













# THE PALI TEXT SOCIETY'S PALI-ENGLISH DICTIONARY

EDITED BY

T. W. RHYS DAVIDS F.B.A. D.Sc. Ph.D. LL.D. D.Litt  
and WILLIAM STEDE Ph.D.

Part I (A)

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## FOREWORD.

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It is somewhat hard to realize, seeing how important and valuable the work has been, that when ROBERT CAESAR CHILDERS published, in 1872, the first volume of his Pali Dictionary, he only had at his command a few pages of the canonical Pali books. Since then, owing mainly to the persistent labours of the Pali Text Society, practically the whole of these books, amounting to between ten and twelve thousand pages, have been made available to scholars. These books had no authors. They are anthologies which gradually grew up in the community. Their composition, as to the Vinaya and the four Nikayas (with the possible exception of the supplements) was complete within about a century of the Buddha's death; and the rest belong to the following century. When scholars have leisure to collect and study the data to be found in this pre-Sanskrit literature, it will necessarily throw as much light on the history of ideas and language as the study of such names and places as are mentioned in it (quite incidentally) has already thrown upon the political divisions, social customs, and economic conditions of ancient India.

Some of these latter facts I have endeavoured to collect in my 'Buddhist India'; and perhaps the most salient discovery is the quite unexpected conclusion that, for about two centuries (both before the Buddha's birth and after his death), the paramount power in India was Kosala — a kingdom stretching from Nepal on the North to the Ganges on the South, and from the Ganges on the West to the territories of the Vajjian confederacy on the East. In this, the most powerful kingdom in India; there had naturally arisen a standard vernacular differing from the local forms of speech just as standard English differs from the local (usually county) dialects. The Pali of the canonical books is based on that standard Kosala vernacular as spoken in the 6<sup>th</sup> and 7<sup>th</sup> centuries B. C. It cannot be called the 'literary' form of that vernacular, for it was not written at all till long afterwards. That vernacular was the mother tongue of the Buddha. He was born in what is now Nepal, but was then a district under the suzerainty of Kosala and in one of the earliest Pali documents he is represented as calling himself a Kosalan.

When, about a thousand years afterwards, some pandits in Ceylon began to write in Pali, they wrote in a style strikingly different from that of the old texts. Part of that difference is no doubt due simply to a greater power of fluent expression unhampered by the necessity of constantly considering that the words composed had to be learnt by heart. When the Sinhalese used Pali, they were so familiar with the method of writing on palmleaves that the question of memorizing simply did not arise. It came up again later. But none of the works belonging to this period were intended to be learnt. They were intended to be read.

On the other hand they were for the most part reproductions of older material that had, till then, been preserved in Sinhalese. Though the Sinhalese pandits were writing in Pali, to them, of course, a dead language, they probably did their thinking in their own mother tongue. Now they had had then, for many generations, so close and intimate an intercourse with their Dravidian neighbours that Dravidian habits of speech had crept into Sinhalese. It was inevitable that some of the peculiarities of their own tongue, and especially these Dravidianisms, should have influenced their style when they wrote in Pali. It will be for future scholars to ascertain exactly how far this influence can be traced in the idioms and in the order of the arrangement of the matter of these Ceylon Pali books of the fifth and sixth centuries A. D.

There is no evidence that the Sinhalese at that time knew Sanskrit. Some centuries afterwards a few of them learnt the elements of classical Sanskrit and very proud they were of it. They introduced the Sanskrit forms of Sinhalese words when writing 'high' Sinhalese. And the authors of such works as the *Dāṭhavaṅsa*, the *Saddhammapāyana*, and the *Mahābodhivaṅsa*, make use of Pali words derived from Sanskrit — that is, they turned into Pali form certain Sanskrit words they found either in the *Amara-koṣa*, or in the course of their very limited reading, and used them as Pali. It would be very desirable to have a list of such Pali words thus derived from Sanskrit. It would not be a long one.

Here we come once more to the question of memory. From the 11<sup>th</sup> cent. onwards it became a sort of fashion to write manuals in verse, or in prose and verse, on such subjects as it was deemed expedient for novices to know. Just as the first book written in Pali in Ceylon was a chain of memoriter verses strung together by very indifferent Pali verses, so at the end we have these scarcely intelligible memoriter verses meant to be learned by heart by the pupils.

According to the traditions handed down among the Sinhalese, Pali, that is, the language used in the texts, could also be called *Māgadhī*. What exactly did they mean by that? They could not be referring to the *Māgadhī* of the Prakrit grammarians, for the latter wrote some centuries afterwards. Could they have meant the dialect spoken in Magadha at the date when they used the phrase, say, the sixth century A. D.? That could only be if they had any exact knowledge of the different vernaculars of North India at the time. For that there is no evidence, and it is in itself very improbable. What they did mean is probably simply the language used by Asoka, the king of Magadha. For their traditions also stated that the texts had been brought to them officially by Asoka's son Mahinda; and not in writing, but in the memory of Mahinda and his companions. Now we know something of the language of Asoka. We have his edicts engraved in different parts of India, differing slightly in compliance with local varieties of speech. Disregarding these local differences, what is left may be considered the language of head-quarters where these edicts were certainly drafted. This '*Māgadhī*' contains none of the peculiar characteristics we associate with the *Magadhī* dialect. It is in fact a younger form of that standard Kosalan *lingua franca* mentioned above.

Now it is very suggestive that we hear nothing of how the king of Magadha became also king of Kosala. Had this happened quietly, by succession, the event would have scarcely altered the relation of the languages of the two kingdoms. That of the older and larger would still have retained its supremacy. So when the Scottish dynasty succeeded to the English throne, the two languages remained distinct, but English became more and more the standard.

However this may be, it has become of essential importance to have a Dictionary of a language the history of whose literature is bound up with so many delicate and interesting problems. The Pali Text Society, after long continued exertion and many cruel rebuffs and disappointments is now at last in a position to offer to scholars the first instalment of such a dictionary.

The merits and demerits of the work will be sufficiently plain even from the first fasciculus. But one or two remarks are necessary to make the position of my colleague and myself clear.

We have given throughout the Sanskrit roots corresponding to the Pali roots, and have omitted the latter. It may be objected that this is a strange method to use in a Pali dictionary, especially as the vernacular on which Pali is based had never passed through the stage of Sanskrit. That may be so; and it may not be possible, historically, that any Pali word in the canon could have been actually derived from the corresponding Sanskrit word. Nevertheless the Sanskrit form, though arisen quite independently, may throw light upon the Pali form; and as Pali roots have not yet been adequately studied in Europe, the plan adopted will probably, at least for the present, be more useful.

This work is essentially preliminary. There is a large number of words of which we do not know the derivation. There is a still larger number of which the derivation does not give the meaning, but rather the reverse. It is so in every living language. Who could guess, from the derivation, the complicated meaning of such words as 'conscience', 'emotion', 'disposition'? The derivation would be as likely to mislead as to guide. We have made much progress. No one needs now to use the one English word 'desire' as a translation of sixteen distinct Pali words, no one of which means precisely desire. Yet this was done in Vol. X of the *Sacred Books of the East* by MAX MÜLLER and FAUSBÖLL<sup>1)</sup>. The same argument applies to as many concrete words as abstract ones. Here again we claim to have made much advance. But in either case, to wait for perfection would postpone the much needed dictionary to the Greek kalends. It has therefore been decided to proceed as rapidly as possible with the completion of this first edition, and to reserve the proceeds of the sale for the eventual issue of a second edition which shall come nearer to our ideals of what a Pali Dictionary should be.

We have to thank Mrs. STEDE for valuable help in copying out material noted in my interleaved copy of Childers, and in collating indexes published by the Society; Mrs. RHYS DAVIDS for revising certain articles on the technical terms of psychology and philosophy; and the following scholars for kindly placing at our disposal the material they had collected for the now abandoned scheme of an international Pali Dictionary:

Prof. STEN KONOW. Words beginning with *S* or *H*. (Published in *J P T S.* 1909 and 1907, revised by Prof. Dr. D. ANDERSEN).

Dr. MABEL H. BODE. *B*, *Bh* and *M*.

Prof. DUROISELLE. *K*.

Dr. W. H. D. ROUSE. *C—Ñ*.

In this connection I should wish to refer to the work of Dr. EDMOND HARDY. When he died he left a great deal of material; some of which has reached us in time to be made available. He was giving his whole time, and all his enthusiasm to

1) See Mrs. RHYS DAVIDS in *J R A S.*, 1898, p. 58.

the work, and had he lived the dictionary would probably have been finished before the war. His loss was really the beginning of the end of the international undertaking.

Anybody familiar with this sort of work will know what care and patience, what scholarly knowledge and judgment are involved in the collection of such material, in the sorting, the sifting and final arrangement of it, in the adding of cross references, in the consideration of etymological puzzles, in the comparison and correction of various or faulty readings, and in the verification of references given by others, or found in the indexes. For all this work the users of the Dictionary will have to thank my colleague, Dr. WILLIAM STEDE. It may be interesting to notice here that the total number of references to appear in this first edition of the new dictionary is estimated to be between one hundred and fifty and one hundred and sixty thousand. The Bavarian Academy has awarded to Dr. STEDE a personal grant of 3100 marks for his work on this Dictionary.

Chipstead, Surrey. July, 1921.

T. W. RHYS DAVIDS.

List of Donors to the Pali Dictionary Fund  
down to 1 July, 1921.

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	£	s.	d.
His Majesty the late King of Siam . . . . .	500	0	0
Anonymous . . . . .	507	7	11
Mrs. Ludwig Mond . . . . .	300	0	0
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Professor James R. Jewett . . . . . (, 25 00)	6	6	11
	£ 2160	6	5

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At the present prices of printing and paper the whole Dictionary is estimated to cost about £ 3500. At least £ 1000 more is therefore now urgently needed.



## A.

### List of the Chiefs Books consulted for Vocabulary (with Abbreviations).

#### 1. PALI BOOKS.

##### 1<sup>a</sup> Canonical.

- |  |  |
|--|--|
| Anguttara-Nikāya 5 vols. P T S. 1885—<br>1900 (A).             | Niddesa II Culla° P T S. 1918 (Nd <sup>2</sup> ).    |
| Buddha-Vaṅsa P T S. 1882 (Bu).                                 | Paṭisambhidāmagga 2 vols. P T S. 1905,<br>1907 (Ps). |
| Cariyā-Piṭaka P T S. 1882 (Cp.).                               | Peta-Vatthu P T S. 1889 (Pv).                        |
| Dhammapada P T S. 1914 (Dh).                                   | Puggala-Paññatti P T S. 1883 (Pug).                  |
| Dhamma-Saṅgaṇi P T S. 1885 (Dhs).                              | Saṅyutta-Nikāya 5 vols. P T S. 1884—<br>1898 (S).    |
| Diḅha-Nikāya 3 vols. P T S. (D).                               | Sutta-Nipāta P T S. 1913 (Sn).                       |
| Iti-vuttaka P T S. 1890 (It.).                                 | Thera-theriḅāthā P T S. 1883 (Th 1) &<br>(Th 2).     |
| Kathā-Vatthu 2 vols. P T S. 1894, 95<br>(Kvu).                 | Udāna P T S. 1885 (Ud).                              |
| Khuddaka-Pāṭha P T S. 1915 (Kh).                               | Vibhaṅga P T S. 1904 (Vbh).                          |
| Majjhima-Nikāya 3 vols. P T S. 1887—<br>1902 (M).              | Vimāna-Vatthu P T S. 1886 (Vv).                      |
| Niddesa I Mahā° 2 vols. P T S. 1916,<br>17 (Nd <sup>1</sup> ). | Vinaya-Piṭaka 5 vols. London 1879—<br>83 (Vin).      |

##### 1<sup>b</sup> Post-Canonical.

- |   |  |
|---|--|
| Atthasālini, P T S. 1897 (DhsA).                        | Mahā-Bodhi-Vaṅsa, P T S. 1891 (Mhbv).                  |
| Buddhadatta's Manuals, P T S. 1915<br>(Bdhd).           | Milindapaṅha, London 1880 (Miln).                      |
| Dāṭhāvaṅsa, J P T S. 1884 (Dāvs).                       | Netti-Pakaraṇa, P T S. 1902 (Nett).                    |
| Dhammapada Commentary, 4 vols. P T S.<br>1906—14 (DhA). | Pañca-gati-dīpana, J P T S. 1884 (Pgdp).               |
| Dīpaṅsa, London 1879 (Dpvs).                            | Peta-Vatthu Commentary, P T S. 1894<br>(PvA).          |
| Jātaḅa, 6 vols. London 1877—96 (J).                     | Puggala-Paññatti Commentary, J P T S.<br>1914 (Pug A). |
| Khuddaka-Pāṭha Commentary, P T S.<br>1915 (KhA).        | Saddhammopāyana, J P T S. 1887 (Sdhp).                 |
| Mahāvaṅsa, P T S. 1908 (Mhvs).                          | Sumaṅgala-Vilāsinī, vol. I, P T S. 1886<br>(DA I).     |

Sutta-Nipāta Commentary, 2 vols. P T S.  
1916—17 (SnA).  
Therīgāthā Commentary, P T S. 1891  
(ThA).

Vimāna-Vatthu Commentary, P T S. 1901  
(VvA).  
Visuddhi-Magga, 2 vols. P T S. 1920—  
21 (Vism).

*Note.* The system adopted in quotations of passages from Pali text is that proposed in J P T S. 1909, pp. 385—87, with this modification that Peta-vatthu (Pv) is quoted by canto and verse, and Culla-Niddesa (Nd<sup>2</sup>) by number of word in "Explanatory Matter".

## 2. BUDDHIST SANSKRIT.

Avadāna-śataka, ed. J. S. Speyer (Bibl. Buddhica III), 2 vols., St. Pétersbourg 1906. (Av. Ś.).

Divyāvadāna, ed. Cowell & Neill, Cambridge 1886. (Divy).

Jātaka-mālā, ed. H. Kern (Haward Or. Ser. I), Boston 1891. (Jtm).

Lalita-vistara, ed. S. Lefmann, I. Halle 1902. (Lal. V.).

Mahā-vastu, ed. É. Senart, 3 vols., Paris 1882—1897.

Śikṣā-samuccaya. Ed. C. Bendall. St. Petersburg, 1902 [Śikṣ].

## 3. TRANSLATIONS.

Buddh. Manual of Psychological Ethics (trsl. of the Dhamma-saṅgaṇi) by Mrs. Rhys Davids (R. As. Soc. Trsl. Fund XII), London 1900. (*Dhs trsl.*).

Compendium of Philosophy (trsl. of the Abhidhamm' attha-saṅgaha) by S. Z. Aung and Mrs. Rhys Davids, P T S. Trsl. 1910. (*Cpd.*).

Dialogues of the Buddha, trsl. by T. W. and C. A. F. Rhys Davids, London I. 1899; II. 1910; III. 1921. (*Dial.*).

Expositor (trsl. of the Attha-sālinī), by Maung Tin, P T S. Trsl. 1920, 21.

Kathāvatthu trsl. ("Points of Controversy), by Aung and Mrs. Rhys Davids, P T S. Trsl. 1915. (*Kvu trsl.*).

Kindred Sayings (Saṅyutta Nikāya I), by Mrs. Rhys Davids, P T S. Trsl. 1917. (*K S.*).

Mahāvāṇsa trsl. by W. Geiger, P T S. Trsl. 1912.

Manual of a Mystic (Yogāvacara), trs. by F. L. Woodward, P T S. Trsl. 1916. (*Mystic*).  
Neumann, K. E., Lieder der Mönche und Nonnen, Berlin 1899.

Psalms of the Brethren (trsl. Mrs. Rhys Davids), P T S. Trsl. 1913.

" " " Sisters ( " " " " ), " " 1909.

Questions of Milinda (trsl. T. W. Rhys Davids), S B E. vols. 35, 36.

Vinaya Texts (trsl. Rhys Davids & Oldenberg), " " " " 13, 17, 20.

## 4. GRAMMATICAL & OTHER LITERATURE; PERIODICALS, ETC.

Abhidhānappadīpikā, ed. W. Subhūti, Colombo<sup>1</sup> 1883. (Abhp.).

Andersen, D., A Pāli Reader, 2 pts; Copenhagen 1901, 1907.

Aufrecht, Th., Halāyudha's Abhidhāna-ratna-mālā, London 1861.

Brugmann, K., Kurze vergleichende Grammatik der indogerm. Sprachen, Strassburg 1902.

Childers, R. C., A Dictionary of the Pali Language, London 1874.

- Geiger, W., Pali Literatur und Sprache, Strassburg 1916. (Geiger, *P. Gr.*).  
 Grassmanu, W., Wörterbuch zum Rig Veda, Leipzig 1873.  
 Journal of the American Oriental Society (*J A O S.*).  
 „ Asiaticque, Paris (*J. As.*)  
 „ of the Pāli Text Society (*J P T S.*).  
 „ „ „ Royal Asiatic Society, London (*J R A S.*).  
 Kaccāyana-ppakaraṇa, ed. & trsl. Senart (*J. As.* 1871) (Kacc).  
 Kern, H., Toevoegselen op 't Woordenboek van Childers; 2 pts (Verhandeligen  
 Kon. Ak. van Wetenschappen te Amsterdam N. R. XVI, 5), Amsterdam 1916. (*Toev.*).  
 Kuhn's Zeitschrift für vergleichende Sprachforschung (*K Z.*).  
 Mahāvvyutpatti, ed. Mironow (Bibl. Buddhica XIII) St. Pétersbourg 1910, 11. (Mvyut).  
 Müller, Ed., Simplified Grammar of the Pali Language, London 1884.  
 Trenckner, V., Notes on the Milindapaṇho, in *J P T S.* 1908, 102 sq.  
 Uhlenbeck, H., Kurzgefasstes Etym. Wörterbuch d. Altindischen Sprache, Am-  
 sterdam 1898.  
 Walde, A., Lateinisches Etymologisches Wörterbuch, Heidelberg<sup>2</sup> 1910.  
 Zeitschrift der Deutschen Morgenländischen Gesellschaft, Leipzig 1847 sq. (*Z D M S.*).

## B. LIST OF ABBREVIATIONS.

### 1. Titles of Books (the no. refers to section of A).

A	Anguttara . . . . .	1a	Ķ S	Kindred Sayings . . . . .	3
Abhp	Abhidhānappadīpikā. . . . .	4	Kvu	Kathavatthu . . . . .	1a
Ap	Apadāna. . . . .	1a	KZ	Kuhn's Zeitschrift . . . . .	4
Av. Ś.	Avadāna-śataka . . . . .	2	Lal. V.	Lalita Vistara . . . . .	2
Bdhd	Buddhadatta . . . . .	1	M	Majjhima . . . . .	1a
Brethren:	see Psalms. . . . .	3	Mhbv	Mahābodhi-vaṅsa . . . . .	1b
Bu	Buddha-vaṅsa . . . . .	1a	Mhvs	Mahāvaṅsa . . . . .	1b
Cp	Cariyā-piṭaka . . . . .	1a	Miln	Milinda-paṇha . . . . .	1b
Cpd	Compendium . . . . .	3	M Vastu	Mahā-vastu . . . . .	2
D	Dīgha. . . . .	1a	Mvyut	Mahāvvyutpatti. . . . .	4
Dāvs	Daṭṭhā-vaṅsa . . . . .	1b	Mystic:	see Manual . . . . .	3
Dh	Dhammapada . . . . .	1a	Nd <sup>1</sup>	Mahāniddeśa . . . . .	1a
Dhs	Dhammasaṅgaṇi . . . . .	1a	Nd <sup>2</sup>	Cullaniddeśa . . . . .	1a
Dhs trsl.	Atthasālinī . . . . .	3	Nett	Netti-pakaraṇa. . . . .	1b
Dial.	Dialogues . . . . .	3	Pgdp	Pañcagati-dīpana . . . . .	1b
Divy	Divyāvādāna . . . . .	2	Ps	Paṭisambhidā-magga. . . . .	1a
Dpvs	Dīpavaṅsa . . . . .	1b	Pug	Puggala-paññatti . . . . .	1a
Halāyudha:	see Aufrecht . . . . .	4	Pv	Petavatthu . . . . .	1a
It	Itivuttaka . . . . .	1a	S	Saṅyutta. . . . .	1a
J	Jātaka . . . . .	1b	S B E	Sacred Books of the East. . . . .	3
J A O S.	Journal Amer. Or. Soc. . . . .	4	Sdhp	Saddhammopāyana . . . . .	1b
J As.	„ Asiaticque. . . . .	4	Śikṣ	Śikṣāsamuccaya . . . . .	2
J P T S.	„ Pali Text Soc. . . . .	4	Sisters:	see Psalms . . . . .	3
J R A S.	„ Royal Asiatic Soc. . . . .	4	Sn	Sutta-nipāta . . . . .	1a
Jtm	Jātakamālā . . . . .	2	Th 1	Theragathā . . . . .	1a
Kacc	Kaccāyana . . . . .	4	Th 2	Therīgathā . . . . .	1a
Kh	Khuddakapāṭha . . . . .	1a	Toev.	Toevoegselen . . . . .	4

Ud	Udāna . . . . .	1a	Vv	Vimānavatthu . . . . .	1a
Vbh	Vibhanga . . . . .	1a	Z D M G.	Zeitschrift der Deutschen	
Vin	Vinaya . . . . .	1a		Morgenländischen Gesell-	
Vism	Visuddhi-magga . . . . .	1b		schaft. . . . .	4

## 2. General & grammatical terms.

A in comb <sup>a</sup> with a Title-letter (e.g. DhA) = Commentary (on Dh).	der.	derived, derivation	imper.	imperative
abl. ablative	des.	desiderative	impers.	impersonal
abs. absolute(ly)	dial.	dialect(ical)	impf.	imperfect
abstr. abstract	diff.	different	Ind.	Index
acc. accusative	dist.	distinct, distinguished	ind.	indicative
act. active	E.	English	indecl.	indeclinable
add. addition	e. g.	for instance	indef.	indefinite
adj. adjective	encl.	enclitic	inf.	infinitive
adv. adverb	ep.	epithet	instr.	instrumental
Ags. Anglo-Saxon	esp.	especially	interr.	interrogative
aor. aorist	etym.	etymology	intrans.	intransitive
appl. applied	exc.	except	iter.	iterative
art. article	excl.	exclamation, exclusive	Lat.	Latin
attr. attribute	expl.	explanation, explained	l. c.	loco citato
Av. Avesta	f.	feminine	lit.	literal(ly), literary
BB Burmese MSS	fig.	figurative(ly)	Lit.	Lithuanian
bef. before	foll.	following	loc.	locative
Bsk. Buddhist Sanskrit	form.	formation	m.	masculine
C (& Cy) Commentary (when cited in expl <sup>a</sup> of a Text passage).	fr.	from	med.	medium (middle)
caus. causative	freq.	frequently, Frequentative	N.	Name
cert. certain	fut.	future	n.	noun, note
coll. collective	Gall.	Gallic	nom.	nominative
comb <sup>d</sup> , comb <sup>a</sup> combined, combination	gen.	genitive	Np.	Name of person
comp. comparative, comparison, composition	ger.	gerund	Npl.	„ „ place
cons. consonant	Ger.	German	nt.	neuter
corr. correct(ed)	Goth.	Gothic	num.	numeral
correl. correlation, correlative	Gr.	Greek	Obulg.	Old-bulgarian
cp. compare	gram.	grammar, °atical	Ohg.	Old-high-german
cpd. compound	grd.	gerundive	Oicel.	„ -icelandic
dat. dative	ibid.	at the same passage	Oir.	„ -irish
den. denominative	id.	the same	onom.	onomatopoetic
	id. p.	identical passage	opp.	opposed, opposite
	i. e.	that is	ord.	ordinal, ordinary
	i. g.	in general	orig.	original(ly)
			P.	Pāli
			part.	particle

pass	passive	pt.	part	s. v.	sub voce (under the word mentioned)
perf.	perfect	P T S.	Pāli Text Society	syn.	synonym(ous)
pers.	personal			T.	Text
pl.	plural	q. v.	quod vide (which see)	trans.	transitive
pop.	popular			trsl.	translated, translation
poss.	possessive	ref.	reference, referred	t. t.	technical term
pot.	potential	refl.	reflexive	t. t. g.	" " in grammar
pp.	past participle	rel.	relation, relative	v.	verse
ppr.	present "	sep.	separate(ly)	var.	variant, various
prec.	preceding	sg.	singular	var. lect.	various reading
pred.	predicative	Sk.	Sanskrit	voc.	vocative
pref.	prefix	sq.	and following	Wtb.	Wörterbuch
prep.	preposition	SS.	Singhalese MSS.		
pres.	present	ster.	stereotype		
pret.	preterite	suff.	suffix		
Prk.	Prakrit	sup.	superlative		
prob.	probably				
pron.	pronoun				

### 3. Typographical.

\*(s)quel indicates a (reconstructed or conjectured) Indogermanic root.

\*Sk means, that the Sanskrit word is constructed after the Pāli word; or as Sk. form is only found in lexicographical lists.

â: the cap over a vowel indicates that the a is the result of a syncope a + a (e. g. khuddānukhudda), whereas ā represents the proper ā, either pure or contracted with a preceding a (khīṇāsava = khīṇa + āsava).

° represents the head-word either as first (°—) or second (—°) part of a compound; sometimes also an easily supplemented part of a word.

> indicates an etymological relation or line of development between the words mentioned.

~ and ≈ means "at similar" or "at identical, parallel passages".

The meaning of all other abbreviations may easily be inferred from the context.



**A<sup>-1</sup>** the prep. ā shortened before double cons., as **akko-**sati (ā + **kruś**), **akkhāti** (ā + **khyā**), **abbahati** (ā + **brh**). — Best to be classed here is the a- we call expletive. It represents a reduction of ā- (mostly before liquids and nasals and with single consonant instead of double). Thus **anantaka** (for ā-nantaka = **nantaka**) Vv.80<sup>1</sup>; **amajjapa** (for ā-majjapa = **majjapa**) J VI.328; **amāpaya** (for ā-māpaya = **māpaya**) J VI.518; **apassato** (= **passantassa**) J VI.552.

**A<sup>-2</sup>** (**an-** before vowels) [Vedic a-, an-; Idg. \*n, gradation form to \*ne (see na<sup>2</sup>); Gr. ἀ-, ἀν-; Lat. \*en-, in-; Goth., Ohg. & Ags. un-; Oir. an-, in-] neg. part. prefixed to (1) nouns and adjectives; (2) verbal forms, used like (1), whether *part.*, *ger.*, *grd.* or *inf.*; (3) finite verbal forms. In compo. with words having originally two initial cons. the latter reappear in their assimilated form (e.g. **appañic-chavin**). In meaning it equals **na-**, **nir-** and **vi-**. Often we find it opp. to **sa-**. Verbal negatives which occur in specific verb. function will be enumd. separately, while examples of neg. form. of (1) & (2) are given under their positive form unless the neg. involves a distinctly new concept, or if its form is likely to lead to confusion or misunderstanding. — Concerning the combining & contrasting (orig. neg.) -a- (**ā**) in redupl. formations like **bhav-ā-bhava** see **ā<sup>2</sup>**.

**A<sup>-3</sup>** [Vedic a-; Idg. \*e (loc. of pron. stem, cp. **ayan**); orig. a deictic adv. with specific reference to the past, cp. Sk. **sma**); Gr. ἐ-; also in Gr. **ἐξεί**, Lat. **equidem**, **enim**] the augment (sign of action in the past), prefixed to the root in *pret.*, *avr.* & *cond.* tenses; often omitted in ordinary prose. See forms under each verb; cp. also **ajja**. Identical with this a- is the a- which functions as base of some pron. forms like **ato**, **attha**, **asu** etc. (q. v.).

**A<sup>-4</sup>** the sound a (**a-kāra**) J VI.328, 552; VVA 279, 307, 311.

**Aṅsa<sup>1</sup>** [Vedic aṅsa; cp. Gr. ἄμωσ, Lat. **umerus**, Goth. **ams**, Arm. **us**] (a) the shoulder AV II.110; Sn 609. **aṅse karoti** to put on the shoulder, to shoulder J I.9. (b.) a part (lit. side) (cp. °āsa in **koṭṭhāsa** and expln of **ansa** as **koṭṭhāsa** at DA I.312, also v. l. **mettāsa** for **mettaṅsa** at It 22). — **atit'aṅse** in former times, formerly D II.224; Th 2, 314. **mettaṅsa** sharing friendship (with) A IV.151 = It 22 = J IV.71 (In which connection Miln 402 reads **abhiṅsā**). — Disjunctive **ekena aṅsena**... **ekena aṅsena** on the one hand (side)... on the other, partly... partly A I.61. From this: **ekaṅsa** (adj.) on the one hand (only), i. e. incomplete (opp. **ubhayaṅsa**) or (as not admitting of a counterpart) definite, certain, without doubt (opp. **dividhā**): see **ekaṅsa**. — **paccansena** according to each one's share A III.38. **puṅsaṅsena** with a knapsack for provisions D I.117; A II.183; cp. DA I.288, with v. l. **puṅsena** at both passages.

-**kūṭa** "shoulder prominence", the shoulder Vin III.127; DhA III.214; IV.136; VvA 121. — **vaṭṭaka** a shoulder strap (mostly combd with **kāyabandhana**; vv. II. °**vaddhaka**, °**bandhaka**) Vin I.204 (T. °**bandhaka**); II.114 (ddh); IV.170 (ddh); Vv 33<sup>40</sup> (T. °**bandhana**, C. v. l. °**vaṭṭaka**); DhA III.452.

**Aṅsa<sup>2</sup>** [see next] point, corner, edge; freq. in combn with numerals, e. g. **catur°** four-cornered, **chaḷ°**, **aṭṭh°**, **soḷas°** etc. (q. v.) all at Dhs 617 (cp. DhsA 317). In connection with a **Vimāna**: **āyat°** with wide or protruding capitals (of its pillars) Vv 84<sup>18</sup>; as part of a carriage-pole Vv 64<sup>2</sup> (= **kubbara-phale patitṭhitā heṭṭhima-aṅsā** VvA 265).

**Aṅsi** (f.) [cp. Vedic **asri**, **asra**, **aśani**; Gr. ἄσρος pointed, ἄσρος, also **ἀσρός** sharp; Lat. **ācer** sharp. Further connections in Walde Lat. Wtb. under **ācer**] a corner, edge (= **aṅsa<sup>2</sup>**) Vv 78<sup>2</sup> (= **aṅsa-bhāga** VvA 303).

**Aṅsu** [cp. Sk. **anśu** (Halāyudha) a ray of light] a thread Vin III.224. -**mālin**, sun SāsV 1.

**Akaṭa** (adj.) [a + **kaṭa**] not made, not artificial, natural; °**yūsa** natural juice Vin I.206.

**Akampiyatta** (nt.) [abstr. fr. **akampiya**, grd. of a + **kampati**] the condition of not being shaken, stableness Miln 354.

**Akalu** (cp. **agalu**) an ointment J IV.440 (**akaluñ candanañ ca**, v. l. BB **aggalun**; C. expls as **kālākaluñ ca ratta-candanañ ca**, thus implying a blacking or dark ointment); VI.144 (°**candana-vilitta**; v. l. BB **aggalu°**); Miln 338 (°**tagara-tālisaka-lohita-candana**).

**Akāca** (adj.) [a + **kāca**] pure, flawless, clear D II.244; Sn 476; J V.203.

**Akācin** (adj.) = **akāca** Vv 60<sup>1</sup>. Kern (Toevogelselen s. v.) proposes reading **akkācin** (= Sk. **arka-arcin** shining as the sun), but VvA 253 expls by **niddosa**, and there is no v. l. to warrant a misreading.

**Akāsiya** (adj. -n.) [a + **kāsika**] "not from the kāsi-country" (?); official name of certain tax-gatherers in the king's service J VI.212 (**akāsiya-sankhātā rāja-purisā** C.).

**Akiccakāra** (adj.) [a + **kicca** + **kāra**] 1. not doing one's duty, doing what ought not to be done A II.67; Dh 292; Miln 66; DA I.296. — 2. ineffective (of medicine) Miln 151.

**Akiriya** (adj.) [a + **kiriya**] not practical, unwise, foolish J III.530 (°**rūpa** = **akattabba-rūpa** C.); Miln 250.

**Akilāsu** (adj.) [a + **kilāsu**] not lazy, diligent, active, untiring S I.47; v. 162; J I.109; Miln 382.

**Akissava** at S I.149 is probably faulty reading for **akiñcana**.

**Akutobhaya** (adj.) see **ku°**.

**Akuppa** (adj.) [a + **kuppa**, grd. of **kup**, cp. BSk. **akopya** M Vastu III.200] not to be shaken, immovable; sure, steadfast, safe Vin I.11 (**akuppā me ceto-vimutti**) = S II.239; Vin II.69; IV.214; D III.273; M I.205, 298; S II.171; A III.119, 198; Miln 361.

**Akuppatā** (f.) [abstr. fr. last] "state of not being shaken", surety, safety; Ep. of **Nibbāna** Th 1, 364.

**Akka** [cp. Sk. **arka**] N. of a plant: **Calotropis Gigantea**, swallow-wort M I.429 (°**assa jiyā** bowstrings made from that plant).

-**nāla** a kind of dress material Vin I.306 (vv. II. **agga°** & **akkha°**). -**vāṭa** a kind of gate to a plantation, a movable fence made of the akka plant Vin II.164 (cp. **akkha-vāṭa**).

**Akkanta** [pp. of **akkamati**] stepped upon, mounted on A I.8; J I.71; Miln 152; DhA I.200.

**Akkandati** [ā + **kandati**, **krand**] to lament, wail, cry S IV.206.

**Akkamana** (nt.) [cp. BSk. **ākramaṇa** Itm 31<sup>58</sup>] going near, approaching, stepping upon, walking to J I.62.

**Akkamati** [ā + **kamati**, **kram**] to tread upon, to approach, attack J I.7, 279; ThA 9; — to rise Vin III. 38. — ger. **akkamma** Cp. III.7<sup>2</sup>. — pp. **akkanta** (q. v.).

**Akkutṭha** (adj. n.) [pp. of **akkosati**] 1. (adj.) being reviled, scolded, railed at Sn 366 (= **dasahi akkosavatthūhi abhisatto** SnA 364); J VI.187. — 2. (nt.) reviling, scolding, swearing at; in combn **akkutṭha-vandita** Sn 702 (= **akkosa-vandana** SnA 492) Th 2, 388 (expln ThA 256 as above).

**Akkula** (adj.) [= **ākula**] confused, perplexed, agitated, frightened Ud 5 (**akkulopakkula** and **akkulapakkulika**). See **ākula**.

**Akkosa** [ā + kruś = kruñc, see kuñca & koñca<sup>2</sup>; to sound root kṛ, see note on gala] shouting at, abuse, insult, reproach, reviling Sn 623; Miln 8 (+ paribhāsa); SnA 492; ThA 256; PvA 243; DhA II.61.  
-vatthu always as dasa a°-vatthūni 10 bases of abuse, 10 expressions of cursing J 1.191; SnA 364, 467; DhA 1.217; IV.2.

**Akkosaka** (adj.) [from last] one who abuses, scolds or reviles, + paribhāsaka A II.58; III.252; IV.156; V.317; PvA 251.

**Akkosati** [to kruś see akkosa] to scold, swear at, abuse, revile J 1.191; II.416; III.27; DhA 1.211; II.44. Often combd with paribhāsati, e. g. Vin II.296; DhA IV.2; PvA 10. — aor. akkocchī Dh 3; J III.212 (= akkosi) DhA 1.43. Der. wrongly fr. krodh by Kacc. VI.417; cp. Franke, Einb. Pāli-gramm. 37, and Geiger P. Gr. § 164. -pp. akkuṭṭha (q. v.).

**Akkha**<sup>1</sup> [Vedic akṣa; Av. aša; Gr. ἄξων ἄμαξα chariot with one axle]; Lat. axis; Ohg. etc. ahsa, E. axle, to root of Lat. ago, Sk. aj] the axle of a wheel D II.96; S V.6; A 1.112; J 1.109, 192; V.155 (akkhassa phala-kaṇ yathā; C.: suvannaphala-kaṇ viya, i. e. shiny, like the polished surface of an axle); Miln 27 (+ isā + cakka), 277 (atibhārena sakaṭassa akkho bhijjati: the axle of the cart breaks when the load is too heavy); PvA 277. -akkhan abhañjati to lubricate the axle S II.177; Miln 367.

-chinna one whose axle is broken; with broken axle S 1.57; Miln 67. -bhagga with a broken axle J V.433. -bhañjana the breaking of the axle DhA 1.375; PvA 277.

**Akkha**<sup>2</sup> [Vedic akṣa, prob. to akṣi & Lat. oculus, "that which has eyes" i. e. a die; cp. also Lat. ālea game at dice (fr. \*asclea?)] a die D 1.6 (but expld at DA 1.86 as ball-game: guḷakāla); S 1.149 = A V.171 = Sn 659 (ap-pamatto ayaṇ kali yo akkhesu dhanaparājayo); J 1.379 (kūṭ° a false player, sharper, cheat) anakkha one who is not a gambler J V.116 (C.: ajūtakara). Cp. also accha<sup>3</sup>.

-dassa (cp. Sk. akṣadarsaka) one who looks at (i. e. examines) the dice, an umpire, a judge Vin III.47; Miln 114, 327, 343 (dhanma-nagare). -dhutta one who has the vice of gambling D II.348; III.183; M III.170; Sn 106 (+ itthidhutta & surādhutta). -vāta fence round an arena for wrestling J IV.81. (? read akka-).

**Akkha**<sup>3</sup> (adj.) (—°) [to akkhi] having eyes, with eyes PvA 39 (Bh. rattakkha with eyes red from weeping, glosson assumukha). Prob. akkhana is connected with akkha.

**Akkhaka** [akkha<sup>1</sup> + ka] the collar-bone Vin IV.213 (adhak-khakaṇ); V.216.

**Akkhaṇa** [a + khaṇa, BSk. akṣaṇa AvŚ 1.291 = 332] wrong time, bad luck, misadventure, misfortune. There are 9 enumd at D III.263; the usual set consists of 8; thus D III.287; VvA 193; Sdhp 4 sq. See also khaṇa.

-vedhin (adj. n.) a skilled archer, one who shoots on the moment, i. e. without losing time, expld as one who shoots without missing (the target) or as quickly as lightning (akkhaṇa = vijju). In var. combns.; mostly as durepatin a. A 1.284 (+ mahato kāyassa padāletā); II.170 sq. (id.). 202; IV.423, 425; J II 91 (expld as either "avirādhita -vedhī" or "akkhaṇaṇ vuccati vijju": one who takes and shoots his arrows as fast as lightning); III.322; IV.494 (C. explns aviraddha-vedhin vijju-ālokena vijjhana -samattha p. 497). In other combn at J 1.58 (akkhavedhin + vāavedhin); V.129 (the 4 kinds of archers: a, vāavedhin, saddavedhin & saravedhin).

In BSk. we find aksuṇavedha (a Sanskritised Pāli form, cp. Mathurā kṣaṇa = Sk. kṣaṇa) at Divy 58, 100, 442 (always with dūvedha), where MSS. however read ak-

ṣaṇa°; also at Lal. Vist. 178. See Divy Index, where trsl<sup>n</sup> is given as "an act of throwing the spear so as to graze the mark" (Schiefner gives "Streifschuss"). — *Note.* The explanations are not satisfactory. We should expect either an etym. bearing on the meaning "hitting the centre of the target" (i. e. its "eye") (cp. E. bull's eye), in which case a direct relation to akkha = akkhi eye would not seem improbable (cp. formation ikkhana) or an etym. like "hitting without mishap", in which case the expression would be derived directly from akkhana (see prec.) with the omission of the neg. an-; akkhana in the meaning of "lightning" (J II.91 C.) is not supported by literary evidence.

**Akkhata** (adj.) [pp. of a + kṣan, cp. parikkhata<sup>1</sup>] unhurt, without fault Mhvs 19, 56 (C. niddosa). — acc. akkhatāṇ (adv.) in safety, unhurt. Only in one phrase Vv 84<sup>2</sup> (paccāgamuṇ Pāḷiputtāṇ akkhatāṇ) & Pv IV.11<sup>1</sup> (nes-sāmi taṇ Pāḷiputtāṇ akkhatāṇ); see VvA 351 & PvA 272.

**Akkhaya** (adj.) [a + khaya, kṣi] not decaying, in akkhaya-paṭibhāna, of unfailing skill in exposition Miln 3, 21.

**Akkhara** (adj.) [Vedic akṣara] constant, durable, lasting D III.86. As tt. for one of 4 branches of Vedic learning (D 1.88) it is Phonetics which probably included Grammar, and is expld by sikkhā (DA 1.247 = SnA 477) — pl. nt. akkharāni sounds, tones, words, citt'akkhara of a discourse (suttanta) having variety & beauty of words or sounds (opposed to beauty of thought) A 1.72 = III.107 = S II.267. Akkharāni are the sauce, flavour (vyañjana) of poetry S 1.38. To know the context of the a° the words of the texts, is characteristic of an Arahant Dh 352 (C. is ambiguous DhA IV.70). Later: akkharāṇ a syllable or sound PvA 280 (called sadda in next line); akkharāni an inscription J II.90; IV.7 (likhitāni written), 489; VI.390, 407. In Grammar: a letter Kacc. 1. -cintaka a grammarian or versifier KhA 17; SnA 16, 23, 321. cp. 466; PvA 120. -pabheda in phrase sakkharappabheda phonology & etymology D 1.88 (akkharappabheda ti sikkhā ca nirutti ca SnA 447 = DA 1.247) = A III.223 = Sn p. 105. -piṇḍa "word-ball", i. e. sequence of words or sounds DhA IV.70 (= akkharāna sannipāto Dh 352).

**Akkharikā** (f.) a game (recognising syllables written in the air or on one's back). D 1.7; Vin II.10; III.180. So expld at DA 1.86. It may be translated "letter game"; but all Indian letters of that date were syllables.

**Akkhāta** (adj.) [pp. of akkhāti] announced, proclaimed, told, shown A 1.34 (dur°); II 195; IV.285, 322; V.265, 283; Sn 172, 276, 595, 718.

**Akkhātar** one who relates, a speaker, preacher story-teller S 1.11, 191; III.66; Sn 167.

**Akkhāti** [ā + khyā, Idg. \*seq<sup>u</sup>; cp. Sk. akhyāti, Lat. inquam, Gr. ἐνέπω, Goth. saihvan, Ger. sehen etc. See also akkhi & cakkhu] to declare, announce, tell Sn 87, 172; imper. akkhāhi Sn 988, 1085; aor. akkhāsi Sn 251, 504, 1131 (= ācikkhi etc. Nd<sup>2</sup> 465); fut. akkhissati Pv IV.1<sup>63</sup>; cond. akkhissaṇ Sn 997; J VI.523. — Pass. akkhāyati to be proclaimed, in phrase aggaṇ a. to be deemed chief or superior, to be first, to excel Miln 118, 182 (also in BSk. agram ākhyāyate M Vastu II.390); ger. akkhēyya to be pronounced S 1.11; II 53. — pp. akkhāta (q. v.). — Intensive or Frequentative is ācikkhati.

**Akkhāna** (nt.) [Sk. akhyāna] telling stories, recitation; tale, legend D 1.6 (= DA 1.84: Bhārata-Rāmāyanādi); III.183; M 1.503; III.167; Sdhp. 237. — preaching, teaching Nd<sup>1</sup> 91 (dhamm°). The 5th Veda J V.450. (vedam akkhāna-pañcamaṇ; C: itihāsapañcamaṇ vedacatukkaṇ). — The spelling ākhyāna also occurs (q. v.).

**Akkhāyika** (adj.) relating, narrating J III.535; **lokakkhāyika** kathā talk about nature-lore D 1.8; Miln 316.

**Akkhāyin** (adj.) telling, relating, announcing S II.35; III.7; J III.105.

**Akka** (nt.) [to °okṣa, an enlarged form of °oq, cp. Sk. ikṣate, kṣaṇa, pratika, anika: Gr. ὄσσε, ὄψ (ὀκκλωψ), ὀφθαλμός, πρῶσπον; Lat. oculus, Ags. ēowan (= E eye & wind-ow); Goth. augō. See also cakkhu & cp. akkha<sup>2</sup> & ikkhaṇika] the eye. M 1.383 (ubbhatehi akkhhāhi); Sn 197, 608; J 1.223, 279; v.77; VI.336; Pv II.9<sup>26</sup> (akkhīni paggharanti: shed tears, cp. PvA 123); VvA 65 (°ini bhāmani, my eyes swim) cp. akkhīni me dhūmāyanti DhA I.475; DhA II.26: III.196 (°ini ummiletvā opening the eyes); Sdhp 103, 380. — In combn with sa- as sacchī & sakkhī (q. v.). As adj. (—°) akkha<sup>3</sup> (q. v.). —**añjana** eye ointment, collyrium DhA III.354. —**kūpa** the socket of the eye J IV.407. —**ganḍa** eye-protruberance, i. e. eye-brow(?) J VI.504 (for pamukha T.). —**gūtha** secretion from the eye PvA 198. —**gūthaka** id. Sn 197 (= dvīhi akkhiicchiddehi apanīta-ttaca-maṣṣasadiṣo a°-gūthako SnA 248). —**chidda** the eye-hole SnA 248. —**ḍala** the eye-lid DA 1.194; ThA 259; DhA 378. —**pāta** "fall of the eye", i. e. a look, in mand° of soft looks (adj.) PvA 57. —**pūra** an eye-full, in akkhipūraṇ assuṇ (assu?) an eye full of tears J. VI.191. —**mala** dirt from the eye Pv III.5<sup>3</sup> (= °gūtha C.). —**roga** eye disease DhA 1.9.

**Akkhika**<sup>1</sup> (—°) (adj.) having eyes, with eyes Th 1.960 (añjan° with eyes anointed); DhA IV.98 (aḍḍh° with half an eye, i. e. stealthily); Sdhp 286 (tamb° red-eyed). —**an°** having no eyes DhA 1.11.

**Akkhika**<sup>2</sup> (nt.) [cp. Sk. akṣa] the mesh of a net J 1.208. —**hāraka** one who takes up a mesh (?) M 1.383 (corresp. with aṇḍahāraka).

**Akkhitta**<sup>1</sup> see khitta.

**Akkhitta**<sup>2</sup> (adj.) [BSk ākṣipta Divy 363, pp. of ā + kṣip] hit, struck, thrown J III.255 (= ākaḍḍhita C.).

**Akkhin** (adj.) = akkhika J III.190 (mand° softened); Vv 32<sup>3</sup> (tamb° red-eyed); DhA 1.11.

**Akkhobha** (adj.) [a + kṣubh, see khobha] not to be shaken, imperturbable Mila 21.

**Akkhobhana** (adj.) = akkhobha J v.322 (= khobhetna na sakkhā C.).

**Akkhobhinī** (f.) [= akkhobhinī] one of the highest numerals (i followed by 42 ciphers, Childers) J v.319; VI.395.

**Akhaṇḍaphulla** see khaṇḍa.

**Akhata** (adj.) not dug: see khāta.

**Akhetta** barren-soil: see khetta. — In cpd. °ññu the neg. belongs to the whole: not knowing a good field (for alms) J IV.371.

**Agati** see gati. —**°gamana** practising a wrong course of life, evil practice, wrong doing D III.228 (4: chanda°, dosa° moha° bhaya°); A II.18 sq., J IV.402; v.98, 510; PvA 161.

**Agada** [Vedic agada; a + gada] medicine, drug, counterpoison J 180 (°harīṭaka); Mila 121, 302, 319, 334; DA 1.67; DhA 1.215; PvA 198 (= osadhaṇ).

**Agaru** (adj.) [cp. Sk. aguru, a + garu] (a) not heavy, not troublesome, only in phrase: sace te agaru "if it does not inconvenience you, if you doint mind" (cp. BSk. yadi te aguru. Av. S 1.94, 229; II.90) Vin. 1.25; IV.17, D 1.51; DhA 1.39. — (b) disrespectful, irreverent (against = gen.) D 1.89; Sn p. 51.

**Agalu** [cp. Sk. aguru, which is believed to appear in Hebr. ahālim (aloe), also in Gr. ἀλόη & ἀγᾶλλοχοῦ] fragrant aloe wood, Agallochum Vv 53<sup>1</sup> (aggalu = VvA 237 agalugandha); VvA 158 (+ candana). Cp. also Av. Ś 1.24, and akalu.

**Agāra** (nt.) [cp. Sk. agāra, probably with the a- of communion; Gr. ἀγείρω to collect, ἀγορά market. Cp. in meaning & etym. gaha]. — 1. house or hut, usually implying the comforts of living at home as opp. to anagāra homelessness or the state of a homeless wanderer (mendicant). See anagāriyā — Thus freq. in two phrases contrasting the state of a householder (or layman, cp. gihin), with that of a religious wanderer (pabbajita), viz. (a.) kesamassuṇ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṇ pabbajati "to shave off hair & beard, put on the yellow robes, and wander forth out of the home into the homeless state" D 1.60 etc.; cp. Nd<sup>2</sup> 172<sup>1</sup>. See also S 1.185 (agārasmā anagāriyaṇ nikkhanta); M II.55 (agāraṇ ajjhāvasatā); Sn 274, 805 (°n āvasati), and with pabbajita D 1.89, 115, 202, 230; Pv II.113<sup>1</sup>. — (b.) of a "15jā cakkavattin" compared with a "sambuddha": sace agāraṇ āvasati vijeyya pathaviṇ imaṇ adaṇḍena asatthena . . . sace ca so pabbajati agāra anagāriyaṇ vivatācchaddo sambuddho arahā bhāvissati "he will become the greatest king when he stays at home, but the greatest saint when he takes up the homeless life", the prophesy made for the infant Gotama D II.16; Sn 1002, 1003. — Further passages for agāra e.g. Vin 1.15; D 1.102 (BB. has v. 1. agyāgāra, but DA 1.270 expl. as dānāgāra); A 1.156, 281; II.52 sq.; Dh 14, 140; J 1.51, 56; III.392; Dpvs. 1.36. — 2. anagāra (adj.) homeless, mendicant; a mendicant (opp. gahaṭṭha) Sn 628 = Dh 404; Sn 639, 640 (+ paribbaje); Pv II.2<sup>5</sup> (= anāvāsa PvA 80). — (nt.) the homeless state (= anagāriyā) Sn 376. See also agga<sup>2</sup>. — 3. °agāra: Owing to freq. occurrence of agāra at the end of cpds, of which the first word ends in a, we have a dozen quite familiar words ending apparently in āgāra. This form has been considered therefore as a proper doublet of agāra. This however is wrong. The long ā is simply a contraction of the short a at the end of the first part of the cpd. with the short a at the beginning of agāra. Of the cpds. the most common are: — āgantuk° reception hall for strangers or guests S IV.219; v.21. — itht° lady's bower S 1.58, 89. — kūl° a house with a peaked roof, or with gables S II.103, 263; III.156: IV.186; v.43; A 1.230; III.10, 364; IV.231; v.21. — koṭṭh° storehouse, granary D 1.134 (cp. DA 1.295); S 1.89. — tiṇ° a house covered with grass S IV.185; A 1.101. — bhus° threshing shed, barn A 1.241. — santh° a council hall D 1.91; II.147; S IV.182; v.453; A II.207; IV.179 sq. — suññ° an uninhabited shed; solitude S v.89, 157, 310 sq., 329 sq.: A 1.241 (v. 1. for bhūsāgāra); III.353; IV.139, 392, 437; v.88, 109, 323 sq.

**Agāraka** (nt.) [fr. agāra] a small house, a cottage M 1.450; J VI.81.

**Agārika** (adj.) 1. having a house, in eka°, dva° etc. D 1.166 = A 1.295 = II.206. — 2. a householder, layman Vin 1.17. f. agārikā a housewife Vin 1.272. See also āgārika.

**Agārin** (adj.) [fr. agāra] one who has or inhabits a house, a householder Sn 376, Th 1.1009; J III.234 — f. agārinī a housewife Vv 52<sup>1</sup> (= gehassāminī VvA 225); Pv III.4<sup>1</sup> (id. PvA 194).

**Agāriya** = agārika, a layman M 1.504 (°bhūta). — Usually in neg. anagāriyā (f.) the homeless state (= anagāraṇ) as opp. to agāra (q. v.) in formula agārasmā anagāriyaṇ pabbajita (gone out from the house into the homeless state) Vin 1.15; M 1.16; II.55, 75; A 1.49; D III.30 sq., 145 sq.; Sn 274, 1003; Pv II.13<sup>16</sup>; DA 1.112.

**Agga**<sup>1</sup> (adj. n.) [Vedic *agra*; cp. Av. *agrō* first; Lith. *agrs* early] 1. (adj.) (a.) of time: the first, foremost Dpvs IV.13 (*sangahaṅ* first collection). See cpds. — (b.) of space: the highest, topmost, J 1.52 (<sup>o</sup>*sākhā*). — (c.) of quality: illustrious, excellent, the best, highest, chief Vin IV.232 (*agga-m-agga*) most excellent, D II.4: S I.29 (*a. satassa Sambuddha*); A II.17 = Pv IV.34<sup>1</sup> (*lokassa Buddho aggo* [A: *aggaṅ*] *pavuccati*); It 88, 89; Sn 875 (*suddhi*); PvA 5. Often combd. with *seṭṭha* (best), e.g. D II.15; S III.83, 264. — 2. (nt.) top, point. (a.) *lit.*: the top or tip (nearly always —); as *ār*<sup>o</sup> point of an awl Sn 625, 631; Dh 401; *kus*<sup>o</sup> tip of a blade of grass Dh 70; Sdhp 349; *tiṇ*<sup>o</sup> id PvA 241; *dum*<sup>o</sup> top of a tree J II.155; *dhaj*<sup>o</sup> of a banner S 1.219; *pabbat*<sup>o</sup> of a mountain Sdhp 352; *sākh*<sup>o</sup> of a branch PvA 157; etc. — (b.) *fig.* the best part, the ideal, excellence, prominence, first place, often to be trsl. as adj. the highest, best of all etc. S II.29 (*aggena aggassa patti hoti*: only the best attain to the highest); Mhvs 7, 26. Usually as —; e.g. *dum*<sup>o</sup> the best of trees, an excellent tree Vv 354<sup>1</sup> (cp. VvA 161); *dhan*<sup>o</sup> plenty D III.164; *madhur*<sup>o</sup> S I.41, 161, 237; *bhav*<sup>o</sup> the best existence S III.83; *rūp*<sup>o</sup> extraordinary beauty J 1.291; *lābh*<sup>o</sup> highest gain J III.127; *sambodhi-y-agga* highest wisdom Sn 693 (= *sabbaññuta-nāpan* SnA 489; the best part or quality of anything, in enum<sup>o</sup> of the five "excellencies" of first-fruits (*panca aggāni*, after which the N. Pañcaggaḍāyaka), viz. *khettaggaṅ rās*<sup>o</sup> *koṭṭh*<sup>o</sup> *kumbhī*<sup>o</sup> *bhojan*<sup>o</sup> SnA 270. *sukh*<sup>o</sup> perfect bliss Sdhp 243. Thus freq. in phrase *aggaṅ akkhāyati* to deserve or receive the highest praise, to be the most excellent D 1.124; S III.156, 264; A II.17 (*Tathāgato*); It 87 (id.); Nd<sup>2</sup> 517 D (*appamādo*); Miln 183. — 3. *Cases as adv.*: *aggena* (instr.) in the beginning, beginning from, from (as prep.), by (id.) Vin II.167. (*aggena gaṇhāti* to take from, to subtract, to find the difference; Kern Toev. s. v. unnecessarily changes *aggena* into *agghena*), 257 (*yadaggena* at the moment when or from, foll. by *tad eva* "then"; cp. *agge*), 294 (*bhikkh*<sup>o</sup> from alms); Vbh 423 (*vass*<sup>o</sup> by the number of years). *aggato* (abl.) in the beginning Sn 217 (+ *majjhato*, *sesato*). *aggato kata* taken by its worth, valued, esteemed Th 2, 386, 394. *agge* (loc) 1. at the top A II.201 (opp. *mūle* at the root); J IV.156 (id.); Sn 233 (*phusit*<sup>o</sup> with flowers at the top: *supupphitaggasākhā* KhA 192); J II.153 (*ukkh*<sup>o</sup>); III.126 (*kūp*<sup>o</sup>). — 2 (as prep.) from. After, since, usually in phrases *yad*<sup>o</sup> (foll. by *ta*<sup>o</sup>) from what time, since what date D 1.152; II.206; & *ajja-t-agge* from this day, after to day D 1.85; M 1.528; A v.300; Sn p. 25 (cp. BSk. *adyāgre* Av. S. II.13); at the end: *bhattagge* after a meal Vin II.212.

-*angulī* the main finger, i. e. index finger J VI.404. *āsana* main seat DA 1.267. *-upaṭṭhāka* chief personal attendant D II.6. *-kārikā* first taste, sample Vin III.80. *-kulika* of an esteemed clan Pv III.5<sup>3</sup> (= *seṭṭh*<sup>o</sup> PvA 199). *-ñña* recognized as primitive primeval, D III.225 (*porāṇa* +), A II.27 sq.; IV.246, Kvu 341. *-danta* one who is most excellently self-restrained (of the Buddha) Th 1.354. *-dāna* a splendid gift Vin III.39. *-dvāra* main door J 1.114. *-nakha* tip of the nail Vin IV.221. *-nagara* the first or most splendid of cities Vin 1.229. *-nikkhitta* highly praised or famed Miln 343. *-nikkhittaka* an original depositary of the Faith Dpvs IV.5. *-pakatimant* of the highest character J v.351 (= *aggasabhāva*). *-patta* having attained perfection D III.48 sq. *-pasāda* the highest grace A II.34; It 87. *-piṇḍa* the best oblation or alms 1.141; M 1.28; II.204. *-piṇḍika* receiving the best oblations J VI.140. *-puggala* the best of men (of the Buddha) Sn 684; DhA II.39; Sdhp. 92, 558. *-purohita* chief or prime minister J VI.391. *-phala* the highest or supreme fruit (i. e. Arahantship) J 1.148; Pv IV.188; PvA 230. *-bija* having eggs from above (opp. *mūla*<sup>o</sup>), i. e. propagated by slips or cuttings D 1.5; DA 1.81. *-magga* (adj.) having reached the top of the path, i. e. Arahantship ThA 20. *-maheśi* the king's chief wife, queen-consort J 1.262; III.187, 393; v.88; DhA 1.199; PvA 76. *-rājā* the chief king J VI.391; Miln 27. *-vara* most meritorious,

best Dpvs VI.68. *-vāda* the original doctrine (= *theravāda*) Dpvs IV.13. *-vādin* one who proclaims the highest good (of the Buddha) Th 1, 1142.

**Agga**<sup>2</sup> (nt.) (only —<sup>o</sup>) [a contracted form of *agāra*] a (small) house, housing, accommodation; shelter, hut; hall. *dān*<sup>o</sup> a house of donation, i. e. a public or private house where alms are given J III.470; IV.379, 403; VI.487; PvA 121; Miln 2. *salāk*<sup>o</sup> a hut where food is distributed to the bhikkhus by tickets, a food office J 1.123, VvA 75.

**Aggatā** (f.) [abstr. of *agga*] pre-eminence, prominence, superiority Kvu 556 (<sup>o</sup>*ṅ gata*); Dpvs IV.1 (*gūṇaggatāṅ gatā*). — (adj.) *mahaggata* of great value or superiority D 1.80; III.224.

**Aggatta** (nt.) [abstr. of *agga* = Sk. *agratvan*] the state or condition of being the first, pre-eminence PvA 9, 89.

**Aggavant** (adj.) occupying the first place, of great eminence A 1.70, 243.

**Aggalu** see *agalu*.

**Aggaḷa & Aggaḷā** (f.) (also occasionally with l.) [cp. Sk. *argala* & *argalā* to *\*areg* to protect, ward off, secure etc., as in Ags. reced house; *\*aleg* in Sk. *rakṣati* to protect, Gr. *ἀλέξω* id., Ags. *ealh* temple. Cp. also *\*areq* in Gr. *ἀρέω* = Lat. *arceo*, Orcus, Ohg *rigil* bolt.] a contrivance to fasten anything for security or obstruction: 1. a bolt or cross-bar Vin 1.290; D 1.89 (<sup>o</sup>*ṅ ākoteṭi* to knock upon the cross-bar a = *kavāta* DA 1.252); A IV.359 (id.); S. IV.290; A 1.101 = 137 = IV.231. (*phusit*<sup>o</sup> with fastened bolts, securely shut Th 1.385 (id.); Vin IV.47; J. v.293 (<sup>o</sup>*ṅ uppīleti* to lift up the cross-bar. — 2. a strip of cloth for strengthening a dress etc., a gusset Vin 1.290 (+ *tunna*), 392 (Bdgh on MV VIII.21, 1); J 1.8 (+ *tunna*) VI.71 (<sup>o</sup>*ṅ datvā*); Vin IV.121.

-*dāna* putting in a gusset J 1.8. *-phalaka* the post or board, in which the cross-bar is fixed (cp. <sup>o</sup>*vatti*) M III.95. *-vatti* = <sup>o</sup>*phalaka* Vin II.120, 148. *-sūci* bolting pin M 1.126.

**Aggi** [Vedic *agni* = Lat. *ignis*. Besides the contracted form *aggi* we find the diaeretic forms *gini* (q. v.) and *aggini* (see below)] fire. — 1: fire, flames, sparks; conflagration, Vin II.120 (fire in bathroom); M 1.487 (*anāhāro nibbuto* f. gone out for lack of fuel); S IV.185, 399 (*sa-upādāno jalati* provided with fuel blazes); Sn 62; Dh 70 (= *asani-aggi* DhA III.71); J 1.216 (sparks), 294 (*pyre*); II.102; III.55; IV.139; VvA 20 (*aggimhi tāpanaṅ + uḍake tēmanāṅ*). — The var. phases of lighting and extinguishing the fire are given at A IV.45: *aggij ujāleti* (kindle, make *burn*), *ajjhupakkhati* (look after, keep up), *nibbāpeti* (extinguish, put out), *nikkhipati* (put down, lay). Other phrases are e. g. *aggij jāleti* (kindle) J II.44; *gaṇhāti* (make or take) J 1.494 (cp. below b); *deti* (set light to) J 1.294; *nibbāpeti* (put out) It 93; Sdhp 552. *aggi nibbāyati* the f. goes out S II.85; M 1.487; J 1.212 (*uḍake through water*); Miln 304. *aggi nibbuto* the f. is extinguished (cp. <sup>o</sup>*nibbāna*) J 1.61; Miln 304. *agginaḷ dahati* to burn by means of fire, to set fire to A 1.136, 199; PvA 20. *udar*<sup>o</sup> the fire supposed to regulate digestion PvA 33; cp. *Dial.* II.208, note 2; *kapp'utthān*<sup>o</sup> the universal conflagration J III.185; *dāv*<sup>o</sup> a wood or jungle fire J 1.212; *naḷ*<sup>o</sup> the burning of a reed J VI.100; *padip*<sup>o</sup> fire of a lamp Miln 47. 2. the sacrificial fire: In one or two of the passages in the older texts this use of *Aggi* is ambiguous. It may possibly be intended to denote the personal *Agni*, the fire-god. But the commentators do not think so, and the *Jātaka* commentary, when it means *Agni*, has the phrase *Aggi Bhagavā* the Lord *Agni*, e. g. at J 1.285, 494; II.44. The ancient ceremony of kindling a holy fire on the day the child is born and keeping it up throughout his life, is also referred to by that commentary e. g. J 1.285; II.43. *Aggij paricarati* (cp. <sup>o</sup>*paricāriyā*) to serve the sacred fire Vin 1.31 (*jaṭilā*

aggi paricaritukāmā); A v.263, 266; Th 2, 143 (= agghuttan paric° ThA 136); Dh 107; J 1.494; DhA II.232. aggin jubati (cp. °homa, °hutta) to sacrifice (in) to the fire A II.207; often combd. with agghuttan paricarati, e.g. S 1.166; Sn p. 79. aggin namati & santappeti to worship the fire A v.235. aggissa (gen.) paricāriko J VI.207 (cp. below °paricārika); aggissa adhāna A IV.41. — 3. (ethical, always —) the fire of burning, consuming, feverish sensations. Freq. in standard set of 3 fires, viz. rāg°, dos°, moh°, or the fires of lust, anger and bewilderment. The number three may possibly have been chosen with reference to the three sacrificial fires of Vedic ritual. At S IV.19; A IV.41 sq. there are 7 fires, the 4 last of which are āhuneyy°, gabapat°, dakkhineyy°, katth°. But this trinity of cardinal sins lies at the basis of Buddhist ethics, & the fire simile was more probably suggested by the number. D III.217; It 92, Vbh 368. In late books are found others: ind° the fire of the senses PvA 56; dukkh° the glow of suffering ib. 60; bhavadukkh° of the misery of becomings Sdhp. 552; vipphaṣis° burning remorse PvA 60; sok° burning grief ib. 41.

*Note.* The form agginī occurs only at Sn 668 & 670 in the meaning of "pyre", and in combn. with sama "like", viz. aggini-samañ jaliṭaṇ 668 (= samantato jaliṭaṇ aggin Sn A 480); aggini-samāsu 670 (= aggisamāsu Sn A 481). The form agginī in phrase dīcaggini can either be referred to gini (q. v.) or has to be taken as nom. of aggini (in adj. function with i metri causa; otherwise as adj. agginiñ), meaning looking constantly after the fire, i.e. careful, observant, alert.

-agāra (agyāgāra) a heated room or hut with a fire Vin I.24; IV.109; D I.101, 102 (as v.l. BB for agāra); M 1.501; A v.234, 250. -khandha a great mass of fire, a huge fire, fire-brand S II.85; A IV. 128; Th 2, 351 (°samākāmā); J IV.139; VI.330; Ps 1.125; Dpvs VI.37; Miln 304. -gata having become (like) fire Miln 302. -ja fire-born J v.404 (C; text aggijāta). -tṭha fire-place J v.155. -tṭhāna fire-place Vin II.120 (jantāghare, in bath-room). -dadḍha consumed by fire Dh 136; Pv 1.74. -dāha (mahā°) a holocaust A 1.178. -nikāsīn like fire J III.320 (suriya). -nibbāna the extinction of fire J 1.212. -pajjota fire-light A II.140 (one of the 4 lights, viz. canda°, suriya°, a°, pañña°). -paricaraṇa (-tṭhāna) the place where the (sacrificial) fire is attended to DhA I.199. -paricariyā fire-worship DhA II.232; Sn A 291 (pāri°) 456. -paricārika one who worships the fire A v.263 (brāhmaṇa). -sālā a heated hall or refectory Vin I.25, 49 = II.210; I.139; II.154. -sikhā the crest of the fire, the flame, in simile °ūpama, like a flaming fire Sn 703; Dh 308 = It 43, 90 (ayogaḷa). -hutta (nt.) the sacrificial fire (see above 2), Vin I.33, 36 = J 1.83; Vin I.246 = Sn 568 (°mukha-yañña); S 1.166; Dh 392; Sn 249, p. 79; J IV.211; v.525; ThA 136 (= aggi); DhA IV.151 (°n brāhmaṇo namati). -huttaka (nt.) fire-offering J VI.522 (= aggi-jūhana C.). -hotta = °hutta SnA 456 (v.l. BB °hutta). -homa fire-oblation (or perhaps sacrificing to Agni) D 1.9 (= aggi-jūhana DA 1.93).

**Aggika** (adj.) [aggi + ka] one who worships the fire Vin 1.71 (jaṭilaka); D II.339 sq. (jaṭila); S 1.166 (brāhmaṇa).

**Aggha** [see agghati] 1. price, value, worth, Miln 244; Mhvs 26, 22; 30, 76; VvA 77. — mahaggha (adj.) of great value J IV.138; v.414; VI.209; Pv II.1<sup>18</sup>. See also mahāraha. appaggha (adj.) of little value J IV.139; v.414. — anaggha (nt.) pricelessness, J v.484; cattai anagghāni the four priceless things, viz. setacchatta, nisidanapallanka, adhāra, pādapiṭhikā DhA III.120, 186. (adj.) priceless, invaluable J v.414; Mhvs 26, 25; DhA IV.216. — agghena (instr.) for the price of Vin II.52, cp. Bdgh on p. 311, 312. — 2. an oblation made to a guest D II.240; J IV.396 = 476.

-kāraka a valuator J 1.124. -pada valuableness J v.473 (°lakkbaṇaṇ nāma maṭṭaṇ).

**Agghaka** (adj.) = aggha; worth, having the value of (—) Mhvs 30, 77. an° priceless Mhvs 30, 72.

**Agghati** (intr.) [Sk. arghati, argh = arh (see arhati), cp. Gr. ἀργή reward, ἀλφάνα to deserve] to be worth, to have the value of (acc.), to deserve J 1.112 (satasahassaṇ; ad-dhamāsakaṇ); VI.174, 367 (padarajaṇ); DhA III.35 (mañin nāgghāma); Mhvs 32, 28. Freq. in stook phrase kalaṇ nāgghati (nāgghanti) soḷasiṇ not to be worth the 16<sup>th</sup> part of (cp. kala) Vin II.156; S 1.233; Dh 70; Vv 20<sup>1</sup> (= nānubhoti VvA 104), 43<sup>1</sup>; J v.284. — Caus. agghāpeti to value, to appraise, to have a price put on (acc.) J 1.124; IV.137, 278; Miln 192; Mhvs 27, 23. Cp. agghāpanaka & agghāpaniya.

**Agghanaka** (adj.) (—) [fr. \*agghana, abstr. to agghati] having the value of, equal to, worth Vin IV.226; J 1.61 (satasahass°), 112; DA 1.80 (kahāpaṇ°); DhA III.120 (cuddasakoti°); Mhvs 26, 22; 34, 87. — f. °ikā J 1.178 (satasahass°).

**Agghaniya** (adj.) [in function & form grd. of agghati] priceless, invaluable, beyond the reach of money Miln 192.

**Agghāpanaka** [fr. agghāpana to agghāpeti, Caus. of agghati] a valuator, appraiser J 1.124, 125; v.276 (°ika).

**Agghāpaniya** (adj.) [grd. of agghāpeti, see agghati] that which is to be valued, in °kamma the business of a valuator J IV.137.

**Agghika** (nt.) (—) [= agghiya] an oblation, decoration or salutation in the form of garlands, flowers etc., therefore meaning "string, garland" (cp. Sinhalese āga "festoon work") Mhvs 19, 38 (pupph°) 34, 73 (ratan°) 34, 76 (dhaj°); Dāvs 1.39 (pupphamay°); v.51 (kusum°).

**Agghiya** (adj. -n.) [grd. form from agghati] 1. (adj.) valuable, precious, worth J VI.265 (mañi); DhA II.41 (ratan° of jewel's worth); Mhvs 30, 92. — 2. (nt.) a respectful oblation J v.324 = VI.516; Dpvs VI.65; VII.4.

**Agha<sup>1</sup>** (nt.) [cp. Sk. agha, of uncertain etym.] evil, grief, pain, suffering, misfortune S 122; M 1.500 (roga gaṇḍa salla agha); A II.128 (id.); J v.100; Th 2, 491; Sdhp 51. — adj. painful, bringing pain J VI.507 (agha-m-miga = aghakara m. C.). -bhūta a source of pain S III.189 (+ agha & salla).

**Agha<sup>2</sup>** (m. nt.) [the etym. suggested by Morris *JPTS* 1889, 200 (with ref. to M 1.500, which belongs under agha<sup>1</sup>) is untenable (to Sk. kha, as a-kha = agha, cp. Jain Prk. khaha). Neither does the pop. etym. of Bdgh. offer any clue (= a + gha from ghan that which does not strike or aghatṭaniya is not strikeable DhA 326, cp. Dh. trsl. 194 & J IV.154 aghe ṭhitā = appatighe akāse ṭhitā the air which does not offer any resistance). On the other hand the primary meaning is darkness, as seen from the phrase lokantarikā agbā asaṇvutā andhakārā D II.12; S v.454, and BSk. aghasaṇvṛta M Vastu II.240, adj. dark M Vastu 1.41; II.162; Lal Vist 552] the sky, orig. the dark sky, dark space, the abyss of space D II.12; S v.45; Vv 16<sup>1</sup> (aghasi gama, loc. = vehasaṇ gama VvA 78); J IV.154; DhS 638 (+ aghagata); Vbh 84 (id.).

-gata going through or being in the sky or atmosphere DhS 638, 722; Vbh 84. -gāmin moving through the atmosphere or space i. e. a planet S 1.67 = Miln 242 (ādicco setṭho aghagāminañ).

**Aghata** at Th 1, 321 may be read as agha-gata or (preferably) with v.l. as agha-gataṇ, or (with Neumann) as agghañ agghatāṇaṇ. See also Mrs. Kh. D, *Psalms of the Brethren*, p. 191.

**Agghammiga** [to agha<sup>1</sup>] a sort of wild animal J VI.247 (= aghavaha miga) 507 (= aghakara). Cp. BSk. agharika Divy 475.

**Aghavin** (adj.) [to agha<sup>1</sup>] suffering pain, being in misery Sn 694 (= dukkhita SnA 489).

**Anka**<sup>1</sup> = anga, sign, mark, brand Miln 79; °karana brandiōg J IV.366, 375. See also anketi.

**Anka**<sup>2</sup> [Vedic anka hook, beat etc., **anc**, cp. ankura & ankusa. Gr. ἄγκων elbow, ἄγκυρα = anchor; Lat. uncus nail; Ohg. angl = E. angle] (a.) a hook J V.322 = VI.218 (v. l. BB anga). — (b.) the lap (i. e. the bent position) or the hollow above the hips where infants are carried by Hindos mothers or nurses (**ankena vahati**) Vin II.114; D II.19 (**anke pariharati** to hold on one's lap or carry on one's hips), 20 (**nisidāpeti** seat on one's lap); M II.97 (**ankena vabivā**); Th I, 299; J I.262 (**anke nisinna**); II.127, 236; VI.513; DhA I.170 (**ankena vahitvā**) PvA 17 (**nisidāpeti**).

**Ankita** [pp. of anketi] marked, branded J I.231 (cakkankitā Satthu padā); II.185 (°kaṇṇaka with perforated ears).

**Ankura** [cp. Sk. ankura, to anka a bend = a tendril etc.] a shoot, a sprout (lit. or fig.) J II.105; VI.331 (Buddh °a nascent Buddha), 486; Dhs 617 (°vaṇṇa); Miln 50, 251 269; Sdhp 273; Mhvs 15, 43.

**Ankusa** [Vedic ankuśa; to **anc**, see anka<sup>2</sup>] a hook, a pole with a hook, used (1) for plucking fruit off trees, a crook J I.9 (°pacchi hook & basket); V.89 = VI.520 (pacchikhanittī), 529 (= phalāṇaṇ gaphanathay ankusay). — (2) to drive an elephant, a goad (cp. patoda & tutta) Vin II.196 (+ kasā); J VI.489; ThA 173 (ovādan ankusay katvā, fig. guide); Sdhp 147 (daṇḍ°). — (3) N. of a certain method of inference in Logic (naya), consisting in inferring certain mental states of a general character from respective traits where they are to be found Nett 2, 4, 127; Nett A 208; — acc° beyond the reach of the goad D II.266 (nāga). See also ankusaka.

-**gayba** (the art) how to grasp and handle an eleph.-driver's hook M II.94 (sippa). -**gaba** an eleph.-driver Dh 826.

**Ankusaka** [see anka<sup>2</sup>, cp. ankusa] 1. a crook for plucking fruit J III.22. — 2. an eleph.-driver's hook J III.431. -**yattha** a crooked stick, alpenstock, staff (of an ascetic) J II.68 (+ pacchi).

**Anketi** [Denom. fr. anka<sup>1</sup>] to mark out, brand J I.451 (lakkhaṇena); II.399. — pp. **ankita**, q. v.

**Ankola** [dial. for ankura] a species of tree **Alangium Hexapetalum** J VI.535. Cp. next.

**Ankolaka** = ankola J IV.440; V.420.

**Anga** (nt.) [Vedic anga, **anc** cp. Lat. angulus = angle, corner etc., unculus finger-ring = Sk. anguliya. See also anka, anguṭṭha & angula] (1) (lit.) a constituent part of the body, a limb, member; also of objects: part, member (see cpd. °sambhāra); **uttam**°anga the reproductive organ J V.197; also as "head" at ThA 209. Usually in cpds. (see below, esp. °paccanga), as **sabbanga-kalyāṇī** perfect in all limbs Pv III.35 (= sobhāṇa-sabbanga-paccangī PvA 189) and in redupl°. **anga-m-angāni** limb by limb, with all limbs (see also below anga + paccanga) Vin III.119; Vv 382 (°cchi naccamāna); Pv II.12<sup>10</sup>, 13, 18 (sunakho te khādāti). — (2) (fig.) a constituent part of a whole or system or collection, e. g. **uposath**° the vows of the fast J I.50; **bhavanga** the constituents or the condition of becoming (see bhava & cp. Cpd. 265 sq.); **bojjhanga** (q. v.). Esp. with **numerals**: cattāri angāni 4 constituents A II.79 (viz. sila, samādhi, paṇṇā, vimutti and rūpa, vedanā, saññā, bhava), aṭṭhangika (q. v.) magga the Path with its eight constituents or the eightfold Path (KhA 85: aṭṭh° angāni assā ti) navanga Buddha-sāsana see nava. — (3) a constituent part as characteristic, prominent or distinguishing, a mark, attribute, sign, quality D I.113 sq., 117 (iminā p° angena by this quality, or: in this respect, cp. below 4; DA I.281 expl<sup>s</sup> tena kāra-

ṇena). In a special sense striking (abnormal) sign or mark on the body D I.9, from which a prophesy is made (: hatttha-pādādisu yena kenaci evarūpena angena samanāgato dighāyu . . hoti ti . . angasathan = chiromantics DA I.92). Thus in comb<sup>n</sup> with **samannāgata** & **sampanna** always meaning endowed with "good"; superior, remarkable "qualities", e. g. J I.3 (sabbāoga-sampanna nagaraṇ a city possessing all marks of perfection); II.207. — In enum<sup>n</sup> with var. **numerals**: tīhi angehi s. A I.115; cattāri sotapannassa a- D III.227 = A IV.405 sq.; pañcanga-vippahīno (i. e. giving up the 5 hindrances, see nivarāṇa) and pañcanga-samannāgato (i. e. endowed with the 5 good qualities, viz. the sila-kkhandha, see kkhandha II.A d) S I.99 = A I.161; V.15, 29. Similarly the 5 attributes of a brahmin (viz. sujāta of pure birth, ajjhāyaka a student of the Vedas, abhirūpa handsome, silava of good conduct, paṇḍita clever) D I.119, 120. Eight qualities of a king D I.137. Ten qualities of an Arahant (cp. dasa<sup>1</sup> B 2) S III.83; Kh IV.10 = KhA 88; cp. M I.446 (dasah° angehi samannāgato rañño assāṇāyo). — (4) (modally) part, share, interest, concern; **ajjhattikaṇ** (anga) my own part or interest in the outside world) A I.16 sq. = S V.101 sq.; It 9. rañño angan an asset or profit for the king M I.446. Thus adv. **tadanga** (see also ta° I.a) as a matter of fact, in this respect, for sure, certainly and **tadangena** by these means, through this, therefore M I.492; A IV.411; Sdhp 455, 456; iminā p° angena for that reason M II.168. — In comb<sup>n</sup> with verbs **angi**° (angi°): angigata having limbs or parts, divided DA I.313; cp. samangi (°bhūta).

-**jāta** "the distinguishing member", i. e. sign of male or female (see above 3); membrum virile and muliebre Vin I.191 (of cows); III.20, 37, 205; J II.359; Miln 124. -**paccanga** one limb or the other, limbs great and small M I.81; J VI.20, used (a) *collectively*: the condition of perfect limbs, or adj. with perfect limbs, having all limbs Pv II.12<sup>12</sup> (= paripuṇṇa-sabbanga-paccangavati PvA 158); SnA 383; DhA I.390; ThA 288; Sdhp 83 fig. ratbassa angapaccangan M I.395; sabbanga-paccangāni all limbs Miln 148. — (b) *distributively* (cp. similar redupl. formations like chiddāvachidda, setṭhāpu-setṭhi, khaṇḍakhaṇḍa, cunnavicunṇa) limb after limb, one limb after the other (like angamangāni above 1), piecemeal M I.133 (°e da-seyya), 366; J I.20; IV.324 (cbinditvā). -**paccangata** the condition or state of perfect limbs, i. e. a perfect body VvA 134 (suvisuddh°). -**paccangin** having all limbs (perfect) D I.34 (sabbanga-peccangi); PvA 189. -**rāga** painting or rouging the body Vin II.107 (+ mukha°). -**latṭhi** sprout, offshoot ThA 226. -**vāta** gout Vin I.205. -**vijā** the art of prognosticating from marks on the body, chiromantics, palmistry etc. (cp. above 3) D I.9 (see expl. at DA I.93); J I.290 (°āya cheka clever in fortune-telling); °**anubhāva** the power of knowing the art of signs on the body J II.200; V.284; °**pāṭhaka** one who in versed in palmistry etc. J II.21, 250; V.458. -**vekalla** bodily deformity DhA II.26. -**sattha** the science of prognosticating from certain bodily marks DA I.92. -**sambhāra** the combination of parts Miln 28 = S I.135; Miln 41. -**hetuka** a species of wild birds, living in forests J VI.538.

**Angaṇa**<sup>1</sup> (nt.) [cp. Sk. angaṇa & °na; to aoga?] an open space, a clearing, Vin II.218; J I.109 (= manussānaṇ sañcaraṇa-ṭṭhāne anāvaṭe bhūmibhāge C.); II.243, 290, 357; Dāvs I.27. — **cetiy**° an open space before a Chaitiya Miln 366, DA I.191, 197; VvA 254. **rāj**° the empty space before the king's palace, the royal square J I.124, 152; II.2; DhA II.45. -**ṭṭhāna** a clearing (in a wood or park) J I.249, 421. -**pariyāna** the end or border of a clearing J II.200.

**Angaṇa**<sup>2</sup> [prob. to **anj**, thus a variant of añjana, q. v.]; a speck or freckle (on the face) A V.92, 94 sq. (+ raja). Usually in neg. **anangana** (adj.) free from fleck or blemish, clear, (of the mind) (opp. sāngana Sn 279); D I.76; M I.24 sq.; 100 (+ raja); A II.211; Sn 517 (+ vigata-



raja = anganānan abhāvā malānā ca vīgamā ... SnA 427), 622 = Dh 125 (= nikkīlesa DhA III.34); Dh 236, 351; Pug 60; Nett 87.

**Angada** [cp. Sk. angada; prob. anga + da that which is given to the limbs] a bracelet J v.9, 410 (citt°, adj. with manifold bracelets).

**Angadin** (adj.) [to angada] wearing a bracelet J v.9.

**Angāra** (m. nt.) [Vedic angāra] charcoal, burning coal, embers A III.97, 380, 407; J 1.73; III.54, 55; V.488; Sn 668; Sdhp 32. kul° the charcoal of the family, a squanderer S IV.324 (see under kula).

-kaṭāha a pot for holding burning coal, a charcoal pan DA 1.261. -kapalla an earthenware pan for ashes DhA 1.260; Dhs A 333; VvA 142. -kammakara a charcoal burner J VI.209. -kāsu a charcoal pit M 1.74, 365; Th 2, 491; J 1.233; Sn 396; ThA 288; DhA 1.442; Sdhp 208. -pacchi a basket for ashes DhA IV.191. -pabbata the mountain of live embers, the glowing mount (in Niraya) A 1.141; Miln 303; PvA 221 (°āropana); Sdhp 208. -maṅsa roast meat Mhvs 10, 16. -masi ashes DhA III.309. -rāsi a heap of burning coal J III.55.

**Angāraka** (adj.) [cp. Sk. angāraka] like charcoal, of red colour, N. of the planet Mars DA 1.95; cp. J 1.73.

**Angārika** a charcoal-burner J VI.206 (= angāra-kammakara p. 209).

**Angārin** (adj.) [to angāra] (burning) like coal, of bright-red colour, crimson Th 1, 527 = J 1.87 (dumā trees in full bloom).

**Angika** (—°) (adj.) [fr. anga] consisting of parts, — fold; only in comp<sup>n</sup> with num. like atṭh°, duv° (see dve), catur°, pañc° etc., q. v.

**Angin** (adj.) limbed, having limbs or parts, — fold. see catur° & pacc° (under anga-paccangin). — f. anginī having sprouts or shoots (of a tree) Th 2, 297 (= ThA 226).

**Anguṭṭha** [cp. Sk. anguṣṭha, see etym. under anga] 1. the thumb Vin III.34; Miln 123; PvA 198. — 2. the great toe J II.92; Mhvs 35, 43.

-pada thumb-mark A IV.127 = S III.154. -sineha love drawn from the thumb, i. e. extraordinary love Pv III.52, cp. PvA 198.

**Anguṭṭhaka** = anguṭṭha J IV.378; v.281; pād° the great toe S v.270.

**Angula** [Vedic angula, lit. "limblet" see anga for etym.] 1. a finger or toe M 1.395 (vank° angulaṅ karoti to bend the fingers, v.1. angulip); A III.6 (id.); J v.70 (goṇ° adj. with ox toes, expl<sup>d</sup> by C. as with toes like an ox's tail; vv. II. °anguṭṭha and °anguli). — 2. a finger as measure, i. e. a finger-breadth, an inch Vin II.294, 306 (dvangula 2 inches wide); Mhvs 19, 11 (atṭh°); DhA III.127 (ek°).

-atṭhi (? cp. anga-laṭṭhi) fingers (or toes) and bones DA 1.93. -anguli fingers and toes DhA III.214. -antarikā the interstices between the fingers Vin III.39; Miln 180; DhA III.214.

**Angulika** (nt.) [= anguli] a finger J III.13 (pañc°); v.204 (vaṭṭ° = pavāḷ°) ankurasadisā vaṭṭangulī p. 207). See also pañcangulika.

**Angulī** & **Anguli** (thus always in cpds.) (f.) [Vedic angulī & °i; see anga] a finger A IV.127; Sn 610; J III.416; IV.474; v.215 (vaṭṭ° with rounded fingers); Miln 395; DhA II.59; IV.210; SnA 229.

-patodaka nudging with the fingers Vin III.84 = IV.110; D 1.91 = A IV.343. -pada finger-mark A IV.127 = S III.154. -poṭha snapping or cracking the fingers J v.67. -muddikā a signet ring Vin II.106; J IV.498; v.439, 467. -sanghaṭṭana° = poṭha DA 1.256.

**Anguleyyaka** (nt.) [cp. Sk. anguliyaka that which belongs to the finger, Mhg. vingerlīn = ring; E. bracelet, Fr. bras; thimble thumb etc.] an ornament for the finger, a finger-ring J II.444 (= nikkha).

**Acankama** (avj.) [a + cankama] not fit for walking, not level or even Th 1, 1174 (magga).

**Acittaka** (adj.) [a + citta<sup>2</sup> + ka] 1. without thought or intention unconscious, unintentional DhA II.42. — 2. without heart or feeling, instr. acittakena (adv.) heartlessly J IV.58 (C. for acetasa°).

**Acittikata** (adj.) [a + citta<sup>2</sup> + kata; cp. cittikāra] not well thought of Miln 229.

**Acira** see cira & cp. nacira.

**Acela** (adj. -n.) [a + ceta] one who is not clothed, esp. t. t. for an anti-Buddhist naked ascetic D 1.161, 165; III.6, 12, 17 sq.; S 1.78; J v.75.

**Acelaka** = acela D 1.166; III.40; A 1.295; II.206; III.384 (°sāvaka); J III.246; VI.229; Pug 55; DhA III.489.

**Acc-** 1. a + c°, e. g. accuta = a + cuta. — 2. Assimilation group of (a) ati + vowel; (b) c + cons. e. g. acci = arci.

**Accagā** [ati + agā] 3<sup>rd</sup> sg. pret. of ati-gacchati (q. v. for similar forms) he overcame, should or could overcome Sn 1040 (expl<sup>d</sup>, wrongly as pp. = atikkanta at Nd<sup>2</sup> 10 and as atīta at DhA IV.474); Dh 414.

**Accankusa** (adj.) [ati + ankusa] beyond the reach of the goad D II.266 (oḅga).

**Accatari** see atitarati.

**Accati** [Vedic arcati, rc, orig. meaning to be clear & to sing i. e. to sound clear, cp. arci] to praise, honour, celebrate Dāvs v.66 (accayittha, pret.) — pp accita, q. v.

**Accanta** (adj. — & adv. °—) [ati + anta, lit. "up to the end"] 1. uninterrupted, continuous, perpetual J 1.223; Miln 413; VvA 71; PvA 73, 125, 266; Sdhp 288. — 2. final, absolute, complete; adv. thoroughly S 1.130 (°ṅ hataputta<sup>2</sup> mhi); III.13 = A 1.291 sq.; v.326 sq. (°niṭṭha, °yogakkhemīn); Kvu 586 (°niyāmaṭā final assurance; cp. Kvu trsl. 340). — 3. (°—) exceedingly extremely, very much A 1.145 (°sukhumāla, extremely delicate), Miln 26 (id.); Sn 794 (°suddhi = paramattha-accantasuddhi SnA 528); Th 1, 692 (°ruci); Dh 162 (°dussilya = ekanta° DhA III.153).

**Accaya** [from acceti, ati + i, going on or beyond; cp. Sk. atyaya] (1) (temporal) lapse, passing; passing away, end, death. Usually as instr. accayena after the lapse or, at the end or death of after Vin 1.25; D II.127 (rattiyā a.), 154 (mam° when I shall be dead); M 1.438 (temās° after 3 months); S 1.69; Snp. 102 (catunnaṅ māsānaṅ), p. 110 (rattiyā); J 1.253 (ekāha-dvīh°), 291 (katipāh° after a few days); PvA 47 (katipāh°), 82 (dasamās°), 145 (vassasatānaṅ). — (2) (modal) passing or getting over, overcoming, conquering, only in phrase dur-accaya difficult to overcome, of kāmapanka Sn 945 (= dur-atikkamanīya SnA 568), of sanga Sn 948: taṅhā Dh 336; sota It 95. — (3) (fig.) going beyond (the norm), transgression, offence Vin 1.133 (thull° a grave offence), 167 (id.); II.110, 170; esp. in foll. phrases: accayo maṅ accagawā a fault has overcome me, i. e. has been committed by me (in confession formula) D 1.85 (= abhi-bhavitvā pavatto has overwhelmed me DA 1.236); A 1.54; M 1.438 (id.); accayaṅ accayato passati to recognise a breach of the regulation as such Vin 1.315; A 1.103; II.146 sq.; °ṅ deseti to confess the transgression S 1.239; °ṅ accayato paṭigāṇhāi to accept (the confession of) the fault, i. e. to pardon the transgression, in confession-formula at D 1.85 (= Vin II.192; M 1.438 etc.). In the

same sense **accaya-paṭiggahaṇa** pardon, absolution J v.380; **accayena desanaṇ paṭiggaṇhāti** J 1.379; **accayaṇ khamati** to forgive Miln 420.

**Accasara** (adj.) [a form. fr. aor. **accasari** (ati + **sr**), influenced in meaning by analogy of **ati + a + sara** (**smr**). Not with Morris (J. P. T. S. 1889, 200) a corruption of **accaya + sara** (**smr**), thus meaning "mindful of a fault"] 1. going beyond the limits (of proper behaviour), too self-sure, overbearing, arrogant, proud S 1.239 (v.l. **accayasara** caused by prolepsis of foll. **accaya**); J iv.6 (+ **atisara**); DhA iv.230 (= expecting too much). — 2. going beyond the limits (of understanding), beyond grasp, transcendental (of **pañña** a question) M 1.304; S v.218 (v.l. SS for BB reading **ajjhapara**). Cp. **accasārin**.

**Accasārā** (f.) [abstr. to **accasara**] overbearing, pride, self-surity Vbh 358 (+ **māyā**). *Note.* In id. p. at Pug 23 we read **acchādanā** instead of **accasārā**.

**Accasari** [fr. **ati + sr**] aor 3. sg. of **atisarati** to go beyond the limit, to go astray J v.70.

**Accasārin** (adj.) = **accasara** 1., aspiring too high Sn 8 sq. (yo **nāccasāri**, opp. to **na paccasāri**; expl<sup>d</sup> at SnA 21 by yo **nātidhāvi**, opp. **na ohiyi**).

**Accahasi** [fr. **ati + hr**] aor 3. sg. of **atiharati** to bring over, to bring, to take J III.484 (= **ativiya āhari** C.).

**Accābhikkhaṇa** (°) [ati + **abhikkhaṇa**] too often J v.233 (°**sansagga**; C. expl<sup>s</sup> **ativiya abhīṇha**).

**Accāraddha** (adj. adv.) [ati + **āraddha**] exerting oneself, very or too much, with great exertion Vin 1.182; Th 1, 638; SnA 21.

**Accāyata** (adj.) [ati + **āyata**] too long A III.375.

**Accāyika** (adj.) [fr. **accaya**] out of time, viz. 1 irregular, extraordinary J VI.549, 553. — 2. urgent, pressing M 1.149 (**karāṇiyan business**) II.112; J 1.338; v.17 °ṇ (nt.) hurry DhA 1.18. See also **acceka**.

**Accāsanna** (adj.) [ati + **āsanna**] very near, too near PvA 42 (na a. **nātidūra** neither too near nor too far, at an easy distance).

**Accōhita** (adj.) [ati + **ahita**] very cruel, very unfriendly, terrible J IV.46 = v.146 (= **ati ahita** C.) = VI.306 (id.).

**Accāvadati** [ati + **āvadati**; or is it = **ajjhāvadati** = **adhi + āvadati**?] to speak more or better, to surpass in talk or speech; to talk somebody down, to persuade, entice Vin IV.224, 263; S II.204 sq.; J v.433 (v.l. BB **ajjhāratī**), 434 (v.l. BB **aghācarati** for **ajjhācarati** = **ajjhāvadati**?).

**Acci** & (in verse) **acei** (f.) [Vedic **arci** m. & **arcis** nt. & f. to **rc**, cp. **accati**] a ray of light, a beam, flame S IV.290 (spelt **acchi**), 399; A IV.103; v.9; Sn 1074 (**vuccati jālasikhā** NJ<sup>2</sup> 11); J v.213; Miln 40; ThA 154 (dip<sup>2</sup>); Sdhp 250

**Accikā** (f.) [fr. **acci**] a flame M 1.74; S II.99.

**Accita** [pp. of **accati**] honoured, praised, esteemed J VI.180.

**Accimant** (adj.) [fr. **acci**, cp. Vedic **arcimant** & **arcimant**] flaming, glowing, fiery; brilliant Th 1, 527; J v.266; VI.248; Vv 38<sup>a</sup>.

**Acci-bandha** (adj.) [= **accibaddha**?] at Vin 1.287 is expl<sup>d</sup>. by Bdhgh as **caturassa-kedāra-baddha** ("divided into short pieces" Vin Texts II.207), i. e. with squares of irrigated fields. The vv. ll. are **acca**<sup>o</sup> and **acchi**<sup>o</sup>, and we should prefer the conjecture **acchi-baddha** "in the shape of cubes or dice", i. e. with square fields.

**Accuggacchati** [ati + **uggacchati**] to rise out (of), ger. **accuggamma** D II.38; A v.152 (in simile of lotus).

**Accuggata** (adj.) [ati + **uggata**] 1. very high or lofty Miln 346 (giri); VvA 197; DhA II.65. — 2. too high, i. e. too shrill or loud J VI.133 (**sadda**), 516 (fig. = **atikuddha** very angry C.).

**Accuṅha** (adj.) [ati + **uṅha**] very hot, too hot Sn 966; Nd<sup>1</sup> 487; DhA II.85, 87 (v.l. for **abbhūṅha**). See also **ati-uṅha**.

**Accuta** (adj.) [a + **cuta**] immoveable; everlasting, eternal; nt. °ṇ Ep. of **Nibbāna** (see also **cuta**) A IV.295, 327; Sn 204, 1086 (= **nicca** etc. Nd<sup>2</sup> 12); Dh 225 (= **sassata** DhA III.321); Sdhp 47.

**Accupaṭṭhapeti** at J v.124 is to be read with v.l. as **apaccupaṭṭhapeti** (does not indulge in or care for).

**Accupati** at J IV.250 read **accuppati**, aor. 3<sup>rd</sup> sg. of **accuppatati** to fall in between (lit. on to), to interfere (with two people quarrelling). C. expl<sup>s</sup> **atigantvā uppati**. There is no need for Kern's corr. **accupati** (Toev. s. v.).

**Accussanna** (adj.) [ati + **ussanna**] too full, too thick Vin II.151.

**Acceka** = **accāyika**, special; °**civara** a special robe Vin III.251; cp. Vin Texts 1.29<sup>3</sup>.

**Acceti** [ati + **eti** fr. **i**] 1. to pass (of time), to go by, to elapse Th 1, 145 (**accayanti abhorattā**). — 2. to overcome, to get over Miln 36 (**dukkhaṇ**). — Caus. **acceti** to make go on (loc.), to put on J VI.17 (**sūlasmiṇ**; C. **āvupeti**), but at this passage prob. to be read **appeti** (q. v.).

**Accogāḷha** (adj.) [ati + **ogāḷha**] too abundant, too plentiful (of riches), lit. plunged into A IV.282, 287, 323 sq.

**Accodaka** (nt.) [ati + **udaka**] too much water (opp. **anodaka** no water) DhA 1.52.

**Accodara** (nt.) [ati + **udara**] too much eating, greediness, lit. too much of a belly J IV.279 (C. **ati-udara**).

**Accha**<sup>1</sup> (adj.) [cp. Sk. **accha**, dial., to **rc** (see **accati**), thus "shining"; cp. Sk. **ṛkṣa** bald, bare and Vedic **ṛkṣan** bright. Monier-Williams however takes it as a + **cha** fr. **chad**, thus "not covered, not shaded"] clear, transparent Vin 1.206 (°**kañjika**); D 176 (**maṇi** = **tanucchavi** DA 1.21), 80 (**udakapatta**), 84 (**udaka-rahada**); M 1.100; S II.281 (°**patta**); III.105 (id.); A 1.9; J II.100 (**udaka**); Vv 79<sup>10</sup> (**vāri**); DA 1.113 (**yāḅu**).

— **odaka** having clear water, with clear water (of lotus ponds) Vv 44<sup>11</sup>; S<sup>15</sup>; f. °**odikā** Vv 41<sup>2</sup> = 60<sup>2</sup>.

**Accha**<sup>2</sup> [Vedic **ṛkṣa** = Gr. **ἄρκτος**, Lat. **ursus**, Cymr. **arth**] a bear Vin 1.200; A III.101; J v.197, 406, 416; Miln 23, 149. At J VI.507 **accha** figures as N. of an animal, but is in expl<sup>s</sup> taken in the sense of **accha**<sup>4</sup> (**acchā nāma aghammigā** C.). *Note.* Another peculiar form of **accha** is P. **ikka** (q. v.).

**Accha**<sup>3</sup> = **akkha**<sup>2</sup> (a die) see **acci-bandha**.

**Accha**<sup>4</sup> (adj.) [Ved. **ṛkṣa**] hurtful, painful, bad DhA IV.163 (°**ruja**).

**Acchaka** = **accha**<sup>2</sup>, a bear J v.71.

**Acchati** [Vedic **āsyati** & **āste**, **ās**; cp. Gr. **ἄσται**] 1. to sit, to sit still Vin 1.289; A II.15; It 120 (in **set carati tiṅṅhati a. sayati**, where otherwise **nisinna** stands for **acchati**); Vv 74<sup>1</sup> (= **nisidati** VvA 298); PvA 4. — 2. to stay, remain, to leave alone Th 1, 936; J IV.306. — 3. to be, behave, live Vin II.195; D 1.102; S 1.212; Vv 11<sup>2</sup>; Pv III.31 (= **nisidati vasati** PvA 188); Miln 88; DhA 1.424. In this sense often pleonastic for finite verb, thus **aggin**



- karitvā a. (= aggin karoti) D 1.102; aggin paricaranto a. (= aggin paricarati) DA 1.270; tantan pasārento a. (= tantan pasāreti) DhA 1.424. — Pot. acche It 110; aor. acchi Vin iv.308; DhA 1.424.
- Acchanna** (adj.) [pp. of acchādeti] covered with, clothed in, fig. steeped in (c. loc.) J III.323 (lohite a. = nimugga C.). At D 1.91 *nacchanna* is for *na channa* (see *channa*<sup>2</sup>) = not fair, not suitable or proper (paṭirūpa).
- Acchambhin** (adj.) [a + chambhin] not frightened, undismayed, fearless Sn 42 (reading achambhin; Nd<sup>2</sup> 13 expls. abhiru anutrāsi etc.); J vi.322 (= nikkampa C.). See *chambhin*.
- Accharā<sup>1</sup>** (f.) [etym. uncertain, but certainly dialectical; Trenckner connects it with *acchurita* (Notes 76); Childers compares Sk. akṣara (see *akkhara*); there may be a connection with *akkhaṇa* in *akkhaṇa-vedhin* (cp. BSk. *acchātā* Divy 555), or possibly a relation to *ā + tsar*, thus meaning "stealthily", although the primary meaning is "snapping, a quick sound"] the snapping of the fingers, the bringing together of the finger-tips: 1. (lit.) *accharan paharati* to snap the fingers J II.447; III.191; IV.124, 126; V.314; VI.366; DhA 1.38, 424. — As measure: as much as one may hold with the finger-tips, a pinch J v.385; DhA II.273 (°gahaṇamattan); cp. *ekacchara-matta* DhA II.274. — 2. (fig.) a finger's snap, i. e. a short moment, in *ek'acchara-kkhaṇe* in one moment Miln 102, and in def. of *acchariya* (q. v) at DA 1.43; VvA 329. — *-sanghāta* the snapping of the fingers as signifying a short duration of time, a moment, °*matta* momentary, only for one moment (cp. BSk. *acchātsanghāta* Divy 142) A 1.10, 34, 38; IV.396; Th 1, 405; 2, 67 (expld. at ThA 76 as *ghaṭṭikāmatam pi khaṇaṅ angulipoṭhanamattam pi kāḷaṅ*). — *-sadda* the sound of the snapping of a finger J III.127.
- Accharā<sup>2</sup>** (f.) [Vedic *apsaras* = āpa, water + sarati, orig. water nymph] a celestial nymph M 1.253 (pl. *accharāyo*): II.64; Th 2, 374 (= *devaccharā* ThA 252); J v.152 sq. (Alambusā a.) Vv 5<sup>s</sup> (= *devakaññā* VvA 37); Vv 17<sup>2</sup>; 18<sup>11</sup> etc.; DhA III.8, 19; PvA 46 (dev°); Miln 169; Sdhp 298.
- Accharika** (nt. or f.?) [fr. *accharā<sup>2</sup>*] in °ṅ *vādeti* to make heavenly music (lit. the sounds of an *accharā* or heavenly nymph) A IV.265.
- Acchariya** (adj.-nt.) [cp. Sk. āścarya since Upanishads of uncertain etym. — The conventional etym. of Pāli grammarians connects it with *accharā<sup>1</sup>* (which is prob. correct & thus reduces Sk. āścarya to a Sanskritisation of *acchariya*) viz. *Dhammapāla*: *anabhiṅga-ppavattitāya accharā-paharaṇa yoggan* that which happens without a moment's notice, at the snap of a finger; i. e. causally unconnected (cp. Goth. *silda-leiks* in similar meaning) VvA 329; and *Buddhaghosa*: *accharā-yoggan ti acchariyaṅ accharaṅ paharituṅ yuttan ti attho* Dā 1.43] wonderful, surprising, strange, marvellous D II.155; M 1.79; III.118, 125, 144 (an°); S IV.371; A 1.181; Miln 28, 253; DhA III.171; PvA 121; VvA 71 (an°). As nt. often in exclamations: how wonderful! what a marvel! J 1.223, 279; IV.138; VI.94 (a. *vata bho*); DhA IV.51 (aho a.); VvA 103 (aho ti *acchariyatthena nipāto*). Thus freq. combd. with *abbutaṅ* = how wonderful & strange, marvellous, beyond comprehension, e. g. D 1.2, 60, 206, 210; II.8; and in phrase *acchariyaṅ abbutā dhammā* strange & wonderful things, i. e. wonderful signs, portents marvels, M III.118, 125; A IV.198; Miln 8; also as adj. in phrase *acchariya-abbuta-(citta-)jātā* with their hearts full of wonder and surprise DhA IV.52; PvA 6, 50. — See also *acchera* & *accharaka*.
- Acchādana** (nt.) [fr. *acchādeti*] covering, clothing Th 1, 698; Miln 279. — fig. protection, sheltering J 1.307.
- Acchādānā** (f.) [= prec.] covering, hiding, concealment Pug 19, 23. — *Note*. In id. p. at Vbh 358 we read *accasārā* for *acchādānā*. Is the latter merely a gloss?
- Acchādeti** [ā + chādeti], Caus. of *chad*, cp. BSk. *ācchādayati* *jīviteṇa* to keep alive Av. S, 1.300; Divy 136, 137] to cover, to clothe, to put on D 1.63 = It 75; J 1.254; III.189; IV.318; Pug 57; Pv 1.10<sup>s</sup> (ger. *acchādāyitvāna*); DA 1.181 (= *paridāhitvā*); PvA 49, 50. — fig. to envelop, to fill J VI.581 (*abhaṇṇaṅ rajo acchādesi* dust filled the air). — pp. *acchanna* (q. v.).
- Acchi** at S IV.290 is faulty spelling for *acci* (q. v.).
- Acchijja** (v. l. *accheja*) destroying (?) S 1.127. Is the reading warranted? Cp. *acchecchi*.
- Acchidda** see *chidda*.
- Acchindati** [ā + chindati, lit. to break for oneself] to remove forcibly, to take away, rob, plunder Vin IV.247 (*sayaṅ a. to appropriate*); J II.422; III.179; IV.343; Miln 20; Sdhp 122. — ger. *acchinditvā* J II.422; DhA 1.349; PvA 241 (*sayaṅ*); & *acchetvā* M 1.434. Caus. II. *acchin-dāpeti* to induce a person to theft Vin IV.224, 247.
- Acchinna** (adj.) [ā + chinna, pp. of *acchindati*] removed, taken away, stolen, robbed Vin IV.278, 303; J II.78; IV.45; V.212.
- Acchiva** [\*Sk. *akṣiḥa* and *akṣiḥa*] a certain species of tree (*Hypanthera Moringa*) J VI.535.
- Acchupeti** [ā + chupeti, Caus. of *chupati*] to procure or provide a hold, to insert, to put on or in Vin 1.290 (*aggalaṅ*) II.112.
- Acchecchi** [Sk. *acchātsit*] 3<sup>rd</sup> sg. aor. of *chindati* "he has cut out or broken, has destroyed" (see also *chindati* 3), in combn. with *tanhaṅ* M 1.122; S 1.23, 127 (so read for *acchejja*); IV.105, 207. It 47; A III.246, 445; DhA IV.70 (gloss *acchindi*, for *acchidda* pret. of Dh 351). The v. l. at all passages is *acchejji*, which is to be accounted for on graphological grounds, ch & j being substituted in MSS. Kern (*Toevogsele* s. v.) mistakes the form & tries to explain *acchejji* as *adj.* = *ati-ejin* (eja), *acchecchi* = *ati-icchin* (icchā). The syntactical construction however clearly points to an aor.
- Acchejja** = a + chejja not to be destroyed, indestructible, see *chindati*.
- Acchedana** (nt.) [abstr. to *acchindati*] robbing, plundering J VI.544.
- Acchera** (adj.) = *acchariya* wonderful, marvellous S 1.181; Vv 84<sup>13</sup> (comp. *accheratara*); Pv III.5<sup>1</sup> (°rūpa = *acchariya-sabhāva* PvA 197); Sdhp 244, 398.
- Accheraka** (adj.) = *acchera* (*acchariya*) J 1.279; Bu 1.9 (pāṭihiraṅ).
- Aja** [Vedic *aja* fr. *aj* (Lat. *ago* to drive), cp. *ajina*] a he-goat, a ram D 1.6, 127; A II.207; J 1.241; III.278 sq.; V.241; Pug 56; PvA 80. — *-ejaka* [Sk. *ajaiḍaka*] goats & sheep D 1.5, 141; A II.42 sq.; 209; J 1.166; VI.110; Pug 58. As pl. °ā S 1.76; It 36; J IV.363. — *-pada* goat-footed M 1.134. — *-pāla* goatberd, in °*nigrodharukkha* (Npl.) "goatherds' Nigrodha-tree" Vin 1.2 sq. Dpvs 1.29 (cp. M Vastu III.302). — *-pālikā* a woman goatherd Vin III.38. — *-lakkhaṇa* "goat-sign", i. e. prophesying from signs on a goat etc. D 1.9 (expld. DA 1.94 as "evarūpāṇaṅ ajāṇaṅ mahaṅ khāditaṅ evarūpāṇaṅ na khāditaṅ ti"). — *-laṅḍikā* (pl.) goats' dung, in phrase *nāḷimattā a. a cup full of goats' dung* (which is put down a bad minister's throat as punishment) J 1.419; DhA II.70; PvA 282. — *-vata* "goats' habit", a practice of certain ascetics (to live after the fashion of goats) J IV.318.

**Ajaka** a goat, pl. goats Vin II.154. — f. *ajikā* J III.278 & *ajiyā* J v.241.

**Ajagara** [aja + gara = gala fr. \*gel to devour, thus "goat-eater"] a large snake (rock-snake?), Boa Constrictor J VI.507; Miln 23, 303, 364, 406; DhA III.60. Also as *ajakara* at J III.484 (cp. Trenckner, Notes p. 64).

**Ajacca** (adj.) [a + jacca] of low birth J III.19; VI.100.

**Ajajjara** see *jajjara*.

**Ajaddhuka & Ajaddhumāra** see *jaddhu*.

**Ajamoja** [Sk. ajamoda, cp. Sk. ajāji] cummin-seed VvA 186.

**Ajā** (f.) a she-goat J III.125; IV.251.

**Ajānana** (°—) (nt.) [a + jānana] not knowing, ignorance (of) J v.199 (°bhāva); VI.177 (°kāla).

**Ajina** (nt.) [Vedic ajina, to aja, orig. goats' skin] the hide of the black antelope, worn as a garment by ascetics D 1.167; Sn 1027; J 1.12, 53; IV.387; v.407. *kharājina* a rough skin (as garment) M 1.343; S IV.118; A II.207; Sn 249 (= *kharāni* a°-*cammani* SnA 291). *gantājina*? ivory (q. v.).

-*khīpa* a cloak made of a network of strips of a black antelope's hide D 1.167; S 1.117; A 1.240, 295; II.206; Vin 1.306; III.34; J VI.569. -*paveṇi* a cloth of the size of a couch made from pieces of ant. skin sewn together Vin 1.192; D 1.7 (= *ajina-cammehi mañcappamāṇena sibbitvā katā paveṇi* DA 1.87); A 1.181. -*sāṭi* a garment of skins (= *ajina-camma-sāṭi* DhA IV.156) Dh 394 = J 1.481 = III.85.

**Ajñi** aor 3<sup>rd</sup> sg. *jayati*, q. v.

**Ajiya** = *ajikā* (see *ajaka*).

**Ajira** (nt.). [Vedic ajira to *aj*, cp. Gr. *ἀγρός*, Lat. *ager*, Goth. *akrs* = Ger. *Acker*, = E. *acre*] a court, a yard Mhvs 35, 3.

**Ajiraka** (nt.) [a + jiraka] indigestion J 1.404; II.181, 291; III.213, 225.

**Ajeyya<sup>1</sup> & Ajjeyya** (adj.) [a + jeyya, grd. of *jayati*, q. v.] — (a) not to be taken by force Kh VIII.8 (cp. KhA 223). — (b) not to be overpowered, invincible Sn 288; J v.509.

**Ajeyya<sup>2</sup>** (adj.) [a + jeyya, grd. of *jiyati*, q. v.] not decaying, not growing old, permanent J VI.323.

**Ajja & Ajjā** (adv.) [Vedic *adya* & *adyā*, a + *dyā*, a° being base of demonstr. pron. (see a<sup>3</sup>) and *dyā*: an old loc. of *dyaus* (see *diva*), thus "on this day"] to-day, now Sn 75, 153, 158, 970, 998; Dh 326; J 1.279; III.425 (read *bahutaṅ ajjā*; not with Kern, Toev. s. v. as "food"); Pv 1.11<sup>1</sup> (= *idāni PvA* 59); PvA 6, 23; Mhvs 15, 64. — Freq. in phrase *ajjatagge* (= *ajjato* + *agge* (?) or *ajja-t-agge*, see *agga*<sup>3</sup>) from this day onward, henceforth Vin 1.18; D 1.85; DA 1.235.

-*kālan* (adv.) this morning J VI.180; -*divasa* the present day Mhvs 32, 23.

**Ajjatana** (adj.) [cp. Sk. *adyatana*] referring to the day, to day's, present, modern (opp. *porāṇa*) Th 1, 552; Dh 227; J II.409. — dat. *ajjatanāya* for to day Vin 1.17; PvA 171 & passim.

**Ajjatā** (f.) [abstr. fr. *ajja*] the present time, in *ajjatanā* ca this very day S 1.83 (v. l. *ajjeva*).

**Ajjati** [Vedic *arjati*, *rj*, a variant of *arh*, see *arahati*] to get, procure, obtain J III.263 (?). pp. *ajjita* (q. v.).

**Ajjava** (adj.-n.) [cp. Sk. *arjava*, to *rju*, see *uju*] straight, upright (usually combd. with *maddava* gentle, soft) D III.213; A 1.94; II.113; III.248; Sn 250 (+ *maddava*), 292 (id.); J III.274; Dhs 1339; Vbh 359 (an°); SnA 292 (= *ujubhāva*), 317 (id.).

**Ajjavatā** (f.) [fr. prec.] straight forwardness, rectitude, uprightness Dhs 1339. (+ *ajimhatā* & *avaokatā*).

**Ajjita** [pp. of *ajjati*] obtained Sdhp 98.

**Ajjuka** [\*Sk. *arjaka*] N. of a plant, *Ocimum Gratissimum* Vin IV.35; DA 1.81 (all MSS. have *ajjaka*).

**Ajjukaṇṇa** [\*Sk. *arjakaṇṇa*] N. of a tree *Pentaptera Tomentosa* J VI.535 (nn).

**Ajjuṅho** (adv.) [hapology fr. *ajja-juṅho*; see *juṅhā*] this moonlight night Vin 1.25; IV.80.

**Ajjuna** [Vedic *arjuna*, to *raj*; cp. Gr. *ἀργός* white, *ἄργυρος* silver, Lat. *argentum*] the tree *Pentaptera Arjuna* J VI.535; DhA 1.105 (°*rukkha*).

**Ajjh-** Assimilation group of *adhi* + vowel.

**Ajjhagā** [*adhi* + *agā*] 3<sup>rd</sup> sg. pret. of *adbigacchati* (q. v. for similar forms) he came to, got to, found, obtained, experienced S 1.12 (*vimānaṅ*); Sn 225 (expld. at KhA 180 by *vindī paṭilabhi*), 956 (*raṭiṅ*; expld. at Nd<sup>1</sup> 457 by *adbigacchi*); It 69 (*jātimaraṅaṅ*); Dh 154 (*taṅhānaṅ khayanaṅ*); Vv 32<sup>1</sup> (*vīsesaṅ attained distinction*; expld. at VvA 135 by *adhigata*); 50<sup>21</sup> (*amataṅ santiṅ*; expld. at VvA 215 by v. l. SS *adhigañchi*, T. *adbigacchati*).

**Ajjhatta** (adj. -n.) [cp. Sk. *adyātma*, cp. *attā*], that which is personal, subjective, arises from within (in contrast to anything outside, objective or impersonal); as adv. & °— interior, personal, inwardly (opp. *bahiddhā bhāhira* etc. outward, outwardly); Cp. *ajjhattika* & see *Dhs. trsl.* 272. — D 1.37 (subjective, inward, of the peace of the 2<sup>nd</sup> jhāna), 70 = A II.210; v.206 (inward happiness. a. *sukkhāṅ* = *niyakajjhattaṅ attano santāne ti* attho DA 1.183 cp. DhsA 169, 338, 361); S 1.70, 169; II 27 (*kathaṅ kathī hoti* is in inward doubt), 40 (*sukhaṅ dukkhaṅ*); III.180 (id.); IV.1 sg. (*āyatanāni*), 139, 196; v.74 (*thitaṅ cittaṅ ajjhattaṅ susaṅghitaṅ suvimuttaṅ a mind firm, inwardly well planted, quite set free*), 110, 143, 263, 297, 390; A 1.40 (*rūpasāññi*), 272 (*kāmacchanda* etc.); II.158. (*sukhadukkhaṅ*), 211; III.86 (*cetosamatha*), 92 (*vūpasantacitta*); IV.32 (*sankhītaṅ*), 57 (*itthindriyaṅ*), 299 (*cittaṅ*), 305 (*rūpasāññi*), 360 (*cetosamatha*), 437 (*vūpasantacitta*); V 79 sq., 335 sq. (*sati*); It 39 (*cetosamatha inward peace*), 80, 82, 94; J 1.045 (*chātajjhatta with hungry insides*); v.338 (id.); Ps 1.76 (*cakkhu* etc.); Dhs 161 (= *attano jātaṅ DhsA* 169), 204, 1044; Pug 59; Vbh 1 sq. (*khandhā*), 228 (*sati*), 327 (*paññā*), 342 (*arūpasāññi*). — adv. °g inwardly, personally (in contrast-pair *ajjhattaṅ vā bahiddhā vā*; see also cpd. °*bahiddhā*) A 1.284; II.171; IV.305; v.61; Sn 917 (= *upajjhayassa vā ācariyassa vā te gūṇā assū* II Nd<sup>1</sup> 350).

-*ārammaṇa* a subjective object of thought Dhs 1047.

-*cintin* thought occupied with internal things Sn 174, 388.

-*bahiddhā* inside & outside, personal-external, mutual, interacting S II.252 sq.; III.47; IV.382; Nd<sup>2</sup> 15; Dhs 1049 etc. (see also *ahiddhā*).

-*rata* with inward joy D II.107 = S v.263 = Dh 362 = Ud 64 (+ *samāhita*); Th 1, 981; A IV.312; DhA IV.90 (= *gocar° ajjhatta-saokhātāya kammaṭṭhāna-bhāvanāya rata*).

-*rūpa* one's own or inner form Vin III.113 (opp. *bahiddhā-rūpa* & *ajjh°-bah°* r.).

-*saññā* an inner fetter, inward bond A 1.63 sq.; Pug 22; Vbh 361. -*santi* inner peace Sn 837 (= *ajjhattānaṅ rāgādīnaṅ santibhāva* SnA 545; cp. Nd<sup>1</sup> 185).

-*samutṭhāna* originating from within J 1.207 (of *hiri*; opp. *bahiddhā°*).

**Ajjhattika** (adj.) [ajjhatta + ika], personal, inward (cp. *Dhs trsl.* 207 & Nd<sup>1</sup> 346: ajjhattikaj vuccati cittaj); opp. *bāhira* outward (q. v.). See also *āyatana*. — M 1.62; S 1.73 (°ā rakkhā na bāhirā); IV.7 sq. (āyatanāni); v.101 (anga); A 1.16 (anga); II.164 (dhātuyo); III.400 (āyatanāni); v.52 (id.); I 114 (id.), 9 (anga); Kh IV. (= KhA 82); J IV.402 (bāhira-vatthuj ayācitvā ajjhattikassa nāmaj gaṇhati); *Dhs* 673, 751; *Vbh* 13, 67, 82 sq., 119, 131, 392 sq.

**Ajjhapara** S v.218: substitute v. l. *accasara* (q. v.).

**Ajjhappatta** (& **Ajjhapatta**) [adhi + ā + \*prāpta] 1. having reached, approached, coming near to J II.450; v.1.566 (p; C. attano santikaj patta). — 2. having fallen upon, attacked J II.59; v.198 (p; C. sampatta) — 3. attained, found, got Sn 1134 (= *adhigacchi* Nd<sup>2</sup>); J III.296 (p. C. sampatta); v.158 (ajjhāpatta; C. sampatta).

**Ajjhabhavi** 3<sup>rd</sup> sg. aor. of *adhibhavati* to conquer, overpower, overcome S 1.240 (prohib. mā vo kodho ajjhābhavi); J II.336. Cp. *ajjhabhu* & *ajjhobhavati*.

**Ajjhabhāsi** 3<sup>rd</sup> sg. aor. of *adhibhāseti* to address S IV.117 (gāthāhi); Kh v. = Sn p. 46 (gāthāya); PvA 56, 90.

**Ajjhabhu** (3<sup>rd</sup> sg. aor. of *adhibhavati* (q. v.) to overcome, conquer It 76 (dujjayaj a. he conquered him who is hard to conquer; v. l. *ajjhabhi* for *ajjhābhavi*). Cp. *ajjhabhavi*.

**Ajjhayana** (nt.) [adhi + i] study (learning by heart) of the Vedas Miln 225. See also *ajjhena*.

**Ajjhavodahi** 3<sup>rd</sup> sg. aor. of *ajjhodahati* [Sk. *adhyavadhāti*] to put down J v.365 (= *odahi*, *thapesi* C.). Kern, Toev. s. v. proposes reading *ajjhavādahi* (= Sk. *avādhāt*).

**Ajjhāgāre** (adv.) [adhi + agāre, loc. of agāra] at home, in one's own house A 1.132 = It 109; A II.70.

**Ajjhācarati** [adhi (or ati?) + ā + car] 1. to conduct oneself according to Vin II.301; M 1.523; Miln 266. — 2. to flirt with (perhaps to embrace) J IV.231 (aṇṇam-aṇṇaj). pp. *ajjhāciṇṇa*. See also *accāvadati* & *aticarati*.

**Ajjhācāra** [to adhi (ati?) + ā + car] 1. minor conduct (conduct of a bhikkhu as to those minor rules not included in the *Pārajika's* or *Sanghādisesa's*) Vin 1.63 (see note in *Vin. Texts*, 1.184. — 2. flirtation Vin III.128 (in the Old Cy as expl<sup>m</sup> of *avabhāsati*). — 3. sexual intercourse J 1.396; v.327 (°cara v. l. for *ajjhāvāra*); Miln 127 (an°).

**Ajjhāciṇṇa** [pp. of *ajjhācarati*] habitually done Vin II.80 sq., 301.

**Ajjhājīva** [adhi (ati?) + ā + jīva] too rigorous or strenuous a livelihood M II.245 (+ *adhipāṭimokkha*).

**Ajjhāpajjati** [adhi + ā + pad] to commit an offence, to incur, to become guilty of (acc.) Vin IV.237. pp. *ajjhāpanna* (q. v.).

**Ajjhāpatti** (f.) [abstr. to *ajjhāpajjati*] incurring guilt *Dhs* 299 (an°).

**Ajjhāpana**<sup>1</sup> (nt.) [fr. Caus. II. of *ajjheti*] teaching of the sacred writ, instruction Miln 225.

**Ajjhāpana**<sup>2</sup> (nt.) [ā + jhāpana fr. *kṣā*] burning, conflagration J VI.311.

**Ajjhāpanna** [pp. of adhi + āpajjati] become guilty of offence D 1.245; III.43; S II.270; A IV.277, 280; v.178, 181. an° guiltless, innocent Vin 1.103; D III.46; S II.194, 269; A v.181; Miln 401. For all passages except A IV.277, 280, cp. *ajjhāpanna*.

**Ajjhāpīta** [adhi + ā + pīta] harassed, overpowered, tormented PvA 180 (*khuppipāsāya* by hunger & thirst).

**Ajjhābhava** [cp. Sk. *adhyābhava*] excessive power, predominance J II.357.

**Ajjhābhavati** [adhi + ā + bhū, in meaning of abhi + bhū] to predominate J II.357.

**Ajjhāyaka** [cp. Sk. *adhyāyaka*, cp. *ajjhayana*] (a brahmin) engaged in learning the Veda (*mantajjhāyaka* J VI.209; SnA 192), a scholar of the brahmanic texts, a studious, learned person D 1.88, 120; III.94; A 1.163; III.223; Sn 140 (°kula: thus for *ajjhāyakula* Fsb.); Th 1, 1171; J 133; v.1.201, 498; DA 1.247.

**Ajjhāruha** (& °rūha) (adj.) [to adhi + ā + ruh] growing up over, overwhelming A III.63 sq. = S v.96; J III.399.

**Ajjhārūha** (adj.) [pp. of adhi + ā + ruh] grown up or high over J III.399.

**Ajjhārūhati** [adhi + ārohati cp. *atyārohati*] to rise into the air, to climb over, spread over S 1.221 = Nett 173 (= *ajjhottharati* SA; cp. Mrs. Rh. D. *Kindred Sayings* 1.285).

**Ajjhāvadati** see *accāvadati*.

**Ajjhāvāra** [fr. adhi + ā + var] surrounding; waiting on, service, retinue J v.322, 324, 326, 327 (expl<sup>d</sup> at all passages by *parisā*). Should we read *ajjhācara*? Cp. *ajjhācāra*.

**Ajjhāvasatar** [n. ag. to *ajjhāvasati*] one who inhabits D 1.63 (agāraj).

**Ajjhāvasati** [adhi + ā + vas] to inhabit (agāraj a house; i. e. to be settled or live the settled life of a householder) D II.16; M 1.353; Vin IV.224; J 1.50; Pug 57; Miln 348. — pp. *ajjhāvuttha* (q. v.).

**Ajjhāvuttha** [cp. Sk. *adhyuṣati*; pp. of *ajjhāvasati*] inhabited, occupied (of a house) Vin II.210; J 1.145; II.333; PvA 24 (°ghara); fig. occupied by SnA 566 (= *anosita*).

**Ajjhāsaya** [fr. adhi + ā + śri, orig. hanging on, leaning on, BSk. however *adhyāsaya* Divy 586] intention, desire, wish, disposition, bent D II.224 (adj.: intent on, practising); J 1.88, 90; II.352; v.382; *DhsA* 314, 334; PvA 88, 116, 133 (adj. *ḍān°* intent on giving alms), 168; *Sdhp* 219, 518. Freq. in phrase *ajjhāsayanurūpa* according to his wish, as he wanted PvA 61, 106, 128.

**Ajjhāsayatā** (f.) [abstr. to *ajjhāsaya*] desire, longing PvA 127 (uḷār° great desire for c. loc.).

**Ajjhāsita** [pp. of adhi + ā + śri] intent on, bent on Miln 361 (jhān°). Cp. *ajjhosita* & *nissita*.

**Ajjhiṭṭha** [pp. of *ajjhēsati*] requested, asked, invited Vin 1.113 (an° unbidden); D II.289 (*Buddhaghosa* and text read *ajjhitta*); Sn p. 218 (= *ajjhēsita* Nd<sup>2</sup> 16); J VI.292 (= *āpatta* C.); *DhA* IV.100 (v. l. *abhijhiṭṭha*). See also an°.

**Ajjhupagacchati** [adhi + upa + gam] to come to, to reach, obtain; to consent to, agree, submit Th 2, 474 (= *sampācchati* ThA 285); J II.403; Miln 300; pp. *ajjhupagata* (q. v.).

**Ajjhupagata** [pp. of *ajjhupagacchati*] come to, obtained, reached A v.87, cp. 210; v.187 sq.

**Ajjhupagama** (nt.) [adhi + upa + gam] consent, agreement, justification Vin II.97, 104.

**Ajjhupaharati** [adhi + upa + hr; cp. *upaharati*] to take (food) to oneself J II.293 (aor. *ajjhupāhari* = *ajjhohari* C.).

**Ajjhupekkhati** [adhi + upa + ikṣ; cp. BSk. *adhyupekṣati*] 1. to look on A 1.257; Miln 275. — 2. to look

on intently or with care, to oversee, to take care of A IV.45 (katth'aggi, has to be looked after); PvA 149 (sisaṅ colan vā). — 3. to look on indifferently to be indifferent, to neglect Vin II.78 = III.162, cp. J I.147; M I.155; II.223; A III.194, 435; J V.229; DhA IV.125.

**Ajjhupekkhana** (nt.) & °ā (f.) [abstr. from ajjhupekkhati] care, diligence, attention Ps I.16; II.119; Vbh 230 sq.; DhA IV.3.

**Ajjhupekkhitar** [n. ag. to ajjhupekkhati] one who looks on (carefully), one who takes care or controls, an overseer, caretaker S V.69 (sādhukag), 324 (id.), 331 sq.; Vbh 227.

**Ajjhupeti** [cp. Sk. abhyupeti; adhi + upa + i] to go to meet, to receive J IV.440.

**Ajjheti** [Sk. ādhyāyati, Denom. fr. adhyāya] to be anxious about, to fret, worry Sn 948 (socati +); expl<sup>d</sup> at Nd<sup>1</sup> 433 by nījjhāyati, at SnA 568 by abhijjhati (gloss BB gijjhati).

**Ajjhena** (nt.) [Sk. adhyayana, see also ajjhayana] study (esp. of the Vedas) M III.1; J II.327 (as v.l. to be preferred to ajjhesanā); III.114 (= japa); V.10 (pl. = vede); VI.201 = 207; Vbh 353; SnA 314 (mant<sup>o</sup>).

-kujja (°kūta v.l.?) a hypocrite, a pharisee Sn 242; cp. SnA 286.

**Ajjhesati** (adhi + iṣ; cp. BSk. adhyeṣate Divy 160) to request, ask, bid DhA IV.18; aor. ajjhesi Vin II.200; pp. ajjhiṭṭha & ajjhesita (q.v.), with which cp. pariṣiṭṭha & °esita.

**Ajjhesanā** (f.) [see ajjhesati] request, entreaty Vin I.6 = D II.38 = S I.138; J II.327 (better v.l. ajjhena).

**Ajjhesita** [pp. of ajjhesati; cp. ajjhiṭṭha] requested, asked, bidden Nd<sup>2</sup> 16 (= ajjhiṭṭha).

**Ajjhokāsa** [adhi + okāsa] the open air, only in loc. ajjhokāse in the open Vin I.15; S I.212; DhA IV.100.

**Ajjhogāḷha** [pp. of ajjhogāhati] plunged into, immersed; having entered M I.457; S I.201; Miln 348.

**Ajjhogāhati** (& °gāheti) [Sk. \*abhyavagāhate; adhi (= abhi) + ava + gāh] to plunge into, to enter, to go into D I.101 (vanā), 222 (samuddaṅ); M I.359, 536; A III.75, 368; IV.356; V.133; Vin III.18; J I.7; Nd<sup>1</sup> 152 (ogāhati +); Miln 87 (samuddaṅ); 300 (vanā). — pp. ajjhogāḷha (q.v.). Cp. pariṣogāhati.

**Ajjhoṭhapeti** [adhi + ava + ṭhapeti, Caus. of sthā] to bring to PvA 148 (gāman), where we should read °ṭṭhapeti.

**Ajjhotthata** [pp. of ajjhottharati] spread over; covered, filled; overcome, crushed, overpowered J I.363 (ajjhotthata), 410; V.91 (= adhipanna); DhA I.278; PvA 55; Dāvs v.5.

**Ajjhottharati** [adhi + ava + str] to cover over, spread out, spread over, cover; to submerge, flood Vin I.111; J I.61, 72, 73; Miln 296, 336; Dh I.264; Pass. °thariyati to be overruo with (instr.), to be smothered, to be flooded A III.92 = Pug 67; aor. ajjhotthari VvA 48 (gāmapadeso: was flooded). pp. ajjhotthata (q.v.).

**Ajjhopanna** (?) only found in one stock phrase, viz. gāthita (q.v.) muccebita ajjhopanna with ref. to selfishness, greed, bonds of craving. The reading ajjhopanna is the lectio difficilior, but the accredited reading ajjhosāna seems to be clearer and to harmonize better with the cognate ajjhosita & ajjhosāna (n.) in the same context. The confusion between the two is old-standing and hard to be accounted for. Trenckner under v.l. to M I.162 on p. 543 gives ajjhopanna as BB (= adhi-opanna). The MSS. of Nd<sup>2</sup> clearly show ajjhopanna as inferior reading, which may well be attributable to the very frequent SS sub-

stitution of p for s (see Nd<sup>2</sup> Introd. XIX.). Besides this mixture of vv. II. with s and p there is another confusion between the vv. II. ajjhāpanna and ajjhopanna which adds to the complication of the case. However since the evidence of a better reading between these two preponderates for ajjhopanna we may consider the o as established, and, with a little more clearness to be desired, may in the end decide for ajjhosāna (q.v.), which in this case would have been liable to change through analogy with ajjhāpanna, from which it took the ā and p. Cp. also ajjhosita. The foll. is a synopsis of readings as preferred or confused by the Ed. of the var. texts. — 1. **ajjhopanna** as T. reading: M I.162, 173, 369; A I.74; II.28; III.68, 242; Md 75, 76; DA I.59; as v.l.: D I.245. — 2. **ajjhosāna** as v.l.: A I.74 (C. expl<sup>s</sup> ajjhosāya gilitvā ṭhita); Nd<sup>2</sup> under nissita & passim; Ud 75, 76 (ajjhosanna); DA I.59 (id.). — 3. **ajjhāpanna** as T. reading: D I.245; III.43, 46; S. II.194, 270; IV.332 (ajjhapanṇa); A V.178, 181; Nd<sup>2</sup> under nissita; Miln 401; as v.l.: M I.162; A II.242; Ud 75, 76.

**Ajjhobhavati** [adhi + ava + bhū, Sk. abhi<sup>o</sup>] to overcome, overpower, destroy J II.80 (aor. ajjhobhavi = adhibhavi C.).

**Ajjhomaddati** [adhi + ava + mrd] to crush down A IV.191, 193.

**Ajjhomucchita** [pp. adhi + ava + murch, cp. adhimuccita] stiffened out (in a swoon), lying in a faint (?) A III.57 sq. (v.l. ajjhomuñcīta or °muccita better: sarire attached to her body, clinging to her b.).

**Ajjholambati** [adhi + ava + lamb] to hang or hold on to (acc.), to cling to S III.137; M III.164 = Nett 179, cp. Sdhp 284 & 296.

**Ajjhosa** = ajjhosāya, in verse only as ajjhosita tiṭṭhati to cleave or cling to S IV.73; Th I, 98, 794.

**Ajjhosati** [adhi + ava + sayati, sā, to bind, pp. sita: see ajjhosita] to be bound to, to be attached, bent on; to desire, cleave to, indulge in. Fut. ajjhosissati (does it belong here?) M I.328 (c. acc. paṭhaviṅ, better as ajjhesati). gr̥d. ajjhositabha M I.109 (+ abhinanditabha, v.l. °etabba); DhA 5 (id.); ger. ajjhosāya (q.v.) pp. ajjhosita (q.v.).

**Ajjhosāna** (nt.) cleaving to (earthly joys), attachment, D II.58 sq.; III.289; M I.498 (+ abhinandana); S II.187; A I.66; II.11 (ditṭhi<sup>o</sup>, kāma<sup>o</sup> + taṭhā). In comb<sup>n</sup> with (icchā) and mucchā at Nd<sup>2</sup> under chanda & nissita and taṭhā (see also ajjhopanna), and at DhA 1059 of labha, (the expl<sup>n</sup> at DhA 363, 370, from as to eat, is popular etym.) Nett 23 sq. (of taṭhā).

**Ajjhosāya** [ger. of ajjhosati, cp. BSk. adhyavasāya tiṣṭhati Divy 37, 534] being tied to, hanging on, attached to, only in phrase a. tiṭṭhati (+ abhinandati, same in Divy) M I.266; S. IV.36 sq.; 60, 71 sq.; Miln 69. See also ajjhosa.

**Ajjhosita** [cp. Sk. adhyavasita, from adhi + ava + sā; but sita is liable to confusion with sita = Sk. śrita, also through likeness of meaning with esita; see ajjhāsita & ajjhesita] hanging on, cleaving to, being bent on, (c. loc.) S II.94 (+ mamāyita); A II.25 (ditṭha suta muta +); Nd<sup>1</sup> 75, 106, 163 = Nd<sup>2</sup> under nissita: Th 2, 470 (asāre = taṇhāvāsena abhioviṭṭha ThA 284); Pv IV.84 (mayhaṅ ghare = taṇhābhiniṅvisena abhiniviṭṭha PvA 267; v.l. BB ajjhesita, SS ajjhāsita). -an<sup>o</sup> S IV.213; V.319; Nd<sup>1</sup> 411; Miln 74 (pabbajita).

**Ajjhohata** [pp. of ajjhoharati] having swallowed Sdhp 610 (balisaṅ maccho viya: like a fish the fishhook).

**Ajjhoharaṇa** (nt.) = ajjhohāra I. A V.324; J VI.213.

**Ajjhoharaṇiya** (adj.) [grd. of ajjhoharati] something fit to eat, eatable, for eating J vi.258; DhA 1.284.

**Ajjhoharati** [Sk. abhyavaharati; adhi (= abhi) + ava + hr̥] to swallow, eat, take as food M 1.245; J 1.460; II.293; vi.205, 213; Miln 366; PvA 283 (aor.) -pp. **ajjhohaṭa** (q.v.).

**Ajjhohāra** [Sk. abhyavahāra] 1. taking food, swallowing, eating & drinking Vin 1v.233; Miln 176, 366. — 2. N. of a fabulous fish (swallower); cp. timingala) J v.462.

**Añcati** J 1.417, read añchati (see next).

**Añchati** [in meaning = ākaḍḍhati, which latter is also the Sk. gloss (ākārsayati) to the Jain Prk. anḥāveī = añchati: see Morris, J. P. T. S. 1893, 60] to pull, drag, pull along, to turn on a lathe D II.291 (bhamakāro dighaṇ a., where K has note: añjanto ti pi acchanto ti pi pātho) = M 1.56 (vv. II. p. 532 acch° & añj°); Th 1, 750 (añcāmi T., v. l. aññāmi). Añchati should also be read at J 1.417 for **uda-kaṇ añcanti** (in expl<sup>n</sup>. of udañcanti pulling the water up from a well, q. v.), where it corresponds to **udakaṇ ākkaḍḍhati** in the same sentence.

**Añja** (adv.) [orig. imper. of añjati<sup>1</sup>; cp. Sk. anjasā (instr.) quickly, Goth. anaks suddenly, lit. with a pull or jerk] pull on! go on! gee up! J 1.192.

**Añjati<sup>1</sup>** [= Sk. r̥jati, r̥jyati to stretch, pull along, draw out, erect; cp. Sk. r̥ju straight, caus. irajyati; Gr. ῥέγω; Lat. rego, rectus = erect. See also P. uju, añchati, ajjita, ānañja-ānejja]. See añja, añjaya, añjali, añjasa.

**Añjati<sup>2</sup> & Añjeti** [= Sk. añjayati, Caus. of anakti to smear etc.; cp. Sk. añji ointment, ājya butter; Lat. unguo to anoint, unguentum ointment; Ohg. ancho = Ger. Anke butter] to smear, anoint, paint S II.281; J IV.219 (akkhīni añjetvā, v. l. BB añcītvā). Caus. II. **añjāpeti** DhA 1.21. — pp. **añjita** (q. v.).

**Añjana** (nt.) [from añjati<sup>2</sup>] ointment, esp. a collyrium for the eyes, made of antimony, adj. anointed, smeary; glossy, black (cp. kaṇha II. and kāla<sup>1</sup> note). — 1. Vin 1.203 (five kinds viz. kāl°, ras°, sot°, geruka, kapalla); D 1.7, 12; DA 1.98 (khār°); 284; DhA III.354 (akkhī° eye-salve). — 2. glossy, jet-black J 1.194; II.369; v.416. The reading añjana at A 1v.468 is wrong, it should be corrected into thanamajjanamattan. See also pacc°. In meaning collyrium box at Th 2, 413 (= añjana-nāli ThA 267); DhA II.25.

-**akkhiha** with anointed eyes Th 1, 960. -**upapisana** perfume to mix with ointment Vin 1.203; II.112. -**cuṇṇa** aromatic powder DhA 13. -**nāli** an ointment tube, collyrium box ThA 267. -**rukka** N. of a tree ("black" tree) J 1.331. -**vaṇṇa** of the colour of collyrium, i. e. shiny, glossy, dark, black D II.18 (lomāni); J 1.138 (kesā), 194; II.369; PvA 258 (vana).

**Añjani** (f.) [fr. añjana] a box for ointment, a collyrium pot Vin 1.203, 204; II.135; IV.168; M II.65 = Th 1, 773.

**Añjanisalākā** (f.) a stick to put the ointment on with Vin 1.203; II.135; J III.419.

**Añjaya** (adj.) [from añjati<sup>1</sup>] straight J III.12 (vv. II. ajjava & and ajjava better?) expl<sup>d</sup> by C. as ujuka, akutiḷa. See also ajjava. Should we assume misreading for añjasa?

**Añjali** [cp. Sk. añjali, fr. añjati<sup>1</sup>] extending, stretching forth, gesture of lifting up the hands as a token of reverence (cp. E. to "tender" one's respect), putting the ten fingers together and raising them to the head (VvA 7: dasa-nakha-samodhāna-samujjalāṇ añjaliṇ paggayha). Only in stock phrases (a) añjaliṇ paṇāmeti to bend forth the outstretched hands Vin II.188; D 1.118; Sn 352; Sn p. 79. (b.) °ṇ paggaṇhāti to perform the a. salutation J 1.54; DhA IV.212; VvA 7, 312 (sirasmīṇ on one's head); PvA 93. (c.) °ṇ karoti id. PvA 178; cp. katañjali (adj.)

with raised hands Sn 1023; J 1.17; PvA 50, and añjali-kata id. Pv II.12<sup>20</sup>. Cp. pañjali

-**kamma** respectful salutation, as above A 1.123; II.180; IV.130; Vv 78<sup>8</sup>, 83<sup>16</sup>; DhA 1.32. -**karaṇīya** (adj.) that is worthy of being thus honoured D III.5; A II.34; III.36; IV 13 sq.; It 88.

**Añjalikā** (f.) [= añjali] the raising of the hands as a sign of respectful salutation Vv 1<sup>5</sup> (expl<sup>d</sup> at VvA 24 as dasa-nakha-samodhāna samujjalāṇ añjaliṇ sirasi paggaṇhantī guṇa-visiṭṭhāṇāṇ apacayāṇāṇ akāsiṇ).

**Añjasa** [Sk. añjasa (?). Cp. ājava = P. ajjava, see añjati<sup>1</sup> & añjaya] straight, straightforward (of a road) D 1.235; J 1.5; Th 2, 99; Vv 50<sup>20</sup> (cp. VvA 215); VvA 84 (= akuṭṭila); Mhvs 25, 5; Miln 217; Sdhp 328, 595. Cp. pañjasa.

**Añjita** [Sk. ankta & añjayita, pp. of añjeti] smeared, anointed J 1.77 (su-añjītaṇi akkhīni); IV.421 (añjī<sup>1</sup>akkha).

**Añña** (pron.) [Vedic anya, with compar. suff. ya; Goth. anjar; Ohg. andar; formation with n analogous to those with l in Gr. ἄλλος (ἄλλος), Lat. alius (cp. alter), Goth. aljis Ags. elles = E. else. From demonstr. base \*eno, see na<sup>1</sup> and cp. a<sup>3</sup>] another etc. — A. *By itself*: 1. other, not the same, different, another, somebody else (opp. oneself) Vin III.144 (aññena, scil. maggena, gacchati to take a different route); Sn 459, 789, 904; Dh 158 (opp. attāṇaṇ), 165; J 1.151 (opp. attano); II.333 (aññāṇ vyākaroṭi give a diff. answer). — 2. another one, a second; nt. else, further Sn 1052 (= uttarīṇ nt. Nd<sup>2</sup> 17); else J 1.294. aññāṇ kiñci (indef.) anything else J 1.151. yo añño every other, whoever else J 1.256. — 3. **aññe** (pl.) (the) others, the rest Sn 189, 663, 911; Dh 43; 252, 355; J 1.254. — B. *del. in correlation*: 1. *copulative*. añña .. añña the one .. the other (. . the third etc.); this, that & the other; some .. some Vin 1.15; Miln 40; etc. — 2. *reciprocal*. añño aññāṇ, aññamaññāṇ, aññoaññāṇ one another, each other, mutually, reciprocally (in ordinary construction & declension of a noun or adj. in sg.; cp. Gr. ἀλλήλων, ἀλλήλους in pl.). (a.) **añño aññāṇ** Dh 165. (b.) **aññamañña** (cp. BSk. añyamañya M Vastu II.436), as *pron.*: n'āṇa aññamaññassa sukkhāya vā dukkhāya vā D 1.56 = S III.211. n'aññamaññassa dukkhāṇ iccheyya do not wish evil to each other Sn 148. daṇḍehi aññamaññāṇ upakkamanti (approach each other) M 1.86 = Nd<sup>2</sup> 199. °ṇ agāraṇo viharati A III.247. dve janā °ṇ ghāṭayīṇsu (slew each other) J 1.254. aññamaññāṇ hasanti J v.111; °ṇ musale hantvā J v.267. °ṇ daṇḍābhigāṭṭena PvA 58; or *adj.*: aññamaññāṇ verāṇ bandhiṇsu (established mutual eomity) J II.353; °ṇ piyasaṇvāsaṇ vasīṇsu J II.153; aññamaññāṇ accayaṇ desetvā (their mutual mistake) DhA 1.57; or *adv.* dve pi aññamaññāṇ paṭibaddha citta abhesuṇ (in love with each other) J III.188; or °—: aññamañña-paccaya mutually dependent, interrelated Ps II.49, 58. — (c.) **aññoñña** (°—) J v.251 (°nissita); Dāvs v.45 (°bhinna). — 3. *disjunctive*. añña .. añña one .. the other, this one ... that one, different, different from aññāṇ jīvaṇ .. aññāṇ sarīraṇ one is the soul .. the other is the body, i. e. the soul is different from the body D 1.157; M 1.430; A v.193; aññā va saññā bhavissati añño attā D 1.187. Thus also in phrase **aññena aññāṇ** opposite, the contrary, differently, contradictory (lit. other from that which is other) Vin II.85 (paṭicarati make counter-charges); D 1.57 (vyākāsi gave the opposite or contradictory reply); Miln 171 (aññāṇ kayiramāṇāṇ aññena sambharati). — **anañña** (1) not another, i. e. the same, self-same, identical M 1.256 (= ayaṇ). — (2) not another, i. e. alone, by oneself, oneself only Sn 65 (°posin; opp. paraṇ) = Nd 4, cp. Nd<sup>2</sup> 36. — (3) not another, i. e. no more, only, alone Sn p. 106 (dve va gatiyo bhavanti anaññā: and no other or no more, only two). See also under cpds.

-**ādīsa** different J vi.212, °tā difference PvA 243. -**khantika** acquiescing in diff. views, following another

faith (see *khantika*) D 1.187; M 1.487. **-titthiya** an adherent of another sect, a non-Buddhist.; D III.115; M 1.494, 512; P II.21, 32 sq., 119; III.116 sq.; IV.51, 228; V.6, 27 sq.; A 1.65, 240; II.176; IV.35 sq.; Vin 1.60; J 1.93; II.415. **-ditthika** having diff. views (comb<sup>d</sup>. with *añña-khantika*) D 1.187; M 1.487. **-neyya** (an<sup>o</sup>) not to be guided by somebody else, i. e. independent in one's views, having attained the right knowledge by oneself (opp. *para*<sup>o</sup>) Sn 55, 213, 364. **-mano** (an<sup>o</sup>) (adj.) not setting one's heart upon others Vv 11<sup>8</sup> (see VvA 58). **-vada** holding other views, an<sup>o</sup> (adj.) Dpvs IV.24. **-vādaka** one who gives a diff. account of things, one who distorts a matter, a prevaricator Vin IV.36. **-vihita** being occupied with something else, distracted, absent-minded Vin IV.269; DhA III.352, 381; °tā distraction, absent-mindedness DhA I.181. **-saraṇa** (an<sup>o</sup>) not betaking oneself to others for refuge, i. e. of independent, sure knowledge S III.42 = V.154. **-sita** dependent or relying on others Sn 825.

**Aññatama** (pron. adj.) [añña + superl. suff. *tama*; see also *aññatara*] one out of many, the one or the other of, a certain, any Mhvs 38, 14.

**Aññatara** (pron. adj.) [Sk. *anyatara*, *añña* + compar. suff. *tara*, cp. Lat. *alter*, Goth. *anjar* etc.] one of a certain number, a certain, somebody, some; often used (like *eka*) as indef. article "a". Very frequent, e. g. Sn 35, 210; It 103; Dh 137, 157; J 1.221, 253; II.132 etc. *devaññatara* a certain god, i. e. any kind of god S IV.180 = A IV.461.

**Aññattha** (adv.) [from *añña* = *aññatra*, adv. of place, cp. *kattha*, *ettha*] somewhere or anywhere else, elsewhere (either place where or whereto) J 1.291; II.154; DhsA 163; DhA 1.212; III.351; PvA 45; Mhvs 4, 37; 22, 14.

**Aññatra** (adv.) [*anya* + *tra*, see also *aññattha*] elsewhere, somewhere else J V.252; Pv IV.162. In comp<sup>n</sup>. also = *añña*<sup>o</sup>, e. g. *aññatra-yoga* (adj.) following another discipline D 1.187; M 1.487. — As prep. c. abl. (and instr.) but, besides, except, e. g. a. *iminā tapo-pakkamena* D 1.168; *kiṃ karaṇiyan a. dhammacariyāya* S 1.101; *ko nu aññatram-ariyehi* who else but the Nobles Sn 886 (= *thapetvā saññā-mattena* SnA 555). **-kiṃ aññatra** what but, i. e. what else is the cause but, or: this is due to; but for D 1.90 (*vusitavā-māni* k. a. *avusitattā*); S 1.29 (k. k. a. *adassanā* except from blindness); Sn 206 (id.).

**Aññathatta** (nt.) [*aññathā* + *ttā*] 1. change, alteration S II.37; IV.40; A 1.153; III.66; Kvu 227 (= *jarā* C, cp. *Āzu trsl.* 55 n. 2); Miln 209. — 2. difference J 1.147; It 11. — 3. erroneous supposition, mistake Vin II.2; S III.91; IV.329. — 4. fickleness, change of mind, doubt, wavering, M 1.448, 457 (+ *domanassa*); J 1.33 (*cittan*); PvA 195 (*cittassa*).

**Aññathā** (adv.) [*añña* + *thā*] in a different manner, otherwise, differently S 1.24; Sn 588, 757; DhsA 163; PvA 125, 133. **anaññathā** without mistake Vv 44<sup>18</sup>; **anaññathā** (nt.) certainty, truth Ps II.104 (= *tatha*).

**-bbhāva** (1) a different existence A II.10; It 9 = 94; Sn 729, 740, 752; (2) a state of difference; i. e. change, alteration, unstableness D 1.36; S II.274; III.8, 16, 42; Vbh 379. **-bbhāvin** based on difference S III.225 sq.; IV.23 sq., 66 sq.; an<sup>o</sup> free from difference Vin 1.36.

**Aññadatthu** (adv.) [lit. *aññad atthu* let there be anything else, i. e. be it what it will, there is nothing else, all, everything, surely] part. of affirmation = surely, all-round, absolutely (*ekasya-vacane nipāto* DA 1.111) only, at any rate D 1.91; II.284; Sn 828 (na h<sup>o</sup> *aññadatth<sup>o</sup> atthi pasāṇsa-lābhā*, expl<sup>d</sup>. SnA 541 as na hi *ettha pasāṇsa-lābhato añño attho atthi*, cp. also Nd<sup>1</sup> 168); Miln 133; VvA 58; PvA 97, 114.

**-dasa** sure-seeing, seeing everything, all pervading D 1.18; III.135, 185; A II.24; III.202; IV.89, 105; It 15.

**Aññadā** (adv.) [añña + *dā*, cp. *kadā*, *taḍā*, *yadā*] at another time, else, once S IV.285; J V.12; DhA IV.125.

**Aññā** (f.) [Sk. *ājñā*, = *ā* + *jñā*, cp. *ājñānti*] knowledge, recognition, perfect knowledge, philosophic insight, knowledge par excellence, viz. Arahantship, saving knowledge, *goṣis* (cp. on term *Compend.* 176 n. 3 and *Psalms of Brethren* introd. XXXIII.) M 1.445; S 1.4 (*sammad<sup>o</sup>*), 24 (*aññāya nibbuta*); II.221; V.69, 129 (*ditth<sup>o</sup>eva dhamme*), 133, 237; A III.82, 143, 192; V.108; It 39 sq., 53, 104; Dh 75, 96; Kh VII.11; Miln 334. — **aññag vyākaroṭi** to manifest ones Arahantship (by a discourse or by mere exclamation) Vin 1.183; S II.51 sq., 120; IV.139; V.222; J 1.140; II.333. See also *arahatta*.

**-atthika** desirous of higher knowledge Pv IV.114. **-ārādhana** the attainment of full insight M 1.479. **-indriya** the faculty of perfect knowledge or of knowledge made perfect D III.219; S V.204; It 53; Pug 2; Dhs 362, 505, 552; Nett 15, 54, 60. **-citta** the thought of gnosis, the intention of gaining Arahantship S II.267; A III.437. **-paṭivedha** comprehension of insight Vin II.238. **-vimokkha** deliverance by the highest insight Sn 1105, 1107 (Nd<sup>2</sup> 19: *vuccati arahatta-vimokkho*).

**Aññāṇa** (nt.) [*a* + *ñāṇa*] ignorance; see *ñāṇa* 3 e.

**Aññāṇaka** (nt.) [Demio. of *aññāṇa*] ignorance Vin IV.144.

**Aññāṇin** (adj.) [*a* + *ñāṇin*] ignorant, not knowing DhA III.106.

**Aññāta**<sup>1</sup> [pp. of *ājñānti*, q. v.] known, recognised Sn 699. **an<sup>o</sup>** what is not known, in phrase *anaññāta-ññassāmi*<sup>1</sup> t<sup>1</sup> *indriya* the faculty of him (who believes): "I shall know what is not known (yet)" D III.219; S V.204; It 53; Pug 2; Dhs 296 (cp. Dhs trsl. 86); Nett 15, 54, 60, 191. **-mānin** one who prides himself in having perfect knowledge, one who imagines to be in possession of right insight A III.175 sq.; Th 1, 953.

**Aññāta**<sup>2</sup> [*a* + *ñāta*] unknown, see *ñāta*.

**Aññātaka**<sup>1</sup> [*a* + *ñātaka*, cp. Sk. *ajñāti*] he who is not a kinsman DhA 1.222.

**Aññātaka**<sup>2</sup> (adj.) [Demin. of *aññāta*<sup>2</sup>] unknown, unrecognisable, only in phrase *ovesena* in unknown form, in disguise J 1.14; III.116; V.102.

**Aññātar** [n. ag. to *ājñānti*] one who knows, a knower of D II.286; M 1.169; S 1.106 (*dhammassa*); Kvu 561.

**Aññāvāvin** (adj. -n.) [from *ājñānti*] one who has complete insight DhsA 291.

**-indriya** (°tāv<sup>o</sup> *indr.*) the faculty of one whose knowledge is made perfect Dhs 555 (cp. *Dhs trsl.* 150) and same loci as under *aññindriya* (see *aññā*).

**Aññātukāma** (adj.) [*ā* + *jñātun* + *kāma*] desirous of gaining right knowledge A III.192. See *ājñānti*.

**Aññāya** [ger. of *ājñānti*, q. v. for detail] recognising, knowing, in the conviction of S 1.24; A III.41; Dh 275, 411.

**Aññoñña** see *añña* B 2 c.

**Añhamāna** [Sk. *asnāna*, ppr. med. of *asnāti*, *as* to eat] eating, taking food; enjoying: only SS at Sn 240; all MSS at 239 have *asamāna*. SnA 284 expls. by *āhārayamāna*.

**Aṭaṭa** [BSk. *aṭaṭa* (e. g. *Divy* 67), prob. to *aṭ* roam about. On this notion cp. description of roaming about in *Niraya* at Nd<sup>1</sup> 405 bottom] N. of a certain purgatory or *Niraya* A V.173 = Sn p. 126.

**Aṭaṇaka** (adj.) [cp. Sk. *aṭana*, to *aṭ*] roaming about, wild J V.105 (°*gāvi*).

**Aṭaṇī** (f.) a support a stand inserted under the leg of a bedstead Vin IV.168; Sām. Pās. on Pāc. 14 (quoted Min.

Pāt. 86 and Vin IV.357; DhA 1.234; J II.387, 425, 484 supports of a seat. Morris, J. P. T. S. 1884, 69 compares Marāṭhi aḍaṇi a three-legged stand. See also *Fin Texts* II.53.

**Aṭala** (adj.) [cp. Sk. aṭṭa & aṭṭalaka stronghold] solid, firm, strong, only in phrase **aṭaliyo upāhanā** strong sandals M II.155 (vv. II. paṭaliye & agaliyo) = S 1.226 (vv. II. āṭaliyo & āṭaliko). At the latter passage Bdhgh. expls. gaṇaṅgaṇ-upāhanā, Mrs. Rh. D. (*Kindred Sayings* 1.291) trsls. "huskined shoes".

**Aṭavi** (f.) [Sk. aṭavi: Non-Aryan, prob. Dravidian] 1. forest, woods J 1.306; II.117; III.220; DhA 1.13; PvA 277. — 2. inhabitant of the forest, man of the woods, wild tribe J VI.55 (= aṭavicoṛā C.).

-**rakkhika** guardian of the forest J II.335. -**sankhepa** at A 1.178 = III.66 is prob. faulty reading for v.1. °sankopa "inroad of savage tribes".

**Aṭṭa** [cp. see aṭṭaka] a platform to be used as a watch-tower Vin 1.140; DA 1.209.

**Aṭṭa**<sup>2</sup> [cp. Sk. artha, see also attha 5 b] lawsuit, case, cause Vin IV.224; J II.2, 75; IV.129 (°ṇ vīnicchināti to judge a cause), 150 (°ṇ tīreti to see a suit through); VI.336.

**Aṭṭa**<sup>3</sup> [Sk. āṛta, pp. of ardati, rd to dissolve, afflict etc.; cp. Sk. āṛda (= P. adda and alla); Gr. ἄρδω to moisten, ἄρδω dirt. See also aṭṭiyati & aṭṭita] distressed, tormented, afflicted; molested, plagued, hurt Sn 694 (+ vyasanagata; SnA 489 ātura); Th 2, 439 (= aṭṭita ThA 270), 441 (= piḷita ThA 271); J IV.293 (= ātura C.); Vv 80<sup>9</sup> (= aṭṭita upadduta VvA 311). Often °o: inaṭṭa oppressed by debt M 1.463; Miln 32; chāt<sup>o</sup> tormented by huoger VvA 76; vedan<sup>o</sup> afflicted by pain Vin II.61; III.100; J 1.293; sūcīk<sup>o</sup> (read for sūcikaṭṭha) pained by stich Pv III.23. — **ssara** cry of distress Vin III.105; S II.255; J 1.265; II.117; Miln 357; PvA 285.

**Aṭṭaka** [Demin. of aṭṭa<sup>1</sup>] a platform to be used as a watch-house on piles, or in a tree Vin 1.173; II.416; III.322, 372; DA 1.209.

**Aṭṭāna** at Vin II.106 is obscure, should it not rather be read with Bdhgh as aṭṭhāna? (cp. Bdhgh on p. 315).

**Aṭṭāka** [from aṭṭa] a watch-tower, a room at the top of a house, or above a gate (koṭṭhaka) Th 1, 863; J III.160; V.373; Miln 1, 330; DhA III.488.

**Aṭṭāla** [Sk. aṭṭāla] = aṭṭāla; J II.94, 220, 224; VI.390, 433; Miln 67, 81.

**Aṭṭita** (& occasionally **addita**, e.g. Pv II.62; Th 2, 77, 89; Th 1, 406) [Sk. arḍita, pp. of ardayati, Caus. of ardati, see aṭṭa<sup>3</sup>] pained, distressed, grieved, terrified Th 1, 157; J II.436; IV.85 (v.1. addhita); V.84; VvA 311; ThA 270; Mhvs 1, 25; 6, 21; Dpvs 1.66; II.23; XIII.9; Sdhp 205. — See remarks of Morris J. P. T. S. 1886, 104, & 1887. 47.

**Aṭṭiyati & Aṭṭiyati** [Denom. fr. aṭṭa<sup>3</sup>, q. v.] to be in trouble or anxiety, to be worried, to be incommodated, usually combd. with **harāyati**, e.g. D 1.213 (+ jigucchati); S 1.131; M 1.423; Pv 1.10<sup>2</sup> (= aṭṭā dukkhita PvA 48), freq. in ppr. **aṭṭiyamāna harayamāna** (+ jigucchamāna) Vin II.292; J 1.66, 292; It 43; Nd<sup>2</sup> 566; Ps 1.159. — Spelling sometimes addiyāmi, e.g. Th 1, 140. — pp. aṭṭita & addita.

**Aṭṭiyana** (nt.) [cp. Sk. ardana, to aṭṭiyati] fright, terror, amazement DhA II.179.

**Aṭṭha**<sup>1</sup> [Vedic aṣṭau, old dual, Idg. \*octou, pointing to a system of counting by tetrads (see also nava); Av. aṣta, Gr. ὀκτώ, Lat. octo, Goth. ahtau = Ohg. ahto, Ger. acht, E. eight] num. card, eight, decl. like pl. of adj. in-a. A. The number in *objective* significance, based on natural phenomena: see cpds. °angula, °nakha, °pada, °pāda.

B. The number in *subjective* significance. — (1) As mark of respectability and honour, based on the idea of the double square: (a) in meaning "a couple" aṭṭha matakukkūṭe aṭṭha jiva-k. gahetvā (with 8 dead & 8 live cocks; eight instead of 2 because gift intended for a king) DhA 1.213. sanghassa a salākabhattāṅ dāpesi VvA 75 = DhA III.104. a. piṇḍa-pātāni adadaṅ Vv 34<sup>8</sup>. a. vattha-yugāni (a double pair as offering) PvA 232, a therā PvA 32. — The highest respectability is expressed by 8 × 8 = 64, and in this sense is freq. applied to *gifts*, where the giver gives a higher potency of a pair (2<sup>3</sup>). Thus a "royal" gift goes under the name of **sabb-aṭṭhakaṅ dānaṅ** (8 elephants, 8 horses, 8 slaves etc.) where each of 8 constituents is presented in 8 exemplars DhA II.45, 46, 71. In the same sense aṭṭh<sup>1</sup> aṭṭha kahāpaṇā (as gift) DhA II.41; aṭṭh-aṭṭhakaṅ dībākānaṅ Vv 67<sup>3</sup> (= catusaṭṭhi VvA 290); aṭṭhaṭṭhaka Dpvs VI.56. Quite conspicuous is the meaning of a "couple" in the phrase **satt-aṭṭha** 7 or 8 = a couple, e.g. **satt-aṭṭha divasā**, a week or so J 1.86; J II.101; VvA 264 (savyaccharā years). — (b.) used as definite *measure* of quantity & distance, where it also implies the respectability of the gift, 8 being the lowest unit of items that may be given decently. Thus freq. as aṭṭha kahāpaṇā J 1.483; IV.138; VvA 76; Miln 291. — In distances: a. karisā DhA II.80; IV.217; PvA 258; a. usabhā J IV.142. — (c.) in comb<sup>n</sup>. with 100 and 1000 it assumes the meaning of "a great many", hundreds, thousands. Thus **aṭṭha sataṅ** 800, Sn 227. As denotation of wealth (cp. below under 18 and 80): a. °sata-sahassa-vibhava DhA IV.7. But aṭṭha-sata at S IV.232 means 108 (3 × 36), probably also at J v.377. — **aṭṭha sabhassaṅ** 800 J v.39 (nāgā). The same meaning applies to 80 as well as to its use as unit in comb<sup>n</sup>. with any other decimal (18, 28, 38 etc.): (α) 80 (asīti) a great many. Here belong the 80 smaller signs of a Mahāpurisa (see anuvyañjana), besides the 32 main signs (see dvattijsa) VvA 213 etc. Freq. as measure of *riches*, e.g. 80 waggon loads Pv II.7<sup>3</sup>; asīti-koṭṭivibhava DhA III.129; PvA 196; asīti hatih<sup>3</sup> ubbedho rāsī (of gold) VvA 66, etc. See further references under asīti. — (β) The foll. are examples of 8 with other decimals: 18 **aṭṭhā-dasa** (only M III.239: manopavicārā) & **aṭṭhārasa** (this the later form) VvA 213 (avenika-buddhadhammā: Bhagavānt's qualities); as measure J VI.432 (18 hands high, of a fence); of a great mass or multitude: aṭṭhārasa koṭṭiyo or °koṭṭi, 18 koṭṭis J 1.92 (of gold), 227; IV.378 (°dhana, riches); DhA II.43 (of people); Miln 20 (id.); a. akkhohini-sankhāsena J VI.395. a. vatthū Vin II.204. — 28 **aṭṭhavāsati** nakkhattāni Nd<sup>1</sup> 382; paṭisallāṅgaṇā Miln 140. — 38 **aṭṭhatīṅsa** Miln 359 (rājaparisa). — 48 **aṭṭha-cattārīsāṅ** vassāni Sn 289. — 68 **aṭṭhasaṭṭhi** Th 1, 1217 °sitā savitakkā, where id. p. at S 1.187 however reads aṭṭha saṭṭhi-tasitā vitakkā); J 1.64 (tūiya-satasahassāni) — 98 **aṭṭhanavuti** (cp. 98 the age of Eli, 1 Sam. IV.15) Sn 311 (rogā, a higher set than the original 3 diseases, cp. navuti). — (2) As number of *symmetry* or of an intrinsic, harmonious, symmetrical set, aṭṭha denotes, like dasa (q. v.) a comprehensive unity. See esp. the cpds. for this application. °**ansa** and °**angika**. Closely related to nos. 2 and 4 aṭṭha is in the geometrical progression of 2. 4. 8. 16. 32. where each subsequent number shows a higher symmetry or involves a greater importance (cp. 8 × 8 under 1 a) — J v.409 (a. mangalena samannāgata, of Indra's chariot: with the 8 lucky signs); VvA 193 (aṭṭhahi akkhaṇehi vajjitaṅ manussabhāvaṅ: the 8 unlucky signs). In progression: J IV.3 (aṭṭha petiyo, following after 4, then foll. by 8, 16, 32); PvA 75 (a. kapparakkhā at each point of the compass, 32 in all). Further: 8 expressions of bad language DhA IV.3.

-**ansa** with eight edges, octagonal, octahedral, implying perfect or divine symmetry (see above B 2), of a diamond D 1.76 = M III.121 (maṇi veḷḷiyo a.); Miln 282 (maṇi-ratanāṅ subhāṅ jātimantaṅ a.) of the pillars of a heavenly palace (Vimāna) J VI.127 = 173 = Vv 78<sup>2</sup> (a. sukātā thambhā); Vv 84<sup>18</sup> (āyatanāsa = āyatā hutvā aṭṭha-soḷasa-dvattijsādi-ansavanto VvA 339). Of a ball of string Pv



iv.328 (gulaparimaṇḍala, cp. PvA 254). Of geometrical figures in general DhS 617. -**anga** (of) eight parts, eightfold, consisting of eight ingredients or constituents (see also next and above B 2 on significance of attha in this connection), in comp<sup>n</sup>. with °*upeta* characterised by the eight parts (i. e. the observance of the first eight of the commandments or vows, see sila & cp. anga 2), or **uposatha**, the fast-day A 1.215; Sn 402 (Sn A 378 expl<sup>s</sup>. ekam pi divasaṃ apariccājanta atthangupetaṃ uposathaṃ upavassa); cp. atthanguposathin (adj.) Mhvs 36, 84. In BSk. always in phrase aṣṭāṅga-samanvāgata upavāsa, e. g. Divy 398; Sp. Av. Ś 1.338, 399; also vrata Av. Ś 1.170. In the same sense atthangupeta pāṭihāriyapakkha (q. v.) Sn 402, where Vv 156 has °*susamāgata* (expl<sup>d</sup>. at VvA 72 by pānātipātā veramaṇi-ādihī atthah' angehi samannāgata). °*samannāgata* endowed with the eight qualities (see anga 3), of rājā, a king D 1.137 sq., of brahmassara, the supreme or most excellent voice (of the Buddha) D 11.211; J 1.95; VvA 217. Also in Buddh. Sk. aṣṭāṅgopeta svāra of the voice of the Buddha, e. g. Sp. Av. Ś 1.149. -**angika** having eight constituents, being made up of eight (intrinsic) parts, embracing eight items (see above B 2); of the **uposatha** (as in prec. atthang' uposatha) Sn 401; of the "Eightfold Noble Path" (ariyo a. maggo). (Also in BSk. as aṣṭāṅgika mārga, e. g. Lal. Vist. 540, cp. aṣṭāṅgamārga-deśika of the Buddha, Divy 124, 265); D 1.156, 157, 165; M 1.118; It 18; Sn 1130 (maggā uttama); Dh 191, 273; Th 2, 158, 171; Kh 1v.; Vin 1.10; Nd<sup>2</sup> 485; Dā 1.313; DhA 111.402. -**angula** eight finger-breadths thick, eight inches thick, i. e. very thick, of double thickness J 11.91 (in contrast to caturangula); Mhvs 29, 11 (with sattangula). -**addha** (v. l. addhattha) half of eight, i. e. four (°pāda) J 11.354, see also addha<sup>1</sup>. -**nakha** having eight nails or claws J 11.354 (: ekekasmīṃ pāde dvinnan' dvinnan' khurānan' vasena C.). -**nava** eight or nine DhA 111.179. -**pada** 1. a chequered board for gambling or playing drafts etc., lit. having eight squares, i. e. on each side (Dā 1.85: ekekāya pantiyā attha attha padāni assā ti), cp. dasapada D 1.6. — 2. eightfold, folded or plaited in eight, cross-plaited (of hair) Th 1, 772 (atthāpada-katā kesā); J 11.5 (°tthapana = cross-plaiting). -**padaka** a small square (¼), i. e. a patch Vin 1.297; 11.150. -**pāda** an octopod, a kind of (fabulous) spider (or deer?) J 11.377; 11.538; cp. Sk. aṣṭapāda = śarabha a fabulous eight-legged animal. -**mangala** having eight auspicious signs J 11.409 (expl<sup>d</sup>. here to mean a horse with white hair on the face, tail, mane, and breast, and above each of the four hoofs). -**vanka** with eight facets, lit. eight-crooked, i. e. polished on eight sides, of a jewel J 11.388. -**vidha** eightfold DhS 219.

**Attha<sup>2</sup>** see attha.

**Atthaka** (adj.) [Sk. aṣṭaka] — 1. eightfold Vin 1.196 = Ud 59 (°vaggikāni); VvA 75 = DhA 111.104 (°bhatta). — 2. °ā (f.) the eight day of the lunar month (cp. atthami), in phrase rattisū antar'atthakāsu in the nights between the eighths, i. e. the 8<sup>th</sup> day before and after the full moon Vin 1.31, 288 (see *Vin Texts* 1.130<sup>n</sup>); M 1.79; A 1.136; Miln 396; J 1.390. — 3. °ṇ (nt.) an octad Vv 67<sup>2</sup> (atth<sup>o</sup> eight octads = 64); VvA 289, 290. On sabbatthaka see attha B 1 a. See also antara.

**Atthama** (num. ord.) [Sk. aṣṭama, see attha<sup>1</sup>] the eighth Sn 107, 230 (cp. KhA 187), 437. — f. °ī the eighth day of the lunar half month (cp. atthakā) A 1.144; Sn 402; Vv 16<sup>o</sup> (in all three pass. as pakkhassa cātuddasi pañcadasi ca atthami); A 1.142; Sn 570 (ito atthami, scil. divase, loc.).

**Atthamaka** = atthama the eighth. — 1. lit. Miln 291 (att<sup>o</sup> self-eighth). — 2. as tt. the eighth of eight persons who strive after the highest perfection, reckoned from the first or Arahant. Hence the eighth is he who stands on the lowest step of the Path and is called a sotāpanna (q. v.)

Kvu 243—251 (cp. *Kvu trsl.* 146 sq.); Nett 19, 49, 50; Ps 11.193 (+ sotāpanna).

**Atthāna** (nt.) [ā + tthāna] stand, post; name of the rubbing-post which, well cut & with incised rows of squares, was let into the ground of a bathing-place, serving as a rubber to people bathing Vin 11.105, 106 (read atthāne with BB; cp. Vin 11.315).

**Atthi<sup>o</sup>** [= attha (attha) in comp<sup>n</sup>. with **kar** & **bhū**, as freq. in Sk. and P. with i for a, like citti-kata (for citta<sup>o</sup>), angi-bhūta (for anga<sup>o</sup>); cp. the freq. comb<sup>n</sup>. (with similar meaning) manasi-kata (besides manasā-k.), also upadhikaroti and others. This comb<sup>n</sup>. is restricted to the pp and der. (°kata & °katvā). Other expl<sup>s</sup>. by Morris J. P. T. S. 1886, 107; Windisch, M. & B. 100], in comb<sup>n</sup>. with **katvā**: to make something one's attha, i. e. object, to find out the essence or profitableness or value of anything, to recognise the nature of, to realise, understand, know. Nearly always in stock phrase atthikatvā manaṣikatvā D 11.204; M 1.325, 445; S 1.112 sq. = 189, 220; v.76; A 11.116; 111.163; J 1.189; v.151 (: attano atthikabhāvaṃ katvā atthiko hutvā sakkaccaṃ supeyya C.); Ud 80 (: adhikicca, ayaṃ no attho adhigantabbo evaṃ sallakkhetvā tāya desanāya atthikā hutvā C.); Sdhp 220 (°katvāna).

**Atthi<sup>1</sup>** (nt.) [Sk. asthi = Av. asti, Gr. ἄστυον, ἄστρακον, ἀστράγυλος; Lat. os (°oss); also Gr. ὄσος branch Goth. asts] — 1. a bone A 1.50; 1v.129; Sn 194 (°nahāru bones & tendons); Dh 149, 150; J 1.70; 111.26, 184; v.1.448 (°vedhin); DhA 111.109 (300 bones of the human body, as also at Suśruta 111.5); KhA 49; PvA 68 (°camma-nahāru), 215 (gosiṣ<sup>o</sup>); Sdhp 46, 103. — 2. the stone of a fruit J 11.104. -**kankala** [Sk. °kankāla] a skeleton M 1.364; cp. °sankhalika. -**kadall** a special kind of the plantain tree (Musa Sapientum) J 11.406. -**kalyāna** beauty of bones DhA 1.387. -**camma** bones and skin J 11.339; DhA 111.43; PvA 68 -**taca** id. J 11.295. -**maya** made of bone Vin 11.115. -**miñjā** marrow A 1v.129; DhA 1.181; 111.361; KhA 52. -**yaka** (T. atthiyaka) bones & liver S 1.206. -**sankhalikā** [B. Sk. °śakālā Sp. Av. Ś 1.274 sq., see also atthika<sup>o</sup>] a chain of bones, i. e. a skeleton DhA 111.479; PvA 152. -**sanghāṭa** conjunction of bones, i. e. skeleton Vism 21; DhA 11.28; PvA 206. -**sañcaya** a heap of bones It 17 = Bhdh 87. -**saññā** the idea of bones (cp. atthika<sup>o</sup>) Th 1, 18. -**sañthāna** a skeleton Sdhp 101.

**Atthika<sup>1</sup>** (nt.) [fr. atthi] 1. = atthi 1 a bone M 111.92; J 1.265, 428; 1v.404; PvA 41. — 2. = atthi 2 kernel, stone DhA 11.53 (tāl<sup>o</sup>); Mhvs 15, 42. -**sankhalikā** a chain of bones, a skeleton A 111.324 see also under kaṭatthika. -**saññā** the idea of a skeleton S 1.129 sq.; A 11.17; DhS 264.

**Atthika<sup>2</sup>** at PvA 180 (sūcik<sup>o</sup>) to be read atṭita (q. v.) for atṭika.

**Ahtṭita<sup>1</sup>** see ṭhita.

**Atthita<sup>2</sup>** [ā + ṭhita] undertaken, arrived at, looked after, considered J 11.247 (= adhiṭṭita C.).

**Atthita<sup>3</sup>** see atthika.

**Atthilla** at Vin 11.266 is expl<sup>d</sup>. by Bdhgh on p. 327 by gojhangatṭika, perhaps more likely = Sk. aṣṭhīlā a round pebble or stone.

**Adḍha<sup>1</sup>** (& **addha**) [etym. uncertain, Sk. ardhā] one half, half; usually in comp<sup>n</sup>. (see below), like diyadḍha 1½ (°sata 150) PvA 155 (see as to meaning *Stede, Peta Vatthu* p. 107). *Note.* adḍha is never used by itself, for "half" in absolute position upadḍha (q. v.) is always used.

-**akkhika** with furtive glance ("half an eye") DhA 1v.98. -**attha** half of eight, i. e. four (cp. atthadḍha) S 11.222 (°ratana); J 11.354 (°pāda quadruped; v. l. for atthadḍha). -**alḥaka** ¼ an alḥaka (measure) DhA 111.367. -**uḍḍha** [cp.



Mahārāṣṭri form *cauttha* = Sk. *caturtha*] three and a half J 1.82; IV.180; V.417, 420; DhA 1.87; Mhvs 12, 53. -**ocitaka** half plucked off J 1.120. -**karisa** (-matta) half a k. in extent VvA 64 (cp. *aṭṭha-karisa*). -**kahāpaṇa** ½ *kahāpaṇa* A v.83. -**kāsika** (or °ya) worth half a thousand *kāsiya* (i. e. of Benares monetary standard) Vin 1.281 (*kambala*, a woollen garment of that value; cp. *Vin Texts* II.195); II.150 (*bimbohanāni*, pillows; so read for *aḍḍha-kāyikāni* in T.); J v.447 (a°-*kāsiṅṅaṅikā* for a°-*kāsiya*° a courtesan who charges that price, in phrase a°-k°-*gaṅṅika viya na bahunnaṅ piya manāpā*). -**kumbha** a half (-filled) pitcher Sn 721. -**kusl** (tt. of tailoring) a short intermediate cross-seam Vin 1.287. -**kosa** half a room, a small room J VI.81 (= a° *kosantara* C.). -**gāvuta** half a league J VI 55. -**cūla** (°vāhā vihi) ½ a measure (of rice) Miln 102, perhaps misread for *aḍḍhāla* (*āla* = *ālhaka*, cp. A III.52), a half *āla* of rice. -**tiya** the third (unit) less half, i. e. two and a half VvA 66 (*māsā*); J 1.49, 206, 255 (°*sata* 250). Cp. next. -**teyya** = °*tiya* 2½ Vin IV.117; J II.129 (°*sata*); DA 1.173 (v. l. BB for °*tiya*); DhA 1.95 (°*sata*), 279; PvA 20 (°*sahassa*). -**telasa** [cp. BSk. *ardhatrayodaśa*] twelve and a half Vin 1.243, 247; D II.6 (°*bhikkhu-sāṅāni*, cp. *taṅva* B 1 b); DhA III.369. -**daṇḍaka** a short stick M 1.87 = A 1.47; II.122 = Nd<sup>2</sup> 604 = Miln 197. -**duka** see °*ruka*. -**nālika** (-matta) half a *nāli*-measure full J VI.366. -**pallanka** half a *divan* Vin II.280. -**bhāga** half a share, one half Vv 13<sup>6</sup> (= *upaḍḍhabhāga* VvA 61); Pv 1.11<sup>5</sup>. -**maṇḍala** semi-circle, semi circular sewing Vin 1.287. -**māna** half a *māna* measure J 1.468 (m. = *aṭṭhanāṅ nāliṅṅa nāmaṅ* C.). -**māsa** half a month, a half month, a fortnight Vin III.254 (°*unak*°); A v.85; J III.218; VvA 66. Freq. in acc. as adv. for a fortnight, e. g. Vin IV.117; VvA 67; PvA 55. -**māsaka** half a bean (as weight or measure of value, see *māsaka*) J 1.111. -**māsiḅka** half-monthly Pug 55. -**muṇḍaka** shaven over half the head (sign of loss of freedom) Mhvs 6, 42. -**yoga** a certain kind of house (usually with *pāsāda*) Vin 1.58 = 96, 107, 139, 239, 284; II.146. Acc. to Vin T. 1.174 “a gold coloured Bengal house” (Bdhgh), an interpretation which is not correct: we have to read *supaṇṇa vankageha* “like a *Garuḅa* bird’s crooked wiug”, i. e. where the roof is bent on one side. -**yojana** half a *yojana* (in distance) J v.410; DA 1.35 (in expl<sup>n</sup>. of *addhāna-magga*); DhA 1.147; II.74. -**rattā** midnight A III.407 (°*an* adv. at m.); Vv 81<sup>16</sup> (°*rattāyaṅ* adv. = *addharattāyaṅ* VvA 315); J 1.164 (*sa-maye*); IV.159 (id.). -**ratti** = °*rattā* VvA 255, 315 (= *majjhimayāma-samaya*); PvA 155. -**ruka** (v. l. °*duka*) a certain fashion of wearing the hair Vin II.134; Bdhgh expl<sup>n</sup>. on p. 319: *aḍḍhadukan ti udare lomaraḅji-thapanāṅ* “leaving a stripe of hair on the stomach”. -**vivata** (*dvāra*) half open J v.293.

**Aḍḍha** (adj.) [Sk. *āḍhya* fr. *ṛddha* pp. of *ṛdh*, *ṛdhnote* & *ṛdhyate* (see *ijjhati*) to thrive cp. Gr. *ἀλδομαι* thrive, Lat. *alō* to nourish. Cp. also Vedic *iḍā* refreshment & P. *iddhi* power. See also *āḅhiya* rich, opulent, wealthy, well-to-do; usually in comb<sup>n</sup>. with *mahaddhāna* & *mahābhoga* of great wealth & resources (foll. by *pahūta-jātārīparajata pahūta vittūpakaṇa* etc.). Thus at D 1.115, 134, 137; III.163; Pug 52; DhA 1.3; VvA 322; VvA 3, 78 etc. In other comb<sup>n</sup>. Vv 31<sup>4</sup> (°*kula*); Nd<sup>2</sup> 615 (*Sakka* = *addho mahaddhāno dhaanavā*); DA 1.281 (= *issara*); DhA II.37 (°*kula*); Sdhp 270 (*satasākh*°), 312 (*guṅ*°), 540 sq. (id.), 561.

**Aḍḍhaka** (adj.) wealthy, rich, influential J IV.495; Pv II.8<sup>2</sup> (= *mahāvibhava* PvA 107).

**Aḍḍhatā** (f.) [abstr. to *aḍḍha*] riches, wealth, opulence Sdhp 316.

**Aṅa** [Sk. *ṅa*; see etym. under *ṅa*, of which *ṅa* is a doublet. See also *āṅanya*] debt, only in neg. *anaṅa* (adj.) free from debt Vin 1.6 = S 1.137, 234 = D II.39; Th 2, 364 (i. e. without a new birth); A II.69; J v.481; ThA 245.

**Aṅu** (adj.) [Sk. *aṅu*; as to etym. see Walde Lat. Wtb. under *ulna*. See also *āṅi*] small, minute, atomic, subtle (opp. *thūla*, q. v.) D 1.223; S 1.136; v.96 (°*bija*); Sn 299 (*anuto aṅuṅ* gradually); J III.12 (= *appamattaka*); IV.203; Dhs 230, 617 (= *kisa*); ThA 173; Miln 361. *Note* *aṅu* is freq. spelt *anu*, thus usually in cpd. *matta*.

-**thūla** (*aṅuṅthūla*) fine and coarse, small & large Dh 31 (= *mahantaṅ ca khuddakaṅ ca* DhA 1.282), 409 = Sn 633; J IV.192; DhA IV.184. -**matta** of small size, atomic, least Sn 431; Vbh 244, 247 (cp. M III.134; A II.22); Dpvs IV.20. The spelling is *anumatta* at D 1.63 = It 118; Dh 284; DA 1.181; Sdhp 347. -**sabagata** accompanied by a minimum of, i. e. residuum Kvu 81, cp. Kvu trsl. 66 n. 3.

**Aṅuka** (adj.) = *aṅu* Sn 146, KhA 246.

**Aṅḍa** (nt.) [Etym. unknown. Cp. Sk. *aṅḍa*] 1. an egg Vin III.3; S II.258; M 1.104; A IV.125 sq. — 2. (pl.) the testicles Vin III.106. — 3. (in cam<sup>o</sup>) a water-bag J 1.249 (see Morris J. P. T. S. 1884, 69).

-**kosa** shell of eggs Vin III.3 = M 1.04; A IV.126, 176. -**cheda(ka)** one who castrates, a gelder J IV.364, 366. -**ja** 1. born from eggs S III.241 (of snakes); M 1.73; J II.53 = v.85; Miln 267. — 2. a bird J v.189. -**bhārin** bearing his testicles S II.258 = Vin III.100. -**sambhava** the product of an egg, i. e. a bird Th 1, 599. -**hārika** one who takes or extirpates the testicles M 1.383.

**Aṅḍaka**<sup>1</sup> (nt.) = *aṅḍa*, egg DhA 1.60; III.137 (*sakuṅ*°).

**Aṅḍaka**<sup>2</sup> (adj.) [Sk. ? prob. an inorganic form; the diaeresis of *aṅḍaka* into *c*° *aṅḍaka* seems very plausible. As to meaning cp. DhsA 396 and see *Dhs trsl.* 349, also Morris J. P. T. S. 1893, 6, who, not satisfactorily, tries to establish a relation to *ard*, as in *atta*<sup>3</sup>] only used of *vācā*, speech: harsh, rough, insolent M 1.286; A v.265, 283, 293 (gloss *kaṅḅakā*); J III.260; Dhs 1343, cp. DhsA 396.

**Aṅḅa** (food, cereal). See passages under *aparaṅḅa* & *pubbaṅḅa*.

**Aṅḅava** (nt.) [Sk. *aṅḅa* & *aṅḅava* to *ṅ*, *ṅḅoti* to move, Idg. \**er* to be in quick motion, cp. Gr. *ἄρρυμι*; Lat. *orior*; Goth. *rinnan* = E. *run*; Ohg. *runs*, river, flow.] 1. a great flood (= *ogha*), the sea or ocean (often as *mah*° cp. BSk. *mahāṅḅava*, e. g. Jtm [31<sup>15</sup>] M 1.134; S 1.214; IV.157 (*mahā udak*°); Sn 173 (fig. for *sansāra* see SNA 214), 183, 184; J I.119 (°*kuccii*), 227 (id.); v.159 (*mah*°); Mhvs 5, 60; 19, 16 (*mah*°). — 2. a stream, river J III. 521; v.255.

**Aṅḅa** [Sk. *ahna*, day, see *ahan*] day, only as —° in *apar*°, *pubb*°, *majjh*°, *sāy*°, q. v.

**Atakkaka** (adj.) [a + *tākka*<sup>2</sup>] not mixed with buttermilk J VI.21.

**Ataccha** (nt.) [a + *taccha*<sup>2</sup>] falsehood, untruth D 1.3; J VI.207.

**Ati** (indecl.) [Sk. *ati* = Gr. *ἄτι* moreover, yet, and; Lat. *et* and, Goth. *iþ*; also connected with Gr. *αὐτῶν* but, Lat. *at* but (= over, outside) Goth. *aþþan*] adv. and prep. of direction (forward motion), in primary meaning “on, and further”, then “up to and beyond”. I. in abstr. position **adverbially** (only as ttg.): in excess, extremely, very (cp. II.3) J VI.133 (*ati uggata* C. = *accuggata* T.), 307 (*ati ahitaj* C. = *accāhitaj* T.).

II. as **prefix**, meaning — 1. on to, up to, towards, until; as far as: *accanta* up to the end; *aticchati* to go further, pass on; *atipāta* “falling on to”; *attakk* slaying; *atimāpeti* to put damage on to, i. e. to destroy. — 2. over, beyond, past, by, trans; with verbs: (a.) trs. *atikkamati* to pass beyond, surpass; *atimāṅḅati* to put one’s “*manas*” over, to despise; *atirocati* to surpass in splendour. (b.) intr. *atikkanta* passed by; *atikkama* traversing; *aticca* transgressing; *atita* past, gone beyond. — Also with

verbal derivations: accaya lapse, also sin, transgression ("going over"); atireka remainder, left over; atisaya overflow, abundance; atisāra stepping over, sin. — 3. exceedingly, in a high or excessive degree either very (much) or too (much); in nominal comp<sup>n</sup>. (a), rarely also in verbal comp<sup>n</sup>. see (b). — (a) with nouns & adj.: °āsanna too near; °uttama the very highest; °udaka too much water; °khippa too soon; °dāna excessive alms giving; °dāraṇa very cruel; °digha extremely long; °dūra too near; deva a super-god °pago too early; °bālha too much; °bhāra a too heavy load; °manāpa very lovely; °manohara very charming; °mahant too great; °vikāla very inconvenient; °vela a very long time; °sambādba too tight, etc. etc. — (b.) with verb: atibhūjati to eat excessively.

III. A peculiar use of ati is its' function in *reduplication-compounds*, expressing "and, adding further, and so on, even more, etc." like that of the other comparing or contrasting prefixes a (ā), anu, ava, paṭi, vi (e. g. khaṇḍakhaṇḍa, seṭṭhānusetṭhi, chiddāvaccidda, angapaccanga, cuppaviccuppa). In this function it is however restricted to comparatively few expressions and has not by far the wide range of ā (q. v.), the only phrases being the foll. viz. **cakkāṭcakkāṇ mañcātmañcaṇ bandhati** to heap carts upon carts, couches upon couches (in order to see a procession) Vin iv.360 (Bdgh); J ii.331; iv.81; DhA iv.61. — **devātideva** god upon god, god and more than a god (see atideva); **mānātīmāna** all kinds of conceit; **vankātivanka** crooked all over J i.160. — IV. Semantically ati is closely related to abhi, so that in consequence of dialectical variation we frequently find ati in Pāli, where the corresp. expression in later Sk. shows abhi. See e. g. the foll. cases for comparison: accuṇha ati-jāta, °pīlita °brūheti, °vassati, °vāyati, °veṭheti.

*Note* The contracted (assimilation-) form of ati before vowels is acc- (q. v.). See also for adv. use atiriva, ativiya, ativa.

**Ati-ambila** (adj.) [ati + ambila] too sour DhA ii.85.

**Ati-arahant** [ati + arahant] a super-Arahant, one who surpasses even other Arahants Miln 277.

**Ati-issara** (adj.) very powerful(?) J v.441 (°bhesajja, medicin).

**Ati-uṇha** (adj.) too hot PvA 37 (°ātapa glow). See also accuṇha (which is the usual form).

**Ati-uttama** (adj.) by far the best or highest VvA 80.

**Ati-udaka** too much water, excess of water DhA 1.52.

**Ati-ussura** (adj.) only in loc. °e (adv.) too soon after sunrise, too early VvA 65 (laddhabhattatā eating too early).

**Ati-eti** [ati + i] to go past or beyond, see ger. aticca and pp. atīta.

**Atikata** (pp.) more than done to, i. e. retaliated; paid back in an excessive degree A 1.62.

**Atikaddhati** [ati + kaḍḍhati] to pull too hard, to labour, trouble, drudge Vin iii.17.

**Atikaṇha** (adj.) [ati + kaṇha] too black Vin iv.7.

**Atikaruṇa** (adj.) [ati + karuṇa] very pitiful, extremely miserable J 1.202; iv.142; vi.53.

**Atikassa** (ger.) [fr. atikassati ati + kṛṣ; Sk. atikṛṣya] pulling (right) through J v.173 (rajjuṃ, a rope, through the nostrils; v. l. BB. anti°).

**Atikāla** [ati + kāla] in instr. atikālena adv. in very good time very early Vin 1.70 (+ atidivā).

**Atikkanta** [pp. of atikamati] passed beyond, passed by, gone by, elapsed; passed over, passing beyond, surpassing J ii.128 (itṭi saṃvaccharāni); DhA iii.133 (tayo vaye pas-

sed beyond the 3 ages of life); PvA 55 (māse °e after the lapse of a month), 74 (kati divasā °ā how many days have passed).

— **mānusaka** superhuman It 100; Pug 60; cp. BSk. atikrānta-mānuṣyaka M Vastu iii.321.

**Atikkantikā** (f.) [Der. abstr. fr. prec.] transgressing, overstepping the bounds (of good behaviour), lawlessness Miln 122.

**Atikkama** [Sk. atikrama] going over or further, passing beyond, traversing; fig. overcoming of, overstepping, failing against, transgression Dh 191; Dhs 299; PvA 154 (kati-payayojan°), 159 (°caraṇa sinful mode of life); Miln 158 (dur° hard to overcome); Sdhp 64.

**Atikkamaṇaka** (adj.) [atikkamaṇa + ka] exceeding J 1.153.

**Atikkamati** [ati + kamati] (1) to go beyond, to pass over, to cross, to pass by. (2) to overcome, to conquer, to surpass, to be superior to. — J iv.141; Dh 221 (Pot. °eyya, overcome); PvA 67 (maggea: passes by). grd. **atikkamaniya** to be overcome D ii.13 (an°); SnA 568 (dur°). ger. **atikkamma** D ii.12 (surpassing); It 51 (māradbeyya), passing over), cp. vv. ll. under adhigayha; and **atikkamitva** going beyond, overcoming, transcending (J iv.139 (samuddaṇ); Pug 17; J 1.162 (raṭṭhaṇ having left). Often to be trsl. as adv. "beyond", e. g. pare beyond others PvA 15; Vasabhaḡamaṇ beyond the village of V. PvA 168. — pp. atikkanta (q. v.).

**Atikkameti** [Caus. of atikkamati] to make pass, to cause to pass over J 1.151.

**Atikkhippaṇ** (adv.) [ati + khippa] too soon Vin ii.284.

**Atikhaṇa** (nt.) [ati + khaṇa(na)] too much digging J ii.296.

**Atikhāta** (nt.) = prec. J ii.296.

**Atikhīṇa** (adj.) [ati + khīṇa] in cāpātikhīṇa broken bow(?) Dh 156 (expld. at DhA iii.132 as cāpāto atikhīṇa cāpā vinimmutta).

**Atiga** (—°) (adj.) [ati + ga] going over, overcoming, surmounting, getting over Sn 250 (sanga°); Dh 370 (id.); Sn 795 (sīma°, cp. Nd<sup>1</sup>.99), 1096 (ogha°); Nd<sup>1</sup> 100 (= atikkanta); Nd<sup>2</sup> 180 (id.).

**Atigacchati** [ati + gacchati] to go over, i. e. to overcome, surmount, conquer, get the better of, only in pret. (aor.) 3<sup>rd</sup> sg. **accagā** (q. v. and see gacchati 3) Sn 1040; Dh 414 and **accagamā** (see gacchati 2) Vin ii.192; D 1.85; S ii.205; DA 1.236 (= abhībhavitvā pavatta). Also 3<sup>rd</sup> pl. **accagun** It 93, 95.

**Atigājeti** [ati + gājeti, Caus. of galati, cp. Sk. vi-gālayati] to destroy, make perish, waste away J vi.211 (= atigālayati vināseti C. p. 215). Perhaps reading should be atigāḷheti (see atigāḷhita).

**Atigāḷha** (adj.) [ati + gāḷha ṛ] very tight or close, intensive J 1.62. Cp. atigāḷhita.

**Atigāḷhita** [pp. of atigāḷheti, Denom. fr. atigāḷha; cp. Sk. atigāḷhate to overcome] oppressed, harmed, overcome, defeated, destroyed J v.401 (= atipīlita C.).

**Atighora** (adj.) [ati + ghora] very terrible or fierce Sdhp 285.

**Aticaraṇa** (nt.) [fr. aticarati] transgression PvA 159.

**Aticarati** [ati + carati] 1. to go about, to roam about Pv ii.121<sup>6</sup>; PvA 57. — 2. to transgress, to commit adultery J 1.496. Cp. next.

**Aticaritar** [n. ag. of aticarati] one who transgresses, esp. a woman who commits adultery A ii.61 (all MSS. read aticaritvā); iv.66 (T. aticarittā).

**Aticariyā** (f.) [ati + cariyā] transgression, sin, adultery D III.190.

**Aticāra** [from aticarati] transgression Vv 15<sup>8</sup> (= aticca cāra VvA 72).

**Aticārīn** (adj. n.) [from aticarati] transgressing, sinning, esp. as f. aticārīni an adultress S II.259; IV.242; D III.190; A III.261; Pv II.12<sup>14</sup>; PvA 151 (v.l. BB), 152; VvA 110.

**Aticitra** (adj.) [ati + citra] very splendid, brilliant, quite exceptional Miln 28.

**Aticca** (grd.) [ger. of ati + eti, ati + i] 1. passing beyond, traversing, overcoming, surmounting Sn 519, 529, 531. Used adverbially = beyond, in excess, more than usual, exceedingly Sn 373, 804 (= vassasataṅ atikkamitvā Nd<sup>1</sup> 120). — 2. failing, transgressing, sinning, esp. committing adultery J V.424; VvA 72.

**Aticchati** [\*Sk. ati-ṛcchati, ati + ṛ, cp. aṇṇava] to go on, only occurring in imper. aticchatha (bhante) "please go on, Sir", asking a bhikkhu to seek alms elsewhere, thus refusing a gift in a civil way. [The interpretation given by Trenckner, as quoted by Childers, is from ati + iṣ "go and beg further on". (Tr. Notes 65) but this would entail a meaning like "desire in excess", since iṣ does not convey the notion of movement] J III.462; DhA IV.98 (T. aticcha, vv. II. °atha); VvA 101; Miln 8. — Caus. **aticchāpeti** to make go on, to ask to go further J III.462. — Cp. icchata.

**Aticchatta** [ati + chatta] a "super"-sunshade, a sunshade of extraordinary size & colours DhsA 2.

**Atitāta** (adj.) [ati + jāta, perhaps ati in sense of abhi, cp. abhijāta] well-born, well behaved, gentlemanly It 14 (opp. avajāta).

**Atitarati** [ati + tarati] to pass over, cross, go beyond aor. accatari S IV.157 = It 57 (°āri).

**Atituccha** (adj.) [ati + tuccha] very, or quite empty Sdhp 430.

**Atituttihi** (f.) [ati + tuttihi] extreme joy J 1.207.

**Atitula** (adj.) [ati + tula] beyond compare, incomparable Th 1, 831 = Sn 561 (= tulaṅ atito nirupamo ti attho SnA 455).

**Atittha** (adj.) [a + titta] dissatisfied, unsatisfied J 1.440; Dh 48.

**Atittha** (nt.) [a + tittha] "that which is not a fording-place". i. e. not the right way, manner or time; as ° — wrongly in the wrong way J 1.343; IV.379; VI.241; DhA III.347; DA 1.38.

**Atithi** [Sk. atithi of at = at, see aṭati; orig. the wanderer, cp. Vedic atithin wandering] a guest, stranger, newcomer D 1.117 (= āgantuka-navaka pāhuṇaka DA 1.288); A II.68; III.45, 260; J IV.31, 274; V.388; Kh VIII.7 (= n<sup>2</sup> atthi assa thiti yamhi vā tamhi vā divase āgacchati ti atithi KhA 222); VvA 24 (= āgantuka).

**Atidāna** (nt.) [ati + dāna] too generous giving, an excessive gift of alms Miln 277; PvA 129, 130.

**Atidāruṇa** (adj.) [Sk. atidāruṇa, ati + daruṇa] very cruel, extremely fierce Pv III.73.

**Atiditthi** (f.) [ati + ditthi] higher doctrine, super knowledge (?) Vin 1.63 = II.4 (+ adhisila; should we read adhi-ditthi?)

**Atidivā** (adv.) [ati + divā] late in the day, in the afternoon Vin 1.70 (+ atikālena); S 1.200; A III.117.

**Atidisati** [ati + disati] to give further explanation, to explain in detail Miln 304.

**Atidigha** (adj.) [ati + digha] too long, extremely long J IV. 165; Pv II.10<sup>2</sup>; VvA 103 (opp. atirassa).

**Atidukkha** [ati + dukkha] great evil, exceedingly painful excessive suffering PvA 65; Sdhp 95. In atidukkhavāca PvA 15 ati belongs to the whole cpd., i. e. of very hurtful speech.

**Atidūra** (adj.) [ati + dūra] very or too far Vin 1.46; J II.154; Pv II.9<sup>65</sup> = DhA III.220 (vv. II. suvidūra); PvA 42 (opp. accāsanna).

**Atideva** [ati + deva] a super god, god above gods, usually Ep. of the Buddha S 1.141; Th 1, 489; Nd<sup>2</sup> 307 (cp. adhi°); Miln 277. **atidevadeva** id. Miln 203, 209. **devāti-deva** god over the gods (of the Buddha) Nd<sup>2</sup> 307 a.

**Atidhamati** [ati + dhamati] to beat a drum too hard J 1.283; pp. atidhanta ibid.

**Atidhātātā** [ati + dhāta + tā] oversatiation J II.193.

**Atidhāvati** [ati + dhāvati I] to run past, to outstrip or get ahead of S III.103; IV.230; M III.19; It 43; Miln 136; SnA 21.

**Atidhonacārīn** [ati + dhonacārīn] indulging too much in the use of the "dhonas", i. e. the four requisites of the bhikkhu, or transgressing the proper use or normal application of the requisites (expl<sup>n</sup>. at DhA III.344, cp. dhona) Dh 240 = Nett 129.

**Atināmeti** [BSk. atināmayati, e. g. Divy 82, 443; ati + nāmeti] to pass time A 1.206; Miln 345.

**Atiniggaṇhāti** [ati + niggaṇhāti] to rebuke too much J VI.417.

**Atinicaka** (adj.) [ati + nicaka] too low, only in phrase cakkavāḷaṅ atisambādhaṅ **Brahmaloko atinīcako** the World is too narrow and Heaven too low (to comprehend the merit of a person, as sign of exceeding merit) DhA 1.310; III.310 = VvA 68.

**Atineti** [ati + neti] to bring up to, to fetch, to provide with Vin II.180 (udakaṅ).

**Atipaṇḍita** (adj.) [ati + paṇḍita] too clever DhA IV.38.

**Atipaṇḍitatā** (f.) [abstr. of atipaṇḍita] too much cleverness DhA II.29.

**Atipadāna** (nt.) [ati + pa + dāna] too much alms-giving Pv II.943 (= atidāna PvA 130).

**Atipapañca** [ati + p.] too great a delay, excessive tarrying J 1.64; II.93.

**Atipariccāga** [ati + pariccāga] excess in liberality DhA III.11.

**Atipassati** [ati + passati; cp. Sk. anupaśyati] to look for, catch sight of, discover M III.132 (nāgaṅ).

**Atipāta** [ati + pat] attack, only in phrase **pāpātipāta** destruction of life, slaying, killing, murder D 1.4 (pāpātipāta veramaṇi, refraining from killing, the first of the dasasila or decalogue); DA 1.69 (= pāpavadhā, pāpāghāta); Sn 242; Kh II. cp. KhA 26; PvA 28, 33 etc.

**Atipātin** (adj. -n.) one who attacks or destroys Sn 248; J VI.449 (in war nāgakkhandh° = hatthikkhande khaggena chinditvā C.); PvA 27 (pāp°).

**Atipāpeti** [Denom. fr. atipāta] to destroy S V.453; Dh 246 (v.l. for atimāpeti, q. v.). Cp. paripāpeti.

**Atipiṇita** (adj.) [ati + piṇita] too much beloved, too dear, too lovely DhA V.70.

**Atipiḷita** [ati + piḷita, cp. Sk. abhipiḷita] pressed against, oppressed, harassed, vexed J v.401 (= atigāḷhita).

**Atippago** (adv.) [cp. Sk. atiprage] too early, usually elliptical = it is too early (with inf. caritun etc.) D 1.178; M 1.84; A 1v.35.

**Atibaddha** [pp. of atibandhati; cp. Sk. anubaddha] tied to, coupled J 1.192 = Vin 1v.5.

**Atibandhati** [ati + bandhati; cp. Sk. anubandhati] to tie close to, to harness on, to couple J 1.191 sq. — PP. atibaddha q. v.

**Atibahala** (adj.) [ati + bahala] very thick J 1v.365.

**Atibāḷha** (adj.) [ati + bāḷha] very great or strong PvA 178; nt. adv. °ṅ too much D 1.93, 95; M 1.253.

**Atibāheti** [ati + bāheti, Caus. to brh<sup>1</sup>; cp. Sk. ābḷhati] to drive away, to pull out J 1v.366 (= abbāheti).

**Atibrahmā** [ati + brahmā] a greater Brahma, a super-god Miln 277; DhA 11.60 (Brahmuṇā a. greater than B.).

**Atibrūheti** [ati + brūheti, brh<sup>2</sup>, but by C. taken incorrectly to brū; cp. Sk. abbi-brḷhayati] to shout out, roar, cry J v.361 (= mahāsaddaṇ nicchāreti).

**Atibhagini-putta** [ati + bh.-p.] a very dear nephew J 1.223.

**Atibhāra** [ati + bhāra] too heavy a load Miln 277 (°ena sakaṭassa akkho bhijjati).

**Atibhārita** (adj.) [ati + bhārita] too heavily weighed, overloaded Vtn 1v.47.

**Atibhāriya** (adj.) too serious DhA 1.70.

**Atibhuñjati** [ati + bhuñjati] to eat too much, to overeat Miln 153.

**Atibhutta** (nt.) [ati + bhutta] overeating Miln 135.

**Atibhoti** [ati + bhavati, cp. Sk. atibhavati & abhibhavati] to excel, overcome, to get the better of, to deceive J 1.163 (= ajjhottharati vañceti C.).

**Atimaññati** [Sk. atimanyate; ati + man] to despise, slighten, neglect Sn 148 (= KhA 247 atikkamitvā maññati); Dh 305, 366; J 11.347; Pv 1.7<sup>6</sup> (°issan, v. l. °asiṇ = atikkamitvā avamaññi PvA 37); PvA 36; Sdhp 609.

**Atimaññanā** (f.) [abstr. to prec., cp. atimāna] arrogance, contempt, neglect Miln 122.

**Atimanāpa** (adj.) [ati + manāpa] very lovely PvA 77 (+ abhirāpa).

**Atimanorama** (adj.) [ati + manorama] very charming J 1.60.

**Atimanohara** (adj.) [ati + manohara] very charming PvA 46.

**Atimanda(ka)** (adj.) [ati + manda] too slow, too weak Sdhp 204, 273, 488.

**Atimamāyati** [ati + mamāyati, cp. Sk. atimamāyate in diff. meaning = envy] to favour too much, to spoil or fondle J 11.316.

**Atimahant** (adj.) [ati + mahant] very or too great J 1.221; PvA 75.

**Atimāpeti** [ati + māpeti, Caus. of mī, mināte, orig. meaning "to do damage to"] to injure, destroy, kill; only in the stock phrase pāṇaṇ atimāpeti (with v. l. atipāpeti) to destroy life, to kill D 1.52 (v. l. °pāpeti) = DA 1.159 (: pāṇaṇ hanati pi parehi hanāpeti either to kill or incite others to murder); M 1.404, 516; S 1v.343; A 111.205 (correct T. reading atimāpeti; v. l. pāpeti); Dh 246 (v. l. °pāpeti) = DhA 111.356 (: parassa jivitindriyaṇ upacchindati).

**Atimāna** [Sk. atimāna, ati + māna] high opinion (of oneself), pride, arrogance, conceit, M 1.363; Sn 853 (see expln. at Nd<sup>1</sup> 233), 942, 968; J 1v.235; Nd<sup>1</sup> 490; Miln 289. Cp. atimaññanā.

**Atimānin** (adj.) [fr. atimāna] D 11.45 (thaddha +); Sn 143 (an<sup>o</sup>) 244; KhA 236.

**Atimukhara** (adj.) [ati + mukhara] very talkative, a chatterbox J 1.418; DhA 11.70. atimukharatā (f. abstr.) ibid.

**Atimuttaka** [Sk. atimuktaka] N. of a plant, Gaertnera Racemosa Vin 11.256 = M 1.32; Miln 338.

**Atimuduka** (adj.) [ati + muduka] very soft, mild or feeble J 1.262.

**Atiyakkha** (ati + yakkha) a sorcerer, wizard, fortuneteller J 1v.502 (C.: bhūtavijjā ikkhaṇḍika).

**Atiyācaka** (adj.) [ati + yācaka] one who asks too much Vin 111.147.

**Atiyācanā** (f.) [ati + yācanā] asking or begging too much Vin 111.147.

**Atirattig** (adv.) [ati + ratti; cp. atidivā] late in the night, at midnight J 1.436 (opp. atipabhāte).

**Atirassa** (adj.) [ati + rassa] too short (opp. atidīgha) Vin 1v.7; J 1v.457; VvA 103.

**Atirājā** [ati + rājā] a higher king, the greatest king. more than a king DhA 11.60; Miln 277.

**Atiriccati** [ati + riccati, see ritta] to be left over, to remain Sdhp 23, 126.

**Atiritta** (adj.) [pp. of ati + ric, see ritta] left over, only as neg. an<sup>o</sup> applied to food, i. e. food which is not the leavings of a meal, fresh food Vin 1.213 sq., 238; 11.301; 1v.82 sq., 85.

**Atiriva** (ati-r-iva) see ativiya.

**Atireka** (adj.) [Sk. atireka, ati + ric, rinakti; see ritta] surplus, too much; exceeding, excessive, in a high degree; extra Vin 1.255; J 1.72 (°padasata, 109; 441 (in higher positions); Miln 216; DhA 2; DhA 11.98. -civara an extra robe Vin 1.289. -pāda exceeding the worth of a pāda, more than a pāda, Vin 111.47.

**Atirekatā** (f.) [abstr. to prec.] excessiveness, surplus, excess Kvu 607.

**Atirocati** [ati + roc] to shine magnificently (trs.) to outshine, to surpass in splendour D 11.208; Dh 59; Pv 11.9<sup>88</sup>; Miln 336 (+ virocati); DhA 1.446 (= atikkamitvā virocati); 111.219; PvA 139 (= ativiya virocati).

**Ativankin** (adj.) [ati + vankin] very crooked J 1.160 (vankātivankin crooked all over; cp. ati 111.).

**Ativaṇṇati** [ati + vaṇṇati] to surpass, excel D 11.267.

**Ativatta** [pp. of ativattati: Sk. ativṛtta] passed beyond, surpassed, overcome (act. & pass.), conquered Sn 1133 (bhava<sup>o</sup>); Nd<sup>2</sup> 21 (= atikkanta, vitivatta); J v.84 (bhaya<sup>o</sup>); Miln 146, 154.

**Ativattati** [ati + vṛt, Sk. ativartate] to pass, pass over, go beyond; to overcome, get over; conquer Vin 11.237 (samuddo velaṇ n<sup>o</sup>); S 11.92 (saṅsāraṇ); 1v.158 (id.) It 9 (saṅsāraṇ) = A 11.10 = Nd<sup>2</sup> 172<sup>a</sup>; Th 1, 412; J 1.58, 280; 1v.134; 1v.113, 114; PvA 276. — pp. ativatta (q. v.).

**Ativattar<sup>1</sup>** [Sk. \*ativaktṛ, n. ag. to ati-vacati; cp. ativākya] one who insults or offends J v.266 (isīnaṇ ativattāro = dharusavācāhi atikkamitvā vattāro C.).

**Ativattar**<sup>2</sup> [Sk. \*ativartṛ, n. ag. to ati-vattati] one who overcomes or is to be overcome Sn 785 (svātivattā = durativattā duttarā duppattarā Nd<sup>1</sup> 76).

**Ativasa** (adj.) [ati + vasa fr. vaś] being under somebody's rule, dependent upon (c. gen.) Dh 74 (= vase vattati DhA II.79).

**Ativassati** [ati + vassati, cp. Sk. abhivaṣṣati] to rain down on, upon or into Th I, 447 = Vin II.240.

**Ativākya** (nt.) [ati + vac, cp. Sk. ativāda, fr. ati + vad] abuse, blame, reproach Dh 320, 321 (= aṭṭha-anariya-vohāra-vasena pavattaṅ vitikkama-vačanaṅ DhA IV.3); J VI.508.

**Ativāta** [ati + vāta] too much wind, a wind which is too strong, a gale, storm Miln 277.

**Ativāyati** [ati + vāyati] to fill (excessively) with an odour or perfume, to satiate, permeate, pervade Miln 333 (+ vāyati; cp. abhivāyati ibid 385).

**Ativāha** [fr. ati + vah, cp. Sk. ativahati & abhivāha] carrying, carrying over; a conveyance; one who conveys, i. e. a conductor, guide Th I, 616 (said of sila, good character); J V.433. — Cp. ativāhika.

**Ativāhika** [fr. ativāha] one who belongs to a conveyance, one who conveys or guides, a conductor (of a caravan) J V.471, 472 (°purisa).

**Ativikāla** (adj.) [ati + vikāla] at a very inconvenient time, much too exete D I 108 (= suṭṭhu vikāla DA I.277).

**Ativijjhati** [Sk. atividhyati, ati + vyadh] to pierce, to enter into (fig.), to see through, only in phrase paññāya ativijjha (ger.) passati to recognise in all details M I.480; S V.226; A II.178.

**Ativīya** (adv.) [Sk. atīva] = ati + iva, orig. "much-like" like an excess = excessively. There are three forms of this expression, viz. (1) ati + iva in contraction atīva (q. v.); — (2) ati + iva with epenthetic r: atīriya D II.264 (v. l. SS. atīva); Sn 679, 680, 683; SnA 486; — (3) ati + viya (the doublet of iva) = atīviya J I.61, 263; DhA II.71 (a. upakāra of great service); PvA 22, 56, 139.

**Ativīsā** (f.) [Sk. ativīṣā] N. of a plant Vin I.201; IV.35.

**Ativissatṭha** (adj.) [ati + vissatṭha] too abundant, in °vākya one who talks too much, a chatterbox J V.204.

**Ativissāsika** (adj.) [ati + vissāsika] very, or too confidential J I.86.

**Ativissuta** (adj.) [ati + vissuta] very famous, renowned Sdhp 473.

**Ativeṭheti** [ati + veṣṭ, cp. Sk. abhivēṣṭate] to wrap over, to cover, to enclose; to press, oppress, stifle Vin II.101; J V.452 (-ativīya veṭheti piḥeti C.).

**Ativela** (adj.) [ati + vela] excessive (of time); nt. adv. °ṇ a very long time; excessively D I.19 (= atikālay aticiran ti atho DA I.113); M I.122; Sn 973 (see expln. at Nd<sup>1</sup> 504); J III.103 = Nd<sup>1</sup> 504.

**Atilina** (adj.) [ati + lina] too much attached to worldly matters S V.263.

**Atilūkha** (adj.) [ati + lūkha] too wretched, very miserable Sdhp 409.

**Atiloma** (adj.) [ati + loma] too hairy, having too much hair J VI.457 (opp. aloma).

**Atisañcara** (°cāra?) [ati + sañcāra] wandering about too much Miln 277.

**Atisaṅha** (adj.) [ati + saṅha] too subtle DhA III.326.

**Atisanta** (adj.) [ati + santa<sup>1</sup>] extremely peaceful Sdhp 496.

**Atisambādha** (adj.) [ati + sambādha] too tight, crowded or narrow DhA I.310; III.310 = VvA 68; cp. atinacaka. — f. abstr. atisambādhatā the state of being too narrow J I.7.

**Atisaya** [cp. Sk. atīśaya, fr. ati + śī] superiority, distinction, excellence, abundance VvA 135 (= vīśaya); PvA 86; Dāvs II.62.

**Atisayati** [ati + śī] to surpass, excel; ger. atīsayitvā Miln 336 (+ atikkamitvā).

**Atisara** (adj.) [fr. atisarati; cp. accasara] transgressing, sinning J IV.6; cp. atisāra.

**Atisarati** [ati + sṛ] to go too far, to go beyond the limit, to overstep, transgress, aor. accasari (q. v.) Sn 8 sq. (opp. paccasari; C. atidhāvi); J V.70 and atisari J IV.6. — ger. atīsitvā (for \*atīsaritvā) D I.222; S IV.94; A I.145; V.226, 256; Sn 908 (= Nd<sup>1</sup> 324 atikkamitvā etc.).

**Atisāyaṅ** (adv.) [ati + sāyaṅ] very late, late in the evening J V.94.

**Atisāra** [fr. ati + sṛ, see atisarati. Cp. Sk. atīsāra in diff. meaning but BSk. atīsāra (sātīsāra) in the same meaning] going too far, overstepping the limit, trespassing, false step, slip, danger Vin I.55 (sātīsāra), 326 (id.); S I.74; M III.237; Sn 889 (atisāraṅ dīṭṭhiyo = dīṭṭhigatāni Nd<sup>1</sup> 297; going beyond the proper limits of the right faith), J V.221 (dhamm°), 379; DhA I.182; DhA 28. See also atisara.

**Atisithila** (adj.) [ati + sithila] very loose, shaky or weak A III.375.

**Atisita** (adj.) [ati + sita] too cold DhA II.85.

**Atisitāla** (adj.) [ati + sitāla] very cold J III.55.

**Atihaṭṭha** (adj.) [ati + haṭṭha] very pleased Sdhp 323.

**Atiharati** [ati + hr] to carry over, to bring over, bring, draw over Vin II.209; IV.264; S I.89; J I.292; V.347. — Caus. atiharāpeti to cause to bring over, bring in, reap, collect, harvest Vin II.181; III.18; Miln 66; DhA IV.77. — See also atihita.

**Atihita** [ati + hr, pp. of atiharati, hita unusual for hata, perhaps through analogy with Sk. abhi + dhā] brought over (from the field into the house), harvested, borne home Th I, 381 (vihī).

**Atihina** (adj.) [ati + hina] very poor or destitute A IV.282, 287; 323 (opp. accogāḥa).

**Atihijeti** [ati + hīd] to despise J IV.331 (= atimaññati C.).

**Atita** (adj.-n.) [Sk. atita, ati + ita, pp. of i. Cp. accaya & ati eti] I. (temporal) past, gone by (cp. accaya I) (a) adj. atitaṅ addhānaṅ in the time which is past S III.86; A IV.219; V.32. — Pv II.12<sup>12</sup> (atitānaṅ, scil. attabhāvānaṅ, pariyaṅto na dissati); khaṇātita with the right moment past Dh 315 = Sn 333; atitayobbana he who is past youth or whose youth is past Sn I.10. — (b) nt. the past: atite (loc.) once upon a time J I.98 etc. atitaṅ āhāri he told (a tale of) the past, i. e. a Jātaka J I.213, 218, 221 etc. — S I.5 (atitaṅ nānūsocati); A III.400 (a. eko anto); Sn 851, 1112. In this sense very frequently combd. with or opposed to anāgata the future & paccuppanna the present, e. g. atitānāgata in past & future S II.58; Sn 373; J VI.364. Or all three in ster. combn. atit°anāgata-paccuppanna (this the usual order) D III.100, 135; S II.26, 110, 252; III.19, 47, 187; IV.4 sq.; I.51 sq.; A I.264 sq., 284; II.171, 202; III.151; V.33; I.53; Nd<sup>2</sup> 22; but also occasionally atita paccuppanna anāgata,

e. g. PvA 100. — 2. (modal) passed out of, having overcome or surmounted, gone over, free from (cp. accaya 2) S 1.97 (marañan an° not free from death), 121 (sabbavera-bhaya°); A 11.21; III.346 (sabbasanyojana°); Sn 373 (kappa°), 598 (khaya°, of the moon = ūabhāvañ atita Sn A 463); Th 1, 413 (c. abl.) — 3. (id.) overstepping, having transgressed or neglected (cp. accaya 3) Dh 176 (dhamman).

-**aṅsa** the past (= atita koṭṭhāse, atikkantabhavessū ti atho ThA 233) D 11.222; III.275; Th 2, 314. -**āramāṇa** state of mind arising out of the past Dhs 1041.

**Atiradassin** (adj.-n.) [a + tira + dassin] not seeing the shore J 1.46; VI.440; also as **atiradassanī** (f.) J 1.75 (nāvā). Cp. D 1222.

**Ativa** (indecl.) [ati + iva, see also ativiya] very much, exceedingly J 11.413; Mhvs 33, 2 etc.

**Ato** (adv.) [Sk. atah] hence, now, therefore S 1.15; M 1.498; Miln 87; J 1.398 (= tato C.).

**Atoṇa** [etym.?] a class of jugglers or acrobats(?) Miln 191.

**Atta**<sup>1</sup> [ā + d + ta; that is, pp. of ādadāti with the base form reduced to **d**. Idg \*d-to; cp. Sk. āta] that which has been taken up, assumed. **Atta-danḍa**, he who has taken a stick in hand, a violent person, S 1.236; IV.117; Sn 630, 935; Dh 406. **Attañjaha**, rejecting what had been assumed, Sn 790. **Attañ pahāya** Sn 800. The opp. is **niratta**, that which has not been assumed, has been thrown off, rejected. The Arahant has neither **atta** nor **niratta** (Sn 787, 858, 919), neither assumption nor rejection, he keeps an open mind on all speculative theories. See Nd 1.82, 90, 107, 352; II.271; SnA 523; DhA IV.180 for the traditional exegesis. As legal t. t. **attādānañ ādiyati** is to take upon oneself the conduct, before the Chapter, of a legal point already raised. Vin 11.247 (quoted v.91).

**Atta**<sup>2</sup> see attan.

**Atta**<sup>3</sup> [Sk. akta, pp. of añjati] see upatta.

**Attan** (m.) & **atta** (the latter is the form used in compn.) [Vedic ātman, not to Gr. *ἀνέμοσ* = Lat. animus, but to Gr. *ἀτμός* steam, Ohg. ātman breath, Ags. æf̄m]. — I. **Inflection**. (1) of **attan-** (n. stem); the foll. cases are the most freq.: acc. **attānañ** D 1.13, 185; S 1.24; Sn 132, 451. — gen. dat. **attano** Sn 334, 592 etc., also as abl. A 111.337 (attano ca parato ca as regards himself and others). — instr. abl. **attānā** S 1.24; Sn 132, 451; DhA 11.75; PvA 15, 214 etc. On use of attānā see below III.1 C. — loc. **attani** S v.177; A 1.149 (attani metri causa); II.52 (anattani); III.181; M 1.138; Sn 666, 756, 784; Vbh 376 (an°). — (2) of **atta-** (a-stem) we find the foll. cases: acc. **attañ** Dh 379. — instr. **attena** S IV.54. — abl. **attato** S 1.188; Ps 1.143; II.48; Vbh 336.

**Meanings**. 1. The soul as postulated in the animistic theories held in N India in the 6th and 7th cent. B. C. It is described in the Upanishads as a small creature, in shape like a man, dwelling in ordinary times in the heart. It escapes from the body in sleep or trance; when it returns to the body life and motion reappear. It escapes from the body at death, then continues to carry on an everlasting life of its own. For numerous other details see Rh. D. *Theory of Soul in the Upanishads* J R A S 1899. *Bt. India* 251—255. Buddhism repudiated all such theories, thus differing from other religions. Sixteen such theories about the soul D 1.31. Seven other theories D 1.34. Three others D 1.186/7. A 'soul' according to general belief was some thing permanent, unchangeable, not affected by sorrow S IV 54 = Kvū 67; Vin 1.14; M 1.138. See also M 1.233; III.265, 271; S 11.17, 109; III.135; A 1.284; II.164, 171; v.188; S IV.400. Cp. ātman, tuma, puggala, jiva, satta, pāṇa and nāma-rūpa.

2. Oneself, himself, yourself. Nom. **attā**, very rare. S

1.71, 169; III 120; A 1.57, 149 (you yourself know whether that is true or false. Cp. Manu VIII.84. Here attā comes very near to the European idea of conscience. But conscience as a unity or entity is not accepted by Buddhism) Sn 284; Dh 166, 380; Miln 54 (the image, outward appearance, of oneself). Acc. **attānañ** S 1.44 (would not give for himself, as a slave) A 1.89; Sn 709. Acc. **attañ** Dh 379. Abl. **attato** as oneself S 1.188; Ps 1.143; II.48; Vbh 336. Loc. **attani** A 1.149; III.181; Sn 666, 784. Instr. **attānā** S 1.57 = Dh 66; S 1.75; II.68; A 1.53; III.211; IV.405; Dh 165. On one's own account, spontaneously S IV.307; v.354; A 1.297; II.99, 218; III.81; J 1.156; PvA 15, 20. In composition with numerals **attadutiya** himself and one other D 11.147; °catuttha with himself as fourth M 1.393; A 111.36; °pañcama Dpvs VIII.2; °sattama J 1.233; °aṭṭhama VvA 149 (as attan-aṭṭhama Vv 34<sup>13</sup>), & °aṭṭhamaka Miln 291.

**anattā** (n. and predicative adj.) not a soul, without a soul. Most freq. in combn. with dukkha & anicca — (1) as noun: S 111.141 (°anupassin); IV.49; v.345 (°saññin); A 11.52 = Ps 11.80 (anattani anattā; opp. to anattani attā, the opinion of the micchādittigatā sattā); Dh 279; Ps 11.37, 45 sq. (°anupassanā), 106 (yañ niccañ ca dukkhañ ca tañ anattā); DhA 111.406 (°lakkhaṇa). — (2) as adj. (pred.): S IV.152 sq.; S IV.166; S IV.130 sq., 148 sq.; Vin 1.13 = S 111.66 = Nd<sup>2</sup> 680 Q 1; S 111.20 sq.; 178 sq.; 196 sq.; sabbe dhammā anattā Vin v.86; S 111.133; IV.28, 401.

-**attha** one's own profit or interest Sn 75; Nd<sup>2</sup> 23; J IV.56, 96; otherwise as attā-d-attha, e. g. Sn 284. -**atthiya** looking after one's own needs Th 1, 1097. -**ādhipaka** master of oneself, self-mastered A 1.150. -**ādhipateyya** self-dependence, self-reliance, independence A 1.147. -**ādhina** independent D 1.72. -**ānuditṭhi** speculation about souls S 111.185; IV.148; A 111.447; Sn 1119; Ps 1.143; Vbh 368; Miln 146. -**ānuyogin** one who concentrates his attention on himself Dh 209; DhA 111.275. -**ānuvāda** blaming oneself A 11.121; Vbh 376. -**uññā** self-humiliation Vbh 353 (+ att-avaññā). -**uddesa** relation to oneself Vin 111.149 (= attano atthāya), also °ika ibid. 144. -**kata** self-made S 1.134 (opp. para°). -**kāma** love of self A 11.21; adj. a lover of "soul", one who cares for his own soul S 1.75. -**kāra** individual self, fixed individuality, oneself (cp. ahaṅkāra) D 1.53 (opp. para°); A 111.337 (id.) DA 1.160; as nt. at J v.401 in the sense of service (self-doing", slavery) (attakārāni karonti bhattusu). -**kilamatha** self-mortification D 111.113; S IV.330; v.421; M 111.230. -**garahin** self-censuring Sn 778. -**gutta** self-guarded Dh 379. -**gutti** watchfulness as regards one's self, self-care A 11.72. -**ghañña** self-destruction Dh 164. -**ja** proceeding from oneself Dh 161 (pāpa). -**ñū** knowing oneself A 11.113, cp. D 111.252. -**(n)ṭapa** self-mortifying, self-vexing D 111.232 = A 11.205 (opp. paran°); M 1.341, 411; II.159; Pug 55, 56. -**danḍa** see atta<sup>1</sup>. -**danta** self-restrained, self-controlled Dh 104, 322. -**dittṭhi** speculation concerning the nature of the soul Nd<sup>1</sup> 107; SnA 523, 527. -**dīpa** relying on oneself, independent, founded on oneself (+ attasaraṇa, opp. aññā°) D 11.100 = III.42; v.154; Sn 501 (= attano guṇe eva attano dīpañ katvā SnA 416). -**paccakkha** only in instr. °ena by or with his own presence, i. e. himself J v.119. -**paccakkhika** eye-witness J v.119. -**paccatthika** hostile to oneself Vin 11.94, 96. -**paṭilābha** acquisition of a personality D 1.195 (tayo: oḷārika, manomaya, arūpa). -**paritāpana** self-chastisement, mortification D 111.232 = A 11.205; M 1.341; PvA 18, 30. -**paritā** charm (protection) for oneself Vin 11.110. -**paribhava** disrespect for one's own person Vbh 353. -**bbāva** one's own nature (1) person, personality, individuality, living creature; form, appearance [cp. *Dhs trsl.* LXXI and BSk. *ātmabhāva* body Divy 70, 73 (°pratīlambha), 230; Sp. Av. S 1.162 (pratīlambha), 167, 171] Vin 11.238 (living beings, forms); S v.442 (bodily appearance); A 1.279 (oḷārika a substantial creature); 11.17 (creature); DhA 11.64, 69 (appearance); SnA 132 (personality). — (2) life, rebirth A 1.134 sq.; III.412;

DhA 11.68; PvA 8, 15, 166 (attā °ā former lives). °ṇ pavatteti to lead a life, to live PvA 29, 181. Thus in cpd. pañilābha assumption of an existence, becoming reborn as an individual Vin 11.185; 11.105; D 11.231; M 11.46; S 11.255, 272, 283; 11.144; A 11.159, 188; 11.122 sq. — (3) character, quality of heart Sn 388 (= citta SnA 374); J 1.61. -rūpa "of the form of self", self-like only in instr. °ena as adv. by oneself, on one's own account, for the sake of oneself S 11.97; A 11.120. -vadha self-destruction S 11.241; A 11.73. -vāda theory of (a persistent) soul D 11.230; M 1.66; D 11.58; S 11.3, 245 sq.; 11.103, 165, 203; 11.1 sq., 43 sq., 153 sq.; Ps 1.156 sq.; Vbh 136, 375. For var. points of an "attavādic" doctrine see Index to Saṅgutta Nikāya. -vyābāha personal harm or distress self-suffering, one's own disaster (opp. para°) M 1369; S 11.339 = A 11.157; A 11.179. -vetana supporting oneself, earning one's own living Sn 24. -sañcetanā self-perception, self-consciousness (opp. para°) D 11.231; A 11.159. -sambhava originating from one's self S 1.70; A 11.312; Dh 161 (pāpa); Th 1, 260. -sambhūta arisen from oneself Sn 272. -sammāpañidhi thorough pursuit or development of one's personality A 11.32; Sn 260, cp. KhA 132. -saraṇa see °dipa. -sukha happiness of oneself, self-success Dpvs 1.66, cp. 11.11. -hita personal welfare one's own good (opp. para°) D 11.233; A 11.95 sq. -hetu for one's own sake, out of self-consideration Sn 122; Dh 328.

**Attaniya** (adj.) [from attā] belonging to the soul, having a soul, of the nature of soul, soul-likā; usually nt. anything of the nature of soul M 1.138 = Kvu 67; M 1.297; 11.263; S 11.77 (yaṅ kho anattaniyaṅ whatever has no soul), 127; 11.54 = Nd<sup>2</sup> 680 F; S 11.82 = 11.33 = Nd<sup>2</sup> 680 Q 3; S 11.168; v.6; Nd<sup>2</sup> 680 D. Cp. Dhs trsl. XXXV ff.

**Attamana** [atta + mano, having an up raised mind. Bdhg's expl<sup>n</sup> is saka-mano DA 1.255 = attā + mano. He applies the same expl<sup>n</sup> to attamanatā (at Dhs 9, see Dhs trsl. 12) = attano manatā mentality of one's self] delighted, pleased, enraptured D 1.3, 90 (an°); 11.14; A 11.337, 343; 11.344; Sn 45 = Dh 328 (= upaṭṭhita-satt DhA 11.29); Sn 995; Nd<sup>2</sup> 24 (= tuṭṭha-mano haṭṭha-mano etc.); Vv 1<sup>4</sup>; Pug 33 (an°); Miln 18; DA 1.52; DhA 1.89 (an°-dhātuka displeased); PvA 23, 132; VvA 21 (where Dhāpāla gives two expl<sup>ns</sup>, either tuṭṭhamano or sakamano).

**Attamanatā** (f.) [abstr. to prec.] satisfaction, joy, pleasure, transport of mind M 1.114; A 1.276; 11.62; Pug 18 (an°); Dhs 9, 86, 418 (an°); PvA 132; VvA 67 (an°).

**Attāna** (adj.) [a + tāna] without shelter or protection J 1.229; Miln 148, 325; ThA 285.

**Attha**<sup>1</sup> (also aṭṭha, esp. in comb<sup>ns</sup> mentioned under 3) (m. & nt.) [Vedic artha from ṛ, arti & ṛnoti to reach, attain or to proceed (to or from), thus originally result (or cause), profit, attainment. Cp. semantically Fr. chose, Lat. causa] 1. interest, advantage, gain; (moral) good, blessing, welfare; profit, prosperity, well-being M 1.111 (atthassa nimmetar, of the Buddha, bringer of good); S 11.94 (id.); S 1.34 (attano a. one's own welfare), 55 (id.) 86, 102, 126 = A 11.46 (atthassa patti); S 1.162 (attano ca parassa ca); 11.222 (id.); 11.347 (°ṇ bhañjati destroy the good or welfare, always with musāvādena by lying, cp. attha-bhañjanaka); A 1.161 (°ṇ anubhoti to fare well, to have a (good) result); 11.364 (samarāyika a. profit in the future life); A 1.223 sq. (anantho ca attho ca detriment & profit); It 44 (v.l. attā better); Sn 37, 58 (= Nd<sup>2</sup> 26, where the six kinds of advantages are enum<sup>d</sup>. as att° par° ubhay°, i. e. advantage, resulting for oneself, for others, for both; diṭṭhadhammiko samparāyiko param° gain for this life, for a future life, and highest gain of all, i. e. Arahantship); Sn 331 (ko attho supitena what good is it to sleep = na hi sakkā supatena koci attho

papūpitū) SnA 338; cp. ko attho supitena te Pv 11.61); PvA 30 (atthaj sādheti does good, results in good, 69 (samarāyikena atthena). — dat. atthāya for the good, for the benefit of (gen.); to advantage, often comb<sup>d</sup>. with hitāya sukhāya, e.g. D 11.211 sq.; It 79. — Kh 11.1 (to my benefit); Pv 1.4<sup>3</sup> (= upakārāya PvA 18), 11.12<sup>9</sup> (to great advantage). See also below 6.

Sometimes in a more concrete meaning = riches, wealth, e.g. J 1.256 (= vaddhij C.); 11.394 (id.); Pv 11.1<sup>4</sup> (= dhanaj PvA 219). — Often as —°: att°, one's own well-fare, usually comb<sup>d</sup>. with par° and ubhay° (see above) S 11.29; v.121; A 1.158, 216; 11.63 sq.; 11.134; Sn 75 (att-aṭṭha, v.l. attha Nd<sup>2</sup>), 284 (atta-d-attha); uttam° the highest gain, the very best thing Dh 386 (= arahatta DhA 11.142); Sn 324 (= arahatta SnA 332); param° id. Nd<sup>2</sup> 26; sad° one's own wealth D 11.141; M 1.4; S 11.29; v.145; A 1.144; sāttha (adj.) connected with advantage, beneficial, profitable (of the Dhamma; or should we take it as "with the meaning, in spirit"? see sāttha) D 1.62; S 11.352; A 11.147; 11.152; Nd<sup>2</sup> 316. — 2. need, want (c. instr.), use (for = instr.) S 1.37 (°jāta when need has arisen, in need); J 1.254; 11.126, 281; 11.1; DhA 1.398 (n° atthi eteh' attho I have no use for them); VvA 250; PvA 24 (yāvadattha, adj. as much as is needed, sufficient = anappaka). — 3. sense, meaning, import (of a word), denotation, signification. In this application attha is always spelt aṭṭha in cpds. aṭṭh-uppatti and aṭṭha-kathā (see below). On term see also Cp<sup>d</sup>. 4. — S 11.93 (atthaj vibhajati explain the sense); A 1.23 (id.), 60 (nit° primary meaning, literal meaning: ney° secondary or inferred meaning); 11.189 (°ṇ ācikkhati to interpret); Sn 126 (°ṇ pucchita asked the (correct) sense, the lit. meaning), 251 (°ṇ akkhāti); Th 1, 374; attho paramo the highest sense, the ultimate sense or intrinsic meaning It 98, cp. Cp<sup>d</sup>. 6, 81, 223; Miln 28 (paramatthato in the absolute sense); Miln 18 (atthato according to its meaning, opp. vyañjanato by letter, orthographically); DhA 11.82; 11.175; KhA 81 (pad° meaning of a word); SnA 91 (id.); PvA 15 (°ṇ vadati to explain, interpret), 16, 19 (hitatthadhammatā "fitness of the best sense", i. e. practical application), 71. Very frequent in Commentary style at the conclusion of an explained passage as ti attho "this is the meaning", thus it is meant, this is the sense, e.g. DA 1.65; DhA 11.140, 141; PvA 33, etc. — Contrasted with dhamma in the comb<sup>n</sup>. attho ca dhammo ca it (attha) refers to the (primary, natural) meaning of the word, while dhamma relates to the (interpreted) meaning of the text, to its bearing on the norm and conduct; or one might say they represent the theoretical and practical side of the text (paṭi) to be discussed, the "letter" and the "spirit". Thus at A 1.69; v.222, 254; Sn 326 (= bhāsitatthañ ca pañidhammañ ca SnA 333); It 84 (duṭṭho atthaj na jānāti dhammaj na passati: he realises neither the meaning nor the importance); Dh 363 (= bhāsitatthañ c° eva desanādhammañ ca); J 11.353; 11.368; Nd<sup>2</sup> 386 (meaning & proper nature); Pv 11.9<sup>9</sup> (but expl<sup>d</sup>. by PvA 211 as hita = benefit, good, thus referring it to above 1). For the same use see cpds. °dhamma, °paṭisambhidā, esp. in adv. use (see under 6) Sn 430 (yen' atthena for which purpose), 508 (kena atthena v.l. BB for T attanā), J 1.411 (atthaj vā kāraṇaj vā reason and cause); DhA 11.95 (+ kāraṇa); PvA 11 (ayaṅ h' ettha attho this is the reason why). — 5. (in very wide application, covering the same ground as Lat. res & Fr. chose): (a) matter, affair, thing, often untranslatable and simply to be given as "this" or "that" S 11.36 (ekena-padena sabbo attho vutto the whole matter is said with one word); J 1.151 (taṅ atthaj the matter); 11.160 (imaṅ a. this); 11.289 (taṅ atthaj pakāseto); PvA 6 (taṅ atthaj pucchā asked it), 11 (visajjeti explains it), 29 (vuttaj atthaj what had been said), 82 (id.). — (b) affair, cause, case (cp. aṭṭa<sup>2</sup> and Lat. causa) Dh 256, 331; Miln 47 (kassa atthaj dhāresi whose cause do you support, with whom do you agree?). See also alamatta. — 6. Adv. use of oblique cases in the sense of a prep.: (a) dat. atthāya for the



sake of, in order to, for J 1.254 dhan<sup>o</sup> atthāya for wealth, kim<sup>o</sup> what for, why?; 279; II.133; III.54; DhA II.82; PvA 55, 75, 78. — (b) acc. **atthaṅ** on account of, in order to, often instead of an infinitive or with another inf. substitute J 1.279 (kim<sup>o</sup>); III.53 (id.); 1.253; II.128; Dpvs VI.79; DhA 1.397; PvA 32 (dassan<sup>o</sup> in order to see), 78, 167, etc. — (c) abl. **atthā** J III.518 (pitu atthā = atthāya C.). — (d) loc. **atthe** instead of, for VvA 10; PvA 33; etc.

**anatta** (m. & nt.) 1. unprofitable situation or condition, mischief, harm, misery, misfortune S 1.103; II.196 (anattāya saṅvattati); A IV.96 (°ṇ adhipajjati) It 84 (°janano doso ill-will brings discomfort); J 1.63, 196; Pug 37; Dhs 1060, 1231; Sdhp 87; DA 1.52 (anattahajanano kodho, cp. It 83 and Nd<sup>2</sup> 420 Q<sup>2</sup>); DhA II.73; PvA 13, 61, 114, 199. — 2. (= attha 3) incorrect sense, false meaning, as adj. senseless (and therefore unprofitable, no good, irrelevant) A V.222, 254 (adhammo ca); Dh 100 (= aniyānad<sup>o</sup> ipaka DhA II.208); Sn 126 (expld. at SnA 180 as ahitaṅ).

— **akkhāyin** showing what is profitable D III.187. — **attha** riches J VI.290 (= atthabhūtaṅ atthaṅ C.). — **antara** difference between the (two) meanings Miln 158. At Th 1, 374, Oldenberg's reading, but the v.l. (also C. reading) atthandhara is much better = he who knows the (correct) meaning, esp. as it corresponds with dhamma-dhara (q. v.). — **abhisamaya** grasp of the proficient S 1.87 (see abhisamaya). — **uddhāra** synopsis or abstract of contents ("matter") of the Vinaya Dpvs V.37. — **upaparikkhā** investigation of meaning, (+ dhamma-savanna) M III.175; A III.381 sq.; IV.221; V.126. — **uppatti** (atth<sup>o</sup>) sense, meaning, explanation, interpretation J 1.89; DA 1.242; KhA 216; VvA 197, 203 (cp. pālito) PvA 2, 6, 78; etc. — **kāma** (adj.) (a) well-wishing, a well-wisher, friend, one who is interested in the welfare of others (cp. Sk. arthakāma, e.g. Bhagavadgīta II.5; gurūn arthakāman) S 1.140, 144, 197; A III.143; D III.164 (bahuno janassa a., + hitakāmo); J 1.241; Pv IV.381; PvA 25; SnA 287 (an<sup>o</sup>). — (b) one who is interested in his own gain or good, either in good or bad sense (= greedy) S 1.44; PvA 112. — **kathā** (atthā<sup>o</sup>) exposition of the sense, explanation, commentary J V.38, 170; PvA 1, 71, etc. freq. in N. of Com. — **kara** beneficial, useful Vin III.149; Miln 321. — **karaṇa** the business of trying a case, holding court, giving judgment (v.l. atthā<sup>o</sup>) D II.20; S 1.74 (judgment hall?). — **kavi** a didactic poet (see kavi) A II.230. — **kāmin** = °kāma, well-wishing Sn 986 (devatā atthakāmini). — **kāraṇā** (abl.) for the sake of gain D III.186. — **kusala** clever in finding out what is good or profitable Sn 143 (= atthacheka KhA 236). — **cara** doing good, busy in the interest of others, obliging S 1.23 (narāṇaṅ = "working out man's salvation"). — **caraka** (adj.) one who devotes himself to being useful to others, doing good, one who renders service to others, e.g. an attendant, messenger, agent etc. D 1.107 (= hitakāraṇa DA 1.276); J II.87; III.326; IV.230; VI.369. — **cariya** useful conduct or behaviour D III.152, 190, 232; A II.32, 248; IV.219, 364. — **ñu** one who knows what is useful or who knows the (plain or correct) meaning of something (+ dhammāññū) D III.252; A III.148; IV.113 sq. — **dassin** intent upon the (moral) good Sn 385 (= bitānupassin SnA 373). — **dassimant** one who examines a cause (cp. Sk. arthadarśika) J VI.286 (but expld. by C. as "sapha-sukhuma-pañña" of deep insight, one who has a fine and minute knowledge). — **desanā** interpretation, exegesis Miln 21 (dhamm<sup>o</sup>). — **dhamma** "reason and morality", see above n<sup>o</sup>. 3. °anusāsaka one who advises regarding the meaning and application of the Law, a professor of moral philosophy J II.105; DhA II.71. — **pada** a profitable saying, a word of good sense, text, motto A II.189; III.356; Dh 100. — **paṭisambhida** knowledge of the meaning (of words) combd. with dhamma<sup>o</sup> of the text or spirit (see above n<sup>o</sup>. 3) Ps 1.132; II.150; Vbh 293 sq. — **paṭisaṅvedin** experiencing good D III.241 (+ dhamma<sup>o</sup>); A 1.151; III.21. — **baddha** expecting some good from (c. loc.) Sn 382. — **bhāñjana** breaking the

welfare of, hurting DhA III.356 (paresaṅ of others, by means of telling lies, musāvādena). — **majjha** of beautiful waist J V.170 (= sumajjhā C.; reading must be faulty, there is hardly any connection with attha; v.l. attha). — **rasa** sweetness (or substance, essence) of meaning (+ dhamma<sup>o</sup>, vimutti<sup>o</sup>) Nd<sup>2</sup> 466; Ps II.88, 89. — **vasa** "dependence on the sense", reasonableness, reason, consequence, cause D II.285; M 1.464; II.120; III.150; S II.202; III.93; IV.303; V.224: A 1.61, 77, 98; II.240; III.72, 169, 237; Dh 289 (= kāraṇa DhA III.435); It 89; Sn 297; Ud 14. — **vasika** sensible It 89; Miln 406. — **vasin** bent on (one's) aim or purpose Th 1, 539. — **vādin** one who speaks good, i.e. whose words are doing good or who speaks only useful speech, always in combn. with kāla<sup>o</sup> bhūta<sup>o</sup> dhamma<sup>o</sup> D 1.4; III.175; A 1.204; II.22, 209; Pug 58; DA 1.76 (expld. as "one who speaks for the sake of reaping blessings here and hereafter"). — **saṅvaṇṇanā** explanation, exegesis PvA 1. — **saṅghita** connected with good, bringing good, profitable, useful, salutary D 1.189; S II.223; IV.330; V.417; A III.196 sq., 244; Sn 722 (= hitena saṅghitaṅ SnA 500); Pug 58. — **sandassana** determination of meaning, definition Ps 1.105. — **siddhi** profit, advantage, benefit J 1.402; PvA 63.

**Attha<sup>2</sup>** (nt.) [Vedic asta, of uncertain etym.] home, primarily as place of rest & shelter, but in P. phrasology abstracted from the "going home", i.e. setting of the sun, as disappearance, going out of existence, annihilation, extinction. Only in acc. and as ° — in foll phrases: **atthagacchati** to disappear, to go out of existence, to vanish Dh 226 (= viṇasaṅ natthibhāvaṅ gacchati DhA III.324), 384 (= parikkhayaṅ gacchati); pp. **atthagata** gone home, gone to rest, gone, disappeared; of the sun (= set): J 1.175 (atthagate suriye at sunset); PvA 55 (id.) 216 (anattahagata s. before sunset) fig. Sn 472 (atthagata). 475 (id.); 1075 (= niruddha ucchiṅṇa vinnattha anupādi-sesāya nibbāna-dhātuyā nibbuta); It 58; Dhs 1038; Vbh 195. — **atthagatatta** (nt. abstr.) disappearance SnA 409. — **atthagama** (atthagama passim) annihilation, disappearance; opposed to samudaya (coming into existence) and synonymous with nirodha (destruction) D 1.34, 37, 183; S IV.327; A III.326; Ps II.4, 6, 39; Pug 52; Dhs 165, 265, 501, 579; Vbh 105. — **atthagamana** (nt.) setting (of the sun) J 1.101 (suriyass<sup>o</sup> atthagamaṅ at sunset) DA 1.95 (= ogamana). — **attha-gāmin**, in phrase uday<sup>o</sup> atthagāmin leading to birth and death (of paññā); see udaya. — **atthaṅ palet** = atthagacchati (fig.) Sn 1074 (= atthagameti nirujjhati Nd<sup>2</sup> 28). — Also **atthamita** (pp. of I) set (of the sun) in phrase anattahamite suriye before sunset (with anattahamite as v.l. at both pass.) DhA 1.86; III.127. — Cp. also abhhattha.

**Attha<sup>3</sup>** pres. 2<sup>nd</sup> pl. of atthi (q. v.).

**Atthata** [pp. of attharati] spread, covered, spread over with (—°) Vin 1.265; IV.287; V.172 (also °an); A III.50; PvA 141.

**Atthatta** (nt.) [abstr. fr. attha<sup>1</sup>] reason, cause; only in abl. atthattā according to the sense, by reason of, on account of PvA 189 (—°).

**Atthara** [fr. attharati] a rug (for horses, elephants etc.) D 1.7.

**Attharaka** [= atthara] a covering J 1.9; DA 1.87. — f. °ikā a layer J 1.9; V.280.

**Attharaṇa** (nt.) [fr. attharati] a covering, carpet, cover, rug Vin II.291; A II.56; III.53; Mhvs 3, 20; 15, 40; 25, 102; ThA 22.

**Attharati** [ā + stṛ] to spread, to cover, to spread out; stretch, lay out Vin 1.254; V.172; J 1.199; V.113; VI.428; Dh 1.272. — pp. **atthata** (q. v.). — Caus. **attharāpeti** to caused to be spread J V.110; Mhvs 3, 20; 29, 7; 34, 69.



**Atthavant** (adj.) [cp. Sk. arthavant] full of benefit S 1.30; Th 1, 740; Miln 172.

**Atthāra** [cp. Sk. āstāra, fr. attharati] spreading out Vin v.172 (see kaṭhina). **atthāraka** same ibid.; Vin II.87 (covering).

**Atthi** [Sk. asti, 1<sup>st</sup> sg. asmi; Gr. εἰμί-εἶμι; Lat. sum-est; Goth. im-ist; Ags. eom-is E. am-is] to be, to exist. — Pres. Ind. 1<sup>st</sup> sg. **asmi** Sn 1120, 1143; J 1.151; III.55, and **amhi** M 1.429; Sn 694; J II.153; Pv 1.10<sup>2</sup>; II.82. — 2<sup>nd</sup> sg. **asi** Sn 420; J II.160 (‘si); III.278; Vv 32<sup>4</sup>; PvA 4. — 3<sup>rd</sup> sg. **atthi** Sn 377, 672, 884; J 1.278. Often used for 3<sup>rd</sup> pl. (= santi), e.g. J 1.280; II.2; III.55. — 1<sup>st</sup> pl. **asma** [Sk. smah] Sn 594, 595; asmase Sn 595, and **amha** Sn 570; J II.128. 2<sup>nd</sup> pl. **attha** J II.128; PvA 39, 74 (āgat<sup>o</sup> attha you have come). — 3<sup>rd</sup> pl. **santi** Sn 1077; Nd<sup>2</sup> 637 (= saṅvijjanti atthi upalabbhanti); J II.353; PvA 7, 22. — Imper. **atthu** Sn 340; J 1.59; III.26. — Pot. 1<sup>st</sup> sg. **siyā** [Sk. syām] Pv II.88, and **assaj** [Cond. used as Pot.] Sn 1120; Pv 1.125 (= bhaveyyaṅ PvA 64). — 2<sup>nd</sup> sg. **siyā** [Sk. syāh] Pv II.81. — 3<sup>rd</sup> sg. **siyā** [Sk. syāt] D II.154; Sn 325, 1092; Nd<sup>2</sup> 105 (= jāneyya, nibbatteyya); J 1.262; PvA 13, and **assa** D 1.135, 196; II.154; A v.194; Sn 49, 143; Dh 122A, 260; Pv II.32<sup>4</sup>; 92<sup>4</sup>. — 1<sup>st</sup> pl. **assu** PvA 27. — 3<sup>rd</sup> pl. **assu** [cp. Sk. syuh] Sn 532; Dh 74; Pv IV.130 (= bhaveyyuṅ PvA 231). — Aor. 1<sup>st</sup> sg. **āsiṅ** [Sk. āsaj] Sn 284; Pv 1.21 (= ahoṣiṅ PvA 10); II.3<sup>4</sup> (= ahosiṅ PvA 83). — 3<sup>rd</sup> sg. **āsi** [Sk. āsit] Sn 994. — 3<sup>rd</sup> **āsuṅ** [cp. Sk. Perf. āsuḥ] Pv II.321, 133 (ti pi pātho for su). — Ppr. \***sat** only in loc. **sati** (as loc. abs.) Dh 146; J 1.150, 263; **santa** Sn 105; Nd<sup>2</sup> 635; J 1.150 (loc. evaṅ sante in this case); III.26, and **samāna** (q. v.) J 1.266; IV.138.

-**bhāva** state of being, existence, being J 1.222, 290; II.415; DhA II.5; IV.217 (atthibhāva vā natthibhāva vā whether there is or not).

**Atthika** (adj.) [cp. Sk. arthika] 1. (to attha<sup>1</sup>) profitable, good, proper. In this meaning the MSS show a variance of spelling either **atthika** or **aṭṭhika** or **aṭṭhita**; in all cases **atthika** should be preferred D 1.55 (‘vāda); M II.212 (aṭṭhita); A III.219 sq. (idaṅ atthikaṅ this is suitable, of good avail; T aṭṭhitaṅ, vv. II. as above); Sn 1058 (aṭṭhita); Nd<sup>2</sup> 20 also aṭṭhita, which at this pass. shows a confusion between aṭṭha and a-ṭṭhita); J v.151 (in def. of aṭṭhikatvā q. v.); Pug 69, 70 (T aṭṭhika, aṭṭhita SS; expld. by Pug A v.4 by kalyāṇāya). — 2. (to attha<sup>1</sup> 2) desirous of (—), wanting, seeking for, in need of (c. instr.) A II.199 (uday<sup>o</sup> desirous of increase); Sn 333, 460, 487 (puṇṇ<sup>o</sup>), 987 (dhan<sup>o</sup> greedy for wealth); J 1.263 (rajj<sup>o</sup> coveting a kingdom); v.19; Pv II.228 (bhojan<sup>o</sup> in need of food); IV.11 (kāraṇ<sup>o</sup>), 121 (khiḍḍ<sup>o</sup> for play), 103 (puṇṇ<sup>o</sup>); PvA 95 (sasena a. wanting a rabbit), 120; DA 1.70 (atthika those who like to). -**anattika** one who does not care for, or is not satisfied with (c. instr.) J v.460; PvA 20; of no good Th 1, 956 (“of little zeal” Mrs. Rh. D).

-**bhāva** (a) usefulness, profitableness Pug A v.4. (b) state of need, distress PvA 120.

**Atthikavant** (adj.) [atthika + vant] one who wants something, one who is on a certain errand D 1.90 (atthikaṅ assa atthi ti DA 1.255).

**Atthitā** (f.) [f. abstr. fr. atthi cp. atthibhāva] state of being, existence, being, reality M 1.486; S II.17 (‘añ c<sup>o</sup> eva natthitaṅ ca to be and not to be); III.135; J v.110 (kasaci atthitaṅ vā natthitaṅ vā jānāhi see if there is anybody or not); DhA 394. — Often in abl. **atthitāya** by reason of, on account of, this being so DhA III.344 (idam-atthitāya under this condition) PvA 94, 97, 143.

**Atthin** (adj.) (—<sup>o</sup>) [Vedic arthin] desirous, wanting anything; see mant<sup>o</sup>, vād<sup>o</sup>.

**Atthiya** (adj.) (—<sup>o</sup>) [= atthika] having a purpose or end S II.189 (kim<sup>o</sup> for what purpose?); A v.1 sq. (id.), 311

sq.; Th 1, 1097 (att<sup>o</sup> having one's purpose in oneself), 1274; Sn 354 (yad atthiyaṅ on account of what).

**Atra** (adv.) [Sk. atra] here; atra atra here & there J 1.414 = IV.5 (in expl<sup>n</sup>. of atriccha).

**Atraja** (adj.) [Sk. \*ātma-ja, corrupted form for attaja (see attā) through analogy with Sk. atra “here”. This form occurs only in J and similar sources, i. e. popular lore] born from oneself, one's own, appl. to sons, of which there are 4 kinds enumd., viz. atraja khetaja, dinnaka, antevāsika p. Nd<sup>2</sup> 448. — J 1.135; III.103 = Nd<sup>1</sup> 504; J III.181; v.465; VI.20; Mhvs 4, 12; 13; 4; 36, 57.

**Atriccha** (adj.) [the popular etym. suggested at JA IV.4 is atra atra icchamāna desiring here & there; but see atricchā] very covetous, greedy, wanting too much J 1.414 = IV.4; III.206.

**Atricchā** (f.) [Sk. \*atṛptyā, a + ṛpt + yā, influenced by Desid. titṛpsati, so that atricchā phonetically rather corresponds to a form \*a-tṛpsyā (cch = psy, cp. P. chāta Sk. psāta). For the simple Sk. ṛpti see titi (from tapati<sup>2</sup>). According to Kern, but phonetically hardly justifiable it is Sk. aticcha = ati + icchā “too much desire”, with r in dissolution of geminated tt, like atraja for attaja. See also atriccha adj. and cp. *J P T S.* 1884, 69] great desire, greed, excessive longing, insatiability J IV.5, 327.

**Atricchatā** (f.) [see atricchā] excessive lust J. III.222.

**Atha** (indecl.) [Sk. atha, cp. atho] copulative & adversative part. 1. after positive clauses, in enumerations, in the beginning & continuation of a story; and, and also, or; and then, now D II.2; III.152, 199 (athāparaṅ etad avoca); M 1.435; Sn 1006, 1007, 1017; Sn p. 126 (athāparaṅ etad avoca: and further, something else); Dh 69, 119, 377; J II.158; Pv II.64; PvA 3, 8 (atha na and not), 70. — 2. after negative clauses: but M 1.430; Sn 990, 1047; Dh 85, 136, 387; PvA 68. Often combd. with other part., e.g. **atha kho** (pos. & neg.) now, and then; but, rather, moreover Vin 1.1; D 1.141, 167, 174; A v.195; PvA 79, 221, 251. na-atha kho na neither-nor PvA 28. **atha kho pana** and yet D 1.139. **atha ca pana** on the other hand J 1.279. **atha vā** or (after prec. ca), nor (after prec. na) Sn 134; Dh 140, 271; Pv 1.4<sup>1</sup>; II.1<sup>4</sup>. **athā vā pi** Sn 917, 921.

**Athabbaṇa** [Vedic atharvan; as regards etym. see Walde, Lat. Wtb. under ater] (1) the Atharva Veda DA 1.247 = SnA 447 (‘veda). — (2) one who is familiar with the (magic formulas of the) Atharvaveda J VI.490 (sāt-habbaṇa = sahatthivejja, with the elephant-healer or doctor). See also athabbaṇa.

**Atho** (indecl.) [Sk. atho, atha + u] copulative and adversative part.: and, also, and further, likewise, nay S 1.106; Sn 43, 155, 647; Dh 151, 234, 423; J 1.83; II.185; IV.495; It 106; Kh VIII.7; Pv IV.315; PvA 251 (atho ti nipātamaṅṅ avadhārap-atthe vā). Also combd. with other part., like **atho pi** Sn 222, 537, 985; Pv II.320; KhA 166.

**Ada** (adj.) (—<sup>o</sup>) [to ad, see adeti, cp. °ga, °ha, °da etc.] eating S IV.195 (kiṭṭhāda eating corn); J II.439 (vantāda = vantakhādaka C.).

**Adaka** (adj.) = ada J v.91 (purisādaka man-eater).

**Adana** (nt.) [from adeti] eating, food J v.374 (v.1. modana).

**Adasaka** (adj.) see **dasā**.

**Adāsa** [prob. = adassa, from ḍasati to bite, cp. dāthā tooth; lit meaning “toothless” or “not biting”] a kind of bird J IV.466.

**Adiṭṭhā** [a + diṭṭhā, ger. of \*dassati] not seeing, without seeing J IV.192 (T. adaṭṭhā, v.l. BB na diṭṭhā, C. adisvā); V.219.

**Adinna** (pp.) [a + dinna] that which is not given, freq. in phrase **adinn' ādāna** (BSk. adattādāna Divy 302) seizing or grasping that which is not given to one, i. e. stealing, is the 2<sup>nd</sup> of the ten qualifications of bad character or sila (dasa-sila see sila II.). Vin 1.83 (°ā veramaṇi); D 1.4 (= parassa haraṇaṃ theyyaṇ corikā ti vuttan hoti DA 1.71); III.68 sq., 82, 92, 181 sq.; M 1.361; It 63; Kh II., cp. KhA 26. — **adinnādāyīn** he who takes what is not given, a thief; stealing, thieving (cp. BSk. adattādāyika Divy 301, 418) Vin 1.85; D 1.138; Sdhp 78.

**Adu** (or **ādu**) (indecl.) [perhaps identical with aduṇ, nt. of pron. asu] part. of affirmation: even, yea, nay; always in emphatic exclamations Vv 62<sup>2</sup> (= udāhu VvA 258; v.l. SS. ādu = Pv IV.311 (ādu) = DhA 1.31 (T. ādu, v.l. adu); Vv 63<sup>1</sup> (v.l. ādu); J V.330 (T. ādu, C. adu; expl<sup>d</sup>. on p. 331 fantastically as aduū ca aduū ca kammaṇ karohi ti). See also **ādu**.

**Aduṇ** nt. of pron. asu.

**Adūsaka** (adj.) [a + dūsaka] innocent J V.143 (= niraparādha C.); VI.84, 552. f. **adūsikā** Sn 312.

**Adūsiya** = adūsaka J V.220 (= anaparādha C.).

**Adeti** [Sk. ādayati, Caus. of atti, **ad** to eat, 1<sup>st</sup> sg. admi = Gr. ἔδω, Lat. edo; Goth. itan = Ohg. ezzan = E. eat] to eat. Pres. ind. **ademi** etc. J V.31, 92, 197, 496; VI.106. pot. **adeyya** J V.107, 392, 493.

**Adda**<sup>1</sup> [cp. Sk. ādraka] ginger J 1.244 (°singivera).

**Adda**<sup>2</sup> & **Addā** 3<sup>rd</sup> sg. aor. of \*dassati; see \*dassati 2. a.

**Adda**<sup>3</sup> (adj.) [Sk. ādra, from ṛdati or ardati to melt, cp. Gr. ἄρδω to moisten, ἄρδξ dirt; see also alla] wet, moist, slippery J IV.353; VI.309; Miln 346.

-**āvālepana** "smeared with moisture", i. e. shiny, glittering S IV.187 (kūṭāgāra); M 1.86 = Nd<sup>2</sup> 99<sup>6</sup> (upakāriyo). See also **addha**<sup>2</sup>.

**Addakkhi** 3<sup>rd</sup> sg. aor. of \*dassati; see \*dassati 1 b.

**Addasā** 3<sup>rd</sup> sg. aor. of \*dassati; see \*dassati 2 a.

**Addā** & **Addāyanā** at Vbh 371 in def. of anādariya is either faulty writing, or dial. form or pop. etym. for ādā and ādayana; see ādariya.

**Addāyate** [v. denom. fr. adda] to be or get wet, fig. to be attached to J IV.351. See also **alliyati**.

**Addi** [Sk. ardi] a mountain Dāvs II.13.

**Addita** (pp.) [see aṭṭita which is the more correct spelling] afflicted, smarted, oppressed J I.21; II.407; III.261; IV.295; V.53, 268; Th 1, 406; Mhvs 1, 25; PvA 260; Sdhp 37, 281.

**Addha**<sup>1</sup> (num.) [= addha, q. v.] one half, half (°—) D 1.166 (°māsika); A II.160 (°māsa); J 1.59 (°yojana); III.189 (°māsa).

**Addha**<sup>2</sup> (adj.) [= adda<sup>3</sup>, Sk. ādra] soiled, wet; fig. attached to, intoxicated with (cp. sineha) M II.223 (na anaddhabhūtaṇ attānaṇ dukkhena addhabhāveti he dirties the impure self with ill); S III.1 (addhabhūto kāyo impure body); J V.548 (°nakha with dirty nails, C. pūtiakha).

**Addhan** (in cpds. **addha**<sup>2</sup>) [Vedic adhvān, orig. meaning "stretch, length", both of space & time. — Cases: *nom.* addhā, *gen. dat.* addhuno, *instr.* addhunā, *acc.* addhānaṇ, *loc.* addhani; *pl.* addhā. See also **addhāna**] 1. (of space)

a path, road, also journey (see cpds. & derivations); only in *one* ster. phrase J IV.384 = V.137 (**pathaddhuno** paṇparase va cando, gen. for loc. °addhani, on his course, in his orbit; expl<sup>d</sup>. at IV.384 by ākāsa-patha-sankhātassa addhuno majjhe ṭhito and at V.137 by pathaddhagato addha-pathe gaganamajjhe ṭhito); Pv III.31 (**pathaddhani** paṇparase va cando; loc. same meaning as prec., expl<sup>d</sup>. at PvA 188 by attano pathabhūte addhani gaganatala-magge). This phrase (pathaddhan) however is expl<sup>d</sup>. by Kern (Toev. s. v. pathaddu) as "gone half-way", i. e. on full-moon-day. He rejects the expl<sup>n</sup>. of C. — 2. (of time) a stretch of time, an interval of time, a period, also a lifetime (see cpds.); only in *two* standard applications viz. (a) as mode of time (past, present & future) in **tayo addhā** three divisions of time (atita, anāgata, paccuppanna) D III.216; It 53, 70. (b) in phrase **dighaṇ addhānaṇ** (acc.) a very long time A II.1, 10 (dighaṇ **addhānaṇ** saṃsāraṇ); Sn 740 (dighaṇ addhāna saṃsāra); Dh 207 (dighaṇ addhāna socati); J 1.137. gen. dighassa addhuno PvA 148 (gatattā because a long time has elapsed), instr. dighena addhunā S 178; A II.118; PvA 28.

-**āyu** duration of life A II.66 (dighaṇ °ṇ a long lifetime. -**gata** one who has gone the road or traversed the space or span of life, an old man [cp. BSk. adhvagata M Vastu II.150], always comb<sup>d</sup>. with **vayo anuppatto**, sometimes in ster. formula with **jiṇṇa** & **mahallaka** Vin II.188; D 1.48 (cp. DA 1.143); M 1.82; Sn pp. 50, 92; PvA 149. -**gū** [Vedic adhvaga] a wayfarer, traveller, journeyman Th 255 = S 1.212 (but the latter has panthagu, v.l. addhagū); J III 95 (v.l. pathagu = panthagu); Dh 302.

**Addhā** (adv.) [Vedic addhā, cp. Av. azdā certainty] part. of affirmation and emphasis: certainly, for sure, really, truly D 1.143; J 1.19 (a. ahaṇ Buddho bhavissāmi) 66 (a. tvaṇ Buddho bhavissasi), 203, 279; III.340; V.307, 410 (C. expl<sup>n</sup>. differs) Sn 47, 1057; Nd<sup>2</sup> 30 = Ps II.21 (ekasā-vacanaṇ nissāṇsaya-vacanaṇ etc.) addhā hi J IV.399; Pv IV.1<sup>5</sup> 2.

**Addhaneyya** (adj.) = adhaniya 2, lasting J V.507 (an°).

**Addhaniya** (adj.) [fr. addhan] 1. belonging to the road<sup>1</sup> fit for travelling (of the travelling season) Th 1, 529. — 2. belonging to a (long) time, lasting a long period, lasting, enduring D III.211; J 1.393 (an°) VI.71. See also **addhaneyya**.

**Addhariya** [Vedic adhvaryu fr. adhvāra sacrifice] a sacrificing priest. N. of a class of Brahmins D 1.237 (brāhmaṇa).

**Addhāna** (nt.) [orig. the acc. of **addhan**, taken as nt. from phrase dighaṇ addhānaṇ. It occurs only in acc. which may always be taken as acc. of **addhan**; thus the assumption of a special form **addhāna** would be superfluous, were it not for later forms like **addhāne** (loc.) Miln 126; PvA 75 v.l. BB, and for cpds.] same meaning as **addhan**, but as simplex only used with reference to time (i. e. a long time, cp. VvA 117 addhānaṇ = ciraṇ). Usually in phrase **atitaṇ** (anāgataṇ etc.) **addhānaṇ** in the past (future etc.), e. g. D 1.200; S 1.140; A V.32; Miln 126 (anāgata-maddhāne for °aṇ); PvA 75 (v.l. addhāne). **dighaṇ addhānaṇ** Pv 1.10<sup>5</sup>. Also in phrase **addhānaṇ āpādeti** to make out the length of time or period, i. e. to live out one's lifetime S IV.110; J II.293 (= jīvitaddhānaṇ āpādi āyuṇ vindi C).

-**daratha** exhaustion from travelling DA 1.287. -**magga** a (proper) road for journeying, a long road between two towns, high road D 1.1, 73, 79; M 1.276 (kantār°); DA 1.35 (interpreted as "addhāyojanaṇ gacchissāmi ti bhūñjitabban ti ādi vacanato addha-yojanaṇ pi addhāna maggo hoti", thus taken to addha "half", from counting by  $\frac{1}{2}$  miles); VvA 40, 292. Cp. also antarāmagga. -**parissama** "fatigue of the road", i. e. fatigue from travelling VvA 305. -**vemattatā** difference of time or period Miln 285 (+ āyuvemattatā).

**Addhika** [fr. addhan] a wanderer, wayfarer, traveller DA 1.298 (= pathāvin), 270; PvA 78, 127 (\*jana people travelling). Often comb<sup>d</sup> with kapaṇa beggar, tramp, as kapaṇaddhikā (pl.) tramps and travellers (in which connection also as °iddhika, q. v.), e. g. J 1.6 (v. l. °iddhika 262; DhA 11.26).

**Addhita** at Pv 11.6<sup>2</sup> is to be corrected to aṭṭita (sic v. l. BB).

**Addhin** (adj.) (—<sup>c</sup>) [fr. addhan] belonging to the road or travelling, one who is on the road, a traveller, in gataddhin one who has performed his journey (= addhagata) Dh 90.

**Addhuva** see dhuva.

**Adrūbhaka** see dubbha.

**Advejjhatā** see dvejjhatā.

**Adha**<sup>o</sup> in cpds. like adhagga see under adho.

**Adhamma** see dhamma.

**Adhama** (adj.) [Vedic adhama = Lat. infimus, superl. of adho, q. v.] the lowest (lit. & fig.), the vilest, worst Sn 12 (narādhama), 135 (vasalādhama); Dh 78 (purisa<sup>o</sup>); J 11.151 (miga<sup>o</sup>); v. 394 (uttamādhama), 437 (id.), 397; Sdhp 387.

**Adhara** (adj.) [Vedic adhara, compar. of adho] the lower J 11.26 (adharottha the l. lip).

**Adhi** [Vedic adhi; base of demonstr. pron. a<sup>o</sup> + suffix-dhi, corresponding in form to Gr. ἐν-εξ "on this" = here, cp. ἔθι where, in meaning equal to adv. of direction Gr. ἐξ (toward) = Ohg. zuo, E. to].

A. Prep. and pref. of direction & place: (a) as direction denoting a movement towards a definite end or goal = up to, over, toward, to, on (see C 1 a). — (b) as place where (prep. c. loc. or abs.) = on top of, above, over, in; in addition to. Often simply deictic "here" (e. g.) ajjhata = adhi + ātman "this self here" (see C 1 b).

B. adhi is freq. as modification pref., i. e. in loose comp<sup>n</sup> with n. or v. and as first part of a double prefix-cpd., like ajjhā<sup>o</sup> (adhi + ā), adhippa<sup>o</sup> (adhi + pra), but never occurs as a fixed base, i. e. as 2<sup>nd</sup> part of a prefix-cpd., like ā in paccā<sup>o</sup> (prati + ā), paryā<sup>o</sup> (pari + ā) or ava in paryava<sup>o</sup> (pari + ava) or ud in abhyud<sup>o</sup> (abhi + ud), samud<sup>o</sup> (sam + ud). As such (i. e. modification) it is usually intensifying, meaning "over above, in addition, quite, par excellence, super" (adhideva a super-god, cp. ati-deva), but very often has lost this power & become meaningless (like E. up in "shut up, fill up, join up etc"), esp. in double prefix-cpds. (ajjhāvasati "to dwell here-in" = āvasati "to dwell in, to inhabit") (see C 2). — In the explns of P. Commentators adhi is often (sometimes far-fetchedly) interpreted by abhībhū "overpowering" see e. g. C. on adhiṭṭhāti & adhiṭṭhita; and by virtue of this intens. meaning we find a close relationship between the prefixes ati, adhi and abhi, all interchanging dialectically so that P. adhi often represents Sk. ati or abhi; thus adhi > ati in adhikusala, °koddhita, °jeguccha, °brahmā; adhi > abhi in adhippatthita, °pāṭeti, °ppāya, °ppeta, °bādheti, °bhū, °vāha. Cp. also atī iv.

C. The main applications of adhi are the foll.: 1. *primary meaning* (in verbs & verb derivations): either direction in which or place where, depending on the meaning of the verb determinate, either lit. or fig. — (a) *where to*: adhiyita (adhi + ita) "gone on to or into" = studied; ajjhita (adhi + esita) "wished for"; °kata "put to" i. e. commissioned; °kāra commission; °gacchati "to go on to & reach it" = obtain; °gama attainment; °gaphāti to overtake = surpass, °peta (adhi + pra + ita) "gone in to" = meant, understood; °pāya sense meaning, intention; °bhāsati to speak to = address; °mutta intent upon; °vacana "saying in addition" = attribute, metaphor, cp. Fr. sur-nom; °vāsāna assent, °vāseti to dwell in, give

in = consent. — (b) *where*: °ṭṭhāti (°ṭṭhāti) to stand by = look after, perform; °ṭṭhāna place where; °vasati to inhabit; °sayana "lying in", inhabiting. — 2. *secondary meaning* (as emphatic modification): (a) with nouns or adjectives: adhi-jeguccha very detestable; °matta "in an extreme measure", °pa supreme lord; °pacca lordship; °paññā higher, additional wisdom; °vara the very best; °sila thorough character or morality. — (b) with verbs (in double prefix-cpds.): adhi + ava: ajjhogāheti plunge into; ajjhoṭhāpeti to bring down to (its destination); °otthata covered completely; °oharati to swallow right down. adhi + ā: ajjhappatta having reached (the end); ajjhapiṭṭa quite overwhelmed; °avuttha inhabited; °arūhati grown up over; °āsayā desire, wish (cp. Ger. n. Anliegen & v. daranliegen). adhi + upa: ajjhupagacchati to reach, obtain; °upeti to receive; °upekkhati "to look all along over" = to superintend adhi + pra: adhippattheti to long for, to desire.

*Note.* The contracted (assimilation-)form of adhi before vowels is ajjh- (q. v.).

**Adhika** (adj.) [fr. adhi; cp. Sk. adhika] exceeding, extraordinary, superior, Pug 35; VvA 80 (= anadhivara, vi-siṭṭha); DA 1.141, 222; Dpvs v. 32 (an<sup>o</sup>); DhA 11.238; KhA 193 (= anuttara); Sdhp 337, 447. — compar. **adhikatara** DhA 11.7; 11.176; nt. °ḡ as adv. extraordinarily PvA 86 (= adhimattā). In comb<sup>n</sup> with *numerals* adhika has the meaning of "in addition, with an additional, plus" (cp. ādi + ādika, with which it is evidently confounded, adhika being constructed in the same way as ādika, i. e. preceding the noun-determination), e. g. catunahutādhikāni dve yojana-sahassāni 2000 + 94 (= 294 000) J 1.25; sattamāsādhikāni sattavassāni 7 years and 7 months J v. 319; paññāsādhikāni pañca vassa-satani 500 + 50 (= 550) PvA 152. See also sādika.

**Adhikata** (adj.) [adhi + kata; cp. Sk. adhikṛta] 1. commissioned with, an overseer, Pv 11.9<sup>21</sup> (dāne adhikata = ṭhapita PvA 124). — 2. caused by Miln 67 (kamma<sup>o</sup>). — 3. affected by something, i. e. confused, puzzled, in doubt Miln 144 (+ vimāṭjata).

**Adhikaraṇa** (nt.) [adhi + karaṇa] 1. attendance, supervision, management of affairs, administration PvA 209. — 2. relation, reference, reason, cause, consequence D 11.59 (—<sup>o</sup>: in consequence of); S 11.41; v. 19. Esp. acc. °ḡ as adv. (—<sup>o</sup>) in consequence of, for the sake of, because of, from M 1.410 (rūpādhikaraṇa); S 1v. 339 (rāga<sup>o</sup>); Miln 281 (mudda<sup>o</sup> for the sake of the royal seal, orig. in attendance on the r. s.). Kimādhikaraṇa why, on account of what J 1v. 4 (= kiṅkaraṇa) yatvādhikaraṇa (yat + adhi<sup>o</sup>) by reason of what, since, because (used as conj.) D 1.70 = A 1.113 = 11.16 = D 11.225. — 3. case, question, cause, subject of discussion, dispute. There are 4 sorts of a. enum<sup>d</sup> at var. passages, viz. *vivāda*<sup>o</sup> *anuvāda*<sup>o</sup> *āpatta*<sup>o</sup> *kicca*<sup>o</sup> "questions of dispute, of censure, of misconduct, of duties" Vin 11.88; 11.164; 1v. 126, 238; M 11.247. — Often ref.: Vin 11.74; S 1v. 63 = v. 346 (dhamma<sup>o</sup> a question of the Dh.); A 1.53 (case), 79; 11.239 (vūpasanta); v. 71, 72; Pug 20, 55; DhA 1v. 2 (°ssa uppamassa vūpasama), adhikaraṇaṇ karoti to raise a dispute M 1.122 °ḡ vūpasameti to settle a question or difficulty Vin 11.261.

— *kāra* one who causes dispute discussions or dissent Vin 1v. 230 (f. °ikā); A 11.252. — *samatha* the settling of questions that have arisen. There are seven rules for settling cases enum<sup>d</sup> at D 11.254; M 11.247; A 1.99; 1v. 144.

**Adhikaraṇika** [fr. adhikaraṇa] one who has to do with the settling of disputes or questions, a judge A v. 164, 167.

**Adhikaraṇi** (f.) [to adhikaraṇa 1, orig. meaning "serving, that which serves, i. e. instrument"] a smith's anvil J 11.285; Dāvs 11.16 sq.; DhA 263.

**Adhikāra** [cp. Sk. adhikāra] attendance, service, administration, supervision, management, help Vin 1.55; J 1.56;

VI.251; Miln 60, 115, 165; PvA 124 (dāna°; cp. Pv II.9<sup>2</sup>); DhA II.41.

**Adhikārika** (adj.) (—°) [to adhikāra] serving as, referring to Vin III.274 (Bāhgh).

**Adhikutṭṭanā** (f.) [adhi + kuṭṭanā or kuṭṭana] an executor's block Th 2, 58; cp. ThA 65 (v. l. kuḍḍanā, should prob. be read kuṭṭana); ThA 287.

**Adhikusala** (adj.) [adhi + kusala] in °ā dhammā "items of higher righteousness" D III.145.

**Adhikodhita** (adj.) [adhi + kodhita] very angry J V.117.

**Adhigacchati** [adhi + gacchati] to get to, to come into possession of, to acquire, attain, find; fig. to understand D 1.229 (vivesan) M 1.140 (anvesan) n° ādhigacchanti do not find; S 1.22 (Nibbāna); II.278 (id.); A 1.162 (id.); Dh 187, 365; It 82 (santi); Th 2, 51; Pug 30, 31; Pv 1.7<sup>4</sup> (nibbanti) = labhati PvA 37; III.7<sup>10</sup> (amata) padan). opt. **adhigaccheyya** D 1.224 (kusala) dhamman); M 1.114 (madhu-piṇḍika); Dh 61 and **adhigacche** Dh 368. ger. °**gantvā** D 1.224; J 1.45 (ānisaṅse); and °**gamma** Pv 1.11<sup>9</sup> (= viandivā paṭilabhivā PvA 60). grd. °**gantabba** It 104 (nibbāna). cond. °**gacchissan** Sn 446. 1<sup>st</sup> aor. 3 sg. **ajjhagā** Sn 225 (= vindi paṭilabhi KhA 180); Dh 154; Vv 32<sup>1</sup>; 3 pl. **ajjhagū** J 1.256 (vyasanā) & **ajjhagamū** S 1.12. 2<sup>nd</sup> aor. 3 sg. **adhigacchi** Nd<sup>1</sup> 457. — pp. **adhigata** (q. v.).

**Adhigāṇhāti** [adhi + gāṇhāti] to surpass, excel S 1.87 = DA 1.32; D III.146; S IV.275; A III.33; It 19. Ger. **adhigayha** Pv II.9<sup>6</sup> = DhA III.219 (v. l. BB at both pass. atikkamma); & **adhiggahevā** It 20. — pp. **adhigāghita** (q. v.).

**Adhigata** [pp. of adhigacchati] got into possession of, conquered, attained, found J 1.374; VvA 135.

**Adhigatavant** (adj.-n) [fr. adhigata] one who has found or obtained VvA 296 (Nibbāna).

**Adhigama** [fr. adhigacchati] attainment, acquisition; also fig. knowledge, information, study (the latter mainly in Miln) D II.255; S II.139; A II.148; IV.22, 332; V.194; J 1.406; Nett 91; Miln 133, 215, 358, 362, 388; PvA 207.

**Adhigameti** [adhi + gameti, Caus. of gacchati] to make obtain, to procure PvA 30.

**Adhiggaḥita** [pp. of adhigāṇhāti] excelled, surpassed; overpowered, taken by (instr.), possessed J III.427 (= auṅgaḥita C.); V.102; VI.525 = 574; It 103; Miln 188, 189; Sdhp 98.

**Adhiciṇṇa** only at S III.12, where v. l. is **aviciṇṇa**, which is to be preferred. See **viciṇṇa**.

**Adhicitta** (nt.) [adhi + citta] "higher thought", meditation, contemplation, usually in comb<sup>n</sup>. with **adhisīla** and **adhipaññā** Vin 170; D III.219; M 1.451; A 1.254, 256; Nd<sup>1</sup> 39 = Nd<sup>2</sup> 689 (°sikkhā); Dh 185 (= aṭṭha-samāpattisankhāta adhika-citta DhA III.238).

**Adhiceto** (adj.) [adhi + ceto] lofty-minded, entranced Th 1, 68 = Ud 43 = Vin IV.54 = DhA III.384.

**Adhicca**<sup>1</sup> [ger. of adhi + eti, see adhiyati] learning, studying, learning by heart J III.218, 327 = IV.301; IV.184 (vede = adhiyivā C.), 477 (sajjhāyivā C.); VI.213; Miln 164.

**Adhicca**<sup>2</sup> (—) [Sk. °adhīṭya, a + °dhīca, ger. of dhṛ, cp. dhāra, dhāraṇa 3, dhāreti 4] unsupported, uncaused, fortuitous, without cause or reason; in foll. phrases: °**āpattika** guilty without intention M 1.443; °**uppatti** spontaneous origin DhA 238; °**laddha** obtained without being asked for, unexpectedly Vv 84<sup>22</sup> = J V.171 = VI.315 (expl<sup>d</sup>. at J V.171 by ahetaṇā, at VI.316 by akā-

rapena) °**samuppanna** arisen without a cause, spontaneous, unconditioned D 1.28 = Ud 69; D III.33, 138; S II.223 (sukhadukkha); A III.440 (id.); Ps 1.155; DA 1.118 (= akāraṇa°).

**Adhicca**<sup>3</sup> (adj.) [= adhicca 2 in adj. function, influenced by, homonym abhabba] without a cause (for assumption), unreasonable, unlikely S V.457.

**Adhijeguccha** (nt.) [adhi + jeguccha] intense scrupulous regard (for others) D 1.174, 176.

**Adhiṭṭhaka** (adj.) (—°) [fr. adhiṭṭhāti] beat on, given to, addicted to J V.427 (surā°).

**Adhiṭṭhāti** (**adhiṭṭhahati**) [Sk. adhiṭṭhāti, adhi + **sthā**] 1. to stand on J III.278 (ger. °āya); DhA IV.183 (ger. °hivā); fig. to insist on Th 1, 1131 (aor. °āhi). — 2. to concentrate or fix one's attention on (c. acc.), to direct one's thoughts to, to make up one's mind, to wish Vin 1.115 (inf. °hātun), 297 (id.), 125 (grd. °hātabba) J 1.80 (aor. °āhi); III.278; IV.134 (v. l. ati° C. expls. abhībhavitvā ṭiṭṭhāti); DhA 1.34; IV.201 (ger. °hivā); PvA 23 (aor. °hāsī) 171 (id.), 75 (ger. °hivā). On adhiṭṭheyya see *Cpd.* 209, n. 2; 219, n. 1. — 3. to undertake, practice, perform, look after, to celebrate S II.17; A 1.115 sq.; J 1.50; PvA 209 (ger. °hāya). — pp. **adhiṭṭhita** (q. v.).

**Adhiṭṭhāna** (nt.) [fr. adhi + **sthā**] 1. decision, resolution, self-determination, will (cp. on this meaning *Cpd.* 62) D III.229 (where 4 are enum<sup>d</sup>., viz. paññā°, sacca° cāga° upasama°); J 1.23; V.174; Ps 1.108; II.171 sq., 207; DhA 166 (cp. *Dhs. trsl.* 44). — 2. mentioned in bad sense with **abhinivesa** and **anusaya**, obstinacy, prejudice and bias M 1.136; III.31, 240; S II.17; III.10, 135, 194. — As adj. (—°) applying oneself to, bent on A III.363. — 3. looking after, management, direction, power Miln 309 (devāna); PvA 141 (so read for adhiṭṭhāna). [**adhiṭṭhāna** as PvA 89, used as explanatory for **āvāsa**, should perhaps be read **adhiṭṭhāna** in the sense of fixed, permanent, abode].

**Adhiṭṭhāyaka** (adj.) (—°) superintending, watching, looking after, in **kamma**° Mhvs 5, 175; 30, 98; **kammanta**° DhA 1.393.

**Adhiṭṭhita** (adj.) [pp. of adhiṭṭhāti] 1. standing on (c. loc.), esp. with the idea of standing above, towering over Vv 63<sup>30</sup> (hemarathē a. = sakala) ṭhāna) abhībhavitvā ṭhita VvA 269). — (a) looked after, managed, undertaken, governed Vin 1.57; S V.278 (sv°adhiṭṭhita); PvA 141 (kammanta). — (b) undertaking, bent on (c. acc.) Sn 820 (ekacariya).

**Adhideva** [adhi + deva] a superior or supreme god, above the gods M II.132; A IV.304; Sn 1148; Nd<sup>2</sup> 307<sup>b</sup>, 422 a. Cp. **atideva**.

**Adhipa** [Sk. adhipa, abbrev. of adhipati] ruler, lord, master J II.369; III.324; V.393; Pv II.8<sup>6</sup> (jan° king); Dāvs III.52; VvA 314.

**Adhipaka** (adj.) (—°) [fr. prec.] mastering, ruling or governed, influenced by (cp. adhipati) A 1.150 (atta° loka° dhamma°).

**Adhipajjati** [adhi + pajjati] to come to, reach, attain A IV.96 (anattā); pp. **adhipanna**.

**Adhipaññā** (f.) [adhi + paññā] higher wisdom or knowledge, insight (cp. jhāna & paññā); usually in comb<sup>n</sup>. with **adhicitta** & **adhisīla** Vin 170; D 1.174; III.219 (°sikkhā); A 1.240; II.92 sq., 239; III.106 sq., 327; IV.360; Nd<sup>1</sup> 39 (id.); Ps 1.20, 25 sq., 45 sq., 169; II.11, 244; Pug 61.

**Adhipatati** [adhi + patati] to fly past, vanish J IV.111 (= ativiya patati sīghaṇ aikkamati C.). — Caus. **adhīpāṭeti** (q.v.) in diff. meaning. Cp also **adhīpāta**.

**Adhipatana** (nt.) [fr. **adhīpatati**] attack, pressing ThA 271.

**Adhipati** (n.-adj.) [adhi + pati, cp. **adhīpa**] 1. ruler, master J IV.223; Vv S1<sup>1</sup>; Miln 388; DhA 1.36 (= seṭṭha). — 2. ruling over, governing, predominant; ruled or governed by Vbh 216 sq. (chandaṇa **adhīpatiṇi** katvā making energy predominant); DhsA 125, 126 (atta° autonomous, loka° heteronomous, influenced by society). See also *Dhs. trsl.* 20 & *Cpd.* 60.

**Adhipateyya** (nt.) A 1.147; III 33 = S IV.275 is probably misreading for **ādhīpateyya**.

**Adhipatthita** [pp. **adhī** + **pattheti**, cp. Sk. **abhi** + **arthayati**] desired, wished, begged for D 1.120.

**Adhipanna** [cp. Sk. **abhipanna**, **adhī** + **pad**] gone into, affected with, seized by (—°), a victim of (c. loc.) S 1.72, Th 2, 345 (kāmesu); Sn 1123 (taṇhā° = taṇhānugata Nd<sup>2</sup> 32); Dh 288; J III.38, 369; IV.396; v.91, 379 (= dosena **ajjhoṭṭhaṭa**); VI.27.

**Adhīpāṭimokkha** (nt.) [adhi + pāṭimokkha] the higher, moral, code Vin v.1 (pāṭim° +); M II.245 (+ **ajjhāyā**).

**Adhīpāta**<sup>1</sup> [adhīpāṭeti] splitting, breaking, only in phrase **muddhā°** head-splitting Sn 988 sq., 1004, 1025 (v.l. Nd<sup>2</sup> °vipāta).

**Adhīpāta**<sup>2</sup> [from **adhīpatati** = Sk. **atipatati**, to fly past, flit] a moth Sn 964. Expld. at Nd<sup>1</sup> 484 as “**adhīpāṭikā** ti tā uppattivā khādanti taṅkaraṇā a. vuccanti”; Ud 72 (expld. by C. as **salabhā**).

**Adhīpāṭikā** (f.) [fr. **adhīpāta**<sup>2</sup>] a moth, a mosquito Nd<sup>1</sup> 484 (see **adhīpāta**<sup>2</sup>).

**Adhīpāṭeti** [Caus. fr. **adhīpatati**, cp. Sk. **abhipāṭayati** & P. **atipāṭeti**] to break, split J IV.337 (= **chindati**). At Ud 8 prob. to be read **adhībādheti** (v.l. **avibādeti**, T. **adhīpāṭeti**).

**Adhīppagharati** [adhi + ppa + gharati] to flow, to trickle ThA 284.

**Adhīppāgā** 3 sg. aor. of **adhīppagacchati** to go to J v.59.

**Adhīppāya** [adhi + ppa + i; Sk. **abhiprāya**] 1. intention, wish desire S 1.124; v.108; A II.81; III.363 (**bhoga**°); v.65; J 1.79, 83; Sdhp 62. As adj. (—°) desiring PvA 226 (**hass**° in play = **khīḍḍatthika**). — 2. sense, meaning, conclusion, inference (cp. **adhigama**) Miln 148; PvA 8, 16, 48, 131 (the moral of a story). — **adhīppāyena** (instr.) in the way of, like PvA 215 (ki! for fun).

**Adhīppāyosa** [adhi + pāyosa] distinction, difference, peculiarity, special meaning M 146; S III.66; IV.208; A 1.267; IV.158; v.48 sq.

**Adhīppeta** [Sk. **abhipreta**, **adhī** + **ppa** + **i**, lit. gone into, gone for; cp. **adhīppāya**] 1. desired, approved of, agreeable D 1.120; II.236; VvA 312, 315. — 2. meant, understood, intended as J III.263; PvA 9, 80, 120, 164.

**Adhīppetatta** (nt.) [abstr. fr. **adhīppeta**] the fact of being meant or understood as, in abl. °ā with reference to, as is to be understood of VvA 13; PvA 52.

**Adhībādheti** [adhi + bādheti, cp. Sk. **abhibādhayati**] to vex, oppress, gore (to death) Ud 8 (T. **adhīpāṭeti**, v.l. **avibādeti**).

**Adhībrahmā** [adhi + **Brahmā**, cp. **atībrahmā**] a superior **Brahmā**, higher than **Brahmā** M II.132.

**Adhībhavati** [adhi + **bhavati**, cp. Sk. & P. **abhibhavati**] to overcome, overpower, surpass S IV.185 sq. (cp. **adhībhū**);

A v.248, 282 (°bhoti); J II.336; V.30. — aor. **adhībhavi** J II.80. 3. pl. **adhībhāṅsu** S IV.185. See also **ajjhabhavi** & **ajjhabhū** pp. **adhībhūta** (q.v.).

**Adhībhāsati** [adhi + **bhāsati**] to address, to speak to; aor. **ajjhabhāsi** Vin II.195; S I.103; IV.117; Sn p. 87; PvA 56, 90.

**Adhībhū** (adj.) (—°) [fr. **adhī** + **bhū**, cp. **adhībhavati** & Sk. **adhībhū**] overpowering, having power over; master, conqueror, lord S IV.186 (**anadhībhū** not mastering. For **adhībhūta** the v.l. **abhi**° is to be preferred as more usual in this connection, see **abhibhū**); Sn 684 (**miga**°; v.l. **abhi**°).

**Adhībhūta** [cp. **adhībhū** & **adhībhūta**] overpowered S IV.186.

**Adhīmatta** (adj.) [adhi + **matta** of **mā**] extreme, exceeding, extraordinary; nt. adv. °ṇ extremely M 1.152, 243; S IV.160; A II.150; IV.241; J 1.92; Pug 15; Miln 146, 189, 274, 290; Pv II.3<sup>6</sup> (= **adhīkataraṇ** PvA 86); DhA II.85; cp. PvA 281.

**Adhīmattata** (nt.) [abstr. fr. prec.] preponderance A II.150; DhsA 324 (cp. *Dhs. trsl.* 200).

**Adhīmana** (n.-adj.) [adhi + **mano**] (n.) attention, direction of mind, concentration Sn 692 (**adhīmanasā bhavātha**). — (adj.) directing one's mind upon, intent (on) J IV.433 (= **pasannacitta**); v.29 (an°; v.l. °māna).

**Adhīmāna** [adhi + **māna**] undue estimate of oneself M II.252; A v.162 sq.

**Adhīmānika** (adj.) [fr. **adhīmāna**] having undue confidence in oneself, conceited A v 162, 169, 317; DhA III.111.

**Adhīmuccati** [Pass. of **adhī** + **muc**] 1. to be drawn to, feel attached to or inclined towards, to indulge in (c. loc.) S III.225; IV.185; A IV.24, 145 sq., 460; v.17; Pug 63. — 2. to become settled, to make up one's mind as to (with loc.), to become clear about Vin 1.209 (aor. °mucci); D 1.106; S I.116 (pot. °mucceyya); It 43; DA 1.275. — 3. to take courage, to have faith Sn 559; Miln 234; DA 1.214, 316; J IV.272; v.103; DhI 1.196; III.258; IV.170. — 4. of a spirit, to possess, to enter into a body, with loc. of the body. A late idiom for the older **anvāvisati**. J IV.172; v.103, 429; DhA 1.196; III.258; IV.170. — pp. **adhīmuccita** and **adhīmutta**. — Caus. **adhīmoceti** to incline to (trs.): to direct upon (with loc.) S v.409 (**cittaṇ deveṣu** a.).

**Adhīmuccana** (nt.) [fr. **adhī** + **muc**] making up one's mind, confidence DhsA 133, 190.

**Adhīmuccita** & **Adhīmucchita** (pp.) [either **adhī** + **muc** or **murch**; it would seem more probable to connect it with the former (cp. **adhīmuccati**) and consider all vv. II. °mucchita as spurious; but in view of the credit of several passages we have to assume a regular analogy-form °mucchita, cp. **mucchati** and see also *J P T S* 1886, 109] drawn towards, attached to, infatuated, indulging in (with loc.) M II.223 (an°); S I.113; Th 1, 732 (v.l. °mucchita), 923 (cch); II.175; J II.437 (cch); III.242; v.255 (kāmesu °mucchita, v.l. °mucchita). Cp. **ajjhomucchita**.

**Adhīmuccitar** [n. ag. of **adhīmuccati**] one who determines for something, easily trusting, giving credence A III.105 (v.l. °mucchita).

**Adhīmutta** (adj.) [pp. of **adhīmuccati**, cp. BSk. **adhīmukta**. Av. S 1.8, 112; Divy 49, 302 etc.] intent upon (—° or with loc. or acc.), applying oneself to, keen on, inclined to, given to Vin 1.183; A v.34, 38; Dh 226; Sn 1071, 1149 (°citta); Nd<sup>2</sup> 33; J 1.370 (dān°) Pug 26; PvA 134 (dān°).

**Adhīmutti** (f.) [adhi + **mutti**] resolve, intention, disposition D 1.174; A v.36; Ps 1.124; Miln 161, 169; Vbh 340, 341; DA 1.44, 103; Sdhp 378.

**Adhimuttika** (adj.) [= adhimutta] inclined to, attached to, bent on S II.154, 158; It 70; Vbh 339 sq. + tā (f.) inclination D 1.2.

**Adhimokkha** [fr. adhi + muc] firm resolve, determination, decision M III.25 sq.; Vbh 165 sq., 425; DhsA 145, 264. See *Dhs. trsl.* 5; *Cpd.* 17, 40, 95.

**Adhiyita** see adhiyati.

**Adhiroha** [fr. adhi + ruh] ascent, ascending; in dur° hard to ascend Miln 322.

**Adhivacana** (nt.) [adhi + vacana] designation, term, attribute, metaphor, metaphorical expression D II.62; M I.113, 144, 460; A II.70, 124; III.310; IV.89, 285, 340; It 15, 114; Sn p. 218; J I.117; Nd<sup>2</sup> 34 = Dhs 1306 (= nāma sankhā paññatti etc.); Vbh 6; PvA 63. See on term *Dhs. trsl.* 340.  
-patha "process of synonymous nomenclature" (Mrs. Rh. D.) D II.68; S III.71; Dhs 1306; DhsA 51.

**Adhivattati** [adhi + vattati] to come on, proceed, issue, result S I.101; A II.32.

**Adhivattha** (adj.) [pp. of adhivasati] inhabiting, living in (c. loc.) Vin I.28; S I.197; J I.223; II.385; III.327; PvA 17. The form *adhivuttha* occurs at J VI.370.

**Adhivara** (adj.) [adhi + vara] superb, excellent, surpassing Vv 16<sup>3</sup> (an° unsurpassed, unrivalled; VvA 80 = adhika, viṣṭha).

**Adhivāsa** [fr. adhi + vas] endurance, forbearance, holding out; only as adj. in dur° difficult to hold out Th I, 111.

**Adhivāsaka** (& °ika) (adj.) [fr. adhivāsa] willing, agreeable, enduring, patient Vin IV.130; M I.10, 526; A II.118; III.163; V.132; J III.369 (an°); IV.11, 77.

**Adhivāsana** (nt.) [fr. adhi + vas] 1 assent A III.31; DhA I.33. — 2. forbearance, endurance M I.10; J II.237; III.263; IV.307; V.174.

**Adhivāsanaṭā** (f.) [abstr. fr. adhivāsana] patience, endurance, Dhs 1342; Vbh 360 (an°).

**Adhivāseti** [Caus. of adhivasat., cp. BSk. adhivāsayati in meaning of 3] 1. to wait for (c. acc.) J I.254; II.352; III.277. — 2. to have patience, bear, endure (c. acc.) D II.128, 157; J I.46; III.281 (pahāre); IV.279, 407; V.51, 200; VvA 336, 337. — 3. to consent, agree, give in Vin I.17; D I.109 (cp. DA I.277); S IV.76; DhA I.33; PvA 17, 20, 75 and freq. passim. — Caus. *adhivāsapeti* to cause to wait J I.254.

**Adhivāha** [fr. adhi + vah; cp. Sk. abhivahati] a carrier, bearer, adj. bringing S IV.70 (dukkha°); A I.6; Th I, 494.

**Adhivāhana** (nt-adj.) [fr. adhi + vah] carrying, bringing, bearing Sn 79; f. °ī Th I, 519.

**Adhivimuttatta** (nt.) = *adhivimokkhatta* & *adhimutti*, i. e. propensity, the fact of being inclined or given to J V.254 (T. kāmādhivimuttita, v. l. °muttata).

**Adhivimokkhatta** (nt.) = *adhimokkha*; being inclined to DhsA 261.

**Adhivutti** (f.) [adhi + vutti, fr. adhi + vac, cp. Sk. abhivadati] expression, saying, opinion; only in tt. *adhivuttipada* (v. l. *adhimutti-p.* at all passages) D I.13 (expld. by *adhivacana-pada* DA I.103); M II.228; A V.36.

**Adhivuttha** see *adhivattha*.

**Adhisayana** (nt-adj.) [fr. adhiseti] lying on or in, inhabiting PvA 80 (mañcaṇ).

**Adhisayita** [pp. of adhiseti] sat on, addled (of eggs) Vin III.3; S III.153.

**Adhisīla** (nt.) [adhi + sila] higher morality, usually in threefold set of *adhicitta-sikkha*, *adhipaññā*° *adhisīla*° Vin I.70; D I.174; III.219; A III.133; IV.25; DhA I.334; PvA 207. See also *adhicitta*, *sikkhā* & *sila*.

**Adhiseti** [adhi + seti] to lie on, sit on, live in, to follow, pursue Dh 41; Sn 671 (= *gacchati* C.) — pp. *adhisayita*.

**Adhina** (adj.) (—°) [cp. Sk. adhina] subject, dependent D 1.72 (*atta*° & *para*°); J IV.112; DA I.217; also written *ādhina* J V.350. See also under *para*.

**Adhiyati** & *adhiyati* [Med. of adhi + i, 1<sup>st</sup> sg. *adhiye* taken as base in Pāli] to study, lit. to approach (cp. *adhigacchati*); to learn by heart (the Vedas & other Sacred Books) Vin I.270; S I.202 (*dharmapadāni*); J IV.184 (*adhiyivā*), 496 (*adhiyamāna*); VI.458; DhA III.446 (*adhiyassu*). — ger. *adhiyivā* J IV.75; *adhiyānaṇ* J V.450 (= *sajjhāyivā* C.) & *adhicca*: see *adhicca* 2; pp. *adhiyita* D 1.96.

**Adhunā** (adv.) [Vedic *adhunā*] just now, quite recently D II.208; Vin II.185 (*kālakata*); Miln 155; Dāvs II.94. — *āgata* a new comer M I.457; J II.105. — *ābbhisitta* newly or just anointed D II.227. — *uppanna* just arisen D II.208, 221.

**Adhura** (nt.) [a + dhura, see *dhura* 2] irresponsibility, indifference to obligations J IV.241.

**Adho** (adv.) [Vedic *adhah*; compar. *adharah* = Lat. *inferus*, Goth. *undar*, E. *under*, Ind. \**ndher-*; superl. *adhamah* = Lat. *inifimus*] below, usually comb<sup>d</sup>. or contrasted with *uddhaṇ* "above" and *tiriyaṇ* "across", describing the 3 dimensions. — *uddhaṇ* and *adho* above and below, marking zenith & nadir. Thus with *uddhaṇ* and the 4 bearings (*disā*) and intermediate points (*anudisā*) at S I.122; III.124; A IV.167; with *uddhaṇ* & *tiriyaṇ* at Sn 150, 537, 1055, 1068. Expld. at KhA 248 by *heṭṭhā* and in detail (dogmatically & speculatively) at Nd<sup>2</sup> 155. For further ref. see *uddhaṇ*. The comp<sup>n</sup>. form of *adho* before vowels is *adh°*.  
-*akkhaka* beneath the collar-bone Vin IV.213. — *agga* with the points downward (of the upper row of teeth) J V.156 (+ *uddh°* expld. by *uparima-danta* C.). — *kata* turned down, or upside down J I.20; VI.298. — *gata* gone by, past. Adv. °ṇ since (cp. *uddhaṇ* adv. later or after) J VI.187 (ito māsaṇ *adhogataṇ* since one month ago). — *gala* (so read for T. *udho°*) down the throat PvA 104. — *mukha* head forward, face downward, bent over, upturned Vin II.78; M I.132, 234; Vv 16<sup>1</sup> (= *heṭṭhā mukha* VvA 78). — *bhāga* the lower part (of the body) M I.473; DhA I.148. — *virecana* action of a purgative (opp. *uddha°* of an emetic) D I.12; DA I.98 (= *adho dosānaṇ niharanaṇ*); DhsA 404. — *sākhaṇ* (+ *uddhamūlaṇ*) branches down (& roots up, i. e. uprooted) DhA I.75. — *sira* (adj.) head downward J IV.194. — *siraṇ* (adv.) with bowed head (cp. *avaṇsiraṇ*) J VI.298 (= *siraṇ* *adhokatvā heṭṭhāmukho* C.). — *sisa* (adj.) head first, headlong J I.233; V.472 (°ka).

**An-** form of the neg. prefix *a-* before vowels. For negatives beginning with *an°* see the positive.

**Ana-** negative prefix, contained in *anappameyya*, (Th I, 1089), *anamatagga* & *anabhava*. See *Vinaya Texts* II.113.

**Anajjhitttha** (adj.) [an + *ajjhitttha*] uncalled, unbidden, unasked Vin I.113; Pv I.12<sup>3</sup> (T. *anabhita*, v. l. *anijjhitttha*; J III.165 has *anavhāta*; Th 2, 129 *ayācita*; PvA 64 expls. by *anavhāta*).

**Anabhāva** [ana + *bhāva*] the utter cessation of becoming. In the oldest Pāli only in adj. form *anabhāvaṇ kata* or *gata*. This again found only in a string of four adjectives together expressing the most utter destruction. They are used at Vin III.3 of bad qualities, at S II.63 of certain wrong opinions, at M I.487; S IV.62 = V.527 of the *khandas*, at M I.331 of the Mental Intoxications (*Āsavas*), at A IV.73 of certain tastes, of a bad *kamma* A I.135, of evil passions A I.137, 184, 218; II.214 of pride A II.41,

of craving A II.249, of the bonds A IV.8. In the supplement to the *Diḅha* (I III.326) and in the *Iti-vuttaka* (p. 115) a later idiom, *anabhāvaṃ gameti*, cause to perish, is used of evil thoughts. *Bḅhgh* (quoted Vin III.267) reports as v. l. *anabhāva*. Cp. Nd 1.90; and Nd<sup>2</sup> under *paḅina*.

**Anabbhīta** (adj.) [an + abbhīta] not restored, not to be restored Vin IV.242; Pv I.12<sup>3</sup> (where reading prob. faulty & due to a gloss; the id. p. at Th 2, 129 has *ayācīta* & at J III.165 *anavhāta*; PvA 64 expls. by *anavhāta*, v. l. *anabbhīta*).

**Anabhuṅṅatātā** (f.) [an + abbhūṅṅata + tā] the state of not being erect, i. e. hanging down J v.156.

**Anabhijjhā** (f.) [an + abhijjhā] absence of covetousness or desire D III.229, 269; Dhs 32, 35, 277.

**Anabhijjhālū** (adj.) [an + abhijjhālū] not greedy or covetous D III.82; Pug 40.

**Anabhijjhita** (adj.) [an + abhijjhita] not desired Sn 40 (cp. Nd<sup>2</sup> 38); Vv 47<sup>4</sup> (= na *abhikankhita* VvA 201).

**Anabhinandati** etc. see *abhi*<sup>o</sup> etc.

**Anabhirata** (adj.) [an + abhirata] not taking delight in J 1.61 (*naccādisu*).

**Anabhirati** (f.) [an + abhirati] not delighting in, dissatisfaction, discontent D I.17 (+ *paritassanā*); III.289; J III.395; DA I.111.

**Anabhiraddha** (adj.) [an + abhiraddha] in anger Vin IV.236.

**Anabhiraddhi** (f.) [an + abhiraddhi] anger, wrath D I.3 (= *kopass'etaṅ* *adhivacaṅaṅ* DA 1.52).

**Anabhisambhūṅṅamāna** (adj.) [ppr. med. of an + abhisambhūṅṅati] not obtaining, unable to get or keep up D I.101 (= *asampāṅṅanto avisahamāno vā* DA 1.268).

**Anamatagga** (adj.) [ana (= a neg.) + mata (fr. *man*) + aggā (pl.). So *Dhammapāla* (*avidit-agga* ThA 289); *Nāḅakitti* in *Ṭikā* on DhsA II; *Trenckner*, *Notes* 64; *Oldenberg*, *Vin. Texts* II.114. Childers takes it as an + *amata* + *agga*, and *Jacobi* (*Erzähl.* 33 and 89) and *Pischel* (*Gram.* § 251) as a + *namat* (fr. *nam*) + *agga*. It is Sanskritized at Divy 197 by *anavāḅāgra*, doubtless by some mistake. *Weber*, *Ind. Str.* III.150 suggests an + *āmṛta*, which does not suit the context at all. Ep. of *Saḅṅsāra* "whose beginning and end are alike unthinkable", i. e., without beginning or end. Found in two passages of the Canon: S II.178, 187 sq. = III.149, 151 = v.226, 441 (quoted Kvu 29, called *Anamatagga-pariyāya* at DhA II.268) and Th 2, 495, 6. Later references are Nd<sup>2</sup> 664; PvA 166; DhA I.11; II.13, 32; Sāhp 505. [Cp. *anāmata* and *amatagga*, and cp. the English idiom "world without end". The meaning can best be seen, not from the derivation (which is uncertain), but from the examples quoted above from the *Saḅṅyutta*. According to the *Yoga*, on the contrary (see e. g., *Woods*, *Yoga-system of Patañjali*, 119), it is a possible, and indeed a necessary quality of the *Yogī*, to understand the beginning and end of *Saḅṅsāra*].

**Anamha** (adj.) [according to *Morris* *J P T S* 1884, 70 = *ana-mha* "unlaughing" with *ana* = an (cp. *anabhāva* & *anamatagga*) and *mha* from *sml*, cp. *vimhayati* = Sk. *viḅmayati*] being in consternation or distress, crying J III.223 (°*kāle* = *ārodana-kāle* C.).

**Anaya** [a + *naya*] misfortune, distress Miln 277, usually combd. with *vyasana* (as also in BSk, e. g. Jtm 215) Vin II.199; S IV.159; A v.156; Miln 292; VvA 327; Sāhp 362.

**Anariya** (adj.) [an + *ariya*, see also *anāriya*] not *Āryan*, ignoble, low Vin I.10; D III.232 (°*vohāra*, 3 sets of 4;

the same at Vin v.125); Sn 664, 782 (°*dhamma*); Pug 13. — See *ariya*.

**Anala** (adj.) [an + *ala*] 1. not sufficient, not enough; unable, impossible, unmanageable M I.455; J II 326 = IV.471. — 2. dissatisfied, insatiate J v.63 (= *atīta* C.). — 3. °*ṅ kata* dissatisfied, satiated, S I.15 (*kāmesu*).

**Anavaya** (adj.) [derivation doubtful. See *Trenckner Pali Misc.* 65] not lacking, complete in (loc.), fulfilling D I.88 (= *anūna* *paripūra-kārin* DA 1.248); A III.152 (= *samatta* *paripūṅṅa* AA quoted by Tr. on Miln 10).

**Anavosita** (adj.) [an + *avosita*; or *ana* + *avosita* = *avusita*?] unfulfilled, undone Th I, 101.

**Anasana** (nt.) [an + *asana*, cp. Sk. *an-aśana*] not eating, fasting, hunger D III.75 & in same context at Sn 311 (= *khudā* SnA 324).

**Anasītvāna** [ger. of an + *asati*] without eating, fasting J IV.371.

**Anasuyyaṅ** [Sk. *anasūyan*, ppr. of an + *asūyati*] not grumbling J III.27 (v. l. for *anusuyyaṅ* T.).

**Anasuropa** [an + *asuropa*] absence of abruptness Dhs 1341.

**Anasūyaka** (adj.) [Sk. *anasūyaka*, cp. *usūya* not grumbling, not envious J II.192.

**Anassaka** (adj.) either *an-assaka* or *a-nassaka* (q. v.).

**Anassana** (nt.) [a + *nassana*, *naś*; cp. Sk. *naśana*] imperishableness, freedom from waste J IV.168.

**Anassāvin** (adj.) [an + *assāvin*; cp. *assāva* + *āsava*] not intoxicated, not enjoying or finding pleasure in Sn 853 (*sātiyesu a. = sātavatthusa kāmaguṅṅesu taḅhasanthava-virahita* SnA 549).

**Anassāsika** (adj.) [an + *assāsa* + *ika*; cp. Sk. *āśvāsana* & BSk. *anāśvāsika* Divy 207] not consoling, discouraging, not comforting M I.514; S II.191.

**Anassuṅ** 1<sup>st</sup> sq, pret. of *anusūyati* (= Sk. *anvaśruvaṅ*) I have heard M I.393.

**Anāgata** (adj.) [an + *āgata*] not come yet, i. e. future. On usual combd. with *atīta*: see this. D III.100 sq., 134 sq., 220, 275; M III.188 sq.; S I.5; II.283; A III.100 sq., 400; Sn 318, 373, 851; It 53; J IV.159; v.1364; Dhs 1039, 1416.

**Anāgamana** (nt.) [an + *āgamana*] not coming, not returning J I 203, 264.

**Anāgāmītā** (f.) [anāgāmin + tā] the state or condition of an *Anāgāmin* S v.129, 181, 285; A III.82; v.108, 300 sq.; Sn p. 140 = A III.143; It I sq., 39, 40.

**Anāgāmin** (adj.-n.) [an + *āgāmin*] one who does not return, a Never-Returner, as tt. designating one who has attained the 3<sup>rd</sup> stage out of four in the breaking of the bonds (*Saḅṅyojanas*) which keep a man back from *Arahantship*. So near is the *Anāgāmin* to the goal, that after death he will be reborn in one of the highest heaven and there obtain *Arahantship*, never returning to rebirth as a man. But in the oldest passages referring to these 4 stages, the description of the third does not use the word *anāgāmin* (I I.156; II.92; III.107; M II.146) and *anāgāmin* does not mean the breaking of bonds, but the cultivation of certain specified good mental habits (S III.168, the *anatta* doctrine; S v.200-2, the five *Indriyas*; A I.64; I.200, cultivation of good qualities. II 163; v.86, 171 = S 149). We have only two cases in the canon of any living persons being called *anāgāmin*. Those are at S v.177 and 178. The word there means one who has broken the lower five of the ten bonds, & the individuals named are laymen. At D II.92 nine others, of



whom eight are laymen, are declared after their death to have reached the third stage (as above) during life, but they are not called anāgāmins. At It 96 there are only 3 stages, the worldling, the Anāgāmin, and the Arahant; and the Saṃyojanas are not referred to. It is probable that already in the Nikāya period the older, wider meaning was falling into disuse. The Abhidhamma books seem to refer only to the Saṃyojana explanation; the commentaries, so far as we know them, ignore any other. See Ps II.194; *Kv. Tr.* 74; *Dhs. Tr.* 302 n; *Cp.* 69.

-phala fruition of the state of an Anāgāmin; always in comb<sup>n</sup>. sotāpatti<sup>o</sup> sakadāgāmi<sup>o</sup> anāgāmi<sup>o</sup> arahatta<sup>o</sup> Vin I.293; II.240; IV.29; D I.229; II.227, 255; S III.168; v.411; A I.23, 44; III.272 sq.; IV.204, 276, 372 sq. -maggā the path of one who does not return (in rebirths) Nd<sup>2</sup> 569b.

**Anāgāra & Anāgāriyā** see agāra & agāriyā.

**Anāghāta** [an + āghāta] freedom from anger or ill-will Vin II.249.

**Anācāra** [an + ācāra] misconduct, immorality J II.133; III.276; adj. anācārin Pug 57.

**Anājāniya** (adj.) [an + ājāniya] of inferior race, not of good blood M 1.367.

**Anādara** [an + ādara] (a) (m) disrespect PvA 257. — (b.) (adj.) disrespectful Sn 247 (= ādaravirahita SnA 290).

**Anādaratā** (f.) [abstr. fr. anādara] want of consideration, in expl<sup>m</sup>. of dovacassatā at Dhs 1325 = Vbh 359 = Pug 30 (where reading is anādariyatā).

**Anādariya** (nt.) [fr. anādara] disregard, disrespect Vio I.176; IV.113 (where expl<sup>d</sup>. in extenso); Dhs 1325 = Jug 20 = Vbh 359.

**Anādā** [ger. of an + ādiyati] without taking up or on to oneself Vin IV.120 (= anādiyitvā C.).

**Anādāna** (adj.) [an + ādāna] free from attachment (opp. sādāna) A II.10 = It 9 = 109 = Nd<sup>2</sup> 172a; Sn 620, 741, 1094; Nd<sup>2</sup> 41 (where as nt. = taṇha); Dh 352 (= khaodhādisu niggahaṇa DhA IV.70), 396, 406, 421.

**Anādītvā** [ger. of an + ādiyati] not taking up, not heeding J IV.352 (v.l. for T. anādiyitvā).

**Anādiyitvā** [ger. of an + ādiyati, Sk. anādāya] without assuming or taking up, not heeding Vin IV.120; J IV.352; DhA I.41. See also ādiyati.

**Anānu-** represents the metrically lengthened form of ananu- (an + aou), as found e.g. in the foll. cpds.: °tappaṇ (ppr.) not regretting J v.492; °putṭha questioned Sn 782 (= apucchita SnA 521); °yāyin not following or not defiled by evil Sn 1071 (expl<sup>d</sup>. at Nd<sup>2</sup> 42 by both vedhamāna (?) avigacchamāna & by arajjamāna adussamāna); °loma not fit or suitable D II.273 (v.l. anu°).

**Anāpāthagata** (adj.) [an + āpātha + gata] not fallen into the way of (the hunter), escaped him M I.174.

**Anāpāda** (adj.) [an + āpāda] unmarried (of a woman) J IV.178 (āpāda = apādāna C.; aññehi akata-pariggahā).

**Anāpucchā** see āpucchati.

**Anābādha** (adj.) [an + ābādha] safe and sound VvA 351.

**Anāmata** (adj.) [an + amata the ā being due to metrical lengthening] not affected by death, immortal J II.56 (= asusāna-ṭṭhāna C.); DhA II.99.

**Anāmanta** (°—) [an + āmanta] without asking or being asked; in °kata unasked, unpermitted, uninvited J VI.226; °cāra living uninvited Vin v.132; A III.259.

**Anāmaya** (adj.) [an + āmaya] free from illness, not decaying, healthy Vv 15<sup>10</sup> (= aroga VvA 74), 17<sup>1</sup>.

**Anāmasita** (adj.) [an + āmasita, pp. of āmassati] not touched, virgin- VvA 113 (°khetta).

**Anāmassa** (adj.) [grd. of an + āmassati, Sk. āmaśya] not to be touched J II 360 (C. anāmāsītappa).

**Anāyatana** (nt.) [an + āyatana] nonexertion, not exerting oneself, sluggishness, indolence J v.121 (°sīla = dussīla C.).

**Anāyasa** (adj.) [an + āya + sa, or should we read anāyāsa?] void of means, unluckily, unfortunate Vv 84<sup>5</sup> (= natthi ettha āyo sukhan ti anāyasaṇ VvA 335).

**Anāyāsa** (adj.) [an + āyāsa] free from trouble or sorrow, peaceful Th I, 100S.

**Anārambha** [an + ārambha] that which is without moil and toil Sn 745 (= nibbāna SnA 507).

**Anārādhaka** (adj.) [an + ārādhaka] one who fails, unsuccessful Vin I.70.

**Anāriya** (adj.) [doublet of anariya] not Aryan, ignoble, Sn 815 (v.l. SS. anariya).

**Anālamba** (adj.) [an + ālamba] without support (from above), unsupported, not held Sn 173 (+ appatṭha; expl<sup>d</sup>. at SoA 214 by heṭṭhā patṭhābhāveṇa upari ālam-bhāveṇa ca gambhīra).

**Anālaya** [an + ālaya] aversion, doing away with Vin I.10 (taṇhāya).

**Anālhiya & Anālhiika** (adj.) [an + ālhiya, Sk. ādhya, see also addha<sup>2</sup>] not rich, poor, miserable, destitute, usually comb<sup>d</sup>. with daḷidda M I.450; II.178 (v.l. BB. anālhiya); A III.352 sq. (vv. II. BB. anālhiika), 384; J v.96.

**Anāvāṭa** (°—) [an + āvāṭa] not shut; in °dvārātā (f.) not closing the door against another, accessibility, openhandedness D III.191.

**Anāvattin** (adj.-n.) [an + āvattin] one who does not return, almost syn. with anāgāmin in phrase anāvatti-dhamma, one who is not destined to shift or return from one birth to another, D I.156 (cp. DA I.313); III.132; Pug 16 sq., 62.

**Anāvāsūraṇ** (adv.) [an + āva + sūra = suriya, with āva lengthened to āva in verse] as long as the sun does not set, before sun-down J v.56 (= anattāngata-suriyaṇ C.) cp. Sk. utsūra.

**Anāvāsa** (adj.-n.) [an + āvāsa] uninhabited, an uninhabited place Vin II.22, 33; J II.77.

**Anāvikata** etc. see āvikata.

**Anāvīla** (adj.) [an + āvīla] undisturbed, unstained, clean, pure D I.84 (= nikkaddama DA I.226); III.269, 270; Sn 637 (= nikkilesa SnA 469 = DhA IV.192); Th 2, 369 (āvilacitta +); Dh 82, 413; ThA 251; Sdhp 479.

**Anāvuttha** (adj.) [an + āvuttha, pp. of āvasati] not dwelt in D II.30.

**Anāsaka** (adj.) [an + āsaka] fasting, not taking food S IV.118. f. °ā [cp. Sk. anāśaka nt.] fasting, abstaining from food Dh 141 (= bhatta-paṭikkhepa DhA III.77).

**Anāsakatta** (nt.) [abstr. of anāsaka] fasting Sn 249 (= abhojana SnA 292).

**Anāsava** (adj.) [an + āsava] free from the 4 intoxications (see āsava) Vin II.148 = 164; D III.112; Sn 1105, 1133; Dh 94, 126, 386; Nd<sup>2</sup> 44; It 75; Pug 27, Dhs 1101, 1451; Vbh 426; Th I, 100; Pv II.61<sup>5</sup>; VvA 9. See āsava and cp. nirāsava.



**Anāsasāna** (adj.) [an + āsasāna] not longing after anything Sn 369 (SnA 365 however reads anāsayaōa & has anāsasāna as v.1. Cp. also vv.11. to āsasāna. Expld by kañci rūpādi-dhammaṃ nāsīnsati SnA 365.

**Anāhāra** (adj.) [an + āhāra] being without food M 1.487; Sn 985.

**Anikkadḍhanā** (f.) [a + nikkadḍhanā] not throwing out or expelling J 111.22.

**Anikkasāva** (adj.) [a + nikkasāva, cp. nikasāva] not free from impurity, impure, stained Dh 9 = Th 1, 969 = J 11.198 = v.50; DhA 1.82 (= rāgādihi kasāvehi sakasāva).

**Anikhāta** (adj.) [a + nikhāta, pp. of nikhātaṭi] not dug into, not dug down, not deep J 11.109 (\*kūla; C. agambhīrā).

**Anigha** see nigha<sup>1</sup> and iḡha.

**Anicchā** (f.) [an + icchā] dispassion S v.6; adj. °a without desires, not desiring Sa 707.

**Anīñjana** (nt.) [an + īñjana] immobility, steadfastness Ps 1.15.

**Anīñjita** (adj.) [an + īñjita] immoveable, undisturbed, unshaken Th 1, 386.

**Aniṭṭhangata** see niṭṭhā<sup>2</sup>.

**Aniṭṭhita** see niṭṭhita.

**Aniṭṭhi** (f.) [an + itṭhi] a woman lacking the characteristics of womanhood, a woman ceasing to be a woman, "non-woman" J 11.126 (comp<sup>d</sup> with anadi a river without water; interpreted by ucchiṭṭh-itṭhi).

**Anindi-** [the comp<sup>n</sup>. form of nindā] in °locana (with) faultless eyes J 11.265.

**Anindita** (adj.) [a + niḍita] blameless, faultless J 11.106 (°angin of blameless body or limbs).

**Anibbisaj** [ppr. of nibbisati, q. v.] not finding Th 1, 78 = Dh 153 (= taṇ ṇāṇaṇ avindanto DhA 111.128).

**Animisa** (adj.) [Ved. animesa, cp. nimisati] not winking, waking, watchful Dāvs v.26 (nayana).

**Aniyata** (adj.) [a + niyata] not settled, uncertain, doubtful Vin 1.112; 11.287; D 11.217.

**Aniyamita** (adj.) [pp. of a + niyameti] indefinite (as tt. g.) VvA 231.

**Anila** [from an, cp. Sk. aniti to breathe, cp. Gr. ἀνεμος wind; Lat. animus breath, soul, mind] wind J 11.119 (°patha air, sky); Mila 181; VvA 237; Sdhp 594.

**Anirākata** (adj.) [a + nirākata] see nirankaroti.

**Anissara** (adj.) [an + issara] without a personal creator Th 1, 713.

**Anissukin** (adj.) [an + issukin, see also an-ussukin] not hard, not greedy, generous D 111.47 (+ amaccharin; v.1. anussukin); SnA 569 (see under niṭṭhurin).

**Anika** (nt.) [Ved. anika face, front, army to Idg. \*og<sup>m</sup> (see), cp. Gr. ὄμμα eye, Lat. oculus, see also Sk. pratika and P. akkhi] army, array, troops (orig. "front", i. e. of the battle-array) Vin 11.107 (where expld. in detail); Sn 623 (bala° strong in arms, with strong array i. e. of khanti, which precedes; cp. SnA 467).

-agga a splendid army Sn 421 (= balakāya senāmukha SnA 384). -ṭṭha a sentinel, royal guard D 111.64, 148; J 1.100; 11.15 ("men on horseback", horseguard); Miln 234, 264. -dassana troop-inspection D 1.6 (añika° at DA 1.85, q. v. interpretation); Vin 11.107 (senābyūha +).

**Anigha** see nigha<sup>1</sup> and cp. iḡha.

**Aniti** (f.) [an + iti] safety, soundness, sound condition, health A 11.238; Miln 323 (abl. °ito).

**Anitika** (adj.) [fr. aniti] free from injury or harm, healthy, secure Vin 11.79 = 124 (+ anupaddava); 111.162; S 11.371; Sn 1137 (iti vuccanti kilesā etc. Nd<sup>2</sup> 48); Mila 304.

**Anitiha** (adj.) [an + itihā, the latter a cpd. der. fr. iti + ha = saying so and so, cp. itihāsa & itihitihā] not such and such, not based on hearsay (itiha), not guesswork or (mere) talk A 11.26; Th 1, 331 (cp. M 1.520); Sn 1053 (= Nd<sup>2</sup> 49, 151); J 1.456; Nett 166 (cp. It 28).

**Anu**<sup>1</sup> (indecl.) [Vedic anu, Av. anu; Gr. ἄνω to ἄνω along, up; Av. ana, Goth. ana, Ohg. ana, Ags. on, Ger. an, Lat. an (in anhelare etc.)] prep. & pref. — A. As prep. **anu** is only found occasionally, and here its old (vedic) function with acc. is superseded by the loc. — Traces of use w. acc. may be seen in expressions of time like **anu pañcāhaṇ** by 5 days, i. e. after (every) 5 days (cp. ved. anu dyūn day by day); a. **vassaṇ** for one year or yearly; a. **saṇvaccharaṇ** id. — (b) More freq. w. loc. (= alongside, with, by) a. **tire** by the bank S 11.177; **pathe** by the way J 1.302; **pariveṇiyaṇ** in every cell Vin 1.80; **magge** along the road J 1.201; **vāte** with the wind J 11.382.

B. As **pref.**: (a) *General character.* **anu** is freq. as modifying (directional) element with well-defined meaning ("along"), as such also as 1<sup>st</sup> component of pref.-cpds., e. g. **anu + ā** (aavā°), **anu + pra** (anuppa°), **+ pari**, **+ vi**, **+ saṇ**. — As base, i. e. 2<sup>nd</sup> part of a pref.-cpd. it is rare and only found in comb<sup>n</sup> sam-anu°. The prefix **saṇ** is its nearest relation as modifying pref. The opp. of **anu** is **paṭi** and both are often found in one cpd. (cp. °loma, °vāta). (b) *Meanings.* I. With verbs of *motion*: "along towards". — (a) the motion viewed from the front backward = after, behind; esp. with verbs denoting to go, follow etc. E. g. °aya going after, coexion; °agacch° follow, °kkamati follow, °dhāvati run after, °patta received, °parivattati move about after, °baadhati run after, °bala rear-guard, °bhāsati speak after, repeat, °vāda speaking after, blame, °vicarati roam about °viloketi look round after (survey), °saṇcarati proceed around etc. — (b) the motion viewed from the back forward = for, towards an aim, on to, over to, forward. Esp. in double pref.-cpds. (esp. with °ppa°), e. g. **anu-ādisati** design for, dedicate °kankhin longing for, °cintana care for, °tiṭṭhati look after, °padiana given over to, °paveccchati hand over, °paviṭṭha entered into, °pasanḅkamati go up to, °rodati cry for, °socati mourn for. — II. With verbs denoting a *state or condition*: (a) *literal*: along, at, to, combined with. Often resembling E. be- or Ger. be-, also Lat. ad- and con-. Thus often transitivizing or simply emphatic. E. g. °kampā com-passion, °kiṇṇa be-set, °gaṇhāti take pity on, °gāyati be-sing, °jagghati laugh at, belough, °ddaya pity with, °masati touch at, °yuñjati order along, °yoga devotion to, °rakkhati be-guard, °litā be-smearing or an-oined, °vitakkheti reflect over, °sara coa-sequential; etc. — (b) *applied*: according to, in conformity with. E. g. °kūla being to will, °chavika befitting, °ñāta permitted, al-lowed, °mati consent, a-greement, °madati ap-preciate, °rūpa = con-form, °vattin acting according to, °ssavana by hearsay, °sāsati ad-vice, com-maad etc. — III. (a) (fig.) following after = second to, secondary, supplementary, inferior minor after-, smaller; e. g. °dhamma lesser morality, °pabbajā discipleship, °pavattaka ruling after, °bhāga after-share, °majjha mediocre. °yāgin assisting in sacrifice, °vyañjana smaller marks, etc.; cp. paṭi in same sense. — (b) *distributive* (cp. A. a.) each, every, one by one, (one after one): °disā in each direction, °pañcāhaṇ every 5 days, °pubba one after the other. — IV. As one of the contrasting (-comparative) prefixes (see remarks on ati & cp. ā<sup>3</sup>) **anu** often occurs in reduplicative cpds. after the style of khuddā-nukhuddaka "small and still smaller", i. e. all sorts of

small items or whatever is small or insignificant. More freq. comb<sup>ns</sup> are the foll.: (q. v. under each heading) padānupadaṅ, pubbānupubbaka, ponkhānuponkhaṅ, buddhānubuddha, vādānubāda, seṭṭhānuseṭṭhi. — V. As regards *dialectical differences* in meanings of prefixes, anu is freq. found in Pāli where the Sk. variant presents apa (for ava), abhi or ava. For P. anu = Sk. (Ved.) apa see anuddhata; = Sk. abhi see anu-gijjhati, °brūbeti, °sandahati; = Sk. ava see anu-kantati, °kassati<sup>2</sup>, °kippa, °gābati, °bujjhati °bodha, °lokin, °vajja.

*Note* (a) anu in comp<sup>n</sup> is always contracted to °ānu°, never elided like adhi = °dhi or abhi = °bhi. The rigid character of this rule accounts for forms isolated out of this sort of epds. (like mahānubhāva), like ānupubbikathā (fr. \*pubbānupubba°), ānubhāva etc. We find ānu also in comb<sup>n</sup> with an- under the influence of metre. — (b) the assimilation (contracted) form of anu before vowels is anv°.

**Anu<sup>2</sup>** (adj.) subtle; freq. spelling for aṇu, e.g. D 1.223 Sdhp 271, 346 (anuṅ thūlaṅ). See aṇu.

**Anukankhin** (adj.) [fr. anu + kankṣ] striving after, longing for J v.499 (piya°).

**Anukantati** [anu + kantati<sup>2</sup>] to cut Dh 311 (hatthaṅ = phāleti DhA III.484).

**Anukampaka** & °ika (adj.) [fr. anukampati] kind of heart, merciful, compassionate, full of pity (—° or c. loc.) D III.187; S 1.105 (loka°), 197; v.157; A IV.265 sq.; It 66 (sabba-bhuta°); Pv 1.3<sup>3</sup> (= kārunika PvA 16), 5<sup>3</sup> (= atthakāma, hitesin PvA 25), 8<sup>8</sup>; II.1<sup>4</sup> (= anuggaḥataka PvA 69), 2<sup>1</sup>; ThA 174; PvA 196 (sathā sattesu a.).

**Anukampati** [anu + kampati] to have pity on, to commiserate, to pity, to sympathise with (c. acc.) S 1.82, 206; v.189. Imper. **anukampa** Pv II.1<sup>6</sup> (= anuddayaṅ karohi PvA 70) & **anukampassu** Pv III.2<sup>8</sup> (= anuggaḥa PvA 181). Med. ppr. **anukampamāna** Sn 37 (= anupekkhamāna anugayhamāna Nd<sup>2</sup> 50); PvA 35 (taṅ), 62 (pitarāṅ), 104. — pp. **anukampita** (q. v.).

**Anukampana** (nt.) [fr. last] compassion, pity PvA 16, 88.

**Anukampā** (f.) [abstr. fr. anukampati] compassion, pity, mercy D 1.204; M 1.161; II.113; S 1.206; II.274 (loka°); IV.323; v.259 sq.; A 1.64, 92; II.159; III.49; IV.139; Pug 35. — Often in abl. **anukampāya** out of pity, for the sake of D III.211 (loka° ont of compassion for all mankind, + atthaya hitāya); J III.280; PvA 47, 147.

**Anukampita** (adj.) [pp. of anukampati] compassionated, gratified, remembered, having done a good deed (of mercy) Pv III.2<sup>30</sup>.

**Anukampin** (adj.) [cp. anukampaka] compassionate, anxious for, commiserating. Only in foll. phrases: **bita°** full of solicitude for the welfare of S v.86; Sn 693; Pv III.7<sup>6</sup>. **sabbapāṇa-bhūta-hita°** id. S IV.314; A II.210; III.92; IV.249; Pug 57, 68. **sabba-bhūta°** S 1.25, 110; A II.9; It 102.

**Anukaroti** [anu + kr] to imitate, "to do after" A 1.212; J 1.491; II.162; DhA IV.197. — ppr. **anukarabaṅ** Vin II.201 (mamā°). — Med. **anukubbati** S 1.19 = J IV.65. — See also anukubba. On **anvakāsi** see anukassati 2.

**Anukassati** [anu + kassati, krṣ] 1. [Sk. anukarṣati] to draw after, to repeat, recite, quote D II.255 (silokaṅ). — 2. [Sk. ava-karṣati] to draw or take of, to remove, throw down, Th I, 869 (aor. **anvakāsi** = khīpi, chaḍḍesi C.).

**Anukāma** (adj.) [anu + kāma] responding to love, loving in return J II.157.

**Anukāra** [cp. anukaroti] imitation Dpvs v.39.

**Anukārin** (adj.) imitating Dāvs v.32.

**Anukīṇa** [pp. of anu + kirati] strewn with, beset with, dotted all over Pv IV.12<sup>1</sup> (bhama-ra-gaṇa°).

**Anukubba** (adj.) (—°) [= Sk. anukurvāt, ppr. of anukaroti] "doing correspondingly" giving back, retaliating J II.205 (kicca°).

**Anukubbati** see anukaroti.

**Anukula** freq. spelling for anukūla.

**Anukūlaka** (adj.) = anukula Sdhp 242 (iccha° according to wish).

**Anukūla** (adj.) [anu + kūla, opp. paṭikūla] favourable, agreeable, suitable, pleasant VvA 280; spelt anukula at Sdhp 297, 312.

-bhava complaisance, willingness VvA 71. -yañña a propitiative sacrifice D 1.144 (expl<sup>d</sup>. at DA 1.302 as anukula° = sacrifice for the propagation of the clan).

**Anukkaṇṭhati** [an + ukkaṇṭhati] not to be sorry or not to lack anything, in ppr. °anto J v.10; and pp. °ita without regret or in plenty PvA 13.

**Anukkaṇṭhana** (nt.) [an + ukkaṇṭhana] having no lack anything, being contented or happy J VI.4.

**Anukkama** [to anukkamati] 1. order, turn, succession, going along; only in instr. **anukkamena** gradually, in due course or succession J 1.157, 262, 290; VvA 157; PvA 5, 14, 35 etc. — 2. that which keeps an animal in (regular) step, i. e. a bridle M 1.446; Sn 622 (sandānaṅ saha°).

**Anukkamati** [anu + kram] 1. to follow, go along (a path = acc.) A v.195; It 80 (maggāṅ). — 2. to advance (not with Morris *JPT.S.* 1886, 111 as "abandon") S 1.24, Th 1, 194.

**Anukkipati** [anu + khipati] to throw out Cp. XI.6 (vaṭṭāṅ).

**Anukkhepa** [anu + khepa, see anukkipati] compensation Vin 1.285.

**Anukhaṇṭhi** [anu + khaṇṭhi] to dig after or further J v.233.

**Anukhuddaka** (adj.) [anu + khuddaka] in cpd. **khudda°** whatever there is of minor things, all less important items Vin II.287 = D II.154 = Miln 142; Miln 144.

**Anuga** (—°) (adj.-suff.) [fr. anu + gam] following or followed by, going after, undergoing, being in or under, standing under the influence of Sn 332 (vasa° in the power of), 791 (ejā° = abhibhūta Sn 527), 1095 (Māra-vasa° = abhibhuyya viharanti Nd<sup>2</sup> 507); It 91 (ejā°); J III.224 (vasa° = vasavattin C.); Mhvs 7, 3.

**Anugacchati** [anu + gacchati] to go after, to follow, to go or fall into (w. acc.) KhA 223; PvA 141 (°gacchanto); aor. °gamāsi Vin 1.16, & **anvagā** Mhvs 7, 10; 3<sup>rd</sup> pl. **anvagū** Sn 586 (vasaṅ = vasaṅ gata SnA 461). Pass. **anugammati**, ppr. anugammamāna accompanied or followed by, surrounded, adorned with J 1.53; v.370. — pp. **anugata** (q. v.).

**Anugata** (adj.) [pp. of anugacchati] gone after, accompanied by, come to; following; fig. fallen or gone into, affected with (—°), being a victim of, suffering M 1.16; D III.85, 173 (parisā); A II.185 (sota°, v.1. anudhata); J II.292 (samudda°); v.369; Nd<sup>2</sup> 32 (taṅhā°); PvA 102 (nāmaṅ mayhaṅ a. has been given to me), 133 (kammaphala°).

**Anugati** (f.) (—°) [fr. anu + gam] following, being in the train of, falling under, adherence to, dependence on S 1.104 (vas° being in the power). Usually in cpd. **ditṭhānugati** a sign (lit. belonging to) of speculation Vin II.108; S II.203; Pug 33; DhA IV.39.

**Anugama** [fr. *anu* + *gam*] following after, only as adj. in *dur*° difficult to be followed J IV.65.

**Anugāmika** (adj.) going along with, following, accompanying; resulting from, consequential on Kh VIII.8 (*nidhi*, a treasure acc. a man to the next world); J IV.280 (°*nidhi*); Miln 159 (parisā); PvA 132, 253 (danay nāma °*an* *nidānan* ti).

**Anugāmin** (adj.) [fr. *anugacchati*] following, attending on; an attendant, follower SnA 453 (= *anuvutta*).

**Anugāyati** [*anu* + *gāyati*] to sing after or to, recite (a magic formula or hymn) praise, celebrate D I.104, 238; Sn 1131 (*anugāyissay*); Miln 120.

**Anugāhati** [*anu* + *gāhati*] to plunge into, to enter (acc.) Sdhp 611.

**Anugijjhati** [*anu* + *gijjhati*] to be greedy after, to covet Sn 709 (cp. Nd<sup>1</sup> 12); J III.207; IV.4 (= *giddhā gathitā hutvā aliyanti* C.), pp. °*giddhā* (q. v.). Cp. *abhigijjhati*.

**Anugiddha** [pp. of *anugijjhati*] greedy after, hankering after, desiring, coveting Sn 86 (*anānu*°), 144, 952; Th 1, 580.

**Anuggaṇha** (adj.) [cp. *anuggaha*] compassionate, ready to help PvA 42 °*sila*.

**Anuggaṇhataka** (adj.) [= *anuggaṇha*] compassionate, commiserating, helping PvA 69 (= *anukampaka*).

**Anuggaṇhana** (nt.) *anuggaha*<sup>1</sup> DhA 403.

**Anu(g)gaṇhāti** [*anu* + *gaṇhāti*] to have pity on, to feel sorry for, to help, give protection T 153 (vacay); cp. DA I.160: *sārato aḡaṇhanto*; J II.74; Nd<sup>2</sup> 50 (pp. med. °*gayhamāna* = *anukampamāna*); Pug 36; PvA 181 (imper. *anuggaṇha* = *anukampassu*), pp. *anuggaṇhita* (q. v.).

**Anuggaha** [*anu* + *grah*] "taking up", compassion, love for, kindness, assistance, help, favour, benefit S II.11; III.109; IV.104; V.162; A 1.92, 114; II.145; IV.167; V.70; II 12, 98; J I.151; V.150; Pug 25; PvA 145; ThA 104.

**Anuggaha**<sup>2</sup> (adj.) [*an* + *uggaha*] not taking up Sn 912 (= *na gaṇhāti* Nd<sup>1</sup> 330).

**Anuggahita** (& °*ita*) [pp. of *anuggaṇhāti*] commiserated, made happy, satisfied M 1.457; S II.274; III.91; IV.263; A III.172; J III.428.

**Anuggāhaka** (adj.) [fr. *anuggaha*] helping assisting S III.5; V.102; Miln 354 (nt. = help).

**Anuggāhāṭeti** [*an* + *ugghāṭeti*] not to unfasten or open (a door) Miln 371 (*kavāṭay*).

**Anuggāhāta** [*an* + *ugghāta*] not shaking, a steady walk J VI.253.

**Anuggāhātīn** (adj.) [fr. last] not shaking, not jerking, J VI.252; Vv 5<sup>3</sup> (read °*i* for *i*); VvA 36.

**Anughāyati** [*anu* + *ghāyati*<sup>1</sup>] to smell, sniff, sniff up Miln 343 (*gandhay*).

**Anucankamati** [*anu* + *cankamati*] to follow (along) after, to go after D 1.235; M 1.227; Th 1, 481, 1044; Caus. °*āpeti* M 1.253, cp. Lal. Vist. 147, 3; M Vastu 1.350.

**Anucankamana** (nt.) [fr. *anucankamati*] sidewalk J I 7.

**Anucarati** [*anu* + *cariti*] to more along, to follow; to practice; pp. *anuciṇṇa* & *anucarita* (q. v.)

**Anucarita** (—) [pp. of *anucarati*] connected with, accompanied by, pervaded with D 1.16, 21 (*vīmaṇsa*° = *anucarita* DA 1.106); M 1.68 (id.); Miln 226.

**Anuciṇṇa** (pp.) [pp. of *anucarati*] 1. pursuing, following out, practising, doing; having attained or practised Vin II.203 = It 86 (*pamāday*); J 120 (V.126); Th 1, 236; 2. 206; Dpvs IV.9. — 2. adorned with, accompanied by, connected with J IV.286.

**Anucintana** (nt.) [fr. *anucinteti*] thinking, upon, intention, care for PvA 164.

**Anucinteti** [*anu* + *cinteti*] to think upon, to meditate, consider S 1.203 (v. l. for *anucivinteti*).

**Anuccangin** see *anujjāgin*.

**Anucchavika** (& °*ya*) (adj.) [*anu* + *chavi* + *ka*] "according to one's skin", befitting, suitable, proper, pleasing, fit for, J 1.58, 62, 126, 218; II.5; IV.137, 138; Miln 358; DhA 1.203, 390; II.55, 56; VvA 68, 78; PvA 13, 26 (= *kappiya*), 66, 81, 286. *anucchaviya* at Vin II.7 (an°); III.120 (id. + *aanulomika*); Miln 13.

**Anucciṭṭha** (adj.) [see *ucchiṭṭha*] (food) that is not thrown away or left over; untouched, clean (food) J III.257; DhA II.3 (vv. II. *anucciṭṭha*).

**Anujānāti** [*anu* + *jānāti*] 1. to give permission, grant, allow Vin IV.225; A II.197; Pv IV.167; PvA 55, 79, 142. — 2. to advise, prescribe Vin 1.83; II.301; Sn 982. — *grd. anuññeyya* that which is allowed A II.197; pp. *anuññāta* (q. v.) Caus. *anujānāpeti* J 1.156.

**Anujagghati** [*anu* + *jagghati*] to laugh at, deride, mock D 1.91; DA 1.258 (cp. *sañjagghati* ibid 256).

**Anujavati** [*anu* + *javati*] to run after, to hasten after, to follow J VI.452 (= *anubandhati*).

**Anujāta** (adj.) [*anu* + *jāta*] "born after" i. e. after the image of, resembling, taking after; esp. said of a son (*putta*), resembling his father, a worthy son It 64 (*atijāta* +, opp. *avajāta*); Th 1, 827 (fig. following the example of), 1279; J VI.380; DhA 1.129; Dāvs II.66.

**Anujivati** [*anu* + *javati*] to live after, i. e. like (acc.), to live for or on, subsist by J IV.271 (= *upajivati*, *tassānubhāvena jivitan* *laddhay* (C.)). — pp. *anujivata* (q. v.).

**Anujivita** (nt.) [pp. of *anujivati*] living (after), living, livelihood, subsistence, life Sn 836 (= *jivitan* SnA 545).

**Anujivin** (adj.-n.) [fr. *anujivati*] living upon, another, dependent; a follower, a dependant A 1.152; III.44; J III 485; Dāvs V.43.

**Anujju** (adj.) [*an* + *ujju*] not straight, crooked, bent, in cpds. °*angin* (*anujjāgin*) with (evenly) bent limbs, i. e. with perfect limbs, graceful f. °*i* Ep. of a beautiful woman J V.40 (= *kañcana-saonilha-sarirā* C.); VI.500 (T. *anuccangī*, C. *aninditā agarahitangī*); °*gāmin* going crooked i. e. snake J IV.330; °*bhūta* not upright (fig. of *citta*) J V.293.

**Anujjuka** = *anujju* J III.318.

**Anujjhāna** (nt.) [*anu* + *jhāna*] meditation, reflection, introspection Miln 352 (°*bahula*).

**Anuññāta** (adj.) [pp. of *anujanāti*] permitted, allowed; sanctioned, given leave, ordained D 1.88; J 1.92; II.353, 416; Pv 1.123 (na. a. = *aanuññāta* at id. p. Th 2, 129 expl<sup>d</sup> at PvA 64 by *ananumata*); Pug 28; DA 1.247 248, 267; PvA 12, 81.

**Anuññātatta** (nt.) [abstr. to *anuññāta*] being permitted, permission J II.353.

**Anuṭṭhaka** (adj.) [fr. *an* + *uṭṭhahati*] not rising, not rousing oneself, inactive, lazy Th 1, 1033.

**Anuṭṭhahati** [anu + ṭhahati = °thāti, see °tiṭṭhathi] to carry out, look after, practise do J v.121. — pp. **anuṭṭhita** (q.v.).

**Anuṭṭhahāna** (adj.) [ppr. of an + uṭṭhahati] one who does not rouse himself, not getting up, inactive Dh 280 (= anuṭṭhahanto avāyāmato DhA III.409).

**Anuṭṭhātar** [n. ag. to an + uṭṭhahati] one without energy or zeal Sn 96 (niddāsīlin sabhāsīlin +) SnA 169 (= viriya-tejavirahita).

**Anuṭṭhāna** (nt.) [an + uṭṭhāna] “the not getting up”, inactivity, want of energy Dh 241 (sarira-paṭijagganaṅ akaroṇto DhA III.347).

**Anuṭṭhita** [pp. of anuṭṭhathi = anutiṭṭhathi] practising, effecting or effected, come to, experienced, done D II.103; S IV.200; A III.290 sq.; IV.300; J II.61; Miln 198; PvA 132 (cp. anugata).

**Anuṭṭhubhati** [formally Sk. anuṣṭobhati, but in meaning = °anuṣṭivati; anu + ṭhubhati, the etym. of which see under niṭṭhubhati] to lick up with one’s saliva DA I.138.

**Anuṭṭhurin** v. l. at SnA 569, see niṭṭhurin.

**Anuḍasati** [anu + ḍasati] to bite J VI.192.

**Anuḍahati** [anu + ḍahati] to burn over again, burn thoroughly, fig. to destroy, consume J II.330; VI.423. Pass. °dayhati J v.426. — Also spelt °dahati, e.g. at S IV.190 = v.53; Th 2, 488.

**Anuḍahana** (nt.) [fr. anuḍahati] conflagration, burning up, consumption J v.271; ThA 287 (d).

**Anuṇṇata** (adj.) [uṇṇata] not raised, not elated, not haughty, humble Sn 702 (care = uddhaccaṅ nāpajjeyya SnA 492).

**Anutappati** [anu + tappati<sup>1</sup>; Sk. anutapyate, Pass. of anutapati] to be sorry for, to regret, repent, feel remorse J I.113; IV.358; v.492 (ppr. an-anutappaṅ); Dh 67, 314; Pv II.9<sup>42</sup>; DhA II.40. grd. **anutappa** to be regretted A I.22, 77; III.294, and **anutāpiya** A III.46 (an°).

**Anutāpa** [fr. anu + tāpa] anguish, remorse, conscience Vv 40<sup>5</sup> (= vipparisāra VvA 180); DhsA 384.

**Anutāpin** (adj.) [fr. anutāpa] repenting, regretting Th 2, 57, 190; VvA 115.

**Anutāpiya** grd. of **anutappati**, q.v.

**Anuṭājeti** [anu + ṭājeti] to beat J II.280.

**Anutiṭṭhathi** [anu + tiṭṭhathi see also anuṭṭhahati] to look after, to manage, carry on J v.113 (= anugacchati); PvA 78.

**Anutire** (adv.) [anu + tīre, loc. of tira] along side or near the bank (of a river) Sn 18 (= tira-samīpe SnA 28). Cp. anu A b.

**Anuttara** (adj.) [an + uttara] “nothing higher”, without a superior, incomparable, second to none, unsurpassed, excellent, preeminent Sn 234 (= adhikassa kassaci abhāvato KhA 193), 1003; Dh 23, 55 (= asadisa appaṭibhāga DhA I.423); Pv IV.3<sup>52</sup> (dhamma); Dhs 1294; DA I.129; PvA 1, 5, 6, 18, etc.

**Anuttariya** (nt.) [abstr. fr. anuttara] preeminence, superiority, excellency; highest ideal, greatest good. They are mentioned as sets of 3 (viz. **dassana°**, **paṭipadā°**, **vimutti°**) at D III.219, or of 6 (viz. **dassana°**, **savana°**, **lābha°**, **sikkhā°**, **pāricariyā°**, **anussata°**) at D III.250, 281; A I.22; III.284, 325 sq.; 452; Ps 1.5. Cp. M I.235; A v.37. See also ānuttariya.

**Anuttāna** (adj.) [an + uttāna] not (lying) open, not exposed; fig. unexplained, unclear J VI.247.

**Anuṭṭhunā** (f.) [fr. anuṭṭhunāti] wailing, crying, lamenting Nd<sup>1</sup> 167 (= vācāpalāpa vippalāpa etc.).

**Anuṭṭhunāti** [anu + thunati (thunāti); anu + stan] to wail, moan, deplore, lament, bewail D III.86; Sn 827 (cp. Nd<sup>1</sup> 167); Dh 156; J III.115; v.346, 479; DhA III.133; PvA 60 (wrongly applied for ghāyati, of the fire of conscience).

**Anutrāsīn** (adj.) [an + utrāsīn] not terrified, at ease Th 1, 864.

**Anuthera** [anu + thera] an inferior Thera, one who comes next to the elder Vin II.212 (**therānuthera** Th. & next in age).

**Anudadāti** [anu + dadāti] to concede, grant, admit, fut. **anudassati** Miln 276, 375.

**Anudayati** (to sympathise with) see under **annuddā**.

**Anudassita** [pp. of anudasseti] manifested Miln 119.

**Anudahati** see **anuḍahati**.

**Anudiṭṭha** [pp. of anudisati] pointed out, appointed, dedicated, *nt.* consecration, dedication J v.393 (anudiṭṭha = asukassa nāma dassati ti C.); Pv I.10<sup>1</sup> (= uddiṭṭha PvA 50).

**Anudiṭṭhi** (f.) [anu + diṭṭhi] an “after-view”, sceptical view, speculation, heresy D I.12; M II.228; S III.45 sq.; Th 1, 754; Miln 325; DA I.103. **attānudiṭṭhi** (q.v.) a soul-speculation.

**Anudisati** [anu + disati] to point out, direct, bid, address PvA 99 (aor. anudesi + anvesi). — pp. **anudiṭṭha** (q.v.).

**Anudisā** (f.) [anu + disā] an intermediate point of the compass, often collectively for the usual 4 intermediate points D I.222; S I.122; III.124.

**Anudipeti** [anu + dipeti] to explain Miln 227 (dhammā-dhammaṅ).

**Anudūta** [anu + dūta] a person sent with another, a travelling companion Vin II.19, 295; DhA II.76, 78.

**Anudeva** see **anvadeva**.

**Anuddayatā** (f.) [abstr. to anuddayā] sympathy with (—°) compassion, kindness, favour, usually as **par°** kindness to or sympathy with other people S II.218; v.169 (T. anudayatā); A III.184; It 72; Vbh 356.

**Anuddayā** (& anudayā) (f.) [anu + dayā] compassion, pity, mercy, care Vin II.196; S I.204; II.199; IV.323; A II.176; III.189; Pug 35 (anukampā); J I.147, 186, 214; PvA 70, 88, 181 (= anukampā). In comp<sup>n</sup> **anudaya°** e.g. °**sampanna** full of mercy J I.151, 262; PvA 66.

**Anuddā** (f.) [contracted form of anuddayā] = **anuddayā** Dhs 1056, where also the other abstr. formations **anuddāyanā** & **anuddāyittanā** “care, forbearance & consideration”; DhsA 362 (anudayati ti anuddā).

**Anuddhanseti** [anu + dhanseti] to spoil, corrupt, degrade Vin IV.148 (expln. here in slightly diff. meaning = codeti vā codāpeti vā to improve, scold, bring down); It 42. Usually in ster. phrase **rāgo cittaṅ a.** lust degrades the heart Vin III.111; M I.26; S I.186; A I.266; II.126; III.393 sq. — pp. **anuddhata** (q.v.).

**Anuddhata** (adj.) [an + uddhata] not puffed up, not proud, unconceited calm, subdued Sn 850 (= uddhacca-virahita SnA 549, cp. anuṇṇata); It 30; Dh 363 (= nibbutacitta DhA IV.93); Vv 64<sup>8</sup>; Pug 59.

**Anuddharin** (adj.) [an + uddharin] not proud Sn 952 (= anussukin SnA 569) see **niṭṭhurin**.

**Anuddhastā** (adj.) [anu + dhastā, pp. of anuddhaṅseti, cp. Sk. apadhvasta] spoilt, corrupt, degraded M 1.462 (citta); A 11.126 (id.).

**Anudhamma** [anu + dhamma] 1. in comp<sup>n</sup>. with dhamma as **dhammānudhamma** to be judged as a redupl. cpd. after the manner of cpds. mentioned under anu IV. & meaning "the Law in all its parts, the dhamma and what belongs to it, the Law in its fullness". For instances see dhamma C. IV. Freq. in phrase dh<sup>o</sup>-ānudh<sup>o</sup>-paṭipanna "one who masters the completeness of the Dh.", e.g. S 11.18; 11.163; It 81; Ps 11.189. — 2. conformity or accordance with the Law, lawfulness, relation, essence, consistency, truth; in phrase **dhammassa** (c) **ānudhammaṅ vyākāroti** to explain the truth of the Dh. Vin 1.234; D 1.161; M 1.368, 482; S 11.33; 11.6; 11.51; v.7. See further M 11.30; Sn 963 (cp. Nd<sup>1</sup> 481 for exegesis). Also in cpd. °cārin living according to the Dhamma, living in truth S 11.81, 108; A 11.8; Dh 20 (cp. DhA 1.158); Vv 31<sup>1</sup>; Sn 69 (see Nd<sup>2</sup> 51).

**Anudhammatā** (f.) [abstr. to anudhamma] lawfulness, conformity to the Dhamma A 11.46; Ps 1.35, 36.

**Anudhāreti** [anu + dhāreti] to hold up DA 1.61 (chattay), cp. J 1.53, dhariyamāna.

**Anudhāvati** [anu + dhāvati] to run after, to chase, follow, persecute, pursue M 1.474; S 1.9; Dh 85; Th 1, 1174; Miln 253, 372.

**Anudhāvin** (adj.-n.) [fr. anudhāvati] one who runs after S 1.9, 117.

**Anunadī** (-tīre) along the bank of the river S 11.177 should be read anu naditīre (= anu prep. c. loc.; see under anu A).

**Anunamati** [anu + namati] to incline, bend (intrans.), give way Miln 372 (of a bow).

**Anunaya** [fr. anuṇeti] "leading along", friendliness, courtesy, falling in with, fawning D 11.254 (°sanyojana); A 11.7 sq. (id.) M 1.191; Dh 1059; Vbh 145; Nett 79; combd. w. opp. **paṭigha** (repugnance) at Miln 44, 122, 322.

**Anunayana** (nt.) [fr. anuṇeti] fawning DhA 362.

**Anunāsika** (adj.) [anu + nāsā + ika] nasal; as tt. g. the sound ṅ; in °lopa apocope of the nasal ṅ VvA 114, 253, 275, 333.

**Anunīta** (adj.) [pp. of anuṇeti] led, induced S 11.71; Sn 781.

**Anunetar** [n. ag. fr. anuṇeti] one who reconciles or conciliates Ps 11.194 (netā vinetā anuṇetā).

**Anuṇeti** [anu + ṇeti] to conciliate, appease, win over, flatter S 1.232 (ppr. anupayamāna); 3p. **anuṇīta** (q. v.).

**Anuṇa** see anūpa.

**Anupakampati** [anu + pakampati] to shake, move, to be unsteady Th 1, 191 = Ud 41.

**Anupakkama** [an + upakkama] not attacking, instr. °ena not by attack (from external enemies) Vin 11.195.

**Anupakkuttha** (adj.) [an + upak<sup>o</sup>] blameless, irreproachable D 1.103; Vin 11.160; Sn p. 115; DA 1.281.

**Anupakkhandati** [anu + pa + khandati] to push oneself forward, to encroach on D 1.122 (= anupavisati DA 1.290); ger. **anupakhajja** pushing oneself in, intruding Vin 11.88 (= antopavisati), 213; 11.43 (= anupavisati); M 1.151, 469; S 11.113; Vism 18.

**Anupakhajjati** [den. fr. anupakhajja, ger. of anupakkhandati] to encroach, intrude Vin 11.163.

**Anupagacchati** [anu + pa + gacchati] to go or return into (c. acc.) D 1.55 (anuṇeti +).

**Anupaghāta** [an + upaghāta] not hurting Dh 185 (anūpa<sup>o</sup> metri causa; expld. by anupahananañ c'eva anupaghātanañ ca DhA 11.238).

**Anupacita** (adj.) [anu + pa + cita, pp. of anupacināti] heaped up, accumulated ThA 56.

**Anupacināti** [an + upacināti] not to observe or notice J 1.339 (= anoloketi C.; v. l. anapaviṇāti).

**Anupajagghati** [anu + pa + jagghati] to laugh at, to deride, mock over A 1.198 (v. l. anusaj<sup>o</sup>).

**Anupajjati** [anu + pad] to follow, accompany J 11.304. — pp. **anupanna** (q. v.).

**Anupañcāhaṅ** (adv.) [anu + pañcā + ahaṅ] every five days PvA 139 (+ anudasāhaṅ).

**Anupaññatti** (f.) [anu + paññatti] a supplementary regulation or order Vin 11.286; v.2 sq.

**Anupaṭipāti** (f.) [anu + paṭipāti] succession; as adv. in order, successively DA 1.277 (kathā = anupubbikathā); DhA 11.340 (anupaṭipāṭiyā = anupubbena); Vism 244.

**Anupaṭṭhita** (adj.) [anu + pa + ṭhita] setting out after, following, attacking J 1.452.

**Anupatati** [anu + patati] 1. to follow, go after, J 11.555 (anupaṭiyāsi Subj.). — 2. to fall upon, to befall, attack Vin 11.106 = M 1.364; S 1.23 (read °patanti for °patatanti) = Dh 221 (dukkhā); Th 1, 41 = 1167 (of lightning). — pp. **anupatita** (q. v.). Cp. also **anupāta** & **anupātin**.

**Anupatita** [pp. of anupatati] "befallen", affected with, oppressed by (—°) S 11.173 (dukkhā<sup>o</sup>); 11.69 (id.); Sn 334 (pamāda<sup>o</sup>).

**Anupatitatta** (nt.) [abstr. of anupatita] the fact of being attacked by, being a victim of (—°) SnA 339.

**Anupatta** (anuppatta) [pp. of anupāpuṇāti; cp. Sk. anuprāpta] (having) attained, received, got to (c. acc.), reached D 1.87—111; 11.2; It 38; Sn 027, 635; Dh 386, 403; Pv 11.166; PvA 59 (dukkhaṅ), 242. In phrase **addhagata vayo-anuppatta** having reached old age, e.g. Vin 11.188; D 1.48; Sn pp. 50, 92; PvA 149.

**Anupatti** (anuppatti) (f.) [anu + patti] attainment, accomplishment, wish, desire (fulfilled), ideal S 1.46, 52.

**Anupathe** at J 1.302 should be read as anu pathe by the way at the wayside; anu to be taken as prep. c. loc. (see anu A). C. expl<sup>ns</sup> as jaṅghamagga-mahāmaggānaṅ antare.

**Anupada** [cp. Sk. anupadaṅ adv., anu + pada] 1. the "after-foot", i.e. second foot a verse, also a mode of reciting, where the second foot is recited without the first one Vin 11.15 (cp. 355); Miln 340 (anupadena anupadaṅ kathi). — 2. (adj.) (following) on foot, at every, step, continuous, repeated, in °dhamma-vipassanā uninterrupted contemplation M 11.25; °vaṇṇanā word-by-word explanation DhA 168. As nt. adv. °ṅ close behind, immediately after (c. gen.) J 11.230 (tassānupadaṅ agamāsi); 11.422. Esp. freq. in comb<sup>n</sup>. **padānupadaṅ** (adv.) foot after foot, i.e. in the footsteps, immediately behind J 11.504; 11.555; DhA 1.69; 11.38.

**Anupadātar** (anuppadātar) [n. ag. of anupadeti] one who gives, or one who sets forth, effects, designs D 1.4 (cp. DA 1.74); A 11.209.

**Anupadāna** (anuppadāna) (nt.) [anu + pa + dāna, cp. anupadeti] giving, administering, furnishing, the giving of (—°) D 1.12 (cp. DA 1.98; both read anuppadāna); J 11.205; Miln 315.

- Anupadīna** (anupadīna) [pp. of anupadeti] given, handed over, furnished, dedicated Pv 1.51<sup>2</sup>.
- Anupadeti** (anupadeti) [anu + pa + dadāti] to give out, give as a present, hand over; to design, set forth, undertake S III.131 (Pot. anupadajjū); M 1.416 (Pot. anupadajjeya, see dadāti 1.3); Miln 210 (°dētī). fut. °dassati (see dadāti 1.1); D III.92; S IV.303 (v.l. SS for T. anupadissati); A III.43; Sn 983, ger. °datvā SnA 35, inf. °dātug A 1.117, pp. °dīna (q.v.).
- Anupaddava** (adj.) [an + upaddava] free from danger, uninjured, safe Vin II.79 = 124 (+ anitika); III.162; Dh 338; DhA IV.48; PvA 250 (expl<sup>n</sup> for siva).
- Anupadhāreti** [an + upadhāretī] to disregard, to heed not, to neglect DhA IV.197; VvA 260.
- Anupadhika** (adj.) [an + upadhī + ka] free from attachment (see upadhī) Vin 1.36 (anupadhika); D III.112 (anupadhika opp. to sa-upadhika); Sn 1037 (anūpadhika T., but Nd<sup>2</sup> anūpadhika, with ū for u metri causa).
- Anupanna**, [pp. of anupajjati] gone into, reached, attained Sn 764 (māradheyya°).
- Anupabandhati** (anuppa°) [anu + pa + bandhati] to follow immediately, to be incessant, to keep on (without stopping), to continue Miln 132. — Caus. °āpeti ibid.
- Anupabandhanatā** (anuppa°) (f.) [abstr. to prec.] non-stopping, not ceasing Miln 132.
- Anupabandhanā** (anuppa°) (f.) [abstr. fr. anupabandhati] continuance, incessance, Pug 18 = Vbh 357 (in exegesis of upanāha).
- Anupabbajjā** (f.) [anu + pabbajjā, cp. BSk. anupravrajati Divy 61] giving up worldly life in imitation of another S V.97 = It 107.
- Anupaya** (adj.) [an + upaya] unattached, "aloof" S 1.181 (akankha apiha +).
- Anuparigacchati** [anu + pari + gacchati] to walk round and round, to go round about (c. acc.) Vin III.119; S 1.75 (ger. °gamma); Sn 447 (aor. °pariyagā = parito parito agamāsi Sn A 393); J IV.267.
- Anuparidhāvati** [anu + pari + dhāvati] to run up & down or to move round & round (cp. anuparivattati) S III.150 (khilan).
- Anupariyāti** [anu + pari + yāti] to go round about, to go about, to wander or travel all over (c. acc.) Vin II.111; S 1.102, 124; Th 1, 1235 (°pariyeti), 1250 (id. to search); Pv III.3<sup>4</sup> (= anuvarati); Miln 38; PvA 92 (°yāyitvā, ger.) 217.
- Anupariyāya** (adj.) [adjectivised ger. of anupariyāti] going round, encircling, in °patha the path leading or going round the city D II.83 = S IV.194 = A V.195; A IV.107.
- Anuparivattati** [anu + pari + vṛt] to go or move round, viz. 1. to deal with, be engaged in, perform, worship Vin III.307 (ādicca); D 1.240; PvA 97. — 2. to meet Miln 204 (Devadatto ca Bodhisatto ca ekato anuparivatanti). — 3. to move round & round, move on and on, keep on rolling (c. acc.), evolve S III.150 (anuparidhāvati +) Miln 253 (anudhāvati + kāyan).
- Anuparivatti** (f.) (—°) [anu + parivatti] dealing with, occupation, connection with S III.16.
- Anuparivāreti** [anu + pari + vāreti] to surround, stand by, attend on (c. acc.) Vin 1.338; M 1.153; DhA 1.55.

- Anupariveṇiyāṇ** [anu + pariveṇiyāṇ = loc. of pariveṇi] should be written anu pariveṇiyāṇ (\*in every cell, cell by cell"), anu here functioning as prep. c. loc. (see anu A) Vin 1.80, 106.
- Anuparisakkati** [anu + pari + sakkati] to move round, to be occupied with, take an interest in (c. acc.) S IV.312 (v.l. °vattati).
- Anuparisakkana** (nt.) [fr. anuparisakkati] dealing with, interest in S IV.312 (v.l. °vattana).
- Anupariharati** [anu + pari + harati] to surround, enfold, embrace M 1.306.
- Anupalitta** (adj.) [an + upalitta] unsmeared, unstained, free from taint M 1.319, 386 (in verse): as °upalitta in verse of Sn & Dh: Sn 211 (= lepanāy abhāvā SnA 261), 392, 468, 790, 845; Dh 353.
- Anupavajja** (adj.) [grd. of an -- upavadati] blameless, without fault Miln 391.
- Anupavattaka** (anuppa°) (adj.) to anupavatteti one who succeeds (another) King or Ruler in the ruling of an empire (cakkā) Miln 342, 362; SnA 454. See also anuvattaka.
- Anupavatteti** (anuppa°) [anu + pa + vatteti, fr. vṛt] to keep moving on after, to continue rolling, with cakkāṇ to wield supreme power after, i.e. in succession or imitation of a predecessor S 1.191; Miln 362. See also anuvatteti.
- Anupavāda** [an + upavāda] not blaming or finding fault, abstaining from grumbling or abuse Dh 185 (anūpa° in metre; expl<sup>d</sup> at DhA III.238 as anupavādanā c'eva anupavādāpanā ca "not scolding as well as not inciting others to grumbling"); adj. °vādaka Pug 60, & °vādin M 1.360.
- Anupaviṭṭha** (anuppa°) [pp. of anupavisati] entered, gone or got into, fallen into (c. acc.) Miln 270, 318 sq., 409 (coming for shelter); PvA 97, 152 (Gangānadiṅ a. nadi: flowing into the G.).
- Anupaviṭṭhatā** (f.) [abstr. to anupaviṭṭha] the fact of having entered Miln 257.
- Anupavisati** [anu + pa + visati] to go into, to enter Dh 1.290; VvA 42 (= ogāhati). — pp. °paviṭṭha (q.v.) — Caus. °paveseti (q.v.).
- Anupaveccati** (anuppa°) [see under pavecchati] to give, give over to, offer up, present, supply Vin 1.221 (°pavecchati); D 1.74 (= pavesati DA 1.218); II.78; M 1.446; III.133; A II.64; III.26 (v.l. °vacch°); J V.394; Sn 208 (v.l. °vacch°); SnA 256 (= anupavesati); PvA 28.
- Anupaveseti** [anu + pa + vis, cp. BSk. anupavesayati Divy 238] to make enter, to give over, to supply SnA 256 (= °pavecchati).
- Anupasankamati**<sup>1</sup> [anu + pa + saṅkamati] to go along up to (c. acc.) PvA 179.
- Anupasankamati**<sup>2</sup> [an + upasank°] not to go to, not to approach DhA II.30 (+ apayirupāsati).
- Anupasaṅghanā** (f.) [an + upasaṅghanā] not stopping, incessance, continuance Pug 18 (but id. p. at Vbh 357 has anusansandanā instead); cp. anupabandhanā.
- Anupassaka** (adj.) [fr. anupassati] observing, viewing, contemplating Th 1, 420.
- Anupassati** [anu + passati] to look at, contemplate, observe Sn 477; Ps 1.57, 187; Sn A 505.

**Anupassanā** (f.) [abstr. of anupassati, cf. Sk. anudarśana] looking at, viewing, contemplating, consideration, realisation S v.178 sq., Sn p. 140; Ps 1.10, 20, 96; II.37, 41 sq.; 67 sq.; Vbh 194. See *anicca°*, *anatta°*, *dukkha°*.

**Anupassin** (—°) (adj.) [fr. anupassati] viewing, observing, realising S II.84 sq., v.294 sq., 311 sq., 345; Dh 7, 253; Sn 255, 728; Ps 1.191 sq.; Vbh 193 sq., 236; Sdhp 411.

**Anupahata**<sup>1</sup> [anu + pa + hata, pp. of anu + pa + han] thrown up, blown up Miln 274.

**Anupahata**<sup>2</sup> (adj.) [an + upahata] not destroyed, not spoilt DhA II.33 (°jivhapasāda).

**Anupāta** [of anupatati] attack in speech, contest, reproach A 1.16r.

**Anupātīn** (adj.) [fr. anupāta] 1. following, indulging in J III.523 (khana°). — 2. attacking, hurting J v.399.

**Anupādaṅ** (adv.) [anu + pāda] at the foot Vism 182 (opp. anusisāṅ at the head).

**Anupādā** [ger. of an + upādiyati = anupādāya] *anupādāniya*, *anupādāya*, *anupādiyāna*, *anupādiyivā* see *upādiyati*.

**Anupādāna** & **Anupādi** see *upādāna* & *upādi*.

**Anupāpita** [pp. of anupāpeti] having been lead to or made to reach, attained, found Miln 252.

**Anupāpuṇāti** (anuppā°) [anu + pāpuṇāti] to reach, attain, get to, find S 1.105; ger. *anuppatvāna* P v II.9<sup>24</sup> (= °pāpuṇitvā PvA 123). — pp. *anupatta* (q. v.). — Caus. *anupāpeti* (q. v.).

**Anupāpeti** [Caus. of anupāpuṇāti] to make reach or attain, to lead to, to give or make find J VI.88; Cp. XI. 4 (aor. *anupāpayi*); Miln 276. — pp. *anupāpita* (q. v.).

**Anupāya** [an + upāya] wrong means J 1.256; Sdhp 405.

**Anupāyāsa** see *upāyāsa*.

**Anupālaka** (adj.) [anu + pālaka] guarding, preserving Sdhp 474.

**Anupālana** (nt.) [fr. anupāleti] maintenance, guarding, keeping Dps III.2.

**Anupāleti** [anu + pāleti] to safeguard, warrant, maintain Miln 160 (santatiṅ).

**Anupāhana** (adj.) [an + upāhana] without shoes J VI.552.

**Anupiya** (anuppiya) (adj.) [anu + piya] flattering, plesant, nt. pleasantness, flattery, in °bhāṇin one who flatters D III.185; J II.390; v.360; and °bhāṇitar id. Vbh 352.

**Anupīlaṅ** at PvA 161 is to be read *anuppiḷan* (q. v.).

**Anupucchati** [anu + pucchati] to ask or inquire after (c. acc.) Sn 432, 1113. — pp. *anuputtā* (q. v.).

**Anuputtā** [pp. of anupucchati] asked Sn 782 (= pucchita SnA 521).

**Anupubba** (adj.) [anu + pubba] following in one's turn, successive, gradual, by and by, regular Vin II.237 (mahāsamuddo a°-ninno etc.); D 1.184; Sn 511; J v.155 (regularly formed, of ūū). Cases adverbially: *anupub-bena* (instr.) by and by, in course of time, later, gradually Vin 1.83; Dh 239 (= anupātipāṭiyā DhA III.340); Pug 41, 64; J II.2, 105; III.127; Miln 22; PvA 19. *anupub-baso* (abl. cp. Sk. anupurvaśah) in regular order Sn 1000. — In comp<sup>n</sup>. both *anupubba°* & *anupubbi°* (q. v.).

-*kāraṇa* gradual performance, graded practice M 1.446.

-*nirodha* successive passing away, fading away in regular succession, i. e. in due course. The nine stages of this

process are the same as those mentioned under °vihāra, & are enum<sup>d</sup>. as such at D III.266, 290; A IV.409, 456; Ps 1.35. -*vihāra* a state of gradually ascending stages, by means of which the highest aim of meditation & trance is attained, viz. complete cessation of all consciousness. These are 9 stages, consisting of the 4 jhānas, the 4 āyatanāni & as the crowning phrase "saññā-vedayita-nirodha" (see jhāna<sup>1</sup>). Enum<sup>d</sup>. as such in var. places, esp. at the foll.: D II.156; III.265, 290; A IV.410; Nd<sup>2</sup> under jhāna; Ps 1.5; Miln 176. -*sikkhā* regular instruction or study (dhammavinaye) M 1.470; III.1 (+ °kiriya° paṭipadā).

**Anupubbaka** (adj.) = *anupubba*, in cpd. *pubbānupubbaka* all in succession or in turn, one by one (on nature of this kind of cpd. see anu B IV.). Vin 1.20 (°ānaṅ kulānaṅ puttā the sons of each clan, one by one).

**Anupubbata** (nt.) [fr. anupubba] acting in turn, gradation, succession Vv 64<sup>14</sup> (= anukūla kiriya i. e. as it pleases VvA 280) cp. *ānupubbata*.

**Anupubbi-kathā** (f.) [anupubba + kathā, formation like dhammi-kathā] a gradual instruction, graduated sermon, regulated exposition of the ever higher values of four subjects (dāna-kathā, sila°, sagga°, magga°) i. e. charity, righteousness, the heavens, and the Path. Bdhgh. explains the term as *anupubbikathā nāma dānāntaraṅ silaṅ silānāntaraṅ saggaṅ saggānāntaraṅ maggaṅ ti etesaṅ dīpana-kathā*" (DA 1.277). Vin 1.15, 18; II.156, 192; D 1.110; II.41; M 1.379; J 1.8; VvA 66, 197, 208; DA 1.308; DhA 1.6; Miln 228. — The spelling is frequently *ānupubbikathā* (as to lengthening of anu see anu Note (a)), e. g. at D 1.110; II.41; M 1.379; J 1.8; Miln 228.

**Anupekkhati** [anu + pekkhati] 1. to concentrate oneself on, to look carefully A III.23. — 2. to consider, to show consideration for, Nd<sup>2</sup> 50 (ppr. °amāna = anukampamāna). — Caus. *anupekkheti* to cause some one to consider carefully Vin II.73.

**Anupekkhanatā** (f.) [abstr. fr. anupekkhana, see anupekkhati] concentration (of thought) DhS 8, 85, 284, 372.

**Anupeti** [anu + pa + i] to go into D 1.55 (+ anupagacchati) S III.207; DA 1.165.

**Anupeseti** [anu + pa + iṣ] to send forth after Miln 36.

**Anuposathikaṅ** see *anvaḍḍhamāsaṅ*.

**Anuposiya** (adj.) [grd. of anu + puṣ] to be nourished or fostered Sdhp 318.

**Anuppa°** in all comb<sup>s</sup>. of anu + ppa see under headings *anupa°*.

**Anuppadajjuṅ** (S III.131) see *anupadeti*.

**Anuppanna** (°uppāda, °uppādeti) see *uppanna* etc.

**Anuppiḷa** (adj.) [an + uppiḷa] not molested, not oppressed (by robbers etc.) not ruined, free from harm J III.443; v.378; VvA 351; PvA 161.

**Anupharāṇa** (nt.) [anu + pharaṇa] flashing through, pervading Miln 148.

**Anuphusiyati** [anu + phusiyati, cp. Sk. pruṣāyati, Caus. of pruṣ] to sprinkle, moisten, make wet J v.242 (himay; C. pateyya).

**Anubajjhati** at PvA 56 is faulty reading for *anubandhati* (q. v.).

**Anubaddha** [pp. of anubandhati] following, standing behind (piṭṭhito) D 1.1, 226.

**Anubandha** [anu + bandh] bondage M III.170; II 91.

**Anubandhati** [anu + bandhati] to follow, run after, pursue J 1.195; II.230; VI.452 (= anujavati); PvA 56 (substitute



for anubajjhanti!), 103, 155. aor. °bandhi J II.154, 353; III.504; PvA 260 (= anvāgacchi). ger. °bandhitvā J I.254. grd. °bandhitaba M I.106. — pp. anubaddha (q.v.).

**Anubandhana** (nt.) [fr. anubandhati] that which connects or follows, connection, consequence J VI.526 (°dukkha).

**Anubala** (nt.) [anu + bala] rear-guard, retinue, suite, in °ṅ bhavati to accompany or follow somebody Miln 125.

**Anubujjhati** [anu + bujjhati, Med. of budh, cp. Sk. avabudhyate] to remember, recollect J III.387 (with avabujjhati in prec. verse).

**Anubujjhana** (nt.) [fr. anubujjhati] awakening, recognition Ps I.18 (bujjhana +).

**Anubuddha** [pp. of anu + bodhati] 1. awakened (act. & pass.), recognised, conceived, seen, known D II.123 (°ā ime dhammā); S I.137 (dhammo vimalo °ānubuddho) II.203; IV.188; A II.1; III.14; IV.105; SnA 431. In phrase buddhānubuddha (as to nature of cpd. see anu B IV.) either "fully awakened (enlightened)" or "wakened by the wake" (Mrs. Rh. D.) Th I, 679 = 1246. — 2. a lesser Buddha, inferior than the Buddha DA 1.40. Cp. buddhānubuddha.

**Anubodha** [anu + budh] awakening, perception, recognition, understanding S I.126 (?) = A V.46 (anubodhiṅ as aor. of anubodhati?); Pug 21; Miln 233. Freq. in compn. ananubodha (adj.) not understanding, not knowing the truth S II.92; III.261; V.431; A II.1; IV.105; Dhs 390, 1061; VvA 321 (= anavabodha) and duranubodha (adj.) hard to understand, difficult to know D I.12, 22; S I.136.

**Anubodhati** [anu + budh] to wake up, to realise, perceive, understand; aor. anubodhiṅ A V.46 (?) = S I.126 (anubodhan). — Caus. °bodheti to awaken, fig. to make see to instruct J VI.139 (°ayamāna) — pp. anubuddha (q.v.).

**Anubodhana** (nt.) [fr. anubodhati] awakening, understanding, recognition Ps I.18 (bodhana +).

**Anubhajati** [anu + vraj] to go along, wander, follow, tread (a path) J IV.399 (maggaṅ = pabbajati C.).

**Anubhata** (adj.) [Vedic anuvrata, anu + vata] subject to the will of another, obedient, faithful, devoted J III.521; VI.557.

**Anubhillāvitatta** see ubbill°.

**Anubyañjana** see anuvyañjana.

**Anubrūhita** [qq. of anubrūheti] strengthened with (—), full of Ps I.167.

**Anubrūheti** [brūheti] to do very much or often, to practice, frequent, to be fond of (c. acc.), foster S I.178 (anubrūhaye); M III.187 (id., so read for manu°). Th 2. 163 (°ehi); Cp. III.12 (saṅvegaṅ anubrūhayaṅ aor.); J III.191 (suññāgāraṅ). Often in phrase vivekaṅ anubrūheti to devote oneself to detachment or solitude, e.g. J I.9 (inf. °brūhetuṅ); III.31 (°brūhessāmi), Dh 75 (°brūhaye = °brūheyya vadḍheyya DhA II.103). — pp. anubrūhita (q.v.) Cp. also brūhana.

**Anubhaṇṇā** (f.) [anu + bhaṇṇa] talking to, admonition, scolding Vin II.88 (anuvadāṇā +).

**Anubhavati & Anubhoti** [anu + bhavati] to come to or by, to undergo, suffer (feel), get, undertake, partake in, experience D I.129; II.12 (°bhonti); M II.204; A I.61 (atthāṅ °bhotti to have a good result); J VI.97 (°bhoma); Pv I.1011 (°bhonti vipākaṅ); PvA 52 (°issati = vedissati); Sdhf 290. Esp. freq. with dukkhaṅ to suffer pain, e.g. PvA I.1110 (°bhonti); PvA 43, 68, 79 etc. (cp. anubhavaṅ). — ppr. med. °bhavamāna J I.50; aor. °bhavi PvA 75 (sāmpattin); ger. °bhavitvā J IV.1; PvA 4 (sam-

pattin), 67 (dukkhaṅ), 73 (sāmpattin); grd. °bhaviyāna (in order to receive) Pv II.88 (= anubhavivā PvA 109). — Pass. anubhūyati & °bhaviyati to be undergone or being experienced; ppr. °bhūyamāna PvA 8, 159 (mayā a. = anubhūta), 214 (attanā by him) & °bhaviyamāna PvA 33 (dukkhaṅ). — pp. anubbhūta (q.v.).

**Anubhavana** (nt.) [fr. anubhavati] experiencing, suffering; sensation or physical sensibility (cf. CpD. 229, 232) Nett 28 (iṭṭhāniṭṭh-ānubhavana-lakkhaṇā vedoa° "feeling is characterised by the experiencing of what is pleasant and unpleasant"); Miln 60 (vedayita-lakkhaṇā vedanā anubhavana-lakkhaṇā ca); PvA 152 (kamma-vipāka°). Esp. in comb. with dukkha° suffering painful sensations, e.g. at J IV.3; Miln 181; DhA IV.75; PvA 52.

**Anubhāga** [anu + bhāga] a secondary or inferior part, (after-)share, what is left over Vin II.167.

**Anubhāyati** [anu + bhāyati] to be afraid of J VI.302 (kissa nv° ānubhāyissau, so read for kissāou°).

**Anubhāva** [fr. anubhavati] orig. meaning "experience, concomitance" and found only in cpds. as —°, in meaning "experiencing the sensation of or belonging to, experience of, accordance with", e.g. mahā° sensation of greatness, rājā° s. belonging to a king, what is in accordance with kingship, i. e. majesty. Through preponderance of expressions of distinction there arises the meaning of anubhāva as "power, majesty, greatness, splendour etc." & as such it was separated from the 1st component and taken as ānubhāva with ā instead of a, since the compositional character had obliterated the character of the a. As such (ānubhāva abs.) found only in later language. — (1) anubhāva (—°); mahānubhāva (of) great majestat, eminence, power S I.146 sq.; II.274; IV.323; So p. 93; Pv II.112; PvA 76. deva° of divine power or majesty D II.12; devatā° id. J I.168; dibba° id. PvA 71, 110. rājā° kingly splendour, pomp D I.49; J IV 247; PvA 279 etc. -anubhāvena (instr. —°) in accordance with, by means of J II.200 (aogavijjā°); PvA 53 (iddh°), 77 (kamma°), 148 (id.), 162 (rājā°), 184 (dāna°), 186 (puñña°). yatbānubhāvaṅ (adv.) in accordance with (me), as much as (9 ca). after ability, according to power S I.31; Vv I<sup>5</sup> (= yathābalaṅ VvA 25). — (2) ānubhāva majesty power, magnificence, glory, splendour J V.10, 456; Pv II.811; VvA 14; PvA 43, 122, 272. See also ānu°.

**Anubhāvafā** (f.) [= anubhāva + tā] majesty, power S I.156 (mahā°).

**Anubhāsati** [anu + bhāsati] to speak after, to repeat D I.104; Miln 345; DA I.273.

**Anubhūta** [pp. of anubhavati] (having or being) experienced, suffered, enjoyed PvA II.1218. nt. suffering, experience J I.254; Miln 78, 80.

**Anubhūyamānatta** (nt.) [abstr. fr. ppr. Pass. of anubhavati] the fact of having to undergo, experiencing PvA 103.

**Anuma** (-dassika) see anoma°.

**Anumagge** at J V.201 should be read anu magge along the road, by the way; anu here used as prep. c. loc. (see anu A b).

**Anumajjati** [anu + majjati] 1. to strike along, to stroke, to touch DA I.276 (= anumāsati). — 2. to beat, thresh, fig. to thresh out J VI.548; Miln 90. — Pass. anumajjīyati Miln 275 (cp. p. 428).

**Anumajjana** (nt.) [abstr. fr. anumajjati] threshing out, pounding up (Dhs. trsl. II), always used with ref. to the term vicāra (q.v.) Miln 62; DhsA II.4; DA I.63, 122.

**Anumajjha** (adj.) [anu + majjha] mediocre, without going to extremes J IV.192; V.387.

**Anumaññati** [anu + maññati] to assent, approve, give leave Th I, 72. — pp. anumata (q.v.).



**Anumata** [pp. of *anumaññati*] approved of, given consent to, finding approval, given leave D 1.99 (= *anunñāta* DA 1.267); J v.399 (= *muta*); Miln 185, 212, 231, 275; PvA 64 (= *annunñāta*).

**Anumati** (f.) [from *anumaññati*] consent, permission, agreement, assent, approval Vin II.294, 301, 306; D. I.137, 143; Dpvs IV.47, Cf. v.18; DA 1.297; VvA 17, PvA 114.

**Anumatta** see *apu*<sup>o</sup>.

**Anumasati** [anu + *masati*] to touch D 1.106 (= *anumajjati* DA 1.276).

**Anumāna** [fr. anu + *man*] inference Miln 330 (*naya* +), 372, 413; Sdhp 74.

**Anumitta** [anu + *mitta*] a secondary friend, a follower, acquaintance J v.77.

**Anumināti** [cf. Sk. *anumāti*, anu + *mināti* from *mi*, Sk. *minoti*, with confusion of roots *mā* & *mi*] to observe, draw an inference M 1.97; PvA 227 (<sup>o</sup>anto + *nayanjento*). See also *anumiyati*.

**Anumiyati** [Sk. *anumiyate*, Pass. of anu + *mā*, measure, in sense of Med.] to observe, conclude or infer from S III.36. Cp. *anumināti*.

**Anumodaka** (adj.) [fr. *anumodati*] one who enjoys, one who is glad of or thankful for (c. acc.) Vin v.172; PvA 122; Sdhf 512.

**Anumodati** [anu + *modati*] to find satisfaction in (acc.), to rejoice in, be thankful for (c. acc.), appreciate, benefit from, to be pleased, to enjoy Vin II.212 (*bhattagge* a. to say grace after a meal); S II.54; A III.50 (<sup>o</sup>modaniya); IV.411; Dh 177 (ppr. <sup>o</sup>modamāna); It 78; Pv II.9<sup>19</sup> (*dānaṃ* <sup>o</sup>modamāna = enjoying, gladly receiving); 1,5<sup>4</sup> (*anumodare* = are pleased; *pitisoṃmanassajātā honti* PvA 27); J II.112; PvA 19, 46, 81, 201 (*imper. modāhi*); Sdhp. 501 sq. — pp. *anumodita* (q. v.).

**Anumodana** (nt.) [fr. *anumodati*] "according to taste", i.e. satisfaction, thanks, esp. after a meal or after receiving gifts = to say grace or benediction, blessing, thanksgiving. In latter sense with *dadāti* (give thanks for = loc.), *karoti* (= Lat. *gratias agere*) or *vacati* (say or tell thanks): <sup>o</sup>ṇ *datvā* PvA 89; <sup>o</sup>ṇ *katvā* J 1.91; DhA III.170, 172; VvA 118; PvA 17, 47; <sup>o</sup>ṇ *vatvā* VvA 40 (*pāniyadāne* for the gift of water), 295, 306 etc. <sup>o</sup>ṇ *karoti* also "to do a favour" PvA 275. Cp. further DhA 1.198 (<sup>o</sup>gāthā verses expressing thanks, benediction); II.97 (*Saṭṭhāraṇ* <sup>o</sup>ṇ *yāciṃsu* asked his blessing); PvA 23 (<sup>o</sup>atthaj in order to thank), 26 (id.), 121, 141 (*katabhatta*<sup>o</sup>), 142; Sdhp 213, 218, 516.

**Anumodita** [pp. of *anumodati*] enjoyed, rejoiced in PvA 77.

**Anummatta** (adj.) [an + *ummatta*] not out of mind, sane, of sound mind Miln 122; Sdhp 205.

**Anuyanta** at A v.22 is doubtful reading (v.l. *anuyutta*). The meaning is either "inferior to, dependent on, a subject of, a vassal" or "attending on". The explanation may compare Sk. *anuyātaṃ* attendance [anu + *yā*, cp. *anuyāyin*] or Sk. *yantṛ* ruler [*yam*], in which latter case *anuyantṛ* would be "an inferior ruler" and P. *yanta* would represent the n. a.g. *yantā* as a-stem. The v.l. is perhaps preferable as long as other passages with *anyanta* are not found (see *anuyutta* 2).

**Anuyāgin** (adj.) [fr. anu + *yaj*] offering after the example of another D 1.142.

**Anuyāta** [pp. of *anyāti*] gone through or after, followed, pursued S II.105 (*magga*); A v.236; It 29; Miln 217.

**Anuyāti** (& *anuyāyati*) [anu + *yā*] 1. to go after, to follow J VI.49 (fut. <sup>o</sup>yissati), 499 (*yāyantaṃ anuyāyati* = *anugacchati* C). — 2. to go along by, to go over, to visit Miln 391 (<sup>o</sup>yāyati). — pp. *anuyāta* (q. v.). See also *anusaṅgyāti*.

**Anuyāyin** (adj.) [cp. Sk. *anuyāyin*, anu + *yā*] going after, following, subject to (gen.) Sn 1017 (*anānuyāyin*); J VI.309; Miln 284.

**Anuyuñjanā** (f.) (& <sup>o</sup>yūñjana nt.) [abstr. fr. *anuyuñjati*] application or devotion to (—<sup>o</sup>) Miln 178; VvA 346 (*anuyujjanaṃ* wrong spelling?)

**Anuyuñjati** [anu + *yuñjati*] 1. to practice, give oneself up to (acc.), attend, pursue S 1.25, 122 (<sup>o</sup>yuñjan "in loving self-devotion" Mrs. Rh. D.); III.154; IV.104, 175; Dh 26 (*pamādaṃ* = *pavatteti* DhA 1.257), 247 (*surāmeraya-pānaṃ* = *sevati* *bahulīkaroti* DhA III.356); PvA 61 (*kammaṭṭhānaṃ*). — 2. to ask a question, to call to account, take to task Vin II.79; Vv 33<sup>5</sup>; ppr. Pass. <sup>o</sup>yuñjiyamāna PvA 192. — pp. *anuyutta* (q. v.). — Caus. *anuyojeti* "to put to", to address, admonish, exhort DhA IV.20.

**Anuyutta** [pp. of *anuyuñjati*] 1. applying oneself to, dealing with, practising, given to, intent upon D 1.166, 167; III.232 = A II.205 (*attaparitāpan*<sup>o</sup> *ānuyogaṃ* a.); S III.153; IV.104; Sn 663 (*lobhagūṇe*), 814 (*methunaṃ* = *samāyutta* SnA 536), 972 (*jhān*<sup>o</sup>); Pug 55; PvA 163 (*jāgariya*<sup>o</sup>), 206. — 2. following, attending on; an attendant, inferior, vassal, in expression *khattiya* or *rājā anuyutta* a prince royal or a smaller king (see *khattiya* 3 b) A v.22 (v.l. for T. *anuyanta*, q. v.); Sn 553 (= *anugāmin*, *sevaka* SnA 453).

**Anuyoga** [Sk. *anuyoga*, fr. anu + *yuj*] 1. application, devotion to (—<sup>o</sup>), execution, practice of (—<sup>o</sup>); often combd. with *anuyutta* in phrase <sup>o</sup>anuyogaṃ *anuyutta* = practising, e.g. Vin 1.190 (*maṇḍan*<sup>o</sup> *ānuyogaṃ anuyutta*); D III.113 (*attakilamath*<sup>o</sup> *ānuyogaṃ* a.); A II.205 (*attaparitāpan*<sup>o</sup> *ānuyogaṃ* a.). — As adj. (—<sup>o</sup>) doing, given to, practising (cp. *anuyutta*). D 1.5; III.107; M 1.385; S 1.182; III.239; IV.330; v.320; A 1.14; III.249; IV.460 sq.; v. 17 sq., 205; J 1.90 (*padhān*<sup>o</sup> *ānuyogakkiccaṃ*); Vv 84<sup>38</sup> (*dhamma*<sup>o</sup>); Miln 348; DA 1. 78, 104. — 2. invitation, appeal, question (cp. *anuyuñjati* 2) Miln 10 (*ācariyassa* <sup>o</sup>ṇ *datvā*).

**Anuyogavant** (adj.) [*anuyoga* + *vant*] applying oneself to, full of application or zeal, devoted PvA 207.

**Anuyogin** (adj.) [fr. *anuyoga*] applying oneself to, devoted to (—<sup>o</sup>) Dh 209 (*atta*<sup>o</sup> given to oneself, self-concentrated).

**Anurakkhaka** (adj.) [fr. *anurakkhati*, cp. <sup>o</sup>rakkhio] preserving, keeping up J IV.192 (*vaṅsa*<sup>o</sup>); VI.1 (id.).

**Anurakkhaṇa** (nt.) & <sup>o</sup>ā (f.) [abstr. fr. *anurakkhati*] guarding, protection preservation D III.225 sq.; A II.16 sq.; J 1.133; Rug 12; Dpvs IV.24 (adj.); VvA 32 (*citta*<sup>o</sup>); Sdhp 449.

**Anurakkhati** [anu + *rakkhati*] to guard, watch over (acc.), preserve, protect, shield Sn 149; Dh 327; J 1.46; Pug 12. — ppr. med.<sup>o</sup> *rakkhamāna*(ka) as adj. Sdhp 621.

**Anurakkhā** (f.) [= *anurakkhapā*] guarding, protection, preservation S IV.323 (*anuddayā* a. *anukampā*).

**Anurakkhin** (adj.) [fr. *anurakkhati*] guarding, preserving, keeping J v.24.

**Anurakkhiya** (adj.) [f. *anurakkhati*] in *dur*<sup>o</sup> difficult to guard Vin III.149.

**Anurañjita** [pp. of anu + *rañjeti*, Caus. of *rañj*] illumined, brightened, beautified Bu 1.45 (*byāmapabbhā*<sup>o</sup> by the shine of the halo); VvA 4 (*saññihāpā*<sup>o</sup> for *saññihāpabbhā*<sup>o</sup>).

- Anuratta** (adj.) pp. of *anu + rañi*] attached or devoted to, fond of, faithful Th 2, 446 (bhāttaraṅ); J 1.297; Miln 146.
- Anuravati** [anu + ravati] to resound, to sound after, linger (of sound) Miln 63.
- Anuravanā** (f.) [abstr. fr. *anuravati*] lingering of the sound, resonating Miln 63.
- Anuraho** (adv.) [anu + raho] in secret, face to face, private M 1.27.
- Anurujjhati** [Sk. *anurudhyate*, Pass. of *anu + rudh*] to conform oneself to, have a regard for, approve, to be pleased A IV.158; Dhs A 362. — pp. **anuruddha** (q. v.).
- Anuruddha** [pp. of *anurujjhati*] engaged in, devoted to; compliant or complied with, pleased S IV.71, (anānuruddha).
- Anurūpa** (adj.) [anu + rūpa] suitable, adequate, seeming, fit, worthy; adapted to, corresponding, conform with (—°) J 1.91; VI.366 (tad°); PvA 61 (ajjhāsaya° according to his wish), 128 (id.) 78, 122, 130, 155; etc. Cp. also *paṭirūpa* in same meaning.
- Anuroḍaṭi** [anu + roḍati] to cry after, cry for J III.166 = Pv 1.121 (dārako candaṅ a.).
- Anurodha** [fr. *anu + rudh*] compliance, consideration satisfaction (opp. *virodha*) S 1.111; IV.210; Sn 362; Dhs 1059; Vbh 145; DhsA 362.
- Anulapanā** (f.) [anu + lapanā, *lap*] scolding, blame, accusation Vin II.88 (spelt *anullapanā*; combd. with *anuvadana* & *anubhapanā*).
- Anulitta** (adj.) [cp. Sk. *anulipta*, pp. of *anulimpati*] anointed, besmeared J 1.266; PvA 211.
- Anulimpati** [anu + limpati] to anoint, besmear, Miln 394 (°limpitabba). Caus. °*limpeti* in same meaning Miln 169, and °*lepeti* Miln 169 (grd. °*lepanīya* to be treated with ointment). — pp. **anulitta** (q. v.).
- Anulimpana** (nt.) [fr. *anulimpati*] anointing Miln 353, 394.
- Anulepa** [fr. *anu + lip*] anointing Miln 152.
- Anulokin** (adj.) [fr. *anu + loketi*, cp. Sk. & P. *avalokin* & *anuviloketi*] looking (up) at, seeing (—°) M 1.147 (sisā°).
- Anuloma** (adj.) [Sk. *anu + loma*] “with the hair or grain”, i. e. in natural order, suitable, fit, adapted to, adaptable, straight forward D II.273 (anānuloma, q. v.) S IV.401; Ps II.67, 70; DhA II.208. — nt. direct order, state of fitting in, adaptation Miln 148.  
-*nāṇa* insight of adaptation (cp. *Cpd.* 66, 68) DhA II.208. -*paṭiloma* in regular order & reverse, forward & backward (Ep. of *paṭicasamuppāda*, also in BSk.) Vin I.1; A IV.448.
- Anulomika** (& °*ya*) (adj.) [fr. *anuloma*] suitable, fit, agreeable; in proper order, adapted to (—°) Vin II.7 (an°); III.120 (an° = *ananuchaviya*); IV.239; A 1.106; III.116 sq.; It 103 (*sāmaññassa*°); Sn 385 (*pabbajita*°); KhA 243 (*ananulomiya*); DhsA 25; Sdhp 65.
- Anulometi** [v. denom. fr. *anuloma*] to conform to, to be in accordance with Miln 372.
- Anujāratta** (nt.) [abstr. fr. *anu + ujāra*] smallness, littleness, insignificance VvA 24.
- Anuvajja** (adj.) [grd. of *anu + vadati*, cp. *anuvāda* & Sk. *avavadya*] to be blamed, censurable, worthy of reproach Sn p. 78 (an° = *anuvādavimutta* SnA 396).
- Anuvattaka** (adj.) [fr. *anuvatteti*] 1. = **anupavattaka** (q. v.) Th 1, 1014 (cakka°). — 2. following, siding in with (—°) Vin IV.218 (*ukkhittānūvattikā* f.).
- Anuvattati** [Sk. *anuvartati*, *anu + vattati*] 1. to follow, imitate, follow one's example (c. acc.), to be obedient D II.244; Vin II.309 (Bhgh.); IV.218; J 1.125, 300; DA 1.288; PvA 19. — 2. to practice, execute Pv IV. 72. — Caus. °*vatteti* (q. v.).
- Anuvattana** (nt.) [abstr. fr. *anuvattati*] complying with, conformity with (—°), compliance, observance, obedience J 1.367 (*dhamma*°); v. 78.
- Anuvattin** (adj.) [fr. *anuvattati*] following, acting according to or in conformity with (—°), obedient J II.348 (f. °*ini*); III.319 (id.); Dh 86 (*dhamma*°); Vv 155 (*vasa*° = *anukūlabhāvena vattana sila* VvA 71); DhA II.161.
- Anuvatteti** [anu + vatteti] = **anupavatteti** (q. v.) Th 1, 826 (*dhammacakkaṅ*): “after his example turn the wheel” Mrs. Rh. D.).
- Anuvadati** [Sk. *ava*°; *anu + vadati*] to blame, censure, reproach Vin II.80, 88. — grd. **anuvajja** (q. v.).
- Anuvadana** (f.) [fr. *anuvadati*] blaming, blame, censure Vin II.88 (*anuvāda* +).
- Anuvasati** [anu + vasati] to live with somebody, to dwell, inhabit J II.421. Caus. °*vāseti* to pass, spend (time) J VI.296. — pp. °*vuttha* (q. v.).
- Anuvassaṅ** (adv.) [anu + vassa] for one rainy season; every rainy season or year, i. e. annually C. on Th 1, 24.
- Anuvassika** (adj.) [fr. *anuvassaṅ*] one who has (just) passed one rainy season Th 1, 24 (“scarce have the rains gone by” Mrs. Rh. D.; see *trsl.* p. 29 n. 2).
- Anuvāceti** [anu + Caus. of *vac*] to say after, to repeat (words), to recite or make recite after or again D 1.104 (= *tehi aññesaṅ vācitaṅ anuvāceti* DA 1.273); Miln 345. Cp. *anubhāseti*.
- Anuvāta**<sup>1</sup> [anu + *vā* to blow] a forward wind, the wind that blows from behind, a favourable wind; °*ṅ* adv. with the wind, in the direction of the wind (opp. *paṭivātaṅ*). A 1.226 (°*paṭivātaṅ*); Sdhp 425 (*paṭivāta*°). In **anuvāte** (anu + *vāte*) at J II.382 “with the wind, facing te w., in front of the wind” *anu* is to be taken as prep. c. loc. & to be separated from *vāte* (see *anu* A b.).
- Anuvāta**<sup>2</sup> [anu + *vā* to weave (?) in analogy to *vāta* from *vā* to blow] only in connection with the making of the bhikkhus garment (*cīvara*) “weaving on, supplementary weaving, or along the seam”, i. e. hem, seam, binding Vin 1.254, 297; II.177; IV.121 (*aggaḷa* +); PvA 73 (*anuvāte appabhonte* since the binding was insufficient).
- Anuvāda** [fr. *anuvadati*, cp. Sk. *anuvāda* in meaning of “repetition”] 1. blaming, censure, admonition Vin II.5, 32; A II.121 (*atta*°, *para*°); Vbh 376. — 2. in combn. **vādānūvāda**: talk and lesser or additional talk, i. e. “small talk” (see *anu* B IV.) D 1.161; M 1.368.  
-**adhikaraṇa** a question or case of censure Vin II.88 sq.; III.164 (one of the 4 *adhikaraṇāni*, q. v.).
- Anuvāsana** (nt.) [fr. *anuvāseti*] an oily enema, an injection Miln 353.
- Anuvāseti** [anu + *vāseti*, Caus. of *vāsa*<sup>3</sup> odour, perfume] to treat with fragrant oil, i. e. to make an injection or give an enema of salubrious oil Miln 169; grd. °*vāsaniya* *ibid.*; pp. °*vāsita* Miln 214.
- Anuvikkhitta** (adj.) [anu + *vi* + *khitta*, pp. of *anu + vikkhipati*] dispersed over S v.277 sq. (+ *anuvīsaṭa*).
- Anuvigaṇeti** [anu + *vi* + *gaṇeti*] to take care of, regard, heed, consider Th 1, 109.

**Anuvarati** [anu + vi + carati] to wander about, stroll  
room through, explore D 1.235; J II.128; III.188; PvA  
189 (= anupaiyāti). — Caus. °vicāreti to think over  
(lit. to make one's mind wander over), to meditate,  
ponder (cp. anuvicinteti); always comb<sup>d</sup> with **anuvitak-**  
**keti** (q. v.) A 1.264 (cetasā), III.178 (dhammaj cetasā  
a.). — pp. **anuvicārita** (q. v.).

**Anuvarita** [pp. of anuvicāreti] reflected, pondered over,  
thought out S III.203 (manasā); DA 1.106 (= **anucarita**).

**Anuvicāra** [anu + vicāra, cf. anuvicāreti] meditation,  
reflexion, thought Dhs 85 (= vicāra).

**Anuvicinaka** [fr. anu + vicijāti] one who examines, an  
examiner Milo 365.

**Anuvicinteti** [anu + vi + cinteti] to think or ponder over,  
to meditate D II.203; S 1.203 (yoniso °cintaya, imper.  
"marshall thy thoughts in ordered governance" Mrs. Rh. D ;  
v. l. anucintaya); Th 1, 747; Dh 364; It 82 (dhammaj  
°ayan); J III.396; IV 227; V.223 (dhammaj °cintayanto).

**Anuvicca** [ger. of anuvijjati, for the regular from **anuvijja**  
prob. through influence of anu + i (anu-vicca for anuvicca).  
cf. anveti & adhicca; & see anuvijjati] having known or  
found out, knowing well or thoroughly, testing, finding  
out M 1.301, 361 (v. l. °vijja); A II.3, 84; v.88; Dh 229  
(= jānitvā DhA III.329); Sn 530 (= anuvitvā SnA 431);  
J 1.459 (= jānitvā C.); III.426; Pug. 49.

-kāra a thorough investigation, examination, test Vin  
1.236 (here spelt **anuvijja**) = M 1.379 (= °viditvā C.) =  
A IV.185.

**Anuvijjaka** [fr. anuvijja, ger. of anuvijjati] one who finds  
out, an examiner Vin v.161.

**Anuvijjati** [anu + vid, with fusion of Vedic vetti to know,  
and Pass. of vindati to find (= vidyate)] to know  
thoroughly, to find out, to trace, to come to know; inf.  
°vijjiti J III.506; ger. °viditvā SnA 431, also °vijja  
& **vicca** (see both under anuvicca); grd. **anuvijja** not to  
be known, unfathomable, unknowable M 1.140 (Fathāgato  
anaovijjo). — Caus. **anuvijjāpeti** to make some one  
find out J v.162. — pp. **anuvitvā** (q. v.).

**Anuvijjhati** [anu + vyadh] 1. to pierce or be pierced, to  
be struck or hurt with (instr.) J VI.439 — 2. to be  
affected with, to fall into, to incur DhA III.380 (apa-  
rādhay). — pp. **anuviddha** (q. v.).

**Anuvitakketi** [anu + vi + takketi] to reflect, think, ponder  
over, usually comb<sup>d</sup> with **anuvicāreti** D 1.119; III.242;  
S v.67 = It 107 (anussarati +); A III.385.

**Anuvitvā** [pp. of anuvijjati] found out, recognised; one  
who has found out or knows well Sn 528, 530 (= anu-  
buddha SnA 431). Same in B.Sk., e.g. M Vastu III.398.

**Anuviddha** (adj.) [pp. of anuvijjhati] pierced, intertwined  
or set with (—°) VvA 278.

**Anuvidhiyati** [cf. Sk. anuvihyate & adj. anuvihyati;  
Pass. of au + vi + dhā, cf. vidahati] to act in conform-  
ity with, to follow (instruction) M II.105 = Th 1, 875;  
S IV.199; J II.98; III.357.

**Anuvidhiyanā** (f.) [abstr. fr. anuvidhiyati] acting according  
to, conformity with M 1.43.

**Anuviloketi** [anu + vi + loketi; B.Sk. anuvilokayati] to look  
round at, look over, survey, muster M 1.339; Sn p. 140;  
J 1.53; Miln 7 (lakaj), 21 (parisaj), 230.

**Anuvivaṭṭa** [anu + vivaṭṭa] an "after-evolution", devolution;  
as part of a bhikkhu's dress: a sub-vivaṭṭa (q. v.) Vin  
1.287 (vivaṭṭa +).

**Anuvisaṭa** [anu + visaṭa, pp. of anu + vi + sṛ] spread  
over S v.277 sq.; J IV.102.

**Anuvuttha** [pp. of anuvasati, cf. Sk. anūṣita] living with,  
staying, dwelling J II.42 (cira°); V.445 (id.).

**Anuvejja** (adj.) in an° see **anuvijjati**.

**Anuvyañjana** & **anubyañjana** (e.g. Vin IV.15; J 1.12)  
(nt.) [anu + vyañjana] accompanying (i. e. secondary)  
attribute, minor or inferior characteristic, supplementary  
or additional sign or mark (cf. mahāpurisa-lakkhaṇa) Vin  
1.65 (abl. anuvyañjanaso "in detail"); M III.126; S IV.168;  
A IV.279 (abl.); V.73 sq.; Pug 24, 58; Miln 339; VvA  
315; DhsA 400.

-gāhin taking up or occupying oneself with details,  
taken up with lesser or inferior marks D 1.70 (cf. MVastu  
III.52); III.225; S IV.104; A 1.113; II.16, 152 sq.; Dhs  
1345 (cf. Dhs trsl. 351).

**Anusaggyāyati** [anu + saṅ + yāyati] to traverse; to go up  
to, surround, visit (acc.) M 1.209 (Bhagavantaj °itvā),  
J IV.214 (v. l. anuyāyitvā). See also **anuyāti** and **anusaññāti**.

**Anusagvacchara** (adj.) [anu + saṅv°] yearly DhA 1.388  
(nakkhattaj). Usually nt. °ṅ as adv. yearly, every year  
J 1.68; v.99. Ob use of anu in this comb<sup>n</sup>. see anu A a.

**Anusañcarati** [anu + saṅ + carati] to walk along, to go  
round about, to visit M 1.279; S v.53, 301; J 1.202;  
III.502; PvA 279 (nagaraj). — pp. **anusañcarita** (q. v.).

**Anusañcarita** [pp. of anusañcarati] frequented, visited,  
resorted to Miln 387.

**Anusañceteti** [anu + saṅ + ceteti] to set one's mind on,  
concentrate, think over, meditate Pug 12.

**Anusaññāti** [either anu + saṅ + jñā (jānāti) or (preferably)  
= anusanyāti as short form of anusanyāyati, like anu-  
yāti > anuyāyati of anu + saṅ + yā, cf. Sk. anusanyāti  
in same meaning] to go to, to visit, inspect, control;  
ppr. med. °saññayamāna Vin III.43 (kammante); inf.  
°saññātur A 1.68. (janapade).

**Anusaṭa** [Sk. anusṛta, pp. of anu + sṛ] sprinkled with (—°),  
bestrewn, scattered Vv 53 (paduma° magga = vippakīṇṇa  
VvA 36).

**Anusatthar** [n. ag. to anu + śās, cf. Sk. anusāsitṛ & P.  
satthar] instructor, adviser J IV.178 (ācariya +). Cp.  
anusāsaka.

**Anusatthi** (f.) [Sk. anusāsti, anu + śās, cp. anusāsana]  
admonition, rule instruction J 1.241; Miln 98, 172, 186  
(dhamma°), 225, 227, 347.

**Anusandati** [Vedic anusaṇḍati, au + syad] to stream  
along after, to follow, to be connected with. Thus to be  
read at Miln 63 for anusandahati (anuravati +; of sound),  
while at A IV.47 the reading is to be corrected to **anu-**  
**sandahati**.

**Anusandahati** [anu + saṅ + dhā, cf. Vedic abhi + saṅ +  
dhā] to direct upon, to apply to A IV.47 sq. (cittaj  
samāpattiyā; so to be read with v. l. for anusandati);  
Miln 63 (but here prob. to be read as **anusandati**, q. v.).

**Anusandhanatā** (f.) [= anusandhi] application, adjusting  
Dhs 8 (citassa).

**Anusandhi** (f.) [fr. anu + saṅ + dhā] connection, (logical)  
conclusion, application DA 1.122 (where 3 kinds are  
enum<sup>d</sup>, viz. pucchā°, ajjhāsaya°, yathā°); Nett 14 (puc-  
chato; Hard., in Index "complete cessation"?). Esp. freq.  
in (Jātaka) phrase **anusandhiṅ ghateti** "to form the con-  
nection", to draw the conclusion, to show the application  
of the story or point out its maxim J 1.106; 308; DhA  
II.40, 47; etc.

**Anusampavankatā** (f.) [anu + saṅ + pavankatā; is reading correct?] disputing, quarelling (?) Vin II.88 (under anuvād-ādhikaraṇa).

**Anusaya** [anu + śī, seti Sk. anuśaya has a diff. meaning] (see kvu trsl. 234 n. 2 and Cpd. 172 n. 2). Bent, bias, proclivity, the persistence of a dormant or latent disposition, predisposition, tendency. Always in bad sense. In the oldest texts the word usually occurs absolutely, without mention of the cause or direction of the bias. So Sn. 14 = 369, 545; M. III.31; S. III.130, IV.33, V.28 236; A. I.44; II.157; III.74, 246, 443. Or in the triplet obstinacy, prejudice and bias (**adhīttānābhīnivesānusaṅgā**) S. II.17; III.10, 135, 161; A. V.111. Occasionally a source of the bias it mentioned. Thns pride at S. I.188; II.252 ff., 275; III.80, 103, 169, 253; IV.41, 197; A. I.132, IV.70 doubt at M. I.483 — ignorance lust and hatred at S. IV.205, M. III.285. At D. III.254, 282; S. V.60; and A. IV.9. we have a list of seven anusaya's, the above fine and delusion and craving for rebirth. Hence-forward these lists govern the connotation of the word; but it would be wrong to put that connotation back into the earlier passages. Later references are Ps. 1.26, 70 ff., 123, 130, 195; II.36, 84, 94, 158; Pug. 21; Vbh. 340, 383, 356; Kvū. 405 ff. Dpvs. 1.42.

**Anusayita** [pp. of anuseti, anu + śī] dormant, only in combn. **dīgharatta°** latent so long Th. I, 768; Sn. 355, 649. Cp. anusaya & anusayin.

**Anusayin** (adj.) [fr. anusaya] D. II.283 (me dīgharatta°), 'for me, so long obsessed (with doubts)'. The reading is uncertain.

**Anusarati** [anu + sṛ] to follow, conform oneself to S. IV.303 (phalaṅ aousarissati BB, but balaṅ anupadassati SS perhaps to be preferred). — Caus. **anusāreti** to bring together with, to send up to or against Miln. 36 (āññam-āññāṅ a. anupeseti).

**Anusavati** at S. II.54 (āsavā na a.; v. l. anusayanti) & IV.188 (akusalā dhammā na a.; v. l. anuseti) should preferably be read anusayati: see anuseti 2.

**Anusahagata** (adj.) having a residuum, accompanied by a minimum of. . . S. III.130; Kvū. 81, see aṇu°.

**Anusāyika** (adj.) [fr. anusaya] attached to one, i. e. inherent, chronic (of disease) M. II.70 (ābādha, v. l. BB. anussāyika); DhA. I.431 (roga).

**Anusāra** [fr. anu + sṛ] "going along with", following, conformity. Only in obl. cases (—°) **anusārena** (instr.) in consequence of, in accordance with, according to J. 1.8; PvA. 187 (tad), 227; and **anusārato** (abl.) id. Sdhp. 91.

**Anusārin** (—°) (adj.) [fr. anu + sarati] following, striving after, acting in accordance with, living up to or after. Freq. in formula **dhammānusārin saddhānusārin** living in conformity with the Norm & the Faith D. III.254; M. I.142, 479; S. III.225; V.200 sq.; A. 1.74; IV.10; Pug. 15. — Cp. also S. 1.15 (bhavasota°); IV.128 (id.); J. VI.444 (paṇḍitassa° = veyyāvaccakara C.); Sdhp. 528 (attha°).

**Anusāreti** see anusarati.

**Anusāsaka** [fr. anusāsati] adviser, instructor, counsellor J. II.105; Miln. 186, 217, 264. Cp. anusatthar.

— > **Anusāsati** [Vedic anusāsati, anu + sās] 1. to advise, admonish, instruct in or give advice upon (c. acc.) to exhort to Vin. 1.83; D. 1.135; II.154; Dh. 77, 159 (aññāṅ); J. VI.368; cp. I.103; Pv. II.68; PvA. 148. — grd. **anusāsīya** Vin. 1.59; and °**sāsītabba** DhA. III.99. — Pass °**sāsīyati** Vin. II.200; Miln. 186. — 2. to rule, govern (acc.) administer to (dat.) S. 1.236 = Sn. 1002 (paṭhaviṅ dhammena-anusāsati, of a Cakkavattin); J. II.2; VI.517 (rajassa =

rajjaṅ C., i. e. take care of) DA. 1.246 (read °sāsanteo); PvA. 161 (rajjaṅ). — pp. **anusīṭṭha** (q. v.); cp. anusatthar, anusatthi & ovadati.

**Anusāsana** (nt.) [Vedic anusāsana, fr. anu + sās] advice, instruction, admonition D. III.107; A. 1.292 (°paṭihāriya, cp. anusāsani); Miln. 359.

**Anusāsani** (f.) [fr. anusāsati, cp. anusāsana] instruction, teaching, commandment, order S. V.108; A. II.147; III.87; V.24 sq., 49, 338; J. V.113; Th. 2, 172, 180; Pv. III.76; ThA. 162; VvA. 19, 80, 81.

— **paṭihāriya** (anusāsani°) the miracle of teaching, the wonder worked by the commandments (of the Buddha) Vin. II.200; D. 1.212, 214; III.220; A. 1.170; V.327; J. III.323; Ps. II.227 sq.

**Anusikkhati** [Vedic anusikṣati; anu + Desid. of śak] to learn of somebody (gen.); to follow one's example, to imitate Vin. II.201 (ppr. med. °amāna); S. 1.235; A. IV.282, 286, 323; Sn. 294 (vattaṅ, cp. RV. III.59, 2: vratena sikṣati), 934; J. 1.89; II.98; III.315; V.334; VI.62; Th. 1, 963; Miln. 61. — Caus. **anusikkhāpeti** to teach [= Sk. anusikṣayati] Miln. 352.

**Anusikkhin** (adj.) [fr. anusikhati] studying, learning M. 1.100; Dh. 226 (ahoratta° = divā ca rattiṅ ca tisso sikkhā sikkhamāna DhA. III.324).

**Anusīṭṭha** (Vedic anusīṣṭa, pp. of anusāsati) instructed, admonished, advised; ordered, commanded M. II.96; J. 1.226; Pv. II.81; Miln. 284, 349.

**Anusibbati** [anu + sabbati, siv] to interweave Vin. III.336 (introd. to Sam. Pās.).

**Anusūṇāti** [anu + sru] to hear; pret. **anassuṅ** [Sk. anvaśruvaṅ] I heard M. 1.333.

**Anusumbhati** [anu + sumbhati (sobhati); subh or (Vedic) sumbh] to adore, embellish, prepare J. VI.76.

**Anusuyyaṅ** [cp. Sk. anasūyaṅ] reading at J. III.27, see anasuyyaṅ.

**Anusuyyaka** (adj.) [an + usuyyaka] not envious, not jealous Sn. 325 (= usuyyāvīgamena a. SnA. 332); J. II.192 (v. l. anussuyyaka); V.112.

**Anusetthi** [anu + setthi] 1. an under-setthi (banker, merchant) J. V.384 (see anu B. III. a.). — 2. in redupl. cpd. **setthānusetthi** (see anu B. IV) "bankers & lesser bankers", i. e. all kinds of well-to-do families J. VI.311.

**Anuseti** [anu + seti, cp. Sk. anusāyate or °sete, from śī] to "lie down with", i. e. (1) tis. to dwell on, harp on (an idea) S. II.65; III.36; IV.208. — 2. (of the idea) to obsess, to fill the mind persistently, to lie dormant & be continually cropping up. M. 1.40, 108, 433; S. II.54 (so read with SS for anusavanti) IV.188; A. 1.283; III.246; Pug. 32, 48. — pp. **anusayita** (q. v.).

**Anusocati** [anu + socati] to mourn for, to bewail Sn. 851 (atitaṅ na a.; cp. Nd. 222); Pv. 1.12; II.68; PvA. 95.

**Anusocana** (nt.) [abstr. fr. anusocati] bewailing, mourning PvA. 65.

**Anusota°** [anu + sota, in °ṅ as adv. or acc. to expln. under anu A. a.] in **anusotaṅ** (adv.) along the stream or current, down-stream A. II.12; J. 1.70 (opp. **paṭisotaṅ** against the stream); PvA. 169 (Gangāya a. āgacchānto).

— **gāmin** "one who follows the stream", i. e. giving way to one's inclinations, following ones will A. II.5, 6 (opp. **pati°**); Sn. 319 (= sotaṅ anugacchānto SnA. 330); Pug. 62.

**Anussati** (f.) [Sk. anusmṛti, fr. anu + smṛ, cp. sati] remembrance, recollection, thinking of, mindfulness. A late list of subjects to be kept in mind comprises six *anussati-ttāhānāni*, viz. Buddha°, Dhamma°, Sangha°, sila°, cāga°, devata°, i. e. proper attention to the Buddha, the Doctrines, the Church, to morality, charity, the gods. Thus at D III.250, 280 (cp. A I.211); A III.284, 312 sq., 452; V.329 sq.; Ps 1.28. Expanded to 10 subjects (the above plus *ānāpāna-sati*, *marāṇa-sati*, *kāyagatā-sati*, *upasamānussati*) at A I.30, 42 (cp. Lal. Vist 34). For other references see D I.81; S v.67 = It 107 (anussaraṇa at latter pass.); A III.284, 325, 452. Ps 1.48, 95, 186; Pug 25, 60; Dh 14, 23, 1350 (anussati here to be corr. to asati, see *Dhs. trsl.* 351); Sdhp. 225, 231, 482. See also anuttariya (anussat-ānuttariya).

**Anussada** (adj.) [an + ussada without haughtiness Sn 624 (vv. ll. anussaddha & anussuda; Sn A 467 expl<sup>o</sup>. by taṇhā ussaddābhāva) = Dh 400 (which pass. has *anussuta*; v.l. K.B. *anussada*; DhA IV.165 expl<sup>s</sup>. with taṇhā-ussāvābhāva, vv. ll. *ussada*°); It 97 (vv. ll. *anussata* & *anussara*).

**Anussaraṇa** (nt.) [abstr. to *anussarati*] remembrance, memory, recollection It 107 (= *anussati* at id. p. S v.67); PvA 25, 29.

**Anussarati** [Vedic *anusmarati*, anu + smṛ] to remember, recollect, have memory of (acc.), bear in mind; be aware of D II.8, 53, 54 (jātiṭo etc.); S III.86 sq. (pubbenivāsaṇ); v.67 (dhammaṇ a. anuvitakketi), 303 (kappasahassaṇ); A 1.25, 164 (pubbenivāsaṇ), 207 (Tathāgataṇ, Dhammaṇ etc.); III.285 (id.), 323 (nivāsaṇ), 418; v.34, 38, 132, 199, 336 (kalyāṇamitte); It 82 (dhammaṇ), 98 (pubbenivāsaṇ); J 1.167; II.111; Dh 364; Pv 1.5<sup>9</sup>; Pug 60; Sdhp 580, 587; DA 1.257; KhA 213; DhA II.84; IV.95; PvA 29, 53, 69, 79, 107. — pp. *anussarita* (see *anussaritar*). — Caus. *anussarāpeti* to remind someone, to call to mind J II.147.

**Anussaritar** [n. ag. to *anussarita*, pp. of *anussarati*] one who recollects or remembers S v.197, 225 (saritar +); A v.25, 28.

**Anussava** [anu + sava fr. *śru*, cp. Vedic śravas nt.] hearsay, report, tradition M 1.520; II.211; S II.115; IV.138; A 1.26; J 1.158 (with ref. to part. *kira* = *anussava* at the *nīpāto*; so also at VvA 322, cf. *anussavana*); II.396, 430 (id.); IV.441; instr. *ena* from hearsay, by report A II.191 (cf. *itihitihaj*).

**Anussavana** (nt.) [anu + savana fr. *śru*] = *anussava* PvA 103 (*kira-saddo anussavane*, from hearsay).

**Anussavika** (adj.) [fr. *anussava*] "belonging to hearsay", traditional; one who is familiar with tradition or who learns from hearsay M 1.520; II.211. Cp. *anussutika*.

**Anussāvaka** [fr. *anussāveti*] one who proclaims or announces, a speaker (of a *kammavācā*) Vin 1.74.

**Anussāvāna** (nt.) & °ā (f.) [fr. *anussāveti*] a proclamation Vin 1.317, 340; v.170, 186, 202 sq.

**Anussāvita** [pp. of *anussāveti*] proclaimed, announced Vin 1.103.

**Anussāveti** [anu + sāveti, Caus. of *śru*, cp. B.Sk. *anusārayati* "to proclaim aloud the guilt of a criminal" AvS. 1.102; II.182] to cause to be heard or sound; to proclaim, utter speak out Vin 1.103 (°*anussāviyamāna* ppr. Pass.); II.48 (saddaṇ a.). — pp. *anussāvita*.

**Anussuka** (adj.) [an + ussuka] free from greed Dh 199; cf. *anussukin* v.l. D III.47, also *anissukin* and *apalāsin*.

**Anussukita** [an + ussuk°] VvA 74 & *anussukin* Pug 23 = *anussuka*.

**Anussuta**<sup>1</sup> (adj.) [an + ussuta, ud + sr] free from lust Dh 400 (= *ussāvābhāvena anussuta* C.). See also *anussada*.

**Anussuta**<sup>2</sup> [anu + suta, pp. of *śru*] heard of; only in cpd. *anussuta* unheard of S II.9; Pug 14.

**Anussutika** (adj.) [fr. anu + *śru*, cp. *anussavika*] according to tradition or report, one who goes by or learns from hearsay DA 1.106, 107.

**Anussuyyaka** see *anusuyyaka*.

**Anuhasati** [anu + hasati] to laugh at, to ridicule DA 1.256.

**Anuhirati** [for *hariyati*, anu + hr] to be held up over, ppr. *anuhīramāna* D II.15 (vv. ll. v. l. *anubhīram*°); glosses B. K. *anubhīyam*°, cp. Treckner, *Notes* 79).

**Anūna** (adj.) [Vedic *anūna*, an + una] not lacking, entire, complete, without deficiency J VI 273; Dpvs v.52; Miln 226; DA 1.248 (+ *paripūra*, expl<sup>d</sup> by *anavaya*).

**Anūnaka** = *anūna* Dpvs IV.34.

**Anūnatā** (f.) [abstr. fr. *anūna*] completeness Cp. III.6<sup>11</sup>.

**Anūpa** (adj.) [Vedic *anūpa*, anu + ap: see *āpa*, orig. along-side of water] watery, moist; watery land, lowland J. IV.358 (anopa T; anupa C. p. 359), 381 (°*khetta*); Miln 129 (°*khetta*).

**Anūpghāta** [metrically for *anupa*°] not killing, not murdering. Dh 185 (= *anupahananaṇ c'eva anupaghātanaṇ ca* DhA III.238).

**Anūpadhika** for *anu*° in metre Sn 1057, see *upadhi*.

**Anūpanāhin** (adj.) [an + *upanāhin*. with *ū metri causa*] not bearing ill-will, not angry with J IV.463.

**Anūpama** at It 122 is metric reading for *anupama* (see *upama*).

**Anūpalitta** (adj.) [an + *upalitta*, with *ū* in metre] free from taint, unstained, unsmearred Sn 211, 392, 468, 790, 845; Dh 353; cf. Nd<sup>1</sup> 90 and DhA IV.72.

**Anūpavāda** [an + *upavāda*, with metrically lengthened *u*] not grumbling, not finding fault Dh 185 (= *anupavādanaṇ c'eva anupavādāpanaṇ ca* DhA III.238).

**Anūhata** (adj.) [pp. of an + *ūhaññati*, ud + han] not rooted out, not removed or destroyed Th 1, 223 = Nd<sup>2</sup> 97<sup>4</sup>; Dh 338 (= *asamucchinna* DhA IV.48).

**Aneka** (adj.) (usually °—) [an = eka] not one, i. e. many, various; countless, numberless It 99 (*saṇvaṭṭakappā* countless aeons); Sn 688 (°*sākhā*); Dh 153 (°*jātisāra*); J IV.2; VI.366.

-*pariyāyena* (instr.) in many ways Vin 1.16; Sn p. 15.  
-*rūpa* various, manifold Sn 1049, 1079, 1082; Nd<sup>2</sup> 54 (= *anekavidha*). -*vidha* manifold Nd<sup>2</sup> 54; DA 1.103.  
-*vihita* various, manifold D 1.12, 13, 178; It 98; Pug 55; DA 1.103 (= *anekavidha*).

**Anekaṇṣā** (f.) [an + *ekaṇṣā*] doubt Nd<sup>3</sup> 1.

**Anekaṇṣikatā** (f.) [abstr. fr. *anekaṇṣa* + *kata*] uncertainty, doubtfulness Miln 93.

**Aneja** (adj.) [an + *ejā*] free from desires or lust D II.157; Sn 920, 1043, 1101, 1112; It 91 (opp. *ejānuga* Nd<sup>1</sup> 353 = Nd<sup>2</sup> 55; Dh 414 (= *taṇhāya abhāvena* DhA IV. 194), 422; Pv IV.1<sup>15</sup> (*nittañña* PvA 230).

**Anedha** (adj.) [an + *edha*] without fuel J IV.26 (= *anindhana*).

**Aneja** (adj.) [an + *eja* = *ena*, see *neja* & cp. BSk. *eja* (*mūka*); Vedic *anena*] faultless, pure; only in foll. cpds.: °*gala* free from the dripping or oozing of impurity (thus

expl<sup>d</sup> at DA 1.282, viz. elagalana-virahita), but more likely in lit. meaning "having a pure or clear throat" or, of *vācā* speech: "clearly enunciated" (thus Mrs. Rh. D. at *Kinbred Sayings* 1.241) Vin 1.197 = D 1.114 = S 1.189; A 11.51, 97; III.114, 195. Cp. also M Vastu III. 322. — °*mūga* same as prec. "having a clear throat", i. e. not dumb, fig. clever, skilled D III.265; Sn 70 (= alālāmukha SnA 124), cp. Nd<sup>2</sup> 259.

**Anejaka** (adj.) [cp. BSk. *abedaka*, e. g. Av. Ś. 1.187; 243; M Vastu 1.339; III.322] = *aneja*, pure, clear M 11.5; J VI.529.

**Anesanā** (f.) [an + esana] impropriety S 11.194; J 11.86; IV.381; Miln 343, 401; DA 1.169; DhA IV.34; S 11p 392, 427.

**Ano-** is a frequent form of comp<sup>n</sup>. **an-ava**, see **ava**.

**Anoka** (nt.) [an + oka] houselessness, a houseless state, fig. freedom from worldliness or attachment to life, singleness S v.24 = A v.232 = Dh 87 (okā anokaṃ āgama). — adj. homeless, free from attachment S 1.170; Dh 87 (= *anālaya* DhA 11.162); Sn 966 (adj.: expl<sup>d</sup> at Nd<sup>1</sup> 487 by *abhisankhāra-sahagatassa viññāṇassa okāsaṃ na karoti*, & at SnA 573 by *abhisankhāra-viññāṇā ādinayaṃ anokāsa-bhūta*).

— *sārin* living in a houseless state, fig. being free from worldly attachment S III.10 = Nd<sup>1</sup> 197; Sn 628 (= *anālaya-cārin* SnA 468); Ud 32; Dh 404 (v. l. *anokka*<sup>2</sup>); DhA IV.174 (= *anālaya-cārin*); Miln 386.

**Anogha** in *anogha-tiṇṇa* see **ogha**.

**Anojaka** = *anojā* Vv 35<sup>4</sup> (= VvA 161, where classed with *yodhikā bandhujivakā*).

**Anojagghati** at D 1.91 is v. l. for **anujagghati**.

**Anojā** (f.) [\*Sk. *anujā*] a kind of shrub or tree with red flowers J VI.536 (korandaka +); usually in cpd. **anojapuppha** the a. flower, used for wreaths etc. J 1.9 (°*dā*: a, a garland of a flowers): VI.227 (id.): DhA 11.116 (°*cau*-*gotaka*).

**Anottappa** (nt.) [an + ottappa] recklessness, hardness D III.212; It 34 (*ahirika* +); Pug 20; DhS 365. Cp. *anottāpin*.

**Anottāpin** & **Anottappin** (adj.) [fr. *anottappa*] not afraid of sin, bold, reckless, shameless D III.252, 282 (pp; *ahirika*); Sn 133 (p; *ahirika* +); It 27, 115 (*anattāpin* *anottappin*, vv. ll. *anottāpin*); Pug 20, 24.

**Anodaka** (adj.) [an + udaka] without water, dry J 1.307; DhA 1.52; Sdhp 443.

**Anodissaka** (adj.) [an + odissa + ka] unrestricted, without exception, general, universal; only in cpd. °*vasena* universally, thoroughly (with ref. to *mettā*) J 1.81; II 146; VvA 97 (in general; opp. *odissaka-vasena*). See also Mrs. Rh. D. *Psalm of the Brethren* p. 5 n. 1.

**Anonamati** [an + onamati] not to bend, to be inflexible, in foll. expressions: **anonamaka** (nt.) not stooping DhA 11.136: **anonamanto** (ppr) not bending D 11.17 = III. 143: **anonami-danda** (for *anonamiya*<sup>o</sup>) an inflexible stick Miln 238 (*anonami*<sup>o</sup> T, but *anonami*<sup>o</sup> vv. ll. see Miln 427).

**Anopa** see **anūpa**.

**Anoma** (adj.) (only °—) [an + oma] not interior, superior, perfect, supreme, in foll. cpds.

— *guṇa* supreme virtue DA 1.288. — *dassika* of superior beauty Vv 20<sup>3</sup>, VvA 103 (both as v. l.; T. *anuma*<sup>o</sup>); Vv 43<sup>1</sup>. — *dassin* one who has supreme knowledge; of unexcelled wisdom (Name of a Buddha) J 1.228. — *nāma* of perfect name S 1.33 ("by name the peerless" Mrs. Rh. D.), 235; Sn 153, 177 (cp. SnA 200). — *nikkama* of perfect energy Vv 64<sup>21</sup> (= *paripuṇṇa-vīriyatāya* a. VvA 284).

— *pañña* of lofty or supreme wisdom (Ep. of the Buddha) Sn 343, 352 (= *mahāpañña* SnA 347); Th 2, 522 (= *paripuṇṇa-pañña* ThA 290), DhA 1.31. — *vaṇṇa* of excellent colour Sn 686 J VI.202. — *viriya* of supreme exertion or energy Sn 353.

**Anomajjati** [anu + ava + majjati, *mṛj*] to rub along over, to stroke, only in phrase *gattāni paṇinā* a. to rub over one's limbs with the hand M 1.80, 509; S V.216.

**Anorapāra** (adj.) [an + ora + pāra] having (a shore) neither on this side nor beyond Miln 319.

**Anoramati** [an + ava + ram] not to stop, to continue J III.487; DhA III.9 (ger. °*itvā* continually).

**Anovassa** (nt.) [an + ovassa; cp. Sk. *anavavarāna*] absence of rain, drought J V.317 (v. l. BB for *anvāvassa* T.: q. v.).

**Anovassaka** (adj.) [an + ovassaka] sheltered from the rain, dry Vin 11.211; IV.272; J 1.172; II.50; III.73; DhA II. 263; ThA 188.

**Anosita** (adj.) [an + ava + sita, pp. of *sā*] not inhabited (by), not accessible (to) Sn 937 (= *anajjhositay* Nd<sup>1</sup> 441; *jarādhi anajjhāvutthay* [hāṇay] SnA 566).

**Anta** [Vedic *anta*; Goth. *auðeis* = Ohg. *anti* = E. *end*; cp. also Lat. *antiae* forehead (: E. *antler*), and the prep. *anti* opposite, *antika* near = Lat. *ante*; Gr. *ἄντι* & *ἄντι* opposite; Goth., Ags. and; Ger. *ant*; orig. the opposite (i. e. what stands against or faces the starting-point)]. 1. end, finish, goal S IV.368 (of *Nibbāna*): Sn 467; J 11.159. **antaṃ karoti** to make an end (of) Sn 283, 512; Dh 275, cp. *antakara*, °*kiriya*. — loc. **ante** at the end of, immediately after J 1.203 (*vijay*<sup>o</sup>). — 2. limit, border, edge Vin 1.47; Dh 305 (*van*<sup>o</sup>); J III.188. — 3. side: see *ekamantaṃ* (on one side, aside). — 4. opposite side, opposite, counterpart; pl. parts, contrasts, extremes; thus also used as "constituent, principle" (in *tayo* & *cattāro antā*; or does it belong to *anta*<sup>2</sup> 2. in this meaning? Cp. *ekantaṃ* extremely, under *anta*<sup>2</sup>): **dve antā** (two extremes) Vin 1.10; S 11.17; III.135. **ubho antā** (both sides) Vin 1.10; S 11.17; J 1.8; Nd<sup>1</sup> 109. **eko, dutiyo anto** (contrasts) Nd<sup>1</sup> 52. As *tayo antā* or principles (?), viz. *sakkāya*, s.-*samudaya*, s.-*nirodha* D III.216, cp. A III. 401; as *cattāro*, viz. the 3 mentioned plus s.-*nirodha-gāmini-patipadā* at S III.157. Interpreted by Morris as "goal" (J P T S. 1894, 70). — Often pleonastically, to be expl<sup>d</sup> as a "pars pro toto" figure, like **kammanta** (q. v.) the end of the work, i. e. the whole work (cp. E. *sea-side*, *country-side*); **vananta** the border of the wood = the woods Dh 305; Pv 11.3<sup>10</sup> (expl<sup>d</sup> by *vana* PvA 86; same use in BSk., *vaoanta* e. g. at Jtm VI.21; cp. also *grāmānta* Av. S. 1.210); **suttanta** (q. v.), etc. Cp. *ākāsanta* J VI 89 & the pleonastic use of *patha*. — **ananta** (n.) no end, infinitude; (adj.) endless, corresponds either to Sk. *anta* or *antya*, see *anta*<sup>2</sup>.

— **ānanta** end & no end, or finite and endless, D 1.22; DA 1.115. — **ānantika** (holding views of, or talking about) finiteness and infinitude D 1.22 (see expl<sup>n</sup>. at DA 1.115); S III.214, 258 sq.; Ps 1.155. — **kara** putting an end to, (n.) a deliverer, saviour; usually in phrase *dukkhassa*<sup>2</sup> a. (of the Buddha) M 1.48, 531; A 11.2; III.400 sq.; Th 1, 195; It 18; Sn 32, 337, 539; Pug 71. In other comb<sup>n</sup>. A 11.163 (*vijjā*<sup>o</sup>): Su 1148 (*pañhā*<sup>o</sup>). — — **kiriya** putting an end to, ending, relief, extirpation; always used with ref. to *dukkha* S IV.93; It 89; Sn 454, 725; DhA IV.45. — **gata** = *autagū* Nd<sup>2</sup> 436 (+ *koṭigata*). — **gāhikā** (f.), viz. *ditthi*, is an attribute of *micchādītthi*, i. e. heretical doctrine. The meaning of *anta* in this comb<sup>n</sup> is not quite clear: either "holding (wrong) principles (goals, Morris)", viz. the 3 as specified above 4 under *tayo antā* (thus Morris J P T S. 1884, 70), or "taking extreme sides, i. e. extremist", or "wrong, opposite (= *antya*, see *anta*<sup>2</sup>)" (thus Kern, *Trav. s. v.*) Vin 1.172; D III.45, 48 (*an*<sup>o</sup>); S 1.154; A 1.154; II.240; III.130; Ps 1.151 sq. — **gū** one

who has gone to the end, one who has gone through or overcome (dukkha) A IV.254, 258, 262; Sn 401 (= vaṭṭa-dukkhassa antagata); 539. -ruddhi at J VI.8 is doubtful reading (antaruci?). -vaṭṭi rimmed circumference J III.159. -saññin being conscious of an end (of the world) D I.22, cp. DA I.115.

**Anta<sup>2</sup>** (adj.) [Vedic antya] 1. having an end, belonging to the end; only in neg. **ananta** endless, infinite, boundless (opp. **antavant**); which may be taken as equal to anta<sup>1</sup> (corresp. with Sk. anta (adj.) or antya; also in doublet anañca, see ākāsānañca and viññāpānañca); D I.23, 34 = D III.224, 262 sq.; Sn 468 (°pañña); Dh 179, 180 (°gocara having an unlimited range of mental vision, cp. DhA III.197); J I.178. — 2. extreme, last, worst J II.440 (C. hīna, lāmaka); see also anta<sup>1</sup> 4. — acc. as adv. in **ekantaṃ** extremely, very much, “utterly” Dh 228 etc. See **eka**.

**Anta<sup>3</sup>** (nt.) [Vedic āntara, contr. fr. antara inner = Lat. interus, Gr. ἔντερον intestines] the lower intestine, bowels, mesentery It 89; J 1.66, 260 (°vaddhi-majsa etc.); Vism 258; DhA 1.80.

-**ganṭhi** twisting of the bowels, lit. “a knot in the intestines” Vin 1.275 (°ābādha). -**guṇa** [see guṇa<sup>2</sup> = gula<sup>1</sup>] the intestinal tract, the bowels S II.270; A IV.132; Kh III. = Miln 26; Vism 42; KhA 57. -**mukha** the anus J IV.402. -**vaṭṭi** = °guṇa Vism 258.

**Antaka** [Vedic antaka] being at the end, or making an end, Ep. of Death or Māra Vin 1.21; S 1.72; Th 2, 59 (expld by ThA 65 as lāmaka va Māra, thus taken = anta<sup>2</sup>); Dh 48 (= maraṇa-sankhāto antako DhA II.366), 288 (= maraṇa DhA III.434).

**Antamaso** (adv.) [orig. abl. of antama, \*Sk. antamaśah; cp. BSk. antaśah as same formation fr. anta, in same meaning (“even”) Av. S. 1.314; Divy 161] even Vin III. 260; IV.123; D 1.168; M III.127; A V.195; J II.129; DA 1.170; SnA 35; VvA 155.

**Antara** (adj.) [Vedic antara, cp. Gr. ἔντερον = Sk. antra (see anta<sup>3</sup>), Lat. interus fr. prep. inter. See also ante & anto]. Primary meanings are “inside” and “in between”; as adj. “inner”; in prep. use & in cpds “inside, in between”. Further development of meaning is with a view of contrasting the (two) sides of the inside relation, i. e. having a space between, different from; thus nt. **antarāṃ** difference.

I. (*Adj.-n*) 1. (a) inner, having or being inside It 83 (tayo antarā malā three inward stains); esp. as —° in cpds. **āmis°** with greed inside, greedy, selfish Vin 1.303; **doś°** with anger inside, i. e. angry Vin II.249; D III.237; M 1.123; PvA 78 (so read for des°). Abl. **antarato** from within It 83. (b) in between, distant; dvādasā yojanā antaraṃ ṭhānaṃ PvA 139 139. — 2. In noun-function (nt.): (a). *spatial*: the *inside* (of) Vv 36<sup>1</sup> (pitantara a yellow cloak or inside garment = pitavaṇṇa uttariya VvA 116); Davs 1.10 (dip° antara-vāsin living on the island); DhA 1.358 (kaṇṇa-chidd° the inside of the ear; VvA 50 (kacch° inner room or apartment). Therefore also “space in between”, *break* J v.352 (= chidda C.), & *obstacle*, hindrance, i. g. what stands in between: see cpds. and antara-dhāyati (for antaraṃ dhāyati). — (b). *temporal*: an interval of time, hence time in general, & also a specified time, i. e. occasion. As *interval* in Buddhantaraṃ the time between the death of one Buddha and the appearance of another, PvA 10, 14, 21, 47, 191 etc. As *time*: It 121 (etasmiṃ antare in that time or at this occasion); Pv 1.10<sup>11</sup> (dighaṃ antaraṃ = dighaṃ kālaṃ PvA 52); PvA 5 (etasmiṃ antare at this time, just then). As *occasion*: J v.287; Pug 55 (eḷaka-m-antaraṃ occasion of getting rain). S 1.20, quoted DA 1.34, (mañ ca tañ ca kiṃ antaraṃ what is there between me and you?) C. expls. kiṃ kāraṇā. Mrs Rh. D. in *trstn.* p. 256 “of me it is and thee (this talk) — now why is this”; J VI.8 (assa antaraṃ na pass-ijṣa they did not see a diff. in him). — 3. Phrases:

**antaraṃ karoti** (a) to keep away from or at a distance (trs. and intrs.), to hold aloof, lit. “to make a space in between” M III.14; J. IV.2 (°katvā leaving behind); Pug A 231 (ummaraṇa a. katvā staying away from a threshold); also adverbially: dasa yojanāni a. katvā at a distance of 10 y. PvA 139. — (b.) to remove, destroy J VI.56 (v. l. Bb. antarāyaṃ karoti).

II. *In prep. use* (°) with acc. (direction) or loc. (rest): inside (of), in the midst of, between, during (cp. III. use of cases). (a.) w. acc.: antaragharāṃ pavittṭha gone into the house Miln 11. — (b.) w. loc.: antara-gḥare nisidanti (inside the house) Vin II.213; °dipake in the centre of the island J 1.240; °dvāre in the door J v.231; °magge on the road (cp. antarāmagge) PvA 109; °bhatte in phrase ekasmiṃ yeva a. during one meal J I.19 = DhA 1.249; °bhattasmiṃ id. DhA IV.12; °vithiyan in the middle of the road PvA 96. °sattḥisu between the thighs Vin II.161 (has antarā sattḥiṇaṃ) = J 1.218.

III. *Adverbial use of cases, instr.* **antarena** in between D 1.56; S IV.59, 73; J 1.393; PvA 13 (kālo in a little while, na kālantarena ib. 19). Often in comb<sup>n</sup>. **antarantarena** (c. gen.) right in between (lit. in between the space of) DhA 1.63, 35<sup>8</sup>. — loc. **antare** in, inside of, in between (—° or c. gen. KhA 81 (sutt° in the Sutta); DhA III.416 (mama a.); PvA 56, 63 (rukkh°). Also as **antarantare** right inside, right in the middle of (c. gen.) KhA 57; DhA 1.59 (vanasaṇḍassa a.). — abl. **antarā** (see also sep. article of antarā) in comb<sup>n</sup>. **antarantarā** from time to time, occasionally; successively time after time Sn p. 107; DhA II.86; IV.191; PvA 272.

IV. **anantara** (adj.) having or leaving nothing in between i. e. immediately following, incessant, next, adjoining J IV.139; Miln 382 (solid); DhA 1.397; PvA 63 (tadantaraṃ immediately hereafter), 92 (immed. preceding), 97 (next in caste). See also **abbhantara**.

-**atita** gone past in the meantime J II.243. -**kappa** an intermediary kappa (q. v.) D 1.54. -**kāraṇa** a cause of impediment, hindrance, obstacle Pug A 231. -**caikka** “the intermediate round”, i. e. in astrology all that belongs to the intermediate points of the compass Miln 178. -**cara** one who goes in between or inside, i. e. a robber S IV.173. -**bāhira** (adj.) inside & outside J 1.125. -**bhogika** one who has power (wealth, influence) inside the king's dominion or under the king, a subordinate chieftain (cp. antara-raṭṭha) Vin III.47 -**raṭṭha** an intermediate kingdom, rulership of a subordinate prince J V.135. -**vāsa** an interregnum Dpvs v.80. -**vāsaka** “inner or intermediate garment”, one of the 3 robes of a Buddhist bhikkhu (viz. the saṅghāṭi, uttarāsanga & a.) Vin 1.94, 289; II.272. Cf. next. -**sāṭaka** an inner or lower garment [cp. Sk. antariya id.], under garment, i. e. the one between the outer one & the body VvA 166 (q. v.).

**Antaraṅsa** [B.Sk. antarāṅsa; antara + ṅsa] “in between the shoulders”, i. e. the chest J v.173 = VI.171 (phrase **lohitaḅkko vihat° antaraṅso**).

**Antaraṭṭhaka** (adj.) [antara + aṭṭhaka] only in phrases **rattisu antaraṭṭhakāsu** and **antaraṭṭhake hima-pāta-samaye** (in which antara functions as prep. c. loc., according to antara II. b.) i. e. in the nights (& in the time of the falling of snow) between the eighths (i. e. the eighth day before & after the full moon: see aṭṭhaka<sup>2</sup>). First phrase at Vin 1.31, 288; III.31; second at M 1.79 (cp. p. 536 where Trenckner divides antara-ṭṭhaka); A 1.136 (in nom.); J 1.390; Miln 396.

**Antaradhāna** (nt.) [fr. antara-dhāyati] disappearance A 1.58 (saddhammassa); II.147; III.176 sq.; Miln 133; DhA 645, 738, 871. Cp. °dhāyana.

**Antaradhāyati** [antara + dhāyati] to disappear Sn 449 (°dhāyarha 3<sup>rd</sup> sg. med.); Vv S<sup>128</sup> (id.); J 1.119 = DhA 1.248; DhA IV.191 (ppr. °dhāyamaṇa & aor. dhāyi) PvA 152, 217, (°dhāyi), 245; VvA 48. — ppr. **antarahita** (q. v.). — Caus. **antaradhāpeti** to cause to disappear, to destroy J 1.147; II.415; PvA 123.



**Antaradhāyana** (nt.) [fr. antaradhāyati] disappearance DhA 1v.191. (v. l. °adhāna).

**Antarayati** [cp. denom. fr. antara] to go or step in between, ger. antaritvā (= antarayitvā) J 1.218.

**Antarahita** (adj.) [pp. of antaradhāyati] 1. disappeared, gone, left D 1.222. M 1.487. Miln 18. PvA 245. — 2 in phrase **anantarāhitāya bhūmīyā** (loc) on the bare soil (lit. on the ground with nothing put in between it & the person lying down, i. e. on an uncovered or unobstructed ground) Vin 1.47; II.209; M II.57.

**Antarā** (adv.) [abl. or adv. formation fr. antara; Vedic antarā.] *prep.* (c. gen. acc. or loc.), *pref.* (°—) and *adv.* “in between” (of space & time), midway, inside; during, meanwhile, between. On interpretation of term see DA 1.34 sq. — (1). (*prep.*) c. acc. (of the two points compared as termini; cp. B.Sk. antarā ca Divy 94 etc.) D 1.1 (antarā ca Rājagahaṇ antarā ca Nālandā between R. and N.). — c. gen. & loc. Vin II.161 (sattbinaṇ between the thighs, where id. p. at J 1.218 has antara-sattthisu); A II.245 (sattbinaṇ. but v. l. sattbimhi). — (2) (*adv.*) meanwhile Sn 291, 694; It 85; Dh 237. — occasionally Miln 251. — (3). (*pref.*) see cpds.

-**kathā** “in between talk, talk for pastime, chance conversation, D II.1, 8, 9; S 1.79; IV.281; A II.167; Sn p. 115; DA 1.49 and freq. passim. -**gattchati** to come in between, to prevent J VI.295. -**parinibbāyin** an Anāgāmin who passes away in the middle of his term of life in some particular heaven D III.237; A I.233; Pug 16. -**magge** (loc.) on the road, on the way J 1.253; Miln 16; DhA II.21; III.337; PvA 151, 258, 269, 273 (cp. antarā°). -**maraṇa** premature death DhA 1.409; PvA 136. -**mut-taka** one who is released in the meantime Vin II.167.

**Antarāpaṇa** (nt.) [antarā + paṇa “in between the shopping or trading”] place where the trading goes on, bazaar J 1.55; VI.52; Miln 1, 330; DhA 1.181.

**Antarāya**! [antara + aya from i, lit. “coming in between”] obstacle, hindrance, impediment to (—°); prevention, bar; danger, accident to (—). There are 10 dangers (to or from) enumd. at Vin 1.112, 169 etc., viz. rāja°, cora°, aggi°, udaka°, manussa°, amanussa°, vāḷa°, sirisapa°, jivita°, brakmacariya°. In B.Sk. 7 at Divy 544, viz. rājā-caura-manuṣy-amanuṣya-vyāḍ-agny-udakaṇ. — D 1.3, 25, 26; A III.243, 306; IV.320; Sn 691, 692; Dh 286 (= jivit° DhA III.431); J 1.62, 128; KhA 181; DhA II.52; VvA 1 = PvA 1 (hat° removing the obstacles) -**antarāyaṇ karoti** to keep away from, hinder, hold back, prevent, destroy Vin 1.15; J VI.171; Vism 120; PvA 20. -**kara** one who causes impediments or bars the way, an obstructor D 1.227; S 1.34; A 1.161; Pv 1v.32.

**Antarāya**° (adv.) [dat. of antara or formation fr. antara + ger. of i?] in the meantime Sn 1120 (cp Nd<sup>2</sup> 58) = antarā Sn A 603.

**Antarāyika** (adj.) [fr. antarāya] causing an obstacle, forming an impediment Vin 1.94 = II.272; M 1.130; S II.226; ThA 288.

**Antarāyikin** (adj.-n.) [cp. antarāyika] one who meets with an obstacle, finding difficulties Vin IV.280 (an° = asati antarāye).

**Antarāja** (nt.) [Sk. antarāla] interior, interval Dāvs 1.52; III.53 (nabh°).

**Antarika** (adj.) [fr. antara] “being in between”, i. e. — 1. intermediate, next, following: see an°. — 2. distant, lying in between PvA 173 (aneka-yojan° ṭhāna). See also f. antarikā. — 3. inside: see antarikā. -**anantarika** with no interval, succeeding, immediately following, next Vin II.165, 212 (ān°); IV.234.

**Antarikā** (f.) [abstr. fr. antarika] “what lies in between or near”, i. e. — 1. the inside of Vin IV.272 (bhājan°). — 2. the neighbourhood, region of (—°), sphere, compass Vin III.39 (nr°, angul°); J 1.265 (yakkhassa sim° inside the yś sphere of influence). — 3. interval, interstice Vin II.116 (sutt° in lace); A 1.124 (vijj° the interval of lightning).

**Antalikkha** (nt.) [Vedic antarikṣa = antari-kṣa (kṣi), lit. situated in between sky and earth] the atmosphere or air D II.15; A III.239; IV.199; Sn 222, 688; Dh 127 = Miln 150 = PvA 104; Pv 1.31 (= vehāyasa-saṇṇita a. PvA 14); KhA 166.

-**ga** going through the air A 1.215. -**cara** walking through the air Vin 1.21; D 1.17; S 1.111; J v.267; DA 1.110.

**Antavant** (adj.) [anta<sup>1</sup> + °vant] having an end, finite D 1.22, 31, 187; Ps 1.151 sq.; 157; Dhs 1099, 1117, 1175; Miln 145. -**anantavant** endless, infinite A v.193 (loka). See also loka.

**Anti** (indecl.) [Vedic anti = Lat ante, Gr. ἀντί, Goth. and; Ags. and-, Ger. ant-, ent-] adv. & prep. c. gen.: opposite, near J v.399 (tav° antiṇ āgatā, read as tav° anti-m-āgatā; C. santikaṇ), 400, 404; VI.565 (sāmikkas° anti = antike C.). — Cp. antika.

**Antika** (adj.-n.) — 1. [der fr. anti] near KhA 217; nt. neighbourhood Kh VIII.1. (odak°); J VI.565 (antike loc. = anti near). — 2. [der fr. anta = Sk. antya] being at the end, final, finished, over S 1.130 (purisā etad-antikā, v. l. SS antiyā: men are (to me) at the end for that, i. e. men do not exist any more for me, for the purpose of begetting sons.

**Antima** (adj.) [Cp. superl. of anta] last, final (used almost exclusively with ref. to the last & final reincarnation; thus in combn. with **deha** & **sarīra**, the last body) D II.15; Dh 351; It 50 (antimaṇ dehaṇ dhāreti), 53 (id.); Vv 512; Sn 478 (sariraṇ antimaṇ dhāreti) 502; Miln 122, 148; VvA 106 (sarir° antima-dhārin); Sdhp 278.

-**dehadhara** one who wears his last body It 101 (°dhāra T, °dhara v. l.); VvA 163. -**dhārin** = prec. S 1.14, 53 (+ khināsava); II.278; It 32, 40; Sn 471. -**vatttu** “the last thing”, i. e. the extreme, final or worst (sin) Vin 1.121, 135, 167, 320. -**sarīra** the last body; (adj.) having ones last rebirth S 1.210 (Buddho a°-sarīro); A II.37; Sn 624; Dh 352, 400; DhA IV.166 (= koṭṭiyaṇ ṭhito attabhāvo).

**Ante**° (pref.) [Sk. antaḥ, with change of -aḥ to -e, instead of the usual -o, prob. through interpreting it as loc. of anta] near, inside, within; only in foll. cpds.: °**pura** (nt.) “inner town”, the king’s palace, esp. its inner apartments, i. e. harem [Sk. antaḥpura, cp. also P. antopuraj Vin 1.75, 269; A v.81; J II.125; IV.472; Miln 1; PvA 23, 81, 280; °**purikā** harem woman DhsA 403; °**vāsika** one who lives in, i. e. lodges or lives with his master or teacher, a pupil Vin 1.60; III.25; S 1.180; IV.136; J 1.166; II.278; III.83, 463; PvA 12; VvA 138; °**vāsin** = °vāsika Vin III.66; D 1.1, 45, 74, 78, 88, 108, 157; M III.116; DA 1.36.

**Anto** (indecl.) [Sk. antaḥ; Av. antarə Lat. inter, Oir. etar between, Ohg. untar; Idg. \*entar, compar. of \*en (in) = inner, inside] prep. inside, either c. acc. denoting direction = into, or c. loc. denoting place where = in. As prefix (°—) in, within, inside, inner (see cpds.) (1.) prep. c. acc. anto nivesanaṇ gata gone into the house J 1.158; anto jālaṇ pavasati go into the net DhA III.175; anto gāmaṇ pavasati to go into the village DhA II.273; anto nagaraṇ pavasati DhA II.89; PvA 47. — (2) c. loc. anto gabbhaṇ J II.182; gāme DhA II.52; gehe DhA II.84; nadiyaṇ J VI.278; nivesane J II.323; vasse in the rainy season J IV.242; vimānasmiṇ Pv 1.101; sattābe inside of a week PvA 55.



-**koṭisanthāra** "house of the Golden Pavement" J IV.113. **-gatha** (°gata? Kern *Toev.*) in phrase °*hetu*, by inner reason or by reason of its intensity PvA 10; VvA 12. **-jana** "the inside people", i. e. people belonging to the house, the family (= Lat. familia) D III.61 (opp. to servants); A 1.152; J VI.301; DA 1.300. **-jāla** the inside of the net, the net DbA IV.41. **-jālikata** "in-netted", gone into the net D 1.45; DA 1.127. **-nijjhāna** inner conflagration PvA 18. **-nimugga** altogether immersed D 1.75; A III.26. **-parisoka** inner grief Ps 1.38. **-pura** = antepura J 1.262. **-mano** "turning ones mind inside", thoughtful, melancholy Vin III.19. **-bhavika** being inside Miln 95. **-rukhatā** being among trees J 1.7. **-vasati** to inhabit, live within S IV.136. **-valañjanaka** (parijana) indoor-people J V.118. **-vassa** the rainy season (lit. the interval of the r. s.) VvA 66. **-vihāra** the inside of the V. DhA 1.50 (°ābhimukhi turning towards etc.), **-samorodha** barricading within Dhs 1157 (so read for anta°, cp. *Dhs. trsl.* 311). **-soka** inner grief Ps 1.38.

**Andu** [cp. Sk. andu, andū & anduka] a chain, fetter Vin 1.108 = III.249 (tin°); D 1.245; J 1.21 (°ghara prison-house); DhA IV.54 (°bandhana).

**Andha** (adj.) [Vedic andha, Lat. andabata (see Walde, Lat. Wtb. s. v.), other etym. doubtful] 1. (lit.) blind, blinded, blindfolded J 1.216 (dhūm°); Pv IV.148; PvA 3. — dark, dull, blinding M III.151 (°andhaṅ adv. dulled); Sn 669 (Ep. of timisa, like Vedic andhaṅ tamah); DhA II.49 (°vāna dark forest). — 2. (fig.) mentally blinded, dull of mind, foolish, not seeing D 1.191 (+ acakkhuka), 239 (°veṇi, reading & meaning uncertain); A 1.128; Th 2, 394 (= bāla ThA 258). See cpds. °karaṇa, °kāra, °bāla, °bhūta.

**-ākula** blinded, foolish Vv 84° (= paññācakkhuno abhāvena VvA 337). **-karaṇa** blinding, making blind, causing bewilderment (fig.), confusing It 82 (+ acakkhukaraṇa); Miln 113 (pañha, + gambhīra). **-kāra** blindness (lit. & fig), darkness, dullness, bewilderment Vin 1.16; D II.12; A 1.56; II.54; III.233; J III.188; Th 1, 1034; Dh 146; Sn 763; Vv 214° (= avijj° VvA 106); Pug 30; Dhs 617; DA 1.228; VvA 51, 53, 116, 161; PvA 6; Sdhp 14, 280. **-tamo** deep darkness (lit. & fig.) S V.443; It 84 (v.1.; T. andhaṅ tamaṅ); J VI.247. **-bāla** blinded by folly, foolish, dull of mind, silly J 1.246, 262; VI.337; DhA II.43, 89; III.179; VvA 67; PvA 4, 264. **-bhūta** blinded (fig.), mentally blind, not knowing, ignorant S IV.21; A II.72; J VI.139 (spelled °būta); Dh 59, 174 (= paññā-cakkhuno abhāvena DhA III.175). **-vesa** "blind form", disguise J III.418.

**Andhaka** [fr. andha] "blind fly", i. e. dark or yellow fly or gad-fly Sn 20 (= kāpa-makkhikānaṅ adhivacanaṅ SnA 33).

**Anna** (nt.) [Vedic anna, orig. pp. of adati to eat] "eating", food, esp. boiled rice, but includes all that is eaten as food, viz. odana, kummāsa, sattū, maccha, maṅsa (rice, gruel, flour, fish, meat) Nd<sup>1</sup> 372 = 495. Anna is spelt **añña** in comb<sup>ns</sup> **apar° añña** and **pubb° añña**. Under dhañña (Nd<sup>2</sup> 314) are distinguished 2 kinds, viz. raw, natural cereals (pubb° añña: sāli, vihi, yava, godhūma, kangu, varaka, kudrūsaka) and boiled, prepared food (apar° añña: sūpeyya curry). SnA 378 (on Sn 403) expls. anna by yāgubhattādi. — D 1.7; A 1.107, 132; II.70, 85, 203; Sn 82, 240, 403, 924; J III.190; Pug 51; Sdhp 106, 214. **-āpa** food & water Sdhp 100. **-da** giving food Sn 297. **-pāna** food & water, eating & drinking, to eat & to drink Sn 485, 487; Pv 1.52, 82; KhA 207, 209; PvA 7, 8, 30, 31, 43.

**Annaya** in dur° see **anvaya**.

**Anvakāsi** 3<sup>rd</sup> sg. aor. of anukassati 2: drew out, removed, threw down Th 1, 869 (= khipi, chaḍḍesi C.).

**Anvakkhara** (adj.) [anu + akkhara] "according to the syllable", syll. after syll., also a mode of reciting by syllables Vin IV.15, cp. 355. Cp. anupadaṅ.

**Anvagā** 3<sup>rd</sup> sg. aor. of anugacchati Mhvs 7, 10. Also in assim. form **annagā** J V.258.

**Anvagū** 3<sup>rd</sup> pl. aor. of anugacchati S 1.39; Sn 586.

**Anvaḍḍhamasāṅ** (adv.) [anu + aḍḍha + māsa] every fortnight, twice a month M II.8; Vin IV.315 (= anuposathikau); DhA 1.162; II.25.

**Anvattha** (adj.) [anu + attha] according to the sense, answering to the matter, having sense ThA 6 (°saññābhāva).

**Anvadeva** (adv.) [anva-d-eva with euphonic d.; like samma-d-eva corresponding to Sk. anvag-eva] behind, after, later D 1.172; M III.172; S V.1 (spelt anudeva); A 1.11; V. 214; It 34.

**Anvaya** (n.-adj.) [Vedic anvaya in diff. meaning; fr. anu + i, see anveti & anvāya] 1. (n.) conformity, accordance D II. 83 = III.100; M 5, 69 (dhamm° logical conclusion of); S II.58; D 3, 226 (anvaye nāṇaṅ); Pv II.113 (tassa kam-massa anvāya, v.1. BB anvaya & anvāya; accordingly, according to = paccayā PvA 147); PvA 228 (anvayato, adv. in accordance). — 2. (adj.) following, having the same course, behaving according to, consequential, in conformity with (—) D 1.46 (tad°); M 1.238 (kāyo citt° acting in conformity to the mind, obeying the mind); Sn 254 (an° inconsistent); It 79 (tass°). — dur° spelt **durannaya** conforming with difficulty, hard to manage or to find out Dh 92 (gati = na sakkā paññāpetuṅ DhA II.173); Sn 243, 251 (= duviññāpaya SnA 287 dunneyya ibid. 293).

**Anvayatā** (f.) [abstr. to anvaya] conformity, accordance M 1.500 (kāy° giving in to the body).

**Anvahaṅ** (adv.) [anu + aha] every day, daily Dāvs IV.8.

**Anvāgacchati** [anu + ā + gacchati] 1. to go along after, to follow, run after, pursue; aor. **anvāgacchl** Pv IV.5° (= anubandhi PvA 260). — 2. to come back again J 1.454 (ger. °gantvāna). — pp. **anvāgata** (q. v.).

**Anvāgata** [pp. of anvāgacchati] having pursued, attained; endowed with Th 1, 63; J IV.385; V.4.

**Anvādisati** [anu + ā + disati] to advise, dedicate, assign; imper. °**disāhl** Pv II.2° (= uddissa dehi PvA 80); III.2° (= ādisa PvA 181).

**Anvādhika** (adj.) [derivation uncertain] a tailoring term. Only at Vin 1.297. Rendered (*Vinaya Texts* II.232) by 'half and half' that is a patchwork, half of new material, half of old. Bdhgh's note (see the text, p. 392) adds that the new material must be cut up.

**Anvāmadatti** [anu + ā + maddati] to squeeze, wring J III. 481 (galakaṅ anvāmadāi wrung his neck; vv. II. anvānu-maṭṭi & anvāvamaddi; C. gīvaṅ maddi).

**Anvāya** [ger. of anveti; cp. anvaya] undergoing, experiencing, attaining; as prep. (c. acc.) in consequence of, through, after D 1.13 (ātappaṅ by means of self-sacrifice), 97 (sāy-vāsaṅ as a result of their cohabitation); J 1.56 (buddhiṅ), 127 (piyasāvāsaṅ), 148 (gabbhapaṅkāpaṅ). Often in phrase **vuddhiṅ anvāya** growing up, e. g. J 1.278; III. 126; DhA II.87.

**Anvāyika** (adj.-n.) [fr. anvāya] following; one who follows, a companion D III.169; Nd<sup>2</sup> 59; J III.348.

**Anvārohati** [anu + ā + rohati] to go up to, visit, ascend J IV.465 (aor. anvāruhi).

**Anvāvassa** at J v.317 should be read with v.l. BB as **anovassa** absence of rain.

**Anvāvīṭṭha** [pp. of anvāvisati] possessed (by evil spirits) S 1.114.

**Anvāvisati** [anu + ā + visati] to go into, to take possession of, to visit M 1.326; S 1.67; Miln 156. — pp. **anvāvīṭṭha** (q. v.). Cp. **adhimuccati**.

**Anvāsatta** [pp. of anu + ā + **sañj**, cp. **anusatta** = Sk. **anusakta**] clung on to, befallen by (instr.), attached to A 1v.356 (v.l. **anvāhata**), cp. Ud 35 (**anvāsanna** q. v.). See also foll.

**Anvāsattatā** (f.) [abstr. fr. **anvāsatta**] being attacked by, falling a prey to (instr.), attachment to DhA 1.287 (in same context as **anvāsatta** A 1v.356 & **anvāsanna** Ud 35).

**Anvāsanna** [pp. of anu + ā + **sad**] endowed with, possessed of, attacked by, Ud 35 (doubtful; v.l. **ajjhāpaṇa**), = A 1v.356 which has **anvāsatta**.

**Anvāssavati** [anu + ā + **savati**, **sru**] to stream into, to attack, befall D 1.70; A 111.99; Pug 20, 58.

**Anvāhata** [pp. of anu + ā + **han**] struck, beaten; perplexed Dh 39 (°**cetasa**).

**Anvāhiṇḍati** [anu + ā + **hiṇḍati**] to wander to (acc.) A 1v.374, 376 [BSk. same, e.g. Divy 68 etc.].

**Anveti** [cp. anu + eti, from **i**] to follow, approach, go with Sn 1103 (= **anugacchati** **anvāyiko** hoti Nd<sup>2</sup> 59); Dh 1 (= **kāyikaṇ** ... **dukkhaṇ** **anugacchati** DhA 1.24), 2, 71, 124; perhaps at Pv 11.6<sup>20</sup> (with v.l. BB at PvA 99) for **anvesi** (see **anvesati**; expld. by **anudesi** = was anxious for, helped, instructed).

**Anvesa** [from next] seeking, searching, investigation, M 1.140 (°**ṇ** n° **ādhigacchanti** do not find).

**Anvesati** [anu + **esati**] to look, for search, seek S 1.112 (ppr. **anvesan** = **pariyesamāna** C.); Cp 111.11<sup>1</sup> (ppr. **anvesanto**). — aor. **anvesi** [Sk. **anveṣi** fr. **icchati**] Pv 11.6<sup>20</sup> (° perhaps better with v.l. PvA 99 as **anventi** of **anveti**).

**Anvesin** [anu-**esin**] (adj.) striving after, seeking, wishing for Sn 965 (**kusala**°).

**Anha** [Vedic **ahan**] see **pubbanha**, **majjhanha**, **sāyanha**. Cp. **aha**.

**Apā**° [Vedic **apa**; Idg. \***apo** = Gr. **ἀπό**, Av. **apa**, Lat. ab from \***ap** (cp. **aperio**); Goth. **af**, Ger. **ab**, Ags. E. of. — A compar. form fr. **apa** is **apara** "further away"°] Well-defined directional prefix, meaning "away from, off". Usually as base-prefix (except with **ā**), & very seldom in compn. with other modifying prefixes (like **saṃ**, **abhi** etc.). — 1. **apa** = Vedic **apa** (Idg. \***apo**): **apeti** to go away = Gr. **ἀπειμι**, Lat. **abeo**, Goth. **aŋdja**; **apeta** gone away, rid; °**kaddhati** to draw away, remove; °**kamati** walk away; °**gacchati** go away; °**nidhāti** put away (= **ἀποτίθμι**, abdo); °**nudati** push away; °**neti** lead away; °**vattati** turn away (= **āverto**); °**sakkati** step aside; °**harati** take away. — 2. **apa** = Vedic **ava** (Idg. \***auē**; see **ava** for details). There exists a widespread confusion between the two preps. **apa** & **ava**, favoured both by semantic (**apa** = away, **ava** = down, cp. E. off) & phonetic affinity (p softened to b, esp. in BB Mss., & then to v, as **b > v** is frequent, e.g. **bya**° > **vya**° etc.). Thus we find in Pāli **apa** where Vedic and later literary Sk. have **ava** in the foll. instances: **apakanti**, °**kassati**, °**kirati**, °**gata**, °**cāra**, °**jhāyati**, °**thaṭa**, °**dāna**, °**dhāreti**, °**nata**, °**nāmeti**, °**nita**, °**lekhaṇa**, °**loketi**, °**vadati**.

**Apakaddhati** [apa + **kaddhati**, cp. Sk. **apa-karsati**] to draw away, take off, remove D 1.180; 111.127; DhA 11.86. — Caus. **apakaddhāpeti** J 1.342; 1v.415; Miln 34. — Cp. **apakassati**; & see **pakattheti**.

**Apakata** [pp. of **apakaroti**] put off, done away, in **ājivik'** **āpakata** being without a living M 1.463 (the usual phrase being °**apagata**); Miln 279 (id.). At It 89 the reading of same phrase is **ājivikā pakatā** (v.l. **ā° vakatā**).

**Apakataññu** (adj.) [a + pa + **kataññu**] ungrateful Vin 11.199.

**Apakantati** [apa + **kantati**, Sk. **ava + kṛntati**] to cut off Th 2, 217 (gale = **gīvaṇ** **chindati** ThA 178; Kern, *Toev.* corrects to **kabala** a.).

**Apakaroti** [apa + **karoti**, cp. Sk. **apakaroti** & **apakṛta** in same meaning] to throw away, put off; hurt, offend, slight; possibly in reading T. **apakiritūna** at Th 2, 447 (q. v.). — pp. **apakata** (q. v.). Cp. **apakāra**.

**Apakassati** [Sk. **apa-** & **ava-karṣati**, cp. **apakaḍḍhati**] to throw away, remove Sn 281 (v.l. BB & SnA **ava**°; expld. by **niddhamati** & **nikkaddhati** SnA 311). -ger. **apakassa** Sn 11.198 = Miln 389. See also **apakāsati**.

**Apakāra** & °**ka** [cf. Sk. **apakāra** & **apakaroti**] injury, mischief; one who injures or offends DhA 111.63; Sdhp 283.

**Apakāsati** at Vin 11.204 is to be read as **apakassati** and interpreted as "draw away, distract, bring about a split or dissension (of the Sangha)". The v.l. on p. 325 justifies the correction (**apakassati**) as well as Bdhgh's expln. "parisaṇ **ākaddhanti**". — Cp. A 111.145 & see **avapakāsati**. The reading at the id. p. at A 1.74 is **avakassati** (combd. w. **vavakassati**, where Vin 11.204 has **avapakāsati**), which is much to be preferred (see **vavakassati**).

**Apakiritūna** at Th 2, 447 T (reading of C. is **abhi**°) is explained ThA 271 to mean **apakiritvā chaḍḍetvā** throwing away, slighting, offending. The correct etym = Sk. **avakirati** (**ava + kṛ**° to strew, cast out) in sense "to cast off, reject", to which also belongs **kirata** in meaning "cast off" i. e. man of a so-called low tribe. See also **avakirati** 2.

**Apakkamati** [cp. Sk. **apakramati**, **apa + kram**] to go away, depart, go to one side J 111.27; Sdhp 294. — aor. **apakkami** Pv 1v.7<sup>2</sup>; ger. **apakkamitvā** PvA 43, 124, & **apakkamma** Pv 11.9<sup>28</sup>.

**Apagacchati** [apa + **gam**] to go away, turn aside DhA 1.401 (°**gantvā**). — pp. **apagata** (q. v.).

**Apagata** [pp. of **apagacchati**] 1. gone, gone away from (c. abl.), removed; deceased; departed It 112; PvA 39, 63 (= **peta**), 64 (= **gata**). — 2. (°) freq. as prefix, meaning without, lit. having lost, removed from; free from Vin 11.29 (°**gabbhā** having lost her foetus, having a miscarriage); J 1.61 (°**vattha** without clothes); PvA 38 (°**soka** free from grief), 47 (°**lajja** not shy), 219 (°**viññāpa** without feeling). — Cp. **apakata**.

**Apagabbha** (adj.) [a + pa + **gabbha**] not entering another womb, i. e. not destined to another rebirth Vin 111.3.

**Apagama** [Sk. **apagama**] going away, disappearance Sdhp 508.

**Apanga** (**apāṅga**) [Sk. **apāṅga**] the outer corner of the eye J 111.419 (**asitāpaṅgin** black-eyed); 1v.219 (**bahi**°). Spelt **avanga** at Vin 11.267, where the phrase **avangaṇ karoti**, i. e. expld. by Bdhgh. **ibid** p. 327 as "avangadesse **abdomukhaṇ lekhaṇ karonti**". According to Kern, *Toev.* 20, Bdhgh's expln is not quite correct, since **avanga** stands here in the meaning of "a coloured mark upon the body" (cp. PW. **apāṅga**).

**Apacaya** [fr. **apa + ci**] falling off, diminution (opp. **ācaya** gathering, heaping up), unmaking, esp. loss (of wordliness), decrease (of possibility of rebirth Vin 11.2 = 111.21 = 1v.213; cp. J 111.342; S 11.95 (**kāyassa ācayo pi** **apacayo pi**); A 1v.280 = Vin 11.259 (opp. **ācaya**); J 111.342 (**sekho °ena na tappati**); Vbh 106, 319, 326, 330.

- gāmin going towards decrease, "making for the undoing of rebirth" (*Dhs trsl.* 82) A v.243, 277; Dhs 277, 339, 505, 1014; Vbh 12, 16 sq.; Nett 87 (cp. Kvu 156).
- Apacāyati** [fr. apa—ci, cp. cināti & cayati, with diff. meaning in Sk.; better expld. perhaps as denom. fr. \*apacāya in meaning of apacāyana, cp. apacita] to honour, respect, pay reverence D 1.91 (pūjeti +); J III.82. — Pot. **apace** (for apaceyya, may be taken to apacināti 2) A IV.245; ThA 72 (here to apacināti 1). — pp. **apacita** (q. v.).
- Apacāyana** (nt.) [abstr. rr. apa + cāy, which is itself a der. fr. ci, cināti] honouring, honour, worship, reverence J 1.220; v.326; DA 1.256 (°kamma); VvA 24 (°ṇ karoti = añjalikaṇ karoti); PvA 104 (°kara, adj.), 128 (+ paricariya).
- Apacāyika** (adj.) [fr. \*apacāya, cp. B.Sk. apacāyaka MVastu 1.198; Divy 293] honouring, respecting J IV.94 (vaddha°, cp. vaddhāpacāyin); Pv 11.7<sup>8</sup> (jetṭha°); IV.324 (id.). In B.Sk. the corresp. phrase is jyeṣṭhāpacayaka.
- Apacāyīn** (adj.) [fr. \*apacāya; cp. apacāyika] honouring, paying homage, revering Sn 325 (vaddha° = vaddhānaṇ apaciti karaṇa SnA 332) = Db 109; J 1.47, 132, 201; II.299; v.325; Miln 206; Sdhp 549.
- Apacara** [fr. apa + car, cp. Sk. apa & abhi-carati] falling off, fault, wrong doing J VI.375.
- Apacita** [pp. of apacayati or apacināti] honoured, worshipped, esteemed Th I, 186; J II.169; IV.75; Vv 510 (= pūjita VvA 39); 35<sup>11</sup> (cp. VvA 164); Miln 21.
- Apacitti** (f.) [Vedic apaciti in diff. meaning, viz. expiation] honour, respect, esteem, reverence Th I, 589; J 1.220; II.435; III.82; IV.308; VI.88; Miln 180, 234 (°ṇ karoti), 377 (pūjana +); SnA 332 (°karaṇa). Cp. apacāyana.
- Apacināti** [apa + cināti] 1. [in meaning of Sk. apaciyate cp. P. upaciyati Pass. of upacināti] to get rid of, do away with, (cp. apacaya), diminish, make less S III.89 (opp. ācināti); Th I, 807; J IV.172 (apacineṭh° eva kāmāni = viddhaṇseyyatha C.). Here belong prob. aor. 3rd pl. **apaciyiṇsu** (to be read for upaciyiṇsu) at J VI.187 (akkhīni a. "the eyes gave out") and Pot. pres. **apace** ThA 72 (on v.40). — 2. [= apacayati] to honour, esteem; observe, guard Vin 1.264 (apaciṇayamāna cīvaraṇ (°) v.1 apacitiyamāna; trsl. guarding his claim is, *Vin Texts*); M 1.324 (see detail under apaviṇāti) Th I, 186 (grd. apacīneyya to be honoured); J V.339 (anapacinanto for T. anupacinanto, v. l. anapavinati). — pp. **apacita** (q. v.).
- Apacca** [Vedic apatyā nt.; der. fr. apa] offspring, child D 1.90 (bandhupāda° cp. muṇḍaka), 103 (id.); S 1.69 (an°) Sn 991; DA 1.254.
- Apaccakkha** (adj.) [a + paṭi + akkha] unseen; in instr. f. **apaccakkhāya** as adv. without being seen, not by direct evidence Miln 46 sq.
- Apaccapurima** (adj.) [a + paccha + purima] "neither after nor before", i. e. at the same time, simultaneous J III.295.
- Apajaha** (adj.) [a + pajaha] not giving up, greedy, miserly A III.76 (v. l. apāouta; C. expls. (a)vadḍhinissita mānathaddha).
- Apajita** (nt.) [pp. of apa + ji] defeat Dh. 105.
- Apajjhāyati** [apa + jhāyati<sup>1</sup>; cp. Sk. abhi-dhyāyati] to muse, meditate, ponder, consider M 1.334 (nijjhāyati +); III.14 (id.).
- Apaññaka** (adj.) = apañña, ignorant Dpvs VI.29.
- Apattḥapeti** [Caus. fr. apa-tiṭṭhati, cp. Sk. apa + sthā to stand aloof] to put aside, leave out, neglect J IV.308; v.236.
- Apaṇṇaka** (adj.) [a + paṇṇaka; see paṇṇaka; Weber Ind. Str. III.150 & Kuhn, Beitr. p. 53 take it as \*a-praṇṇa-ka] certain, true, absolute M 1.401, 411; A v.85, 294, 296; J I.104 (where expld as **ekaṅsika aviruddha niyyānika**).
- Apaṇṇakatā** (f.) [abstr. of apaṇṇaka] certainty, absoluteness S IV.351 sq.
- Apataccchika** only in khārāpatācch° (q. v.) a kind of torture.
- Apattha**<sup>1</sup> (adj.) [Sk. apāsta, pp. of apa + as<sup>2</sup>] thrown away Dh 149 (= chaḍḍita DhA III.112).
- Apattha**<sup>2</sup> 2nd pl. pret. of pāpunāti (q. v.).
- Apatthaṭa** = avatthaṭa covered Th I, 759.
- Apatthita & Apatthiya** see **pattheti**.
- Apadāna** (ot.) 1. [= Sk. apadāna] removing, breaking off, D III.88. — 2. [= Sk. avadāna cp. ovāda] advice, admonition, instruction, morals Vin II.4 (an° not taking advice), 7 (id.) M 1.96; A v.337 sq. (saddhā°) Th I, 47. — 3. legend, life history. In the title Mahāpadāna suttanta it refers to the 7 Buddhas. In the title Apadānaṇ, that is 'the stories', it refers almost exclusively to Arahants. The other, (older), connotation seems to have afterwards died out. See *Dialogues* II.3. — Cp. also pariāpadāna.
- Apadisa** [fr. apa + dis<sup>1</sup>] reference, testimony, witness DhA II.39.
- Apadisati** [apa + disati] to call to witness, to refer to, to quote Vin III.159; J 1215; III.234; IV.203; Miln 270; DhA II.39; Nett 93.
- Apadesa** [cp. Sk. apadeśa] 1. reason, cause, argument M 1.287 (an°). — 2. statement, designation PvA 8. — 3. pretext J III.60; IV.13; PvA 154. Thus also **apadesaka** J VI.179.
- Apadhāreti** [Caus. of apa + dhṛ, cp. Sk. ava-dhārayati, but also BSk. apadhārayati Divy 231] to observe, request, ask ThA 16.
- Apanata** [pp. of apanamati] "bent away", drawn aside, in ster. comb. **abhinata + apanata** ("strained forth & strained aside" Mrs Rh. D. *Kimred S.* p. 39) M 1.386; S I.28.
- Apanamati** [semantically doubtful] to go away Sn 1102 (apanamissati, v. l. apalām° & apagam°; expld at Nd<sup>2</sup> 60 by vajissati pakkhamissati etc. — pp. **apanata** (q. v.) — Caus. **apanāmeti**.
- Apanāmeti** [Caus. fr. apanamati] 1. to take away, remove M 1.96 = A 1.198 (kathag bahiddhā a. carry outside); Kh VIII.4 (= aññaṇ ṭhānaṇ gameti KhA 220). — 2. [= Sk. ava-namati] to bend down, lower, put down Vin II.208 (chattañ); S 1.226 (id.); J II.287 (id., v. l. apantvā); D 1.126 (hatthaṇ, for salute).
- Apanidhāti** (& **apanidheti**) [apa + ni + dhā, cp. Vedic apadhā hiding-place; Sk. apadadhāti = Gr. ἀποτὶθῆμι = Lat. abdo "do away"] to hide, conceal Vin IV.123 (°dheti, °dheyya, °dhessati); PvA 215 (°dhāya ger.). — pp. **apanihita**. — Caus. **apanidhāpeti** to induce somebody to conceal Vin IV.123.
- Apanihita** [pp. of apamidhāti] concealed, in abstr. °ttaṇ (nt.) hiding, concealing, theft PvA 216.
- Apanita** [Sk. apanita, pp. of apa + ni, see apaneti & cp. also onita = apanita] taken away or off, removed, dispelled PvA 39.
- Apanudati & Apanudeti** [apa + nud, cp. Vedic apanudati & Caus. Sk. apanudayati] to push or drive away, remove, dispel; pres. **apanudeti** Miln 38. aor. **apānudi** Pv 1.86 (= apānesi PvA 41); II.3<sup>14</sup> (= avahari aggaḥesi PvA 86); Dāvs 1.8. ger. **apanujja** D II.223. See also der. **apanudana**.

**Apanudana** & **Apanūdana** (nt.) [Sk. apānodana, fr. apānūdati] taking or driving away, removal Vin II.148 = J 1.94 (dukkha°); Sn 252 (id.); PvA 114 (id.).

**Apanuditar** [n. ag. fr. apānūdati, Sk. apānoditṛ] remover, dispeller D III.148.

**Apancti** [apa + ni] to lead away, take or put away, remove J 1.62, 138; II.4, 155 (aor. apānāyī) III.26; Miln 188, 259, 413; PvA 41, 74, 198 (= harati) Sdhp 63. Pass. apānīyati S 1.176. — pp. **apanita** (q. v.).

**Apapibati** [apa + pibati] to drink from something J III.126 (aor. apāpāsi).

**Apabbūhati** & **Apabyūhati** [apa + vi + ūh] to push off, remove, scrape away A III.187 (apaviyūhitvā, vv. II. °būhitvā); J 1.265 (paṅsuṅ). — Caus. °būhāpeti to make remove or brush J IV.349 (paṅsuṅ).

**Apabyāma** see **apavyāma**.

**Apamāra**! [Sk. apasmāra] epilepsy Vin 1.93. Cp. **apasmāra**.

**Apamārika** (adj.) [cp. Sk. apasmārin] epileptic Vin IV.8, 10, 11.

**Apayāti** [Sk. apayāti, apa + yā] to go away J VI.183 (apayāti metri causa; expld. by C. as apagacchati palāyati). — Caus. **apayāpeti** [Sk. apayāpayati] to make go, drive away, dismiss M III.176; S II.119.

**Apayāna** (nt.) [Sk. apayāna, fr. apayāti] going away, retreat D 1.9 (opp. upa°); DA 1.95.

**Apara** (adj.) [Vedic *apara*, der. fr. *apa* with compar. suffix -ra = ldg. \*aporos "further away, second"; cp. Gr. ἀπώτερον farther, Lat. aprilis the second month (after March, i. e. April). Goth. *afar* = after] another, i. e. additional, following, next, second (with pron. inflexion, i. e. nom. pl. *apare*) D III.190 (°pajā another, i. e. future generation); Sn 791, 1089 (n°); J 1.59 (aparaṅ divasaṅ on some day following); III.51 (apare tayo sahayā "other friends three", i. e. three friends, cp. similarly Fr. nous autres Français); IV.3 (dipa); PvA 81 (°divase on another day), 226; with other part. like **aparo pi** D III.128. — nt. **aparaṅ** what follows i. e. future state, consequence; future Vin 1.35 (nāparaṅ nothing more); Sn 1092 (much the same as punabbhava, cp. Nd<sup>2</sup> 61). Cases adverbially; **aparaṅ** (acc.) further, besides, also J 1.256; III.278; often with other part. like **athāparaṅ** & further, moreover Sn 974; and **puna c' aparaṅ** It 100; Miln 418 (so read for *puna ca paraṅ*) and **passim**; **aparam pi** Vism 9. — **aparena** in future D III.201. — Repeated (reduplicative formation) **aparāparaṅ** (local) to & fro J 1.265, 278; PvA 198; (temporal) again and again, off & on J II.377; Miln 132 VvA 271; PvA 176 (= punappunāṅ).

-**anta** (aparanta) = **aparaṅ**, with *anta* in same function as in cpds. *vananta* (see *anta* 1 5): (a.) further away, westward J v.471; Miln 292 (janapada). (b.) future D 1.30 (°kappika, cp. DA 1.118); M II.228 (°ānuditṭhi thought of the future); S III.46 (id.). -**āpariya** (fr. aparāpara) ever-following, successive, continuous, everlasting; used with ref. to *kamma* J v.126; Miln 108. -**bhāga** the future, lit. a later part of time, only in loc. *aparabhāge* at a future date, later on J 1.34, 262; IV.1; VvA 66.

**Aparajju** (adv.) [Sk. apare-dyus] on the foll. day Vin II.167; S 1.186; Miln 48.

**Aparajjhati** [Sk. aparādhyate, apa + rādḥ] to sin or offend against (c. loc.) Vin II.78 = III.161; J v.68; VI.367; Miln 189; PvA 263. — pp. **aparaddha** & **aparādhita** (q. v.).

**Aparaṅga** (nt.) [apara + ṅga = anna] "the other kind of cereal"; prepared or cooked cereals, pulse etc. Opp. to *pubbaṅga* the unprepared or raw corn (= āmakadhānā Vin IV.265; Vin III.151 (pubb° +); IV.265, 267; A IV.108, 112 (tila-mugga-māsā°; opp. sāli-yavaka etc.); Nd<sup>2</sup> 314 (aparaṅgaṅ nāma sūpeyyaṅ); J v.406 (°jā = hareṇukā, pea); Miln 106 (pubbaṅga°). See also *dhānā* & *harita*.

**Aparaddha** [pp. of aparajjhati] missed (c. acc.), gone wrong, failed, sinned (against = loc.) D 1.91, 103, 180; S 1.103 (suddhimaggā); Th 1, 78; Sn 891 (suddhiṅ = viraddha khalita Nd<sup>1</sup> 300); PvA 195.

**Aparapaccaya** (adj.) [a + para + paccaya] not dependent or relying on others Vin 1.12 (vesāraja-ppatta +); D 1.110 (id.); M II.41; M 1.491; S III.83; DA 1.278 (= nāssa paro paccayo).

**Aparājita** (adj.) [Vedic *aparājita*; a + parājita] unconquered Sn 269; J 1.71, 165.

**Aparādhā** [fr. apa + rādḥ] sin, fault, offence, guilt J 1.264 (nir°); III.394; IV.495; VvA 69; PvA 87, 116.

**Aparādhika** (adj.) [fr. aparādhā, cp. Sk. aparādhin] guilty, offending, criminal J II.117 (vāja°); Miln 149 (issara°), 189 (aparādhikatā).

**Aparādhita** [pp. of aparādheti, Caus. of apa + rādḥ; cp. aparaddha] transgressed, sinned, failing J v.26 (so read for aparādh° ito).

**Aparāyin** (adj.) [a + parāyin, cp. parāyana] having no support J III.386 (f. °ṭ; C. appatitṭhā appatīsarāṅā).

**Apalāpin** see **apalāsin** [Sk. apalāpin "denying, concealing" different].

**Apalājeti** [apa + lājeti] to draw over to Vin 1.85.

**Apalāyin** (adj.) [a + palāyin] not running away, steadfast, brave, fearless Nd<sup>2</sup> 13 (abhīru anutrāsin apalāyin as expln. of acchambhin and vira); J IV.296; v.4 (where C. gives variant "apalāpinī ti pi pāṭho", which latter has v. l. *apalāsinī* & is expld. by C. as *palāpa-rahite anavajjasarīre* p. 5). See also *apalāsin*.

**Apalāsin** (adj.) [apalāsin; but spelling altogether uncertain. There seems to exist a confusion between the forms *apalāyin*, *apalāpin* & *apalāsin*, owing to freq. miswriting of s, y, p in MSS. (cp. Nd<sup>2</sup> introd. p. XIX.). We should be inclined to give *apalāsin*, as the lectio difficilior, the preference. The expln. at Pug 22 as "yassa puggalassa ayaṅ palāso pahīno ayaṅ vuccati puggalo apalāsi" does not help us to clear up the etym. nor the vv. II.] either "not neglectful, pure, clean" (= *apalāpin* fr. *palāsa* chaff, cp. *apalāyin* at J v.4), or "not selfish, not hard, generous" (as inferred from combn. with *amakkhin* & *amaccharin*), or "brave, fearless, energetic" (= *apalāyin*) D III.47, cp. Pug 22. See *palāsin*.

**Apalibuddha** & **Apalibodha** [a + palibuddha, pp. of pari + brh, see *palibujjhati*] unobstructed, unhindered, free J III.381 (°bodha); Miln 388; DhA III.198.

**Apalekhana** (nt.) [apa + lekhaṇa from *likh* in meaning of *lih*, corresponding to Sk. *ava-lehana*] licking off, in cpd. **hatthāpalekhana** "hand-licking" (i. e. licking one's hand after a meal, the practice of certain ascetics) M 1.77 (with v. l. *hatthāvalekhana* M 1.535; Trenckner compares BSk. *hastapralekhaka* Lal. Vist. 312 & *hastāvalekhaka* ibid. 323), 412; Pug 55 (expld. at Pug A 231 as *hatthe piṇḍambe niṭṭhite jivhāya hatthaṅ apalekhati*).

**Apalekhati** [apa + lekhati in meaning of Sk. *avalihati*] to lick off Pug A 231 (hatthaṅ).

**Apalepa** in "so palepa patito jarāgharo" at Th 2, 270 is to be read as "so palepa°". Morris's interpret. *Ḍ P T S*. 1886, 126 therefore superfluous.

**Apalokana** (nt.) [fr. *apaloketi*] permission, leave, in °*kamma* proposal of a resolution, obtaining leave (see *kamma* 1.3) Vin II.89; IV.152

**Apalokita** [pp. of *apaloketi*; Sk. *avalokita*] 1. asked permission, consulted S III.5. — 2. (nt.) permission, consent, M 1.337 (Nāgāpalokitaṅ apalokesi). — 3. (nt.) an Ep. of Nibbāna S IV.370.

**Apalokin** (adj.) [Sk. avalokin] "looking before oneself", looking at, cautious Miln 398.

**Apaloketi** [BSk. ava-lokayati] 1. to look ahead, to look before, to be cautious, to look after M 1.557 (v.l. for apaciṇāti, where J v.339 C. has avaloketi); Miln 398. — 2. to look up to, to obtain permission from (acc.), to get leave, to give notice of Vin III.10, 11; IV.226 (anapaloketvā = apāpucchā), 267 (+ āpucchitvā); M 1.337; S III.95 (bhikkhusaṅghaṇ anapaloketvā without informing the Saṅgha); J v.1.298 (vājānaṇ); DhA 1.67. — pp. **apalokita** (q. v.). See also apalokana & °lokin.

**Apavagga** [Sk. apavarga] completion, end, final delivery, Nibbāna; in phrase **saggāpavagga** Dāvs II.62; III.75.

**Apavattati** [apa + vṛt, cp. Lat. āvertō] to turn away or aside, to go away J IV.347 (v.l. apasakkati).

**Apavadati** [apa + vadati] to reproach, reprove, reject, despise D 1.122 (= paṭikkhipati DA 1.290); S v.118 (+ paṭikkosati).

**Apavahati** [apa + vahati] to carry or drive away; Caus. **apavāheti** to remove, give up Miln 324 (kaddamaṇ).

**Apaviṭṭha** at Pv III.82 is to be read **apavidḍha** (q. v.).

**Apaviṇāti** is probably misreading for **apaciṇāti** (see apac° 2). As v.l. at J v.339 (anapavinanto) for T. anupacinanto (expld. by avaloketi C.). Other vv. ll. are **anuvī°** & **apavi°**; meaning "not paying attention". The positive form we find as **apaviṇāti** "to take care of, to pay attention to" (c. acc.) at M 1.324, where Trenckner unwarrantedly assumes a special root **veṇ** (see Notes p. 781), but the vv. ll. to this passage (see M. 1.557) with **apaviṇāti** and **apacinati** confirm the reading **apaciṇāti**, as does the gloss **apaloketi**.

**Apavidḍha** [pp. of apavijhāti, Vedic apa + vyadh] thrown away, rejected, discarded, removed S 1.202; III.143; Sn 200 (susānasmiṇ = chaddita SnA 250); Th 1, 635 = Dh 292 (= chaddita DhA III.452); Pv III.82 (susānasmiṇ; so read for T. apaviṭṭha); J 1.255; III.426; Yl.90 (= chaddita C.). Sdhp 366.

**Apaviyūhati** see **appabbūhati**.

**Apaviṇati** see **apaviṇāti** (= apaciṇāti).

**Apavyāma** [apa + vyāma] disrespect, neglect, in phrase **apavyāmato** (apaby°) karoti to treat disrespectfully, to insult, defile S 1.226 (v.l. abyāmato; C. expls. apabyāmato karitvā abyāmato katvā); Kvu 472 (vv. ll. asabyāmato, abyāto, apabyāto; Kvu trsl. 270 n. 1 remarks: "B. trsl.: abyāsakato. The Burmese scholar U. Pandi, suggests we should read apabyāmato, by which he understands blasphemously"; it is here combd. with **niṭṭhubhati**, as at DhA II.36); DhA II.36 ("want of forbearance" Ed.; doubtful reading; vv. ll. appabyāyakamma & apasāma). For further detail see **apasavya**.

**Apasakkati** [apa + sakkati] to go away, to go aside J IV.347 (v.l. for apavattati); VvA 101; PvA 265 (aor. °sakki = apakkami).

**Apasavya** (adj.) [apa + savya] right (i. e. not left), contrary Ud 50 (T. has niṭṭhubhitvā abyāmato karitvā; vv. ll. are apabhyāmato, abhyāmato & C. apasabyāmato), where C. expls. apasabyāmato karitvā by apasavyaṇ katvā, "which latter corresponds in form but not in meaning to Sk. apasavyaṇ karoti to go on the right side" (Morris J P T S. 1886, 127). — See **apavyāma**.

**Apasāda** [fr. apa + sad] putting down, blame, disparagement M III.230.

**Apasādita** [pp. of apasādeti] blamed, reproached, disparaged S II.219; SnA 541.

**Apasādeti** [Caus. of apa + sad] 1. to refuse, decline Vin IV.213, 263; J v.417 (= uyyojeti). — 2. to depreciate, blame, disparage Vin III.101; M III.230 (opp. **ussādeti**); DA 1.160. — pp. **apasādita** (q. v.).

**Apasmāra** [Sk. apasmāra, lit. want of memory, apa + smr] epilepsy, convulsion, fit J IV.84. Cp. **apamāra**.

**Apassanto** etc. see **passati**.

**Apassaya** [cp. Sk. apāśraya, fr. apasati] 1. support, rest ThA 258. — 2. bed, bolster, mattress, in **kaṇṭak°** a mattress of thorns, a bolster filled with thorns (as cushion for ascetics) M 1.78; J 1.493; III.235. **-sāppassaya** with a head rest J IV.299.  
**-piṭṭhaka** a chair with a head-rest J III.235.

**Apassayika** (adj.) [fr. apassaya; cp. Sk. apāśrayin —°] reclining on, in **kaṇṭaka°** one who lies on a bed of thorns (see **kaṇṭaka**) M 1.78; J IV.299 (v.l. **kaṇḍikesayika**); Pug 55.

**Apassita** [pp. of apasati] 1. leaning against J II.69 (tālamūlaṇ = nissāya ṭhita C.). — 2. depending on, trusting in (c. acc. or loc.) Vv 101 (parāgāraṇ = nissita VvA 101); J IV.25 (balaṃhi = balanissita). See also **avassita**.

**Apasati** [Sk. apāśrayati, apa + ā + śri] to lean against, have a support in (acc.), to depend on. — 1. (lit.) lean against Vin II.175 (bhitti apasatabbo the wall to be used as a head-rest). — 2. (fig.) mostly in ger. **apassāya** dependent upon, depending on, trusting in (loc. or acc. or —°) Vin III.38; J 1.214; PvA 189. — pp. **apassita** (q. v.). — See also **avassati**.

**Apasena** (nt.) [fr. apasati] a rest, support, dependence M III.127 (°ka); D III.224 (cattāri apassenāni); as adj. **caturāpassena** one who has the fourfold support viz. **sankhā°** ekaṇ paṭisevati, **adhivāseti**, **parivajjeti**, **vinodeti** A v.30.  
**-phalaka** (cp. Morris J P T S. 1884, 71) a bolster-slab, head-rest Vin 1.48; II.175, 209.

**Apahattar** [n. ag. to apaharati] one who takes away or removes, destroyer M 1.447 = Kvu 528.

**Apahara** [Sk. apahāra, fr. apaharati] taking away, stealing, robbing J II.34.

**Apaharaṇa** (nt.) = **apahara** Miln 195.

**Apaharati** [apa + hr] to take away, remove, captivate, rob J III.315 (aor. apahārayiṇ); Miln 413; DA 1.38.

**Apākaṭatā** (f.) [a + pākata + tā] unfitness Miln 232 (v.l. **apākatatta** perhaps better).

**Apākatika** (adj.) [a + pākata + ika] not in proper or natural shape, out of order, disturbed DhA II.7. Cp. **appakāra**.

**Apācina** (adj.) [Vedic apācina; cp. apācaḥ & apāka, western; to Lat. opācus, orig. turned away (from the east or the sun) i. e. opposite, dark] westerly, backward, below S III.84; It 120 (apācinaṇ used as adv. and taking here the place of adho in combn. with uddhaṇ tiriyaṇ; the reading is a conjecture of Windisch's, the vv. ll. are apācinaṇ; apācini, apāci & apāminaṇ; C. expls. by heṭṭhā).

**Apāṭuka** (adj.) [a + pātu + ka (?), acc. to Morris J P T S. 1893, 7 der. fr. apaṭu not sharp, blunt, uncouth. This is hardly correct. See **pātuṇ** not open, sly, insidious Th 1, 940 (as v.l. for T. avāṭuka, trsl. by Mrs. Rh. D. as "unscrupulous", by Neumann as "ohne Redlichkeit"). Context suggests a meaning similar to the preceding **nekatika**, i. e. fraudulent. See also next.

**Apāṭubha** (adj.) [a + pātu + bha (?), at the only passage changed by Morris J P T S. 1893, 7 to **apāṭuka** but

without reason] = apātuka, i. e. sly, fraudulent J IV.184 (in context with nekatika; C. expl<sup>s</sup>. apāṭubhāva dhanupāda-virahita, in which latter virahita does not fit in; the passa. seems corrupt).

**Apāda** (?) [apa + ā + dā] giving away in marriage J IV. 179 (in expl<sup>n</sup>. of anāpāda unmarried; reading should prob. be āpāda = pariggaha).

**Apādaka** (adj.) [a + pāda + ka] not having feet, footless, creeping, Ep. of snakes & fishes Vin II.110 = J II.146 (where see expl<sup>n</sup>). Spelt **apada(ka)** at It 87 (v.l. apāda).

**Apāna** (nt.) breathing out, respiration (so Ch.; no ref. in P. Caouon?) On Prāṇa & Apāna see G. W. Brown in J. Am. Or. Soc. 39, 1919 pp. 104—112. See ānāpāna.

**Apānakatta** (nt.) [a + pānaka + tta] "waterless state", living without drinking water J V.243.

**Apāpaka** (adj.) [a + pāpaka] guiltless, innocent f. °ikā Vv 314; 326.

**Apāpata** (adj.) [apa + ā + pata] falling down into (c. acc.) J IV.234 (aggin).

**Apāpurana** (nt.) [fr. apāpurati] a key (to a door) Vin 1.80; III.119; M III.127. See also avāpuraṇa.

**Apāpurati & Apāpuṇati** [Sk. apāvṛṇoti, apa + ā + vr̥, but Vedic only apa-vṛṇoti corresponding to Lat. aperio = "apa-uerio. On form see Trenckner, *Notes* 63] to open (a door) Vin 1.5 (apāpur' etaṅ Amatassa dvāraṅ imper; where id. p. S 1.137 has avāpur°, T., but v.l. apāpur°); Vv 64<sup>2</sup> (apāpuranto Amatassa dvāraṅ, expl<sup>d</sup>. at VvA 284 by vivaranto); It 80 (apāpuṇanti A. dv. as T. conj.; with v.l. apāpuṇanti, apāpūrenti & apāpuranti). -- pp. **apāruta** (q. v.). -- Pass. **apāpurīyati** [cp. BSk. apāvurīyati M Vastu II.158] to be opened M III.184 (v.l. avā°); J 1.63 (avā°); Th 2, 494 (apāpūnitvā). See also avāpurati

**Apabhata** [pp. of apa + ā + bhṛ cp. Vedic apa-bharati, but Lat. aufero to ava°] taken away, stolen J III.54.

**Apāya** [Sk. apāya, fr. apa + i, cp. apeti] "going away" viz. -- 1. separation, loss Dh 211 (piya° = viyoga DhA III.276). -- 2. loss (of property) D III.181, 182; A II. 166; IV.283; J III.387 (atth°). -- 3. leakage, out flow (of water) D 1.74; A II.166; IV.287. -- 4. lapse, falling away (in conduct) D 1.100. -- 5. a transient state of loss and woe after death. Four such states are specified purgatory (niraya), rebirth as an animal, or as a ghost, or as a Titan (Asura). Analogous expressions are **vinipāta** & **duggati**. All combined at D 1.82; III.111; A 1.55; It 12, 73; Nd<sup>2</sup> under kāya; & freq. elsewhere. -- apāya-duggativinipāta as attr. of saṅsāra S II.92, 232; IV.158, 313; V.342; opp. to khaṇāpāya-duggati-vinipāta of an Arahant A IV.405; v.182 sq. -- See also foll. pass.: M III.25 (anapāya); Sn 231; Th 2, 63; J IV.299; Pug 51; VvA 118 (opp. sugati); PvA 103; Sdhp 43, 75 & cp. niraya, duggati, vinipāta.

-gāmin going to ruin or leading to a state of suffering DhA III.175; cp. °gamanīya id. Ps. 1.94, °gamanīyatā J IV.499. -**mukha** "facing ruin", leading to destruction (= vināsa-mukha DA 1.268), usually as nt. "cause of ruin" D 1.101 (cattāri apāya mukhāni); III.181, 182 (cha bhogānaṅ a° -mukhāni, i. e. causes of the loss of one's possessions); A II.166; IV.283, 287. -**samudda** the ocean of distress DhA III.432. -**sahāya** a spendthrift companion D III.185.

**Apāyika** (adj.) [also as āpāyika (q. v.); fr. apāya] belonging to the apāyas or states of misery D 1.103; III.6, 9, 12; It 42; PvA 60 (dukkha).

**Apāyin** (adj.) [fr. apāya] going away J 1.163 (addharattav'apāyin = addharatte apāyin C.). -**an°** not going away, i. e. constantly following (chāyā anapāyini, the shadow) Dh 2; Th 1, 1041; Miln 72.

**Apāra** (nt.) [a + pāra] 1. the near bank of a river J III.230 (+ atinṇaṅ, C. paratiraṅ atinṇaṅ). -- 2. (fig.) not the further shore (of life), the world here, i. e. (opp. pāraṅ = Nibbāna) Sn 1129, 1130; Nd<sup>2</sup> 62; Dh 385 (expl<sup>d</sup>. as bāhīrāni cha āyatanāni DhA IV.141). See pāra & cp. avara.

**Apāraṇeyya** (adj.) [grd. of paraneti + a°] that which cannot be achieved, unattainable J VI.36 (= apāpetabba).

**Apāruta** [Sk. apāvṛta, pp. of apāpurati] open (of a door) Vin 1.7 = M 1.169 (apārūtā tesañ Amatassa dvāra); D 1.136 (= vivaṭa-dvāra DA 1.297); J 1.264 (°dvāra).

**Apālamba** ["a Vedic term for the hinder part of a carriage" Morris *J.P.T.S.* 1886, 128; the "Vedic" unidentified] a mechanism to stop a chariot, a safe guard "to prevent warriors from falling out" (C.) S 1.33 (Mrs Rh. D. trsl. "leaning board"); J VI.252 (v.l. upā°; Kern trsl. "rem-hout", i. e. brake).

**Apāhata** [pp. of apa + hr̥] driven off or back, refused, refused Sn 826 (°smiṅ = apasādite vade SnA 541).

**Api** (indecl.) [Sk. api & pi; Idg. \*epi \*pi \*opi; cp. Gr. ἐπι on to, ἐπι (ἐπίσει behind, ἐπίσεια back = close at one's heels); Lat. ob. in certain functions; Goth. ifuma. -- The assimil. form before vowels is **app°** (= Sk. apy°). See further details under pi.] both prep. & conj., orig. meaning "close by", then as prep. "towards, to, on to, on" and as adv. "later, and, moreover". -- 1 (prep. & pref.) (a) prep. c. loc.: **api ratte** later on in the night (q. v.) -- (b) pref.: **apidhāna** putting on to; **apiḷhata** bind on to, apiḷhita (= Gr. ἐπίθετός, epithet) put on to, (q. v.). -- 2. (conj. & part). (a) in affirmative sentences meaning primarily "moreover, further, and then, even": -- (z) (single) *prothetic*: **api dibbesu kāmesu** even in heavenly joys Dh 187; **ko disvā na pasideyya api kaṅhābhijātiko** even an unfortunate-born Sn 563 **api yojanāni gacchāma, even for leagues we go** Pv IV.10<sup>7</sup> (= anekāni yojanāni pi g. PvA 270. *Epithetic* (more freq. in the form **pi**): **mubbutam api** even a little while Dh 106, 107; **aham api datṭhukāmo** I also wish to see Sn 685. Out of prothetic use (= even = even if) develops the conditional meaning of "if", as in **api sakkupemu** (and then we may = if we may) J V.24 (c. = api nāma sakkupēyyāma; see further under β app'eva nāma). -- **api-api** in correlation corresponds to Lat. et-et Sk ca-ca, meaning both ... and, and ... as well as, & is esp. freq. in comb<sup>n</sup>. **app' ekacce ... app' ekacce** (and) some ... and others, i. e. some ... others [not with Kern *Toev.* s. v. to **appa!**], e. g. at D 1.118; Th 2, 216; VvA 208, etc. -**app' ekadā** "moreover once" = sometimes Vin IV.178; S 1.162; IV.111; J 1.67; DhA III.303, etc. -- (β) (in comb<sup>n</sup> with other emphatic or executive particles) **api ca** further, and also, moreover D 1.96; Miln 25, 47. -**api ca kho** moreover, and yet, still, all the same It 89 (+ pana v.l.); Miln 20, 239. -**api ca kho pana** all the same, never mind, nevertheless J 1.253. -**api ssu** so much so Vin II.76. -**app' eva nāma** (with pot.) (either) surely, indeed, yes, I reckon, (or) I presume, it is likely that, perhaps Vin 1.16 (surely); II.85 (id.); cp. pi D 1.205 (sve pi upasaṅkameyyāma tomorrow I shall surely come along), 226 (siyā thus shall it be); M 1.46c = It 89 (moreover, indeed); J 1.168 (surely) Vin II.262 (perhaps) J V.421 (id., piyavācaṅ labheyyāma). -- (b) in interog.-dubit. sentences as part. of interog. (w. indic. or pot.) corresponding to Lat. nonne, i. e. awaiting an affirmative answer ("not, not then"); **api yasaṅ kulaputtāṅ passeyya** do you not see ... Vin 1.16; **api samaṇa balivadde addasā** have you not then seen ... S 1.115; **api kiñci labhāmase** shall we then not get anything? J III.26; **api me pitarāṅ passatha** do you then not see my father? PvA 38. -- Also comb<sup>d</sup>. with other interr. part. e. g. **api nu** J. II.415.

**Apitika** (adj.) [a + pitika] fatherless J V.251.

**Apithiyati** [for apidhiyati; api + dhā] Pass. of apidahati to be obstructed, covered, barred, obscured J II.158. See also pithiyati.

**Apidahati** [api + dhā, cp. Gr. ἐπιτίθειμι] to put on (see api I b), to cover up, obstruct, J v.60 (inf. apidhetun). pp. apihita, Pass. apithiyati, Der. apidhāna (q. v.).

**Apidhāna** (nt.) [Vedic apidhāna in same meaning] cover, lid Vin 1.203, 204; II.122. See apidahati.

**Apirate** [read api ratte, see api I a] later in the night J VI.560.

**Apilāpana** (nt.) [fr. api + lap] counting up, repetition [Kern, *Tez.*, s.v. gives der. fr. a + plāvana] Nett 15, 28, 54; Miln 37.

**Apilāpanatā** (f.) in the pass. at Dhs 14 = Nd<sup>2</sup> 628 is evidently meant to be taken as a + pilāpana + tā (fr. pilavati, plu), but whether the der. & interpret. of Dhs A is correct, we are unable to say. On general principles it looks like popular etym. Mrs. Rh. D. translates (p. 16) "opposite of superficiality" (lit "not floating"); see her detailed note *Dhs trsl.* 16.

**Apilāpeti** [api + lap] "to talk close by", i. e. to count up, recite, or: talk idly, boast of Miln 37 (sāpatheyyan).

**Apiḷandha** (adj.) at Vv 36<sup>1</sup> should be read as apiḷaddha (= Sk. apinaddha) pp. of apiḷandhati (apiḷandhati) "adorned with", or (with v. l. SS) as apiḷandhana; VvA 167 explis. by analankata, mistaking the a of api for a negation.

**Apiḷandhana** (nt.) [fr. apiḷandhati, also in shorter (& more usual) form piḷandhana, q. v.] that which is tied on, i. e. band, ornament, apparel, parure Vv 64<sup>10</sup>, 64<sup>18</sup> (expld. inaccurately at VvA 279 by; a-kāro nipātamattaṅ, piḷandhanaṅ = ābhāraṅ); J VI.472 (c. piḷandhituṅ pi ayuttaṅ?).

**Apiḷahati** & **Apiḷandhati** [Sk. apinahyati, on n:] see note on gala, & cp. guṇa: guḷa, veṇu: veḷu etc. On ndh for yh see avanandhati] to tie on, fasten, bind together; to adorn oneself with (acc.) J v.400 (ger. apiḷayha = piḷandhitvā C.) — Cp. apiḷandhana & pp. apiḷaddha.

**Apiha** (adj.) [apihālu? a + piha, uncertain origin, see next. Morris *J.P.I.S.* 1886 takes it as a + sprha] "unhankering" (Mrs Rh. D.) S I 181 (+ akankha; v. l. BB asita).

**Apihālu** (adj.) [a + pihālu, analysed by Fausböll Sn. Gloss. p. 229 as a-sprhayālu, but Bdhgh evidently different (see below)] not hankering, free from craving, not greedy S I.187 = Th 1, 1218 (akuhako nipako apihālu); Sn 852 (+ amaccharin, expld. at SnA 549 as apihana-silo, patthanā-taṅhāya rahito ti vuttaṅ hoti, thus perhaps taking it as a + pi (= api) + hana (fr. dhā, cp. pidahati & pihita); cp. also Nd<sup>2</sup> 227).

**Apihita** [pp. of apidahati] covered J IV.4.

**Apuccaṇḍatā** (f.) [a + pūti + aṇḍa + tā] "not being a rotten egg," i. e. normal state, healthy birth, soundness M 1.357.

**Apuccha** (adj.) [a + pucchā] "not a question", i. e. not to be asked Miln 316.

**Apekkha** (adj.) [= apekkhā] waiting for, looking for S I.122 (otāra°).

**Apekkhati** I. [Sk. apīkṣate, apa + iks] to desire, long for, look for, expect Sn 435 (kāme n°apekkhate cittaṅ), 773 (pp. apekkhamāna); J IV.226 (id.); Dhs A 365. ana-pekkhamāna paying no attention to (acc.) Sn 59; J v.359. — 2. [Sk. avīkṣate, ava + iks; see avekkhati] to consider, refer to, look at, ger. apekkhitvā (cp. Sk. avīkṣya) with reference to VvA 13. — pp. apekkhita (q. v.).

**Apekkhavant** (adj.) [fr. apekkhā] full of longing or desire, longing, craving Vin IV.214; S III.16; Th 1, 558; J v.453 (= sataṅha); Sn A 76.

**Apekkhā** & **Apekhā** (f.) [Sk. apeksā, fr. apa + iks. The spelling is either kkh or kh, they are both used promiscuously, a tendency towards kh prevailing, as in upekhā, sekha] attention, regard, affection for (loc.); desire, longing for (c. loc.) S I.77; III.132; v.409 (mātā-pitusu); Vin IV.214; Sn 38 (= vuccati taṅhā etc. Nd<sup>2</sup> 65; = taṅhā sineha SnA 76); J I.9, 141; Th 1, 558; Dh 345 (puttesu dāresu ca = taṅhā DhA IV.56); Dhs 1059, 1136 (= ālaya-karaṇa-vasena apekkhati ti apekkhā Dhs A 365, cp. *Dhs trsl.* 279). Freq. as adj. (—° or in comb<sup>n</sup> with sa° and an°), viz. Vin III.90 (visuddha°); S I.122 (otara°); sa° A III.258, 433; IV.60 sq.; an° without consideration, regardless, indifferent S v.164; A III.252, 347, 434; Sn 200 (anapekkhā honti nātayo); J I.9. Cp. anapekkhin & apekkhavant; also B.Sk. avekṣatā.

**Apekkhita** [pp. of apekkhati] taken care of, looked after, considered J VI.142, 149 (= olokita C.).

**Apekkhin** (adj.) [Sk. apeksin, but B.Sk. avekṣin, e.g. Jtm 215; fr. apa + iks] considering, regarding, expecting, looking for; usually neg. an° indifferent (against) = (loc.) S I.16, 77; II.281; III.19, 87; Sn 166 (kāmesu), 823 (id.), 857; Dh 346. Cp. apekkhavant.

**Apetā** (adj.) [pp. of apeti] gone away; (med.) freed of, rid of, deprived of (instr., abl. or °) Dh 9 (damasacena); PvA 35 (dukkhato); usually ° in sense of "without, -less", e. g. apeta-kaddama free from mud, stainless Dh 95; °vattha without dress J v.16; °viññāna without feeling, senseless Dh 41; Th 2, 468; °viññāpattaṅ senselessness, lack of feeling PvA 63.

**Apetatta** (nt.) [abstr. to apeta] absence (of) PvA 92.

**Apeti** [apa + i, cp. Gr. ἀπειμι, Lat. abeo, Goth. af-iddja] to go away, to disappear D I.180 (upeti pi apeti pi); J I.292; Sn 1143 (= n° apagacchanti na vijahanti Nd<sup>2</sup> 66). — pp. apeta (q. v.).

**Apetteyyatā** (f.) [a + petteyyatā, abstr. fr. \*paitrya fatherly] in comb<sup>n</sup> with amatteyyatā irreverence against father and mother D III.70 (cp. Dh 332 & DhA IV.34).

**Apeyya** (adj.) [a + peyya, grd. of pā] not to be drunk, not drinkable J VI.205 (sāgara).

**Apesiya** (nt.) [? of uncertain origin] a means of barring a door Vin II.154 (Bdhgh explis on p. 321: apesi ti digha-dārumhi khāpuke pavesetvā kaṇḍaka-sākhāhi vinandhitvā kataṅ dvāra-ithakanakaṅ).

**Apesiyamāna** (adj.) [ppr. fr. a + peseti (q. v.)] not being in service Vin II.177.

**App** in app<sup>2</sup> ekacce etc. see api.

**Appa** (adj.) [Vedic alpa, cp. Gr. ἀπαλίω (ἀπαλίω) to empty (to make little), ἀπαλινός weak; Lith. alpnas weak, alpstū to faint] small, little, insignificant, often in the sense of "very little = (next to) nothing" (so in most cpds.); thus expld. at VvA 334 as equivalent to a *negative* part. (see appodaka) D I.61 (opp. mahant, DA I.170 = parittaka); Sn 713, 775, 805, 896 (= appaka, omaka, thoka, lamaka, jatukka, parittaka Nd<sup>1</sup> 306); Dh 174; J I.262; Pug 39. — nt. appaṅ a little, a small portion, a trifle; pl. appāni small things, trifles A II.26 = It 102; A II.138; Dh 20 (= thoṅaṅ eka-vagga-dvi-vagga-mattam pi DhA I.158), 224 (°smin yācito asked for little), 259. — aggha of little value (opp. mahaggha priceless) J I.9; Pug 33; DhA IV.184. — assāda [B.Sk. alpāsavāda, cp. Divy 224 = Dh 186: alpa + ā + svād] of little taste or enjoyment, affording little pleasure (always used of kāmā) Vin II.25 = M I.130 = A III.97 = Nd<sup>2</sup> 71; Sn 61; Dh



186 (= supina-sadisatāya paritta-sukha DhA III 240); Th 2, 358 (= ThA 244); J II.313; Vism 124. -**ātanka** little (or no) illness, freedom from illness, good health (= appābādha with which often combd.) [BSk. alpātanka & alpātankatā] D 1.204 (+ appābādha); III.166; A III.65, 103; Miln 14. -**ābādha** same as appātanka (q.v.) D 1.204; III.166, 237; M II.125; A 1.25; II.88; III.30, 65 sq., 103, 153; Pv IV.144; °ābādhatā id. [cp. BSk. alpābādhatā good health] A 1.38. -**āyuka** short lived D 1.18; PvA 103, also as °āyukin Vv 41<sup>6</sup>. -**āhāra** taking little or no food, fasting M II.5; Sn 165 (= ekāsana-bhojitāya ca parimlta-bhojitāya ca SnA 207), also as °āhāratā M 1.245; II.5. -**odaka** having little or no water, dry Sn 777 (macche va appodake khīnasote = parittodake Nd<sup>1</sup> 50); Vv 84<sup>3</sup> (+ appabhakkha; expld. at VvA 334 as “appa-saddo h’ eitha abhāvatho appiccho appanigghosa ti ādisu viya”); J 1.70; DhA IV.12. -**kasira** in instr. °kasirena with little or no difficulty D 1.251; S v.51; Th 1, 16. -**kicca** having few duties, free from obligations, free from care Sn 144 (= appaṇ kiccaṇ assā ti KhA 241). -**gandha** not smelling or having a bad smell Miln 252 (opp. sugandha). -**ṭṭha** “standing in little”; i. e. connected with little trouble D 1.143; A 1.169. -**thā-maka** having little or no strength, weak S IV.206. -**dassa** having little knowledge or wisdom Sn 1134 (see Nd<sup>2</sup> 69; expld. at paritta-paṇṇa SnA 605). -**nigghosa** with little sound, quiet, still, soundless (cp. VvA 334, as quoted above under °odaka) A v.15 (+ appasadda); Sn 338; Nd<sup>1</sup> 377; Miln 371. -**pañña**, of little wisdom J II.166; III.223, 263. -**puñña** of little merit M II.5. -**puññatā** having little merit, unworthiness Pv IV.10<sup>1</sup>. -**phalātā** bringing little fruit PvA 139. -**bhakkha** having little or nothing to eat Vv 84<sup>3</sup>. -**bhoga** having little wealth, i. e. poor, indigent Sn 114 (= sannicitānaṇ ca bhogānaṇ āyamukhassa ca abhāvato SnA 173). -**maññati** to consider as small, to underrate: see separately. -**matta** little, slight, mean, (usually as °ka; not to be confounded with appamatta<sup>2</sup>) A III.275; J 1.242; also meaning “contented with little” (of the bhikkhu) It 103 = A II.27; f. °ā trifle, smallness, insignificance D 1.91; DA 155. -**mattaka** small, insignificant, trifling, nt. a trifle (cp. °matta) Vin I, 213; II.177 (°vissajjaka the distributor of little things, cp. A III.275 & Vin IV.38, 155); D 1.3 (= appamattā etassā ti appamattakaṇ DA 1.55); J 1.167; III.12 (= aṇu); PvA 262. -**middha** “little slothful”, i. e. diligent, alert Miln 412. -**rajakkha** having little or no obtuseness D II.37; M 1.169; Sābp 519. -**ssaka** having little of one’s own, possessing little A 1.261; II.203. -**sattha** having few or no companions, lonely, alone Dh 123. -**sadda** free from noise, quiet M II.2, 23, 30; A v.15; Sn 925 (= appanigghosa Nd<sup>1</sup> 377); Pug 35; Miln 371. -**siddhika** bringing little success or welfare, dangerous J IV.4 (= mandasiddhi vināsabahula C.); VI.34 (samuddo a. bahu-antarāyiko). -**ssuta** possessing small knowledge, ignorant, uneducated D 1.93 (opp. bahussuta); III.252, 282; S IV.242; It 59; Dh 152; Pug 20, 62; Dhs 1327. -**harita** having little or no grass S 1.169; Sn p. 15 (= paritta-harita-tiṇa SnA 154).

**Appaka** (adj.) [appa + ka] little, small, trifling; pl. few. nt. °ṅ adv. a little D II.4; A v.232 sq., 253 sq.; Sn 909 (opp. bahu); Dh 85 (appakā = thokā na bahū DhA II. 160); Pv 1.10<sup>2</sup> (= paritta PvA 48); II.9<sup>30</sup>; Pug 62; PvA 6, 60 (= paritta). f. **appikā** J 1.228. — instr. **appakena** by little, i. e. easily DA 1.256. -**anappaka** not little, i. e. much, considerable, great; pl. many S IV.46; Dh 144; Pv 1.11<sup>1</sup> (= bahū PvA 58); PvA 24, 25 (read anappake pi for T. appakeci; so also KhA 208).

**Appakāra** (adj.) [a + pakāra] not of natural form, of bad appearance, ugly, deformed J v.69 (= sarirappakāra-rahita dussañṭhāna C.). Cp. apākatika.

**Appakiṇṇa** [appa + kiṇṇa, although in formation also = a + pakiṇṇa] little or not crowded, not overheaped A v.15 (C. anākiṇṇa).

**Appagabbha** (adj.) [a + pagabbha] unobtrusive, free from boldness, modest S II.198 = Miln 389, Sn 144, 852 (cp. Nd<sup>1</sup> 228 & KhA 232); Dh 245.

**Appaccaya** [a + paccaya] 1. (n.) discontent, dissatisfaction, dejection, sulkiness D 1.3 (= appatitā houti tena atuṭṭhā asomanassitā ti appaccayo; domanass’ etaṇ adhivacanaṇ DA 1.52); III.159; M 1.442; A 1.79, 124, 187; II.203; III.181 sq.; IV.168, 193; J II.277; Sn p. 92 (kapa + dosa + appaccaya); Vv 83<sup>31</sup> (= domanassaṇ VvA 343); SnA 423 (= appatitaṇ domanassaṇ). — 2. (adj.) unconditioned Dhs 1084, 1437.

**Appaṭi**° [a + paṭi°] see in general under paṭi°.

**Appaṭikārika** (adj.) [a + paṭikārika] “not providing against”, i. e. not making good, not making amends for, destructive J v.418 (spelling here & in C. appaṭi°).

**Appaṭikopeti** [a + paṭikopeti] not to disturb, shake or break (fig.) J v.173 (uposathaṇ).

**Appaṭikkhippa** (adj.) [a + paṭikkhippa, grd. of paṭikkhipati] not to be refused J II.370.

**Appaṭigandhika** & °iya (adj.) [a + paṭi + gandha + ika] not smelling disagreeable, i. e. with beautiful smell, scented, odorous J v.405 (°ika, but C. °iya; expld. by sugandhena udakena samannāgata); VI.518; Pv II.1<sup>20</sup>; III.2<sup>20</sup>.

**Appaṭigha** (adj.) [a + paṭigha] (a) not forming an obstacle, not injuring, unobstructive Sn 42 (see expld. at Nd<sup>2</sup> 239; SnA 88 expls. “katthaci satte vā sankhāre vā bhayena na paṭihaṇṇati ti a.”). — (b) psychol. t. t. appld. to rūpa: not reacting or impinging (opp. sappatigha) D III.217; Dhs 660, 756, 1090, 1443.

**Appaṭicchavi** (adj.) at Pv II.1<sup>13</sup> is faulty reading for sam-paṭitacchavi (v. l.).

**Appaṭibhāga** (adj.) [a + paṭibhāga] not having a counterpart, unequalled, incomparable DhA 1.423 (= anuttara).

**Appaṭibhāna** (adj.) [a + paṭibhāna] not answering back, bewildered, cowed down Vin III.162; A III.57; °ṅ **karoti** to intimidate, bewilder J v.238, 369.

**Appaṭima** (adj.) [a + paṭima fr. prep. paṭi but cp. Vedic apratimāna fr. prati + mā] matchless, incomparable, invaluable Th 1, 614; Miln 239.

**Appaṭivattiya** (adj.) [a + paṭi + vattiya = vṛtya, grd. or vṛt] (a) not to be rolled back Sn 554 (of dhammacakka, may however be taken in meaning of b.). — (b) irresistible J II.245 (sihanada). *Note.* The spelling with ṭ is only found as v. l. at J II.245; otherwise as t.

**Appaṭivāṇa** (nt.) [a + paṭivāṇa, for °vrāṇa, the guna-form of vṛ, cp. Sk. prativāraṇa] non-obstruction, not hindering, not opposing or contradicting A 1.50; III.41; v.93 sq.; adj. J 1.326; Th 2, 55.

**Appaṭivāṇitā** (f.) [abstr. from (ap)paṭivāṇa] not being hindered, non-obstruction, free effort; only in phrase “asantuṭṭhitā ca kusalesu dhammesu appaṭivāṇitā ca padhānasmig” (discontent with good states and the not shrinking back in the struggle Dhs trsl. 358) A 1.50, 95 = D III.214 = Dhs 1367.

**Appaṭivāṇī** (f.) [almost identical w. appaṭivāṇitā, only used in diff. phrase] non-hindrance, non-restriction, free action, impulsive effort; only in stock phrase chando vāyāmo ussāho ussoḥhi appaṭivāṇī S II.132; v.440; A II.93, 195; III.307 sq.; IV.320; Nd<sup>2</sup> under chanda C. [cp. similarly Divy 654].

**Appaṭivāṇiya** (adj.) [grd. of a + paṭi + vṛ; cp. BSk. apratīvāṇi Divy 655; M Vastu III.343] not to be obstructed, irresistible S 1.212 (appld. to Nibbāna; Mrs. Rh. D. *Kīndred* S, p. 274 trls. “that source from whence there is no turning back”).



**Appaṭividdha** (adj.) [a + paṭi + viddha] "not shot through" i. e. unhurt J vi.446.

**Appaṭivibhatta** (°bhogin) (adj.) [a + paṭi + vibhatta] (not eating) without sharing with others (with omission of another negative: see Trenckner, Miln p. 429, where also Bdhgh's expl<sup>n</sup>) A iii.289; Miln 373; cp. Miln trsl. ii.292.

**Appaṭivekkhiya** [ger. of a + paṭi + avekkhati] not observing or noticing J iv.4 (= apaccavekkhitvā avekkhitvā C.).

**Appaṭisankhā** (f.) [a + paṭisankhā] want of judgment Pug 21 = Dhs 1346.

**Appaṭisandhika** (and °iya) (adj.) [a + paṭisandhi + ka (ya)] 1. what cannot be put together again, unmendable, irreparable (°iya) Pv i.12<sup>o</sup> (= puna pākatiko na hoti PvA 66) = J iii.167 (= paṭipākatiko kātuṇ na sakkā C.). — 2. incapable of reunion, not subject to reunion, i. e. to rebirth J v.100 (°bhāva).

**Appaṭisama** (adj.) [a + paṭi = sama; cp. BSk. apratisama M Vastu 1.104] not having it's equal, incomparable J i.94 (Baddha-siri).

**Appaṭissavatā** (f.) [a + paṭissavatā] want of deference Pug 20 = Dhs 1325.

**Appaṭihita** (adj.) [a + paṭihita] aimless, not bent on anything, free from desire, usually as nt. aimlessness, comb<sup>d</sup>. w. *animittaṇ* Vin iii.92, 93 = iv.25; Dhs 351, 508, 556. See on term *Cpd.* 67; *Dhs trsl.* 93, 143 & cp. paṭihita.

**Appaṭiṭṭha** (adj.) [a + paṭiṭṭha] 1. not standing still S i.1. — 2. without a footing or ground to stand on, bottomless Sn 173.

**Appaṭissa** (& appaṭissa) (adj.) [a + paṭi + ṣru] not docile, rebellious, always in comb<sup>n</sup>. with *agāra* A ii.20; iii.7 sq., 14 sq., 247, 439. Appaṭissa-vāsa an unruly state, anarchy J ii.352. See also *paṭissā*.

**Appaṭita** (adj.) [a + paṭita, of prati + i, Sk. pratita] dissatisfied, displeased, disappointed (cp. *appaccaya*) J v.103 (at this passage preferably to be read with v.1. as *appatika* = without husband, C. expl<sup>s</sup>. *assāmika*), 155 (cp. C. on p. 156); DA 152; SnA 423.

**Appaduṭṭha** (adj.) [a + paduṭṭha] not corrupt, faultless, of good behaviour Sn 662 (= padosābhāvena a. SnA 478); Dh 137 (= niraparādhā DhA iii.70).

**Appadhāṅsa** (adj.) [= *appadhāṅsiya*, Sk. *apradhvaṅsiya*] not to be destroyed J iv.344 (v.1. *duppadhāṅsa*).

**Appadhāṅsika** (& °iya) (adj.) [grd. of a + padhāṅseti] not to be violated or destroyed, inconquerable, indestructible D iii.175 (°ika, v.1. °iya); J iii.159 (°iya); VvA 208 (°iya); PvA 117 (°iya). Cp. *appadhāṅsa*.

**Appadhāṅsita** (adj.) [pp. of a + padhāṅseti] not violated, unhurt, not offended Vin iv.229.

**Appanā** (f.) [cp. Sk. *arpaṇa*, abstr. fr. *appeti* = arpayati from of ṛ, to fix, turn, direct one's mind; see *appeti*] application (of mind), ecstasy, fixing of thought on an object, conception (as psychol. t. t.) J ii.61 (°patta); Miln 62 (of vitakka); Dhs 7, 21, 298; Vism 144 (°samādhī); DhsA 55, 142 (def. by Bdhg. as "ekaggaṇ cittaṇ ārammaṇe appeti"), 214 (°jhāna). See on term *Cpd.* pp. 56 sq., 68, 129, 215; *Dhs trsl.* xxviii, 10, 53, 82, 347.

**Appabhoti** (*Appahoti*) see *pabhoti*.

**Appamaññati** [appa + maññati] to think little of, to underestimate, despise Dh 121 (= avajānāti DhA iii.16; v.1. *avapamaññati*).

**Appamaññā** (f.) [a + pamaññā, abstr. fr. *pamaṇa* = Sk. \**pramānya*] boundlessness, infinitude, as psych. t. t. appl<sup>d</sup>.

in later books to the four varieties of philanthropy, viz. *mettā karuṇā muditā upekkhā* i. e. love, pity, sympathy, disinterestedness, and as such enum<sup>d</sup>. at D iii.223 (q. v. for detailed ref. as to var. passages); Ps 1.84; Vbh 272 sq.; DhsA 195. By itself at Sn 507 (= *mettajjhāna-sankhātā* a. SnA 417). See for further expl<sup>n</sup>. *Dhs trsl.* p. 66 and *mettā*.

**Appamatta**<sup>1</sup> (adj.) [appa + matta] see *appa*.

**Appamatta**<sup>2</sup> (adj.) [a + pamatta, pp. of *pamadati*] not negligent, i. e. diligent, careful, heedful, vigilant, alert, zealous M i.391—92; S i.4; Sn 223 (cp. KhA 169), 507, 779 (cp. Nd<sup>1</sup> 59); Dh 22 (cp. DhA i.229); Th 2, 338 = *upaṭṭhitasati* Th A 239).

**Appamāda** [a + pamāda] thoughtfulness, carefulness, conscientiousness, watchfulness, vigilance, earnestness, zeal D i.13 (: a. *vuccati satiā avippavāso EA 1.104*); iii.30, 104 sq., 112, 244, 248, 272; M i.477 (°phala); S i.25, 86, 158, 214; ii.29, 132; iv.78 (°vihārin), 97, 125, 252 sq.; v.30 sq. (°sampadā), 41 sq., 91, 135, 240, 250, 308, 350; A i.16, 50. (°adhigata); iii.330, 364, 449; iv.28 (°gāravatā) 120 (°ṇ garu-karoti); v.21, 126 (*kusalesu dhammesu*); Sn 184, 264, 334 (= *sati-avippavāsa-sankhātā* a. SnA 339); It 16 (°ṇ *paṣaṅsanti puññakiriyaṣu paṇḍitā*), 74 (°vihārin); Dh 57 (°vihārin, cp. DhA i.434); 327 (°rata = *satiā avippavāse abhirata* DhA iv.26); Dāvs ii. 35; KhA 142.

**Appamāṇa** (freq. spelled *appamāna*) (adj.) [a + pamāṇa] 1. "without measure", immeasurable, endless, boundless, unlimited, unrestricted all-permeating S iv.186 (°cetaso); A ii.73; v.63; So 507 (*mettaṇ cittaṇ bhāvayaṇ appamāṇaṇ = anavasesa-pharaṇena* SnA 417; cp. *appamaññā*); It 21 (*mettā*), 78; J ii.61; Ps ii.126 sq.; Vbh 16, 24, 49, 62, 326 sq.; Dhs 182, 1021, 1024, 1405; DhsA 45, 196 (°gocara, cp. *anantagocara*). See also on term *Dhs trsl.* 60. — 2. "without difference", irrelevant, in general (in commentary style) J i.165; ii.323.

**Appameyya** (adj.) [a + pameyya = Sk. *aprameya*, grd. of a + pra + mā] immeasurable, infinite, boundless M i.386; S v.400; A i.266; Th i, 1089 (an°); Pug 35; Miln 331; Sdhp 338.

**Appavattā** (f.) [a + pavattā] the state of not going on, the stop (to all that), the non-continuance (of all that) Th i, 767; Miln 326.

**Appasāda** see *pasāda*.

**Appassāda** see *appa*.

**Appahina** (adj.) [a + pahina, pp. of *pahāyati*] not given up, not renounced M i.386; It 56, 57; Nd<sup>3</sup> 70 D<sup>1</sup>; Pug 12, 18.

**Appāṇaka** (adj.) [a + pāṇa + ka] breathless, i. e. (1) holding one's breath in a form of ecstatic meditation (*jhāna*) M i.243; J i.67 [cp. BSk. *āṣhānaka* Lal. v.314, 324; M Vastu ii.124; should the Pāli form be taken as \*a + *prāṇaka*?]. (2) not holding anything breathing, i. e. inanimate, lifeless, not containing life Sn p. 15 (of water).

**Appikā** (f.) of *appaka*.

**Appiccha** (adj.) [appa + iccha from *iṣ*, cp. *icchā*] desiring little or nothing, easily satisfied, unassuming, contented, unpretentious S i.63, 65; A iii.432; iv.2, 218 sq., 229; v.124 sq., 130, 154, 167; Sn 628, 707; Dh 404; Pv iv.7<sup>3</sup>; Pug 70.

**Appicchata** (f.) [abstr. fr. prec.] contentment, being satisfied with little, unostentatiousness Vin iii.21; D iii.115; M i.13; S ii 202, 208 sq.; A i.12, 16 sq.; iii.219 sq., 448; iv.218, 280 (opp. *mahicchata*); Miln 242; SnA 494 (*catubbidhā*, viz. *paccaya-dhutanga-pariyatti-adhigama-vasena*); PvA 73. As one of the 5 *dhutanga-dhammā* at Vism 81.

**Appita** (adj.) [pp. of appeti, cp. BSk. arpita, e. g. prītyar-pitaṅ cakṣuḥ Jtm 31<sup>69</sup>] 1. fixed, applied, concentrated (miṅ) Miln 415 (mānasa) Sdhp 233 (citta). — 2. brought to, put to, fixed on J VI.78 (maraṇamukhe); **visappita** (an arrow to which) poison (is) applied, so read for visap(p)ita at J v.36 & Vism 303.

**Appiya & Appiyatā** see piya etc.

**Appekadā** (adv.) see api 2 *ax*.

**Appeti** [Vedic arpayati, Caus. of ṛ, ṛṇoti & ṛcchati (cp. icchati<sup>2</sup>), Idg. \*ar (to insert or put together, cp. also \*er under anṇava) to which belong Sk. ara spoke of a wheel; Gr. ἀρπίστρω to put together, ἄρμα chariot, ἄρσενος limb, ἀρετή virtue; Lat. arma = E. arms (i. e. weapon), artus fixed, tight, also limb, ars = art. For further connections see anṇava] 1. (\*er) to move forward, rush on, run into (of river) Vin II.238; Miln 70. — 2. (\*ar) to fit in, fix, apply, insert, put on to (lit. & fig.) Vin II.136, 137; J III.34 (nimba-sūlasmiṅ to impale, C. āvunāti); VI.17 (T. sūlasmiṅ acceti, vv. ll. abbeti = appeti & upeti, C. āvunāti); Miln 62 (dāruṅ sandhismiṅ); VvA 110 (saññāṇaṅ). Cp. Trenckner, *Notes* 64 n. 19, who defends reading abbeti at T. passages.

**Appesakkha** (adj.) [acc. to Childers = Sk. \*alpa + īśa + ākhyā, the latter fr. ā + khyā "being called lord of little"; Trenckner on Miln 65 (see p. 422) says: "appesakkha & mahesakkha are traditionally expl<sup>d</sup>. appaparivāra & mahāparivāra, the former, I suppose, from appe & sakkha (Sk. sākhyā), the latter an imitation of it". Thus the etym. would be "having little association or friendship" and resemble the term appasattva. The BSk. forms are alpeśākhyā & mahesākhyā, e. g. at Av. Ś II. 153; Divy 243] of little power, weak, impotent S II.229; Miln 65; Sdhp 89.

**Appoti** [the contracted form of āpnoti, usually pāpuṇāti, fr. āp] to attain, reach, get Vism 350 (in etym. of āpo).

**Appodaka** see appa.

**Appossukka** (adj.) [appa + ussuka, Sk. alpotsuka, e. g. Lal. V. 509; Divy 41, 57, 86, 159. It is not necessary to assume a hypothetical form of \*autsukya as der. fr. ussuka] unconcerned, living at ease, careless", not bothering", keeping still, inactive Vin II.188; M III.175, 176; S I.202 (in stock phrase **appossukka tuṅhībhūta san-kasāya** "living at ease, given to silence, resigned" Mrs. Rh. D. *Dhs trsl.* 258, see also *J P T S.* 1909, 22); II. 177 (id.); IV.178 (id.); Th 2, 457 (= nirussukka ThA 282); Sn 43 (= abyāvaṭa anapekkha Nd<sup>2</sup> 72); Dh 330 (= nirālaya DhA IV.31); J I.197; IV.71; Miln 371 (a. tiṭṭhati to keep still); DA 1.264.

**Appossukatā** (f.) [abstr. fr. prec.] inaction, reluctance, carelessness, indifference Vin 1.5; D II.36; Miln 232; DhA II.15.

**Apphuta** (& **apphuta**) [Sk. \*ā-sphṛta for a-sphārita pp. of sphar, cp. phurati; phuṭa & also phusati] untouched, unpervaded, not penetrated D 1.74 = M I.276 (pitisukhena).

**Apphoṭā** (f.) [fr. appoṭeti to blossom] N. of a kind of Jasmine J VI.336.

**Apphoṭeti** [pp. of apphoṭeti] having snapped one's fingers or clapped one's hands J II.311 (°kāle).

**Apphoṭeti** [ā + phoṭeti, sphuṭ] to snap the fingers or clap the hands (as sign of pleasure) Miln 13, 20, pp. **apphoṭita**.

**Aphusa** [Sk. \*asprśya, a + ṛd. of phusati to touch] not to be touched Miln 157 (trsl. unchangeable by other circumstances; Tr. on p. 425 remarks "aphusāni kiriyāni seems wrong, at any rate it is unintelligible to me").

**Aphegguka** (adj.) [a + pheggu + ka] not weak, i. e. strong J III.18.

**Abaddha** [a + baddha] not tied, unbound, unfettered Sn 39 (v. l. and Nd<sup>2</sup> abandha; expl<sup>d</sup>. by rajju-bandhan<sup>2</sup> ādisu yena kenaci abaddha SnA 83).

**Abandha** (n.-adj.) [a + bandha] not tied to, not a follower or victim of It 56 (mārassa; v. l. abaddha).

**Abandhana** (adj.) [a + bandhana] without fetters or bonds, unfettered, untrammelled Sn 948, cp. Nd<sup>1</sup> 433.

**Ababa** [of uncertain origin, prob. onomatopoeitic]. N. of a cert. Purgatory, enum<sup>d</sup>. with many other similar names at A v.173 = Sn p. 126 (cp. aṭaṭa, abbuda & also Av. Ś 1.4, 10 & see for further expl<sup>n</sup>. of term SnA 476 sq).

**Abala** (adj.) [a + bala] not strong, weak, feeble Sn 1120 (= dubbala, appabala, appathāma Nd<sup>2</sup> 73); Dh 29 (°assa a weak horse = dubbalassa DhA 1.262; opp. sighthassa a quick horse).

**Abbaje** T. reading at A II.59, evidently interpreted by ed. as ā + vraje, pot. of ā + **vraj** to go to, come to (cp. pabbajati), but is preferably with v. l. SS to be read **aṇḍaje** (corresponding with vihangama in prec. line).

**Abbaṇa** (adj.) [a + vaṇa, Sk. avraṇa] without wounds Dh 124.

**Abbata** (n.-adj.) [a + vata, Sk. avrata] (a) (nt.) that which is not "vata" i. e. moral obligation, breaking of the moral obligation Sn 839 (asilata +); Nd<sup>1</sup> 188 (v. l. SS abhabbata; expl<sup>d</sup>. again as a-vatta). SnA 545 (= dhutangavataṅ vinā). — (b) (adj.) one who offends against the moral obligation, lawless Dh 264 (= silavatena ca dhutavatena ca virahita DhA III.391; vv. ll. k. adhūta & abhūta; B. abbhuta, C. abbuta).

**Abbaya** in uday<sup>o</sup> at Miln 393 stands for **avyaya**.

**Abbahati** (& **abbuhati**) [the first more freq. for pres., the second often in aor. forms; Sk. ābrhati, ā + brh<sup>1</sup>, pp. brdha (see abbūha)] to draw off, pull out (a sting or dart); imper. pres. **abbaha** Th 1, 404; J II.95 (v. l. BB appuha = abbuha; C. expls. by uddharatha). — aor. **abbahi** J v.198 (v. l. BB abbuhi), **abbahī** (metri causa) J III.390 (v. l. BB dhabbūhi = abbuhi) = Pv 1.8<sup>o</sup> (which reads T. abbūha, but PvA 41 expls. nihari) = DhA 1.30 (vv. ll. sabbahi, sabbamhi; gloss K. B abbūhaṅ) = Vv 83<sup>o</sup> (T. abbuhi; v. l. BB abbūhaṅ, SS avyahi; VvA 327 expls. as uddhari), & **abbuhi** A III.55 (v. l. abbahi, C. abbahī ti nihari), see also vv. ll. under abbahi. — gerl. **abbuyha** Sn 939 (= abbhutivā uddharitvā Nd<sup>1</sup> 419; v. l. SS abbhuyhitvā; SnA 567 reads **avyuyha** & expls. by uddharitvā); S I.121 (taṅha); III.26 (id.); but spelt abbhnyha). — pp. **abbūha** (q. v.). — Caus. **abbāheti** [Sk. ābarhayati] to pull out, drag out J IV.364 (satthaṅ abbāhayanti; v. l. abbhā<sup>o</sup>); DhA II.249 (asiṅ). ger. **abbāhitvā** (= °hetvā) Vin II.201 (bhisa-mūlāṅ) with v. l. BB ag-gahetvā, SS abbhutivā, cp. Vin I.214 (vv. ll. ag-gahitvā & abbāhitvā). pp. **abbūhita** (q. v.).

**Abbāhana** (nt.) [abstr. fr. abbahati] pulling out (of a sting) DhA III.404 (sic. T.; v. l. abbūhana; Fausböll aḍahana; glosses C. aṭṭhanga & aṭṭhanga, K. nibbāpana). See also **abbūhana** and **abbāhana**.

**Abbuda** (nt.) [etym. unknown, orig. meaning "swelling", the Sk. form arbuda seems to be a trsl. of P. abbuda] 1. the foetus in the 1<sup>st</sup> & 2<sup>nd</sup> months after conception, the 2<sup>nd</sup> of the five prenatal stages of development, viz. kalala, **abbuda**, **pesi**, **ghana**, **pasākha** Nd<sup>1</sup> 120; Miln 40; Vism 236. — 2. a tumour, cancer, sore Vin III.294, 307 (only in Samantapāsādikā; both times as **sāsanassa a**). — 3. a very high numeral, appl<sup>d</sup>. exclusively to the denotation of a vast period of suffering in Purgatory; in this sense used as adj. of Niraya (abbudo nirayo the "vast-period"

hell, cp. nirabbuda). S 1.149 = A 11.3 (chattiṅṣati pañca ca abbudāni); S 1.152 = A v.173 = Sn p. 126 (cp. SnA 476: abbuda nāma koci paccoka-nirayo n' atthi, Avicimhi yeva abbuda-gaṇanāya paccanokāso paoa abbudo nirayo ti vutto; see also *Kindred Sayings* p. 190); J III.360 (sataṅ ninnahuta-sahassānaṅ ekaṅ abbudaṅ). — 4. a term used for "hell" in the riddle S 1.43 (kiṅsu lokasmiṅ abbudaṅ "who are they who make a hell on earth" Mrs. Rh. D. The answer is "thieves"; so we can scarcely take it in meaning of 2 or 3. The C. has viṅṣa-karaṇaṅ.

**Abbuḷhati** (?) & **Abbuhati** see **abbahati**.

**Abbuḷhana** (nt.) [fr. **abbahati** = **abbuhati** (**abbuḷhati**)] the pulling out (of a sting), in phrase **taṅhā-sallassa abbuḷhanaṅ** as one of the 12 achievements of a Mahesi Nd<sup>1</sup> 343 = Nd<sup>2</sup> 503 (eds. of Nd<sup>1</sup> have **abbūhana**, v. l. SS **abbussāna**; ed. of Nd<sup>2</sup> **abbuḷhana**, v. l. SS **abbahana**, BB **abbuhana**). Cp. **abbāhana**.

**Abbūḷha** (adj.) [Sk. **abr̥ḍha**, pp. of a + **br̥h**, see **abbahati**] drawn out, pulled (of a sting or dart), fig. removed, destroyed. Most freq. in comb<sup>n</sup>. **°salla** with the sting removed, having the sting (of craving thirst, **taṅhā**) pulled out D II.283 (v. l. SS **asammūḷha**); Sn 593, 779 (= **abbūḷhita-salla** Nd<sup>1</sup> 59; **rāgādi-sallānaṅ abbūḷhattā** a. SnA 518); J III.390 = Vv 83<sup>10</sup> = Pv 1.8<sup>1</sup> = DhA 1.30. — In other connection: M I 139 = A III.84 (°**esika** = **taṅhā pabhinā**; see **esikā**); Th I, 321; KhA 153 (°**soka**).

**Abbūḷhatta** (nt.) [abstr. of **abbūḷha**] pulling out, removal, destroying SnA 518.

**Abbūḷhita** (& **abbūḷhita** at J III.541) [pp. of **abbāheti** Caus. of **abbāhati**] pulled out, removed, destroyed Nd<sup>1</sup> 59 (**abbūḷhita-sallo** + **uddhata**° etc. for **abbūḷha**); J III.541 (uncertain reading; v. l. BB **appahita**, SS **abyūhita**; C. expls. **pupphakaṅ** **thapitaṅ** **appaggharakaṅ** **kataṅ**; should we explain as **ā + vi + ūh** and read **abyūhita**?).

**Abbeti** [Trenckner, Notes 64 n. 19] at J III.34 & VI.17 is probably a mistake in MSS for **appeti**.

**Abbokinna** 1. [= **abbhokinna**, **abhi** + **ava** + **kinna**, cp. **abhikinna**] filled M 1.387 (**paripunna** +); DhA IV.182 (**pañca jāṭisatāni** a.). — 2. [seems to be misunderstood for **abbocchinna**, a + **vi** + **ava** + **chinna**] uninterrupted, constant, as °**ṅ** adv. in comb<sup>n</sup>. with **satataṅ** **samitaṅ** A IV.13 = 145; Kvu 401 (v. l. **abbhokinna**), cp. also *Āṅu trsl.* 231 n. 1 (**abbokinna** undiluted?); Vbh 320. — 3. doubtful spelling at Vin III.271 (Bdhgh in Pāṭij. III.1, 3).

**Abbocchinna** see **abbokinna** 2 and **abbhochinna**.

**Abbohārika** (adj.) [a + **vi** + **ava** + **hārika** of **voharati**] not of legal or conventional status. i. e. — (a) negligible, not to be decided Vin III.91, 112 (see also *Āṅu trsl.* 361 n. 4). — (b) uncommon, extraordinary J III.309 (v. l. BB **abbho**°); v. 271, 286 (Kern: ineffective).

**Abbha** (nt.) [Vedic **abhra** nt. & later Sk. **abhra** m. "dark cloud"; Idg. \***mbhro**, cp. Gr. **ἀέρος**; scum, froth, Lat. **imber** rain; also Sk. **ambha** water, Gr. **ἐμβρος** rain, Oir **ambu** water]. A (dense & dark) cloud, a cloudy mass A II.53 = Vin II.295 = Miln 273 in list of things that obscure moon- & sunshine, viz. **abbhaṅ** **mahikā** (**mahiā** A) **dhūmarajo** (**megho** Miln), **Rāhu**. This list is referred to at SnA 487 & VvA 134. S 1.101 (°**sama** **pabbata** a mountain like a thunder-cloud); J VI.581 (**abbhaṅ** **rajo** **acchādesi**); Pv IV.3<sup>9</sup> (nil° = **nīla-megha** PvA 251). As f. **abbhā** at Dhs 617 & DhsA 317 (used in sense of adj. "dull"; DhsA expls. by **valāhaka**); perhaps also in **abbhāmatta**.

-**kūta** the point or summit of a storm-cloud Th I, 1064; J VI.249, 250; Vv 1<sup>1</sup> (= **valāhaka-sikhara** VvA 12). -**ghana** a mass of clouds, a thick cloud It 64; Sn 348 (cp. SnA 348). -**paṭala** a mass of clouds DhsA 239. -**mutta** free from clouds Sn 687 (also as **abbhāmutta** Dh 382). -**saṅvilāpa** thundering S IV.289.

**Abbhakkhāti** [**abhi** + **ā** + **khyā**, cp. Sk. **ākhyāti**] to speak against to accuse, slander D I.161 = A 1.161 (**an-abbhakkhātu-kāma**); IV.182 (id.); J IV.377. Cp. Inteos. **abbhā-cikkhati**.

**Abbhakkhāna** (nt.) [fr. **abbhakkhāti**] accusation, slander, calumny D III.248, 250; M I.130; III.207; A III.290 sq.; Dh 139 (cp. DhA III.70).

**Abbhacchādita** [pp. of **abhi** + **ā** + **chādeti**] covered (with) Th 1, 1068.

**Abbhañjati** [**abhi** + **añj**] to anoint; to oil, to lubricate M 1.343 (**sappi-telena**); S IV.177; Pug 56; DbA III.311 = VvA 68 (**sata-pāka-telena**). Caus. **abbhañjeti** same J 1.438 (**telena** °**etvā**); v. 376 (**sata-pāka-telena** °**ayiṅsu**); Caus. II. **abbhañjapeti** to cause to anoint J III.372.

**Abbhañjana** (nt.) [fr. **abbhañjati**] anointing, lubricating, oiling; unction, unguent Vin 1205; III.79; Miln 367 (**akkhassa** a.); Vism 264; VvA 295.

**Abbhataka** (adj.) [**ā** + **bhata** + **ika**, **bhr̥**] brought (to), procured, got, J VI.291.

**Abbhaticanta** [pp. of **abhi** + **ati** + **kram**, cp. **aticanta**] one who has thoroughly, left behind J V.376.

**Abbhātita** [pp. of **abhi** + **ati** + **i**, cp. **atita** & **aticanta**] emphatic of **atita** in all meanings, viz. 1 passed, gone by S II.183 (+ **aticanta**); nt. °**ṅ** what is gone or over, the past J III.169. — 2. passed away, dead M 1.465; S IV.398; Th 1, 242, 1035. — 3. transgressed, overstepped, neglected J III.541 (**sanyama**).

**Abbhāttha** (nt.) [**abhi** + **attha**<sup>2</sup> in acc. **abhi** + **atthaṅ**, **abhi** in function of "towards" = homeward, as under **abhi** I.1 a; cp. Vedic **abhi** **sadhasthaṅ** to the seat R. V. IX. 21. 3] = **attha**<sup>2</sup>, only in phrase **abbhattaṅ** **gacchati** "to go towards home", i. e. setting; fig. to disappear, vanish, M 1.115, 119; III.25; A IV.32; Miln 305; pp. **abbhattangata** "set", gone, disappeared Dhs 1038 (**atthangata** +); Kvu 576.

**Abbhātthātā** (f.) [abstr. fr. **abbhatta**] "going towards setting", disappearance, death J V.469.

**Abbhanumodati** [**abhi** + **anu** + **modati**] to be much pleased at to show great appreciation of Vin I.196; D 1.143, 190; S IV.224; Miln 29, 210; DhA IV.102 (v. l. °**ānu**°).

**Abbhanumodana** (nt.) (& °**ā** f.) [fr. **abbhanumodati**] being pleased, satisfaction, thanksgiving DA 1.227; VvA 52 (°**ānu**°); Sdhp 218.

**Abbhantara** (adj.) [**abhi** + **antara**; **abhi** here in directive function = towards the inside, in there, with-in, cp. **abhi** I.1 a] = **antara**, i. e. internal, inner, being within or between; nt. °**ṅ** the inner part, interior, interval (also as °—) Vin 1.111 (**sati**° with interval of seven); A IV.16 (opp. **bāhira**); Dh 394 (id.); Th 1, 757 (°**āpassaya** lying inside); J III.395 (°**amba** the inside of the Mango); Miln 30 (°**e** **vāyo** **jivo**), 262, 281 (**bāhir-abbhantara** **dhana**); DhA II.74 (adj. c. gen. being among; v. l. **abbhantare**). — Cases used adverbially: instr. **abbhantarena** in the meantime, in between DhA II.59. loc. **abbhantare** in the midst of, inside of, within (c. gen. or °—) J 1.262 (**rañño**), 280 (**uyhaṅ**); DhA II.64 (v. l. **antare**), 92 (**sattavass**°); PvA 48 (= **anto**).

**Abbhantarika** (adj.-n.) [fr. **abbhantara**, cp. Sk. **abhyantara** in same meaning] intimate friend, confidant, "clum" J 1.86 (+ **ativissāsika**), 337 ("insider", opp. **bāhiraka**).

**Abbhantarima** (adj.) [superl. formation fr. **abbhantara** in contrasting function] internal, inner (opp. **bāhirima**) Vin III.149; J V.38.

**Abbhākuṭika** (adj.) [a + bhākuṭi + ka; Sk. bhraṇkuṭi frown] not frowning, genial Vin III.181 (but here spelt bhākuṭik-abbhākuṭika); D I.116, cp. DA I.287; DhA IV.8 (as v.l.; T. has abbhokūṭika).

**Abbhāgata** [abhi + ā + gata] having arrived or come; (m.) a guest, stranger Vv I<sup>5</sup> (= abhi-āgata, āgantuka VvA 24).

**Abbhāgamana** (nt.) [abhi + ā + gamana; cp. Sk. abhyā-gama] coming arrival, approach Vin IV.221.

**Abbhāghāta** [abhi + āghāta] slaughtering-place Vin III.151 (+ āghāta).

**Abbhācikkhati** [Intens. of abbhākkhāti] to accuse, slander, calumniate D I.161; III.248, 250; M I.130, 368, 482; III.207; A I.161.

**Abbhāna** (nt.) [abhi + āyana of ā + yā (i)] coming back, rehabilitation of a bhikkhu who has undergone a penance for an expiable offence Vin I.49 (°āraha), 53 (id.), 143, 327; II.33, 40, 162; A I.99. — Cp. abbbeti.

**Abbhāmatta** (adj.) [abhbā + matta (?) according to the Pāli Com.; but more likely = Vedic abhva huge, enormous, monstrous, with ā metri causa. On abhva (a + bhū what is contradictory to anything that is) cp. abbhuta & abbhuj, and see Walde, Lat. Wtb. under dubius] monstrous, dreadful, enormous, "of the size of a large cloud" (thus C. on S I.205 & J III.309) S I.205 = Tb I, 652 (v.l. abbhā° & abbhāmutta) = J III.309 (v.l. °mutta).

**Abbhāhata** [abhi + ā + hata, pp. of han] struck, attacked, afflicted S I.40 (maccunā); Th I, 448; Sn 581; J VI.26, 440; Vism 31, 232; DA I.140, 147; DhA IV.25.

**Abbhāhana** (nt.) [either = abbhāhana or āvāhana] in udaka° the pulling up or drawing up of water Vin II.318 (Bdgh. on Cullavagga V.16, 2, corresponding to udaka-vāhana on p. 122).

**Abbhita** [pp. of abbbeti] I. come back, rehabilitated, reinstated Vin III.186 = IV.242 (an°). — 2. uncertain reading at Pv I.123 in sense of "called" (an° uncalled), where id. p. at J III.165 reads anavhāta & at Th 2, 129 ayācīta.

**Abbhu** [a + bhū most likely = Vedic abhva and P. abbhuj, see also abbhāmatta] unprofitableness, idleness, no sense J V.295 (= abhūti avadḍhi C.).

**Abbhuj** (interj.) [Vedic abhvan, nt. of abhva, see expld. under abbhāmatta. Not quite correct Morris *JPTS* 1889, 201: abbhuj = ā + bhuk; cp. also abbhuta] alas! terrible, dreadful, awful (excl. of fright & shock) Vin II.115 (Bdgh. expls. as "utrāsa-vacanam-etan"); M I.448. — See also abbhū & abbhuta.

**Abbhukkīraṇa** (nt.) [abhi + ud + kr] drawing out, pulling, in daṇḍa-sattha° drawing a stick or sword Nd<sup>2</sup> 576<sup>4</sup> (cp. abbhokkīraṇa). Or is it abbhuttīraṇa (cp. uttiṇṇa outlet).

**Abbhukkīrati** [abhi + ud + kīrati] to sprinkle over, to rinse (with water) D II.172 (cakkaratanaṇ; neither with Morris *JPTS* 1886, 131 "give up", nor with trsl. of J II.311 "roll along"); J V.390; PvA 75. Cp. abbhokkīrati.

**Abbhuggacchati** [abhi + ud + gacchati] to go forth, go out, rise into D I.112, 127; A III.252 (kitti-saddo a.); Pug 36. ger. °gantvā J I.88 (ākāsan), 202; DhA IV.198. aor. °gañchi M I.126 (kittisaddo); J I.93. — pp. abbhuggata.

**Abbhuggata** [pp. of abbhuggacchati] gone forth, gone out, risen D I.88 (kitti-saddo a., cp. DhA I.146: sadevakaṇ lokan ajjhottharitivā uggato), 107 (saddo); Sv p. 103 (kittisaddo).

**Abbhuggamana** (nt.-adj.) [fr. abbhuggacchati] going out over, rising over (c. acc.) PvA 65 (caudaṇ nabhaṇ abbhuggamanaṇ; so read for T. abbhuggamānaṇ).

**Abbhujjalana** (nt.) [abhi + ud + jalana, from jval] breathing out fire, i. e. carrying fire in one's mouth (by means of a charm) D I.111 (= mantena mukhato aggi-jala-niharaṇaṇ DA I.97).

**Abbhuttāti** (°tthāti) [abhi + ud + sthā] to get up to, proceed to, D I.105 (cankamaṇ).

**Abbhunnata** [pp. of abbhunnamati] standing up, held up, erect J V.156 (in abbhunnatā<sup>2</sup> state of being erect, stiffness), 197 (°unnata; v.l. abbhantara, is reading correct?).

**Abbhunha** (adj.) [ahhi + unha] (a) very hot DhA II.87 (v.l. accuṇha). (b) quite hot, still warm (of milk) DhA II.67.

**Abbhuta**<sup>1</sup> (adj. nt.) [\*Sk. abbhuta which appears to be constructed from the Pāli & offers like its companion \*āścarya (acchariya abbhuta see below) serious difficulties as to etym. The most probable solution is that P. abbhuta is a secondary adj.-formation from abbhuj which in itself is nt. of abhva = Vedic abhva (see etym. under abbhāmatta and cp. abbhuj, abbhuj & *JPTS* 1889, 201). In meaning abbhuta is identical with Vedic abhva contrary to what usually happens, i. e. striking, abnormal, gruesome, horrible etc.; & that its significance as a + bhū ("unreal") is felt in the background is also evident from the traditional etym. of the Pāli Commentators (see below). See also acchariya] terrifying, astonishing; strange, exceptional, puzzling, extraordinary, marvellous, supernatural. Described as a term of surprise & consternation (vimhaya<sup>2</sup> āvaṇṇa<sup>2</sup> adhivacaṇaṇ DA I.43 & VvA 329) & expld. as "something that is not" or "has not been before", viz. abbhūta ThA 233; abbhūta-pubbataṇ abbhutaṇ VvA 191, 329; abbhūta-pubbāṇ DA I.43. — 1. (adj.) wonderful, marvellous etc. Sn 681 (kiṇ °ṇ, combd. with lomahaṇṣana); J IV.355 (id.); Th 2, 316 (abbhutaṇ vata vācaṇ bhāsasi = acchariyaṇ ThA 233); Vv 44<sup>9</sup> (°dassaneyya); Sdhp 345, 496. — 2. (nt.) the wonderful, a wonder, marvel S IV.371, also in °dhamma (see Cp.). Very freq. in combd. with acchariyaṇ and a part. of exclamation, viz. acchariyaṇ bho abbhutaṇ bho wonderful indeed & beyond comprehension, strange & stupefying D I.206; acch. vata bho abbh. vata bho D I.60; acch. bhante abbh. A II.50; aho acch. aho abbh. J I.88; acch. vata abbh. vata Vv 83<sup>10</sup>. — Thus also in phrase acchariyā abbhutā dhammā wonderful & extraordinary signs or things M III.118, 125; A II.130; IV.198; Miln 8; and in acchariya-abbhuta-citta-jāta dumbfounded & surprised J I.88; DhA IV.52; PvA 6, 50.

-dhamma mysterious phenomenon, something wonderful, supernatural; designation of one of the nine angas or divisions of the Buddhist Scriptures (see nava B 2) Vin III.8; M I.133; A II.103; III.86, 177; Pug 43; Miln 344; PvA 2, etc.

**Abbhuta**<sup>2</sup> (nt.) [= abbhuta<sup>1</sup> in the sense of invoking strange powers in gambling, thus being under direct spell of the "unknown"] a bet, a wager, only in phrase abbhutaṇ karoti (sahassena) to make a bet or to bet (a thousand, i. e. kahāpaṇa's or pieces of money) Vin III.138; IV.5; J I.191; V.427; VI.192; PvA 151; & in phrase pañcāhi sahassēhi abbhutaṇ hotu J VI.193

**Abbhūdāharati** [abhi + ud + ā + harati] to bring towards, to fetch, to begin or introduce (a conversation) M II.132.

**Abbhudīreti** [abhi + ud + īreti] to raise the voice, to utter Th 2, 402; DA I.61; Sdhp 514.

**Abbhudeti** [abhi + ud + eti] to go out over, to rise A II.50, 51 (opp. atthaṇ eti, of the sun). — ppr. abbhudayaṇ Vv 64<sup>11</sup> (= abhi-uggacchanta VvA 280; abbhudayaṇ ti pi pāṭho).

**Abbuddhunāti** [abhi + ud + dhunāti] to shake very much Vv 64<sup>9</sup> (= adhikaṇ uddhunāti VvA 278).

**Abhunnadita** [pp. of abhi + ud + nadati] resounding, resonant Th 1, 1065).

**Abhunnamati** [abhi + ud + namati] to, spring up, burst forth D II.164. — pp. **abhunnata** (& °unnata), q. v. — Caus. **abhunnāmeti** to stiffen, straighten out, hold up, erect D I.120 (kāyaṅ one's body); A II.245 (id.); D I.126 (patodalatṭhin); opp. **apanāmeti** to bend down).

**Abhuyyāta** [pp. of abhuyyāti] marched against, attacked Vin 1.342; M II.124.

**Abhuyyāti** [abhi + up + yāti of yā] to go against, to go against, to march (an army) against, to attack S 1.82 (aor °uyyāsi). — pp. **abhuyyāta** (q. v.).

**Abhusūyaka** (adj.) [abhi + u-sūyā + ka] zealous, showing zeal, endeavouring in (—°) Pgdp 101.

**Abhussakati** & °usukkati [abhi + ud + svaṣk, see sak-kati] to go out over, rise above (acc.), ascend, freq. in phrase ādicco nabhaṅ abhussakkamāno M 1.317 = S III.156 = It 20. — See also S 1.65; V.44; A 1.242 (same simile); v.22 (id.).

**Abhussahanatā** (f.) [abstr. fr. abhi + °utsahana, cp. usāha] instigation, incitement Vin II.88.

**Abhusseti** [abhi + ud + seti of sī] to rise; v. l. at Vv 64<sup>17</sup> according to VvA 280: abhuddayaṅ (see abhuddeti) abhussayan ti pi pāṭho.

**Abbhethi** [abhi + ā + i] to rehabilitate a bhikkhu who has been suspended for breach of rules Vin II.7 (abbento), 33 (abbheyya); III.112 (abbheti), 186 = IV.242 (abbhettabba) — pp. **abbhita** (q. v.). See also abbhāna.

**Abbhokāsa** [abhi + avakāsa] the open air, an open & unsheltered space D 1.63 (= alagganattṭhena a. viya DA 1.180), 71 (= acchanna DA 1.210), 89; M III.132; A II.210; III.92; IV.437, v.65; Sn p. 139 (°e nissinna sitting in the open) J 1.29, 215; Pug 57.

**Abbhokāsika** (adj.) [fr. abbhokāsa] belonging to the open air, one who lives in the open, the practice of certain ascetics. D 1.167; M 1.282; A III.220; Vin v.131, 193; J IV.8 (+ nesajjika); Pug 69; Miln 20, 342. (One of the 13 Dhutangas). See also Nd<sup>1</sup> 188; Nd<sup>2</sup> 587.

-**anga** the practice or system of the "campers-out" Nd<sup>1</sup> 558 (so read for abbhokāsi-kankhā, cp. Nd<sup>1</sup> 188).

**Abbhokīṇṇa** [pp. of abbhokirati] see **abbokīṇṇa**.

**Abbhokirati** [abhi + ava + kirati] to sprinkle over, to cover, bedeck Vv 5<sup>9</sup> (= abhi-okirati abhippakirati), 35<sup>11</sup> (v. l. abbhuk°). Cp. **abbhukirati** & **abbhokiraṇa** — pp. **abbhokīṇṇa** see under **abbokīṇṇa**.

**Abbhokūṭika** spelling at DhA IV.8 for **abbākuṭika**.

**Abbhokiraṇa** (nt.) [fr. abbhokirati] in [naṭāṇa] a. "turnings of dancers" DA 1.84 in expl<sup>n</sup>. of sobha-nagarakaṅ of D I.6.

**Abbhocchinna** (besides **abbocch°**, q. v. under **abbokīṇṇa**?) [a + vi + ava + chinna] not cut off, uninterrupted, continuous J 1.470 (v. l. abbo°); VI.254, 373; Cp. 1.63; Miln 72; Vism 362 (bb), 391 (bb).

**Abbhohārika** see **abbo°**.

**Aby°** see **avy°**.

**Abhabba** (adj.) [a + bhavya. The Sk. abhavya has a different meaning] impossible, not likely, unable D III.13 sq., 19, 26 sq., 133; It 106, 117; Sn 231 (see KhA 189); Dh 32; J 1116; Pug 13.

-**ṭṭhāna** a (moral) impossibility of which there are 9 enu<sup>m</sup>d. among things that are not likely to be found in an Arāhant's character: see D III.133 & 235 (where the five first only are given as a set).

**Abhabbatā** (f.) [abstr. fr. abhabba] an impossibility, unlikelihood Sa 232, cp. KhA 191.

**Abhaya** (adj.) [a + bbaya] free from fear or danger, fearless, safe Dh 258. — nt. **abhayaṅ** confidence, safety Dh 317, cp. DhA III.491. For further refs. see **bhaya**.

**Abhi-** [prefix, Vedic abhi, which represents both Idg \*ṛbhi, as in Gr. ῥμφί around, Lat. ambi, amb round about, Oir. imb, Gall. ambi, Ohg. umbi, Ags. ymb, cp. also Vedic (Pāli) abhitaṅ on both sides; and Idg. \*obhi, as in Lat. ob towards, against (cp. obsess, obstruct), Goth. bi, Ohg. Ags. bi = E. be-.

I. *Meaning.* — 1. The primary meaning of abhi is that of taking possession and mastering, as contained in E. coming by and over-coming, thus literally having the function of (a) facing and aggressing = towards, against, on to, at (see II. 1, a); and (b) mastering = over, along over, out over, on top of (see II. 1, b). 2. Out of this is developed the fig. meaning of increasing, i. e., an intensifying of the action implied in the verb (see III. 1). Next to say- it is the most frequent modification prefix in the meaning of "very much, greatly" as the first part of a double-prefix cpd. (see III. 2), and therefore often seemingly superfluous, i. e., weakened in meaning, where the second part already denotes intensity as in abhi-vi-ji (side by side with vi-ji), abhi-ā-kkhā (side by side with ā-kkhā), abhi-anu-mud (side by side with anu-mud). In these latter cases abhi shows a purely deictic character corresponding to Ger. her-bei-kommen (for bei-kommen), E. fill up (for fill); e. g., abhātikkanta (= ati ° C.), abhatita ("vorbei gegangen"), abhantara ("with-in", b-innen or "in here"), abhūdāharati, abhipūreti ("fill up"), etc. (see also II. 1, c).

II. *Lit. Meaning.* — 1. As single pref.: (a) against, to, on to, at-, viz., abhatthangata gone towards home, abhigāta striking at, °jjhā think at, °mana thinking on, °mukha facing, turned towards, °yāti at-tack, °rūhati ascend, °lāsa long for, °vadati ad-dress, °sapati ac-curse, °hata hit at. (b) out, over, all around: abhuddeti go out over, °kamati exceed, °jāti off-spring, °jānāti know all over, °bhavati overcome, °vaḍḍhati increase, °vutṭha poured out or over, °sandeti make over-flow, °siūceti sprinkle over. (c) abhi has the function of transitivising intrs. verbs after the manner of E. be- (con-) and Ger. er-, thus resembling in meaning a simple Caus. formation, like the foll.: abhigajjati thunder on, °jānāti "er-kennen" °jāyati be-get, °tṭhaneti = °gajjati, °nadati "er tönen", °nandati approve of (cp. anerkennen), °passati con-template, °ramati indulge in, °ropeti honour, °vuḍḍha increased, °saddahati believe in. — 2. As base in comp<sup>n</sup>. (2<sup>nd</sup> part of cpd.) abhi occurs only in comb<sup>n</sup>. **sam-abhi** (which is, however, of late occurrence and a peculiarity of later texts, and is still more freq. in BSk.: see under sam-).

III. *Fig. Meaning* (intensifying). — 1. A single pref.: abhikīṇṇa strewn all over, °jalati shine forth, °jighacchati be very hungry, °tatta much exhausted, °tāpa very hot, °tusei please greatly, °nava quite fresh, °nipuṇa very clever, °nila of a deep black, °manāpa very pleasant, °mangalya very lucky, °yobbana full youth, °rati great liking, °ratta deep red, °rucci intense satisfaction, °rūpa very handsome (= adhika-rūpa C.), °sambuddha wide and fully-awake, cp. abhuddhunāti to shake greatly (= adhikanuddh° C.). — As 1<sup>st</sup> part of a prep.-cpd. (as modification-pref.) in foll. combinations: abhi-ud (abhud-) °ati, °anu, °ava, °ā, °ni, °ppa, °vi, °saṅ. See all these s. v. and note that the contraction (assimilation before vowel) form of abhi is **abbh°**. — On its relation to paii, see pari°, to ava see ava°.

IV. *Dialectical Variation.* — There are dial. variations in the use and meanings of abhi. Vedic abhi besides corresponding to abhi in P. is represented also by **ati°**, **adhi°** and **anu°**, since all are similar in meaning, and psychologically easily fused and confused (cp. meanings: abhi = on to, towards; ati = up to and beyond; adhi = up to, towards, over; anu = along towards). For all the

fol. verbs we find in Pāli one or other of these three prefixes. So **ati** in °jāti, °pīlita, °brūheti, °vassati, °vāyati, °vetheti; also as vv. ll. with abhi-kirati, °pavassati, °roceṭi, cp. atikkanta-abhi° (Sk. abhikrānta); **adhi** in °patthita, °pāṭeti, °ppāya, °ppeta, °bādheti, °bhū, °vāha (vice versa P. abhi-ropeṭi compared with Sk. adhiropayati); **anu** in °gijjhati, °brūheti, °sandahati.

**Abhikankhati** [abhi + kankhati] to desire after, long for, wish for S 1.140, 198 (Nibbānan); J II.428; IV.10, 241; VvA 38, 283; ThA 244. — pp. **abhikankhita**. Cp. BSk. abhikāṅkṣati, e. g. Jm. p. 221.

**Abhikankhanatā** (f.) [abhi + kankhana + tā] wishing, longing, desire DA 1.242.

**Abhikankhita** [pp. of abhikankhati] desired, wished, longed for VvA 201 (= abhijjhita).

**Abhikankhin** (adj.) cp. wishing for, desirous of (—°) Th 2, 360 (sitbhāva°).

**Abhikiṇṇa** [pp. of abhikirati] 1. strewn over with (—°), adorned, covered filled Pv II.112 (puppha°). — 2. overwhelmed, overcome, crushed by (—°) It 89 (dukkh°; vv. ll. dukkhātiṇṇa & otiṇṇa) = A 1.147 (which reads dukkhotiṇṇa). See also avatiṇṇa.

**Abhikirati** — 1. [Sk. abhikirati] to sprinkle or cover over: see **abhikiṇṇa** 1. — 2. [Sk. avakirati, cp. apakiritūna] to overwhelm, destroy, put out, throw away, crush S 1.54; Th 1, 598; 2, 447 (ger. °kiritūna, reading of C. for T. apa°, expld. by chaḍḍetvā); Dh 25 (°kirati metri causa; dipaṇ abhikirati = viddhaṇseti vikirati DhA 1.255; v. l. atikirati); J IV.121 (°kirati; dipaṇ = viddhaṇseti C.); VI.541 (naodiyo m° abhikirare = abhikiranti abhikkamanti C.); DhA 1.255 (inf. °kirituṇ). — pp. **abhikiṇṇa** see abhikiṇṇa 2.

**Abhikīlati** [ūbhi + kilati] to play (a game), to sport Miln 359 (kīlan).

**Abhikūjita** [abhi + kūjita, pp. of kūj] resounding (with the song of birds) Pv II.123 (cakkavāka°; so read for kujita). Cp. abhinikūjita.

**Abhikkanta** (adj.-n.) [pp. of abhikkamati, in sense of Sk. and also P. atikkanta] (a) (adj.) lit. gone forward, gone out, gone beyond. According to the traditional expln. preserved by Bdhgh. & DhP (see e. g. DA 1.227 = KhA 114 = VvA 52) it is used in 4 applications: abhikkanta-saddo khaya (+ pabbaniya KhA) sundar°-ābhirūpa-abhlanumodanesu dissati. These are: 1. (lit.) gone away, passed, gone out, departed (+ nikkhanta, meaning khaya "wane"), in phrase abhikkantāya rattiya at the waning of the night Vin 1.26; D II.220; M 1.142. 2. excellent, supreme (= sundara) Sō 1118 (°dassāvin having the most excellent knowledge = aggadassāvin etc. Nd<sup>2</sup> 76); usually in compar °tara (+ papitara) D 1.62, 74, 216; A II.101; III.350 sq.; V.140, 207 sq.; DA 1.171 (= atimanāpatara). 3. pleasing, superb, extremely wonderful, as exclamation °ṇ repeated with bho (bhante), showing appreciation (= abhānumodana) D 1.85, 110, 234; Sn p. 15, 24, etc. freq. 4. surpassing, beautiful (always with °vaṇṇa = abhirūpa) Vin 1.26; D II.220; M 1.142; Pv II.110 = Vv 91 (= atimanāpa abhirūpa PvA 71); KhA 115 (= abhirūpa-chavin). — (b) (n.) **abhikkantaṇ** (comb<sup>d</sup>. with and opp. to paṭikkantaṇ) going forward (and backward), approach (and receding) D 1.70 (= gamaṇa + nivattana DA 1.183); Vin III.181; A II.104, 106 sq.; VvA 6.

**Abhikkama** going forward, approach, going out Pv IV.12 (opp. paṭikkama going back); DhA III.124 (°paṭikkama).

**Abhikkamati** [Vedic abhikramati, abhi + kamati] to go forward, to proceed, approach D 1.50 (= abhimukho kamati, gacchati, pavasati DA 1.151); II.147, 256 (abhikkā-

muṇ aor.); DhA III.124 (evaṇ °itabbaṇ evaṇ paṭikkamitabbaṇ thus to approach & thus to withdraw). — pp. **abhikkanta** (q. v.).

**Abhikkhaṇa**<sup>1</sup> (nt.) [fr. abhikkhanati] digging up of the ground M 1.143.

**Abhikkhaṇa**<sup>2</sup> (nt.) [abhi + \*ikkhaṇa from **ikṣ**, cp. Sk. abhikṣṇa of which the contracted form is P. **abhiṅha**] only as acc. adv. °ṇ constantly, repeated, often Vv 24<sup>12</sup> (= abhiṅhaṇ VvA 116); Pv II.84 (= abhiṅhaṇ bahuso PvA 107); Pug 31; DhA II.91.

**Abhikkhaṇati** [abhi + khaṇati] to dig up M 1.142.

**Abhikkhipati** [abhi + khipati] to throw Dāvs III.60; cp. abhinikkhipati ibid. 12.

**Abhigajjati** [abhi + gajjati from **garj**, sound-root, cp. P. gaggara] (a) to roar, shout, thunder, to shout or roar at (c. acc.) Sn 831 (shouting or railing = gajjanto ugajjanto Nd<sup>1</sup> 172); ger. abhigajjiya thunderin. Cp. III.108. — (b) hum, chatter. twitter (of birds); see **abhigajjin**.

**Abhigajjin** (adj.) [fr. abhigajjati] warbling, singing, chattering Th 1, 1108, 1136.

**Abhigamaniya** (adj.) [grd. of abhigacchati] to be approached, accessible PvA 9.

**Abhigijjhati** [abhi + gijjhati] 1. to be greedy for, to crave for, show delight in (c. loc.) Sn 1039 (kāmesu, cp. Nd<sup>2</sup> 77). — 2. to envy (acc.) S 1.15 (aññaṃ-aññaṇ).

**Abhigīta** [pp. of abhigāyati, cp. gita] 1. sung for. Only in one phrase, gāthābhigītaṇ, that which is gained by singing or chanting verses (Ger. "ersungen") S 1.173 = Sn 81 = Miln 228. See SnA 151. — 2. resounding with, filled with song (of birds) J VI.272 (= abhiruda).

**Abhigāta** [Sk. abhigāta, abhi + ghāta] (a) striking, slaying, killing PvA 58 (dāṇḍa°), 283 (sakkhara°). — (b) impact, contact DhA 312 (rūpa° etc.).

**Abhicitasika** (adj.) [abhi + ceto + ika] dependent on the clearest consciousness. On the spelling see ābhic° (of jhāna) M 1.33, 356; III.11; S II.278; A II.23; V.132. (Spelt. ābhi° at M 1.33; A III.114; Vin v.136). See *Dial.* III.108.

**Abhiciteti** [abhi + ceteti] to intend, devise, have in mind J IV.310 (manasā pāpaṇ).

**Abhicchanna** (adj.) [abhi + channa] covered with, bedecked or adorned with (—°) J II.48 (hema-jāla°, v. l. abhisāchanna), 370 (id.); Sn 772 (= ucchanna āvuṭṭa etc. Nd<sup>1</sup> 24, cp. Nd<sup>2</sup> 365).

**Abhicchita** (adj.) [abhi + icchita, cp. Sk. abhispita] desired J VI.445 (so read for abhijjhita).

**Abhijacca** (adj.) [Sk. ābhijātya; abhi + jacca] of noble birth J V.120.

**Abhijaneti** occasional spelling for **abhijāneti**.

**Abhijappati** [abhi + jappati] to wish for, strive after, pray for S 1.143 (read asmābhijappanti & cp. *Kindred Sayings* p. 180) = J III.359 (= namati pattheti piheti C.); Sn 923, 1046 (+ āsīnsati thometi; Nd<sup>2</sup> 79 = jappati & same under icchati). Cp. in meaning **abhigijjhati**.

**Abhijappana** (nt.) [doubtful whether to jappati or to japati to mumble, to which belongs jappana in kaṇṇa° DA 1.97] in **hattha**° casting a spell to make the victim throw up or wring his hands D 1.11; DA 1.97.

**Abhijappā** (f.) [abstr. fr. abhijappati, cp. jappā] praying for, wishing, desire, longing DhS 1059 = Nd<sup>2</sup> taphā II.; DhS 1136.

**Abhijappin** (adj.) [fr. abhijappati] praying for, desiring A III.353 (kāma-lābha°).

**Abhijalati** [abhi + jalati] to shine forth, ppr. °anto resplendent PvA 189.

**Abhijavati** [abhi + javati] to be eager, active Sn 668.

**Abhijāta** (adj.) [abi + jāta] of noble birth, well-born, S 1.69; Vv 29<sup>3</sup>; Miln 359 (°kulakulina belonging to a family of high or noble birth).

**Abhijāti** (f.) [abhi + jāti] 1. Species. Only as t. t. in use by certain non-Buddhist teachers. They divided mankind into six species, each named after a colour D 1.53, 54; A III.383 ff. (quoted DA 1.162) gives details of each species. Two of them, the black and the white, are interpreted in a Buddhist sense at D III.250, M II.222, and Nettī 158. This interpretation (but not the theory of the six species) has been widely adopted by subsequent Hindu writers. — 2. Rebirth, descent, Miln 226.

**Abhijātika** (adj.) [fr. abhijāti] belonging to ones birth or race, born of, being by birth; only in cpd. kaphābhijātika of dark birth, that is, low in the social scale D III.251 = A III.348; Sn 563 = Th I, 833; cp. J P T S. 1893, 11; in sense of "evil disposed or of bad character" at J v.87 (= kālaka-sabhāva C.).

**Abhijātītā** (f.) [abstr. fr. abhijāti] the fact of being born, descendency VvA 216.

**Abhijāna** (nt. or m?) [Sk. abhijāna] recognition, remembrance, recollection Miln 78. See also abhiñña.

**Abhijānāti** [abhi + jñā, cp. jānāti & abhiñña] to know by experience, to know fully or thoroughly, to recognise, know of (c. acc.), to be conscious or aware of D I.143; S II.58, 105, 219, 278; III.59, 91; IV.50, 324, 399; V.52, 176, 282, 299; Sn 1117 (dīṭṭhiy Gotamassa na a.); J IV.142; Pv II.7<sup>10</sup> = II.10<sup>3</sup> (n'abhijānāmi bhuttaṅ vā pitā); Sdhp 550; etc. — Pot. abhijāneyya Nd<sup>2</sup> 78a, & abhijānā Sn 917, 1059 (= jāneyyāsi SnA 592); aor abhāñāsi Sn p. 16. — ppr. abhijānaṅ S IV.19, 89; Sn 788 (= °jānaṅto C.), 1114 (= °jānānti Nd<sup>2</sup> 78b) abhijānītvā DhA IV.233; abhiññāya S IV.16; v.392; Sn 534 (sabbadhammaṅ), 743 (jātikkhayaṅ), 1115, 1148; It 91 (dhammaṅ); Dh 166 (atta-d-atthaṅ); freq. in phrase sayāṅ abhiññāya from personal knowledge or self-experience It 97 (v.l. abhiññā); Dh 353; and abhiññā [short form, like ādā for ālāya, cp. upādā] in phrase sayāṅ abhiññā D 131 (+ sacchikatvā); S II.217; It 97 (v.l. for °abhiññāya), in abhiññā-vosita perfected by highest knowledge S 1167 = 175 = Dh 423 ("master of supernatural lore" Mrs Rh. D. in kindred S. p. 208; cp. also DhA IV.233); It 47 = 61 = 81, and perhaps also in phrase sabbāṅ abhiññā-pariññeyya S IV.29. — grd. abhiññeyya S IV.29; Sn 558 (°ṅ abhiññātaṅ known is the knowable); Nd<sup>2</sup> s.v.; DhA IV.233. — pp. abhiññāta (q. v.).

**Abhijāyati** [abhi + jāyati, Pass. of jan, but in sense of a Caus. = janeti] to beget, produce, effect, attain, in phrase akappaṅ asukkaṅ Nibbānaṅ a. D III.251; A III.384 sq. At Sn 214 abhijāyati means "to behave, to be", cp. SnA 265 (abhijāyati = bhavati).

**Abhijigīsati** [abhi + jigīsati] to wish to overcome, to covet J VI.193 (= jiniṭṭuy icchati C.). Burmese scribes spell °jigīsati; Th I, 743 ("cheat"? Mrs Rh. D.; "ver-nichten" Neumann). See also abhijeti, and nijigīsanaṭā.

**Abhijigacchati** [abhi + jigacchati] to be very hungry PvA 271.

**Abhijivanika** (adj.) [abhi + jivana + ika] belonging to ones livelihood, forming ones living Vin I.187 (sippa).

**Abhijhanā** (f.) [abhi + jhanā of jeh to open ones mouth] strenuousness, exertion, strong endeavour J VI.373 (viriyakarapa C.).

**Abhijeti** [abhi + jāyati] to win, acquire, conquer J VI.273 (abhi° metri causā).

**Abhijoteti** [abhi + joteti] to make clear, explain, illuminate J v.339.

**Abhijjanaka** (adj.) [a + bhijjana + ka, from bhijja, grd. of bhid] not to be broken, not to be moved or changed, uninfluenced J II.170; DhA III.189.

**Abhijjamāna** (adj.) [ppr. passive of a + bhid, see bhindati] that which is not being broken up or divided. In the stock description of the varieties of the lower Iddhi the phrase **udake pi abhijjamāne gacchati** is doubtful. The principal passages are D 1.78, 212; III.112, 281; M 1.34, 494; II.18; A 1.170, 255; III.17; V.199; S II.121; v.264. In about half of these passages the reading is abhijjamāno. The various readings show that the MSS also are equally divided on this point. Bdg. (Vism 396) reads °māne, and explains it, relying on Ps II.208, as that sort of water in which a man does not sink. Pv III.1<sup>1</sup> has the same idiom Dhammapāla's note on that (PvA 169) is corrupt. At D 1.78 the Colombo ed. 1904, reads **abhejjamāne** and tr. 'not dividing (the water)'; at D 1.212 it reads **abhijjamāno** and tr. 'not sinking (in the water)'.

**Abhijjhā** (f.) [fr. abhi + dhyā (jhāyati<sup>1</sup>), cp. Sk. abhidhyāna], covetousness, in meaning almost identical with lobha (cp. Dhs. trsl. 22) D 1.70, 71 (°āya cittaṅ parisodheti he cleanses his heart from coveting; abhijjhāya = abl.; cp. DA 1.211 = abhijjhāto); M 1.347 (id.); D III.49, 71 sq., 172, 230, 269; S IV.73, 104, 188, 322 (adj. vigat'abhijjhā), 343 (°āyavipāka); A 1.280; III.92; v.251 sq.; It 118; Nd<sup>1</sup> 98 (as one of the 4 kāya-ganthā, q. v.); Nd<sup>2</sup> taphā II.1; Pug 20, 59; Dhs 1136 (°kāyaganthā); Vbh 195 244 (vigat'abhijjhā), 362, 364, 391; Nett 13; DhA 1.23; PvA 103, 282; Sdhp 56, 69. — Often comb<sup>d</sup> with °domanassa covetousness & discontent, e.g. at D III.58, 77, 141, 221, 276; M 1.340; III.2; A 1.39, 296; II.16, 152; IV.300 sq., 457 sq.; v.348, 351; Vbh 105, 193 sq. -anabhijjhā absence of covetousness Dhs 25, 62. — See also anupassio, gantha, domassa, sila.

**Abhijjhātar** see abhijjhitar.

**Abhijjhāti** [cp. abhidhyāti, abhi + jhāyati<sup>1</sup>; see also abhijjhāyati] to wish for (acc.), long for, covet S v.74 (so read for abhijjhāti); ger. abhijjhāya J VI 174 (= patthetvā C.). — pp. abhijjhita.

**Abhijjhāyati** [Sk. abhidhyāyati, abhi + jhāyati<sup>1</sup>; see also abhijjhāti] to wish for, covet (c. acc.). Sn 301 (aor. abhijjhāyīṃsu = abhipathayamāna jhāyīṃsu Sn A 320).

**Abhijjhālū** (& °u) (adj.) [cp. jhāyin from jhāyati<sup>1</sup>; abhijjhālu with °ālu for °āgu which in its turn is for āyin. The B.Sk. form is abhidyalu, e.g. Divy 301, a curious reconstruction] covetous D 1.139; III.82; S II.168; III.93; A 1.298; II.30, 59, 220 (an° + avyapaṇacitto sammā-dīṭṭhiko at conclusion of sila); v.92 sq., 163, 286 sq.; It 90, 91; Pug 39, 40.

**Abhijjhīṭṭa** v. l. at DhA IV.101 for ajjhīṭṭha.

**Abhijjhīta** [pp. of abhijjhāti] coveted, J. VI.445; usually neg. an° not coveted, Vin 1.287; Sn 40 (= anabhipatthita Sn A 85; cp. Nd<sup>2</sup> 38); Vv 47<sup>4</sup> (= na abhikankhita VvA 201).

**Abhijjhitar** [n. ag. fr. abhijjhita in med. function] one who covets M 1.287 (T. abhijjhātar, v. l. °itar) = A v.265 (T. °itar, v. l. °atar).

**Abhiñña** (adj.) (usually —°) [Sk. abhiñña] knowing, possessed of knowledge, esp. higher or supernatural knowledge (abhiññā), intelligent; thus in chalabhiñña one



who possesses the 6 abhiññās Vin III.88; **dandh**<sup>o</sup> of sluggish intellect D III.106; A II.149; v.63 (opp. *khipp*<sup>o</sup>); **mah**<sup>o</sup> of great insight S II.139. — Compar. **abhiññātara** S v.159 (read *bhiyyo* 'bhiññātara).

**Abhiññatā** (f.) [fr. *abhiññā*] in cpd. **mahā**<sup>o</sup> state or condition of great intelligence or supernatural knowledge S IV.263; V.175, 298 sq.

**Abhiññā** (f.) [fr. *abhi* + *jñā*, see *jānāti*]. Rare in the older texts. It appears in two contexts. Firstly, certain conditions are said to conduce (*inter alia*) to serenity, to special knowledge (**abhiññā**), to special wisdom, and to Nibbāna. These conditions precedent are the Path (S v.421 = Vin I.10 = S IV.331), the Path + best knowledge and full emancipation (A v.238), the Four Applications of Mindfulness (S v.179) and the Four Steps to Iddhi (S. v.255). The contrary is three times stated; wrong-doing, priestly superstitions, and vain speculation do not conduce to *abhiññā* and the rest (D III.131; A III 325 sq. and v.216). Secondly, we find a list of what might now be called psychic powers. It gives us 1, Iddhi (cp. *levitation*); 2, the Heavenly Ear (cp. *clairaudience*); 3, knowing others' thoughts (cp. *thought-reading*); 4, recollecting one's previous births; 5, knowing other people's rebirths; 6, certainty of emancipation already attained (cp. *final assurance*). This list occurs only at D III.281 as a list of *abhiññās*. It stands there in a sort of index of principal subjects appended at the end of the *Digha*, and belongs therefore to the very close of the *Nikāya* period. But it is based on older material. Descriptions of each of the six, not called *abhiññā*'s, and interspersed by expository sentences or paragraphs, are found at D I.89 sq. (*trsl. Dial.* 1.89 sq.); M I.34 (see *Buddh. Suttas*, 210 sq.); A I.255, 258 = III.17, 280 = IV.421. At S I.191; Vin II.16; Pug 14, we have the adj. **chaḷabhiññā** ("endowed with the 6 Apperceptions"). At S II.216 we have five, and at S v.282, 290 six *abhiññā*'s mentioned in glosses to the text. And at S II.217, 222 a *bhikkhu* claims the 6 powers. See also M II.11; III.96. It is from these passages that the list at D III. has been made up, and called *abhiññā*'s.

Afterwards the use of the word becomes stereotyped. In the Old Commentaries (in the Canon), in the later ones (of the 5<sup>th</sup> cent. A.D.), and in medieval and modern Pāli, *abhiññā*, nine times out of ten, means just the powers given in this list. Here and there we find glimpses of the older, wider meaning of special, supernatural power of apperception and knowledge to be acquired by long training in life and thought. See Nd<sup>1</sup> 108, 328 (expl<sup>n</sup>. of *ñāna*); Nd<sup>2</sup> s. v. and N<sup>o</sup>. 466; Ps 1.35; II.156, 189; Vbh 228, 334; Pug 14; Nett 19, 20; Miln 342; Vism 373; Mhvs XIX.20; DA I.175; DhA II.49; IV.30; Sdhp 228, 470, 482. See also the discussion in the *Cpd.* 60 sp., 224 sq. For the phrase *saṃ abhiññā sacchikatvā* and *abhiññā-vosita* see *abhiññāti*. The late phrase *yath' abhiññāṃ* means 'as you please, according to liking, as you like', J v.365 (= *yathādhippāyaṃ yathāruccim* C.). For *abhiññā* in the use of an adj. (*'abhiññā*) see *abhiññā*.

**Abhiññā**<sup>2</sup> ger. of *abhiññāti*.

**Abhiññātā** [pp. of *abhiññāti*] 1. known, recognised Sn 588 (*abhiññeyyaṃ* °ṇ). — 2. (well)-known, distinguished D I.89 (*'kolañña* = *pākāṭa-kulaja* DA I.252), 235; Sn p. 115.

**Abhiññeyya** grd. of *abhiññāti*.

**Abhiññāna** (nt.) [*abhi* + *ñāna*, cp. *abhiññāti*; lit. that which stands out above others] a great or deadly crime. Only at Sn 231 = Kh VI.10 (quoted Kvu 109). Six are there mentioned, & are explained (KhA 189) as "matricide, parricide, killing an Arahant, causing schisms, wounding a Buddha, following other teachers". For other relations & suggestions see *Dhs trsl.* 267. — See also *ānantarika*.

**Abhiññan** (adv.) [contracted form of *abhiññāṇan*] repeatedly, continuous, often M I.442 (*'āpattika* a habitual offender), 446 (*'kāraṇa* continuous practice); Sn 335

(*'saṃvāsa* continuous living together); J I.190; Pug 32; DhA II.239; VvA 116 (= *abhiññāṇa*), 207, 332; PvA 107 (= *abhiññāṇan*). Cp. **abhiññāso**.

**Abhiññaso** (adv.) [adv. case fr. *abhiññā*; cp. *bahuso* = Sk. *bahusah*] always, ever S I.194; Th I, 25; Sn 559, 560, 998.

**Abhitakketi** [*abhi* + *takketi*] to search for Dāvs v.4.

**Abhitatta** [pp. of *abhi* + *tapati*] scorched (by heat), dried up, exhausted, in phrases *uṇḥā*<sup>o</sup> Vin II.220; Miln 97, and *ghamma*<sup>o</sup> S II.110, 118; Sn 1014; J II.223; VvA 40; PvA 114.

**Abhitāpa** [*abhi* + *tāpa*] extreme heat, glow; adj. very hot Vin III.83 (*śisa*<sup>o</sup> sunstroke); M I.507 (*mahā*<sup>o</sup> very hot); Miln 67 (*mahābhiññāpatara* much hotter); Pv IV.1<sup>8</sup> (*mahā*<sup>o</sup>, of *niraya*).

**Abhitāḷita** [*abhi* + *tāḷita* fr. *tāḷeti*] hammered to pieces, beaten, struck Vism 231 (*muggara*<sup>o</sup>).

**Abhiññāti** [*abhi* + *ññāti*] to stand out supreme, to excel, surpass D II.261; J VI.474 (*abhiññāya* = *abhiññāti* C.).

**Abhitunna** (*tuṇṇa*) [not as Morris, *J.P.T.S.* 1886, 135, suggested fr. *abhi* + *tud*, but acc. to Kero, *Toev.* p. 4 fr. *abhi* + *tūrv*. (Cp. *turati* & *tarati*<sup>2</sup> and *Ved. turvati*). Thus the correct spelling is *'tuṇṇa* = Sk. *abhitūrṇa*. The latter occurs as v.l. under the disguise of (*sok-*)*āhituṇḍa* for *'abhituṇṇa* at M. Vastu III.2]. Overwhelmed, overcome, overpowered S II.20; Ps I.129 (*dukkha*<sup>o</sup>), 164; J I.407; 509 (*'tuṇṇa*); II.399, 401; III.23 (*soka*<sup>o</sup>); IV.330; v.268; Sdhp 281.

**Abhito** (indecl.) adv. case fr. prep. *abhi* etym.]. — 1. round about, on both sides J VI.535 (= *ubhayapassesu* C.), 539. — 2. near, in the presence of Vv 64<sup>1</sup> (= *samipe* VvA 275).

**Abhitoseti** [*abhi* + *toseti*] to please thoroughly, to satisfy, gratify Sn 709 (= *atīva toseti* Sn A 496).

**Abhitthaneti** [*abhi* + *thaneti*] to roar, to thunder J I.330, 332 = Cp. III.10<sup>1</sup>.

**Abhittharati** [*abhi* + *tarati*<sup>2</sup>, evidently wrong for *abhittharati*] to make haste Dh 116 (= *turitatūritan* *siḥasighaṇ* *karoti* DhA III.4).

**Abhitthavati** [*abhi* + *thavati*] to praise J I.89; III.531; Dāvs III.23; DhA 1.77; PvA 22; cp. **abhitthunati**.

**Abhitthavana** (nt.) [fr. prec.] praise Th A 74.

**Abhitthunati** [*abhi* + *thunati*; cp. *abhitthavati*] to praise J I.17 (aor *abhitthunāsi*); cp. *thunati* 2. — pp. *'tthuta* DhA 1.88.

**Abhida**<sup>1</sup> (adj.) as attr. of sun & moon at M II.34, 35 is doubtful in reading & meaning; vv. II. *abhidosa* & *abhidosa*, Neumann *trsl.* "unbeschränkt". The context seems to require a meaning like "full, powerful" or unbroken, unrestricted (*abhiñña* or *abhita* "fearless"? or does *abhida* represent Vedic *abhidya* heavenly?)

**Abhida**<sup>2</sup> Only in the difficult old verse D II.107 (= S v.263 = A IV.312 = Nd 64 = Nett 60 = Divy 203). Aorist 3<sup>rd</sup> sg. fr. *bhīdati* he broke.

**Abhidassana** (nt.) [*abhi* + *dassana*] sight, appearance, show J VI.193.

**Abhideyya** in *sabbā*<sup>o</sup> at PvA 78 is with v.l. BB to be read *sabbapathēyyaṇ*.

**Abhidosa** (°—) the evening before, last night; °*kālakata* M I.170 = J I.81; °*gata* gone last night J VI.386 (= *hiyyo paṭhama-yāme* C.).



**Abhidosa** belonging to last night (of gruel) Vin III.15; Miln 291. See *ābhi*°.

**Abhiddavati** [abhi + dru, cp. dava²] to rush on, to assail Mhvs 6, 5; Dāvs III.47.

**Abhidhamati** [abhi + dhamati, cp. Sk. abhi° & api-dhamati] blow on or at A 1.257.

**Abhidhamma** [abhi + dhamma] the "special Dhamma," i. e., 1. theory of the doctrine, the doctrine classified, the doctrine pure and simple (without any admixture of literary grace or of personalities, or of anecdotes, or of arguments ad personam), Vin 1.64, 68; III.144; IV.344. Coupled with abhinaya, D III.267; M 1.272. — 2. (only in the Chronicles and Commentaries) name of the Third Piṭaka, the third group of the canonical books. Dpvs v.37; PvA 140. See the detailed discussion at DA 1.15, 18 sq. [As the word abhidhamma standing alone is not found in Sn or S or A, and only once or twice in the Dialogues, it probably came into use only towards the end of the period in which the 4 great Nikāyas grew up.] — *kathā* discourse on philosophical or psychological matters, M 1.214, 218; A III.106, 392. See dhammakathā.

**Abhidhammika** see *ābhidhammika*.

**Abhidhara** (adj.) [abhi + dhara] firm, bold, in °māna firm-minded Dh p. 81 (acc. to Morris *J.P.T.S.* 1886, 135; not verified).

**Abhidhāyin** (adj.) [abhi + dhāyin fr. *dhā*] "putting on", designing, calling, meaning Pgdg 98.

**Abhidhāreti** [abhi + dhāreti] to hold aloft J 1.34 = Bu IV.1.

**Abhidhāvati** [abhi + dhāvati] to run towards, to rush about, rush on, hasten Vin II.195; S 1.209; J II.217; III.83; DhA IV.23.

**Abhidhāvin** (adj.) fr. abhidhāvati "pouring in", rushing on, running J VI.559.

**Abhinata** [pp. of abhi + namati] bent, (strained, fig. bent on pleasure M 1.386 (+ apanata); S 1.28 (id.; Mrs. Rh. D. "strained forth", cp. *Kindred S* 1.39). See also apanata.

**Abhinadati** [abhi + nadati] to resound, to be full of noise J VI.531. Cp. abhinādita.

**Abhinandati** [abhi + nandati] to rejoice at, find pleasure in (acc., approve of, be pleased or delighted with (acc.) D 1.46 (bhāsita), 55 (id.), 158, 223; M 1.109, 458; S 1.32 (anna), 57, 14, (cakkhu, rūpe etc.); A IV.411; Th 1, 1006; Dh 75, 219; Sn 1054, 1057, 1111; Nd² 82; Miln 25; DA 1.160; DhA III.194 (aor. abhinandī, opp. paṭikkosi) VvA 65 (vacana). — pp. abhinandita (q. v.). — Often in combn. with abhivadati (q. v.).

**Abhinandana** (nt.) & °ā (f.) [fr. abhinandati, cp. nandanā], pleasure, delight, enjoyment D 1.244; M 1.498; J IV.397.

**Abhinandita** [pp. of abhinandati] only in an° not enjoyed, not (being) an object of pleasure S IV.213 = It 38; S v. 319.

**Abhinandin** (adj.) [fr. abhinandati, cp. nandin] rejoicing at, finding pleasure in (loc. or —°), enjoying A II.54 (piyarūpa); esp. freq. in phrase (taṇhā) tatrataṭṭābhinandinī finding its pleasure in this or that [cp. B.Sk. tṛṣṇā tatra-tatṭābhinandinī M Vastu III.332] Vin 1.10; S v.421; Ps II.147; Nett 72, etc.

**Abhinamati** [abhi + namati] to bend. — pp. abhinata (q. v.).

**Abhinaya** [abhi + naya] a dramatic representation VvA 209 (sākhā°).

**Abhinava** (adj.) [abhi + nava] quite young, new or fresh Vin III.337; J II.143 (devaputta), 435 (so read for accuṇṇa in expln of paccaggha; v.v. II. abbhūṇṇa & abbiṇṇa); ThA 201 (°yobbana = abhiyobbana); PvA 40 (°saṇṭhāna), 87 (= paccaggha) 155.

**Abhinādita** [pp. of abhinādeti, Caus. of abhi + nad; see nadati] resounding with (—°), filled with the noise (or song) of (birds) J VI.530 (= abhinadanto C.); PvA 157 (= abhiruda).

**Abhinikūjita** (adj.) [abhi + nikūjita] resounding with, full of the noise of (birds) J v.232 (of the barking of a dog), 304 (of the cuckoo); so read for °kūjita T.). Cp. abhikūjita.

**Abhinikkhamati** [abhi + nikkhamati] to go forth from (abl.), go out, issue Dhs A 91; esp. fig. to leave the household life, to retire from the world Sn 64 (= gehā abhinikkhamitvā kāsāya-vattho hutvā Sn A 117).

**Abhinikkhamana** (nt.) [abhi + nikkhamana] departure, going away, esp. the going out into monastic life, retirement, renunciation. Usually as mahā° the great renunciation J 1.61; PvA 19.

**Abhinikkhipati** [abhi + nikkhipati] to lay down, put down Dhs III.12, 60.

**Abhiniggaṇhanā** (f.) [abstr. fr. abhiniggaṇhāti] holding back Vin III.121 (+ abbiṇippanā).

**Abhiniggaṇhāti** [abhi + niggaṇhāti] to hold back, restrain, prevent, prohibit; always in combn. with abhinipīleti M 1.120; A v.230. — Cp. abhiniggaṇhanā.

**Abhinindriya** [vv. II. at all passages for abhinindriya] doubtful meaning. The other is expld by Bdhgh at DA 1.120 as paripunn°; and at 222 as avikal-indriya not defective, perfect sense-organ. He must have read ahin°. Abhi-n-indriya could only be expld as "with supersense-organs", i. e. with organs of supernormal thought or perception, thus coming near in meaning to °abhiññindriya; We should read ahin° throughout D 1.34, 77, 186, 195. II.13; M II.18; III.121; Nd² under pucchā° (only ahin°).

**Abhininnāmeti** [abhi + ninnāmeti cp. BSk. abhinirāmayati Lal. V. 439] to bend towards, to turn or direct to D 1.76 (cittā nāṇa-dassanāya); M 1.234; S 1.123; IV.178; Pug 60.

**Abhinipajjati** [abhi + nipajjati] to lie down on Vin IV.273 (+ abhinisidati); A IV.188 (in = acc. + abhinisidati); Pug 67 (id.).

**Abhinipatati** [abhi + nipatati] to rush on (to) J II.8.

**Abhinipāta** (-matta) destroying, hurting (?) at Vbh 321 is expld. by āpātha-matta [cp. Divy 125 sāstrābhioipāta splitting open or cutting with a knife].

**Abhinipātana** (nt.) [fr. abhi-ni-pātetī] in danḍa-sattha° attacking with stick or knife Nd² 5764.

**Abhinipātin** (adj.) [abhi + nipātin] falling on io (—°) J II.7.

**Abhinipūṇa** (adj.) [abhi + nipūṇa] very thorough, very clever D III.167.

**Abhinippajjati** [abhi + nippajjati] to be produced, accrue, get, come (to) M 1.86 (bhogā abhinippajjanti: sic) = Nd² 99 (has n'abhinippajjanti). — Cp. abhinippādeti.

**Abhinippata** at J VI.36 is to be read abhinippanna (so v. I. BB.).

**Abhinippatta** at Dhs 1035, 1036 is to be read abhinibbatta.

**Abhinippanna** (& °nipphanna) [abhi + nippanna, pp. of °nipajjati] produced, effected, accomplished D II.223 (siloka); J VI.36 (so read for abhinippata); Miln 8 (pph.).

**Abhinipīḷanā** (f.) [abstr. to abhinipīḷeti, cp. nippīḷana] pressing, squeezing, taking hold of Vin III.121 (+ abhiniggaṇṇāṇā).

**Abhinipīḷeti** [abhi + nippīḷeti] to squeeze, crush, subdue Vism 399; often in comb<sup>n</sup> with **abhiniggaṇṇāḥāti** M 1. 120; A v.230.

**Abhinipphatti** (f.) [abhi + nipphatti] production, effecting D II.283 (v.l. °nibbatti).

**Abhinipphādeti** [abhi + nipphādeti] to bring into existence, produce, effect, work, perform D 1.78 (bhājana-vikatiṅ); Vin II.183 (iddhiṅ); S v.156, 255; Miln 39.

**Abhinibbatta** [abhi + nibbatta, pp. of abhinibbattati] reproduced, reborn A IV.40, 401; Nd<sup>2</sup> 256 (nibbatta abhi° pātubhāta); Dhs 1035, 1036 (so read for° nippatta); VvA 9 (puññānubhāva° by the power of merit).

**Abhinibbattati** [abhi + nibbattati] to become, to be reproduced, to result Pug 51. — pp. **abhinibbatta**. — Cp. B.Sk. wrongly abhinivartate].

**Abhinibbatti** (f.) [abhi + nibbatti] becoming, birth, rebirth, D 1.229; II.283 (v.l. for abhinipphatti) S II.65 (punabhava°). 101 (id.); IV.14, 215; A v.121; PvA 35.

**Abhinibbatteti** [abhi + nibbatteti, caus. of °nibbattati] to produce, cause, cause to become S III.152; A v.47; Nd<sup>2</sup> under jāneti.

**Abhinibbijjati** [either Med. fr. nibbindati of **vid** for °nirvidyate (see nibbindati B), or secondary formation fr. ger. nibbijja. Reading however not beyond all doubt] to be disgusted with, to avoid, shun, turn away from Sn 281 (T. abhinibbijjayātha, v.l. BB° nibbijjiyātha & °nibbajjiyātha, SnA expl. by vivajjeyyātha mā bhajjeyyātha; v.l. BB. abhinipajjiyā) = A IV.172 (T. abhinibbijjayātha, vv. II. °nibbajjeyyātha & °nibbijjayātha); ger. **abhinibbijja** Th 2, 84.

**Abhinibbijjhati** [abhi + nibbijjhati] to break quite through (of the chick coming through the shell of the egg) Vin III.3; M 1.104 = S III.153 (read° nibbijjheyun for nibbijjeyun — Cp. *Buddh. Suttas* 233, 234.

**Abhinibbidā** (f.) [abhi + nibbidā; confused with abhinibhidā] disgust with the world, tedium Nett 61 (taken as abhinibhidā, according to expl<sup>n</sup> as “padālanā-paññatti avijjāṇḍa-kosānaṅ”), 98 (so MSS, but C. abhinibbidhā).

**Abhinibbuta** (adj.) [abhi + nibbuta] perfectly cooled, calmed, serene, esp. in two phrases, viz. **diṭṭha dhamm° ābhinibbuta** A 1.142 = M III.187; Sn 1087; Nd<sup>2</sup> 83, and **abhinibbutatta** of cooled mind Sn 343 (= aparīdayhamāna-citta SnA 347), 456, 469, 783. Also at Sdhp. 35.

**Abhinibbidhā** (f.) [this the better, although not correct spelling; there exists a confusion with **abhinibbidā**, therefore spelling also **abhinibbidhā** (Vin III.4, C. on Nett 98). To abhinibbijjhati, cp. B.Sk. abhinirbheda M Vastu 1.272, which is wrongly referred to **bhid** instead of **vyadh.**] the successful breaking through (like the chick through the shell of the egg), coming into (proper) life Vin III 4; M 1.104; 357; Nett 98 (C. reading). See also **abhinibbidā**.

**Abhinimantanatā** (f.) [abstr. to abhinimanteti] speaking to, addressing, invitation M 1.331.

**Abhinimanteti** [abhi + nimanteti] to invite to (c. instr.), to offer to D 1.61 (āsānena).

**Abhinimadana** (nt.) [abhi + nimadaṇṇa] crushing, subduing, levelling out M III.132; A IV.189 sq.

**Abhinimmita** [abhi + nimmita, pp. of abhinimmināti] created. (by magic) Vv 161 (pañca rathā satā; cp. VvA 79).

**Abhinimmināti** [abhi + nimmināti, cp. BSk. abhinirmāti Jtm 32; abhinirminoti Divy 251; abhinirmimite Divy 166] to create (by magic), produce, shape, make S III.152 (rūpaṅ); A 1.279 (oḷārikaṅ attabhāvaṅ); Nd<sup>2</sup> under pucchā° (rūpaṅ manomayaṅ); VvA 16 (mahantaṅ hatthi-rāja-vaṇṇaṅ). — pp. **abhinimmita** (q. v.).

**Abhiniropana** (nt.) & **ā** (f.) [fr. abhinropeti] fixing one's mind upon, application of the mind Ps 1.16, 21, 30, 69, 75, 90; Vbh 87; Dhs 7, 21, 298 (cp. *Dhs trsl.* II.19). See also **abhropana**.

**Abhinropeti** [abhi + niropeti] to implant, fix into (one's mind), inculcate Nett 33.

**Abhinivajjeti** [abhi + nivajjeti] to avoid, get rid of D III. 113; M 1.119, 364, 402; S v.119, 295, 318; A III.169 sq.; It 81.

**Abhinivassati** [abhi + ni + vassati fr. vṛṣ] lit. to pour out in abundance, fig. to produce in plenty. Cp 1.104 (kalyāṇe good deeds).

**Abhiniviṭṭha** (adj.) [abhi + nivīṭṭha, pp. of abhi-nivisati] “settled in”, attached to, clinging on Nd<sup>2</sup> 152 (gahita parāmaṭṭha a.); PvA 267 (= ajjhāsita Pv IV.84°).

**Abhinivisati** [abhi + nivisati] to cling to, adhere to, be attached to Nd<sup>1</sup> 308, 309 (parāmasati +). — pp. **abhiniviṭṭha**; cp. also **abhinivesa**.

**Abhinivesa** [abhi + nivesa, see nivesa<sup>2</sup> & cp. nivesana] “settling in”, i. e. wishing for, tendency towards (—°), inclination, adherence; as adj. liking, loving, being given or inclined to D III.230; M 1.136, 251; S II.17; III.10, 13, 135, 161, 186 (sajyojana° IV.50; A III.363 (paṭhavi°, adj.); Nd<sup>2</sup> 227 (gāha parāmasa +); Pug 22; Vbh 145; Dhs 381, 1003, 1099; Nett 28; PvA 252 (micchā°), 267 (taṇhā°); Sdhp 71. — Often comb<sup>d</sup> with **adhiṭṭhāna** e.g. S II.17; Nd<sup>2</sup> 176, and in phrase **idaṇ-sacc° ābhinivesa** adherence to one's dogmas, as one of the 4 Ties: see kāyagantha and cp. *Cpd.* 171 n. 5.

**Abhinisīdati** [abhi + nisīdati] to sit down by or on (acc.), always comb<sup>d</sup> with **abhinipajjati** Vin III.29; IV.273; A v.188; Pug 67.

**Abhinissaṭa** (pp.) [abhi + nissaṭa] escaped Th 1, 1089.

**Abhinihata** (pp.) [abhi + nihata] oppressed, crushed, slain J IV.4.

**Abhinīta** (pp.) [pp. of abhi-neti] led to, brought to, obliged by (—°) M 1.463 = Miln 32 (rājā & cora°); M 1.282; S III.93; Th 1, 350 = 435 (vātaroga° “foredone with cramping pains” Mrs. Rh. D.); Pug 29; Miln 362.

**Abhinīla** (adj.) [abhi + nīla] very black, deep black, only with ref. to the eyes, in phrase °**netta** with deep-black eyes D II.18; III.144, 167 sq. [cp. Sp. Av. Ś 1.367 & 370 abhinīla-padma-netra]; Th 2, 257 (nettā ahesuṅ abhinīla-m-āyatā).

**Abhinīhanati** [abhi + nis + han, cp. Sk. nirhanti] to drive away, put away, destroy, remove, avoid M 1.119 (in phrase āṇiṅ a. abhinīharatī abhinivajjeti).

**Abhinīharatī** [abhi + nīharatī] 1. to take out, throw out M 1.119 (see abhinīhanati). — 2. to direct to, to apply to (orig. to isolate? Is reading correct?) in phrase **ñāṇa-dassanāya cittaṅ abhinīharatī abhininnāmeti** D 1.76 (= taṇṇinnaṅ tappoṇaṅ karoti DA 1.220, 224; v.l. abhinī°) Cp. the latter phrase also in BSk. as abhinīhānirhāra Av. Ś II.3 (see ref. & note Index p. 221); and the pp. abhinīrhta (iddhiṅ) in Divy 48, 49 to obtain? Ind.), 264 (take to burial), 542.

**Abhinihāra** [abhi + nihāra, to abhiniharati; cp. BSk. sarir<sup>o</sup> bhinihāra taking (the body) out to burial, lit. meaning, see note on abhiniharati] being bent on ("downward force" *Dhs trsl.* 242), i. e. taking oneself out to, way of acting, (proper) behaviour, endeavour, resolve, aspiration S III.267 sq. (°kusala); A II.189; III.311; IV.34 (°kusala); J I.14 (Buddhabhāvāya a. resolve to become a Buddha), 15 (Buddhattāya); Ps I.6f sq.; II.121; Nett 26; Miln 216; DhA I.392; II.82 (kata°).

**Abhipattika** (adj.) [fr. abhipatti] one who has attained, attaining (—<sup>o</sup>), getting possession of S I.200 (devakañña°).

**Abhipatthita** (pp.) [fr. abhipattheti] hoped, wished, longed for Miln 383; SnA 85.

**Abhipattheti** [abhi + pattheti] to hope for, long for, wish for Kh VIII.10; SnA 320; DhA I.30. — pp. **abhipatthita** (q. v.).

**Abhipassati** [abhi + passati] to have regard for, look for, strive after A I.147 (Nibbāna); III.75; Sn 896 (khemā°), 1070 (rattamahā°) Nd<sup>1</sup> 308; Nd<sup>2</sup> 428; J VI.370.

**Abhipātetī** [abhi + pātetī] to make fall, to bring to fall, to throw J II.91 (kaṇḍan).

**Abhipāruṭa** (adj.) [abhi + pāruṭa, pp. of abhipārupati] dressed Miln 222.

**Abhipāletī** [abhi + pāletī] to protect Vv 84<sup>21</sup>, cp. VvA 341.

**Abhipīlita** (pp) [fr. abhipīleti] crushed, squeezed Sdhp 278, 279.

**Abhipīleti** [abhi + pīleti] to crush, squeeze Miln 166. — pp. **abhipīlita** (q. v.).

**Abhipucchati** [abhi + pucchati] Sk. abhipreccati] to ask J IV.18.

**Abhipūreti** [abhi + pūreti] to fill (up) Miln 238; Dāvs III. 60 (pañsūhi).

**Abhippakīṇṇa** [pp. of abhippakirati] completely strewn (with) J I.62.

**Abhippakirati** [abhi + pakirati] to strew over, to cover (completely) D II.137 (pupphāni Tathāgatassa sariraṇ okiraṇti ajjhokiraṇti a.); VvA 38 (for abbhokirati Vv 5<sup>9</sup>). — pp. **abhippakīṇṇa** (q. v.).

**Abhippamodati** [abhi + pamodati] to rejoice (intras.); to please, satisfy (trs. c. acc.) M I.425; S V.312, 330; A V.112; J III 530; Ps 195, 176, 190.

**Abhippalambati** [abhi + palambati] to hang down M III. 164 (olambati ajjholambati a.).

**Abhippavassati** [abhi + pavassati] to shed rain upon, to pour down; intrs. to rain, to pour, fall. Usually in phrase mahāmegho abhippavassati a great cloud bursts Miln 8, 13, 36, 304; PvA 132 (v. l. ati°); intrs. Miln 18 (pupphāni °ṅsu poured down). — pp. **abhippavuṭṭha**.

**Abhippavuṭṭha** (pp.) [fr. abhippavassati] having rained, poured, fallen; trs. S V.51 (bandhanāni meghena °āni) = A V.127; intrs. M II.117 (mahāmegho °o there has been a cloudburst).

**Abhippasanna** (adj.) [pp. of abhippasidati, cp. BSk. abhiprasanna] finding one's peace in (c. loc.), trusting in, having faith in, believing in, devoted to (loc.) Vin III.43; D I.211 (Bhagavati) S I.134; IV.319; V.225, 378; A III. 237, 270, 326 sq.; Sn p. 104 (brāhmaṇesu); PvA 54 (sāsand), 142 (id.). Cp. **vippasanna** in same meaning.

**Abhippasāda** [abhi + pasāda, cp. BSk. abhiprasāda Av. Ṣ 12 (cittasyu°) & vippasāda] faith, belief, reliance, trust Dhs 12 ("sense of assurance" *trsl.* + saddhā), 25, 96, 288; PvA 223.

**Abhippasādeti** [Caus. of abhippasidati, cp. BSk. abhiprasādayati Divy 68, 85, pp. abhiprasādita-maṇḍi] Jtu 213, 220] to establish one's faith in (loc.), to be reconciled with, to propitiate Th I, 1173 = Vv 21<sup>2</sup> (maṇḍi arañtamhi = cittaṇ pasādeti VvA 105).

**Abhippasāreti** [abhi + pasāreti, cp. BSk. abhiprasārayati Divy 389] to stretch out Vin I.179 (pāde).

**Abhippasidati** [abhi + pasidati] to have faith in D I.211 (fut. °issati). — pp. **abhippasanna**; Caus. **abhippasādeti**.

**Abhippaharaṇa** (nt.) [abhi + paharaṇa] attacking, fighting, as adj. f. °aṇi fighting. Ep. of Mārassa senā, the army of M. Sn 439 (kaṇhassa° the fighting army of k. = samaṇa-brāhmaṇaṇaṇaṇa nippothani antarāyakāri SnA 390).

**Abhibyāpeti** [abhi + vyāpeti, cp. Sk. vyāpnoti, vi + āp] to pervade Miln 251.

**Abhibhakkhayati** [abhi + bhakkhayati] to eat (of animals) Vin II.201 (bhinko paṇḍaṇ a.).

**Abhibhava** [fr. abhibhavati] defeat, humiliation SnA 436.

**Abhibhavati** [abhi + bhavati] to overcome, master, be Lord over, vanquish, conquer S I.118, 32, 121 (maraṇaṇ); IV. 71 (rāgādoṣe), 117 (kodhaṇ), 246, 249 (sāmikāṇ); J I.56, 280; PvA 94 (= baliyati, vadḍhati). — fut. **abhibhessati** see abhiliāreti 4. — ger. **abhibhuyya** Vin I.294; Dh 328; It 41 (maraṇ saṇṇaṇ); Sn 45, 72 (°cāriṇ), 1097, Nd<sup>2</sup> 85 (= abhibhavitvā ajjhottharivā pariyaḍiyivā); and **abhibhavitvā** PvA 113 (= pasayha), 136. — grd. **abhibhavanīya** to be overcome PvA 57. — Pass. pp. **abhibhūyamāna** being overcome (by) PvA 80, 103. — pp. **abhibhūta** (q. v.).

**Abhibhavana** (nt.) [fr. abhibhavati] overcoming, vanquishing, mastering S II.210 (v. l. BE abhipatthana).

**Abhibhavanīyatā** (f.) [abstr. fr. abhibhavanīya, grd. of abhibhavati] as an° invincibility PvA 117.

**Abhibhāyatana** (nt.) [abhibhū + āyatana] position of a master or lord, station of mastery. The traditional account of these gives 8 stations or stages of mastery over the senses (see *Dial.* II.118; *Exp.* I.252), detailed identically at all the foll. passages, viz. D II.110; III.260 (& 287); M II.13; A I.40; IV.305, 348; V.61. Mentioned only at S IV.77 (6 stations); Ps 15; Nd<sup>2</sup> 466 (as an accomplishment of the Bhagavati); Dhs 247.

**Abhibhāšana** (nt.) [abhi + bhāšana fr. bhāṣ] enlightenment or delight ("light & delight" *trsl.*) Th I, 613 (= toṣana C.).

**Abhibhū** (n.-adj.) [Vedic abhibhū, fr. abhi + bhū, cp. abhibhavati] overcoming, conquering, vanquishing, having power over, a Lord or Master of (—<sup>o</sup>) D III.29; S II. 284; Sn 211 (sabba°), 545 (Māra°, cp. Mārassa-pamadana 561), 642. — Often in phrase abhibhū anabhibhūta aññadattudasa vasavattin, i. e. unvanquished Lord of all D I 18; III.135 = Nd<sup>2</sup> 276; A II.24; IV.94; It 122; cp. DA I.111 (= abhibhavitvā iḥito jettako° ham asmīti).

**Abhibhūta** [pp of abhibhavati] overpowered, overwhelmed, vanquished D I.121; S I.137 (jāti-jarā°); II.228 (lābhasakkāra-silokena); A I.202 (pāpaketi dhammehi); J I.189; PvA 14, 41 (= paretā), 60 (= upagata), 68, 77, 80 (= paretā). Often neg. an° unconquered, e. g. Sn 934; Nd<sup>1</sup> 400; & see phrase under abhibhū.

**Abhimangala** (adj.) [abhi + mangala] (very) fortunate, lucky, auspicious, in °sammatā (of Visakhā) "benedicted", blessed Vin III.187 = DhA I.409. Opp. avamangala.

**Abhimaṇḍita** (pp. —<sup>o</sup>) [abhi + maṇḍita] adorned, embellished, beautified Miln 361; Sdhp 17.

**Abhimata** (adj.) [Bsk. abhimata, e. g. Jtu 211; pp. of abhimanyate] desired, wished for; agreeable, pleasant C. on Th I, 91.

- Abhimatthati** (°eti) & °mantheti [abhi + math or manth, cp. nimmatheti] 1. to cleave, cut; to crush, destroy M 1.243 (sikharena muddhānaṃ °mantheti); S 1.127; Dh 161 (v. l. °nth°); J 1v.457 (matthako sikharena °matthiyamāno); DhA 111.152 (= kantati viddhaṅseti). — 2. to rub, to produce by friction (esp. fire, aggin; cp. Vedic agniṃ nirmantati) M 1.240.
- Abhimaddati** [Sk. abhimardati & °mṛdoṭi; abhi + mṛd] to crush S 1.102; A 1.198; Sdhp 288.
- Abhimana** (adj.) [abhi + mano, BSk. abhimana, e.g. M Vastu 111.259] having one's mind turned on, thinking of or on (c. acc.) Th 1, 1122; J 1v.451.
- Abhimanāpa** (adj.) [abhi + manāpa] very pleasing VvA 53 (where id. p. at PvA 71 has atimanāpa).
- Abhimantheti** see abhimatthati.
- Abhimāra** [cp. Sk. abhimara slaughter] a bandit, bravo, robber J 11.199; DA 1.152.
- Abhimukha** (adj.) [abhi + mukha] facing, turned towards, approaching J 11.3 (°ā ahesuṃ met each other). Usually —° turned to, going to, inclined towards D 1.50 (purattha°); J 1.203 (devaloka°), 223 (varaṇa-rukkha°); 11.3 (nagara°), 416 (Jetavana°); DhA 1.170 (tad°); 11.89 (nagara°); PvA 3 (kāma°, opp. vimukha), 74 (uyyāna°). — nt. °ṃ adv. to, towards J 1.263 (matta-vāraṇe); PvA 4 (āghātana°, may here be taken as pred. adj.); DhA 111.310 (ntara°).
- Abhiyācati** [abhi + yācati] to ask, beg, entreat Sn 1101, cp. Nd<sup>2</sup> 86.
- Abhiyāti** [Vedic abhiyāti in same meaning; abhi + yā] to go against (in a hostile manner, to attack (c. acc.) S 1.216 (aor. abhiyaṃsu, v. l. SS abhiyiyiṃsu); DhA 111.310 (aor. abhiyāsi as v. l. for T. reading pāyāsi; the id. p. VvA 68 reads pāyāsi with v. l. upāyāsi).
- Abhiyujjhati** [abhi + yujjhati from yudh] to contend, quarrel with J 1.342.
- Abhiyuñjati** [abhi + yuj] to accuse, charge; intrs. fall to one's share Vin 111.50; 1v.304.
- Abhiyoga** [cp. abhiyuñjati] practice, observance Dāvs 1v.7.
- Abhiyogin** (adj.) [fr. abhiyoga] applying oneself to, practised, skilled (an augur, sooth sayer) D 111.168.
- Abhiyobbana** (nt.) [abhi + yobbana] much youthfulness, early or tender youth Th 2, 258 (= abhinavayobbanakāla ThA 211).
- Abhirakkhati** [abhi + rakkhati] to guard, protect J 1v.589 (= pāleti C.). Cp. parirakkhati.
- Abhirakkhā** (f.) [fr. abhirakkhati] protection, guard J 1.204 (= ārakkhā 203).
- Abhirata** (adj.) (—°) [pp. of abhiramati] fond of, indulging in, finding delight in A 1v.224 (nekkhamma°); v.175 (id.), So 86 (nibbāna°), 275 (vihesa°), 276 (kalaha°); J v.382 (dāna°); PvA 54 (puññakamma°), 61 (satibhavana°), 105 (dānādipuñña°).
- Abhiratatta** (nt.) [abstr. fr. abhirata] the fact of being fond of, delighting in (—°) J v.254 (kāma°).
- Abhirati** (f.) [fr. abhi + ram] delight or pleasure in (loc. or —°) S 1.185; 1v.260; A v.122; Dh 88. —an° displeasure, discontent, distaste Vin 11.110; D 1.17 (+ paritasanaṃ); S 1.185; v.132; A 111.259; 1v.50; v.72 sq., 122; J 111.395; DA 1.111; PvA 187.
- Abhiratta** (adj.) [abhi + ratta] very red J v.156; fig. very much excited or affected with (—°) Sn 891 (saṅgīti-rāgena a.).
- Abhiraddha** (adj.) [pp. of abhi + rādhi] propitiated, satisfied A 1v.185 (+ attamana).
- Abhiraddhi** (f.) [fr. abhiraddha] only in neg. an° displeasure, dislike, discontent A 1.79; DA 1.52 (= kopass' etaṃ abhivacanāṃ).
- Abhiramati** [abhi + ram] to sport, enjoy oneself, find pleasure in or with (c. loc.), to indulge in love Sn 718, 1085; J 1.192; 111.189, 393; DhA 1.119; PvA 3, 61, 145. — ppr. act. **abhiranto** only as nt. °ṃ in adv. phrase yathābhirantaṃ after one's liking, as much as he pleases, after one's heart's content Vin 1.34; M 1.170; Sn 53. — ppr. med. **abhiramāna** J 111.188, PvA 162. — pp. **abhirata** (q. v.). — 2<sup>nd</sup> Caus. **abhiramāpeti** (q. v.).
- Abhiramana** (nt.) [fr. abhiramati] sporting, dallying, amusing oneself PvA 16.
- Abhiramāpana** (nt.) [fr. abhiramāpeti, Caus<sup>2</sup> of abhiramati] causing pleasure to (acc.), being a source of pleasure, making happy M 111.132 (gāmanṭe).
- Abhiramāpeti** [Caus. II. fr. abhiramati] 1. to induce to sport, to cause one to take pleasure J 111.393. — 2. to delight, amuse, divert J 1.61. — Cp. **abhiramāpana**.
- Abhiravati** [abhi + ravati] to shout out Bu 11.90 = J 1.18 (v.99).
- Abhirādhita** [pp. of abhirādheti] having succeeded in, fallen to one's share, attained Th 1, 259.
- Abhirādhin** (adj.) (—°) [fr. abhirādheti] pleasing, giving pleasure, satisfaction J 1v.274 (mitta° = ārādhento tosentō C.).
- Abhirādheti** [abhi + rādheti] to please, satisfy, make happy J 1.421; DA 1.52. — aor. (pret.) **abhirādhayi** Vv 31<sup>o</sup> (= abhirādhesi VvA 130); Vv 64<sup>23</sup> (gloss for abhīrocayi VvA 282); J 1.421; 111.386 (= paritosesi C.). — pp. **abhirādhita**.
- Abhiruci** (f.) [Sk. abhiruci, fr. abhi + ruc] delight, longing, pleasure, satisfaction PvA 168 (= ajjhāsaya).
- Abhirucita** (adj.) [pp. fr. abhi + ruc] pleasing, agreeable, liked J 1.402; DhA 1.45.
- Abhiruda** (adj. —°) [Sk. abhiruta] resounding with (the cries of animals, esp. the song of birds), full of the sound of (birds) Th 1, 1062 (kuñjara°), 1113 (mayūra-koñca°); J 1v.466 (adāsakunta°); v.304 (mayūra-koñca°); v.172 (id., = upagita C.), 272 (sakunta°; = abhigīta C.), 483 (mayūra-koñca°), 539; Pv 11.123 (haṅca-koñca°; = abhinādita PvA 157). — The form abhiruta occurs at Th 1, 49.
- Abhirūpa** (adj.) [abhi + rūpa] of perfect form, (very), handsome, beautiful, lovely Sn 410 (= dassaniya' angapaccanga SnA 383); J 1.207; Pug 52; DA 1.281 (= aññehi manussehi adhikarūpa); VvA 53; PvA 61 (= abhikkanta). Occurs in the idiomatic phrase denoting the characteristics of true beauty **abhirūpa dassaniya pāsādika** (+ paramāya vaṇṇa-pokkharatāya samannāgata), e.g. Vin 1.268; D 1.47, 114, 120; S 11.279; A 11.86, 203; Nd<sup>2</sup> 659; Pug 66; DhA 1.281 (compar.); PvA 46.
- Abhirūjha** [pp. of abhirūhati] mounted, gone up to, ascended J v.217; DhA 1.103.
- Abhirūhati** (abhiruhati) [abhi + ruh] to ascend, mount, climb; to go on or in to (c. acc.) Dh 321; Th 1, 271; J 1.259; 11.388; 111.220; 1v.138 (nāvaṃ); v.1272 (peculiar aor. °rucchi with abhi metri causa; = abhirūhi C.); DA 1.253. — ger. **abhiruyha** J 111.189; PvA 75, 152 (as v. l.; T. has °ruyhitva), 271 (nāvaṃ), & **abhirūhitvā** J 150 (pabbataṃ) 11.128.
- Abhirūhana** (nt.) [BSk. °rūhana, e.g. M Vastu 11.289] climbing, ascending, climb Miln 356.

**Abhiroceti** [abhi + roceti, Caus. of **ruc**] 1. to like, to find delight in (acc.), to desire, long for J III.192; v.222 (= roceti); Vv 64<sup>23</sup> (vataṇ abhirocayi = abhirocasi rucitivā pūresi ti attho; abhirādhayi ti pi pātho; sādhesi nipphādesi ti attho VvA 282). — 2. to please, satisfy, entertain, gladden Vv 64<sup>24</sup> (but VvA 292: abhibhavivā vijjotati, thus to no. 3). — 3. v.l. for **atiroceti** (to surpass in splendour) at Vv 81<sup>12</sup>, cp. also no. 2.

**Abhiropana** (nt.) [fr. abhiropeti] concentration of mind, attention (seems restricted to Ps II. only) Ps II.82 (v.l. abhinropana), 84, 93, 115 (buddhi°), 142 (°virāga), 145 (°vimutti), 216 (°abhisamaya). See also **abhinropana**.

**Abhiropeti** [abhi + ropeti, cp. Sk. adhiropayati, Caus. of **ruh**] to fix one's mind on, to pay attention, to show reverence, to honour Vv 37<sup>1</sup> (aor. °ropayi = ropesi VvA 169), 37<sup>10</sup> (id.; = pūjaṇ kāresi VvA 172), 60<sup>4</sup> (= pūjesi VvA 253); Dāvs v.19.

**Ahhilakkhita** (adj.) [Sk. abhilakṣita in diff. meaning; pp. of abhi + **lakṣ**] fixed, designed, inaugurated, marked by auspices J IV.1; DA I.18.

**Ahhilakkhitatta** (nt.) [abstr. fr. abhilakkhita] having signs or marks, being characterised, characteristics DhA 62.

**Ahhilanghati** [abhi + langhati] to ascend, rise, travel or pass over (of the moon traversing the sky) J III.364; VI.221.

**Ahhilambati** [abhi + lambati] to hang down over (c. acc.) M III.164 = Nett 179 (+ ajjholambati); J V.70 (papātaṇ), 269 (Vetaraṇi). — pp. **abhlambita** (q. v.).

**Ahhilambita** (adj.) [pp. of abhilambati] hanging down J v.407 (niladuma°).

**Ahhilāpa** [fr. abhi + **lap**] talk, phrasing, expression Sn 49 (vācābhlāpa making phrases, talking, idle or objectionable speech = tiracchanakathā Nd<sup>2</sup> 561); It 89 (? reading abhlāpāyaṇ uncertain, vv. II. abhlāpāyaṇ abhlāpāyaṇ, abhisāpāyaṇ, abhisapāyaṇ, atisappāyaṇ. The corresp. passage S III.93 reads abhisapayaṇ: curse, and C. on It 89 expl<sup>s</sup>. abhlāpo ti akkoso, see *Brethren* 376 n. 1); DhS 1306 = Nd<sup>2</sup> 34 (as exegesis or paraphrase of adhivacana, comb<sup>d</sup>. with vyañjana & trsl. by Mrs. Rh. D. as "a distinctive mark of discourse"); DA 1.20, 23, 281; DhA 51.

**Ahhilāsa** [Sk. abhilāsa, abhi + **laś**] desire, wish, longing PvA 154.

**Ahhilekheti** [Caus. of abhi + **likh**] to cause to be inscribed Dāvs v.67 (cāritta-lekhaṇ °lekhai).

**Ahhilepana** (nt.) [abhi + lepana] "smearing over", stain, pollution Sn 1032, 1033 = Nett 10, 11 (see Nd<sup>2</sup> 88 = laggana "sticking to", bandhana, upakkilesa).

**Ahhivagga** [abhi + vagma] great mass (?), superior force (?), only in phrase °ena omaddati to crush with sup. force or overpower M 1.87 = Nd<sup>2</sup> 199°.

**Ahhivañcana** (nt.) [abhi + vañc] deceit, fraud Dāvs III.64.

**Ahhivaṭṭa** [pp. of abhivassati, see also abhivutṭha] rained upon Dh 335 (gloss °vutṭha; cp. DhA IV.45); Miln 176, 197, 286. — *Note.* Andersen *P. A.* prefers reading abhivaṭṭha at Dh 335 "the abounding Bīrana grass".

**Ahhivaṭṭhati** [Vedic abhivardhati, abhi + **vr̥dh**] 1. to increase (intrans.) D I.113, 195 (opp. hāyati); M II.225; A III.46 (bhoga a.); Dh 24; Miln 374; PvA 8, 133; Sdhp 288, 523. — 2. to grow over or beyond, to outgrow J III.399 (vanaspatiṇ). — pp. **abhuvaṭṭha** & °**vuddha** (q. v.).

**Ahhivaṭṭhana** (adj.-nt.) [fr. abhivaṭṭhati] increasing (trans.), augmenting; f. °i Sdhp 68.

**Ahhivaṭṭhi** (f.) [cp. Sk. abhivrdhi, fr. abhi + **vr̥dh**] increase, growth Miln 94. — See also **abhuvaṭṭhi**.

**Abhivaṇṇita** [pp. of abhivanneti] praised Dpvs 1.4.

**Abhivaṇṇeti** [abhi + vanneti] to praise Sdhp 588 (°ayi). — pp. **abhivaṇṇita**.

**Abhivadati** [abhi + vadati] 1. to speak out, declare, promise J 1.83 = Vin 1.36; J VI.220. — 2. to speak (kindly) to, to welcome, salute, greet. In this sense always comb<sup>d</sup> with **abhinandati**, e.g. at M 1.109, 266, 458; S III.14; IV.36 sq.; Miln 69. — Caus. **abhivādeti**.

**Abhivandati** [abhi + vandati] to salute respectfully, to honour, greet; grd. °**vandanīya** Miln 227.

**Abhivassaka** (adj.) [fr. abhivassati] raining, fig. shedding, pouring out, yielding VvA 38 (puppha°).

**Abhivassati** [abhi + vassati from **vr̥ṣ**] to rain, shed rain, pour; fig. rain down, pour out, shed D III.160 (abhi-vassaṇ metri causa); A III.34; Th 1, 985; J 1.18 (v.100; pupphā a. stream down); cp. III.106; Miln 132, 411. — pp. **abhivaṭṭa** & **abhivutṭha** (q. v.). — Caus. II. **abhivassāpeti** to cause (the sky to) rain Miln 132.

**Abhivassin** (adj.) = **abhivassaka** It 64, 65 (sabbattha°).

**Abhivādana** (nt.) [fr. abhivādeti] respectful greeting, salutation, giving welcome, showing respect or devotion A II.180; IV.130, 276; J 1.81, 82, 218; Dh 109 (°silin of devout character, cp. DhA II.239); VvA 24; Sdhp 549 (°sila).

**Abhivādeti** [Caus. of abhivadati] to salute, greet, welcome, honour Vin II.208 sq.; D 1.61; A III.223; IV.173; Vv 1<sup>5</sup> (abhivādayiṇ aor. = abhivādanaṇ kāresiy vandiṇ VvA 24); Miln 162. Often in comb<sup>n</sup> with **padakkhiṇaṇ karoti** in sense of to bid goodbye, to say adieu, farewell, e.g. D 1.89, 125, 225; Sn 1010. — Caus. II. **abhivādāpeti** to cause some one to salute, to make welcome Vin II.208 (°etabba).

**Abhivāyati** [abhi + vāyati; cp. Sk. abhivāti] to blow through, to pervade Miln 385.

**Abhivāreti** [abhi + vareti, Caus. of **vr̥**] to hold back, refuse, deny J v.325 (= nivāreti C.).

**Abhivāheti** [abhi + vāheti, Caus. of **vah**] to remove, to put away Bu x.5.

**Abhivijayati** (& **vlijināti**) [abhi + vijayati] to overpower, to conquer. Of °**jayati** the ger. °**jiya** at D 1.89, 134; II.16. Of °**jināti** the pres. 3<sup>rd</sup> pl. °**jinanti** at Miln 39; the ger. °**jinitvā** at M 1.253; Pug 66.

**Abhivīñāpeti** [abhi + vīñāpeti] to turn somebody's mind on (c. acc.), to induce somebody (dat.) to (acc.) Vin III.18 (purāṇadutiyaikāya methunaṇ dhammaṇ abhivīñāpesi).

**Abhivitarati** [abhi + vitarati] "to go down to", i.e. give in, to pay heed, observe Vin 1.134 and in ster. expl<sup>n</sup> of sañcicca at Vin II.91; III.73, 112; IV.290.

**Abhivinaya** [abhi + vinaya] higher discipline, the refinements of discipline or Vinaya; comb<sup>d</sup>. with abhidhamma, e.g. D III.267; M 1.472; also with vinaya Vin v.1 sg.

**Abhivindati** [abhi + vindati] to find, get, obtain Sn 460 (= labhati adhicchatī SnA 405).

**Abhivisittṭha** (adj.) [abhi + visittṭha] most excellent, very distinguished DA 1.99, 313.

**Abhivissajjati** [abhi + vissajjati] to send out, send forth, deal out, give D III.160.

**Abhivissattha** [abhi + vissattha, pp. of abhivissasati, Sk. abhivissavastā] confided in, taken into confidence M II.52 (v.l. °visatṭha).

**Abhivutṭha** [pp. of abhivassati, see also abhivaṭṭa] poured out or over, shed out (of water or rain) Th 1, 1065; Dh 335 (gloss); PvA 29.

**Abhivuḍḍha** [pp. of abhivaḍḍhati, see also °vuddha] increased, enriched PvA 150.

**Abhivuddha** [pp. of abhivaḍḍhati, see also °vuddha] grown up Miln 361.

**Abhivuddhi** (f.) [Sk. abhivṛddhi, see also abhivaḍḍhi] increase, growth, prosperity Miln 34.

**Abhivetheti**: Kern's (*Toev.* s. v.) proposed reading at J v.452 for ati°, which however does not agree with C. expl<sup>n</sup>. on p. 454.

**Abhivedeti** [abhi + Caus. of vid] 1. to make known, to communicate Dāvs v.2, 11. — 2. to know J vi.175 (= jānāti C.).

**Abhivihacca** [ger. of abhi + vihanati] having destroyed, removed or expelled; only in one simile of the sun driving darkness away at M 1.317 = S III 156; v.44 = It 20.

**Abhivyāpeti** see abhivyāpeti.

**Abhisajṅṅisati** [abhi + saṅṅisati]. Only in **abhisajṅṅisseyyagattāṅ** (or-bhastāṅ or-santūṅ) Th 2, 466 a compound of doubtful derivation and meaning. Mrs. Rh. D., following Dhammapāla (p. 283) 'a bag of skin with carrion filled'.

**Abhisajṅṅasati** [Vedic abhisajṅṅasati, abhi + śaṅṅs] to execrate, revile, lay a curse on J v.174 (°saṅṅsiṭṭha 3<sup>rd</sup> sg. pret. med. = paribhāsi C.) — aor. **abhisasi** J vi.187, 505, 522 (= akkosi C.), 563 (id.). — pp. **abhisattha**. Cp. also **abhisajṅṅasati**.

**Abhisajṅṅanā** (f.) [? abhisajṅṅasati] is doubtful reading at Vv 64<sup>10</sup>; meaning "neighing" (of horses) VvA 272, 279.

**Abhisankhata** (adj.) [abhi + sankhata, pp. of abhisankharoti] prepared, fixed, made up, arranged, done M 1.350; A II.43; v.343; J 1.50; Nd<sup>1</sup> 186 (kappita +); PvA 7, 8.

**Abhisankharoti** (& °khāreti in Pot.) [abhi + sankharoti] to prepare, do, perform, work, get up Vin 116 (iddh° ābhisankhārāṅ °khāreyya); D 1.184 (id.); S II.40; III.87, 92; IV.132, 290; v.449; A 1.201; Sn 984 (ger. °itvā: having got up this curse, cp. SnA 582); PvA 56 (iddh° ābhisankhārāṅ), 172 (id.), 212 (id.). — pp. **abhisankhata** (q. v.).

**Abhisankhāra** [abhi + sankhāra] 1. putting forth, performance, doing, working, practice: only in two comb<sup>ns</sup>, viz. (a) **gamiya°** (or **gamika°**) a heathenisch practice Vin 1.233; A IV.180, & (b) **iddha°** (= **iddhi°**) working of supernatural powers Vin 1.16; D 1.106; S III.92; IV.289; v.270; Sn p. 107; PvA 56, 172, 212. — 2. preparation, store, accumulation of kamma, merit or demerit, substratum, state (see for detail sankhāra) S III.58 (an°); Nd<sup>1</sup> 334, 442; Nd<sup>2</sup> s. v.; Vbh 135 (puñña° etc.), 340; DhsA 357 (°viññāna "storing intellect" *Dhs trsl.* 262).

**Abhisankhārika** (adj.) [fr. abhisankhāra] what belongs to or is done by the sankhāras; accumulated by or accumulating merit, having special (meritorious) effect (or specially prepared?) Vin II.77 = III.160; Sdbp 309 (sa °paccaya).

**Abhisankhipati** [abhi + sankhipati] to throw together, heap together, concentrate Vbh 1 sq., 82 sq., 216 sq., 400; Miln 46.

**Abhisanga** [fr. abhi + saṅṅ, cp. abhisajjati & Sk. abhisanga] 1. sticking to, cleaving to, adherence to J v.6; Nett 110, 112; DhsA 129 (°hetukaṅ dukkhaṅ) 249 (°rasa).

**Abhisangin** (adj.) [fr. abhisanga] cleaving to (—°) Sdbp 566.

**Abhisajjati** [abhi + saṅṅ; cp. abhisanga] to be in ill temper, to be angry, to curse, imprecate (in meaning of abhisanga 2) D 1.91 (= kodha-vasena laggati DA 1.257); III.159; J III.120 (+ kuppati); IV.22 (abhisajji kuppī vyāpajji, cp. BSk. abhisajyate kuppāti vyāpadyate. Av. S 1.286); v.175 (= kopeti C.); Dh 408 (abhisaje Pot. = kujjhāpana-vasena laggapeyya DhA IV.182); Pug 30, 36. — See also abhisajjana & abhisajjana.

**Abhisajjana** (nt.-adj.) [abstr. fr. abhisajjati in meaning of abhisanga 2] only as adv. f. °nī Ep. of vācā scolding, abusing, cursing A v.265 (para°). Cp. next.

**Abhisajjanā** (f.) [abstr. fr. abhisajjati, cp. abhisajjana] at Sn 49 evidently means "scolding, cursing, being in bad temper" (cp. abhisajjati), as its comb<sup>n</sup> with vāc° ābbilāpa indicates, but is expl<sup>d</sup>. both by Nd<sup>2</sup> & Bdgh. as "sticking to, cleaving, craving, desire" (= taṅhā), after the meaning of abhisanga. See Nd<sup>2</sup> 89 & 107; SnA 98 (sineha-vasena), cp. also the compromise-expl<sup>n</sup> by Bdgh. of abhisajjati as kodha-vasena laggati (DA 1.257).

**Abhisācīnāti** (& °cayati) [abhi + sañcīnāti] to accumulate, collect (merit) Vv 47<sup>6</sup> (Pot. °sañceyyaṅ = °sañcineyyaṅ VvA 202).

**Abhisācētayita** [pp. of abhisācēteti] raised into consciousness, thought out, intended, planned M 1.350; S II.65; IV.132; A v.343.

**Abhisācēteti** [abhi + sañcēteti or °cinteti] to bring to consciousness, think out, devise, plan S II.82. — pp. **abhisācētayita** (q. v.).

**Abhisāññā** (f.). Only in the compound **abhi-sāññā-nirodha** D 1.179, 184. The prefix abhi qualifies, not saññā, but the whole compound, which means 'trance'. It is an expression used, not by Buddhists, but by certain wanderers. See **saññā-vedayita-nirodha**.

**Abhisāññūhati** [abhi + saññūhati, i. e. saṅ-ñi-nūhati] to heap up, concentrate Vbh 1, 2, 82 sq.; 216 sq., 400; Miln 46. Cp. **abhisankhipati**.

**Abhisāṭa** [pp. of abhisarati, abhi + sṛ to flow] 1. (med.) streamed forth, come together J vi.56 (= sannipatita C.). — 2. (pass.) approached, visited Vin 1.268.

**Abhisatta** [pp. of abhisapati, cp. Sk. abhisapta, fr. abhi + śap] cursed, accursed, railed at, reviled J III.460; v.71; SnA 364 (= akkuṭṭha); VvA 335.

**Abhisattha** [pp. of abhisajṅṅasati] cursed, accursed Th 1, 118 "old age falls on her as if it had been cursed upon her" (that is, laid upon her by: a curse). Morris *J.P.T.S.* 1886, 145 gives the commentator's equivalents, "commanded, worked by a charm". This is a curious idiom. Any European would say that the woman herself, not the old age, was accursed. But the whole verse is a riddle and Kern's translation (*Toev.* s. v.) 'hurried up' seems to us impossible.

**Abhisaddahati** [abhi + saddahati, cp. Sk. abhisāddadhāti, e. g. Divy 17, 337] to have faith in, believe in (c. acc.), believe S v.226; Th 1, 785; Pv IV.1<sup>13</sup>, 1<sup>25</sup> (°saddaheyya = paṭiñeyya PvA 226); Nett 11; Miln 258; PvA 26; Dāvs III.58.

**Abhisantāpeti** [abhi + santāpeti, Caus. of santapati] to burn out, scorch, destroy M 1.121.

**Abhisanda** [abhi + sanda of syad, cp. BSk. abhisayanda, e. g. M Vastu II.276] outflow, overflow, yield, issue, result; only in foll. phrases: **cattāro puññā ābhisandā kusal' ābhisandā** (yields in merit) S v.391 sq.; A II.54 sq.; III.51, 337; VI.245, & **kamm' ābhisanda** result of kamma Miln 276. — Cp. **abhisandana**.

**Abhisandana** (nt.) [= abhisanda] result, outcome, consequence Ps 1.17 (sukhassa).

**Abhisandahati** [abhi + sandahati of saṅ + dhā] to put together, to make ready Th 1, 151; ger. *abhisandhāya* in sense of a prep. = on account of, because of J II.386 (= paṭicca C.).

**Abhisandeti** [abhi + sandeti, Caus. of *syad*] to make overflow, to make full, fill, pervade D 1.73, 74.

**Abhisanna** (adj.) [pp. of *abhisandati* = abhi + *syand*, cp. Sk. *abhisanna*] overflowing, filled with (—), full Vin I. 279 (°kāya a body full of humours, cp. II.119 & Miln 134); J 1.17 (v.88; pītiyā); Miln 112 (duggandha°).

**Abhisapati** [abhi + sapati, of śap] to execrate, curse, accurse Vin IV.276; J IV.389; v.87; DhA 1.42. — pp. *abhisatta*.

**Abhisapana** (nt.) [fr. *abhisapati*] cursing, curse PvA 144 (so read for *abhisampanna*).

**Abhisamaya** [abhi + samaya, from sam + i, cp. *abhisameti* & *sameti*; BSk. *abhisamaya*, e.g. Divy 200, 654] "coming by completely", insight into, comprehension, realization, clear understanding, grasp, penetration. See on term *Avu trsl.* 381 sq. — Esp. in full phrases: *attha°* grasp of what is proficient S 1.87 = A II.49 = It 17, cp. A II.46; *ariyasaccānaṅ* a. full understanding of the 4 noble truths S v.415, 440, 441 [cp. Divy 654: *anabhisamitānaṅ caturāṅ āryasatyānaṅ* a.]; Sn 758 (*sacca°* = *sacc°* āvabodha SnA 509); Miln 214 (*catusacc°*); Sdhp 467 (*catusacc°*), 525 (*saccānaṅ*); *dhamm°* *ābhisamaya* full grasp of the Dhamma, quasi conversion [cp. *dharm°* *ābhisamaya* Divy 200] S II.134; Miln 20, 350; VvA 219; PvA 9 etc. frequent; *sammā-mān°* *ābhisamaya* full understanding of false pride in ster. phrase" *acchecchi* (for *acchejji*) *taṅhaṅ, vivattayi saññojanaṅ sammāmāoābhisamaya antam akāsi dukkhassa*" at S IV.205, 207, 399; A III.246, 444; It 47; cp. *māna°* S I.188 = Th 2, 20 (*tato māoābhisamaya upasanto carissasi*, trsl. by Mrs. Rh. D. in *K. S.* 239 "hath the mind mastered vain imaginings, then mayst thou go thy ways calm and serene"); Sn 342 (expld. by *mānassa abhisamayo khayao vayo pahānaṅ* SnA 344). Also in foll. passages: S II.5 (*paññāya*), 104 (id.), 133 sq. (*Abhisamaya Saṅyutta*); Sn 737 (*phassa°*, expld. ad sensum but not at verbum by *phassa-nirodha* SnA 509); Ps II.215; Pug 41; Vv 16<sup>10</sup> (= *saccapavedha* VvA 85); DA 1.32; DhA 1.109; VvA 73 (*bhāvana°*), 84 (*sacchikiriya°*); Dpvs 1.31. — *anabhisamaya* not grasping correctly, insufficient understanding, taken up wrongly S III.260; Pug 21; Dhs 390, 1061, 1162 (Mrs. Rh. D. trsl. "lack of coordination").

**Abhisamāgacchati** [abhi + sam + āgacchati, cp. in meaning *adhigacchati*] to come to (understand) completely, to grasp fully, to master KhA 236 (for *abhisamecca* Sn 143).

**Abhisamācārika** (adj.) [abhi + *samācārika*, to *samācāra*] belonging to the practice of the lesser ethics; to be practiced; belonging to or what is the least to be expected of good conduct, proper. Of *sikkhā* Vin v.181; A II.243 sq.; of *dhamma* M 1.469; A III.14 sq.; 422.

**Abhisamikkhati** (& °ekkhati), [abhi + sam + iks, cp. *samikkhati*] to behold, see, regard, notice J. IV.19 (2<sup>nd</sup> sg. med. °*samekkhase* = *olokesi* C.). — ger. °*samikkha* & °*samekkha* [BSk. °*samikkhya*, e.g. Jtm. p. 28, 30 etc.] J v.340 (°*samikkha*, v.l. *sañcikkha* = *passivā* C.); 393, 394 (= *disvā* C.).

**Abhisameta** [pp. of *abhisameti*, fr. abhi + sam + i, taken as caus. formation, against the regular form Sk.P. *samita* & B.Sk. *abhisamita*] completely grasped or realised, understood, mastered S v.128 (*dhamma* a.), 440 (*anabhisametaṅni cattāri ariyasaccāni*, cp. Divy 654 *anabhisametaṅni* c.a.); A IV.384 (*appattaj asacchikataj* +).

**Abhisametāvīn** (adj.) [possess. adj. -formation, equalling a n. ag. form., pp. *abhisameta*] commanding full understanding or penetration, possessing complete insight (of the truth) Vin III.189; S II.133; v.458 sq.

**Abhisameti** [abhi + *sameti*, sam + i; in inflexion base is taken partly as ordinary & partly as causative, e.g. aor. °*samiṅsu* & °*samesuṅ*, pp. *sameta*: Sk. *samita*. Cp. B.Sk. *abhisamayati*, either caus. or denom. formation, Divy 617: *caturāryasatyāni* a.] to come by, to attain, to realise, grasp, understood (cp. *adhigacchati*) Miln 214 (*catusaccābhisamayaj abhisameti*). Freq. in comb<sup>n</sup> *abhisambujjhati*, *abhisameti*; *abhisambujjhātvā abhisameta*, e.g. S II.25; III.139; Kvu 321. — fut. °*samesatti* S v.441. — aor. °*samiṅsu* Miln 350; °*samesuṅ* S v.415. — ger. °*samecca* (for °*icca* under influence of °*sameta* as caus. form.: Trenckner's expln. *Notes* 564 is unnecessary & hardly justifiable) S v.438 (an° by not thoroughly understanding); A v.50 (*samm'attha°* through complete realisation of what is proficient); Sn 143 (= *abhisamagantvā* KhA 236); and °*sameta* S II.25; III.139. — pp. *abhisameta* (q.v.).

**Abhisampanna** at PvA 144 is wrong reading for v.l. *abhisapana* (curse).

**Abhisamparāya** [abhi + *samparāya*] future lot, fate, state after death, future condition of rebirth; usually in foll. phrases: *kā gati ko abhisamparāyo* (as hendiadys) "what fate in the world-to-come", D II.91; Vin 1.293; S IV.59, 63; v.346, 356, 369; DhA 1.221. — *evaṅ-gatika evan-abhisamparāya* (adj.) "leading to such & such a revira, such & such a future state" D 1.16, 24, 32, 33 etc. (= *evaṅ-vidhā paralokā ti* DA 1.108). — *abhisamparāyaṅ* (acc. as adv.) in future, after death A 1.48; II.197; III.347; IV.104; Pv III.5<sup>10</sup> (= *punabbhava* PvA 200). — dit<sup>h</sup> *the c'eva dhamme abhisamparāyaṅ ca* "in this world and in the world to come" A II.61; Pug 38; Miln 162; PvA 195 etc. (see also dit<sup>h</sup>ta). — Used absolutely at PvA 122 (= *fate*).

**Abhisambujjhati** [abhi + *sambujjhati*] to become wide-awake, to awake to the highest knowledge, to gain the highest wisdom (*sammāsambodhiṅ*) D III.135; It 121. aor. °*sambujjh* S v.433; PvA 19. In comb<sup>n</sup> *abhisambujjhati abhisameti*, e.g. S II.25; III.139. — ppr. med. °*sambuddhāna*; pp. °*sambuddheti* — Caus. °*sambodheti* to make awake, to awaken, to enlighten; pp. °*bodhita*.

**Abhisambujjhana** (nt.) = *abhisambodhi* J 1.59.

**Abhisambuddha** [pp. of *abhisambujjhati*] (a) (pass.) realised, perfectly understood D III.273; S IV.331; It 121. an° not understood M 1.71, 92, 114, 163, 240. — (l.) (med.) one who has come to the realisation of the highest wisdom, fully-awakened, attained Buddhahood, realising, enlightened (in or as to = acc.) Vin 1.1; D II.4; M 1.6 (*sammāsambodhiṅ*); S 1.68, 138, 139 & passim PvA 94, 99.

**Abhisambuddhatta** (nt.) [abstr. fr. *abhisambuddha*] thorough realisation, perfect understanding S v.433.

**Abhisambuddhāna** (adj.) [formation of a ppr. med. fr. pp. *abhsam* + *budh* instead of *abhisam* + *bujjh°*] awaking, realising, knowing, understanding Dh 46 (= *bujjhanto jānanto ti* attho DhA 1.337).

**Abhisambodhi** (f.) [abhi + *sambodhi*] the highest enlightenment J 1.14 (*parama°*). Cp. *abhisambujjhana* and (*sammā-*) *sambodhi*.

**Abhisambodhita** (adj.) [pp. of *abhisambodheti*, Caus. of abhi + *sambujjhati*] awakened to the highest wisdom PvA 137 (*Bhagavā*).

**Abhisambhava** [fr. *abhisambhavati*] only in dur° hard to overcome or get over, hard to obtain or reach, troublesome S v.454; A v.202; Sn 429, 701; J v.269, VI.139, 439.

**Abhisambhavati** (°*bhoti*) [abhi + *sambhavati*] "to come up to", i.e. to be able to (get or stand or overcome); to attain, reach, to bear A IV.241; Th 1, 436; Nd<sup>1</sup> 471,



485; J III.140; V.150, 417; VI.292, 293, 507 (fut. med. °sambhossañ = sahiṣṣāmi adbhivāseṣṣāmi C.); Ps II.193. — ger. °bhutvā Th I, 1057 & °bhavitvā Sn 52 (cp. Nd<sup>2</sup> 85). — aor. °bhosi D II.232. — grd. °bhavaniya D II.210; Ps II.193. — See also abhisambhuṇāti.

**Abhisambhuṇāti** [considered to be a bastard form of abhisambhavati, but probably of diff. origin & etym.; also in Bh. Sk. freq.] to be able (to get or reach); only in neg. ppr. anabhisambhuṇanto unable D I.101 (= asampāpūnanto avisahamāno vā DA I.268); Nd<sup>1</sup> 77, 312.

**Abhsambhū** (adj.) [fr. abhi + sam + bhū] getting, attaining (?) D II.255 (lomahaṅsa°).

**Abhisambhūta** [pp. of abhisambhavati] attained, got Sdhp 556.

**Abhisammati** [abhi + śam, Sk. abhiśamyati] to cease, stop; trs. (Caus.) to allay, pacify, still J VI.420 (pp. abhisamanto for °sammento? Reading uncertain).

**Abhisara** [fr. abhi + sarati, of sṛ to go] retiaue J V.373.

**Abhisallekhika** (adj.) [abhi + sallekha + ika] austere, stern, only in f. °ā (scil. kathā) A III.117 sq.; IV.352, 357; V.67.

**Abhisavati** (better °ssavati?) [abhi + savati, of sru] to flow towards or into J VI.359 (nājjo Gaṅgaṅ a.).

**Abhisasi** aor. of abhisasati (q. v.).

**Abhisādheti** [abhi + sādheti] to carry out, arrange; to get; procure, attain J VI.180; Miln 264.

**Abhisāpa** [abhisapati] a curse, anathema S III.93 = It 89 (which letter reads abhiḷāpa and It A expl<sup>s</sup>. by akkosa: see vv. II. under abhiḷāpa & cp. Brethren 376 n. 1.); Th I, 118.

**Abhisāriyā** (f.) [Sk. abhisārikā, fr. abhi + sṛ] a woman who goes to meet her lover J III.139.

**Abhisāreti** [abhi + sāreti, Caus. of abhisarati] to approach, to persecute J VI.377.

**Abhisigṣati** [= abhisasati, abhi + śaṅs. As to Sk. śaṅs > P. sigṣ cp. āsiṅsati, as to meaning cp. nature of prayer as a solemn rite to the "infernal", cp. im-precare], to utter a solemn wish, Vv 81<sup>18</sup> (aor. °sisi, v.l. °sisi. VvA 316 expl<sup>s</sup>. by icchi sampaticchi).

**Abhisīncati** [abhi + siṅceti fr. sic to sprinkle; see also āsiṅceti & ava°, Vedic only ā°] to sprinkle over, fig. to anoint (King), to consecrate A I.107 (Khattiy° ābhisekena) J I.399 (fig. °itvā ger. II.409 (id.); VI.161 (id.); Nd<sup>1</sup> 298; Miln 336 (amatena lokaṅ abhisīnci Bbagavā); PvA 144 (read abhisīnci cimillik añ ca...)) — Pass. abhisīncati Miln 359. — pp. abhisitta. — Caus. abhisececi.

**Abhisitta** [pp. of abhisīncati, Sk. °sikta] I. sprinkled over, anointed Sn 889 (maṇasā, cp. N<sup>1</sup> 298); Miln 336 (amatena loka a.). — 2. consecrated (King), inaugurated (more freq. in this conn. is avasitta), Vin III.44; A I.107 (Khattiy° Khattiyehi Khattiy° ābhisekena a.); II.87 (v.l. for avasitta, also an°).

**Abhiseka** [fr. abhi + sic, cp. Sk. abhiṣeka] anointing, consecration, inauguration (as king) A I.107 (cp. abhisitta); II.87 read abhisek°-anabhisitto; J II.104, 352; DhA I.350; PvA 74. Gr. ābhisekika.

**Abhisecana** (nt.) = abhiseka, viz. (a) ablution, washing off Th 2, 239 & 245 (udaka°). — (b) consecration J II.353.

**Abhisececi** [caus. of abhisīncati] to cause to be sprinkled or inaugurated J V.26. (imper. abhiseceyassu).

**Abhisevanā** (f.) [abhi + sevana fr. sev] pursuit, indulgence in (—°) Sdhp 210 (pāpakamma°).

**Abhissara** (adj.) [abhi + issara] only neg. an° in formula atāṇo loko anabhissaro "without a Lord or protector" M II.68 (v.l. °abbisaro); Ps I.126 (v.l. id.).

**Abhiansati** [abhi + haṅsati fr. hṛṣ] I. (trs.) to gladden, please, satisfy S IV.190 (abhihaṅṭṭhuṅ); A V.350 (id.). — 2. (intr.) to find delight in (c. acc.), to enjoy S V.74 (rūpaṅ maṇāṅ); A IV.419 sq. (T. reads °hiṅsamāna jhānaṅ v.l. °hisamāna).

**Abhihaṭa** [pp. of abhiharati] brought, offered, presented, fetched D I.166 = Pug 55 (= puretaraṅ gaheṭvā āhanta bhikkhaṅ Pug A 231); DhA II.79.

**Abhihaṭṭhuṅ** [ger. of abhiharati]. Only in praise abhihaṭṭhuṅ pavāreti, to offer having fetched up. M. I.224; A V.350, 352; S IV.190; V.53, 300. See note in Vinaya Texts II.440.

**Abhihata** [pp. of abhihanati] hit, struck PvA 55.

**Abhihanati** (& °hanti) [abhi + han] I. to strike, hit PvA 258. — 2. to overpower kill, destroy J V.174 (inf. °hantu for T. hantū). — pp. abhibata (q. v.).

**Abhiharati** [abhi + harati, cp. Sk. abhyāharati & Vedic āharati & āharati] — 1. to bring (to), to offer, fetch D III.170; J I.54, 157; III.537; IV.421; Dh I.272. — 2. to curse, revile, abuse [cp. Sk. anuvyāharati & abhivyā°] A I.108. — Pass. abhibariyati VvA 172 (for abhiharati of Vv 37<sup>10</sup>; corresp. with ābhata VvA 172). — pp. abhihaṭa (q. v.). — Caus. abhihāreti I. to cause to be brought, to gain, to acquire D II.188 = 192 = 195 Th 1, 637; J IV.421 (abhihārayaṅ with gloss abhihārayin). — 2. to betake oneself to, to visit, take to, go to Sn 414 (Paṇḍavaṅ °hāresi = āruhi Sn A 383), 708 (vanantaṅ abhihāraye = vanaṅ gaccheyya SnA 495); Th 2, 146 (aor. °hārayiṅ; uyyānaṅ = upanesi ThA 138). — 3. to put on (mail), only in fut. abhivessati J IV.92 (kavacaṅ; C. expl<sup>s</sup>. wrongly by °hanissati bhindissati so evidently taking it as abhihāvissati). — 4. At J VI.27 kiṅ yobbanena cippena yaṅ jarā abhivessati the latter is fut of abhibhavati (for °bhavissati) as indicated by gloss abhibhuuyati.

**Abhihāra** [fr. abhiharati] bringing, offering, gift S I.82; So 710; J I.81 (āsanā).

**Abhihiṅsati** spurious reading at A IV.419 for °haṅsati (q. v.).

**Abhihiṅsanā** (& °ṅ) [for abhihesanā cp. P. hesā = Sk. hreṣā, & hesitaṅ Vv 64<sup>10</sup> = VvA 279 (gloss abhihesana). See in detail under abhisasana].

**Abhihita** S I.50. Read abhigita with SS. So also for abhihita on p. 51. 'So enchanted was I by the Buddha's rune'. The godlet ascribes a magic potency to the couplet.

**Abhihesana** see abhihiṅsanā.

**Abhivessati** see abhihāreti 3 & 4.

**Abhīta** (adj.) [a + bhīta] fearless J VI.193. See also abhida I.

**Abhīruka** (adj.) [a + bhīru + ka] fearless DA I.250.

**Abhumma** (adj.) [a + bhumma] groundless, unfounded, unsubstantial, J V.178; VI.495.

**Abhūta** (adj.) [a + bhūta] not real, false, not true, usually as nt. °ṅ falsehood, lie, deceit Sn 387; It 37; instr. abbhūta falsely D I.161.

-vādin one who speaks falsely or tells lies Sn 661 = Dh 306 = It 42; expl<sup>d</sup>. as "ariy° ūpavāda-vasena alika -vādin" SnA 478; as "tucchena paraṅ abhācikkhanto" DhA III.477.

**Abhejja** (adj.) [grd. of a + bhid, cp. Sk. abhedyā] not to be split or divided, not to be drawn away or caused to be dissented, inalienable So 255 (mitto abhejjo parehi); J I.263 (varasūra...) III.318 (°rūpa of strong character =



abhijja-hadaya); Pug 30 (= acchejja Pug A 212); Miln 160 (°parisā); Sdbp 312 (+ appadusiya); Pgdp 97 (°parivāra).

**Amacca** [Vedic amātya (only in meaning "companion"), adj. formation fr. amā, an adverbial loc.-gen. of pron. 1<sup>st</sup> person, Sk. ahaṃ = Idg. \*emo (cp. Sk. m-ama), meaning "(those) of me or with me", i. e. those who are in my house] 1. friend, companion, fellow-worker, helper, esp. one who gives his advice, a bosom-friend It 73; J v. 1. 512 (sahajātā amaccā); Pv II.62<sup>20</sup> (a ° paricārikā well-advising friends as company or around him). Freq. in comb<sup>d</sup>. with mita as mitt' amaccā, friends & colleagues D III.189—90; S 190 = A II.67; PvA 29; or with nāti (nāti-sālohitā intimate friends & near-relations), mittāmaccā nātisālohitā Vin II.126; Sn p. 104 (= mittā ca kamma-karā ca SnA 447); mittā vā amaccā vā nāti vā sālohitā vā A 1.222; PvA 28; amaccā nāti-sanghā ca A 1.152. — 2. Especially a king's intimate friend, king's favourite, confidant J 1.262; PvA 73 (°kula), 74 (amaccā ca purohito ca), 81 (sabba-kammika amacca), 93; and his special adviser or privy councillor, as such distinguished from the official ministers (purohita, mahāmatta, pārisajja); usually comb<sup>d</sup>. with pārisajjā (pl.) viz. D 1.136 (= piya-sabāyaka DA 1.297, but cp. the foll. expl<sup>n</sup>. of pārisajjā as "sesā āṇatti-karā"); Vin 1.348; D III.64 (amaccā pārisajjā gaṇaka-mahāmattā); A 1.142 (catunnaṃ mahārājānaṃ a. pārisajjā). See on the question of ministers in general Fick, *Sociale Gliederung* p. 93, 164 & Banerjea, *Public Administration in Ancient India* pp. 106—120.

**Amajja** [etym.?] a bud J v.416 (= makula C.).

**Amajjapāyaka** [a + majja + pāyaka, cp. Sk. amadyapa] one who abstains from intoxicants, a teetotaler J II.192.

**Amata**<sup>1</sup> (nt.) [a + mata = mṛta pp. of mṛ, Vedic amṛta = Gr. ἀ-μ(β)ρor-ο & ἀμβροσία = Lat. im-mort-a[li]s] 1. The drink of the gods, ambrosia, water of immortality, (cp. BSk. amṛta-varṣa "rain of Ambrosia" Jtm 221). — 2. A general conception of a state of durability & non-change, a state of security i. e. where there is not any more rebirth or re-death. So Bdhgh at KhA 180 (on Sn 225) "na jāyati na jiyati na miyati ti amatan ti vuccati", or at DhA 1.228 "ajātattā na jiyati na miyati tasmā amatan ti vuccati". — Vin 1.7 = M 1.169 (aparūtā tesan amatassa dvārā); Vin 1.39; D II.39, 217, 241; S 1.32 (= rāgado-samoha-khayo), 193; III.2 (°ena abhisitta "sprinkled with A."); IV.94 (°assa dātā), 370; v.402 (°assa patti); A 1.45 sq.; III.451; IV.455; v.226 sq., 256 sq. (°assa dātā); J I.4 (v.25); IV.378, 386; v.456 (°mahā-nibbāna); Sn 204, 225, 228 (= nibbāna KhA 185); Th 1, 310 (= agada antidote); It 46 = 62 (as dhātu), 80 (°assa dvāra); Dh 114, 374 (= amata-mahā-nibbāna DhA IV.110); Miln 258 (°dhura savanūpaga), 319 (agado amataṃ & nibbānaṃ amataṃ), 336 (amatena lokan abhisīnci Bhagavā), 346 (dhamm' amataṃ); DA 1.217 (°oibbāna); DhA 1.87 (°i pāyeti); Dāvs II.34; v.31; Sdbp 1, 209, 530, 571.

-ogadha diving into the ambrosia (of Nibbāna) S v. 41, 54, 181, 220, 232; A III.79, 304; IV.46 sq., 317, 387; v.105 sq.; Sn 635; Th 1, 179, 748, Dh 411 (= amataṃ nibbānaṃ ogabetvā DhA IV.186); Vv 50<sup>20</sup>. -osadha the medicine of Ambrosia, ambrosial medicine Miln 247-gāmin going or leading to the ambrosia (of Nibbāna) S 1.123; IV.370; v.8; A III.329; Th 2, 222. -dasa one who sees Amata or Nibbāna Th 1, 336. -dundubhi the drum of the Immortal (Nibbāna) M 1.171 = Vin 1.8 (has °dudrabhi). -dvāra the door to Nibbāna M 1.353; S 1. 137 = Vin 1.5; S II.43, 45, 58, 80; A v.346. -dhātu the element of Ambrosia or Nibbāna A III.356. -patta having attained to Ambrosia A IV.455. -pada the region or place of Ambrosia S 1.212 ("Bourne Ambrosial" *trsln.* p. 274); II.280; Dh 21 (= amatassa adhigama-vupāyo vuttan hoti DhA 1.228). -phala ambrosial fruit S 1.173 = Sn 80. -magga the path to Ambrosia DhA 1.94.

**Amata**<sup>2</sup> (adj.) [see amata<sup>1</sup>] belonging to Amṛta = ambrosial Sn 452 = S 1.189 (amatā vācā = amata-sadisā sādubhāvena

SnA 399: "ambrosial"), 960 (gacchati amataṃ disaṃ = nibbānaṃ, taṃ hi amataṃ ti tathā niddisittabatto disā cā ti SnA 572). Perhaps also at It 46 = 62 (amataṃ dhātu = ambrosial state or Amṛta as dhātu).

**Amatabbāka** (?) at VvA 111, acc. to Hardy (Index) "a precious stone of dark blue colour".

**Amattaññu** (adj.) [a + matta + °ñu = Sk. amātrajña] not knowing any bounds (in the taking of food), intemperate, immoderate It 23 (bhojāamhi); Dh 7 (id.); Pug 21.

**Amattaññutā** (f.) [abstr. to prec.] immoderation (in food) D III.213; It 23 (bhojane); Pug 21; Dhs 1346 (bhojane); DhsA 402.

**Amatteyyatā** (f.) [from matteyyatā] irreverence towards one's mother D III.70, 71.

**Amanussa** [a + manussa] a being which is not human, a fairy demon, ghost, god, spirit, yakkha Vin 1.277; D 1. 116; S 1.91, J 1.99; Dhs 617; Miln 207; DhsA 319; DhA 1.13 (°pariggahita haunted); PvA 216. — Cp. amānusa.

**Amanussika** (adj.) [fr. amanussa] belonging to or caused by a spirit Vin 1.202, 203 (°ābādha being possessed by a demon).

**Amama** (adj.) [a + mama, gen. of ahaṃ, pron. 1<sup>st</sup> person, lit. "not (saying: this is of me)" not egotistical, unselfish Sn 220 (+ subbata), 777; J IV.372 (+ nirāsaya); VI.259 (= mamāyana-taṅhā-rāhita C.); Pv IV.134 (= mamaṅkāra-virahita PvA 230); Mhvs 1, 66, comb<sup>d</sup>. with nirāsa (free from longing), at Sn 469 = 494; Ud 32; J IV.303; VI.259.

**Amara** (adj.) [a + mara from mṛ] not mortal, not subject to death Th 1, 276; Sn 249 (= amara-bhāva-pathathanāya pavatta-kāya-kilesa SnA 291); J v.80 (= amaraṇa-sabhāva), 218; Dāvs v.62.

**Amaratta** (nt.) [abstr. fr. amara] immortality J v.223 (= devatta C.).

**Amarā** (?) a kind of slippery fish, an eel (?) Only in expression amarā-vikkhepika eel-wobbler, one who practices eel-wriggling, fr. °vikkhepa "oscillation like the a. fish". In English idiom "a man who sits on the fence" D 1.24; M 1.521; Ps 1.155. The expl<sup>n</sup>. given by Bdhgh at DA 1.115 is "amarā nāma maccha-jāti, sā ummujjana-nimmujjan ādi vasena . . gabetuṃ na sakkoti" etc. This meaning is not beyond doubt, but Kern's expl<sup>n</sup>. *Toev.* 71 does not help to clear it up.

**Amala** (adj.) [a + mala] without stain or fault J v.4; Sdbp 246, 591, 596.

**Amassuka** (adj.) [a + massu + ka] beardless J II.175.

**Amājāta** (adj.) [amā + jāta; amā adv. "at home", Vedic amā, see under amacca] born in the house, of a slave J 1.226 (dāsa, so read for amājāta, an old mistake, expl<sup>d</sup>. by C. forcibly as "āma ahaṃ vo dāsi ti"!); See also amāya.

**Amātika** (adj.) [a + mātika from mātā] without a mother, motherless J v.251.

**Amānusa** (adj.) [Vedic amānuṣa, usually of demons, but also of gods; a + mānusa, cp. amanussa] non- or super-human, unhuman, demonic, peculiar to a non-human (Peta or Yakkha) Pv II.12<sup>20</sup> (kāma); IV.1<sup>81</sup> (as n.); IV.3<sup>9</sup> (gandha, of Petas). — f. °i Dh 373 (rati = dīlā rati DhA IV.110); Pv III.7<sup>9</sup> (ratti, love).

**Amāmaka** (adj.) [a + mama + ka, cp. amama] "not of me" i. e. not belonging to my party, not siding with me DhA 1.66.

**Amāya** (adj.) [a + māyā] not deceiving, open, honest Sn 941 (see Nd<sup>1</sup> 422: māyā vuccati vaicanikā cariyā). Cp. next.

**Amāyāvin** (adj.) [a + māyāvin, cp. amāya] without guile, not deceiving, honest D III.47 (asaṭha +), 55 (id.), 237; DhA 1.69 (asaṭhena a.).

**Amitābha** (adj.) [a + mita (pp. of mā) + ā + bhā] of boundless or immeasurable splendour Sdhp 255.

**Amitta** [Vedic amitra; a + mitta] one who is not friend, an enemy D III.185; It 83; Sn 561 (= paccatthika SnA 455); Dh 66, 207; J VI 274 (°tāpāna harassing the enemies).

**Amilātātā** (f.) [a + milāta + tā] the condition of not being withered J V.156.

**Amu°** base of demonstr. pron. "that", see **asu**.

**Amucchita** (adj.) [a + mucchita] not infatuated (lit. not stupified or bewildered), not greedy; only in phrase agatthita amucchita anajjhāpanna (or anajjhopanna) D III 46; M 1.369; S II.194. See **ajjhopanna**.

**Amutta** (adj.) [a + mutta] not released, not free from (c. abl.) It 93 (mārabandhanā).

**Amutra** (adv.) [pron. base amu + tra] in that place, there; in another state of existence D 1.4, 14, 184; It 99.

**Amūjha-vinaya** "acquittal on the ground of restored sanity" (Childers) Vin 1.325 (IX.6, 2); II.81 (IV.5), 99 (IV.14, 27); IV.207, 351; M II.248.

**Amoha** (adj.) [a + moha, cp. Sk. amogha] not dull. As n. absence of stupidity or delusion D III.214; Pug 25. — The form **amogha** occurs at J VI.26 in the meaning of "efficacious, auspicious" (said of ratyā nights).

**Amba** [Derivation unknown. Not found in pre-Buddhist literature. The Sk. is āmra. Probably non-Aryan], the Mango tree, Mangifera Indica D 1.46, 53, 235; J II.105, 160; Vv 79<sup>10</sup>; Pug 45; Miln 46; PvA 153, 187.  
-atthi the kernel or stone of the m. fruit DhA III.207, 208. -ārāma a garden of mangoes, mango grove Vv 79<sup>5</sup>; VvA 305. -kañjika mango gruel Vv 33<sup>31</sup> (= ambilaka-kañjika VvA 147). -pakka a (ripe) mango fruit J II.104, 394; DhA III.207. -panta a border of mango trees VvA 198. -pānaka a drink made from mangoes DhA III.207. -piṇḍi a bunch of mangoes J III.53; DhA III.207. -pesikā the peel, rind, of the m. fruit Vin II.109. -potaka a mango sprout DhA III.206 sq. -phala a m. fruit PvA 273, 274. -rukkha a m. tree DhA III.207; VvA 198. -vana a m. grove or wood D II.126; J I.139; VvA 305. -siñcaka one who waters the mangoes, a tender or keeper of mangoes Vv 79<sup>2</sup>.

**Ambaka**<sup>1</sup> (adj.) [= ambakā?] "womanish" (?), inferior, silly, stupid, of narrow intellect. Occurs only with reference to a woman, in comb<sup>n</sup> with bālā A III.349 (v.l. amma°) = v.139 (where spelt **ambhaka** with v.l. appaka° and gloss andhaka); v.150 (spelt **ambhaka** perhaps in diff. meaning). -maddarī see next.

**Ambaka**<sup>2</sup> [demin. of amba] a little mango, only in °mad-darī a kind of bird [etym. uncertain] A 1.188.

**Ambakā** (f.) [Sk. ambikā demin. of ambī mother, wife, see P. amma & cp. also Sk. ambālikā f.] mother, good wife, used as a general endearing term for a woman Vin 1.232 = D II.97 (here in play of words with Ambapālī expl<sup>d</sup>. by Bābhg at Vin 1.385 as ambakā ti itthiyikā).

**Ambara**<sup>1</sup> (nt.) [Vedic ambara circumference, horizon] the sky, Dāvs 1.38; IV 51; v.32. — *Note.* At J V.390 we have to read mura-ā-lambara, and not mura-jāla-ambara.

**Ambara**<sup>2</sup> (m.-nt.) [etym. = ambara<sup>1</sup> (?)] or more likely a distortion of kambala; for the latter speaks the comb<sup>n</sup>-rattambara = ratta-kambala. — The word would thus be due to an erroneous syllable division rattak-ambala (=

ambara) instead of ratta-kambala] some sort of cloth and an (upper) garment made of it (cp. kambala) Vv 53<sup>1</sup> (ratt° = uttariya VvA 236).

**Ambala** at J II.246 (°koṭṭhaka-āsana-sālā) for ambara<sup>1</sup> (?) or for ambaka<sup>2</sup> (?), or should we read kambala°?

**Ambāṭaka** the hog-plum, Spondias Mangifera (a kind of mango) Vin II.17 (°vana); DA 1.271 (°rukkha).

**Ambila** (adj.) [Sk. ambla = Lat. amarus] sour, acid; one of the 6 rasas or tastes, viz. a., lavaṇa, tittaka, kaṭuka, kasāya, madhura (see under rasa): thus at Miln 56. Another enumeration at Nd<sup>2</sup> 540 & Dhs 629. — J 1.242 (°anambila), 505 (loṇ°); II.394 (loṇ°); DA 1.270 (°yāgu sour gruel); DhA II.85 (ati-ambila, with accuṇṇa & atisita).

**Ambu** (nt.) [Vedic ambu & ambhas = Gr. ὕμβρος, Lat. imber rain; cp. also Sk. abhra rain-cloud & Gr. ἀφρός scum: see P. abbha] water J V.6; Nd<sup>1</sup> 202 (a. vuccati udakay); Dāvs II.16. — Cp. **ambha**.

-cārin "living in the water", a fish Sn 62 (= maccha Nd<sup>2</sup> 91). -sevāla a water-plant Th 1, 113.

**Ambuja** (m. & nt.) [ambu + ja of jan] "water-born", i. e. 1. (m.) a fish S 1.52. — 2. (nt.) a lotus Sn 845 (= paduma Nd<sup>1</sup> 202); Dāvs V.46; Sdhp 360.

**Ambuda** [ambu + da fr. dā] "water-giver", a cloud Dāvs v.32; Sdhp 270, 275.

**Ambha & Ambho** (nt.) [see ambu] water, sea Dāvs IV.54.

**Ambhaka** see **ambaka**.

**Ambho** (indecl.) [fr. haṇ + bho, see bho, orig. "hallo you there"] part. of exclamation, employed: 1. to draw attention = look here, bey! hallo! Vin III.73 (= ālapan° ādhivacana); J II.3; PvA 62. — 2. to mark reproach & anger = you silly, you rascal D 1.194; It 114; J I.174 (v.l. amho), 254; Miln 48.

**Amma** (indecl.) [voc. of ammā] endearing term, used (1) by children in addressing their mother = mammy, mother dear D 1.93; J II.133; IV.1, 281 (amma tāta uṭṭhetha daddy mammy, get up!); DhA II.87; PvA 73, 74. — (2) in general when addressing a woman familiarly = good woman, my (good) lady, dear, thus to a woman J 1.292; PvA 63; DhA II.44; to a girl PvA 6; to a daughter DhA II.48; III.172. — Cp. **ambakā**.

**Ammaṇa** (nt.) [of uncertain etym.; Sk. armaṇa is Sanskritised Pāli. See on form & meaning Childers s. v. and Kern, *Texts*, p. 72] 1. a trough J V.297; VI.381 (bhatt°). — 2. a certain measure of capacity J 1.62; II.436 (taṇḍul°). — As °ka at J II.117 (v.l. ampaṇaka); DA 1.84.

**Ammā** (f.) [onomat. from child language; Sk. ambā, cp. Gr. ἀμμάς; mother, Oisil. amma "granny", Ohg. amma "mammy", nurse; also Lat. amita father's sister & amāre to love] mother J III.392 (gen. ammāya). — Voc. **amma** (see sep.).

**Amha & Amhan** (nt.) [Sk. aśman, see also asama°] a stone Sn 443 (instr. amhanā, but SnA 392 reads asmanā = pāsāṇa).

-maya made of stone, hard Dh 161 (= pāsāṇa° DhA III.151).

**Amha, Amhi** see **atthi**.

**Amhā** (f.) [etym. uncertain; Morris *J P T S*. 1889, 201 too vague] a cow (?) A 1.229. The C. says nothing.

**Amhākaḡ, Amhe** see **ahaṇ**.

**Amho** = **ambho** J I.174 (v.l.).

**Aya**<sup>1</sup> see **ayo**.

**Aya<sup>2</sup>** (fr. **i**, go) 1. income, in **aya-potthaka** receipt book J 1.2. — 2. inlet (for water, **aya-mukha**) D 1.74; A II. 166, IV.287.

**Ayañ** (pron.) [Sk. **ayañ** etc., pron. base **Idg. \*i** (cp. Sk. **iba**), f. \*i. Cp. **Gr. iv, uv**; Lat. **is** (f. **ea**, nt. **id**); Goth. **is**, nt. **ita**; Ohg. **er** (= **he**), nt. **e**. = **it**); Lith. **jis** (he), f. **ji** (she).] demonstr. pron. "this, he"; f. **ayañ**; nt. **idañ** & **imañ** "this, it" etc. This pron. combines in its inflection two stems, viz. **as<sup>o</sup>** (**ayañ** in nom. m. & f.) & **im<sup>o</sup>** (id<sup>o</sup> in nom. nt.).

I. Forms. A. (sg.) nom. m. **ayañ** Sn 235; J 1.168. 279; f. **ayañ** [Sk. **iyañ**] Kh VII.12; J II.128, 133; nt. **idañ** Sn 224; J III.53; & **imañ** Miln 46. acc. m. **imañ** J II.160; f. **imañ** [Sk. **imāñ**] Sn 545, 1002; J 1.280. gen. dat. m. **imassa** J 1.222, 279 & **assa** Sn 234, 1100; Kh VII.12 (dat.); J II.158; f. **imissā** J 1.179 & **assā** [Sk. **asyāñ**] J 1.290; DhA III.172. instr. m. nt. **imāñ** J 1.279; PvA 80 & (peculiarly or perhaps for **amudā**) **aminā** Sn 137; f. **imāya** [Sk. **anayā**] J 1.267. The instr. **anena** [Sk. **anena**] is not proved in Pāli. abl. **asmā** Sn 185; Dh 220; & **imasmā** (not proved). loc. m. nt. **imasmīñ** Kh III.; J II. 159 & **asmīñ** Sn 634; Dh 242; f. **imissā** PvA 79 (or **imissañ**?) & **imāyañ** (no ref.). — B. (pl.) nom. m. **ime** J 1.221; Pv 1.83; f. **imā** [Sk. **imāñ**] Sn 897 & **imāyo** Sn 1122; nt. **imāni** [= Sk.] Vin 1.84. acc. m. **ime** [Sk. **imāñ**] J 1.266; II.416; f. **imā** [Sk. **imāñ**] Sn 429; J II.160. gen. **imesañ** J II.160 & **esañ** [Sk. **esāñ**] M II.86, & **esānañ** M II.154; III.259; f. also **esañ** J 1.302 (= **etāsañ** C.) & **imāsañ**. instr. m. nt. **imehi** J VI.364; f. **imāhi**. loc. m. nt. **imesu** [Sk. **esū**] J 1.307.

II. Meanings (1) **ayañ** refers to what is immediately in front of the speaker (the subject in question) or before his eyes or in his present time & situation, thus often to be trsl<sup>d</sup>. by "before our eyes", "the present", "this here", "just this" (& not the other) (opp. **para**), viz. **atthi imasmīñ kāye** "in this our visible body" Kh III.; **yath' ayañ padipo** "like this lamp here" Sn 235; **ayañ dakkhiṇā dinnā** "the gift which is just given before our eyes" Kh VII.12; **ime padā imañ sisañ ayañ kāyo** Pv 1.83; **asmīñ loke paramhi ca** "in this world & the other" Sn 634, **asmā lokā parañ lokañ kathañ pecca na socati** Sn 185; cp. also Dh 220, 410; J 1.168; III.53. — (2) It refers to what immediately precedes the present of the speaker, or to what has just been mentioned in the sentence; viz. **yañ kiñci vittañ ... idam pi Buddhē ratanañ** "whatever ... that" Sn 224; **ime divase these days** (just gone) J II.416; cp. also Vin 1.84; Sn 429; J II.128, 160. — (3) It refers to what immediately follows either in time or in thought or in connection: **dve ime antā** "these are the two extremes, viz." Vin 1.10; **ayañ eva ariyo maggo** "this then is the way" *ibid.*; cp. J 1.280. — (4) With a touch of (often sarcastic) characterisation it establishes a closer personal relation between the speaker & the object in question & is to be trsl<sup>d</sup>. by "like that, such (like), that there, yonder, you", e.g. **imassa vānarindassa** "of that fellow, the monkey" J 1.279; cp. J 1.222, 307; II.160 (**imesañ sattānañ** "creatures like us"). So also repeated as **ayañ ca ayañ ca** "this and this", "so and so" J II.3; **idañ c' idañ ca** "such & such a thing" J II.5. — (5) In comb<sup>n</sup> with a pron. rel. it expresses either a generalisation (whoever, whatever) or a specialisation (= that is to say, what there is of, i. e. Ger. **und zwar**), e.g. **yāyañ tanhā** Vin 1.10; **yo ca ayañ ... yo ca ayañ** "I mean this ... and I mean" *ibid.*; **ye kec' ime** Sn 381; **yadidañ** "i. e." Miln 25; **yatha-y-idañ** "in order that" (w. pot.) Sn 1092. See also **seyyathidañ**. — (6) The gen. of all genders functions in general as a possessive pron. of the 3<sup>rd</sup> = his, her, its (lit. of him etc.) and thus resembles the use of **tassa**, e.g. **āsava' ssa na vijjanti** "his are no intoxications" Sn 1100; **silañ assā bhindāpeppasāmi** "I shall cause her character to be defamed" J 1.290; **assa bhariyā** "his wife" J II.158 etc. freq.

**Ayana** (nt.) [Vedic **ayana**, fr. **i**] (a) "going", road. — (b) going to, goal S v.167 (**ekāyano maggo** leading to one

goal, a direct way), 185 (id.); DA 1.313; Dāvs IV.40. — See also **eka<sup>o</sup>**.

**Ayasa** (nt.) [a + **yasa**, cp. Sk. **ayaśah**] ill. repute, disgrace Miln 139, 272; Dāvs 1.8.

**Ayira** (& **Ayyira**) (n.-adj.) [Vedic **ārya**, Metathesis for **ariya** as diaeretic form of **ārya**, of which the contracted (assimilation) form is **ayya**. See also **ariya**] (n.) **ariyan**, nobleman, gentleman (opp. **servant**); (adj.) **ariyan**, well-born, belonging to the ruling race, noble, aristocratic, gentlemanly J v.257; Vv 39<sup>6</sup>. — f. **ayirā** lady, mistress (of a servant) J II.349 (v. l. **oyyākā**); voc. **ayire** my lady J v.138 (= **ayye** C.).

**Ayiraka** = **ayira**; cp. **ariyaka** & **ayyaka**; D III.190 (v. l. **BB yy**); J II.313.

**Ayo** & **Aya** (nt.) [Sk. **ayañ** nt. iron & ore, **Idg. \*ajes-**, cp. Av. **ayah**, Lat. **aes**, Goth. **aiz**, Ohg. **ēr** (= Ger. **Erz**), Ags. **ār** (= E. **ore**)] iron. The nom. **ayo** found only in set of 5 metals forming an alloy of gold (**jātarūpa**), viz. **ayo**, **loha** (copper), **tipu** (tin), **sisa** (lead), **sajjha** (silver) A III.16 = S v.92; of obl. cases only the instr. **ayasā** occurs Dh 240 (= **ayato** DhA III.344); Pv 1.10<sup>13</sup> (**paṭi-kujjita**, of **Niraya**). — Iron is the material used **kar'ēṣṣoṣṣu** in the outfit & construction of Purgatory or **Niraya** (see **niraya** & **Avici** & cp. **Vism** 56 sq.). — In comb<sup>n</sup>. both **ayo<sup>o</sup>** & **aya<sup>o</sup>** occur as bases.

I. **ayo<sup>o</sup>**: **-kapāla** an iron pot A IV.70 (v. l. **oguhala**); Nd<sup>2</sup> 304 III. D<sup>2</sup> (of **Niraya**). **-kūta** an iron hammer PvA 284. **-khīla** an iron stake S v.444; M III.183 = Nd<sup>2</sup> 304 III. c; SnA 479. **-guḷa** an iron ball S v.283; Dh 308; It 43 = 90; Th 2, 489; DA 1.84. **-ghana** an iron club Ud 93; VvA 20. **-ghara** an iron house J IV.492. **-paṭāla** an iron roof or ceiling (of **Niraya**) PvA 52. **-pākāra** an iron fence Pv 1.10<sup>13</sup> = Nd<sup>2</sup> 304 III. D<sup>1</sup>. **-maya** made of iron Sn 669 (**kūta**); J IV.492 (**nāvā**); Pv 1.10<sup>14</sup> (**bhūmi** of N.); PvA 43, 52. **-muggara** an iron club PvA 55. **-sanku** an iron spike S IV.168; Sn 667.

II. **aya<sup>o</sup>**: **-kapāla** = **ayo<sup>o</sup>** DhA 1.148 (v. l. **ayo<sup>o</sup>**). **-kāra** a worker in iron Miln 331. **-kūta** = **ayo<sup>o</sup>** J 1.108; DhA II.69 (v. l.) **-nangala** an iron plough DhA 1.223; III.67. **-paṭṭaka** an iron plate or sheet (cp. **loha<sup>o</sup>**) J v.359. **-paṭhavi** an iron floor (of **Avici**) DhA 1.148. **-sanghāṭaka** an iron (door) post DhA IV.104. **-sūla** an iron stake Sn 667; DhA 1.148.

**Ayojjha** (adj.) [Sk. **ayodhya**] not to be conquered or subdued M II.24.

**Ayya** (n.-adj.) [contracted form for the diaeretic **ariya** (q. v. for etym.). See also **ayira**] (a) (n.) gentleman, sire, lord, master J III.167 = PvA 65; DhA 1.8 (**ayyā** pl. the worthy gentlemen, the worthies), 13 (**anhākañ ayyo** our worthy Sir); II.95. — (b) (adj.) worthy, gentlemanly, honourable Vin II.191; DhA II.94 sq. — The **voc.** is used as a polite form of address (cp. Ger. "Sie" and E. address "Esq.") like E. Sir, milord or simply "you" with the implication of a pluralis majestatis; thus **voc. proper ayya** J 1.221, 279, 308; pl. nom. as **voc. ayyā** in addressing several J II.128, 415; nom. sg. as **voc.** (for all genders & numbers) **ayyo** Vin II.215; J III.126, 127. — f. **ayyā** lady, mistress M II.96 (= mother of a prince); DhA 1.398; **voc. ayye** my lady J v.138.

**-putta** lit. son of an **Ariyan**, i. e. an aristocratic (young) man gentleman (cp. in meaning **kulaputta**); thus (a) son of my master (lit.) said by a servant J III.167; (b) lord, master, "governor" J 1.62 (by a servant); DA 1.257 (= **sāmi**, opp. **dāsi-putta**); PvA 145 (by a wife to her husband); DhA II.110; (c) prince (see **W. Z. A. M.** XII., 1898, 75 sq. & **Epigraphia Indica** III.137 sq.) J VI.146.

**Ayyaka** [demin. of **ayya**] grandfather, (so also **BSk**, e.g. M **Vastu** II.426; III.264) J III.155; IV.146; VI.196; Pv 1.84; Miln 284. **ayyaka-payyakā** grandfather & great grandfather,

forefathers, ancestors J 1.2; PvA 107 (= pitāmahā) — f. **ayyakā** grandmother, granny Vin II.169; S 1.97; J II.349 (here used for "lady", as v. l. BB); & **ayyikā** Th 2, 159; Vism 379.

**Ara** [Vedic ara fr. *ṛ*, ṛoti; see etym. under appeti & cp. more esp. Lat. artus limb, Gr. ἄρμα chariot, also P. anṇava] the spoke of a wheel D II.117 (sahas<sup>o</sup> āra adj. with thousand spokes), cp. Miln 285; J IV.209; VI.261; Miln 238; DhA II.142; VvA 106 (in allegorical etym. of arahant = saṃsāra-cakkassa arāṇay hatattā "breaker of the spokes of the wheel of transmigration") = PvA 7 (has saṃsāra-vaṭṭassa); VvA 277.

**Arakkhiya** (adj.) [a + rakkhiya, grd. of rakkhati] not to be guarded, viz. (1) impossible to watch (said of women folk) J II.326 (a. nāma itthiyo); III.90 (mātugāmo nāma a.). — (2) unnecessary to be guarded Vin II.194 (Tathāgata).

**Arakkheyya** (adj.) [in form = arakkhiya] only in nt. "that which does not need to be guarded against", what one does not need to heed, superfluous to beware of A IV.82 (cattāri Tathāgata a<sup>o</sup> āni). — 3 arakkheyyāni are enumd. at D III.217 (but as ārakkh<sup>o</sup>, which is also given by Childers).

**Araghaṭṭa** [Sk. araghātaka (so Halāyudha, see Aufrecht p. 138), dialect.] a wheel for raising water from a well Bdg. on cakkavaṭṭaka at CV v.16, 2 (Vin II.318). So read for T. arahatta-ghaṭi-yanta acc to Morris, *J P T S*. 1885, 30; cp. also *Viz. Texts* III.112. — The 2<sup>nd</sup> part of the cpd. is doubtful; Morris & Aufrecht compare the modern Hindi form arhaṭ or rahaṭ "a well-wheel".

**Araja** (adj.) [a + raja] free from dust or impurity S IV.218 (of the wind); Vv 53<sup>6</sup> (= apagata-raja VvA 236).

**Arañña** (nt.) [Vedic aranya; from arāṇa, remote, + ya. In the Rīg V. aranya still means remoteness (opp. to amā, at home). In the Ath V. it has come to mean wilderness or forest. Connected with ārād and āre, remote, far from]. forest D 1.71; M 1.16; III.104; S 1.4, 7, 29, 181, 203 (mahā); A 1.60 (°vanapatthāni); II.252; III.135, 138; Sn 39, 53, 119; Dh 99, 329, 330; It 90; Vv 56<sup>7</sup>; Ps 1.176. [The commentators, give a wider meaning to the word. Thus the O. C. (Vin III.46, quoted Vism 72 & SnA 83) says every place, except a village and the approach thereto, is arañña. See also Vin III.51; DA 1.209; PvA 73; VvA 249; J 1.149, 215; II.138; v.70].

-**āyatana** a forest haunt Vin II.201; S II.269; J 1.173; VvA 301; PvA 54, 78, 141. -**kuṭikā** a hut in the forest, a forest lodge S 1.61; III.116; IV.116, 380; DhA IV.31 (as v. l.; T. has "kutti). -**gata** gone into the forest (as loneliness) M 1.323; A III.353; V.109 sq., 207, 323 sq. -**thāna** a place in the forest J 1.253. -**vāsa** a dwelling in the forest, a hermitage J 1.90. -**vihāra** living in (the) loneliness (of the forest) A III.343 sq.

**Araññaka** (& **Āraññaka**) (adj.) [arañña + ka] belonging to solitude or to the forest, living in the forest, fond of solitude, living as hermits (bhikkhu) M 1.214 (ā<sup>o</sup>), 469; III.89; S II.187, 202 (v. l. ā<sup>o</sup>), 208 sq.; 281; A III.343, 391; IV.291, 344, 435; v.10. See also araññaka.

**Araññakatta** (nt.) [abstr. fr. araññaka] the habit of one who lives in the forest, indulgence in solitude & sequestration, a hermit's practice, seclusion S II.202, 208 sq. See also araññakatta.

**Araṇa**<sup>1</sup> (adj.-n.) [Vedic arāṇa fr. \*ara √ṛ, which as abl. arā is used as adv. far from, cp. P. ārakā. Orig. meaning "removed from, remote, far". See also arañña] 1. (adj.) living in solitude, far from the madding crowd M III.237 (°vibhanga-sutta); S 1.44, 45; J 1.340 (titha<sup>o</sup>).

**Araṇa**<sup>2</sup> (nt.) [a + raṇa] quietude, peace Nett 55 (+ tāṇa), 176 (or as adj. = peaceful) ThA 134 (+ sarāṇa); Vbh 19 sq. (opp. sarāṇa). See sarāṇa.

-**vihārin** (or arāṇa-vihārin) [to be most likely taken as arāṇa<sup>o</sup>, abl. of arāṇa in function of ārakā, i. e. adv. far from, away; the spelling arāṇa would refer it to arāṇa<sup>2</sup>. As regards meaning the P. Commentators expl<sup>n</sup>. it as opp. of raṇa fight, battle, i. e. peacefulness, friendliness & see in it a syn. of metta. Thus Dhammapāla at PvA 230 expl<sup>s</sup> it as "metta-vihārin", & in this meaning it is found freq. in BSk. e. g. Divy 401; Av. Ś II.131 (q. v. for further ref. under note 3); M Vastu 1.165; II.292. Cp. also the epithet of the Buddhas raṇañjaha; one who lives in seclusion, an anchorite, hermit; hence a harmless, peaceful person A 1.24; Th 2, 358, 360; Pv IV.1<sup>33</sup> (= PvA 230); ThA 244. Cp. *Dhs trsl.* 336.

**Araṇi** & **ṛi** (f.) [Vedic arāṇi & araṇi fr. ṛ] wood for kindling fire by attrition, only in foll. cpds.: °**potaka** small firewood, all that is needed for producing fire, chiefly drill sticks Miln 53; °**sahita** (nt.) same Vin II.217; J 1. 212 (i); v.46 (i); DhA II.246; °**mathana** rubbing of firewood J VI.209. — *Note.* The reading at PvA 211 araṇiyehi devehi sadi-savaṇṇa is surely a misreading (v. l. BB ariyehi).

**Arati** (f.) [a + rati] dislike, discontent, aversion Sn 270, 436, 642, 938; Dh 418 (= ukkaṇṭhitatta DhA IV.225); Th 2, 339 (= ukkaṇṭhi ThA 239); Sdhp 476.

**Aravinda** [ara + vinda (?) Halāyudha gives as Sk. aravinda nt.] a lotus, Nymphaea Nelumbo Dāvs v.62.

**Araha** (adj.) (—°) [Vedic arha of **arh**] 1. worthy of, deserving, entitled to, worth Dh 195 (pūjā<sup>o</sup>); Pv II.88 (dakkhiṇā<sup>o</sup>); VvA 23 (daṇḍa<sup>o</sup> deserving punishment). Freq. in cpd. **mahāraha** [Sk. mahārgha] worth much, of great value, costly, dear J 1.50, 58; III.83, etc. (see mahant). — 2. fit for, apt for, suitable PvA 26 (paribhoga<sup>o</sup> fit for eating).

**Arahati** [Vedic arhati, etym. uncertain but cp. agghati] to be worthy of, to deserve, to merit (= Lat. debeo) Sn 431, 552 (rājā arahaṣi bhavitū); J 1.262; Dh 9, 10, 230; Pv III.6<sup>6</sup>. — ppr. arahant (q. v.). Cp. also adj. **araha**.

**Arahatta**<sup>1</sup> (nt.) [abstr. formation fr. arahat<sup>o</sup>, 2<sup>nd</sup> base of arahant in comp<sup>n</sup>.; see arahant IV.2] the state or condition of an Arahant, i. e. perfection in the Buddhist sense = Nibbāna (S IV.151) final & absolute emancipation, Arahantship, the attainment of the last & highest stage of the Path (see magga & anāgāmin). This is not restricted by age or sex or calling. There is one instance in the Canon of a child having attained Arahantship at the age of 7. One or two others occur in the Comy ThA 64 (Selā); PvA 53 (Sankicca). Many women Arahants are mentioned by name in the oldest texts. About 400 men Arahants are known. Most of them were bhikkhus, but A III.451 gives the names of more than a score lay Arahants (cp. D II.93 = S v.360, and the references in *Dial.* III.5 p<sup>4</sup>). — Arahattaṇ is defined at S IV.252 as rāga-kkhaya, dosa<sup>o</sup>, moha<sup>o</sup>. Descriptions of this state are to be found in the formulae expressing the feelings of an Arahant (see arahant II.). Vin II.254; D III.10, 11, 255; A III.34, 421, 430; v.209; Pug 73; Nett 15, 82; DA 1.180, 188, 191; DhA II.95; IV.193; PvA 14. — *Phrases:* arahattaṇ sacchikarotī to experience Arahantship Vin II.74; D 1.229; arahattaṇ pāpuṇāti to attain or reach Arahantship (usually in aor. pāpupi) J II.229 ThA 64; DhA II.49 (saha paṭisambhiddāhi) 93 (id.); PvA 53, 54, 61, 233 & freq. elsewhere; cp. arahattāya paṭipanna D III.255; A 1.120; IV.292 sq., 372 sq.

-**gahaṇa** attainment of Arahantship DhA 1.8. -**patta** (& **patti**) one who has attained Ar. S 1.196; v.273; A II.157; III.376; IV.235. -**phala** the fruit of Ar. Vin 1.39, 41, 293; III.93; D III.227, 277; S III.168; v.44; A 1.23, 45; III.272; IV.276; Dhs 1017; Vbh 326. -**magga** the Path of Ar. S 1.78; A III.391; DA 1.224. -**vimokkha** the emancipation of Ar. Nd<sup>2</sup> 19.

**Arahatta**<sup>2</sup> in °ghaṭi see araghaṭṭa.

**Arahant** (adj.-n.) [Vedic arhant, ppr. of arhati (see arahati), meaning deserving, worthy]. Before Buddhism used as honorific title of high officials like the English 'His Worship'; at the rise of Buddhism applied popularly to all ascetics (*Dial.* III.3—6). Adopted by the Buddhists as t. t. for one who has attained the Summum Bonum of religious aspiration (Nibbāna).

1. *Cases* nom. sg. arahāṇ Vin 1.9; D 1.49; M 1.245, 280; S 1.169; see also formula C. under II., & arahā Vin 1.8, 25, 26; II.110, 161; D III.255; It 95; Kh IV.; gen. arahato S IV.175; Sn 590; instr. arahatā S III.168; DA 1.43; acc. arahantaṇṇ D III.10; Dh 420; Sn 644; Loc. arahantamhi Vv 21<sup>2</sup>. — nom. pl. arahanto Vir. 1.19; IV.112; S 1.178, 235; II.220; IV.123; gen. arahantaṇṇ Vin III.1; S 1.214; Sn 186; It 112; Pv 1.11<sup>2</sup>. Other cases are of rare occurrence.

II. *Formulae*. Arahantship finds its expression in freq. occurring formulae, of which the standard ones are the foll.: **A.** khīṇā jāti vusitaṇ brahmacariyaṇ kataṇ karaṇiyaṇ nāparaṇ itthattāya "destroyed is (re-) birth, lived is a chaste life, (of a student) done is what had to be done, after this present life there in no beyond". Vin 1.14, 35, 183; D 1.84, 177, 203; M 1.139; II.39; S 1.140; II.51, 82, 95, 120, 245; III.21, 45, 55, 68, 71, 90, 94, 195, 223; IV.2, 20, 35, 45, 86, 107, 151, 383; V.72, 90, 144, 222; A 1.165; II.211; III.93; IV.88, 179, 302; V.155, 162; Sn p. 16; Pug 61, etc. — **B.** eko vūpakkattho appamatto ātāpī pahitatto "alone, secluded, earnest, zealous, master of himself" D 1.177; II.153 & continued with A: S 1.140, 161; II.21; III.36, 74; IV.64; V.144, 166; A 1.282; II.249; III.70, 217, 301, 376; IV.235. — **C.** arahāṇ khīṇāsavo paritavā katakaraṇiyaṇ ohitabhāro anupatta-sadatto varikkhīṇa-bhava-saññojano sammad-aññā vimutto: D III.83, 97; M 1.4, 236; S 1.71; III.161, 193; IV.125; V.145, 205, 273, 302; A 1.144; III.359, 376; IV.362, 369, 371 sq., It 38. — **D.** nāṇaṇ ca pona me dassanaṇ udapādi akuppā me ceto-vimutti ayaṇ antimā jāti natthi dāni punabbhavo "there arose in me insight, the emancipation of my heart became unshake able, this is my last birth, there is now no rebirth for me: S II.171; III.28; IV.8; V.204; A 1.259; IV.56, 305, 448.

III. *Other passages* (selected) Vin 1.8 (arahā sitibhūto nibbuto), 9 (arahāṇ Tathāgato Sammāsambuddho), 19 (ekādasa loke arahanto), 20 (ekasaṭṭhi id.), 25 sq.; II.110, 161; III.1; IV.112 (te arahanto udake kilanti); D 1.49 (Bhagavā arahāṇ), 144; III.10, 255; M 1.245 (Gotamo na pi kālaṇ karoti: arahāṇ samaṇo Gotamo), 280; S 1.9, 26, 50 (Tathāgato), 78, 140, 161, 169, 175, 178 (+ sitibhūta), 208, 214, 235 (khīṇāsava arahanto); III.160 (arahā tissā?), 168; IV.123, 175, 260, 393; V.159 sq., 164, 200 sq.; A 1.22 (Sammāsambuddho), 27, 109, 266; II.134; III.376, 391, 439; IV.364, 394; V.120; Sn 186, 590, 644, 1003; It 95 (+ khīṇāsava), 112; Kh IV. (dasahi angehi samannāgato arahā ti vuccati: see KhA 88); Vv 21<sup>2</sup>; 1.217; Dh 164, 420 (khīṇāsava +); Ps II.3, 19, 194, 203 sq.; Pug 37, 73; Vbh 324, 336, 422; Pv 1.1<sup>1</sup> (khetūpamā arabanto), 11<sup>2</sup>; IV.13<sup>2</sup>.

IV. In compn. & der. we find two bases, viz. (1) arahanta° in °ghāta the killing or murder of an Arahant (considered as one of the six deadly crimes): see abhi-thāna; °ghātaka the murderer of the A.: Vin 1.89, 136, 168, 320; °magga (arahatta°?) the path of an A.: D 1.144. — (2) arahat° in (arahad-)dhaja the flag or banner of an A.: J 1.65.

V. See further details & passages under anāgāmin, khīṇa, buddha. On the relationship of Buddha and Arahant see *Dial.* II.1—3; III.6. For riddles or word-play on the form arahant see M 1.280; A IV.145; DA 1.146 = VvA 105, 6 = PvA 7; DhA IV.228; DhA 349.

**Arāti** [a + rāti, cp. Sk. arāti] an enemy Dāvs IV.1.

**Ari** [Ved. ari; fr. ṛ] an enemy. — The word is used in exegesis & word expln, thus in etym. of arahant (see

ref. under arahant v.); of bhūri Ps II.197. — Otherwise in late language only, e.g. Sāhp 493 (°bhūta). See also arindama & aribhāseti.

**Ariṇcamāna** [ppr. med. of P. riṇcati for ricyati] not leaving behind, not giving up, i. e. pursuing earnestly Sn 69 (jhānaṇ = ajāhamana SnA 123, cp. Nd<sup>2</sup> 94).

**Ariṭṭha**<sup>1</sup> (adj.) [a + riṭṭha = Vedic ariṣṭa, pp of a + riṣ to hurt or be hurt] unhurt Sdhp 279.

**Ariṭṭha**<sup>2</sup> [Sk. ariṣṭa, N. of a tree] a kind of spiritous liquor Vin IV.110.

**Ariṭṭhaka** (adj.) [fr. ariṭṭha] (a) unhurt; perfect DA 1.94 (°ṇ nāṇa). — (b) [fr. ariṭṭha in meaning of "soap-berry plant"?] in phrase mahā ariṭṭhako maṇi S 1.104 "a great mass of soap stone" (cp. Rh. D. in *J. R. A. S.* 1895, 893 sq.), "a shaped block of steatite" (Mrs. Rh. D. in *A. S.* 130).

**Aritta** (nt.) [Vedic aritra, Idg. \*ere to row (Sk. ṛ to move); cf. Gr. ἔρεσσω to row, ἔρεστος rudder, Lat. remus, Ohg. ruodar = rudder; Ags. rōwan = E. row] a rudder. Usually in combn. with piya (phiya) oar, as piyārittaṇ (phiya°) oar & rudder, thus at S 1.103 (T. piya°, v.1. phiya°); A II.201 (piya°); J IV.164 (T. piya°, v.1. phiya°); Sn 321 (piya +; SnA 330 phiya = dabbi-padara, aritta = veḷu-daṇḍa). DhA 149.

**Arindama** [Sk. arindama, ariṇ + dama of dam] a tamer of enemies victor, conqueror Pv IV.3<sup>15</sup> (= arinaṇ damana-sila PvA 251); Sdhp 276.

**Aribhāseti** [= ariṇ bhāseti] to denounce, lit. to call an enemy J IV.285.

**Ariya** (adj.-n.) [Vedic ārya, of uncertain etym. The other Pālī forms are ayira & ayya] 1. (*racial*) Aryan D II.87. — 2. (*social*) noble, distinguished, of high birth. — 3. (*ethical*) in accord with the customs and ideals of the Aryan clans, held in esteem by Aryans, generally approved. Hence: right, good, ideal. [The early Buddhists had no such ideas as we cover with the words Buddhist and Indian. Ariya does not exactly mean either. But it often comes very near to what they would have considered the best in each]. — (*adj.*): D 1.70 = (°ena silakkhandhena samannāgata fitted out with our standard morality); III.64 (cakkavatti-vatta), 246 (diṭṭhi); M 1.139 (pannaddhaja); II.103 (ariyāya jātiyā jāto, become of the Aryan lineage); S II.273 (tuṇḥibhāva); IV.250 (vaddhi), 287 (dhamma); V.82 (bojjhangā), 166 (satipatthāna), 222 (vimutti), 228 (nāṇa), 255 (iddhipādā), 421 (magga), 435 (saccāni), 467 (paññā-cakkhu); A 1.71 (parisa); II.36 (nāya); III.451 (nāṇa); IV.153 (tuṇḥibhāva); V.206 (silakkhandha); It 35 (paññā), 47 (bhikkhu sammaddaso); Sn 177 (patha = aṭṭhangiko maggo SnA 216); Dh 236 (bhūmi), 270; Ps II.212 (iddhi). — **alamariya** fully or thoroughly good D 1.163 = III.82 = A IV.363; nālamariya not at all good, object, ignoble ibid. — (*m.*) Vin 1.197 (na ramati pāpe); D 1.37 = (yaṇ taṇ ariyā ācikkhanti upekkhako satimā etc.: see 3<sup>rd</sup> jhāna), 245; III.111 (°ānaṇ anupavādaka one who defames the noble); M 1.17, 280 (sottiyo ariyo arahāṇ); S 1.225 (°ānaṇ upavādaka); II.123 (id.); IV.53 (°assa vinayo), 95 (id.); A 1.256 (°ānaṇ upavādaka); III.19, 252 (id.); IV.145 (dele! see arahatatta); V.68, 145 sq., 200, 317; It 21, 108 Dh 22, 164, 207; J III.354 = Miln 230; M 1.7, 1 (ariyānaṇ adassāvin: "not recognising the Noble Ones PvA 26, 146; DhA II.99; Sdhp 444 (°ānaṇ vaṇsa). — **anariya** (*adj.* & *m.*) not Aryan, ignoble, undignified, low, common, uncultured A 1.81; Sn 664 (= asappurisa SnA 479; DhA 353); J II.281 (= dussila pāpadhamma C.); V.48 (°rūpa shameless), 87; DhA IV.3. — See also nāya, magga, sacca, sāvaka.

— **āvākāsa** appearing noble J V.87. — **uposatha** the ideal feast day (as one of 3) A 1.205 sq., 212. — **kanta** loved by the Best D III.227. — **gaṇā** (pl.) troops of worthies

J VI.50 (= brāhmaṇa-gaṇā, te kira tāda ariyācārā ahesuṇ, tena te evam āha C.). — **garahin** casting blame on the righteous Sn 660. — **citta** a noble heart. — **traja** a true descendant of the Noble ones Dpvs v.92. — **dasā** having the ideal (or best) belief It 93 = 94. — **dhana** sublime treasure; always as sattavidha° sevenfold, viz. saddhā°, sila°, hiri°, ottappa°, suta°, cāga°, paññā° “faith, a moral life, modesty, fear of evil, learning, self-denial, wisdom” ThA 240; VvA 113; DA II.34. — **dhamma** the national customs of the Argans (= ariyānaṇ eso dhammo Nd<sup>1</sup> 71, 72) M I.1, 7, 135; A II.69; V.145 sq., 241, 274; Sn 783; Dhs 1003. — **puggala** an (ethically) model person, Ps 1.167; Vin v.117; ThA 206. — **magga** the Aryan Path. — **vaṇsa** the (fourfold) noble family, i. e. of recluses content with the 4 requisites D III.224 = A II.27 = Ps 1.84 = Nd<sup>2</sup> 141; cp. A III.146. — **vattin** leading a noble life, of good conduct J III.443. — **vatā** at Th 1, 334 should be read °vattā (nom. sg. of vattar, vac) “speaking noble words”. — **vāsa** the most excellent state of mind, habitual disposition, constant practice. Ten such at D III.269, 291 = A v.29 (Passage recommended to all Buddhists by Asoka in the Bhabra Edict). — **vihāra** the best practice S v.326. — **vohāra** noble or honorable practice. There are four, abstinence from lying, from slander, from harsh language, from frivolous talk. They are otherwise known as the 4 vaci-kammantā & represent sila nos. 4–7. See D III.232; A II.246; Vin v.125. — **sangha** the communion of the Nobles ones PvA 1. — **sacca**, a standard truth, an established fact, D I.189, II.90, 304 sq.; III 277; M 1.62, 184; III.248; S v.415 sq. = Vin I.10, 230. It 17; Sn 229, 230, 267; Dh 190; DhA III.246; KhA 81, 151, 185, 187; ThA 178, 282, 291; VvA 73. — **sāvaka** a disciple of the noble ones (= ariyānaṇ santike sutattā 3. SnA 166). M 1.8, 46, 91, 181, 323; II.262; III.134, 228, 272; It 75; Sn 90; Miln 339; DhA 1.5, (opp. putthujjana). — **silin** of unblemished conduct, practising virtue D I.115 (= silaṇ ariyaṇ uttamaṇ parisuddhaṇ DA 1.286); M II.167.

When the commentators, many centuries afterwards, began to write Pali in S. India & Ceylon, far from the ancient seat of the Aryan clans, the racial sense of the word **ariya** was scarcely, if at all, present to their minds. Dhammapāla especially was probably a non-Aryan, and certainly lived in a Dravidian environment. The then current similar popular etologies of **ariya** and **arahant** (cp. next article) also assisted the confusion in their minds. They sometimes therefore erroneously identify the two words and explain Aryans as meaning Arahants (DhA 1.230; SnA 537; PvA 60). In other ways also they misrepresented the old texts by ignoring the racial force of the word. Thus at J v.48 the text, speaking of a hunter belonging to one of the aboriginal tribes, calls him **anariya-rūpa**. The C. explains this as “shameless”, but what the text has, is simply that he looked like a non-Aryan. (cp ‘frank’ in English).

**Arihatatta** in phrase “arihattā ariyo hoti” at A IV.145 is wrong reading for ariṇaṇ hattattā. The whole phrase is inserted by mistake from a gloss explaining arahā in the foll. sentence “arakattā kilesānaṇ ariṇaṇ hattattā... arahā hoti”, and is to be deleted (omitted also by SS).

**Aru** (nt.) [Vedic aruḥ, unknown etym.] a wound, a sore, only in cpds.: °kāya a heap of sores M II.64 = Dh 147 = Th 1, 769 (= navaṇaṇ vaumukkhānaṇ vasena arubhūta kāya DhA III.109 = VvA 77); °gatta (adj.) with wounds in the body M 1.506 (+ pakka-gatta); Miln 357 (id); °pakka decaying with sores S IV.198 (°āni gattāni); °bhūta consisting of wounds, a mass of wounds VvA 77 = DhA III.109.

**Aruka** = aru; only in cpd. °ūpamacitto (adj.) having a heart like a sore (of a man in anger A 1.124 = Pug 30 (expl<sup>d</sup> at Pug A 212 as purāṇa-vaṇa-sadisa-citto “an old wound” i. e. continually breaking open).

**Aruṇa** [Vedic aruṇa (adj.) of the colour of fire, i. e. ruddy, nt. the dawn; of Idg. \*ereu as in Sk. aruṣa reddish, Av. aruṣa white, also Sk ravi sun; an enlarged from of Idg. \*reu as in Sk. rudhira, rohita red (bloody; see etym. under rohita), Gr. ἔρυθρός, Lat. ruber.] the sun Vin II.68; IV.245; J II.154; V.403; VI.330; Dpvs 1.56; DA 1.30. — a. uggacchati the sun rises J 1.108; VvA 75; & see cpds. — **aruṇa** sunrise Vin IV.272; S v.29, 78, 101, 442 (at all Saṅyutta pass. the v.l. SS is aruṇagga); Vism 49. — **uggamana** sunrise (opp. oggamaṇa). Vin III.196, 204, 264; IV.86, 166, 230, 244; DhA 1.165; II.6; PvA 109. — **utu** the occasion of the sun (-rise) DhA 1.165. — **vaṇṇa** of the colour of the sun, reddish, yellowish, golden Vism 123; DhA II.3 = PvA 216. — **sadisa** (vaṇṇa) like the sun (in colour) PvA 211 (gloss for suriyavaṇṇa).

**Arubheda** the Rigveda ThA 206.

**Arūpa** (adj.) [a + rūpa] without form or body, incorporeal, D 1.195 sq.; III.240; Sn 755; It 62; Sdhp 228, 463, 480. See details under rūpa.

— **āvacara** the realm or world of Formlessness, Dhs 1281–1285; Ps 1.83 sq., 101. — **kāyika** belonging to the group of formless beings Miln 317 (devā). — **hāyina** standing in or being founded on the Formless It 62. — **taṇhā** “thirst” for the Formless D III.216. — **dhātu** the element or sphere of the Incorporeal (as one of the 3 dhātus rūpa°, arūpa°, nirodha°; see **dhātu**) D III.215, 275; It 45. — **bhava** formless existence D III.216. — **loka** the world of the Formless, Sdhp 494. — **saññin** not having the idea of form D II.110; III.260; *Exp.* 1.252.

**Arūpin** (adj.) [a + rūpin] = arūpa; D 1.31 (arūpi attā hoti: see DA 1.119), 195; III.111, 139; It 87 (rūpino va arūpino va sattā).

**Are** (indecl.) [onomat. Cp. Sk. lalālā, Gr. λαλέω, Lat. lallo = E. lull, Ger. lallen & without redupl. Ags. holā, Ger. halloh, E. lo. An abbrev. form of are is re. Cf. also alāḷā] exclam. of astonishment & excitement: he! hallo! I say!, implying an imprecation: Away with you (with voc.) J 1.225 (dāsiputta-*ceṭaka*); IV.391 (duṭṭha-*caṇḍāla*); DA 1.265 (= re); VvA 68 (dubbini), 217 (“how in the world”).

**Ala<sup>1</sup>** freq. spelling for aḷa.

**Ala<sup>2</sup>** (adj.) [alaḷ adv. as adj.] enough, only in neg. **anala** insufficient, impossible M 1.455; J II.326 = IV.471.

**Alan** (indecl.) [Vedic aran. In meaning 1. **alan** is the expanded continuation of Vedic aran, an adv. acc. of ara (adj.) suitable; fitly, aptly rightly fr. ṛ Cp. aṇava, appeti, ara. In meaning 2. **alan** is the same as are] emphatic particle 1. in **affirmative** sentences: part. of assurance & emphasis = for sure, very much (so), indeed, truly. *Note.* In connection with a dat. or an infin. the latter only apparently depend upon alan, in reality they belong to the syntax of the whole sentence (as dat. or inf. absolute). It is customary however (since the practice of the Pāli grammarians to regard them as interdependent and interpret the construction as “fit for, proper” (= yuttaṇ Pāli Com.), which meaning easily arises out of the connotation of alan, e.g. alam eva kātuṇ to be sure, this is to be done = this is proper to be done. In this sense (c. dat.) it may also be comp<sup>d</sup>. with Vedic aran c. dat. — (a) (abs.) only in comb<sup>n</sup>. with dat. or inf. (see c. & Note above). — (b.) (°-) see cpds. — (c.) with *dat.* or *infin.*: alan antarāyāya for certain an obstacle M 1.130 (opp. nālan not at all); alan te vipphaṇṣārāya you ought to feel sorry for it Vin II.250; alan vacanāya one says rightly S II.18; alan hitāya untold happiness DhA II.41. — ito ce pi so bhavaṇ Gotamo yojana-sate viharati alam eva . . . . upasankamituṇ even if he were 100 miles from here, (surely) even so (i. e. it is fit or proper even then) one must go to him D 1.117 (expl<sup>d</sup>. at DA 1.288 by yuttam eva = it is proper); alam eva kātuṇ kalyāṇaṇ indeed one



- must do good = it is appropriate to do good Pv 11.9<sup>23</sup> (= yuttañ PvA 122); alaṅ puññāni kātave "come, let us do meritorious works" Vv 44<sup>15</sup> (= yuttañ VvA 191). — 2. in *negative* or prohibitive sentences: part. of disapprobation reproach & warning; enough! have done with! fie! stop! alas! (etc. see are). — (a) (abs.) enough: nālaṅ thutun it is not enough to praise Sn 217; te pi na honti me alaṅ they are not enough for me Pv 1.6<sup>3</sup>. — (b) with *voc.*: alaṅ Devadatta mā to rucci sanghabhedo "look out D. or take care D. that you do not split up the community" Vin 11.198; alaṅ Vakkali kin te iminā pūtikāyena diṭṭhena... S 111.120. — (c) enough of (with *instr.*): alaṅ ettakena enough of this, so much of that Miln 18; alam me Buddhena enough for me of the Buddha = 1 am tired of the B. DhA 11.34.
- attha** (adj.) "quite the thing", truly good, very profitable, useful D 11.231; M 11.69 (so read for alamatta); A 11.180; Th 1, 252; J 1.401 (so read for °atta). **-ariya** truly genuine, right noble, honourable indeed, only in °ūṇāpa-dassana [cp. BSk. alamārya-jñāna-darsana Lal v.309, 509] Vin 1.9; A 111.64, 430; v.88; J 1.389 (cp. ariya). **-kammaniya** (quite or thoroughly) suitable Vin 111.187. **-pateyya**: see the latter. **-vacaniyā** (f.) a woman who has to be addressed with "alaṅ" (i. e. "fie"), which means that she ceases to be the wife of a man & returns into her parental home Vin 111.144, cp. 274 (Bdhgh's. expl<sup>n</sup>). **-samakkhātar** one who makes sufficiently clear It 107. **-sajjiva** one who is thoroughly fit to associate with his fellow A 111.81. **-sātaka** "curse-coat", one who curses his waist-coat (alaṅ sātaka!) because of his having eaten too much it will not fit; an over-eater; one of the 5 kinds of gluttons or improper eaters as enum<sup>d</sup>. at DhA 1v.16 = DhsA 404.
- Alakkhika** (& īka) (adj.) [a + lakkhika] unfortunate unhappy, of bad luck Vin 111.23; J 111.259.
- Alakkhī** (f.) [a + lakkhi] bad luck, misfortune Th 1, 1123.
- Alagadda** [Der. unknown. In late Sk. alagadda is a water-snake] a kind of snake M 1.133 = DA 1.21; DhA 1v. 132 (°camma, so read for T. alla-camma, vv. ll. alanda° & alandu°).
- Alagga** (adj.) [pp. of laggati] not stuck or attached Nd<sup>2</sup> 107 (also **alaggita**); **alaggamāna** (ppr.) id. DhA 111.298.
- Alaggana** (nt.) [a + laggana] not hanging on anything, not being suspended DA 1.180.
- Alaṅkata** [pp. of alankaroti] 1. "made too much", made much of, done up, adorned, fitted out Dh 142 (= vatt-hābharapa-paṭimaṅḍita DhA 111.83); Pv 11.3<sup>6</sup>; Vv 1<sup>1</sup>; J 111.392; 1v.60. — 2. "done enough" (see alaṅ, use with instr.), only neg. **analankata** in meaning "insatiate" S 1.15 (kāmesu).
- Alaṅkaraṇa** (nt.) [alaṅ + karaṇa, fr. alankaroti] doing up, fitting out, ornamentation J 1.60.
- Alaṅkaraṇaka** (adj.) [fr. alankaraṇa] adorning, embellishing, decorating DhA 1.410.
- Alaṅkaroti** [alaṅ + karoti, Vedic araṅkaroti] to make much of i. e. to adorn, embellish, decorate J 1.60; 111.189; VI. 368. ger. °karitvā DhA 1.410; PvA 74. — pp. **alan-kata**. — Caus. **alankāiāpeti** to cause to be adorned J 1.52.
- Alaṅkāra** [fr. alankaroti, cp. Vedic araṅkṛti] "getting up" i. e. fitting out, ornament, decoration; esp. trinkets, ornaments D 111.190; A 111.239; 263 sq.; J 1v.368; PvA 23, 46, 70 (—° adj. adorned with), 74; Sdhp 249.
- Alattaka** [Sk. alaktaka] lac, a red animal dye J 1v.114 (°pātala); DhA 11.174; 1v.197.
- Alanda & Alandu** see alagadda.
- Alamba** (adj.) [a + lamba] not hanging down, not drooping, short J v.302; VI.3 (°tthaniyo not flabby: of a woman's breasts cp. alamb° ordhva-stani Sūsruta 1.371).
- Alasa** (adj.) [a + lasa] idle, lazy, slack, slothful, languid S 1.44, 217; Sn 96 (= jāti-alaso SnA 170); J 1v.30; Dh 280 (= mahā-alaso DhA 111.410). Opp. **analasa** vigorous, energetic S 1.44; D 111.190 (dakka +); Vin 1v.211; Nd<sup>2</sup> 141 (id.).
- Alasatā** (f.) [abstr. fr. alasa] sloth, laziness; only in neg. **analasatā** zeal, industry VvA 229.
- Alassa** (nt.) at S 1.43 is spurious spelling for ālassa idleness, sloth; v. l. BB ālassa.
- Alāta** (nt.) [Sk. alāta, related to Lat. altāre altar, adoleo to burn] a firebrand A 11.95 (chava° a burning corpse, see chava); J 1.68; Pug 36; DhA 111.442.
- Alāpu** (nt.) [= alābu, with p for b: see Trenckner Notes 62<sup>16</sup>] a gourd, pumpkin Dh 149 (= DhA 111.112; vv. ll. alābu & alābbu).
- Alābu** [Sk. alābū f.] a long white gourd, Cucurbita Lager-naris M 1.80 (tittaka°), 315 (id.); PvA 47 (id.); DhsA 405. — See also alāpu.
- Alābhaka** [a + labhaka] not getting, loss, detriment Vin 111.77.
- Alālā** (indecl.) [a + lālā interjection fr. sound root \*lal, see etym. under are] "not saying lā lā" i. e. not babbling, not dumb, in °mukha not (deaf &) dumb SnA 124 (= aneḷamūga of Sn 70).
- Alīka** (adj.) [Sk. alīka] contrary, false, untrue S 1.189; J 111.198; VI.361; Miln 26, 99. — nt. °ṇ a lie, falsehood Dh 264.
- vādin** one who tells a lie, a liar Dh 223 = VvA 69 (has alīka°); J 11.4; SnA 478 (for abhūta-vādin Sn 661).
- Alinatā** (f.) [abstr. of alina] open mindedness, prudence, sincerity J 1.366.
- Alujīta** (adj.) [a + luḷita, pp. of lul] unmoved, undisturbed Miln 383.
- Aloṅika** (adj.) [a + loṅika] not salted J 111.409; VvA 184.
- Aloma** (adj.) [a + loma] not hairy (upon the body) J VI.457.
- Alola** (adj.) [a + lola] undisturbed, not distracted (by desires), not wavering; of firm resolution, concentrated Sn 65 (= niillolupa Nd<sup>2</sup> 98; = rasavisesesu anākula SuA 118).
- Alla** (adj.) (only °—) [Vedic ādra, to Gr. ἄρδω moisten, ἄρδω dirt] — 1. moist, wet M 111.94 (°mattikā-puñja a heap of moist clay; may be taken in meaning 2). — 2. fresh (opp. stale), new; freshly plucked, gathered or caught, viz. °kusamuṭṭhi freshly plucked grass A v.234 = 249; °gomaya fresh dung A v.234; DhA 1.377; °camma living skin Vism 195; °tiṇa fresh grass DA 1.77; PvA 40; °dārūni green sticks J 1.318; °madhu fresh hooey DhA 11.197; °maṅsa-sarira a body of living flesh DhA 11.51 = 1v.166; °rasa fresh-tasting DhA 11.155; °rohita-maccha fresh fish J 111.333. — 3. wet = with connotation of clean (through being washed), freshly washed, °kesa with clean hair PvA 82 (sisaṅ nahātvā allakesa); usually comb<sup>d</sup>. with **allavatta** with clean clothes (in an ablution; often as a sign of mourning) Ud 14, 91; DhA 1v.220; or with odāta vatta (id.) J 111.425. °pāṇi with clean hand Pv 11.9<sup>9</sup> (= dhota-pāṇi PvA 116). [For **analla-gatta** at S 1.183 better read, with ibid 169, **an-allina-gatta**. For **alla-camma** at DhA 1v.132. **alagadda-camma**, with the v. l., is preferable].
- Allāpa** [Sk. ālāpa; ā + lāpa] conversation, talk; only in cpd. °sallāpa conversation (lit. talking to & pro or together) J 1.189; Miln 15; VvA 96; PvA 86.

**Allika** (?) [either from *alla* = *allikaṅ* nt. in meaning defilement, getting soiled by (—°), or from *alliyati* = *alliyakaṅ*, a der. fr. ger. *alliya* clinging to, sticking to. The whole word is doubtful.] only in cpd. (*kāma*-) *sukh' allik'ānuyoga* given to the attachment to sensual joys Vin 1.10; D III.113, 130; S IV.330; V.421; Nett 110.

**Allīna** [pp. of *alliyati*; Sk. *ālīna*] (a) sticking to, adhering or adhered to, clinging M 1.80; A V.187; Nd<sup>2</sup> under *nissita* (in form *asita* *allīna* upagata). — (b.) soiled by (—°), dirtied A II.201. — *anallīna* "to which nothing sticks", i. e. pure, undefiled, clean S 1.169 (id. p. on p. 183 reads *analla*: see *alla*). Cp. *ālaya*.

**Alliyati** [ā + *liyati*, *lī*, *liyate*, *layate*] to cling to, stick to, adhere to (in both senses, good or bad); to covet. — (a) lit. *keśā sisan' alliyiṣu* the hair stuck to the head J 1.64; *khaggo lomesu alliyi* the sword stuck in the hair J 1.273. — (b) fig. to covet, desire etc.: in idiomatic phrase *alliyati* (S III.190 v.l.; T. *ālayati*) *kelāyati vanāyati* (S III.190 v.l.; T. *manāyati*; M 1.260 T. *dhanāyati*, but v.l. p. 552 *vanāyati*) *mamāyati* "to caress dearly & be extremely jealous of" (c. acc.) at M 1.260 & S III.190. — J IV.5; V.154 (*alliyitūḅ*, v.l. *illiyitūḅ*); DhA 364 (*vanati bhajati a*); pp. *allīna* — Caus. *alliyāpeti* [cp. Sk. *ālāpayati*, but B.Sk. *allipeti* M Vastu III.144; pp. *allipita* ibid. 1.311; III.408; pass. *alliyāpeti* III.127.] to make stick, to bring near to (c. acc. or loc.) J II.325 (*hatthiḅ mahābhittiyān alliyāpetvā*); IV.392 (*sīsena sisan' alliyāpetvā*).

**Aja** [etym. unknown] 1. the claw of a crab M 1.234; S 1.123; J 1.223, 505 (°*chinno kakkatako*; T. spells *ala*°); II.342; III.295; — 2. the nails (of finger or toe) (?) in °*chinna* one whose nails are cut off Vin 1.91.

**Ajāra** (adj.) [Is it the same as *ujāra*?] only used with ref. to the eyelashes, & usually expld. by *visāla*, i.e. extended, wide, but also by *bahala*, i.e. thick. The meaning & etym. is as yet uncertain. Kern, (*Toev. s.v.*) transl<sup>s</sup> by "bent, crooked, arched". °*akkhin* with wide eyes (eyelashes?) J 1.306 (= *visāla-netta* C.); °*pamba* with thick eye-lashes Vv 35<sup>1</sup> (= *bahala-sanyata-pakhuma* C.; v.l. °*pamukha*); °*bhamuka* having thick eyebrows or lashes J VI.503 (so read for °*pamukha*; C. expl<sup>s</sup> by *visāl-akkhi-gaṇḍa*). Cp. *ājāra*.

**Ajhaka** in *udak' ajhaka* VvA 155 read *ājhaka*.

**Ava**° (prefix) I. *Relation between ava & o*. Phonetically the difference between *ava* & *o* is this, that *ava* is the older form, whereas *o* represents a later development. Historically the case is often reversed — that is, the form in *o* was in use first & the form in *ava* was built up, sometimes quite independently, long afterwards. *Okaddhati*, *okappati*, *okappanā*, *okassati*, *okāra*, *okantati*, *okkamati*, *ogacchati*, *odāta* and others may be used as examples. The difference in many cases has given rise to a differentiation of meaning, like E. ripe: rife, quash: squash; Ger. Knabe: Knappe etc. (see below B 2). — A. The old Pāli form of the prefix is *o*. In some cases however a Vedic form in *ava* has been preserved by virtue of its archaic character. In words forming the 2<sup>nd</sup> part of a cpd. we have *ava*, while the absolute form of the same word has *o*. See e.g. *avakāsa* (—°) > *okāsa* (°—); *avacara* > *ocaraka*; *avatata*; *avadāta*; *avabhāsa*; *avasāna*. — B. 1. the proportion in the words before us (early and later) is that *o* alone is found in 65% of all cases, *ava* alone in 24%, and *ava* as well as *o* in 11%. The proportion of forms in *ava* increases as the books or passages become later. Restricted to the older literature (the 4 Nikāyas) are the foll. forms with *o*: *okiri*, *okkanti*, *okkamati*, *okkhipati*, *ogacchati*, *ossajati*. — (1) The Pāli form (o°) shows a differentiation in meaning against the later Sanskrit forms (*ava*°). See the foll.:

*avakappanā* harnessing; *okappanā* confidence;  
*avakkanti* (not Sk.): *okkanti* appearance;

*avakkhitta* thrown down: *okkhitta* subdued;  
*avacara* sphere of motion: *ocaraka* spy;  
*avatiṇṇa* descended: *otiṇṇa* affected with love;  
*avaharati* to move down, put off: *oharati* to steal.

(2) In certain secondary verb-formations, arisen on Pāli grounds, the form *o*° is used almost exclusively pointing thus to a clearly marked dialectical development of Pāli. Among these formations are *Deminutives* in °*ka* usually; the *Gerund* & the *Infinitive* usually; the *Causatives* throughout.

11. *Ava* as prefix [P. *ava* = Vedic *ava* & occasionally *o*; Av. *ava*; Lat. *au-* (*aufero* = *avabharati*, *aufugio* etc.); Obv. *u-*; Oir. *ō*, *ua*. See further relations in Walde, Lat. Wtb. under *au*]. — *Meaning*. (Rest:) lower, low (opp. *ut*° see e.g. *uccāvaca* high & low, and below III. c), expld. as *hetthā* (DhA IV.54 under *avaṅ*) or *adho* (ibid. 153; SnA 290). — (Motion:) down, downward, away (down), off; e.g. *avasāra* sun-down; adv. *avaṅ* (q. v., opp. *uddhaṅ*). — (a) *lit. away from, off*: *ava-kantati* to cut off; °*gana* away from the crowd; °*chindati* cut off; °*yiyati* fall off; °*bhāsati* shine out, effulge; °*muñcati* take off; °*siṭṭha* left over. — *down, out, over*: °*kirati* pour down or out over; °*khiita* thrown down; °*gacchati* go down; °*gāheti* dip down; °*tarati* descend; °*patita* fallen down; °*sajjati* emit; °*siñcati* pour out over; °*sīdati* sink down. — (b) *fig. down* in connection with verbs of emotion (cp. Lat. *de-* in *despico* to despise, lit. look down on), see *ava-jānāti*, °*bhūta*, °*mānita*, °*vajja*, °*hasati*. — *away from*, i. e. the opposite of, as equivalent to a negation and often taking the place of the neg. prefix *a*° (*an*°), e.g. in *avajaya* (= *ajaya*), °*jāta*, °*mangala* (= *a*°), °*pakkhin*, °*patta*.

*Affinities of ava*. — (a) *apa*. There exists an exceedingly frequent interchange of forms with *apa*° and *ava*°, the historical relation of which has not yet been thoroughly investigated. For a comparison of the two the BSk. forms are indispensable, and often afford a clue as to the nature of the word in question. See on this *apa* 2 and cp. the foll. words under *ava*: *avakata*, °*karoti*, °*khalita*, °*anga*, *ottappa*, *avattha*, °*nita*, °*dāna*, °*pivati*, °*rundhati*, °*lekhati*, °*vadati*, °*varaka*, °*sakkati*, *avassaya*, *avasseti*, °*hita*, *avāpurīyati*, *avekkhati*. — (b) *abhi*. The similarity between *abhi* & *ava* is seen from a comparison of meaning *abhi* II. b and *ava* II. a. The two prefixes are practically synonymous in the foll. words: °*kankhati*, °*kamati*, °*kiṇṇa*, °*khipati*, °*maddati*, °*rata*, °*lambati*, °*lekheti*, °*lepana*, °*siñcati*. — (c) The contrary of *ava* is *ut* (cp. above II.2). Among the freq. contrast-pairs showing the two, like E. up & down, are the foll. *ukkāṣāvakaṣa*, *uggaman-oggamana*, *uccāvaca*, *ullangheti-olangheti*, *ullittāvalitta*; *ogilitūḅ-uggilitūḅ*, *onaman-unnamana*. Two other combns. founded on the same principle (of intensifying contrast) are *chid-dāvachchida* and *ava*° in contrast with *vi*° in *olamba-vilamba*, *olugga-vilugga*.

**Avanḅ** (adv.) [Vedic *avāḅ* & *avāḅ*] the prep. *ava* in adv. use, down, downward; in C. often expld. by *adho*. Rarely absolute, the only passage found so far being So 685 (*avaṅ sari* he went down, v. l. *avasari*, expld. by *otari* SnA 486). Opp. *uddhaṅ* (above, up high). Freq. in cpd. *avāṅsira* (adj.) head downward (— *uddhaṅpāda* feet up), a position characteristic of beings in *Niraya* (Purgatory), e.g. S 1.48; Sn 248 (*patanti sattā nirayaṅ avāṅsira* = *adhogata-sisā* SnA 290); Vv 52<sup>3</sup> (of *Revati*, — *uddhaṅpāda*); Pv IV.140; J 1.233 (+ *uddhapāda*); IV.103 (*nirayaṅ vajanti yathā adhammo patito avāṅsira*); Nd<sup>1</sup> 404 (*uddhaṅpāda* +); DhA IV.153 (gloss *adhosira*). — On *avaṅ*° cp. further *avakkāra*, *avākaroti*, *avekkhipati*.

**Avakaṅsa** [fr. *ava-karṣati*; on ṅs: \*rṣ cp. *haṅsati*: *harṣati*] dragging down, detraction, abasement, in cpd. *ukkāṅsāvakaḅ*° lifting up & pulling down, raising and lowering, rise & fall D 1.54.

**Avakankhati** (—°) [*ava* + *kankhati*; cp. Sk. *anu-kāṅkṣati*] to wish for, strive after S IV.57 (n°); J IV.371 (n°); V 340 (n°), 348 (n° = *na pattheti* C).



**Avakāḍḍhati** [ava + kāḍḍhati, cp. avakassati & apakassati] Nait 4 (avakāḍḍhayitvā). Pass. **avakāḍḍhati** J IV.415 (hadayaṃ me a. my heart is weighed down = sokena avakāḍḍhiyati C; v.l. avakassati). — pp. **avakāḍḍhita**.

**Avakāḍḍhita** [pp. of avakāḍḍhati] pulled down, dragged away DhA III.195.

**Avakata** = apakata, v.l. at It 89.

**Avakanta** [for \*avakatta, Sk. avakṛta; pp. of avakantati, see kanta<sup>2</sup>] cut, cut open, cut off J IV.251 (galak<sup>2</sup> avakantaṃ).

**Avakantati & okantati** (okk<sup>o</sup>) [cp. Sk. avakṛntati, ava + kantati, cp. also apakantati] to cut off, cut out, cut away, carve — (ava:) J IV.155. — pp. **avakanta & avakantita**.

**Avakantita** [pp. of avakantati] cut out PvA 213.

**Avakappanā & okappanā** (f.) [ava + kappanā] preparation, fixing up, esp. harnessing J VI.408.

**Avakaroti** [Sk. apakaroti, cp. P. apa<sup>o</sup>] „to put down”, to despise, throw away; only in der. avakāra & avakārin. — pp. **avakata** (q. v.). — See also avakaroti & cp. avakirati 2.

**Avakassati & okassati** [cp. Sk. avakarṣati, ava + kṛṣ; see also apakassati & avakāḍḍhati] to drag down, to draw or pull away, distract, remove. — A V.74 = Vin II.204 (+ vavakassati).

**Avakāraṇa** (adv.) [fr. avakāra] throwiḡ away, scattering about Vin II.214.

**Avakārin** (adj.) (—) [fr. avakāra] despising, degrading, neglecting Vbh 393 sq. (an<sup>o</sup>).

**Avakāsa & okāsa** [ava + kāś to shine, cp. Sk. avakāsa] 1. “appearance”: akkhuddāvākāso dassanāya not little (or inferior) to behold (of appearance) D I.114; ariyāvākāsa appearing noble or having the app. of an Aryan J V.87; katāvākāsa put into appearance Vv 22<sup>o</sup>. — 2. “opportunity”: kata<sup>o</sup> given leave D I.276 Sn 1030; anavakāsakarīn not giving occasion Miln 383. — **anavakāsa** not having a chance or opportunity (to happen), impossible; always in str. phrase aṭṭhānaṃ etaṃ anavakāso Vin II.199; A I.26; v.169; Pug II, 12; PvA 28.

**Avakirati & okirati** [ava + kirati] 1. to pour down on, to pour out over; aor. avakiri PvA 86; ger. °kiritvā J V.144. — 2. to cast out, reject, throw out; aor. avakiri Vv 30<sup>o</sup> = 48<sup>o</sup> (v.l. °kari; VvA 126 expls by chaḍḍesi vināsesi). — Pass. **avakiriyati** Pv III.1<sup>10</sup> (= chaḍḍiyati PvA 174); ger. °kiriya (see sep.). See also apakiritūna. pp. okiṇṇa.

**Avakiriya** [grd of avakirati] to be cast out or thrown away; rejectable, low, contemptible J V.143 (taken by C. as ger. = avakiritvā).

**Avakujja** (adj.) [ava + kujja, cp. BSk. avakubja M Vastu I.29, avakubjaka ibid. 213; II.412] face downward, head first, prone, bent over (opp. ukkujja & uttāna) J I.13 = Bu II.52; J V.295; VI.40; Pv IV.10<sup>8</sup>; PvA 178.

-**pañña** (adj.) one whose reason is turned upside down (like an upturned pot, i.e. empty) A I.130; Pug 31 (= adhomukha-pañña Pug A 214).

**Avakkanta** (—) [pp. of last] entered by, beset with, overwhelmed by (instr.) S III.69 (dukkha<sup>o</sup>, sukha<sup>o</sup> and an<sup>o</sup>).

**Avakkanti** (f.) [fr. avakkamati] entry, appearance, coming down into, opportunity for rebirth S II.66 (nāmarūpassa); III.46 (pañcannaṃ indriyānaṃ); Pug 13 (= okkanti nibbatti pātubhāvo Pug A 184); Kvu 142 (nāmarūpassa); Miln 123 (gabbhassa).

**Avakkama** [fr. avakkamati] entering, appearance J V.330 (gabbhassa).

**Avakkamati & okkamati** [ava + kamati fr. **kram**] to approach, to enter, go into or near to, to fall into, appear in, only in ger. (poetically) avakamma J III.480 (v.l. apa<sup>o</sup>).

**Avakkāra** [Sk. avakara faeces, fr. avaṅ + karoti] throwing away, refuse, sweepings; only in cpd. °pāti a bowl for refuse, slop basin, ash-bin Vin I.157, 352; II.216; M I.207; DhA 1.305.

**Avakkhalita** [pp. of avakkhaleti, Caus. of kṣal] washed off, taken away from, detracted DA 1.66 (v.l. apa<sup>o</sup>).

**Avakkhitta & okkhitta** [pp. of avakkhipati] 1. [= Sk. avakṣipta] thrown down, flung down, cast down, dropped; thrown out, rejected. (avā:) M I.296 (ujjhita +); DA 1.281 (an<sup>o</sup>), 289 (piṇḍa); PvA 174 (piṇḍa). 2. [= Sk. utkṣipta?] thrown off, gained, produced, got (cp. uppāditā, in phrase sed<sup>o</sup> āvakkhitta gained by sweat A II.67; III.45).

**Avakkhipati & okkhipati** [ava + khipati; cp. Sk. avakṣipati] to throw down or out, cast down, drop; fig. usually appl<sup>d</sup> to the eyes = to cast down, hence transferred to the other senses and used in meaning of “to keep under, to restrain, to have control over” (cp. also avakkhāyati), aor. °khipi DA 1.268 (bhūsay, v.l. avakkhasi).

**Avakkhipana** (nt.) [fr. avakkhipati] throwing down, putting down J I.163.

**Avagacchati** [ava + gacchati] to come to, approach, visit (cp. Vedic avagacchati) PvA 87.

**Avagaṇḍa (-kāraka)** (adj.) [ava + gaṇḍa<sup>o</sup>] “making a swelling”, i. e. puffing out the cheeks, stuffing the cheeks, full (when eating); only nt. °n as adv. after the manner or in the way of stuffing etc. Vin II.214; IV.196.

**Avagata** [pp. of avagacchati] at PvA 222 is uncertain reading; the meaning is “known, understood” (aññata Pv IV.1<sup>11</sup>); perhaps we should read āvikata or adhigata (so v.l. BB).

**Avagāhati & ogāhati** [ava + gāhati] to plunge or enter into, to be absorbed in (acc. & loc.) Vism 678; (vipasānāvidhiṃ) Sdhp 370, 383.

**Avaguṇṭhana** (adj.) (—) [fr. oguṇṭheti] covering Sdhp 314.

**Avaggaha** [Sk. avagraha] hindrance, impediment, used at DA 1.95 as syn. for drought (dubutṭhikā).

**Avanga** sec apanga.

**Avaca** (adj.) [der. fr. ava after the analogy of ucca > ut] low, only in combn. **uccāvaca** (pl.) high and low, see ucca. KvuA 38.

**Avacana** (nt.) [a + vacana] “non-word”, i. e. the wrong word or expression J I.410.

**Avacara** (—) (n.—adj.) [ava + car, also BSk. avacara in same sense, e.g. antaḥpurāvacaṛā the inmates of the harem Jtm 210] (a) (adj.) living in or with, moving in D I.206 (santika<sup>o</sup> one who stays near, a companion); fig. dealing or familiar with, at home in A II.189 (atakkā<sup>o</sup>); IV.314 (parisā<sup>o</sup>); J I.60 (tāla<sup>o</sup> one conversant with music, a musician, see tāla); II.95 (sangāma<sup>o</sup>); Miln 44 (id. and yoga<sup>o</sup>). — (b) (n.) sphere (of moving or activity), realm, plane (of temporal existence); only as t.t. in **kāmāvacara rūpāvacara arūpāvacara** or the 3 realms of sense-desires, form and non-form: **kāma**<sup>o</sup> D 1.34 (“deva”); Dhs 431 (as adj.); **rūpa**<sup>o</sup> Pug 37; **arūpa**<sup>o</sup> Pug 38; Ps 183, 84, 101; Dhs A 387; PvA 138, 163; to be omitted in Dhs 1268, 1278.

**Avacaraka & ocaraka** (adj.—n.) [fr. avacara] 1. only in cpd. **kāmāvacarika** as adj. to **kāmāvacara**, belonging to the sphere of sense experiences, Sdhp. 254. — 2. Late form of ocaraka, spy, only in C. on Th I, 315 ff. quoted in *Brethren* 189, u 3. Occurs in BSk (Divy 127).

**Avacaraṇa** (nt.) [fr. avacraṇi 1] being familiar with, dealing with, occupation J II.95.

**Avacuttha** 2nd pret. of vac, in prohib form mā evaṃ avacuttha do not speak thus J VI.72; DhA IV.228.

**Avacchidda** (—°) (adj.) [ava + chidda] perforated, only in redupl. (intensive) cpd. chiddāvachchidda perforated all over, nothing but holes J III.491; DhA I.122. 284, 319. Cp. chidda-vicchidda.

**Avacchedaka** (—°) (adj.) [ava + cheda + ka] cutting off, as nt. 'ṅ adv. in phrase kabaḷāvacchedakam after the manner of cutting off mouthfuls (of food) Vin II.214; IV.196; cp. āsāvachchedaka whose hope or longing has been cut off or destroyed Vin I. 259.

**Avajaya** [ava + jaya, cp. apajita] defeat DhA II.228 (v.l. for F. ajaya).

**Avajāta** (adj.) [ava + jāta; cp. B.Sk. avajāta in meaning misborn, miscarriage] low-born, of low or base birth, fig. of low character (opp. abhijāta) Sn 664 (= buddhassa avajātaputta SūA 479); It 63; Miln 359.

**Avajānāti** [ava + jānā] 1. to deny Vin II.85; A III.164 = Pug 65. — 2. (later) to despise DhA III.16; PvA 175 (grd. jānitabba) — Of short stem-form jānā are found the foil: grd. avaññeyya PvA 175, and with o°: grd. oñātabba PvA 195; pp. avaññāta, besides avaññāta.

**Avajiyati** [ava + jiyati; Sk. avajiryate] to be diminished, to be lost, to be undone J I.213 (jitaj a; v.l. avajjy°); Dh 179 (jitaj a = dujjitaj hoti DhA III.197).

**Avajja** (adj.) [Sk. avadya, seemingly a + vadya, but in reality a der. fr. ava. According to Childers = Sk. avarjya from vraj, thus meaning "not to be shunned, not forbidden". This interpret<sup>n</sup> is justified by context of Dh 318, 319. The P. commentator refers it to ava + vad (for \*ava-vadya) in sense of to blame, cp. apavadati] low, inferior, blamable, bad, deprecable Dh 318, 319; Dhs 1160. More fig. in neg. form **anavajja** blameless, faultless D I.70 (= anindita DA I.183); A II.26 = It 102; Sn 47 (\*bhojin carrying on a blameless mode of livelihood, see Nd<sup>2</sup> 39), 263 (= anindita agarahita KhA 140); Ps II.116, 170; Pug 30, 41, 58; Sdhp 436. Opp. sāvajja.

**Avajjatā** (f.) [abstr. to prec.], only neg. an° blamelessness, faultlessness Pug 25, 41; Dhs 1349.

**Avajjha** (adj.) [grd of a + vadhati, Sk. vadhya, vadh] not to be killed or destroyed, inviolable Sn 288; J V.49; VI.132.

**Avañcana** (adj.) [a + vañcana from vañc] not (even) tottering, i.e. unfit for any motion (esp. walking), said of crippled feet J I.214 = Cp III.9<sup>10</sup>.

**Avañña** (adj.) [to avaññā] despised, despicable Pv III.1<sup>11</sup> (= avaññeyya avajānitabba PvA 175).

**Avaññatti** (f.) [ava + ñatti = Sk. \*avajñapti, fr. ava + jānā] only as neg. an° the fact of not being despised, inferior or surpassed, egotism, pride, arrogance It 72; Vbh 350, 356; \*kāra (adj.) wishing not to be surpassed, unwilling to be second, wanting to be praised A II.240; IV.1 54.

**Avaññā** (f.) [Sk. avajñā, fr. ava + jānā] contempt, disregard, disrespect J I.257 ('ya).

**Avaññāta** (adj.) [pp. of avaññāti] despised, treated with contempt PvA 135 (an°); Sdhp 88, 90.

**Avañṇasaka** (= vaṇṇ) see *Vin Texts* II.347.

**Avatṭhāna** (nt.) [Sk. avasthana] position, standing place J I.508; PvA 286.

**Avatṭhita** (ad.) [Sk. avasthita, ava + ṭhita] "standing down" = standing up, firm, fixed, settled, lasting Th I, 1140. Usually neg. an° unsettled, unsteady; not lasting, changeable Dh 38 ('citta; cp. DhA I.308 cittaṃ thāvaram natthi); PvA 87 (= na sassata not lasting for ever).

**Avatṭhitatā** (f.) [abstr. fr. prec.] steadiness, only as neg. an° unsteadiness, fickleness ThA 259.

**Avatṭhiti** (f.) [Sk. avasthiti] (firm) position, posture, steadfastness S v.228; Dhs II, 570.

**Avatṭhi** (f.) [a + vadṭhi] "non-growth", decay DhA III.335; C on A III.76 (cp. apajaha).

**Avañṇa** (adj.) [a + vaṇṇa] without a stalk J V.155.

**Avañña** [a + vaṇṇa] blame, reproach, fault D I.1 (= dosā nindā DA I.37); It 67; Pug 48, 59.

**Avaññaniya** (adj.) [grd. of a + vaṇṇeti] indescribable J v.282.

**Avatṭsa** see **vatṭsa**.

**Avatata** & **otata** [ava + tata, pp. of tan] stretched over, covered, spread over with Vv 64<sup>1</sup> (—°); VvA 276 (= chādita).

**Avatṭhathi** [ava + ṭṭhathi] to abide, linger, stand still. D I.251 = S IV.322 = A V.299 (tatra°); S I.25 (v.l. otiṭṭhathi); Th. I, 21; J II.62; IV.208 (aor. avatṭhāsi). — pp. **avatṭhita** (ṭ. v.).

**Avatṭṇa** & **otiṭṇa** [pp. of starati] fallen into, affected with (—°), as **ava**° rare late or poetical form of o°, e. g. J v.98 (issā°). See **otiṭṇa**.

**Avattha**<sup>1</sup> [der. uncertain] aimless (of cārikā, a bhikkhu's wandering, going on tour) A III.171 (C. avavatthika).

**Avattha**<sup>2</sup> [Sk. apāsta, apa + āsta, pp. of as<sup>2</sup>] thrown away J V.302 (= chādita C.).

**Avattharaṇa** (nt.) [fr. avattharati] setting in array, deploying (of an army) J II.104 (of a robber-band), 336.

**Avattharati** [ava + tharati, str] to strew, cover over or up J I.74 (°amāna ppr.), 255 (°itvā ger.); IV.84; Dāvs I.38. — pp. otthāta Cp. pary°.

**Avatthāraṇa** (nt.) = **avatttharaṇa** DA I.274.

**Avatthu** (&° ka) (adj.) [a + vatthu] groundless, unfounded (ḥg) Vin II.241; J I.440 (°kaṃ vacanaṃ). For lit meaning see **vatthu**.

**Avadāta** (= odāta) Dāvs III.14 (matri causa).

**Avadāna** see **apadāna**.

**Avadāniya** (adj.) [fr. avadāna cutting off; ava + dā<sup>2</sup> to cut] stungy, niggardly Sn 774 (= Nd<sup>1</sup> 36 which expls. as follows: avaj gacchanti ti pi avadāniyā; maccharino pi vuccanti avadāniyā; buddhānaṃ vacanaṃ n'ādiyanti ti avadāniyā. Sn A 516 condenses this expl<sup>n</sup> into the foll.: avagamanatāya maccharitāya buddhādānaṃ vacanaṃ anādiyanatāya ca avadāniyā).

**Avadāpana** (cleansing): see **vodāpana**.

**Avadāpeti** (to deal out) only BSk pary° Divy 202.

**Avadāyati** [denom. fr. avadā in same meaning as anuddā, to dā<sup>1</sup>: see dayati<sup>2</sup>] to have pity on, to feel sorry for J IV.178 (bhūtānaṃ nāvadāyissaṃ, gloss n'ānukampiyaṃ).

**Avadiyati** [Sk. avadiyati, ava + dr<sup>1</sup>, dr<sup>2</sup>āti, see etym. under dari] to burst, split open J VI.183 (= bhijjati C.) see also **uddiyati**,

**Avadehaka** (—°) (adj.) [ava + deha + ka but more likely direct fr. ava + **dih**] in the idiom **udarāvadehakaṅ bhuñ-jati**, to eat ones fill M 1.102; Th 1, 935. Vism 33 has **udarāvadehaka-bhojana**, a heavy meal.

**Avadhāraṇa** (nt.) [Cp. Sk. avadhāraṇa, fr. ava + **dhṛ**] calling attention to, affirmation, emphasis; as ut. used by C's in explanation of **evaṅ** at D.A. 1.27; and of **kho** at PvA 11, 18.

**Avadhī** 3 sg. aor. of **vadhati**. — At DhA 11.73 **avadhī** = **odhī**.

**Avanata** see **avanāta**.

**Avanati** (—°) (f.) [fr. **avanamati**] stooping, bending, bowing down, humiliation Miln 387 (**unnat'āvanati**).

**Avani** (f.) [Vedic **avani**] bed or course of a river; earth, ground Dāvs 1v.5.

**Avapakāsati** [ava + pa + kāsati = **kassati**, fr. **krṣ**] is a doubtful compd. of **kassati**, the combd. **ava + pa** occurring only in this word. In all likelihood it is a distortion of **vavakāsati** (**vi + ava + kāsati**), supplementing the ordinary **apakāsati**. See meaning & further discussion under **apakāsati** — Vin 11.204 (**apakāsati +**; v.l. **avapakāsati**; Bdhgh. in expl<sup>n</sup>. on p. 325 has **avapakāsati** which seems, to imply (a)vavakāsati); A 11.145 sq. (**avapakāsituṅ**).

**Avapatta** see **opatta**.

**Avapāyin** (—°) (adj.) [cp. **avapivati**] coming for a drink, drinking J 1.163.

**Avapivati** [ava + **pā**, cp. **apapībati**] to drink from J 1.163.

**Avabujjhati** (—°) [Cp. BSk. **avabudhyate**] to understand A 1v.66 = It 83 (**n'avabujjhati**); A 1v.98 (id.) J 1.378 = 11.387 (interchanging with **anubujjhati** at the latter pass).

**Avabodha** [ava + **bodha**] perception, understanding, full knowledge Sn A 509 (**sacca°**). — Neg. **an°** not awakened to the truth Vv 82<sup>6</sup> (= **ananubodha** VvA 319).

**Avabodhati** (—°) [cp. Sk. **avabodhati**] to realise, perceive, pay attention to J 11.151 **nāva°**.

**Avabhāsa** [later form of **obhāsa**] Only in cpd. **gambhīrāvabhāso** D 11.55, looking deep. Same cpd. at A 11.105 = Pug 46 has **obhāsa**.

**Avabhāsaka** (—°) (adj.) [fr. **avabhāsa**] shining, shedding light on, illuminating Sdhp 14.

**Avabhāsita** (—°) [late form of **obhāsita**] shining with, resplendent Sdhp 590.

**Avabhuñjati** [ava + **bhuñjati**] to eat, to eat up J 11.272 (inf. °**bhottuṅ**), 273.

**Avabhūta** (adj.) [ava + **bhūta**, pp. of **ava + bhū**] "come down", despised, low, unworthy M 11.210.

**Avamangala** (adj.) [ava + **mangala**, **ava** here in privative function] of bad omen, unlucky, inauspicious (opp. **abhimangala**); nt. bad luck, ill omen J 1.372, 402; 11.197; v.l. 10, 424; DhA 11.123; PvA 261. Cf. next.

**Avamaññati** [Sk. **avamanyate**] to slight, to disregard, despise DhA 1.170; PvA 37, 175; Sdhp 271. — pp. Caus. **avamānita**.

**Avamangala** (adj.) [fr. **avamangala**] of bad omen, nt. anything importune, unlucky J 1.446.

**Avamāna** & **omāna** [fr. **ava + man**, think] disregard, disrespect, contempt J 11.386; 11.423; v.384. Cp. next.

**Avamānana** (nt.) [fr. **avamāna**] = **avamāna** J 1.22.

**Avamāneti** [Caus. of **avamāññati**] to despise J v.246. — pp. **avamānita** PvA 36.

**Avaya** only in neg. **anavaya**.

**Avayava** [Der<sup>n</sup> uncertain. Cp. mediaeval Sk. **avayava**] limb, member, constituent, part VvA 53 (**sarira° = gattā**). 168, 201, 276; PvA 211 (**sarira° = gattā**), 251 (nt<sup>l</sup> the fibres of the root). As t. t. g. at SnA 397. In the commentaries **avayava** is often used where **aṅga** would have been used in the older texts.

**Avarajjhati** (—°) [ava + **rajjhati** of **rādh**, cp. Sk. **avarādhyate**] to neglect, fail, spurn Tl 1, 167; J 1v.428 (v.l. °**rujjh°**).

**Avaruddha** [fr. **avarundhati**] 1. Doubtful reading at Vin 1v.181, apparently meaning 'in revolt, out of hand' (of slaves) — 2. [late form of **oruddha**] restrained Sdhp. 592.

**Avaruddhaka** [avruddha + ka] subdued, expelled, banished J 1v.575; Dpvs 1.21 (Np).

**Avaruddhati** [Sk. **aparundhati**; **ava + ruddhati** of **rudh**] to expel, remove, banish J 1v.505 (= **nīharati** C.), 515. See also **avarundhati**.

**Avarundhati** [ava + **rundhati**. Only referred to by Dh. in his Cy (ThA 271) on **oruddha**] to put under restraint, to put into one's harem as subsidiary wife.

**Avalambati** [= **olambati**]. Only in late verse. To hang down. Pv 11.118; 10<sup>2</sup>. Ger. **avalamba** (for °**bya**) Pv 11.3<sup>5</sup>; cp. **olubha**.

**Avallitta** (—°) [Sk. **avalipta**, pp. of **ava-limpati**] besmeared; in cpd. **ullittāvalitta** "smeared up & down" i.e. plastered inside & outside A 1.101.

**Avalekhati** [ava + **lekhati**, **likh**, Sk. **avalikhati**] to scrape off Vin 11.221 (v.l. **apa°**).

**Avalekhana**<sup>1</sup> (nt.) [fr. **avalekhati**] (a) scraping, seraping off Vin 11.141 (°**pidhara**), 221 (°**kaṭṭha**). (b) scratching in, writing down J 1v.402, (°**sattha** a chisel for engraving letters).

**Avalekhana**<sup>2</sup> (nt.) v.l. for **apalekhana**.

**Avalepana** (—°) (nt.) [fr. **ava + lip**] smearing, daubing, plastering M 1.385 (**pita°**); Sn 194 (**kāyo taca-maṅs' āvalepano** the body plastered with skin & flesh).

**Avasa** (adj.) [a + **vasa**] powerless Sdhp 290.

**Avasaṭa** & **Osata** [Sk. **apasṛta**, cp. also **samavasṛta**, pp. of **ava + sṛ**] withdrawn, gone away; one who has left a community & gone over to another sect, a renegade Vin 1v.216, 217 (= **tittāyatanāṅ saṅkata**).

**Avasarati** [ava + **sṛ**] to go down, to go away (to) Sn 685 (v.l. BB. T. **avaṅsari**).

**Avasāna** (—°) [for **osāna**] (nt.) stopping ceasing; end, finish, conclusion J 1.87 (**bhattakicc-āvasāne** at the end of the meal); PvA 76 (id.).

**Avasāya** [fr. **avaseti**] stopping, end, finish Th 2, 12 (= **avasānaṅ niṭṭhānaṅ** ThA 19). But the id. p. at Dh. 218 has **anakkhāte**.

**Avasiñcanaka** (—°) (adj.) [fr. **osiñcati**] pouring over (act. & med.), overflowing J 1.400 (**an°**).

**Avasiṭṭha** (sic & not **osiṭṭha**) [pp. of **avasissati**, Sk. **avasiṣṭa**] left, remaining, over S 11.133; J 1.138; v.339; VvA 66, pl. **avasiṭṭhā** all who are left, the others PvA 165 (**janā**).

**Avasiṭṭhaka** (adj.) [fr. **avasiṭṭha**] remaining, left J 11.311.

**Avasitta** (—) [pp. of ośiñcati] besprinkled, anointed, consecrated, only in phrase **rājā khattiyo muddhāvāsitto** of a properly consecrated king (see also khattiya) D 1.69; II.227; III.64; Pug 56; DA 1.182 (T. muddhāvāsita, v.l. °abhisitta); etc. — See also **abhisitta**.

**Avasīn** (adj.-n.) [a + vasiñ fr. **vaś**] not having control over oneself, D II.275.

**Avasissati** [Sk. avasiṣyate, Pass. of ava + **śis**; but expld. by Kern, *Toev.* s. v. as fut of avasidati] to be left over, to remain, in phrase **yañ paṇāṇa-katañ kammañ na tañ tatrāvāsissati** D 1.251; A v.299 = S IV.322; J II.61 (see expln. on p. 62). Also in the phrases **taco ca nahārū ca aṭṭhi ca avasissatu sarire upasussatu maṅsa-lohitāṇ** M 1.481; A 1.50; S II.28, and **sarirāni avasissanti** S II.83. With the latter phrases cp. **avasussati**.

**Avasī** metri causa for avasi, a + vasi, aor. of **vaś** to stop, stay, rest J v.66 (mā avasī).

**Avasussati** [Sk. \*ava-śuṣyati of **śuṣ**] to dry up, to wither; in later quotations of the old **kāmañ taco ca nahārū ca aṭṭhi ca avasussatu** (upasussatu sarire maṅsa-lohitāṇ) J 1.71, 110; Sdhp 46. It is a later spelling for the older avasissatu see Trenckner (M 1.569). — fut. **avasucchati** (= Sk. \*śokṣyati, fut. of Intens.) J VI.550 (v.l. BB °sussati; C. avasucchissati).

**Avasūra** [ava + sūra; ava here in function of \*avañ see ava II] sundown, sunset, acc. °ṇ as adv. at or with sundown J v.56 (anāvāsuraṇ metricaly).

**Avasesa**<sup>1</sup> [Sk. avaseṣa, fr. ava + **śis**, cp. avasissati] remainder, remaining part; only in epds. **an**<sup>o</sup> (adj.) without any remainder, i. e. fully, completely M 1.220 = A v.347 (°dohin); A 1.20 sq., 88; Sn 146; Pug 17; Dhs 363, 553; SnA 417 (°pharaṇa); PvA 71 (°ato, adv. altogether, not leaving anything out); & **sāvasesa** leaving something over, having something left A 1.20 sq., 88; Pv III.5<sup>9</sup> (jivita<sup>o</sup> having still a little life left).

**Avasesa**<sup>2</sup> (adj.) [see prec.] remaining, left So 694 (āyu avaseso); J III.19; Vbh 107 (taphā ca avasesā ca kilesā); PvA 19 (avasesā ca nātakā the rest of the relatives), 21 (avasesā parisā), 201 (aṭṭhi-tacamat<sup>o</sup> avasesa-sarira with a body on which nothing but skin & bones were left), 206 (aṭṭhi-saṅghātamatt<sup>o</sup> avasesa-sarira). — nt. (as pred.) °ṇ what is left PvA 52 (app<sup>o</sup> avasesaṇ); KhA 245 (n<sup>o</sup> atthi tesañ avasesaṇ).

**Avasesaka** (adj.) [fr. avasesa<sup>2</sup>] being left, overflowing, additional, more J 1.400 (an<sup>o</sup>); Dpvs IV.45.

**Avassa** (adj.) [a + **vaś**] against one's will, inevitable J 1.19 (°bhāvin); v.319 (°gāmitā). Usually as nt. °ṇ adv. inevitably (cp. BSk. avasiyaṇ Divy 347; Av. Ś 1.209 etc.) J III.271; DA 1.263; Sdhp 293.

**Avassakaṇ** (adv.) [see avassa] inevitably Dpvs IX.13.

**Avassajati** & **ossajati** [ava + **srj**, perhaps ud + **srj** = Sk. utsrjati, although the usual Vedic form is avasrjati. The form ossajati puzzled the BSk. writers in their sanskritisation apotsrjati = apa + ut + **srj** Divy 203] to let loose, let go, send off, give up, dismiss, release (ava): J IV.425; v.487 (aor. avassaji read for avissaji).

**Avassana** (nt.) [a + vassana, Sk. vāsana of **vās** to bleat] not bleating J IV.251.

**Avassaya** [Sk. \*avāśraya for the usual apāśraya, see P. apassaya<sup>1</sup>] support, help, protection, refuge J 1.211; II.197; IV.167; Miln 160; DhA II.267; IV.198; PvA 5, 113.

**Avassava** [ava + sava, Sk. °srava fr. **sru** to flow] outflow, effect, only neg. **anassava** no further effect Vin II.89; M 1.93; II.246; A III.334 sp.

**Avasseti** [ava + ā + **śri**, for the usual \*apāśrayati; see apasseti] to lean against, to depend on, find shelter in (loc.) J II.80 (aor. avassayin = vāsañ kappesiñ C.). — pp. **avassita**.

**Avassāvana** (nt.) [fr. ava + Caus. of **sru** to flow] straining, filtering (?) J II.288.

**Avassita** [for apassita, Sk. apaśrita] depending on, dealing with J v.375. See apassita.

**Avassuta** (adj.) [Sk. \*avasruta, pp. of ava + **sru**, cp. **avasava**] 1. (lit.) flowing out or down, oozing, leaking J IV.20. — 2. (fig.) (cp. **anvāssava** & **āsava**) filled with desire, lustful (opp. **anavassuta**, q. v.) Vin II.236; S IV.70, 184 (an<sup>o</sup>); A 1.261, 262 (an<sup>o</sup>); II.240; IV.128, 201; Sn 63 (an<sup>o</sup>); Pug 27, 36; Dpvs II.5 (T. reads **avassita**). — Neg. **anavassuta**: 1. not leaking, without a leak J IV.20 (nāvā = ndaka-pavesaṇ<sup>o</sup> ābhāvena a. C.). — 2. free from leakage, i. e. from lust or moral intoxication Dh 39 (°citta); Sn 63 (see expld. in detail at Nd<sup>2</sup> 40); SnA 116 (= kilesa-anvāssava-virahita).

**Avahaṭa** [pp. of avaharati] taken away, stolen Miln 46, 47.

**Avaharaṇa** (—) [fr. avaharati in both meanings] taking away, removal; theft PvA 47 (sātaka<sup>o</sup>), 92 (soka<sup>o</sup>).

**Avaharati** & **oharati** [ava + **hr**] to steal J 1.384; PvA 47 (avahari vatthaṇ), 86 (id., = apānudi). — pp. **avahaṭa** (q. v.).

**Avahasati** [ava + **has**] to laugh at, deride, mock J v.111 (aññamaññaṇ); PvA 178. — aor. **avahasi** J IV.413.

**Avahāra** [fr. avaharati] taking, acquiring, acquisition Vin v.129 (pañca avahārā, viz. theyya<sup>o</sup>, pasayha<sup>o</sup>, parikkappa<sup>o</sup>, pañcchanna<sup>o</sup>, kuṣa<sup>o</sup>).

**Avahiyati** [for ohiyati] to be left behind, to stay behind J v.340.

**Avāgata** [ava + ā + **gacchati**] only in phrase **dhammā avāgat-amhā**, we are fallen from righteousness, J v.82. (C. explains apāgata).

**Avākaroti** [either ava + ā + **karoti** or avañ + **karoti**, the latter more probable. It is not necessary to take it with Kern, *Toev.* s. v. as Sk. apākṛṇoti, apa + ā + **kr**] 1. to revoke, undo, rescind, not fulfill, spoil, destroy J III.339 (avākayirā = avakareyya chindeyya C.); v.495, 500; VI.280. — 2. to give back, restore J VI.577 (= deti C.).

**Avākīrati** wrong by Hardy VvA Index for **avakīrati** (q. v.).

**Avāṭuka** see **apāṭuka**.

**Avāpuraṇa** (nt.) [same as apāpuraṇa] a key S III.132; A IV.374.

**Avāpurati** [same as apāpurati] to open (a door) J 1.63; VI.373.

**Avāvaṭa** (adj.) [a + vāvaṭa] unobstructed, unhindered, free. Of a woman, not married J v.213 (= apētāvaraṇā, which read for °bharaṇā, apariggahitā C.).

**Avikampamāna** (adj.) [a + vi + **kampamāna**, ppr. med. of **kamp**] not hesitating, not wavering, not doubting J IV.310 (= anosakkamāna C.; Kern takes it at this passage as a + vikalpamāna, see *Toev.* s. v., but unnecessarily); VI.176 (= nīrāsanka C.); J VI.273.

**Avikampin** (adj.) [fr. a + vi + **kamp**] unmoved, not shaking, steady Vv 50<sup>22</sup> (= acala VvA 215).

**Avikopin** (adj.) [a + **vikopin**; fr. vi + **kup**] not agitated, not moving, unshaken, undisturbed J VI.226 (acchejja +).

**Avikkhepa** [a + **vikkhepa**] calmness, balance, equanimity D III.213; A 1.83; Ps 1.94; II.228; Dbs 11, 15, 570.

**Avicāreti** [a + vicāreti] not to examine VvA 336.

**Aviccaṅ** at J v.434 read aviccaṅ [a + viviccaṅ] i. e. not secretly, openly.

**Avijānaṅ** [a + vijānaṅ] not knowing, ignorant Dh 38, 60; It 103.

**Avijjā** (f.) [Sk. avidyā; fr. a + vid] ignorance; the main root of evil and of continual rebirth (see paṭicca-samuppāda, cp. S II.6, 9, 12; Sn p. 141 & many other passages). See on term *Cpd.* 83 n. 3, 187 sq., 262 sq. & for further detail vijjā. avijjā is termed an anusaya (D III.254, 282; S IV.205, 208 sq., 212); it is one of the āsavā (Vin III.4; D I.84; III.216; It 49; Dhs 1100, 1109), of the oghā (D III.230, 276; Dhs 390, 1061, 1162), of the nīvaraṇāni (S II.23; A I.223; It 8; Dhs 1162, 1486), of the saṅyojanāni (D III.254; Dhs 1131, 1460). See for various characteristics the foll. passages: Vin I.1; III.3; D III.212, 230, 234, 274; M I.54, 67, 144; S II.4, 26, 263; III.47, 162; IV.256; v.52; A I.8, 285; II.132, 158, 247; III.84 sq., 414; IV.228; It 34 (yā kāc' imā duggatiyo asmiṅ loke paramhi ca avijjāmūlakā sabbā icchā-lobha-sammussayā), 57, 81; Sn 199, 277, 729 (jāti-maraṇa-saṅsāraṅ ye vajanti punapunay ... avijjāy'eva sā gati), 730, 1026, 1033 (avijjāya nivuto loko); Dh 243; Nd<sup>2</sup> 99; Pug 21; Dhs 390, 1061, 1162; DhA III.350; IV.161 (°paligha).

**Aviññāṇaka** (adj.) [a + viññāṇa + ka] senseless, without feeling or consciousness, unfeeling DhA I.6 (saviññāṇaka +).

**Aviññū** (adj.) = aviddasu.

**Avitakka** (adj.) [a + vitakka] free from thought D III.219, 274; Th 2, 75 ("where reasonings cease" trsl.); Dhs 161 ("free from the working of conception" trsl.), 504 etc.

**Avidūra** (adj.) [a + vidūra] not far, near; usually in loc. °e as adv. near Sn. 147.

**Aviddasu** (adj.) [a + viddasu] ignorant, foolish So 762 (= bāla Sn A 509); Dh 268 = Nd<sup>2</sup> 514 (= aviññū DhA III.395); PvA 18 (so read for avindasu).

**Avināsaka** (°ika) (adj.) [a + vināsa + ka] not causing destruction A III.38 (°ika); J v.116 (= anāsaka C.).

**Avināsana** (adj.) [a + vināsana] imperishable Dpvs IV.16.

**Avinicchayaññū** (adj.) [a + vinicchaya + ññū] not knowing how to decide J v.367.

**Avinibbhujaj** (adj.) [ppr. of a + vinibbhujati] unable to distinguish or to know J v.121 (= atirento C.).

**Avinibbhoga** (ad.) [a + vinibbhoga] not to be distinguished, indistinct J III.428 (°sadda).

**Avipariṇāma** [a + vipariṇāma] absence of change, steadfastness, endurance D I.18; III.31, 33 (°dhamma); DA I.113 (= jarā-vasena vipariṇāmassa abhāvato).

**Avipattiṣāra** [a + vipattiṣāra] absence of regret or remorse A III.46.

**Avippavāsa** (adj.-n.) [a + vippavāsa] thoughtfulness, mindfulness, attention; adj. not neglectful, mindful, attentive, eager Vin v.216; Sn 1142 (cp. Nd<sup>2</sup> 101: anussatiyā bhāvento); DA I.104 (appamādo vuccati satiyyā avippavāso); DhA IV.26 (appamāda = satiyyā avippavāsa).

**Aviruddha** (adj.) [a + viruddha] not contrary, unobstructed, free, without difficulties Dh 406; Sn 365, 704, 854.

**Avirūhi** (f.) [a + virūhi] absence or cessation of growth Sn 235; DhA I.245 (°dhamma).

**Avirodha** [a + virodha] absence of obstruction, gentleness M II.105 = Th I, 875.

**Avirodhana** (nt.) = avirodha J III.320, 412; v.378.

**Avivāda** [a + vivāda] absence of contesting or disputing, agreement, harmony D III.245; Sn 896 (°bhūma SnA 557 or °bhūmma Nd<sup>1</sup> 308, expld. as Nibbāna).

**Avisaṅvādaka** (adj.) [a + visayvada + ka] not deceiving, not lying D I.4; III.170; Pug 57; DA I.73.

**Avisaṅvādanatā** (f.) [abstr. fr. a + visayvāda] honesty, faithfulness, uprightness D III.190.

**Avisaṅvādeti** [a + visay + Caus. of vad] to keep one's word, to be honest, to be true J v.124.

**Avisaggatā** (f.) [a + visaggatā, v.l. viy°, thus as a + viy-agga, Sk. vyagra = ākula] state of being undisturbed, harmony, balance J VI.224 (C. avisaggata). Cp. avyagga.

**Avisare** at J v.117 according to Kern, *Toev.* s.v. corrupted from avisaye, i. e. towards a wrong or unworthy object [a + visaya, loc], C. differently: avisare = avisaritivā atik-kamitvā; v.l. adhisare.

**Avisāhaṭṭa** (adj.) [a + visāhaṭṭa] imperturbed Dhs 15, 24, 287, 570. (°mānasata).

**Avissaji** at J VI.79 is with Kern, *Toev.* s.v. better to be read avassaji (see avassajati).

**Avissajjiya** (adj.) [grd. of a + vissajjati] not to be given away, inalienable (cp. avebhangiya) Vin 1.305 (°ika for °iya); II.170 (five such objects in detail); v.216 (+ avebh°); J VI.568.

**Avissāsaniya** (adj.) [a + visāsana + iya, ika] not to be trusted, untrustworthy J III.474.

**Aviha** [of uncertain etym.] the world of the Avihā's, i. e. the 12th of the 16 Brahmā-words, cd. *Kindred Sayings* 48 n. 3; *Cpd.* 139. — S I.35, 60; A I.279; Pug 17.

**Avihisa** (Avihesa) (f.) [a + vihiṅsā] absence of cruelty, mercy, humanity, friendliness, love D III.213, 215, 240 (avihesā); Sn 292 (= sakaruṇabhāva SnA 318); It 82 (°vitakka).

**Aviheṭṭhaka** (adj.) [a + viheṭṭhaka] not harassing, not hurting D III.166 (but cp. SoA 318 avihesaka in same context); Miln 219.

**Avi°** in general see vi°.

**Avici** [B.Sk. avici a + vici (?) no intermission, or no pleasure (?), unknown, but very likely popular etym.] 1. avicī-niraya, one of the (great) hells (see niraya), described in vivid colours at many passages of the Pali canon, e.g. at Vin II.203 = It 86; Nd<sup>1</sup> 18, 347, 405 = Nd<sup>2</sup> 304 III.0; I's I.83; Dhs 1281; J I.71, 96; III.182; IV.159; DhA I.148; PvA 52; SnA 290; Sdhp 37, 194; Pgdp 5 sq.; etc. etc. — 2. disintegration, decay Vism 449 (a. jarā nāma).

**Avekalla** (°-) adj. [a + vekalla] without deficiency, in °buddhi complete knowledge J VI.297.

**Avekkhati** [B.Sk. avikṣate. The regular Pāli form however is apekkhati, to which the BSk. av° corresponds] to look at, to consider, to see It 33 (v.l. ap°); Dh 28, 50, J IV.6; DhA I.259 (= passati).

**Avekkhipati** [avañ + khipati, avañ here in form ave corresp. to avañ, cp. pure for puraḥ etc.] to jump, hop, lit. to throw (a foot) down J IV.251 (= pacchimapāde khipati C.).

**Avecca** (adv.) [Usually taken as ava + ger. of i (\*itya), cp. adhicca & abhisamecca, but by P. grammarians as a + vecca. The form is not sufficiently cleared semantically; B.Sk. avetya, e.g. Itm. 210, is a Sanskritisation of the P. form] certainly, definitely, absolutely, perfectly, expld.

by Bdhg. as *acala* (on D II.217), or as *paññāya ajjhogahetvā* (on Sn 229); by Dh. as *apara-paccaya-bhāvena* (on Pv IV.125). — Usually in phrase **Buddhe Dhamme Sanghe avecca-pasādo** perfect faith in the B., the Dhamma & the Sangha, e.g. at M I.47; S II.69; IV.271 sq., 304; V.344, 405; A I.222; II.56; III.212, 332, 451; IV.406; V.183; further at Ps I.161 (<sup>o</sup>pasanna); Sn 229 (yo ariyasaccāni avecca passati); Pv IV.125.

**Avedha** (adj.) [a + vedha, grd. of **vidh** (**vyadh**) to pierce, Sk. *avedhya*] not to be hurt or disturbed, inviolable, unshakable, imperturbable Sn 322 (<sup>o</sup>dhamma = *akampana-sabhāva* SnA 331).

**Avebhangika** (adj.) [fr. a + vi + bhanga] not to be divided or distributed Vin I.305. Cp. next.

**Avebhangiya** (nt.) [= *avebhangika*] that which is not to be divided, an inalienable possession; 5 such objects enum<sup>d</sup>. at Vin II.171, which are the same as under **avisajjiya** (q. v.); V.129.

**Avera** (adj.) [a + vera] peaceable, mild, friendly Sn 150 (= *veravirahita* KhA 248); Sdhp 338. — °ṅ (nt.) friendliness, kindness D I.247 (<sup>o</sup>citta); Dh 5 (= *khantimetta* DhA I.51).

**Averin** (adj.—n.) = *avera* Dh 197, 258.

**Avosita** [reading uncertain, cp. *avyosita*] only in neg. **an<sup>o</sup>** unfulfilled, undone Th I, 101.

**Avyagga** (ad) [a + vyagga, Sc. *vyagra*] not bewildered, not confused S.66. Cp. **avisaggatā**.

**Avyattatā** (f.) [abstr. fr. *avyatta*] state or condition of not being manifest or visible, concealment, hiding DhA II.38.

**Avyatha** (adj.) [a + vyatha, cp. Sk. *vyathā* misfortune] not miserable, fortunate J III.466 (= *akilamāna* C.).

**Avyaya** [a + vyaya] absence of loss or change, safety D I.72 (instr. <sup>o</sup>ena safely); Miln 393 (as *abbaya* T.).

**Avyāpajjha<sup>1</sup>** (*abyābajjha*) (nt.) [a + vyāpajjha or *bajjha*, a confusion between the roots **bādh** or **pad**] (act.) kindness of heart; (pass.) freedom from suffering (Ep. of *Nibbāna*) Vin I.183 (*avyāpajjhādhimutta*); It 31 (*abyābojjhārāma*).

**Avyāpajjha<sup>2</sup>** (*abyābajjha*) (adj.) [either a + <sup>o</sup>vyāpadya or more likely a + <sup>o</sup>vyābādhyā] free from oppression or injury; not hurting, kind D II.242 (*avera* +), 276; M I.90; It 16 = 52 (*sukhaṅ*); Miln 410 (*avera* +).

**Avyāpanna** (adj.) [a + vyāpanna] free from desire to injure, free from malice, friendly, benevolent D III.82,83 (<sup>o</sup>citta); A II.220 (id.); Pug 68 (id.). — Same in B.Sk. e.g. Divy 105, 302.

**Avyāpāda** [a + vyāpāda] absence of desire to injure, freedom from malice D III.215, 229, 240; It 82 (all MSS. have *aby<sup>o</sup>*); Dhs 33, 36, 277, 313, 1056.

**Avyāyata** (adj.) [a + vyāyata of **yam**] at random, without discrimination, careless J I.496 (= *avyatta* C.).

**Avyāyika** (adj.) [fr. *avyaya*] not liable to loss or change, imperishable J V.508 (= *avigacchanaka* C.).

**Avyāvaṭa** (adj.) [a + vyāvaṭa = Sk. *vyāpṛta*] not occupied, i. e. careless, neglectful, not worrying Vin III.136; Nd<sup>2</sup> 72 (*avyāvaṭa* for *appossukka* Sn 43); J III.65; VI.188. Miln 177 (*abyā<sup>o</sup>*).

**Avyāseka** (adj.) [a + vy + āseka] untouched, unimpaired D I.182 (<sup>o</sup>sukha = *kilesa vyāseka-virahitattā* *avyāseka* DA I.183); Pug 59.

**Avyāharati** [a + vy + āharati] not to bring or procure J V.80.

**Avyosita** (adj.) [a + vyosita, Sk. *vyavasita*] not having reached perfection, imperfect Th I, 784 (*aby<sup>o</sup>*).

**Avhaya** [fr. *avhayati*; cp. Sk. *āhvaya* "betting"] calling, name; adj. (—<sup>o</sup>) called, having the name of Sn 684 (*isi<sup>o</sup>*), 686 (*Asit<sup>o</sup>*), 689 (*kanhasiri<sup>o</sup>*), 1133 (*Sacc<sup>o</sup>*, cp. Nd<sup>2</sup> 624).

**Avhayati & Avheti** [Sk. *āhvayati*, ā + hū or hvā] — 1. to call upon, invoke, appeal to D I.244 (*avhayāma* imper.); PvA 164. — 2. to call, call up, summon M I.17; J II.10, 252 (= *pakkosati*); V.220 (*avhayesi*); VI.18, 192, 273 (*avhettha* pret.); Vv 33<sup>1</sup> (*avheti*). — 3. to give a name, to call, to address SnA 487 (= *āmanteti ālapati*). — pp. **avhāta** (q. v.).

**Avhāta** [pp. of *avhayati*] called, summoned J III.165 = (*an<sup>o</sup>* = *anāhuta ayāctia*) = Pv I.123, cp. PvA 64. The id. p. at Th 2, 129 reads **ayācīta**.

**Avhāna** (nt.) [fr. *avhayati*, Sk. *āhvāna* in diff. meaning] — 1. begging, calling, asking Sn 710; Vism 68 (*ānabhinandanā*). — 2. addressing, naming SnA 605 (= *nāma*).

**Avhāyana** (nt) [cp. Sk. *āhvayana*] calling to, asking, invocation, imploration D I.11 (*Sir-avhāyane*, v. l. *avhāyana*; expl<sup>d</sup>. at DA I.97 with reading *Sirivhāyana* as "ehi Siri mayhaṅ sire patiṭṭhāhi ti evaṅ sire Siriyā avhāyanaṅ"), 244, 245 (v. l. *avhāna*).

**Avhāyika** (adj.) [fr. *avhaya*] calling, giving a name; (m.) one who gives a name J I.401 = III.234.

**Asa** (adj.) [for *asaṅ* = *asanto*, a + *santo*, ppr. of **as** in meaning "good"] bad J IV.435 = VI.235 (*sataṅ vā asaṅ*, acc. sg. with v. l. *santaṅ* . . ., expl<sup>d</sup>. by *sappurisaṅ vā asappurisaṅ vā* C.); V.448 (n. pl. f. *asā* expl<sup>d</sup>. by *asatiyo lāmikā* C.; cp. p. 446 v.319).

**Asaṅvata** (adj.) [pp. of + *saṅvuṇṭhi*, cp. *saṅvuta*] unrestricted, open J VI.306.

**Asaṅvara** [a + *saṅvāra*] absence of closing or restraint, no control Dhs 1345.

**Asaṅvāsa** (adj.) [a + *saṅvāsa*] deprived of co-residence, expelled from the community Vin IV.213, 214.

**Asaṅvindaṅ** [ppr. a + *saṅviṇḍati*] not finding, not knowing Th I, 717.

**Asaṅvuta** (adj.) [pp. of a + *saṅvuṇṭhi*, cp. *saṅvata*] not restrained Dhs 1345, 1347.

**Asaṅsaṭṭha** (adj.) [a + *saṅsaṭṭha*] not mixed or mixing, not associating, not given to society M I.114; S I.63; Sn 628 = Dh 404 (= *dassana-savana-samullāpa paribhogakāya-saṅsaggānaṅ abhāvena* SnA 46<sup>o</sup> = DhA IV.173).

**Asaṅhārima** (adj.) = *asaṅhāriya* (?) Vin IV.272.

**Asaṅhāriya** (adj.) [grd. of a + *saṅharati*] not to be destroyed or shattered It 77; Th I, 372; Nd<sup>2</sup> 110.

**Asaṅhira** (adj.) [= *asaṅhāriya* of *saṅ* + *hr*] immovable, unconquerable, irrefutable Vin II.96; S I.193; A IV.141; V.71; Sn 1149 (as Ep. of *Nibbāna*, cp. Nd<sup>2</sup> 110); J I.62; IV.283 (<sup>o</sup>citta unflinching); Dpvs IV.12.

**Asakka** (adj.) [a + *sakka*; Sk. *asakya*] impossible J V.362 (<sup>o</sup>rūpa).

**Asakkuṇeyya** (adj.) [grd. of a + *sakkoti*] impossible, unable to J I.55; KhA 185 and passim.

**Asakkhara** (adj.) [a + *sakkhara*] not stony, free from gravel or stones, smooth J V.168; DhA III.401 (opp. *sasakkhara*).

**Asakyadhīta** (f.) [a + *sakyadhīta*] not a true Buddhist nun Vin IV.214.

**Asagguṇa** [a + saggūṇa] bad quality, vice Sdhp 382 (°bhāvin, the a° belongs to the whole cpd.).

**Asankita** & °iya (adj.) [a + sankita, pp. of śank] not hesitating, not afraid, not anxious, firm, bold J 1.334 (°iya); v.241; Sdhp 435, 541.

**Asankuppa** (adj.) [a + sankuppa, grd. of kup] not to be shaken; immovable, steady, safe (Ep. of Nibbāna) Sn 1149 (cp. Nd<sup>2</sup> 106); Th 1, 649.

**Asankusaka** (adj.) [a + sankusaka, which is distorted from Sk. sankasuka splitting, crumbling, see Kern, *Zw.* p. 18] not contrary J VI.297 (°vattin, C. appaṭṭomavattin, cp. J trsln. VI.143).

**Asankheyya** (adj.) [a + sankheyya, grd. of saṅ-khyā] incalculable, innumerable, nt. an immense period A II.142; Miln 232 (cattāri a.), 289 DhA 1.5, 83, 104.

**Asanga** (adj.) [a + sanga] not sticking to anything, free from attachment, unattached Th 2, 396 (°mānasa, = anā-sattacitta ThA 259); Miln 343. Cp. next.

**Asangita** (adj.) [fr. asanga, a + sangita, or should we read asangika?] not sticking or stuck, unimpeded, free, quick J v.409.

**Asacca** (adj.) [a + sacca] not true, false J v.399.

**Asajjamāna** (adj.) [ppr. med. of a + sajjati, sañj] not clinging, not stuck, unattached Sn 38, 71 (cp. Nd<sup>2</sup> 107); Dh 221 (nāmarūpasmiṅ a. = alaggamana DhA III.298).

**Asajjittho** 2<sup>nd</sup> sg. pret. med. of sajjati to stick or cling to, to hesitate J 1.376. See sajjati.

**Asajjhaya** [a + sajjhāya] non-repetition Dh 241 (cp. DhA III.347).

**Asañña** (adj.) [a + sañña] unconscious, °sattā unconscious beings N. of a class of Devas D 1.28 (cp. DA 1.118 and BSk. asaññika-sattvāḥ Divy 505).

**Asaññata** (adj.) [a + saññata, pp. of sañ + yam] untrained, intemperate, lacking self-control It 43 = 90 = Sn 662 = Dh 307.

**Asaññin** (adj.) [a + saññin] unconscious D 1.54 (°gabbhā, cp. DA 1.163); III.111, 140, 263; It 87; Sn 874.

**Asaṭha** (adj.) [a + saṭha] without guile, not fraudulent, honest D III.47, 55, 237; DhA 1.69.

**Asañḥita** (adj.) [a + sañḥita] not composed, unsettled, fickle It 62, 94.

**Asat (Asanto)** [a + sat, ppr. of asti] not being, not being good, i. e. bad, not genuine (cp. asa); freq., e. g. Sn 94, 131, 881, 950; Dh 73, 77, 367; It 69 (asanto nirayan nenti). See also asaddhamma.

\***Asati** (& **Asanāti** q. v.) [Sk. aśnāti, aś to partake of, to eat or drink cp. aṅśa share, part] to eat; imper. **asnātu** J v.376; fut. **asissāmi** Th 1, 223; Sn 970. — ppr. med. **asamāna** J v.59; Sn 239. ger. **asitvā** Miln 167; & **asitvāna** J IV.371 (an°). pp. **asita** (q. v.). See also the spurious forms **asmiye** & **añhati** (añhamāna Sn 240), also **āsita**!

**Asatiyā** (adv.) [instr. of a + sati] heedlessly, unintentionally J III.486.

**Asatta** (adj.) [pp. of a + sajjati] not clinging or attached, free from attachment Sn 1059; Dh 419; Nd<sup>2</sup> 107, 108; DhA IV.228.

**Asattha** (n. adj.) [a + sattha] absence of a sword or knife, without a knife, usually comb<sup>d</sup>. with **adaṇḍa** in var. phrases: see under **daṇḍa**. Also at Th 1, 757 (+ aṇḍa).

**Asadisa** (adj.) [a + sadisa] incomparable, not having its like DhA II.89; III.120 (°dāna).

**Asaddha** (adj.) [a + saddha] not believing, without faith D III.252, 282.

**Asaddhamma** [a + sat + dhamma, cp. asat & BSk. asad-dharma] evil condition, sin, esp. sexual intercourse; usually mentioned as a set of several sins, viz. as 3 at It 85; as 4 at A II.47; as 7 at D III.252, 282; as 8 at Vin II.202.

**Asana**<sup>1</sup> (nt.) [Vedic asan(m)] stone, rock J II.91; v.131.

**Asana**<sup>2</sup> (nt.) [cp. Sk. āsana of aś, cp. asati] eating, food; adj. eating J 1.472 (ghatāsana Ep. of the fire; v.64 (id.)). Usually in neg. form **anasana** fasting, famine, hunger Sn 311 (= khudā SnA 324); DA 1.139. See also **nirasana**.

**Asana**<sup>3</sup> (nt.) [Sk. asana] the tree Pentaptera Tomentosa J 1.40 (as Bodhi-tree of Gotama); II.91; v.420; VI.530.

**Asana**<sup>4</sup> (nt.) [cp. Sk. asanā, to asyati to hurl, throw] an arrow M 1.82 = S 1.62. Cp. **asani**.

**Asanāti** [see **asati**] to eat, to consume (food) J 1.472; v. 64; VI.14 (Fsb. note: read asnāti; C. paribhuñjati).

**Asani** (f.) [Vedic aśani in same meaning; with Sk. aśri corner, caturaśra four cornered (see assa), to Lat. ācer pointed, sharp, Gr. ἄσρος pointed, Ags. egl sting, Ohg. ekka corner, point. Connected with this is Sk. asan (see **asana**<sup>1</sup>). Cp. also ajsa & asama<sup>2</sup>] orig. a sharp stone as hurling-weapon thence in mythol. Indra's thunderbolt, thunder-clap, lightning J 1.71, 167; II.154; III.323; Miln 277; VvA 83.  
-aggi the fire of thunder, i. e. lightning or fire caused by lightning DhA III.71. -pāta the falling of the thunderbolt, thunderclap, lightning DA 1.280 (or should we read asannipāta?); PvA 45. -vicakka same as °pāta (?) S II. 229 (= lābha-sakkāra-silokassa adhivacana); D III.44, 47.

**Asantasaj** & °anto (adj.) [ppr. of a + santasati] fearless, not afraid Sn 71, 74; J IV.101; VI.306; Nd<sup>2</sup> 109.

**Asantāsin** (adj.) [a + santāsin, cp. asantāsaj] fearless, not trembling, not afraid Sn 850; Dh 351; Nd<sup>2</sup> 109; DhA IV.70.

**Asantuṭṭha** [pp. of a + santussati] not contented with, greedy, insatiate, unhappy Sn 108. Cp. next.

**Asantuṭṭhitā** (f.) [abstr. fr. asantuṭṭhita = asantuṭṭha] dissatisfaction, discontentment D III.214 (so read for tutth°) = A 1.95.

**Asanthava** [a + santhava] dissociation, separation from society, seclusion Sn 207.

**Asandhitā** (f.) [a + sandhi + tā] absence of joints, disconnected state J VI.16.

**Asannata** (adj.) [a + sannata] not bent or bending Sdhp 417.

**Asapatta** (adj.-n.) [a + sapatta = Sk. sapatna] (act.) without enmity, friendly (med.) having no enemy or foe, secure, peaceful D II.276; Sn 150 (= vigata-paccatthika, mettavihārin KhA 249); Th 2, 512.

**Asapattī** (f.) [a + sapattī] without co-wife or rival in marriage S IV.249.

**Asappurisa** [a + sappurisa, cp. asat] a low, bad or unworthy man M III.37; SnA 479 (= anariya Sn 664).

**Asabala** (adj.) [a + sabala] unspotted D II.80 = III 245.

**Asabbha** (adj.) [a + sabbha, i. e. \*sabhya cp. sabhā & in meaning court: courteous, hof: höflich etc.] not belonging to the assembly-room, not consistent with good manners,



impolite, vile, low, of base character J III.527 (mātu-gāma); Dh 77 = J III.367 = Th I, 994; Miln 221; DhA I.256; ThA 246 (akkhi). Cp. next. — *Note.* Both sabbha and sabbhin occur only in the negative form.

**Asabbhin** = asabbha J 1.494, more freq. in cpds. as asabbhi<sup>2</sup>, e.g.

-kāraṇa a low or sinful act Miln 280. -rūpa low, common J VI.386 (= asādhu-jātika, lāmaka), 387 (= asabhijātika), 414 (= apaṇḍita-jātika). Cp. prec.

\***Asabha** [Sk. ṛsabha] see **usabha**.

**Asama**<sup>1</sup> (adj.) [a + sama] unequal, incomparable J 1.40 (+ appaṭṭipuggala); Sdhp 578 (+ atula). Esp. freq. in cpd. °dhura lit. carrying more than an equal burden, of incomparable strength, very steadfast or resolute Sn 694 (= asama-viriya SnA 489); J I.193; VI.259, 330.

**Asama**<sup>2</sup> (nt.) [the diaeretic form of Sk. aśmao hurling stone, of which the contracted form is amha (q.v.); connected with Lat. ocris "mons confragosus"; Gr. ἄκμων anvil; Lith. akmũ stone, see also **asana**<sup>1</sup> (Sk. aśan stone for throwing) and **asani** stone, rock DA I.270, 271 (°muṭṭhika having a hammer of stone; v.l. BB. ayamuṭṭhika); SnA 392 (instr. asmaṇā)].

**Asamaggiya** (nt.) [abstr. fr. a + samagga] lack of concord, disharmony J VI.516 (so read for asāmaggiya).

**Asamaṇa** at Pug 27 is to be read **assamaṇa** (q.v.).

**Asamapekkhana** (nt.) & °ā (f.) [fr. a + sam + apekkhati] lack of consideration S III.261; Dhs 390, 1061, 1162.

**Asamāhita** (adj.) [a + samāhita] not composed, uncontrolled, not firm It 113 (opp. susamāhita); Dh 110, 111; Png 35.

**Asamijjhanaka** (adj.) [a + samijjhana + ka] unsuccessful, without result, fruitless; f. °ikā J III.252.

**Asamidhi** (f.) [a + samidhi] misfortune, lack of success J VI.584.

**Asamosaraṇa** (nt.) [a + samosaraṇa] not coming together, not meeting, separation J V.233.

**Asampakampiya** (adj.) [grd. of a + sampakampeti] not to be shaken, not to be moved Sn 229 (= kampetuṇ vā cāletuṇ vā asakkuṇeyyo KhA 185).

**Asampajañña** (nt.) [a + sampajañña] lack of intelligence D III.213; Dhs 390, 1061, 1162, 1351.

**Asampāyanto** [ppr. of a + sampāyati] unable to solve or explain So p. 92.

**Asambādha** (adj.) [a + sambādha] unobstructed Sn 150 (= sambādha-virahita KhA 248); J I.80; ThA 293.

**Asammodiya** (nt.) [a + sammodiya] disagreement, dissension J VI.517 (= asamaggiya C.).

**Asammosa** [a + sammosa cp. B.Sk. asammoṣadharman Ep. of the Buddha; Divy 49 etc] absence of confusion D III.221 = Dhs 1366.

**Asayanvasin** (adj.) [a + sayan + vasiṇ] not under one's own control, i.e. dependent D II.262; J 1.337.

**Asayha** (adj.) [a + sayha, grd. of **sah** = Sk. asahya] impossible, insuperable J VI.337. Usually in cpd. °sāhin conquering the unconquerable, doing the impossible, achieving what has not been achieved before Th I, 536, Pv II.9<sup>22</sup> (Angīrasa); It 32.

**Asahana** (nt.-adj.) [a + sahana] not enduring, non-endurance, inability J III.20; PvA 17.

**Asahāya** (adj.) [a + sahāya] one who is without friends; who is dependent on himself Miln 225.

**Asā** see **āsa**.

**Asāta** (adj.) [a + sāta, Sk. asāta, Kern's interpretation & etymology of asāta at *Toev.* s.v. p. 90 is improbable] disagreeable Vin 1.78 (asāta vedanā, cp. asāta vedanā M Vastu 15); Sn 867; J I.288, 410; II.105; Dhs 152, 1343.

**Asādhāraṇa** (adj.) [a + sādharāṇa cp. asādhāraṇa Divy 561] not general, not shared, uncommon, unique Vin III.35; Kh VIII.9; J I.58, 78; Miln 285; DA I.71; Sdhp 589, 592.

**Asāmapāka** (adj.) [a + sāma + pāka] one who does not cook (a meal) for himself (a practice of ascetics) DA I.270.

**Asāra** (n. adj.) [a + sāra] that which is not substance, worthlessness; adj. worthless, vain, idle Sn 937 (= asāra nissāra sārāpāgata Nd<sup>1</sup> 409); Dh 11, 12 (cp. DhA I.114 for interpretation).

**Asāraka** (adj.) [a + sāraka] unessential, worthless, sapless, rotten Th I, 260; J II.163 = DhA I.144.

**Asāraddha** (adj.) [a + sāraddha] not excited, cool A I.148 = It 119 (passaddho kāyo a.; v.l. assāraddha).

**Asāhasa** (nt.) [a + sāhasa] absence of violence, meekness, peaceableness D III.147 (asāhase rata fond of peace); acc. as adv. asāhasaṇ without violence, not arbitrarily J III.319; instr. asāhasena id. J VI.280; Dh 257 (= amusāvādena DhA III.382).

**Asi** [Vedic asi, Av. aṅhū Lat. ensis] a sword, a large knife D I.77 (= DA I.222); M II.99; A 1.48 = (asinā sisan chindante); IV.97 (asinā hanti attānaṇ); J IV.118 (asi sunisito), 184; V.45 (here meaning "sickle"), 475 (asiṇ ca me maññasi, probably faulty for either "asiṇ ca me" or "asiṇcam me"); Vism 201 (ñāpasi the sword of knowledge); PvA 253 (asinā paḥaṭa).

-**camma** sword & shield Vin II.192; A III.93; J VI.449. -**tharu** the hilt of a sword DhA IV.66. -**nakka** having nails like swords Pgdp 29. -**patta** having sword-like leaves, with swords (knives) for leaves (of the sword-leaf-wood in Niraya, a late feature in the descriptions of Purgatory in Indian speculative Theology, see e.g. Märk-aṇḍeya-purāṇa XII.24 sq.; Mhbhārata XII.321; Manu IV.90; XI.75; Scherman, *Visionsliteratur* pp. 23 sq.) J VI.250 ("niraya); PvA 221 ("vana); Sdhp 194. -**pāsa** having swords for snares (a class of deities) Miln 191. -**māla** "sword-dirt", i.e. rust on a sword, a rusty sword or kuife, in °h karoti or kāreti "to do the rusty sword trick", a kind of torture J III.178 (+ sisan chindāpeti); Dāvs III.35. -**lakkhaṇa** "sword-sign", i.e. (fortune-telling from) marks on a sword D I.9; J I.455. -**loma** having swords for hair S II.257, cp. Vin III.106. -**sūna** slaughter-house (so also B.Sk. asisunā Divy 10, 15; see further detail under "kāma"similes) Vin II.26; M I.130, 143; A III.97. -**sūla** a sword-blade Th 2, 488 (expl<sup>d</sup>. at ThA 287 by adhi-kuttanathena, i.e. with reference to the executioner's block, cp. also sattisūla).

**Asika** (adj.) (—) [asi + ka] having a sword, with a sword in phrase **ukkhitt'asika** with drawn sword, M I.377; J 1.393.

**Asita**<sup>1</sup> [Sk. asita, pp. of \*asati, Sk. asōati] having eaten, eating; (nt.) that which is eaten or enjoyed, food M 1.57; A III.30, 32 (°pīta-khaya etc.); PvA 25 (id.); J VI.555 (°asana having enjoyed one's food, satisfied). Cp. **āsita**<sup>1</sup>.

**Asita**<sup>2</sup> (adj.) [a + sita pp. of \*śri, Sk. asrita] not clinging to, unattached, independent, free (from wrong desires) D II.261 (°āṭiga); M I.385; Th I, 38, 1242 (see Mrs Rh. D. in *Brethren* 404 note 2); J II.247; It 97; Sn 251, 519, 593, 686 (Asitavhaya, called the Asita i.e. the Unattached; cp. SnA 487, 698 (id.), 717, 957, 1065 (cp. Nd<sup>2</sup> 111 & nissaya).



**Asita**<sup>3</sup> (adj.) [Sk. asita; Idg. \*ās, cp. Lat. āreo to be dry, i. e. burnt up; Gr. ἄζω to dry; orig. meaning burnt, hence of burnt, i. e. black colour (of ashes)] black-blue, black M II.180 (°vyābhāṅgī); A III.5 (id.); Th 2, 480 (= indanila ThA 286); J III.419 (°āpāṅgin black-eyed); v. 302; Dāvs 1.45.

**Asīti** (num.) [Sk. asīti] So (on symbolical meaning & freq. application see aṭṭha<sup>1</sup> B I c, where also most of the refs. In addition we mention the foll.): J 1.233 (°hattha So hands, i. e. So cubits deep); III.174 (°sahassa-vāraṇa-parivuta); VI.20 (vassasahassāni); Miln 23 (asītiyā bhikkhusahassehi saddhī); Vism 46 (satakotiyo) DhA 1.14, 19 (mahātherā); II.25 (°koṭi-vibhava). Cp. āsitika.

**Asu** (pron.) [Sk. asau (m.), adas (nt.); base amu° in oblique cases & derivation, e. g. adv. amutra (q.v.)] pron. demonstr. "that", that one, usually combd. with yo (yaṅ), e. g. asu yo so puriso M 1.366; yaṅ aduṅ khettaṅ S IV.315. — nom. sg. m. **asu** S IV.195; Miln 242; f. **asu** J V.396 (asū metri causā); nt. **aduṅ** M 1.364, 483; A 1.250. Of oblique cases e. g. **amunā** (instr.) A 1.250. Cp. also next.

**Asuka** (pron.-adj.) [asn + ka] such a one, this or that, a certain Vin III.87; J 1.148; PvA 29, 30, 35, 109, 122 (°ṅ gatiṅ gata).

**Asuci** (adj.) [a + suci] not clean, impure, unclean Sn 75 (°manussa, see Nd<sup>2</sup> 112); Pug 27, 36; Sdhp 378, 603.

**Asucika** (nt.) [abstr. fr. asuci] impurity, unclean living, defilement Sn 243 (°missita = asucibhāva-missita SnA 286).

**Asubha** (adj.) [a + subha] impure, unpleasant, bad, ugly, nasty; nt. °ṅ nastiness, impurity. Cp. on term and the Asubha-meditation, as well as on the 10 asubhas or offensive objects Dhs. trsl. 70 and Cp.d. 121 n. 6. — S IV.111 (asubhato manasikaroti); v. 320; Sn 341; Sdhp 368. -**subhāsūbha** pleasant unpleasant, good & bad Sn 633; J III. 243; Miln 136.

-**ānupassin** realising or intuiting the corruptness (of the body) It 80, 81; DhA 1.76. -**kathā** talk about impurity Vin III.68. -**kammaṭṭhāna** reflection on impurity DhA III.425. -**nimitta** sign of the unclean i. e. idea of impurity Vism 77. -**bhāvanā** contemplation of the impurity (of the body) Vin III.68. -**saññā** idea of impurity D III.253, 283, 289, 291. -**saññī** having an idea of or realising the impurity (of the body) It 93.

**Asura** [Vedic asura in more comprehensive meaning; connected with Av. ahurō Lord, ahurō mazdā°; perhaps to Av. anhuš & Lat. erus master] a fallen angel, a Titan; pl. **asurā** the Titans, a class of mythological beings. Dhpāla at PvA 272 & the C. on J v.186 define them as kāla-kañjaka-bhedā asurā. The are classed with other similar inferior deities, e. g. with garuḷā, nāgā, yakkhā at Miln 117; with supanna, gandhabhā, yakkhā at DA 1.51. — The fight between Gods & Titans is also reflected in the oldest books of the Pāli Canon and occurs in identical description at the foll. passages under the title of **devāsura-saṅgāma**: D II.285; S 1.222 (cp. 216 sq.), IV.201 sq., V.447; M 1.253; A IV.432. — Rebirth as an Asura is considered as one of the four unhappy rebirths or evil fates after death (apāyā; viz. niraya, tiracchāna-yoni, petā or pettivisaya, asurā), e. g. at It 93; J v.186; Pv IV.111, see also apāyā. — Other passages in general: S 1.216 sq. (fight of Devas & Asuras); IV.203; A II.91; IV.198 sq., 206; Sn 681; Nd<sup>1</sup> 89, 92, 448; DhA 1.264 (°kaññā); Sdhp 366, 436.

-**inda** Chief or king of the Titans. Several Asuras are accredited with the rôle of leaders, most commonly Vepacitti (S 1.222; IV.201 sq.) and Kāhu (A II.17, 53; III.243). Besides these we find Pahārāda (gloss Mahābhadda) at A IV.197. -**kāya** the body or assembly of the asuras A I.143; J v.186; ThA 285. -**parivāra** a retinue of Asuras A II.91. -**rakkhasā** Asuras and Rakkhasas (Rakṣasas) Sn 310 (defined by Bdgh at SnA 323 as pabbata-pāda-nivāsīno dānava-yakkha-saññitā).

**Asuropa** [probably a haplogical contraction of asura-ropa. On various suggestions as to etym. & meaning see Morris's discussion at *J P T S* 1893, 8 sq. The word is found as āsulopa in the Asoka inscriptions] aoger, malice, hatred; abruptness, want of forbearance Pug 18 = Vbh 357; Dhs 418, 1060, 1115, 1341 (aa°); DhA 396.

**Asussūsaṅ** [ppr. of a + susūsati, Desid. of śru, cp. Sk. śuśrūṣati] not wishing to hear or listen, disobedient J v.121.

**Asūyaka** see anasūyaka.

**Asūra** (adj.) [a + sura<sup>1</sup>] — 1. not brave, not valiant, cowardly Sn 439. — 2. uncouth, stupid J VI.292 (cp. Kern. *Teer.* p. 48).

**Asekha** (& **Asekkha**) (adj. n.) [a + sekha] not requiring to be trained, adept, perfect, m. one who is no longer a learner, an expert; very often meaning an Arahant (cp. B.Sk. aśaikṣa occurring only in phrase saikṣasāikṣāḥ those in training & the adepts, e. g. Divy 261, 337; Av. Ś 1.269, 335; II.144) Vin 1.62 sq.; III.24; S 1.99; D III.218, 219; It 51 (asekho silakkhandho; v. l. asekkha); Pug 14 (= arahant); Dhs 584, 1017, 1401; Kvu 303 sq.

-**muni** the perfectly Wise DhA III.321. -**bala** the power of an Arahant, enumd. in a set of 10 at Ps II.173, cp. 176.

**Asecanaka** (adj.) [a + secana + ka, fr. sic to sprinkle, cp. B.Sk. asecanaka-darśana in same meaning e. g. Divy 23, 226, 334] unmixed, unadulterated, i. e. with full and unimpaired properties, delicious, sublime, lovely M 1.114; S 1.213 (a. ojava "that elixir that no infusion needs" Mrs Rh. D.) = Th 2, 55 (expld. as aaśittakaṅ pakatiyā °va mahārasaṅ at ThA 61) = Th 2, 196 (= anāsittakaṅ ojavantaṅ sabhāva-madhuraṅ ThA 168); S v.321; A III. 237 sq. Miln 405.

**Asevanā** (f.) [a + sevana] not practising, abstinence from Sn 259 (= abhajana apayirupāsana KhA 124).

**Aseva** (adj.) [a + seva] not leaving a remnant, without a remainder, all, entire, complete Sn 2 sq., 351, 355, 500, 1037 (= sabba Nd<sup>2</sup> 113). As ° (adv.) entirely, fully, completely Sn p. 141 (°virāga-nirodha); Miln 212 (°vacana inclusive statement).

**Asesita** (adj.) [pp. of a + Caus. of śiṣ, see seteti & sissati] leaving nothing over, having nothing left, entire, whole, all J III.153.

**Asoka**<sup>1</sup> (adj.) [a + soka, cp. Sk. aśoka] free from sorrow Sn 268 (= nissoka abbūḷha-soka-salla KhA 153); Dh 412; Th 2, 512.

**Asoka**<sup>2</sup> [Sk. aśoka] the Asoka tree, *Jonesia Asoka* J v.188; Vv 35<sup>4</sup>, 35<sup>9</sup> (°rukkha); Vism 625 (°ankura); VvA 173 (°rukkha).

**Asoṇḍa** (adj.) [a + soṇḍa] not being a drunkard, abstaining from drink J v.116. — f. **asoṇḍī** A III.38.

**Asotata** (nt.) [abstr. a + sota + ta, having no ears, being earless J VI.16.

**Asnāti** [Sk. aśnāti to eat, to take food; the regular Pāli forms are asati (as base) and asanāti] to eat; imper. asnātu J v.376.

**Asman** (nt.) [Vedic aśman; the usual P. forms are amha and asama<sup>2</sup>] stone, rock; only in instr. **asmanā** SnA 362.

**Asmasati** [spurious form for the usual assasati = Sk. āśvasati] to trust, to rely on J v.56 (Pot. asmase).

**Asmi** (I am) see **atthi**.

**Asmimāna** [asmi + māna] the pride that says "I am", pride of self, egotism (same in B.Sk. e. g. Divy 210, 314) Vin 1.3; D III.273; M 1.139, 425; A III.85; Ps 1.26; Kvu 212; DhA 1.237. Cp. ahaṅ asmi.

**Asmiye** 1 sg. ind. pres. med. of **aś** to eat, in sense of a fut. "I shall eat" J v.397, 405 (C. bhūijissāmi). The form is to be expld. as denom. form<sup>m</sup> fr. -āśa food, = anśiyati and with metathesis **asmiyati**. See also **añhati** which would correspond either to \*anśiyati or aśnāti (see **asati**).

**Assa**<sup>1</sup> [for aṅsa<sup>1</sup>, q. v. for etym.] shoulder; in cpd. **assapuṭa** shoulder-bag, knapsack i. e. a bag containing provisions, instr. **assupuṭena** with provisions. Later exegesis has interpreted this as a bag full of ashes, and vv. ll. as well as Commentators take **assa** = **bhasma** ashes (thus also Morris *J P T S*. 1893, 10 without being able to give an etymology). The word was already misunderstood by Bḍhgh. when he explained the Dīgha passage by **bhasmapuṭena**, sise chārīkaṅ okirivā ti attho DA 1.267. After all it is the same as **puṭaṅsa** (see under **aṅsa**<sup>1</sup>). — D 1.98, cp. A 11.242 (v. l. **bhasma**<sup>o</sup>); DA 1.267 (v. l. **bhasma**<sup>o</sup>).

**Assa**<sup>2</sup> [for aṅsa<sup>2</sup> = Sk. **āśra** point, corner, cp. Sk. **āśri**, Gr. **ἄσρος** & **ἄξρος** sharp, Lat. **acer**] corner, point; occurs only in cpd. **caturassa** four-cornered, quadrangular, regular (of symmetrical form, Vin 11.316; J 1v.46, 492; Pv 11.119. Perhaps also at Th 2, 229 (see under **assa**<sup>3</sup>). Occurs also in form **caturāṅsa** under **catur**).

**Assa**<sup>3</sup> [Vedic **aśva**, cp. Av. **aspō**; Gr. **ἄσπος**, dial. **ἄσκος**; Lat. **equus**; Oir. **ech**; Gall. **epo**-; Cymr. **ep**, Goth. **aīhva**; Os. **ehu**; Ags. **eoh**] a horse; often mentioned alongside of and comb<sup>l</sup> with **hatthi** (elephant) Vin 11.6 (pañcamatthehi **assa**-**satehi**), 52 (enum<sup>d</sup> under **catuppada**, quadrupeds, with **hatthi** oṭṭha **goṇa** **gadrabha** & **pasuka**); A 11.207; v.271; Sn 769 (**gavāssa**). At Th 11.229 the commentary explains **caturassa** as 'four in hand'; but the context shows that the more usual sense of **caturassa** (see **assa**<sup>2</sup>) was probably what the poet meant; Dh 94, 143, 144 (**bhadra**, a good horse), 380 (id.); Vv 20<sup>3</sup> (+ **assatari**); VvA 78; DhA 1.392 (**hatthi**-**assādayo**); Sdhp 367 (**duṭṭh**<sup>o</sup>).

-**ājāniya** [cp. BSK. **aśvājāneya** Divy 509, 511] a thoroughbred horse, a blood horse A 1.77, 244; 11.113 sq., 250 sq.; 11.248, 282 sq.; 1v.188, 397; v.166, 323; PvA 216. See also **ājāniya** -**āroha** one who climbs on a horse, a rider on horseback, N. of an occupation "cavalry" D 1.51 (+ **hatthāroha**; expld. at DA 1.156 by **sabbe pi assācariya**-**assavejja**-**assabhāṅḍādayo**). -**kaṅga** N. of a tree, **Vatica Robusta**, lit. "horse-ear" (cp. similarly Goth. **aīhva**-**tundi** the thornbush, lit. horse-tooth) J 11.161; 1v.209; v1.528. -**khalunka** an inferior horse ("shaker"), opp. **sadassa**. A 1.287 = 1v.397. -**tthara** a horse cover, a horse blanket Vin 1.192; D 1.7. -**damma** a horse to be tamed, a fierce horse, a stallion A 11.112; °**āvarāthi** a horse trainer A 11.112, 114; v.323 sq.; DhA 1v.4. -**potaka** the young of a horse, a foal or colt J 11.288. -**bandha** a groom J 11.98; v.449; DhA 1.392. -**bhaṅḍa** (for °**bandha**? or should we read °**paṅḍaka**?) a groom or horse-trainer, a trader in horses Vin 1.85 (see on form of word Kern, *Tozv.* p. 35). -**bhaṅḍaka** horse-trappings J 11.113. -**maṅḍala** circus Vism 308, cp. M 1.446. -**maṅḍalika** exercising-ground Vin 11.6. -**medha** N. of a sacrifice: the horse-sacrifice [Vedic **aśvamedha** as Np.] S 1.76 (v. l. **sassa**<sup>o</sup>); It 21 (+ **purisamedha**); Sn 303. -**yuddha** a horse-fight D 1.7. -**rūpaka** a figure of a horse, a toy horse DhA 11.69 (+ **hatthi-rūpaka**). -**lakkhaṇa** (earring fees by judging) the marks on a horse D 1.9. -**laṅḍa** horse-manure, horse-dung DhA 1v.156 (**hatthi-laṅḍa** +). -**vāpija** a horse-dealer Vin 11.6. -**sadassa** a noble steed of the horse kind A 1.289 = 1v.397 (in comparison with **purisa**<sup>o</sup>).

**Assa**<sup>4</sup> is gen. dat. sg. of **ayaṅ**, this.

**Assa**<sup>5</sup> 3. sg. Pot. of **asmi** (see **atthi**).

**Assaka**<sup>1</sup> (—°) [**assa**<sup>3</sup> + **ka**] with a horse, having a horse; an<sup>o</sup> without a horse J 1v.515 (+ **arathaka**).

**Assaka**<sup>2</sup> (adj.) [**a** + **saka**; Sk. **asvaka**] not having one's own, poor, destitute M 1.450; 11.68; A 11.352; Ps 1.126 (v. l. **asaka**).

**Assatara** [Vedic **aśvatara**, **aśva** + compar. suffix **tara** in function of "a kind of", thus lit. a kind of horse, cp. Lat. **matertera** a kind of mother. i. e. aunt] a mule Dh 322 = DhA 1.213; DhA 1v.4 (= **vaḷavāya** **gadrabhena** jāta); J 1v.464 (**kambojake** **assatara** **sudante**: imported from Cambodia); v1.342. — f. **assatari** a she-mule Vin 11.188; S 1.154; 11.241; A 11.73; Miln 166. — **assatari-ratha** a chariot drawn by she-mules Vv 20<sup>3</sup>, 20<sup>8</sup> (T. **assatari ratā**) = 43<sup>8</sup>; Pv 1.111 (= **assatariyutta ratha** PvA 56); J 1v.355.

**Assattha**<sup>1</sup> [Vedic **aśvattha**, expld. in *K Z* 1.467 as **aśvā**-**ttha** dial. for **aśva**-**stha** "standing place for horses, which etym. is problematic, it is likely that the Sk. word is borrowed from a local dialect.] the holy fig-tree, **Ficus Religiosa**; the tree under which the Buddha attained enlightenment, i. e. the Bo tree Vin 1v.35; D 11.4 (**sanmā**-**sambuddho** **assatthassa** **mūle** **abbhisambuddho**); S v.96; J 1.16 (v.75, in word-play with **assattha**<sup>2</sup> of v.79).

**Assattha**<sup>2</sup> [pp. of **assasati**; cp. BSK. **aśvasta** Av. **ś** 1.210] encouraged, comforted A 1v.184 (v. l. as gloss **assāsaka**); Ps 1.131 (**loka an**<sup>o</sup>; v. l. **assaka**); J 1.16 (v.79 cp. **assattha**<sup>1</sup>); v1.309 (= **laddhassasa** C.), 566.

**Assaddha** (adj.) [**a** + **saddhā**] without faith, unbelieving, Sn 663; Pug 13, 20; Dhs 1327; DhA 11.187.

**Assaddhiya** (nt.) [**a** + **saddhiya**, in form, but not in meaning a grd. of **saddahati**, for which usually **saddheyya**; cp. Sk. **aśradheyya** incredible] disbelief S 1.25; A 11.421; v.113 sq., 146, 148 sq., 158, 161; Vbh 371; DA 1.235; Sdhp 80.

**Assama** [**ā** + **śram**] a hermitage (of a brahmin ascetic esp. a **jaṭila**) Vin 1.24 = 1v.108; 1.26, 246; 11.147; Sn 979; Sn p. 104, 111; J 1.315 (°**pada**) v.75 (id.) 321. v1.76 (°**pada**). The word is not found anywhere in the Canon in the technical sense of the later Sanskrit law books, where "the 4 āśramas" is used as a t. t. for the four stages in the life of a brahmin priest (not of a brahmin by birth). See *Dial.* 1.211—217.

**Assamaṇa** [**a** + **samaṇa**] not a true **Samaṇa** Vin 1.96; Sn 282; Pug 27 (so read for **asamaṇa**); Pug A 207. — f. **assamaṇi** Vin 1v.214.

**Assaya** [**ā** + **sayati**, **śri**] resting place, shelter, refuge, seat DA 1.67 (**puṇi**<sup>o</sup>). Cp. BSK. **rājāśraya** Jtm 31<sup>00</sup>; **aśraya** also in meaning "body": see Av. **ś**. 1.175 & Index 11.223.

**Assava** (adj.) [**ā** + **sunāti**, **śru**] loyal D 1.137; Sn 22, 23, 32; J 1v.98; v1.49; Miln 254; an<sup>o</sup> inattentive, not docile DhA 1.7.

**Assavati** [**ā** + **srū**] to flow J 11.276 (= **paggharati** C.). Cp. also **āsavati**.

**Assavanatā** (f.) [abstr. fr. **assavana**] not listening to, inattention M 1.168.

**Assavanīya** (adj.) [**a** + **savanīya**] not pleasant to hear Sdhp 82.

**Assasati** [**ā** + **śvas**, on semantical inversion of **ā** & **pa** see under **ā**<sup>1</sup> 3] 1. to breathe, to breathe out, to exhale, J 1.163; v1.305 (gloss **assāsento** **passāsento** **susu** **ti** **saddaṅ** **karonto**); Vism 272. Usually in comb<sup>m</sup> with **passasati** to inhale, i. e. to breathe in & out, D 11.291 = M 1.56, cp. M 1.425; J 11.53, cp. v.36. — 2. to breathe freely or quietly, to feel relieved, to be comforted, to have courage S 1v.43; J 1v.93 **assasitvāna** ger. = **vissamitvā** c.); v1.190 (**assāsa** imper., with **mā** soci); med. **assase** J 1v.57 (C. for **asmase** T.; expld. by **vissase**), 111 (°**itvā**). — 3. to enter by the breath, to bewitch, enchant, take possession J 1v.495 (= **assāsa**-**vātena** **upahanati** **āvisati** C.). — Caus. **assaseti**. — pp. **assattha**<sup>2</sup>. See also **assāsa**-**passāsa**.

**Assāda** [ā + sādīyati. svad] taste, sweetness, enjoyment, satisfaction D 1.22 (vedanānaṃ samudaya atthangama assāda etc.); M 1.85. S 11.84 sq. (°ānupassin), 170 sq.; III.27 sq. (ko rūpassa assādo), 62, 102; IV.8 sq., 220; V.193, 203 sq.; A 1.50 (°ānupassin), 258, 260; II.10; III.447 (°dīṭṭhi) J 1.508; IV.113, Sn 448; Ps 1.139 sq., (°dīṭṭhi), 157; cp. 1.10<sup>11</sup>; Pv 1v.6<sup>2</sup> (kām°); Vbh 368 (dīṭṭhi), Nett 27 sq.; Miln 388; Vism 76 (paviveka-ras°); Sdhp 37, 51. See also **appassāda** under **appa**.

**Assādānā** (f.) [cp. assāda] sweetness, taste, enjoyment S 1124; Sn 447 (= sādubhāva SnA 393).

**Assādeti** [Denom. fr. assāda] to taste S 11.227 (lābha-sakkāra-silokaṅ); Vism 73 (paviveka-sukha-rasaṅ); DhA 1.318.

**Assāraddha** v. l. at It 111 for asāraddha.

**Assāvin** (adj.) [ā + sru] only in an° not enjoying or finding pleasure, not intoricated Sn 853 (sātiyesu a. = sāta-vatthusa kāmaguṇesu taṃhā-santhava-virahita SnA 549). See also **āsava**.

**Assāsa** [Sk. āśvāsa, ā + śvas] 1. (lit.) breathing, esp. breathing out (so Vism 272), exhalation, opp. to **passāsa** inhalation, with which often combd<sup>d</sup> or contrasted; thus as cpd. **assāsa-passāsa** meaning breathing (in & out), sign of life, process of breathing, breath D 11.157 = S 1.159 = Th 1, 905; D 11.266; M 1.243; S 1.106; IV.293; V.330, 336; A 1v.409; V.135; J 11.146; VI.82; Miln 31, 85; Vism 116, 197. — **assāsa** in contrast with **passāsa** at Ps 1.95, 164 sq., 182 sq. — 2. (fig.) breathing easily, freely or quietly, relief, comfort, consolation, confidence M 1.64; S 11.50 (dhamma-vinaye); IV.254 (param-assāsa-ppatta); A 1.192; III.297 sq. (dhamma-vinaye); IV.185; J 1v.309 (see **assattha**°); Miln 354; PvA 104 (°matta only a little breathing space); Sdhp 299 (param°), 313.

**Assāsaka** (adj. n.) [fr. assāsa] 1. (cp. assāsa 1) having breath, breathing, in an° not able to draw breath Vin 11.84; IV.111. — 2. (cp. assāsa<sup>2</sup>) (m. & nt.) that which gives comfort & relief, confidence, expectancy J 1.84; VI. 150. Cp. next.

**Assāsika** (adj.) [fr. assāsa in meaning of assāsa 2, cp. assāsaka 2] only in neg. an° not able to afford comfort, giving no comfort or security M 1.514; III.30; J 11.298 (= aññāṇ assāsetuṇ asamatthaṭṭāya na assāsika). Cp. BSk. anāśvāsika in ster. phrase anitya adhrva anāśvāsika vipariṇāmadharman Divy 207; Av. S. 139, 144; whereas the corresp. Pāli equivalent runs anicca adhrva asassata (= appāyuka) vipariṇāma-dhamma thus inviting the conjecture that BSk. āśvāsika is somehow distorted out of P. **asassata**.

**Assāsin** (adj.) [Sk. āśvāsin] reviving, cheering up, consoled, happy S 1v.43 (an°).

**Assāseti** [Caus. of assasati] to console, soothe, calm, comfort, satisfy J 1v.190, 512; DhA 1.13.

**Assita** (adj.) [Sk. asṛita, ā + pp. of śri] dependent on, relying, supported by (acc.); abiding, living in or on D 11.255 (taḍ°); Vv 50<sup>16</sup> (siho va guhaṅ a.); Th 1, 149 (janaṅ ev° assito jano); Sdhp 401.

**Assirī** (adj.) [a + siri] without splendour, having lost its brightness, in **assirī viya khāyati** Nett 62 = Ud 79 (which latter has sassar<sup>2</sup> iva, cp. C. on passage 1. c.).

**Assu**<sup>1</sup> (nt.) [Vedic asru, Av. asrū, Lith aszará, with etym. not definitely clear: see Walde, *Lat. Wtb.* under lacrima] a tear Vin 1.87 (assūni pavatteti to shed tears); S 11.282 (id.); Dh 74; Th 2, 496 (cp. ThA 289); KhA 65; DhA 1.12 (°puppa-netta with eyes full of tears); II.98; PvA 125. — **dhārā** a shower of tears DhA 1v 15 (pavatteti to shed). — **-mukha** (adj.) with tearful face [cp. BSk. asrumukha e. g. Jtm 31<sup>6</sup>] D 1.115, 141; Dh 67; Pug 56; DA 1.284; PvA 39. — **-mocana** shedding of tears PvA 18.

**Assu**<sup>2</sup> is 3<sup>rd</sup> pl. pot. of **atthi**.

**Assu**<sup>1</sup> (indecl.) [Sk. sma] expletive part. also used in emphatic sense of "surely, yes, indeed" Sn 231 (according to Fausböll, but preferably with P. T. S. ed. as *tayas su for tay<sup>2</sup> assu*, cp. KhA 188); Vv 32<sup>4</sup> (assa v. l. SS) = VvA 135 (assū ti nipāta-mattāṅ). Perhaps we ought to take this **assu**<sup>1</sup> together with the foll. **assu**<sup>4</sup> as a modification of **ssu** (see **su**<sup>2</sup>). Cp. **āsu**.

**Assu**<sup>4</sup> part. for Sk **svid** (and **sma**?) see under **su**<sup>2</sup>. According to this view Fausböll's reading **ken<sup>2</sup> assu** at Sn 1032 is to be emended to **kena ssu**.

**Assuka** (nt.) [assu<sup>1</sup> + ka] a tear Vin 11.289; Sn 691; Pv 1v.5<sup>3</sup>.

**Assutavant** (adj.) [a + sutavant] one who has not heard, ignorant M 1.1, 8, 135; DhS 1003, 1217, cp. DhS trsl. 258.

**Aha**<sup>1</sup> (indecl.) [cp. Sk. aha & P. aho; Germ. aha; Lat. ehem etc.] exclamation of surprise, consternation, pain etc. "oh! alas! woe!". Perhaps to be seen in cpd. **kāmā** miserable pleasures lit. "woe to these pleasures!" gloss at ThA 292 for T. **kāmakāmā** of Th 2, 506 (expl<sup>d</sup>. by C. as "ahā ti lāmaka-pariyāyo"). See also **ahaha**.

**Aha**<sup>2</sup> (—°) & **Aho** (—°) [Vedic ahan & ahas] a day. (1) **aha** only in foll. cpds. & cases: **instr.** ekāheṇa in one day J 1v. 366; **loc.** tadahe on that (same) day PvA 46; **acc.** katipāhaṅ (for) some or several days J 1.152 etc. (kattpāha); **sattāhaṅ** seven days, a week Vin 1.1; D 11. 14; J 1v.2, and freq.; **anvahaṅ** daily Dāvs 1v.8. — The initial **a** of **ahaṅ** (**acc.**) is elided after **i**, which often appears lengthened: **kati<sup>2</sup> haṅ** how many days? S 1.7; **ekāha-dvi<sup>2</sup> haṅ** one or two days J 1.292; **dviha-ti<sup>2</sup> haṅ** two or three days J 11.103; VvA 45; **ekāha-dvi<sup>2</sup> haṅ** accayena after the lapse of one or two days J 1.253. — A doublet of **aha** is **anha** (through metathesis from **ahan**), which only occurs in phrases **pubbanho** & **sāyanha** (q. v.); an adj. der. fr. **aha** is **ahika**: see **pañcāhika** (consisting of 5 days). — (2) **aho**<sup>2</sup> in cpd. **ahoratta** (m. & nt.) [cp. BSk. ahorātraṅ Av. S. 1.209] & **ahoratti** (f.) day & night, occurring mostly in oblique cases and adverbially in **acc.** **ahorattāṅ**: M 1.417 (°ānusikkhin); Dh 226 (id.; expl<sup>d</sup>. by *divā ca rattinā ca tisso sikkhā sikkhamāna DhA 11. 324*); Th 1, 145 (ahorattā accayanti); J 1v.108 (°āhaṅ accaye); Pv 11.13<sup>1</sup> (°ṅ); Miln 82 (ena). — **ahorattij** Dh 387; J 1v.313 (v. l. BB for T. aho va rattij).

**Ahaṅ** (pron.) [Vedic ahaṅ = Av. azəm; Gr. ἐγώ(v); Lat. ego; Goth. ik, Ags. ic, Ohg. ih etc.] pron. of 1<sup>st</sup> person "I". — nom. sg. **ahaṅ** S 11.235; A 1v.53; Dh 222, 320; Sn 172, 192, 685, 989, 1054, 1143; J 1.61; II.159. — In pregnant sense (my ego, myself, I as the one & only, i. e. egotistically) in foll. phrases: **yaj vadanti mama . . na te ahaṅ** S 1.116, 123; **ahaṅ asmi** "I am" (cp. **ahaṅkāra** below) S 1.129; III.46, 128 sq.; IV.203; A 11.212, 215 sq.; Vism 13; **ahaṅ pure ti** "I am the first" Vv 84<sup>50</sup> (= *ahamahānkārā ti VvA 351*). — gen. dat. **mayhaṅ** Sn 431, 479; J 1.279; II.160, **mama** S 1.115; Sn 22, 23, 341, 997; J 11.159, & **mamaṅ** S 1.116; Sn 253 (= *mama C.*), 694, 982. — instr. **mayā** Sn 135, 336, 557, 982; J 1.222, 279. — acc. **maṅ** Sn 356, 366, 425, 936; J 11. 159; III.26, & **mamaṅ** J 11.55, 394. — loc. **mayi** Sn 559; J 11.188. The enclitic form the sg. is **me**, & functions in diff. cases, as gen. (Sn 983; J 11.159), acc. (Sn 982), instr. (J 1.138, 222), & abl. — Pl. nom. **mayāṅ** (we) Sn 31, 91, 167, 999; J 11.159; VI.365, **amhe** J 11. 129, & **vayaṅ** (q. v.). — gen. **ambākaṅ** J 1.221; II.159 & **asmākaṅ** Sn p. 106. — acc. **amhe** J 1.222; II.415 & **asme** J 11.359. — instr. **amhehi** J 1.150; II.417 & **asmābhi** ThA 153 (Ap. 132). — loc. **amhesu** J 1.222. — The enclitic form for the pl. is **no** (for acc dat & gen.); see under **vayaṅ**.

— **kāra** selfishness, egotism, arrogance (see also **mamaṅkāra**) M 11.18, 32; S 11.253; III.80, 136, 169 sq.; IV.41, 197, 202; A 1.132 sq.; III.444; Ud 70; Nett 127, and freq. passim.

**Ahaha** [onomat. after exclamation ahahā; see aha<sup>1</sup>] 1. exclamation of woe J III.450 (ahahā in metre). — 2. (nt.) N. of a certain division of Purgatory (Niraya), lit. oh woe! A v.173 = Sn p. 126.

**Ahāsa** [a + hāsa, cp. Sk. ahāsa & aharṣa] absence of exultancy, modesty J III.466 (= an-ubbillāvitattaṅ C.).

**Ahāsi** 3<sup>rd</sup> sg. aor. of harati (q. v.).

**Ahi** [Vedic ahi, with Av. aži perhaps to Lat. anguis etc., see Walde *Lat. Wtb.* s. v.] a snake Vin II.109; D I.77; S IV.198; A III.306 sq.; IV.320; v.289; Nd<sup>1</sup> 484; Vism 345 (+ kukkura etc.); VvA 100; PvA 144.

-**kuṇapa** the carcass of a snake Vin III.68 = M I.73 = A IV.377. -**gāha** a snake catcher or traisher J VI.192. -**guṇṭhika** (? reading uncertain, we find as vv. ll. °guṇṭhika, °guṇṭhika & °kuṇḍhika; the BSk. paraphrase is °tuṇḍhika Divy 497. In view of this uncertainty we are unable to pronounce a safe etymology; it is in all probability a dialectical, may be Non-Aryan, word. See also under kuṇḍhika & guṇṭhika & cp. Morris in *J P T S.* 1886, 153) a snake charmer J I.370 (°guṇḍ°); II.267; III.348 (°guṇḍ°); IV.456 (T. °guṇṭ; v. l. BB °kuṇḍ°) 308 (T. °kuṇḍ°, v. l. SS °guṇṭh°, 456 (T. °guṇṭ°; v. l. BB °kuṇḍ°); VI.171 (T. °guṇḍ°; v. l. BB °kuṇḍ°); Miln 23, 305. -**chattaka** (nt.) "a snake's parasol", a mushroom D III.87; J II.95; Ud 81 (C. on VIII.5, 1). -**tuṇḍhika** = °guṇṭhika Vism 304, 500. -**peṭa** a Peṭa in form of a snake DhA II.63. -**mekhalā** "snake-girdle", i. e. outfit or appearance of a snake DhA I.139. -**vātaka** (-roga) N. of a certain disease ("snake-wind-sickness") Vin I.78; J II.79; IV.200; DhA I.169, 187, 231; III.437. -**vijjā** "snake-craft", i. e. fortune-telling or sorcery by means of snakes D I.9 (= sappa-datṭhatikicchana-vijjā c' eva sapp' avhāyana-vijjā ea "the art of healing snake bites as well as the invocation of snakes (for magic purposes)" DA I.93).

**Ahiṅsaka** (adj.) [fr. ahiṅsā] not injuring others, harmless, humane, S I.165; Th I, 879; Dh 225; J IV.447.

**Ahiṅsā** (f.) [a + hiṅsā] not hurting, humanity, kindness D III.147; A I.151; Dh 261, 270; J IV.71; Miln 402.

**Ahita** (adj.-n.) [a + hita] not good or friendly, harmful, bad; unkindliness D III.246; Dh 163; Sn 665, 692; Miln 199 (°kāma).

**Ahirika & Ahirika** (adj.) [fr. a + hiri] shameless, unscrupulous D III.212, 252, 282; A II.219; Dh 244; Sn 133 (°rika); It 27 (°ika); Pug 19 (also nt. unscrupulousness); Dhs 365; Nett 39, 126; DhA III.352.

**Ahīnindriya** see discussed under abhinindriya.

**Ahuvāsiṅ** 1<sup>st</sup> sg. pret. of hoti (q. v.) I was Vv 82<sup>6</sup> (= ahosiṅ VvA 321).

**Ahuhāliya** (nt.) [onomat.] a hoarse & loud laugh J III.223 (= daṇṭa-vidaṇṭasaka-mahā-hasita C.).

**Ahe** (indecl.) [= aho, cp. aha<sup>1</sup>] exclamation of surprise or bewilderment: alas! woe etc., perhaps in cpd. **ahevana** a dense forest (lit. oh! this forest, alas! the forest (i. e. how big it is) J v.63 (uttamāhevanandaho, if reading is correct, which is not beyond doubt. C. on p. 64 expl<sup>s</sup>. as "ahevanaṅ vuccati vanasaṅḍo").

**Aho** (indecl.) [Sk. aho, for etym. see aha<sup>1</sup>] exclamation of surprise, astonishment or consternation: yea, indeed, well; I say! for sure! VvA 103 (aho ti acchariy<sup>3</sup> atthena nipāto); J I.88 (aho acchariyaṅ aho abbhutaṅ), 140. Usually combd. with similar emphatic particles, e. g. aho vata DhA II.85; PvA 131 (= sādhu vata); aho vata re D I. 107; Pv II.9<sup>45</sup>. Cp. **ahe**.

**Ahosi-kamma** (nt.) an act or thought whose kamma has no longer any potential force: *Cpd.* 145. At p. 45 ahosika-kamma is said to be a kamma inhibited by a more powerful one. See Buddhaghosa in Vism. Chap. XIX.

## LIST OF CORRECTIONS.

p. 15, col. 2, l. 21 fr. b. read symmetry for summetry.

p. 45, col. 2, l. 22 fr. t. read anūpaghāta for anūpghāta.

p. 19, col. 2, l. 9 fr. t. read atidūra for atidura.

p. 54, col. 2, l. 22 fr. t. read vowels for vorvets.

# THE PALI TEXT SOCIETY'S PALI-ENGLISH DICTIONARY

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Ā<sup>1</sup> (indecl.) [Vedic ā, prep. with acc., loc., abl., meaning "to, towards", & also "from". Orig. an emphatic-deictic part. (Idg. \*ē) = Gr. ἤ surely, really; Ohg. -ā etc., increment of a (Idg. \*e), as in Sk. a-sau; Gr. ἔξει (cp. a<sup>3</sup>). see Brugmann, *Kurze Vergl. Gr.* 464, 465] a frequent prefix, used as well-defined simple base-prefix (with root-derivations), but not as modification (i.e. first part of a double prefix cpd. like sam-ā-dhi) except in one case ā-ni-saṅsa (which is doubtful & of diff. origin, viz. from combn. āsaṅsa-nisaṅsa, see below 3<sup>b</sup>). It denotes either touch (contact) or a personal (close) relation to the object (ā ti anussaraṅ<sup>3</sup> atthe nipāto PvA 165), or the aim of the action expressed in the verb. — (1.) As prep. c. abl. only in J in meaning "up to, until, about, near" J VI.192 (ā sahassehi = yāva s. C.), prob. a late development. As pref. in meaning "forth, out, to, towards, at, on" in foll. applications: — (a) aim in general or touch in particular (lit.), e.g. ākaḍḍhati pull to, along or up; °kāsa shining forth; °koteti knock at; °gacchati go towards; °camati rinse over; °neti bring towards, ad-duce; °bhā shining forth; °bhujati bend in; °masati touch at; °yata stretched out; °rabhati at-tempt; °rohana a-scending; °laya hanging on; °loketi look at; °vattati ad-vert; °vahati bring to; °vāsa dwelling at; °sādeti touch; °sīdati sit by; °hanati strike at. — (b) in reflexive function: close relation to subject or person actively concerned, e.g. ādāti take on or up (to oneself); °dāsa looking at, mirror; °dhāra support; °nandati rejoice; °nisaṅsa subjective gain; °bādha being affected; °modita pleased; °rakkha guarding; °rādhita satisfied; °rāma (personal) delight in; °lingati embrace (to oneself); °hāra taking to (oneself). — (c) in transitive function: close relation to the object passively concerned, e.g. āghātana killing; °carati indulge in; °cikkhati point out, explain; °jiva living on; °ṇāpeti give an order to somebody; °disati point out to some one; °bhindati cut; °manteti ad-dress; °yāceti pray to; °roceti speak to; °siñcati besprikle; °sevati indulge in. — (d) out of meaning (a) develops that of an intensive-frequentative prefix in sense of "all-round, completely, very much", e.g. ākiṇṇa strewn all over; °kula mixed up; °dhuta moved about; °rāva shouting out or very much; °luḍati move about; °hipḍati roam about. — 2. Affinities. Closely related in meaning and often interchanging are the foll prep. (prefixes): anu (°bhāti), abhi (°saṅsati), pa (°tapati), paṭi (°kankhati) in meaning 1 a-c; and vi (°kirati, °ghāta, °cameṭi, °lepa, °lopa), sam (°tapati, °dassati) in meaning 1 d. See also 3<sup>b</sup>. — 3. Combinations: (a) Intensifying combns. of other modifying prefixes with ā as base: anu + ā (anvā-gacchati, °disati, °maddati, °rohati, °visati, °sanna, °hata), paṭi + ā (paccā-janati, °ttharati, °dāti, °savati), pari + ā (pariyā-ñāta, °dāti, °pajjati, °harati), sam + ā (samā-disati, °dāna, °dhi, °pajjati, °rabhati). — (b) Contrast-combns. with other pref. in a double cpd. of noun, adj. or verb (cp. above 2) in meaning of "up & down, in & out, to & fro"; ā + ni: āvedhika-nibbedhika, āsaṅsa-nisaṅsa (contracted to ānisaṅsa), āsevita-nisevita; ā + pa: assasati-passasati (where both terms are semantically alike; in exegesis however they have been differentiated in a way which looks like a distortion of the original meaning, viz. assasati is taken as "breathing out", passasati as "breathing in": see Vism 271), assāsa-passāsa, āmodita-pamodita, āhuda-pāhuda, āhuneya-pāhuneyya: ā + paccā: ākoṭita-paccakoṭita; ā + pari: ākaḍḍhana-parikaḍḍhana, āsankita-parisankita; ā + vi: ālokita-vilokita, āvāha-vivāha, āveṭhana-viniveṭhana; a + sam: allāpa-sallāpa: ā + samā: āciṇṇa-samāciṇṇa. — 4. Before double consonants ā is shortened to a and words containing ā in this form are to be found under a<sup>o</sup>, e.g. akkamaṇa, akkhitta, acchādeti, aññāta, appoṭeti, allāpa, assāda.

Ā<sup>2</sup> guṇa or increment of a<sup>o</sup> in connection with such suffixes as -ya, -iya, -itta. So in āyasakya fr. ayasaka; āruppa fr. arūpa; ārogya fr. aroga; ālasiya fr. alasa; āhipacca fr. adhipati; ābhidosika fr. abhidosa etc.

Ā<sup>3</sup> of various other origins (guṇa e.g. of ṛ or lengthening of ordinary root a<sup>o</sup>), rare, as ālinda (for alinda), āsabha (fr. usabha).

Ā<sup>4</sup> infix in repetition-cpds. denoting accumulation or variety (by contrast with the opposite, cp. ā<sup>1</sup> 3<sup>b</sup>), constitutes a guṇa- or increment-form of neg. pref. a (see a<sup>2</sup>), as in foll.: phalāphala all sorts of fruit (lit. what is fruit & not fruit) freq. in Jātakas, e.g. I.116; II.160; III.127; IV.220, 307, 449; V.313; VI.520; kāraṇākāraṇāni all sorts of duties J VI.333; DhA 1.385; khaḍḍākhaḍḍa pēle-mēle J 1.114; III.256; gaṇḍāgaṇḍa a mass of boils DhA III.297; cirācirāṅ continually Vin IV.261; bhavābhava all kinds of existences Sn 801, cp. Nd<sup>1</sup> 109; Nd<sup>2</sup> 664; Th 1, 784 (°esu = mahant-āmahantesu bh. C., see Brethren 305); rūpārūpa the whole aggregate ThA 285; etc.

Ākankhati [ā + kankṣ, cp. kankhati] to wish for, think of, desire; intend, plan, design Vin II.244 (°amāna); D 1.78, 176; S 1.46; Sn 569 (°amāna); Sn p. 102 (= icchati SnA 436); DhA 1.29; SnA 229; VvA 149; PvA 229.

Ākankhā f. [fr. ā + kankṣ] longing, wish; as adj. at Th 1, 1030.

Ākaḍḍhati [ā + kaḍḍhati] to pull along, pull to (oneself), drag or draw out, pull up Vin II.325 (Bḍgh. for apakassati, see under apakāsati); IV.219; J 1.172, 192, 417; Miln 102, 135; ThA 117 (°eti); VvA 226; PvA 68. — Pass. ākaḍḍhiyati J II.122 (°amāoa-locana with eyes drawn away or attracted); Miln 102; Vism 163; VvA 207 (°aniāna-hadaya with torn heart). — pp. ākaḍḍhita.

Ākaḍḍhana (nt.) [fr. ākaḍḍhati] drawing away or to, pulling out, distraction VvA 212 (°parikaḍḍhana pulling about); DhA 363; Miln 154 (°parikaḍḍhana), 352. — As f. Vin III.121.

Ākaḍḍhita [pp. of ākaḍḍheti] pulled out, dragged along; upset, overthrown J III.256 (= akkhatta<sup>2</sup>).

Ākantana (?) a possible reading, for the dūrakantana of the text at Th 1, 1123, for which we might read durākantana.

Ākappa [cp. Sk. ākalpa ā + kappā] 1. attire, appearance, Vin 1.44 (an<sup>o</sup>) = II.213; J 1.505. — 2. deportment DhA 713 (ā<sup>o</sup> gamanādi-ākāro DhA 321). — sampanna, suitably attired, well dressed, A III.78; J IV.542; an<sup>o</sup> sampanna, ill dressed, J 1.420.

Ākampita [pp. of ākampeti, Caus. of ā + kamp] shaking, trembling Miln 154 (°hadaya).

Ākara [cp. Sk. ākara] a mine, usually in cpd. ratan-ākara a mine of jewels Th 1, 1049; J II.414; VI. 459; Dpvs 1.18. — Cp. also Miln 356; VvA 13.

Ākassati [ā + kassati] to draw along, draw after, plough, cultivate Nd<sup>1</sup> 428.

Ākāra [a + karoti, kr] "the (way of) making", i.e. (1) state, condition J 1.237 (avasana<sup>o</sup> condition of inhabitality); II.154 (patan<sup>o</sup> state of falling, labile equilibrium), cp. paṇṇ<sup>o</sup>. — (2) property, quality, attribute D 1.76 (anāvila sabb<sup>o</sup>-sampanna endowed with all good qualities, of a jewel); II.157 (°varūpeta); J II.352 (sabb<sup>o</sup> paripuṇṇa altogether perfect in qualities). — (3) sign, appearance, form, D 1.175; J 1.266 (chātak<sup>o</sup> sign of hunger); Miln 24 (°ena by the sign of. .); VvA 27 (therassa ā. form of the Th.); PvA 90, 283 (rañño ā. the king's person); Sdhp 363. — (4) way, mode, manner, sa-ākāra in all their modes D 1.13 = 82 = III.111; J 1.266 (āgaman<sup>o</sup> the mode of his coming). Esp. in instr. sg. & pl. with num. or pron. (in this way, in two ways etc.): chahākārehi in a sixfold manner Nd<sup>2</sup> 680 (cp. kāraṇehi in same sense); Nett 73, 74 (dvādasahākārehi); Vism 613 (navahākārehi

indriyāni tikkhāni bhavanti); PvA 64 (yen'ākāreṇa āgato ten'ākāreṇa gato as he came so he went), 99 (id.). — (5) reason, ground, account D 1.138, 139; Nett 4, 8 sq., 38; DhA 1.14; KhA 100 (in expl<sup>n</sup>. of evaṇ). In this meaning freq. with **dass** (dasseti, dassana, nidassana etc.) in commentary style "what is meant by", the (statement of) reason why or of, notion, idea PvA 26 (dātābh<sup>o</sup>-dassana), 27 (thomaṇ<sup>o</sup>-dassana), 75 (kāruṇ<sup>o</sup>ṇ dassesi), 121 (pucchān<sup>o</sup>-nidassanaṇ what has been asked); SnA 135 (°nidassana).

-**parivittakka** study of conditions, careful consideration, examination of reasons S 11.115; IV.138; A 11.191 = Nd<sup>2</sup> 151.

**Ākāra** (nt.) [ākāra + ka] appearance; reason, manner (cp. ākāra<sup>4</sup>) J 1.269 (ākārakena = kāraṇena C.).

**Ākāravant** (adj.) [fr. ākāra] having a reason, reasonable, founded M 1.401 (saddhā).

**Ākāsa**<sup>1</sup> [Sk. ākāśa fr. ā + **kāś**, lit. shining forth, i. e. the illuminated space] air, sky, atmosphere; space. On the concept see *Cpd.* 5, 16, 226. On a fanciful etym. of ākāśa (fr. ā + kassati of **kṛs**) at DhA 325 see *Dhs trsl.* 194. — D 1.55 (°ṇ indriyāni sankamanti the sense-faculties pass into space); III.224, 253, 262, 265; S III.207; IV.218; V.49, 264; J 1.253; II.353; III.52, 188; IV.154; VI.126; Sn 944, 1065; Nd<sup>1</sup> 428; Pv II.118; SnA 110, 152; PvA 93; Sdhp 42, 464. -**ākāseṇa** gacchati to go through the air PvA 75 (āgacch<sup>o</sup>), 103, 105, 162; °ena carati id. J II.103; °e gacchati id. PvA 65 (cando). — Formula "ananto ākāso" freq.; e. g. at D 1.183; A 11.184; IV. 40, 410 sq.; V.345.

-**anta** "the end of the sky", the sky, the air (on °anta see anta<sup>1</sup> 4) J VI.89. -**ānañca** (or **ānañca**) the infinity of space, in cpd. °āyatana the sphere or plane of the infinity of space, the "space-infinity-plane", the sphere of unbounded space. The consciousness of this sphere forms the first one of the 4 (or 6) higher attainments or recognitions of the mind, standing beyond the fourth jhāna, viz. (1) ākāś<sup>o</sup>, (2) viññāṇ<sup>o</sup>ānañca-āyatana (3) ākiñcaññ<sup>o</sup>, (4) n'eva saññānāsaññ<sup>o</sup>, (5) nirodha, (6) phala. — D 1.34, 183; II.70, 112, 156; III.224, 262 sq.; M 1.40, 159; III. 27, 44; S V.119; Ps 1.36; Dhs 205, 501, 579, 1418; Nett 26, 39; Vism 326, 340, 453; DA 1.120 (see Nd<sup>2</sup> under ākāsa; Dhs 265 sq.; *Dhs trsl.* 71). As classed with jhāna see also Nd<sup>2</sup> 672 (sādhu-vihārin). -**kaṣiṇa** one of the kaṣiṇāyanas (see under kaṣiṇa) D III.268; A 1.41. -**gangā** N. of the celestial river J 1.95; III.344. -**gamana** going through the air (as a trick of elephants) Miln 201. -**cārika** walking through the air J II.103. -**cārin** = °cārika VvA 6. -**ṭṭha** living in the sky (of devatā) Bu 1.29; Miln 181, 285; KhA 120; SnA 476. -**tala** upper story, terrace on the top of a palace SnA 87. -**dhātu** the element of space D III.247; M 1.423; III.31; A 1.176; III.34; Dhs 638.

**Ākāsa**<sup>2</sup> (nt.?) a game, playing chess 'in the air' (*sans voir*) Vin II.10 = D 1.6 (= aṭṭhapada-dasapadesu viya ākāse yeva kīḷanaṇ DA 1.85).

**Ākāsa** (adj.) [ākāsa + ka] being in or belonging to the air or sky J VI.124.

**Ākāsa** [fr. ākāsa<sup>1</sup>] to shine J VI.89.

**Ākiñcañña** (nt.) [abstr. fr. ākiñcana] state of having nothing, absence of (any) possessions; nothingness (the latter as philosophical t. t.; cp. below °āyatana & see *Dhs trsl.* 74). — Sn 976, 1070, 1115 (°sambhava, cp. Nd<sup>2</sup> 116); Th 2, 341 (= ākiñcanabhāva ThA 240; trsl. "cherish no worldly wishes whatsoever"); Nd<sup>2</sup> 115, see ākāsa; Miln 342.

-**āyatana** realm or sphere of nothingness (cp. ākāsa<sup>o</sup>) D 1.35, 184; II.156; III.224, 253, 262 sq.; M 1.41, 165;

II.254, 263; III.28, 44, S IV.217; A 1.268; IV.40, 401; Ps 1.36; Nett 26, 39; Vism 333. See also jhāna & vimokkha.

**Ākiṇṇa** [pp. of ākirati] 1. strewn over, beset with, crowded, full of, dense, rich in (°) Vin III.130 (°loma with dense hair); S 1.204 (°kamanta "in motley tasks engaged"); IV.37 (gāmanto ā. bhikkhūhi etc.); A III.104 (°vihāro); IV.4; V.15 (an<sup>o</sup> C. for appakiṇṇa); Sn 408 (°varalakkhāna = vipula-varalakkh<sup>o</sup> SnA 383); Pv II.124 (nānā-dijagan<sup>o</sup> = āyutta PvA 157); Pug 31; PvA 32 (= parikiṇṇa); Sdhp 595. — Freq. in idiomatic phrase describing a flourishing city "iddha phita bahujana ākiṇṇa-manussa", e. g. D 1.211; II.147 (°yakkha for °manussa; full of yakkhas, i. e. under their protection); A III.215; cp. Miln 2 (°jana-manussa). — 2. (uncertain whether to be taken as above 1 or as equal to avakiṇṇa fr. avakiṇṇa 2) dejected, base, vile, ruthless S 1.205 = J III.309 = 539 = SnA 383. At *X. S.* 261, Mrs. Rh. D. translates "ruthless" & quotes C. as implying twofold exegesis of (a) impure, and (b) hard, ruthless. It is interesting to notice that Bdhgh. explains the same verse differently at SnA 383, viz. by vipula<sup>o</sup>, as above under Sn 408, & takes ākiṇṇaludda as vipulaludda, i. e. beset with cruelty, very or intensely cruel, thus referring it to ākiṇṇa 1.

**Ākirati** [ā + kirati] to strew over, scatter, sprinkle, disperse, fill, heap Sn 665; Dh 313; Pv II.4<sup>9</sup> (dānaṇ vipulaṇ ākiri = vipākirati PvA 92); Miln 175, 238, 323 (imper. ākirāhi); Sn 383. — pp. ākiṇṇa.

**Ākiritatta** (nt.) [ākirita + tta; abstr. fr. ākirita, pp. of ākirati Caus.] the fact or state of being filled or heaped with Miln 173 (sakataṇ dhañṇassa ā).

**Ākilāyati** v. l. at KhA 66 for āgilāyati.

**Ākucca** (or °ā?) [etym. unknown, prob. non-Aryan] an iguana J VI.538 (C. godhā; gloss amat<sup>o</sup>ākuccā).

**Ākurati** [onomat. to sound-root \*kur = \*kor as in Lat. cornix, corvus etc. See gala note 2 B and cp. kukkuṭa kokila, khaṭa etc., all words expressing a rasping noise in the throat. The attempts at etym. by Trenckner (Miln p. 425 as Denom. of ākula) & Morris (*J P T S.* 1886, 154 as contr. Denom. of ankura "intumescence", thus meaning "to swell") are hardly correct] to be hoarse Miln 152 (kaṭṭho ākurati).

**Ākula** (adj.) [ā + \*kul of which Sk.-P. kula, to Idg \*kuel to turn round, cp. also cakka & carati; lit. meaning "revolving quickly", & so "confused"] entangled, confused, upset, twisted, bewildered J 1.123 (salakaggaṇ<sup>o</sup> karoti to upset or disturb); Vv 84<sup>9</sup> (andha<sup>o</sup>); PvA 287 (an<sup>o</sup> clear). Often reduplicated as ākulākula thoroughly confused Miln 117, 220; PvA 56; ākula-pākula Ud 5 (so read for akkula-pakkula); ākula-samākula J VI.270. — On phrase tantākula-jātā gulā-guṇṭhika-jātā see guḷā.

**Ākulaka** (adj.) [fr. ākula] entangled D 11.55 (tant<sup>o</sup> for the usual tantākula, as given under guḷā).

**Ākulaniya** (adj.) [grd. of ā + \*kulāyati, Denom. of kula] in an<sup>o</sup> not to be confounded or upset PvA 118.

**Ākulī** (-puppha) at KhA 60 (milāta<sup>o</sup>) read (according to Index p. 870) as milāta-bakula-puppha. Vism 260 (id. p.) however reads ākuli-puppha "tangle-flower" (?), cp. Ud 5, gāthā 7 bakkula, which is preferably to be read as pākula.

**Ākoṭana**<sup>1</sup> (nt.) [fr. ākoṭeti] beating on, knocking M 1.385; Miln 63, 306; DhA 144.

**Ākoṭana**<sup>2</sup> (adj.) [= ākoṭana<sup>1</sup>] beating, driving, inciting, urging J VI.253 (fr. ākoṭana<sup>1</sup> of paññā, expld. by "nivāraṇa-patoda-lāṭṭhi viya paññā koṭini hoti" p. 254).



**Ākoṭita** [pp. of *ākoṭeti*] — 1. heated, touched, knocked against J 1.303; Miln 62 (of a gong). — 2. pressed, beaten down (tight), flattened, in phrase *ākoṭita-paccākoṭita* flattened & pressed all round (of the cīvara) S II. 281; DhA 1.37.

**Ākoṭeti** [a + *koṭeti*, Sk. *kuṭṭayati*; BSk. *ākoṭayati* e.g. Divy 117 *dvāraṅ tirī āṅ*, Cowell "break" (?); Av. S. Index p. 222 s.v.] — 1. to beat down, pound, stamp J 1.264. — 2. to beat, knock, thrash Vin II.217; J II.274; PvA 55 (*aññaṃaññaṅ*); Sdhp 159. — 3. Esp. with ref. to knocking at the door, in phrases *aggalaṅ koṭeti* to beat on the bolt D 1.89; A IV.359; V.65; DA 1.252 (cp. *aggala*); *dvāraṅ ā. J. v.217*; DhA II.145; or simply *ākoṭeti* Vv 81<sup>17</sup> (*ākoṭayitvāna* = *appoṭetvā* VvA 316). — 4. (intr.) to knock against anything J 1.239. — pp. *ākoṭita* (q.v.). Caus. II. *ākoṭapeti* J III.361.

**Ākhu** [Vedic *ākhu*, fr. *ā* + *khan*, lit. the digger in, i. e. a mole; but given as rat or mouse by Halāyudha] a mouse or rat Pgdp 10.

**Āgacchati** [*ā* + *gacchati*, *gam*] to come to or towards, approach, go back, arrive etc.

I. *Forms* (same arrangement as under *gacchati*): (1) *√gacch*: pres. *āgacchati* D 1.161; J II.153; Pv IV.151; fut. *āgacchissati* J III.53; aor. *āgacchi* Pv II.133; PvA 64. — (2) *√gam*: aor. *āgamāsi* PvA 81, *āgamā* D 1.108; J III.128, and pl. *āgamiṃsu* J 1.118; fut. *āgamissati* VvA 3; PvA 122; ger. *āgama* (q.v.) & *āgantvā* J 1.151; Miln 14; Caus. *āgamenti* (q.v.). — (3) *√gā*: aor. *āgā* Sn 841; Pv 1.123 (= *āgacchi* PvA 64). — pp. *āgata* (q.v.).

II. *Meanings*: (1) to come to, approach, arrive D 1.108; Pv 1.113; II.133; Miln 14; to return, to come back (cp. *āgata*) PvA 81, 122. — (2) to come ioto, to result, deserve (cp. *āgama*<sup>2</sup>) D 1.161 (*gārayhaṅ ṭhānaṅ* deserve blame, come to be blamed); Pv IV.151 (get to, be a profit to = *upakappati* PvA 241). — (3) to come by, to come out to (be understood as), to refer or be referred to, to be meant or understood (cp. *āgata* 3 & *āgama* 3) J 1.118 (*tiṇi piṭakāni āgamiṃsu*); SnA 321; VvA 3. See also *āgama*.

**Āgata** [pp. of *āgacchati*] (1) come, arrived Miln 18 (*°kāraṇa* the reason of his coming); VvA 78 (*°ṭṭhāva*); PvA 81 (*kiṅ āgatattha* why have you come here) come by, got attained (°) A II.110 = Pug 48 (*°visa*); Mhvs XIV. 28 (*°phala* = *anāgānuphala*) *-āgatāgata* (pl.) people coming & going, passers by, all comers PvA 39, 78, 129; VvA 190 (Ep. of *saṅgha*). *-svāgata* "wel-come", greeted, hailed; nt. welcome, hail Th 2, 337; Pv IV.318, opp. *durāgata* not liked, unwelcome, A II.117, 143, 153; III. 163; Th 2, 337. — (2) come down, handed down (by memory, said of texts) D 1.88; DhA II.35; KhA 229; VvA 30; *āgatāgamo*, one to whom the *āgama*, or the *āgamas*, have been handed down, Vin 1.127, 337; II 8; IV.158; A II.147; Miln 19, 21. — (3) *anāgata* not come yet, i. e. future; usually in comb<sup>n</sup>. with *atita* (past) & *paccuppanna* (present): see *atita* and *anāgata*.

**Āgati** (f.) [*ā* + *gati*] coming, coming back, return S III.53; J II.172. Usually opp. to *gati* going away. Used in special sense of rebirth and re-death in the course of *saṃsāra*. Thus in *āgati gati cuti upapatti* D 1.162; A III.54 sq., 60 sq., 74; cp. also S II.67; Pv II.93<sup>2</sup> (*gatiṅ āgatiṅ vā*).

**Āgada** (m.) & **Āgadana** (nt.) [*ā* + *gad* to speak] a word; talk, speech DA 1.66 (= *vacana*).

**Āgantār** [N. ag. fr. *āgacchati*] one who is coming or going to come A 1.63; II.159; It 4, 95 (nom. *āgantā* only one MS, all others *āgantvā*). an<sup>o</sup> A 1.64; II.160.

**Āgantu** (adj.) [Sk. *āgantu*] — 1. occasional, incidental J

VI.358. — 2. an occasional arrival, a new comer, stranger J VI.529 (= *āgantuka-jana* C.); ThA 16.

**Āgantuka** (adj.-n.) [*āgantu* + *ka*; cp. BSk. *āgantuka* in same meaning as P. viz. *āgantukā bhikkṣavaḥ* Av. S 1.87, 286; Divy 50] — 1. coming, arriving, new comer, guest, stranger, esp. a newly arrived *bhikkhu*; a visitor (opp. *gamika* one who goes away) Vin 1.132, 167; II.170; III. 65, 181; IV.24, A 1.10; III.41, 366; J VI.333; Ud 25; DhA II.54, 74; VvA 24; PvA 54. — 2. adventitious, incidental (= *āgantū*) Miln 304 (of *megha* & *roga*). — 3. accessory, superimposed, added Vism 195. — *-bhatta* food given to a guest, meal for a visitor Vin 1.292 (opp. *gamika*<sup>o</sup>); II.16.

**Āgama** [fr. *ā* + *gam*] — 1. coming, approach, result, D 1.53 (*āgamaṇaṅ pavattati ti* DA 1.160; cp. Sdhp 249 *dukkh<sup>o</sup>*). — 2. that which one goes by, resource, reference, source of reference, text, Scripture, Canon; thus a designation of (?) the *Pātimokkha*, Vin II.95 = 249, or of the Four *Nikāyas*, DA 1.1, 2 (*digh<sup>o</sup>*). A def. at Vism 442 runs "antamaso opamma-vagga-mattassa pi buddha-vacanassa pariyāpuṇaṇaṅ". See also *āgata* 2, for phrase *āgatāgama*, handed down in the Canon, Vin *loc. cit.* Svāgamo, versed in the doctrine, Pv IV.133 (sv<sup>o</sup> = *suṭṭhu āgatāgamo*, PvA 230); Miln 215. BSk. in same use and meaning, e.g. Divy 17, 333, *āgamāni* = the Four *Nikāyas*. — 3. rule practice, discipline, obedience, Sn 834 (*āgamā parivitakkaṅ*), cp. Davs v.22 (*takk<sup>o</sup>*, discipline of right thought) Sdhp 224 (*āgamato*, in obedience to). — 4. meaning, understanding, KhA 107 (*vapp<sup>o</sup>*). — 5. repayment (of a debt) J. VI.245. — 6. as gram. tt. "augment", a consonant or syllable added or inserted SnA 23 (*sa-kārāgama*).

**Āgamana** (vt.) [fr. *āgacchati*, Sk. same] oncoming, arrival, approach A III.172; DA 1.160; PvA 4, 81; Sdhp 224, 356. an<sup>o</sup> not coming or returning J 1.203, 264.

**Āgamenti** [caus of *āgacchati*] to cause somebody or something to come to one, i. e. (1) to wait, to stay Vin II. 166, 182, 212; D 1.112, 113; S IV.291; PvA 4, 55. — (2) to wait for, to welcome Vin II.128 (ppr. *āgamayamaṇa*); M 1.161 (id.) J 1.69 (id. + *kālaṅ*).

**Āgama** (adv.) [orig. ger. of *āgacchati*, q.v. under 1.2 for form & under 1.3 for meaning. BSk. *āgama* in meaning after the Pāli form, e.g. Divy 95, 405 (with *geb.*); Av. S 185, 210 etc.; M Vastu 1.243, 313]. With reference to (c. acc.), owing to, relating to; by means of, thanks to. In meaning nearly synonymous with *ārabha*, *sandhāya* & *paṭicca* (see A. S. 318 s.v.) D 1.229; It 71; J 1.50; VI.424; Kh VIII.14 (= *nissāya* KhA 229); PvA 5, 21 etc.

**Āgāmitā** found only in neg. form *anāgāmitā*.

**Āgāmin** (adj. n.) [*ā* + *gāmin*] returning, one who returns, esp. one who returns to another form of life in *saṃsāra* (cp. *āgati*), one who is liable to rebirth A 1.63; II.159; It 95. See *anāgāmin*.

**Āgāra** (—<sup>o</sup>) see *agāra*.

**Āgāraka** & **ārika** (adj.-n.) (—<sup>o</sup>) [cp. BSk. *āgārika* Divy 275, & *āgārika*] belonging to the house, viz. (1) having control over the house, keeping, surveying, in cpds. *koṭṭh<sup>o</sup>* possessor or keeper of a storehouse Vin 1.209; *bandhan<sup>o</sup>* prison-keeper A II.207; *bhaṇḍ<sup>o</sup>* keeper of wares, treasurer PvA 2 (see also *bhaṇḍ<sup>o</sup>*). — (2) being in the house, sharing (the house), companion S III.190 (*paṇsv<sup>o</sup>* playmate).

**Āgāḥa** (adj.) [*ā* + *gāḥa* 1; cp. Sk. *saṃgāḥaṅ*] strong, hard, harsh, rough (of speech), usually in instr. as adv. *āgāḥena* roughly, harshly A 1.283, 295; Pug 32 (so to be read for *agāḥena*, although Pug A 215 has a<sup>o</sup>, but expl<sup>s</sup>. by *atigāḥena vacanena*); instr. f. *āgāḥāya* Vin v. 122 (*ceteyya*; Bdhgh. on p. 230 reads *āgāḥāya* and expl<sup>s</sup>.

by *dalhabhāvāya*). See also Nett 77 (*āgāḥā paṭipadā* a rough path), 95 (id.: v. l. *agāḥā*).

**Āgilāyati** [ā + *gilāyati*; Sk. *glāyati*, cp. *gilāna*] to be wearied, exhausted or tired, to ache, to become weak or faint Vin II.200; D III.209; M I.354; S IV.184; KhA 66 (*hadayaṃ ā*). Cp. *āyamati*.

**Āgu** (nt.) [for Vedic *āgas* nt.] guilt, offence, S I.123; A III.346; Sn 522 = Nd<sup>2</sup> 337 (in expl<sup>n</sup>. of *nāga* as *āguṇa* na karotī ti *nāgo*); Nd<sup>1</sup> 201. *Note*. A reconstructed *āgas* is found at Sdhp 294 in cpd. *akatāgasa* not having committed sin.

-*cārīn* one who does evil, D II.339; M II.88; III.163; S II.100, 128; A II.240; Miln 110.

**Āghāta** [Sk. *āghāta* only in lit. meaning of striking, killing, but cp. BSk. *āghāta* in meaning "hurtfulness" at M Vastu 1.79; Av. Š II.129; cp. *ghāta* & *ghāteṭi*] anger, ill-will, hatred, malice D I.3; 31; III.72 sq.; S I.179; J I.113; DhS 1060, 1231; Vbh 167, 362, 389; Miln 136; Vism 306; DA 1.52; VvA 67; PvA 178. -*anāghāta* freedom from ill will Vin II.249; A v.80.

-*paṭivīnaya* repression of ill-will; the usual enum<sup>n</sup>. of ā<sup>o</sup> *paṭivīnaya* comprises *nine*, for which see D III.262, 289; Vin v.137; A IV.408; besides this there are sets of *five* at A III.185 sq.; SnA 10, 11, and one of *ten* at Vin v.138. -*vathu* occasion of ill-will; closely connected with *paṭivīnaya* & like that enum<sup>d</sup>. in sets of *nine* (Vin v.137; A IV.408; Ps I.130; J III.291, 404; v.149; Vbh 389; Nett 23; SnA 12), and of *ten* (Vin v.138; A v.150; Ps I.130; Vbh 391).

**Āghātana** (nt.) [ā + *ghāta*(na), cp. *āghata* which has changed its meaning] — 1. slaying, striking, destroying, killing Th I, 418, 711; death D 1.31 (= *maraṇa* DA I.119). — 2. shambles, slaughter-house Vin I.182 (*gav<sup>o</sup>*); A IV.138; J VI.113. — 3. place of execution Vin III.151; J 1.326, 439; III.59; Miln 110; DhA IV.52; PvA 4, 5.

**Āghāteṭi** [Denom. fr. *āghāta*, in form = ā + *ghāteṭi*, but diff. in meaning] only in phrase *cittaṃ a.* (with loc.) to incite one's heart to hatred against, to obdurate one's heart Sdhp. 126 = S I.151 = A v.172.

**Ācamati** [ā + *cam*] to take in water, to resorb, to rinse J III.297; Miln 152, 262 (+ *dhamati*). — Caus. I. *ācameti* (a) to purge, rinse one's mouth Vin II.142; M II.112; A III.337; Pv IV.1<sup>3</sup> (*ācamayitvā* = *mukhaṃ vikkhāletvā* PvA 241); Miln 152 (*āyamāna*). — (b) to wash off, clean oneself after evacuation Vin II.221. — Caus. II. *ācamāpeti* to cause somebody to rinse himself J VI.8.

**Ācamana** (nt.) [ā + *camana* of *cam*] rinsing, washing with water, used (a) for the mouth D I.12 (= *udakena mukha-siddhi-karaṇa* DA I.98); (b) after evacuation J III.486.

-*kumbhī* water-pitcher used for rinsing Vin I.49, 52; II.142, 210, 222. -*pādūkā* slippers worn when rinsing Vin I.190; II.142, 222. -*sarāvaka* a saucer for rinsing Vin II.142, 221.

**Ācamā** (f.) [fr. ā + *cam*] absorption, resorption Nd<sup>1</sup> 429 (on Sn 945, which both in T. and in SnA reads *ājava*; expl<sup>d</sup>. by *taṇhā* in Nidd.). *Note*. Index to SnA (Pj III) has *ācāma*.

**Ācaya** [ā + *caya*] heaping up, accumulation, collection, mass (opp. *apacaya*). See on term DhS trsl. 195 & CpD. 251, 252. — S II.94 (*kāyassa ācayo pi apacayo pi*); A IV.280 = Vin II.259 (opp. *apacaya*); DhS 642, 685; Vbh 319, 326, 330; Vism 449; DhA II.25.

-*gāmin* making for piling up (of rebirth) A v.243, 276; DhS 584, 1013, 1397; Kvu 357.

**Ācarati** [ā + *arati*] — 1. to practice, perform, indulge in

Vin I.56; II.118; Sn 327 (*ācare dhamma-sandosa-vāḍaṇ*), 401; Milo 171, 257 (*pāpaṇ*). Cp. pp. *ācarita* in BSk. e. g. Av. Š I.124, 153, 213 in same meaning. — pp. *āciṇṇa*. — 2. to step upon, pass through J v.153.

**Ācarin** (adj.-n.) [fr. ā + *car*] teaching, f. *ācarinī* a female teacher Vin IV.227 (in contrast to *gaṇa* & in same sense as *ācariya* m. at Vin IV.130), 317 (id.).

**Ācariya** [fr. ā + *car*] a teacher (almost syn. with *upajjhāya*) Vin I.60, 61, 119 (*upajjhāya*); II.231; IV.130 (*gaṇo vā ācariyo* a meeting of the bhikkhus or a single teacher, cp. f. *ācarinī*); D I.103, 116 (*gaṇ<sup>o</sup>*) 238 (*sattamācariya-mahāyuga* seventh age of great teachers); III.189 sq.; M III.115; S I.68 (*gaṇ<sup>o</sup>*), 177; IV.176 (*yog<sup>o</sup>*); A I.132 (*pubb<sup>o</sup>*); Sn 595; Nd<sup>1</sup> 350 (*upajjhāya vā āc<sup>o</sup>*); J II.100, 411; IV.91; V.501; Pv IV.3<sup>23</sup>, 351 (= *ācāra-samācāra-sikkhāpaka* PvA 252); Miln 201, 262 (master goldsmith?); Vism 99 sq.; KhA 12, 155; SnA 422; VvA 138. — For contracted form of *ācariya* see *ācera*.

-*kula* the clan of the teacher A II.112. -*dhana* a teacher's fee S I.177; A v.347. -*pācariya* teacher upon teacher, lit. "teacher & teacher's teacher" (see *ā<sup>1</sup> 3<sup>b</sup>*) D I.94, 114, 115, 238; S IV.306, 308; DA I.286; SnA 452 (= *ācariyo e'eva ācariya-ācariyo ca*). -*bhāriyā* the teacher's fee J v.457; VI.178; DhA I.253. -*mutṭhī* "the teacher's fist" i. e. close-fistedness in teaching, keeping things back, D II.100; S v.153; J II.221, 250; Miln 144; SnA 180, 368. -*vaṇsa* the line of the teachers Miln 148. -*vatta* serving the teacher, service to the t. DhA I.92. -*vāda* traditional teaching; later as heterodox teaching, sectarian teaching (opp. *theravāda* orthodox doctrine) Miln 148; Dpvs v.30; Mhbv 96.

**Ācariyaka** [*ācariya* + *ka*, diff. from Sk. *ācariyaka* nt. art. of teaching] a teacher Vin I.249; III.25, 41; D I.88, 119, 187; II.112; M I.514; II.32; S v.261; A II.170; IV.310. See also *sācariyaka*.

**Ācāma** [Sk. *ācāma*] the scum or foam of boiling rice D I.166; M I.78; A I.295; J II.289; Pug 55; VvA 99 sq.; DhA III.325 (*kuṇḍaka*).

**Ācāmeti** [for *ācameti*? cp. Sk. *ācamayati*, Caus. of ā + *cam*] at M II.112 in imper. *ācāmehi* be pleased or be thanked(?); perhaps the reading is incorrect.

**Ācāra** [ā + *car*] way of behaving, conduct, practice, esp. right conduct, good manners; adj. (—) practising, indulging in, or of such & such a conduct. — Sn 280 (*pāpa<sup>o</sup>*); J I.106 (*vipassana<sup>o</sup>*); II.280 (*āriya*); VI.52 (*ariya<sup>o</sup>*); SnA 157; PvA 12 (*silā<sup>o</sup>*), 36, 67, 252; Sdhp 441. -*an<sup>o</sup>* bad behaviour Vin II.118 (*ācariṇo* indulge in bad habits); DhA II.201 (*kiriya*). Cp. *saṃ<sup>o</sup>*.

-*kusala* versed in good manners Dh 376 (cp. DhA IV.111). -*gocara* pasturing in good conduct; i. e. practice of right behaviour D I.63 = It 118; M I.33; S v.187; A I.63 sq.; II.14, 39; III.113, 155, 262; IV.140, 172, 352; v.71 sq., 89, 133, 198; Vbh 244, 246 (cp. Miln 368, 370, quot. Vin III.185); Vism I.8. -*vipattī* failure of morality, a slip in good conduct Vin I.171.

**Ācārin** (adj. n.) [fr. *ācāra*] of good conduct, one who behaves well A I.211 (*anācāri viratā* l. 4 fr. bottom is better read as *ācāri virato*, in accordance with v. l.).

**Ācikkhaka** (adj. n.) [ā + *cikkha* + *ka* of *cikkhati*] one who tells or shows DhA I.71.

**Ācikkhati** [Freq. of ā + *khyā*, i. e. *akkhāti*] to tell, relate, show, describe, explain D I.110; A II.189 (*atthaṃ ā to interpret*); Pug 59; DhA I.14; SnA 155; PvA 121, 164 (describe). — imper. pres. *ācikkha* Sn 1097 (= *brūhi* Nd<sup>2</sup> 119 & 455); Pv I.10<sup>9</sup>; II.81; and *ācikkhāhi* DhA II.27. — aor. *ācikkhī* PvA 6, 58, 61, 83. — *ācikkhati* often occurs

in stock phrase ācikkhati deseti paññāpeti paṭṭhāpeti vi-varati etc., e. g. Nd<sup>1</sup> 271; Nd<sup>2</sup> 465; Vism 163. — attānaṃ ā. to disclose one's identity PvA 89, 100. — pp. ācikkhita (q. v.). — Caus. II. ācikkhāpeti to cause somebody to tell DhA II.27.

**Ācikkhana** (adj.-nt.) [ā + cikkhana of cikkhati] telling, announcing J III.444; PvA 121.

**Ācikkhita** [pp. of acikkhati] shown, described, told PvA 154 (°magga), 203 (an° = anakkhāta).

**Ācikkhitar** [n. ag. fr. ācikkhati] one who tells or shows DhA II.107 (for pavattar).

**Āciṇa** [pp. of ācināti? or is it distorted from āciṇṇa?] accumulated; practised, performed Dh 121 (pāpaṃ = pāpaṃ) āciṇanto karonto DhA III.16). It may also be spelt ācina.

**Āciṇṇa** [ā + ciṇṇa, pp. of ācarati] practiced, performed, (habitually) indulged in M 1.372 (kamma, cp. Miln 226 and the expln. of āciṇṇaka kamma as "chronic karma" at CpD. 144); S IV.419; A V.74 sq.; J 1.81; DA 1.91 (for aviciṇṇa at D 1.8), 275; Vism 269; DhA 1.37 (°samāciṇṇa thoroughly fulfilled); VvA 108; PvA 54; Sdhp 90. — **-kappa** ordinance or rule of right conduct or customary practice (?) Vin 1.79; II.301; Dpvs IV.47; cp. v.18.

**Ācita** [pp. of ācināti] accumulated, collected, covered, furnished or endowed with J VI.250 (= nicita); Vv 41<sup>1</sup>; DhSA 310. See also āciṇa.

**Ācināti** [ā + cināti] to heap up, accumulate S III.89 (v.1. ācinati); IV.73 (pp. ācinato dukkhaṃ); DhSA 44. — pp. ācita & āciṇa (ācina). — Pass. āciyati (q. v.).

**Āciyati** (& **Āceyyati**) [Pass. of ācināti, cp. ciyati] to be heaped up, to increase, to grow; ppr. āceyyamāṇa J V.6 (= āciyanto vadḍhanto C.).

**Ācera** is the contracted form of ācariya; only found in the *Jātakas*, e. g. J IV.248; VI.563.

**Ācela** in kañcanācela-bhūṣita "adorned with golden clothes" Pv II.12<sup>1</sup> stands for cела°.

**Ājañña** is the contracted form of ājāniya.

**Ājava** see ācamā.

**Ājana** (adj.) [ā + jāna from jñā] understandable, only in cpd. durājāna hard to understand S IV.127; Sn 145, 162; J 1.295, 300.

**Ājānana** (nt.) [ā + jānana, cp. Sk. ajñāna] learning, knowing, understanding; knowledge J 1.181 (°sabhāva of the character of knowing, fit to learn); PvA 225.

**Ājānāti** [ā + jānāti] to understand, to know, to learn D 1.189; Sn 1064 (°amāna = vijānamāna Nd<sup>2</sup> 120). As aññāti at Vism 200. — pp. aññāta. Cp. also āṇāpeti.

**Ājāniya** (ājāniya) (adj. n.) [cp. BSk. ajāneya & Sk. ajāti birth, good birth. Instead of its correct derivation from ā + jan (to be born, i. e. well-born) it is by Bdhgh. connected with ā + jñā (to learn, i. e. to be trained). See for these popular etym. e. g. J 1.181: sārathissa cittaru-citaṅ kāraṇaṃ ājānana-sabhāvo ājāñño, and DhA IV.4: yaṃ assadamma-sārathī kāraṇaṃ kareti tassa khippaṃ jānana-samattā ājāniyā. — The contracted form of the word is ājañña of good race or breed; almost exclusively used to denote a thoroughbred horse (cp. assājāniya under assa<sup>3</sup>). (a) ājāniya (the more common & younger Pāli form); Sn 462, 528, 532; J 1.178, 194; Dpvs IV.26; DhA 1.402; III.49; IV.4; VvA 78; PvA 216. — (b) ājā-

nīya: M 1.445; A V.323; Dh 322 = Nd<sup>2</sup> 475. — (c) ājañña = (mostly in poetry): Sn 300 = 304; J 1.181; Pv IV.144; parisājāñña "a steed of man", i. e. a man of noble race S III.91 = Th 1, 1084 = Sn 544 = VvA 9; A V.325. — **-anājāniya** of inferior birth M 1.367. — **-susu** the young of a noble horse, a noble foal M 1.445 (°ūpamo dhamma-pariyāyo).

**Ājāniyatā** (f.) [abstr. fr. ājāniya] good breed PvA 214.

**Ājira** [= ajira with lengthened initial a] a courtyard Mhvs 35, 3.

**Ājiva** [ā + jiva; Sk. ajiva] livelihood, mode of living, living, subsistence, D 1.54; A III.124 (parisuddha°); Sn 407 (°ṇ) = parisodhaya = micchājīvaṃ hitvā sammājīvaṃ eva pavattayī SnA 382), 617; Pug 51; Vbh 107, 235; Miln 229 (bhinna°); Vism 306 (id.); DhSA 390; Sdhp 342, 375, 392. Esp. freq. in the contrast pair sammā-ājiva & micchā-ā° right mode & wrong mode of gaining a living, e. g. at S II.168 sq.; III.239; V 9; A 1.271; II 53, 240, 270; IV.82; Vbh 105, 246. See also magga (ariyaṭṭhangika). — **-pārisuddhi** purity or propriety of livelihood Miln 336; Vism 22 sq., 44; DhA IV.111. — **-vipatti** failure in method of gaining a living A 1.270. — **-sampadā** perfection of (right) livelihood A 1.271; DA 1.235.

**Ājivaka** (& °ika) [ājiva + ka, orig. "one finding his living" (scil. in a peculiar way); cp. BSk. ajivika Divy 393, 427] an ascetic, one of the numerous sects of non-buddhist ascetics. On their austerities, practice & way of living see esp. DhA II.55 sq. and on the whole question Barua, B. M. *The Ajivikas*, Univ. of Calcutta 1920. — (a) ājivika: Vin 1.291; II.284; IV.74, 91; M 1.31, 483; S 1.217; A III.276, 384; J 1.81, 257, 390. — (b) ājivika: Vin 1.8; Sn 381 (v.1. BB. °aka). — **-sāvaka** a hearer or lay disciple of the ājivaka ascetics Vin II 130, 165; A 1.217.

**Ājivika** (nt.) (or **ajivikā** f.?) [fr. ajiva] sustenance of life, livelihood, living Vbh 379 (°bhaya) Miln 196 (id.); PvA 274, and in phrase ājivikāpakata being deprived of a livelihood, without a living M 1.463 = S III.93 (T. reads jivikā pakatā) = It 89 (reads ājivikā pakatā) = Miln 279.

**Ājivin** (adj.-n.) [fr. ājiva] having one's livelihood, finding one's subsistence, living, leading a life of (—) D III.64; A V.190 (lūkha°).

**Āṭa** [etym.? Cp. Sk. āṭi Turdus Ginginianus, see Aufrecht, Halāyudha p. 148] a kind of bird J VI.539 (= dabbimukha C.).

**Āṭaviya** is to be read for aṭaviyo (q. v.) at J VI.55 [= Sk. āṭavika].

**Āṭhapanā** (f.) at Pug 18 & v.1. at Vbh 357 is to be read aṭhapanā (so T. at Vbh 357).

**Āṇaṇja** see ānejja.

**Āṇaṇya** see ānaṇya.

**Āṇatti** (f.) [ā + ṇatti (cp. āṇāpeti), Caus. of jñā] order, command, ordinance, injunction Vio 1.62; KhA 29; PvA 260; Sdhp 59, 354.

**Āṇattika** (adj.) [āṇatti + ka] belonging to an ordinance or command, of the nature of an injunction KhA 29.

**Āṇā** (f.) [Sk. āṇā, ā + jñā] order, command, authority Miln 253; DA 1.289; KhA 179, 180, 194; PvA 217; Sdhp 347, 576. **raṅgāṇā** the king's command or authority J 1.433; III.351; PvA 242. **āṇaṇ deti** to give an order J 1.398; °ṇ pavatteti to issue an order Miln 189, cp. āṇāpavatti J III.504; IV.145.

**Āṇāpaka** (adj. n.) [fr. āṇāpeti] 1. (adj.) giving an order Vism 303. — 2. (n.) one who gives or calls out orders, a town-crier, an announcer of the orders (of an authority) Miln 147.

**Āṇāpana** (nt.) [abstr. fr. āṇāpeti] ordering or being, ordered, command, order PvA 135.

**Āṇāpeti** [ā + ṇāpeti, Caus. of ā + jānāti fr. **jñā**, cp. Sk. āṇāpayati] to give an order, to enjoin, command (with acc. of person) J III.351; Miln 147; DhA II.82; VvA 68 (dāsiyo), 69; PvA 4, 39, 81.

**Āṇi** (Vedic āṇi to āṇu fine, thin, flexible, in formation an *n*-enlargement of Iḍg. \*olenā, cp. Ohg. lun, Ger. lünse, Ags. lynes = E. lynch, further related to Lat. ulna elbow, Gr. ὤλενη, Ohg. elina, Ags. eln = E. el-bow. See Walde, *Lät. Wtb.* under ulna & lacertus). — 1. the pin of a wheel-axle, a lynch-pin M I.119; S II.266, 267; A II.32; Sn 654; J VI.253, 432; SnA 243; KhA 45, 50. — 2. a peg, pin, bolt, stop (at a door) M I.119; S II.266 (drum stick); J IV.30; VI.432, 460; Th I, 744; Dh I.39. — 3. (fig.) (°—) peg-like (or secured by a peg, of a door), small, lit'le in °colaka a small (piece of) rag Vin II.271, cp. I.205 (vaṇabandhana-colaka); °dvāra Th I, 355; C. khuddaka-dvāra, quoted at *Brethren* 200, trsl. by Mrs. Rh. D. as "the towngate's sallyport" by Neumann as "Gestöck" (fastening, enclosure) āṇi-gaṇṭhik āhato ayopatto at Vism 108; DA I.199 is apparently a sort of brush made of four or five small pieces of flexible wood.

**Ātanka** [etym. uncertain; Sk. ātanka] illness, sickness, disease M I.437; S III.1; Sn 966 (°phassa, cp. Nd<sup>1</sup> 486). Freq. in cpd. **appātanka** freedom from illness, health (cp. appābādha) D I.204; III.166; A III.65, 103; Miln 14. — f. abstr. **appātankatā** M I.124.

**Ātankin** (adj.) [fr. ātanka] sick, ill J V.84 (= gilāna C.).

**Ātata** [fr. ā + tan, pp. tata; lit. stretched, covered over] generic name for drums covered with leather on one side Dpvs XIV.14; VvA 37 (q. v. for enum<sup>n</sup>. of musical instruments), 96.

**Ātatta** [ā + tatta<sup>1</sup>, pp. of ā-tapati] heated, burnt, scorched, dry J V.69 (°rūpa = sukkha-sarira C.).

**Ātapa** [ā + tapa] — 1. sun-heat Sn 52; J I.336; Dhs 617; Dpvs I.57; VvA 54; PvA 58. — 2. glow, heat (in general) Pv I.7<sup>4</sup>; Sdhp 396. — 3. (fig.) (cp. tapa<sup>2</sup>) ardour, zeal, exertion PvA 98 (viriyā-tapa; perhaps better to be read °ātāpa q. v.). Cp. ātappa.  
-vāraṇa "warding off the sun-heat", i. e. a parasol, sun-shade Dāvs I.28; V.35.

**Ātapatā** (f.) [abstr. of ātapa] glowing or burning state, heat Sdhp 122.

**Ātapati** [ā + tap] to burn J III.447.

**Ātappa** (nt.) [Sk. \*ātāpya, fr. ātāpa] ardour, zeal, exertion D I.13; III.30 sq., 104 sq., 238 sq.; M III.210; S II.132, 196 sq.; A I.153; III.249; IV.460 sq.; V.17 sq.; Sn 1062 (= ussāha ussolhi thāma etc. Nd<sup>2</sup> 122); J III.447; Nd<sup>1</sup> 378; Vbh 194 (= vāyāma); DA I.104.

**Ātāpa** [ā + tāpa fr. **tap**; cp. tāpeti] glow, heat; fig. ardour, keen endeavour, or perhaps better "torturing, mortification" Miln 313 (cittassa ātāpo paritāpo); PvA 98 (viriyā<sup>o</sup>). Cp. ātappa & ātāpana.

**Ātāpana** (nt.) [ā + tāpana] tormenting, torture, mortification M I.78; A I.296 (°paritāpana); II.207 (id.); Pug 55 (id.); Vism 3 (id.).

**Ātāpin** (adj.) [fr. ātāpa, cp. BSk. ātāpin Av. Ś I.233; II.194 = Divy 37; 618] ardent, zealous, strenuous, active D III.58, 76 sq., 141 (+ sampajāna), 221, 276; M I.22, 56, 116, 207, 349; II.11; III.89, 128, 156; S I.13, 117 sq., 140, 165; II.21, 136 sq.; III.73 sq.; IV.37, 48, 54, 218; V.165, 187, 213; A II.13 sq.; III.38, 100 sq.; IV.29, 177 sq., 266 sq., 300, 457 sq.; V.343 sq.; Sn 926; Nd<sup>1</sup> 378; It 41, 42; Vbh 193 sq.; Miln 34, 366; Vism 3 (= viriyavā); DhA I.120; SnA 157, 503. — Freq. in the formula of Arahantship "eko vūpakaṭṭho appamatto ātāpi pahitatto": see arahant II. B. See also satipaṭṭhāna. — Opp. **anātāpin** S II.195 sq.; A II.13; It 27 (+ anottappin).

**Ātāpeti** [ā + tāpeti] to burn, scorch; fig. to torment, inflict pain, torture M I.341 (+ paritāpeti); S IV.337; Miln 314, 315.

**Ātitheyya** (nt.) [fr. ati + theyya] great theft (?) A I.93; IV.63 sq. (v. l. ati<sup>o</sup> which is perhaps to be preferred).

**Ātu** [dialectical] father M I.449 (cp. Trenckner's note on p. 567: the text no doubt purports to make the woman speak a sort of patois).

**Ātuman** [Vedic ātman, diaeretic form for the usual contracted attan; only found in poetry. Cp. also the shortened form tuman] self. nom. sg. ātumo Pv IV.5<sup>2</sup> (= sabhāvo PvA 259), ātumā Nd<sup>1</sup> 69 (ātumā vuccati attā), 296 (id.), & ātumāno Nd<sup>1</sup> 351; acc. ātumānaṅ Sn 782 (= attānaṅ SnA 521), 888, 918; loc. ātume Pv II.131<sup>11</sup> (= attāni C.).

**Ātura** (adj.) [Sk. ātura, cp. BSk. ātura, e. g. Jtm 31<sup>10</sup>] ill, sick, diseased; miserable, affected S III.1 (°kāya); A I.250; Sn 331; Vv 83<sup>14</sup> (°rūpa = abhitunna-kāya VvA 328); J I.197 (°anna "food of the miserable", i. e. last meal of one going to be killed; C. expl<sup>s</sup> as maraṇa-bhojana), 211 (°citta); II.420 (°anna, as above); III.201; V.90, 433; VI.248; Miln 139, 168; DhA I.31 (°rūpa); PvA 160, 161; VvA 77; Sdhp 507. Used by Commentators as syn. of aṭṭo, e. g. at J IV.293; SnA 489 -anātura healthy, well, in good condition S III.1; Dh 198.

**Āthabbaṇa** (nt.) [= athabbaṇa, q. v.] the Atharva Veda as a code of magic working formulas, witchcraft, sorcery Sn 927 (v. l. ath<sup>o</sup>, see interpreted at Nd<sup>1</sup> 381; expl<sup>d</sup> as āthabbanika-manta-ppayoga at SnA 564).

**Āthabbanika** (adj. n.) [fr. athabbaṇa] one conversant with magic, wonder-worker, medicine-man Nd<sup>1</sup> 381; SnA 564.

**Ādapeti** [Caus. of ādāti] to cause one to take, to accept, agree to M II.104; S I.132.

**Ādara** [Sk. ādara, prob. ā + dara, cp. semantically Ger. chrfurcht awe] consideration of, esteem, regard, respect, reverence, honour J V.493; SnA 290; DA I.30; DhsA 61; VvA 36, 61, 101, 321; PvA 121, 123, 135, 278; Sdhp 2, 21, 207, 560. -anādara lack of reverence, disregard, disrespect; (adj.) disrespectful S I.96; Vin IV.218; Sn 247 (= ādara-virahita SnA 290; DA I.284; VvA 219; PvA 3, 5, 54, 67, 257.

**Ādaratā** (f.) [abstr. fr. ādara] = ādara, in neg. an<sup>o</sup> want of consideration J IV.229; Dhs 1325 = Vbh 359 (in expl<sup>n</sup>. of dovaccasatā).

**Ādariya** (nt.) [abstr. fr. ādara] showing respect of honour; neg. an<sup>o</sup> disregard, disrespect Vin II.220; A V.146, 148; Pug 20; Vbh 371; miln 266.

**Ādava** [ā + dava<sup>2</sup>?] is gloss at VvA 216 for maddava Vv 51<sup>24</sup>; meaning: excitement, adj. exciting. The passage in VvA is somewhat corrupt, & therefore unclear.

**Ādahati**<sup>1</sup> [ā + dahati<sup>1</sup>] to put down, put on, settle, fix Vism 289 (samān ā. = samādahati). Cp. sam<sup>o</sup> and ādhiyati.

**Ādahati**<sup>2</sup> [ā + dabati<sup>2</sup>] to set fire to, to burn J VI.201, 203.

**Ādā** [ger. of ādāti from reduced base \*da of dadāti 1b] taking up, taking to oneself Vin IV.120 (= anādiyitvā C.; cp. the usual form ādāya).

**Ādāti (Ādadāti)** [ā + dadāti of dadāti base 1 dā] to take up, accept, appropriate, grasp, seize; grd. ādātabba Vin I.50; inf. ādātun D III 133 (adinnan theyyasankhātān ā). — ger. ādā & ādāya (see sep.); grd. ādeyya, Caus. ādāpeti (q. v.). — See also ādiyati & ādēti.

**Ādāna** (nt.) [ād + āna, or directly from ā + dā, base 1 of dadāti] taking up, getting, grasping, seizing; fig. appropriating, clinging to the world, seizing on (worldly objects). (1) (lit.) taking (food), pasturing M III.133; J V.371 (& 'esana). — (2) getting, acquiring, taking, seizing S II.94; A IV.400 (daṇḍ<sup>o</sup>); PvA 27 (phal<sup>o</sup>); esp. freq. in adinn<sup>o</sup> seizing what is not given, i. e. theft: see under adinna. — (3) (fig.) attachment, clinging A V.233, 253 (°paṭiissagga); Dh 89 (id.; cp. DhA II.163); Sō 1103 (°taphā), 1104 (°satta); Nd<sup>1</sup> 98 (°gantha); Nd<sup>2</sup> 123, 124. —an<sup>o</sup> free from attachment S 1.236 (sādānesu anādāno 'not laying hold among them that grip' trsl.); A II.10; II 109; J IV.354; Miln 342; DhA IV.70 (= khandhādisu niggaḥaḥo). Cp. upa<sup>o</sup>, pari<sup>o</sup>.

**Ādāya** [ger. of ādāti, either from base 1 of dadāti (dā) or base 2 (dāy)]. See also ādiya] having received or taken, taking up, seizing on, receiving; freq. used in the sense of a prep. "with" (c. acc.) Sō 120, 247, 452; J V.13; Vbh 245; DhA II.74; SōA 139; PvA 10, 13, 38, 61 etc. — At Vin 1.70 the form ādāya is used as a noun f. ādāya in meaning of "a casually taken up belief" (tassa ādāyassa vaṇṇe bhaṇati). Cp. upa<sup>o</sup>, pari<sup>o</sup>.

**Ādāyin** (adj.-n.) [fr. ā + dadāti base 2, cp. ādāya] taking up, grasping, receiving; one who takes, seizes or appropriates D 1.4 (dinn<sup>o</sup>); A III.80; V.137 (sār<sup>o</sup>); DA 1.72.

**Ādāsa** [Sk. ādāsa, ā + drś, P. dass, of dassati<sup>1</sup> 2] a mirror Vin II.107; D 1.7, 11 (°paṇha mirror-questioning, cp. DA 1.97: "ādāse devataṅ otaretvā paṇha-pucchana"), 80; II.93 (dhamma-ādāsan nāma dhamma-pariyāyan desessāmi); S V.357 (id.); A V.92, 97 sq., 103; J 1504; Dhs 617 (°maṇḍala); Vism 591 (in simile); KhA 50 (°daṇḍa) 237; DhA 1.226.

-tala the surface of the mirror, in similes at Vism 450, 456, 489.

**Ādāsaka** = ādāsa Th 2, 411.

**Ādī** [Sk. ādī, etym. uncertain] — 1. (m.) starting-point beginning Sō 358 (acc. ādī = kāraṇaṅ SōA 351); Dh 375 (nom. ādī); Miln 10 (ādīmhi); J VI.567 (abl. ādīto from the beginning). For use as nt. see below 2 b. — 2. (adj. & adv.) (a) (°) beginning, initially, first, principal, chief: see cpds. — (b) (°) beginning with, being the first (of a series which either is supposed to be familiar in its constituents to the reader or hearer or is immediately intelligible from the context), i. e. and so on, so forth (cp. adhika); e. g. rukkha-gumb-ādayo (acc. pl.) trees, jungle etc. J 1.150; amba-panas<sup>o</sup> ādīhi rukkehi sampanno (and similar kinds of fruit) J 1.278; amba-labuj-ādīnaṅ phalaṇaṅ anto J II.159; asi-satti-dhami-ādīni āvudhāni (weapon, such as sword, knife, bow & the like) J 1.150; kasi-gorakkh<sup>o</sup> ādīni karonte manusse J II.128; ... ti ādīna nayena in this and similar ways J 1.81; PvA 30. Absolute as nt. pl. ādīni with ti (evan) (ādīni), closing a quotation, meaning "this and such like", e. g. at J II.128, 416 (ti ādīni viravitvā). — In phrase ādīn katvā meaning "putting (him, her, it) first", i. e. beginning with, from ... on, from ... down (c. acc.) e. g. DhA 1.393 (rājānaṅ ādīn K. from the king down); PvA 20 (vihāraṅ ādikatvā), 21 (pañcavaggiye ādīn K.).

-kammika [cp. BSk. ādikarmaka Divy 544] a beginner Vin

III.116; IV.100; Miln 59; Vism 241; DhsA 187. -kalyāna in phrase ādikalyāna majjhe-kalyāna pariyoṣāna-kalyāna of the Dhamma, "beautiful in the beginning, the middle & the end" see references under dbamma C. 3 and cp. DA 1.175 (= ādimhi kalyāna etc.); SōA 444; abstr. °kalyāṇatā Vism 4. -pubbangama original Dpvs IV.26. -brahmacariyaka belonging to the principles or fundaments of moral life D 1.189; III.284; M 1.431; II.125, 211; III.192; S II.75, 223; IV.91; V.417, 438; f. °ikā Vin 1.64, 68; A 1.231 sq. -majjhāpariyoṣāna beginning, middle & end Miln 10; cp. above ādikalyāna.

**Ādika** (adj.) [ādī + ka] from the beginning, initial (see adhika); instr. ādikena in the beginning, at once, at the same time M 1.395, 479; II.213; S II.224; J VI.567. Cp. ādiya<sup>3</sup>.

**Ādicca** [Vedic āditya] the sun S I.15, 47; II.284; III.156; V.44, 101; A 1.242; V.22, 263, 266 sq.; It 85; Sō 550, 569, 1097 ("ādico vuccati suriyo" Nd<sup>2</sup> 125); DhA IV.143; Sdhp 14, 17, 40.

-upaṭṭhāna sun-worship D 1.11 (= jivikatthāya ādicca-paricariyā DA 1.97); J II.72 (°jāta; ādiccaṅ upatiṭṭhati p. 73 = suriyaṅ namassamāno tiṭṭhati C.). -patha the path of the sun, i. e. the sky, the heavens Dh 175 (= ākāsa DhA III.177). -bandhu "kinsman of the sun", Ep. of the Buddha Vin II.296; S 1.186, 192; A II.54; Sō 54, 915, 1128; Nd<sup>1</sup> 341; Nd<sup>2</sup> 125<sup>b</sup>; Vv 42<sup>3</sup>, 78<sup>10</sup>; VvA 116.

**Ādīna** [Sk. ādīna, pp. of ā + dr, see ādiyati<sup>2</sup>] broken, split open S IV.193 (= sipatīkā with burst pod); cp. M 1.306.

**Ādīṇṇata** (nt.) [abstr. fr. ādīṇṇa] state of being broken or split Ps 149.

**Āditta** [ā + ditṭa<sup>1</sup>, Sk. ādīpta, pp. of ā + dīp] set on fire, blazing, burning Vin 1.34; Kv 209 (sabbaṅ ādittaṅ); S III.71; IV.19, 108; A IV.320 (°cela); Sō 591; J IV.391; Pv 1.83 (= paditta jalita PvA 41); Kvu 209; DA 1.264; PvA 149; Sdhp 599.

-pariyāya the discourse or sermon on the fire (lit. being in flames) S IV.168 sq.; Vin 1.34; DhA 1.88.

**Ādina** only at D 1.115 (T. reading ādina, but v. l. S id. ādina, B p. abhinna) in phrase ādina-khattiya-kula primordial. See note in Dial. 1.148.

**Ādiya**<sup>1</sup> (adj.) grd. of admi, ad, Sk. ādya] edible, eatable A III.45 (bhojanāni).

**Ādiya**<sup>2</sup> in °mukha is uncertain reading at A III.164 sq. (vv. II. ādeyya<sup>o</sup> & ādheyya), meaning perhaps "grasp-month", i. e. gossip; thus equal to ger. of ādiyati<sup>1</sup>. Perhaps to be taken to ādiyati<sup>2</sup>. The same phrase occurs at Pug 65 (T. ādheyya<sup>o</sup>, C. has v. l. ādheyya<sup>o</sup>) where Pug A 248 explns. "ādito dheyamukho, pathama-vacanasmiṅ yeva ṭhapita-mukho ti attho" (sticking to one's word?). See ādheyya.

**Ādiya**<sup>3</sup> = ādika, instr. ādiyena in the beginning J VI.567 (= ādikena C.).

**Ādiya**<sup>4</sup> ger. of ādiyati.

**Ādiyati** [ā + diyati, med. pass. base of dadāti<sup>4</sup>, viz. di<sup>o</sup> & di<sup>o</sup>; see also ādāti & ādēti] to take up; takc to oneself, seize on, grasp, appropriate, fig. take notice of, take to heart, heed. — pres. ādiyati A III.46; Sō 119, 156, 633, 785, Nd<sup>1</sup> 67; Nd<sup>2</sup> 123, 124; J III.296; V.367. — pot. ādiye Sō 400; imper. ādiya M III.133 (so read for adissa?). — aor. ādiyi D III.65; A III.209, ādiyāsi Pv IV.148 (sayāṅ daṇḍān ā. = acchinditvā gaṇhasi PvA 241), & ādapayi (Caus. formation fr. ādāti?) to take heed S 1.132 (v. l. ādiyi, trsl. "put this into thy mind"). — ger. ādiyitvā Vin IV.120 (= ādā); J II.224 (C. for ādiya T.); III.104; IV.352 (an<sup>o</sup> not heeding; v. l. anādītivā, cp. anādiyanto not attending J III.196); DhA III.32 (id.); PvA

13 (T. anādayitva not heeding), 212 (vacanañ anādayitvā not paying attention to his word), ādiya S III.26 (v. l. an° for anādiya); J II.223 (= ādiyitvā C.); see also ādiya<sup>2</sup>, & ādiya S III.26 (an°). See also upādiyati & pariādiyati.

**Ādiyati** [ā + diyati, Sk. ādīryate, Pass. of **ḍr** to split: see etym. under **darī**] to split, go asunder, break Ps I.49. — pp. ādiṇṇa. See also avādiyati. Cp. also upādiṇṇa.

**Ādyanatā** (f.) [abstr. formation ādiyana (fr. ādiya ger. of ādiyati) + ta] in an° the fact of not taking up or heeding SnA 516.

**Ādisati** [ā + disati] (a) to announce, tell, point out, refer to. — (b) to dedicate (a gift, dakkhiṇaṇ or dānaṇ). — pres. ind. ādisati D I.213 = A I.170 (tell or read one's character); Sn III.112 (atitāṇ); Nd<sup>1</sup> 382 (nakkhattaṇ set the horoscope); Miln 294 (dānaṇ); pot. ādiseyya Th 2, 307 (dakkhiṇaṇ); Pv IV.130 (id. = uddiseyya PvA 228), & ādisa Vin I.229 = D II.88 (dakkhiṇaṇ); imper. ādisa PvA 49. — fut. ādisati Th 2, 308 (dakkhiṇaṇ) PvA 88 (id.). — aor. ādisi Pv II.28; PvA 46 (dakkhiṇaṇ); pl. ādisiṇsu ibid. 53 (id.) & ādisu Pv I.106 (id.). — ger. ādisa Vin III.127; Sn I.1018; Pv II.116 (dānaṇ), & ādisitvāna Th 2, 311. — grd. ādisa (adj.) to be told or shown M I.12.

**Ādiso** (adv.) [orig. abl. of ādi, formed with °saḥ] from the beginning, i. e. thoroughly, absolutely D I.180; M III.208.

**Ādisa** at M III.133 is an imper. pres. meaning "take", & should probably better be read ādiya (in corresponsion with ādāna). It is not grd. of ādisati, which its form might suggest.

**Ādina** at D I.115 & S v.74 (vv. II. ādina, & abhinna) see ādina. See dipṇa.

**Ādinava** [ā + dina + va (nt.), a substantivised adj., orig. meaning "full of wretchedness", cp. BSk. ādinava M Yastu III.297 (misery); Divy 329] disadvantage, danger (in or through = loc.) D I.38 (vedanānaṇ assādaṇ ca ādinavaṇ ca etc.), 213 (iddhi-pāṭihāriye M I.318; S I.9 (ettha bhīyo); II.170 sq. (dhātūnaṇ); III.27, 62, 102 (rūpassa etc.); IV.7, 168; A I.57 (akaraṇiye kayiramāne) 258 (ko loka assādo); III.250 sq.; 267 sq. (daccarite), 270 (puggala-ppasāde); IV.439 sq.; v.81; J I.146; IV.2; It 9 = A II.10 = Nd<sup>2</sup> 172<sup>a</sup>; Sn 36, 50 (cp. Nd<sup>2</sup> 127), 69, 424, 732; Th 2, 17 (kāye ā. = dosa ThA 23), 485 (kāmesu ā. = dosa ThA 287); Pv III.101 (= dosa PvA 214); IV.61 (= dosa PvA 263); Ps I.192 sq.; II.9, 10; PvA 12, 208. — There are several sets of sources of evil or danger, viz. five dussīlassa sīla-vipattiyā ā. at D II.85 = III.235 = A III.252; five akkhantiyā ā. at Vbh 378; six of six each at D III.182 sq. — In phrase kāmānaṇ ā. okāro sankilesa D I.110, 148; M I.115; Nett 42; DhA 16.

-ānupassin realising the danger or evil of S II.85 (upā-dāniyesu dhammesu) abstr. ānupassanā Vism 647 sq., 695. -dassāvīn same as ānupassin D I.245 (an°); A v.178 (id.); D III.46; S II.194, 269; A III.146; v.181 sq.; Nd<sup>2</sup> 141. -pariyesanā search for danger in (—°) S II.171; III.29; IV.8 sq. -saññā consciousness of danger D I.79; III.253, 283; A III.79.

**Ādipaniya** (adj.) [grd. of ā + dipeti] to be explained Miln 270.

**Ādipita** [pp. of ādipeti, ā + caus. of **dip**, cp. dipeti] ablaze, in flames S I.31 (loka; v. l. ādittaka) 108; J v.366; DhA III.32 (v. l. āditta).

**Ādu** (indecl.) [see also adu] emphatic (adversative) part. (1) of affirmation & emphasis; but, indeed, rather J III.499 = VI.443; v.180; VI.552. — (2) as 2<sup>nd</sup> component of a disjunctive question, mostly in corresponsion udāhu ... ādu (= kiṇ ... udāhu SnA 350), viz. is it so ... or? Th I, 1274 = Sn 354; Pv IV.311 = DhA I.31; J v.384; v.1382; without udāhu at J v.460 (adu). The close con-

nection with udāhu suggests an expl<sup>n</sup>. of ādu as a somehow distorted abbreviation of udāhu.

**Ādeti** [a + deti, base<sup>2</sup> of dadāti (day<sup>5</sup> & de°), cp. also ādiyati] to take, receive, get Sn I.21 (= gaṇhāti SnA 179), 954 (= upādiyati gaṇhāti Nd<sup>1</sup> 444); cp. I.43; J III.103, 296; v.366 (= gaṇhāti C.; cp. ādiyati on p. 367); Miln 336.

**Ādeyya** (adj.) [grd. of ādāti (q. v.)] to be taken up, acceptable, pleasant, welcome, only in phrase °vacana welcome or acceptable speech, glad words Vin II.158; J VI.243; Miln 110; ThA 42.

**Ādeva, Ādevanā** [ā + div. devati] lamenting, deploring, crying etc. in ster. phrase (explaining parideva or parid-dava) ādevo paridevo ādevanā pari° ādevitattaṇ pari° Nd<sup>1</sup> 370 = Nd<sup>2</sup> 416 = Ps 1.38.

**Ādesa** [fr. ādisati, cp. Sk. ādeśa] information, pointing out; as tt. g. characteristic, determination, substitute, e. g. kuto-nidānā is at SnA 303 said to equal kiṇ-nidānā, the to of kuto (abl.) equalling or being substituted for the acc. case: paccatta-vacanassa to-ādeso veditabbo.

**Ādesanā** (f.) [ā + desanā] pointing out, guessing, prophesy; only in phrase °pāṭihāriya trick or marvellous ability of mind-reading or guessing other peoples character Vin II.200; D I.212, 213; III.220; A I.170, 292; v.327; Ps II.227. For pāṭihāriya is substituted °vidhā (lit. variety of, i. e. act or performance etc.) at D III.103.

**Ādhāna** (nt.) [ā + dhāna] — 1. putting up, putting down, placing, laying A IV.41 (aggissa ādhānaṇ, v. l. of 6 MSS ādānaṇ). — 2. receptacle M I.414 (udak°), cp. ādheyya. — 3. enclosure, hedge Miln 220 (kaṇṭak° thorny brake, see under kaṇṭaka).

-gāhin holding one's own place, i. e. obstinate (?), reading uncertain & interchanging with ādāna, only in one ster. phrase, viz. sandiṭṭhi-parāmāsīn ādhāna-gāhin uppāṇiṇissaggin Vin II.89; M I.43, 96; A III.335 (v. l. ādāna°, C. expls by daḥhagābin); D III.247 (adhāna°).

**Ādhāra** [ā + dhāra] — 1. a container, receptacle, basin, lit. holder A III.27; J VI.257. — 2. "holding up", i. e. support, basis, prop. esp. a (round) stool or stand for the alms-bowl (patta) Vin II.113 (an° patto); M III.95; S v.21; J v.202. — fig. S v.20 (an° without a support, cittaṇ); Vism 8, 444. — 3. (tt. g.) name for the loc. case ("resting on") Sn 211.

**Ādhāraka** (m. & nt.) [ā + dhāraka, or simply ādhāra + ka] — 1. a stool or stand (as ādhāra°) (always m., except at J I.33 where °āni pl. nt.); DhA III.290 = VvA 220; DhA III.120 = 186 (one of the four priceless things of a Tathāgata, viz.: setacchattaṇ, nisidaṇapallanka, ādhārako pādapiṭṭhaṇ). — 2. a reading desk, pulpit J III.235; IV.299.

**Ādhāraṇatā** (f.) [ā + dhāraṇatā] concentration, attention, mindfulness SnA 290 (+ daḥhikaraṇa), 398 (id.).

**Ādhārīta** [pp. of ā + dhāreti, cp. dhāreti<sup>1</sup>] supported, held up Miln 68.

**Ādhāvati** [ā + dhavati<sup>1</sup>] to run towards a goal, to run after M I.265 (where id. p. S II.26 has upadh°); DA I.39. Freq. in comb<sup>n</sup>. ādhāvati paridhāvati to run about, e. g. J I.127, 134, 158; II.68.

**Ādhāvana** (nt.) [fr. ādhāvati] onrush, violent motion Miln 135.

**Ādhipacca** (& **Ādhipateyya**) (nt.) [fr. adhi + pati + ya "being over-lord"; see also adhipateyya] supreme rule, lordship, sovereignty, power S v.342 (issariy°); A I.62 (id.), 147, 212; II.205 (id.); III.33, 76; IV.252 sq.; Pv II.9<sup>60</sup> (one of the ṭhānas, cp. ṭhāna II.2b; see also D III.

146, where spelt ādhipateyya; expl<sup>d</sup>. by issariya at PvA 137; J 1.57; Dāvs v.17; VvA 126 (gehe ā = issatiya). The three (att<sup>o</sup>, lok<sup>o</sup>, dhamm<sup>o</sup>) at Vism 14.

**Ādhuta** [ā + dhuta<sup>1</sup>] shaken, moved (by the wind, i. e. fanned Vv 39<sup>1</sup> (v. l. adhuta which is perhaps to be preferred, i. e. not shaken, cp. vātadhutaṅ Dāvs v.49; VvA 178 expl<sup>s</sup>. by saṅkaṅ vidhūpayamāna, i. e. gently fanned).

**Ādheyya** (adj.) [grd. of ā + dadhāti cp. ādhāna<sup>2</sup>] to be deposited (in one's head & heart Pug A), to be heeded, to be appropriated [in latter meaning easily mixed with ādheyya, cp. vv. ll. under ādiya<sup>2</sup>]; nt. depository (= ādhātābhāṭā ṭhapetabbatā Pug A 217) Pug 34 (°ṇ gacchati is deposited); Miln 359 (sabbe tass<sup>2</sup> ādheyya<sup>2</sup> hoti they all become deposited in him, i. e. his deposits or his property).

-mukha see ādiya<sup>2</sup>.

**Ānaka** [Sk. ānaka, cp. Morris *J P T S.* 1893, 10] a kind of kettledrum, beaten only at one end S 11.266; J 11.344; Dpvs XVI.14.

**Ānañca** see ākāsa<sup>o</sup> and viññāṇa<sup>o</sup>.

**Ānañja** see ānejja.

**Ānaṇya** (nt.) [Sk. āṇṇya, so also BSk. e. g. Jtm 31<sup>18</sup>; from a + ṇṇa, P. ṇṇa but also ṇṇa in composition, thus an-ṇṇa as base of ānaṇya] freedom from debt D 1.73; A 11.354 (Ep. of Nibbāna, cp. anaṇa); Nd<sup>1</sup> 160; Vism 44; DA 1.3.

**Ānadati** [ā + nadati] to trumpet (of elephants) J 1V.233.

**Ānana** (nt.) [Vedic āna, later Sk. ānana from an to breathe] the mouth; adj. (—<sup>o</sup>) having a mouth Sdhp 103; Pgdp 63 (vikat<sup>o</sup>).

**Ānantarika** (& °ya) [fr. an + antara + ika] without an interval, immediately following, successive Vin 1.321; 11.212; Pug 13; Dhs 1291.

-kamma "conduct that finds retribution without delay" (*Kvu trsl.* 275 n. 2) Vin 11.193; J 1.45; Kvu 480; Miln 25 (cp. *Dhs trsl.* 267); Vism 177 (as prohibiting practice of kammaṭṭhāna).

**Ānanda** [Vedic ānāda, fr. ā + nand, cp. BSk. ānādi joy Divy 37] joy, pleasure, bliss, delight D 1.3; Sn 679, 687; J 1.207 (°maccha Leviathan); Vv.589 (°bheri festive drum); DA 1.53 (= pitiyā etaṅ adhivacanāy).

**Ānandati** [ā + naandati] to be pleased or delighted J 1V.589 (aor. ānaandi in T. reading ānaandi vittā, expl<sup>d</sup>. by C. as nandittha was pleased; we should however read ānandi-cittā with gladdened heart). See also ānandiya.

**Ānandin** (adj.) [fr. ā + nand] joyful, friendly Th 1, 555; J 1V.226.

**Ānandiya** (adj.-) [grd. of ānandati] enjoyable, nt. joy, feast J 1V.589 (°ṇ acarati to celebrate the feast = ānanda-chaṇa C.).

**Ānandi** (f.) [ā + nandi, cp. ānanda] joy, happiness in cpd. ānandi-citta J 1V.589 (so read probably for ānandi vitta: see ānandati).

**Ānaya** (adj.) [ā + naya] to be brought, in *suvaṇaya* easy to bring S 1.124 = J 1.80.

**Ānayati** see āneti.

**Ānāpāna** (nt.) [āna + apāna, cpds. of an to breathe] inhaled & exhaled breath, inspiration & respiration S v.132, 311 sq.; J 1.58; Ps 1.162 (°kathā); usually in cpd. °sati concentration by in-breathing & out-breathing (cp. *Man. of Mystic* 70) M 1.425 (cp. D 11.291); 11.82; Vio 11.70;

A 1.30; It 80; Ps 1.166, 172, 185 (°samādhī); Nd<sup>2</sup> 466 B (id.); Miln 332; Vism 111, 197, 266 sq.; SnA 165. See detail under sati.

**Ānāpeti** see āneti.

**Ānāmeti** [ā + nāmeti, Caus. of namati, which is usually spelt nameti] to make bend, to bend, to bring toward or under J 1V.154 (doubtful reading fut ānāmayissasi, v. l. ānayissati, C. ānessasi = lead to).

**Ānisaṅsa** [ā + ni + saṅsa, BSk. distorted to anuṅsaṅ] praise i. e. that which is commendable, profit, merit, advantage, good result, blessing in or from (c. loc.). — There are *five* ānisaṅsā silavato sila-sampadāya or blessings which accrue to the virtuous enum<sup>d</sup>. at D 11.86, viz. *bhogakkhandha* great wealth, *kittisadda* good report, *visārada* self-confidence, *asammūlho kalaṅ karoti* an untroubled death, *saggaṅ lokaṅ uppajjati* a happy state after death. — D 1.110, 143; 11.132 (four), 236 (five); M 1.204; S 1.46, 52; 11.8, 93 (mahā<sup>o</sup>); v.69 (seven), 73, 129, 133, 237 (seven), 267, 276; A 1.58 (karaṇiye kariyamāne); 11.26, 185, 239, 243 (sikkhā<sup>o</sup>); 11.41 (dāne), 248 (dhammasavane), 250 (yāguyā), 251 (upatṭhita-satiṣsa), 253 sq. (silavato silasampadāya etc., as above), 267 (sucarite), 441; 1V.150 (mettāya ceto-vimuttiyā), 361 (dhammasavane), 439 sq. (nekkhamme avitakke nippitike), 442, 443 sq. (ākās<sup>2</sup>ānañcāyatane); v.1, 106 (mahā<sup>o</sup>), 311; It 28, 29, 40 (sikkhā<sup>o</sup>); Sn 256 (phala<sup>o</sup>), 784, 952; J 1.9, 94; v.491 (v. l. anu<sup>o</sup>); Nd<sup>1</sup> 73, 104, 441; Kvu 400; Miln 198; VvA 6, 113; PvA 9 (dāna<sup>o</sup>) 12, 64 (= phala), 208, 221 (= guṇa); Sdhp 263. — *Eleven* ānisaṅsas of *mettā* (cp. Ps 11.130) are given in detail at Vism 311—314; on another *eight* see pp. 644 sq.

**Ānisada** (nt.) [a + sad] "sit down", bottom, behind M 1.80 = 245; J 11.435 (gloss asata) Vism 251 = KhA 45 (°ttaca), 252 (°maṅsa).

**Ānuttariya** (nt.) [see also anuttariya which as —<sup>o</sup> probably represents ānutt<sup>o</sup>] incomparableness, excellency, supreme ideal D 11.102 sq.; A v.37.

**Ānita** [pp. of āveti] fetched, brought (here), brought back adduced J 1.291; 11.127; 1V.1.

**Ānupuṭṭha** metri causa for anupuṭṭha (q. v.).

**Ānupubba** (nt.) [abstr. fr. anupubba] rule, regularity, order Th 1, 727 (cp. M Vastu 11.224 ānupubbā).

**Ānupubbatā** (f.) (or °ta nt.?) [fr. last] succession; only in tt. g. padānu-pubbatā word sequence, in expl<sup>d</sup>. of It Nd<sup>1</sup> 140; Nd<sup>2</sup> 137 (v. l. °ka).

**Ānupubbikathā** [for anupubbi<sup>o</sup> representing its isolated composition form, cp. ānubhāva & see also anupubbi<sup>o</sup>] regulated exposition, graduated sermon D 1.110; 11.41 sq.; M 1.379; J 1.8; Miln 228; DA 1.277, 308; DhA 1V.199.

**Ānubhāva** [the dissociated composition form of anubhāva, q. v. for details. Only in later language] greatness, magnificence, majesty, splendour J 1.69 (mahanto); 11.102 (of a jewel) v.491; DhA 11.58.

**Ānejja** and **Ānañja** [abstr. fr. ao + \*añja or \*eja = \*ijja. The Sanskritised equivalent would be \*injya or \*ingya of *ing* to stir, move, with a peculiar substitution of \*ang in Pāli, referring it to a base with *r* (probably Sk. *rj*, *rñjati*) in analogy to a form like Sk. *ṛṇa* = Pāli *ṇa* & *ṇa*, both a & i representing Sk. *r*. The form *añja* would thus correspond to a Sk. \*añjya (\*aṅgya). The third P. form *ān-eñja* is a direct (later, and probably re-instituted) formation from Sk. *iñjya*, which in an interesting way became in BSk. re-sanskritised to *āñijya* (which on the other hand may represent *ānejja* & thus give the latter the feature of a later, but more specifically Pāli form).



The editions of P. Texts show a great variance of spelling, based on MSS. vacillation, in part also due to confusion of derivation] immovability, imperturbability, impassibility. The word is *n.* but occurs as *adj.* at Vin III. 109 (ānāñja samādhi, with which cp. BSk. ānīyā śāntiḥ at Av. Ś 1.199. — The term usually occurs in cpd. āneĵja-ppatta (adj.) immovable lit. having attained impassibility, expld by Bdhgh. at Vin III.267 (on Pār. I.1, 6) as *acala*, *niccala*, i. e. motionless. This cpd. is indicated below by (p.) after the reference. — The various spellings of the word are as follows: — 1. āneĵja D 1.76 (v. l. ānāñja-p.) A II.184 (p.); III.93 (p.), 100 (p.), 377 sq. (p.); Nd<sup>2</sup> 471 (v. l. aneĵja, ānāñja) = Vbh 137 (āneĵja); Nd<sup>2</sup> 569<sup>a</sup> (v. l. ānāñja), 601 (v. l. aneĵja & aneĵja); Pug 60 (p.); DhA 1.219 (v. l. BB āneĵja). — 2. ānāñja Vin III.4 (p.) (v. l. ānāñca°, anāñja°, ānāñja°; Bdhgh. āneĵja° p. 267), 109; Ud 27 (samādhi, adj. v. l. ānāñca); DhA IV.46. See also below cpd. °kāraṇa. — A peculiarity of Trenckner's spelling is āṇāñja at M II.229 (v. l. aṇāñja, aneĵja, āneĵja), 253, 254. — 3. āneñja S II.82 (v. l. āṇāñje, or is it āneñja?); D III.217 (°ābhīsankhāra of imperturbable character, remaining static, cp. *Kvu trsl.* 358); Nd<sup>1</sup> 90 (id.), 206, 442; Ps II.206; Vbh 135, 340; Vism 377 (p.), 386 (sixteen° fold), 571; Nett 87, 99. — See also *injati*.

-kāraṇa trick of immovability, i. e. pretending to be dead (done by an elephant, but see differently Morris *J P T S.* 1886, 154) J I.415; II.325 (v. l. āṇāñja, āneñca, ānāñca); IV.308; V.273, 310.

**Āneñjatā** (f.) [fr. āneñja] steadfastness Vism 330, 386.

**Āneti** [ā + neti] to bring, to bring towards, to fetch, procure, convey, bring back Sn 110; PvA 54, 92. pot. 1<sup>st</sup> pl. ānema (or imper. 2<sup>nd</sup> pl. ānetha M 1.371. fut. ānāyissati S 1.124; Pv II.63; J III.173; v.154 (v. l.), & ānessati J v.154. inf. ānāyitva Pv II.610, ger. ānetvā PvA 42, 74. aor. ānesi PvA 3, & ānāyi Pv 1.71 (sapaññi). — pp. ānīta (q. v.). — Med. pass. ānīyati & ānīyati D II.245 (ānīyatan imper. shall be brought); M 1.371 (ppr. ānīyamāna). — Caus. II. ānāpeti to cause to be fetched J III.391; v.225.

**Āpa** & **Āpo** (nt.) [Vedic ap & āp, f. sg. apā, pl. āpaḥ, later Sk. also āpaḥ nt. — Idg. \*ap & \*ab, primarily to Lith. upė water, Old Prussian ape river, Gr. ἄπειρα N. of the Peloponnesus; further (as \*ab) to Lat. annis river, Sk. abda cloud, & perhaps amhu water] water; philosophically t. t. for cohesion, representative of one of the 4 great elements (cp. mahābhūta), viz. paṭhavī, āpo, tejo, vāyo; see *Cpd.* 268 & *Dhs trsl.* 201, also below °dhātu. — D II.259; M 1.327; S II.103; III.54, 207; A IV.312, 375; Sn 307, 391 (°ṇ), 392 (loc. ape), 437 (id.); J IV.8 (paṭhavi-āpa-teja°); Dhs 652; Miln 363 (gen. āpassa, with paṭhavī etc.); Sdhp 100.

-kaṣiṇa the water-device, i. e. meditation by (the element of) water (cp. *Mystic* 75 n) D III.268; J I.313; Dhs 203; Vism 170; DhA 1.312; III.214. -dhātu the fluid element, the essential element in water, i. e. element of cohesion (see *Cpd.* 155 n. 2; *Mystic* 9 n. 2; *Dhs trsl.* 201, 242) D III.228, 247; M 1.187, 422; Dhs 652; Nett 74. See also dhātu. -rasa the taste of water A 1.32; SnA 6. -sama resembling water M 1.423.

**Āpakā** (f.) [= āpagā] river J v.452; VI.518.

**Āpagā** (f.) [āpa + ga of gam] a river Th 1, 309; Sn 319; J v.454; Dāvs 1.52; VvA 41.

**Āpajjati** [Sk. āpadyate, ā + pad] to get into, to meet with (acc.); to undergo; to make, produce, exhibit Vin II.126 (saṅvaraṇ); D 1.222 (pariyetṭhiṇ); It 113 (vuddhiṇ); J 173; Pug 20, 33 (ditṭh'ānugatiṇ); PvA 29 (ppr. āpajjanto); DhA II.71. — pot. āpajjeyya D 1.119 (musāvādan). — aor. āpajji J v.349; PvA 124 (sankocan) & āpādi S 1.37; A II.34; It 85; J II.293; 3<sup>rd</sup> pl. āpādu

D II.273. — ger. āpajjiva PvA 22 (saṅvegan), 151. — pp. āpanna (q. v.). — Caus. āpādeti (q. v.). — *Note.* The reading āpajja in āpajja naṅ It 86 is uncertain (vv. II. āsajja & ālajja). The id. p. at Vin II.203 (CV. VII.4, 8) has āsajjanan, for which Bdhgh. on p. 325 has āpajjanan. Cp. pariyaṇajjati.

**Āpaṇa** [Sk. āpaṇa, a paṇ] a bazaar, shop Vin I.140; J 1.55; v.445; Pv II.322; Miln 2, 341; SnA 440; DhA 1.317; II.89; VvA 157; PvA 88, 333 (phal° fruit shop), 215.

**Āpaṇika** [fr. āpaṇa] a shopkeeper, tradesman J I.124; Miln 344; VvA 157; DhA II.89.

**Āpatacchika** at J VI.17 is C. reading for apatacchika in khārāpat° (q. v.).

**Āpatati** [ā + patati] to fall on to, to rush on to J v.349 (= upadhāvati C.); VI.451 (= āgacchati C.); Miln 371.

**Āpatti** (f.) [Sk. āpatti, fr. ā + pad, cp. apajjati & BSk. āpatti, e. g. Divy 330] an ecclesiastical offence (cp. *Kvu trsl.* 362 n. 1), Vin 1.103 (°khandha), 164 (°ṇ paṭikaroti), 322 (°ṇ passati), 354 (°vasesā & anavasesā); II.2 sq. (°ṇ ropeti), 59, 60 (°pariyanta), 88 (°adhikaraṇa), 259 (°ṇ paṭikaroti); IV.344; D III.212 (°kusalatā); A 1.84 (id.), 87; II.2.10 (°bhaya); Dhs 1330 sq. (cp. *Dhs trsl.* 346). — anāpatti Vin III.35.

**Āpattika** (adj.) [āpatti + ka, cp. BSk. āpattika Divy 303] guilty of an offence M 1.443; Vin IV.224. an° Vin 1.127.

**Āpatha** in micchāpatha, dvedhāpatha as classified in Vbh Ind. p. 441 should be grouped under patha as micchā°, dvedhā°.

**Āpathaka** in °jjhāyin Nd<sup>2</sup> 342<sup>2</sup> is read āpādaka° at Nd<sup>1</sup> 226, and āpātaka° at Vism 26.

**Āpadā** (f.) [Sk. āpad, fr. ā + pad, cp. apajjati & BSk. āpad, e. g. in āpadgata Jtm 313<sup>3</sup>] accident, misfortune, distress, D III.190; A II.68 (loc. pl. āpadāsu), 187; III.45; IV.31; Th 1, 371; J IV.163 (āpadatthā, a difficult form; vv. II. T. aparattā, āpadatvā, C. aparatthā; expld. by āpadāya); V.340 (loc. āpade), 368; PvA 130 (quot.); Sdhp 312, 554. *Note.* For the contracted form in loc. pl. āpāsu (= \*āpatsu) see \*āpā.

**Āpanna** [pp. of āpajjati] — 1. entered upon, fallen into, possessed of, having done Vin 1.164 (āpattiṇ ā.); III.90; D 1.4 (dayāpanna merciful); Nd<sup>2</sup> 32 (taṇhāya). — 2. unfortunate, miserable J 1.19 (v.124). Cp. pari°.

\***Āpā** (& \***Āvā**) (f.) [for āpadā, q. v.] misery, misfortune J II.317 (loc. pl. āpāsu, v. l. avāsu, C. āpadāsu); III.12 (BB āvāsu); v.82 (avāgata gone into misery, v. l. apagata, C. apagata parihīna), 445 (loc. āvāsu, v. l. avāsu, C. āpadāsu), 448 (āvāsu kiccesu; v. l. apassu, read āpāsu). *Note.* Since \*āpā only occurs in loc. pl., the form āpāsu is to be regarded as a direct contraction of Sk. āpatsu.

**Āpāna** [ā + pāna] life, lit. breathing, only in cpd. °koṭi the end of life Miln 397; Dāvs III.93; adj. -koṭika M II.120; Vism 10.

**Āpādaka** (adj.-n.) [fr. ā + pad] — 1. (adj.) producing, leading to (—°) VvA 4 (abhiññ° catuttha-jjhāna). — 2. (n.) one who takes care of a child, a protector, guardian A 1.62 = 132 = It 110 (+ posaka). — f. āpādikā a nurse, foster-mother Vin II.289 (+ posikā).

**Āpādā** (f.) [short for āpādikā] a nursing woman, in an° not nursing, unmarried J IV.178.

**Āpādi** aor. of āpajjati (q. v.).

**Āpādeti** [Caus. of āpajjati] to produce, make out, bring, bring into M 1.78; III.248; S IV.110 (addhānaṅ to live



one's life, cp. addhānaṅ āpādi J II.293 = jivit<sup>2</sup>addhānaṅ āpādi āyuṅ vindi C.); SnA 466. — Cp. pari<sup>2</sup>.

**Āpātha** [etym.? Trenccker, Miln p. 428 says: "I suspect ā. to be corrupted from āpāta (cp. āpatati), under an impression that it is allied to patha; but it is scarcely ever written so"] sphere, range, focus, field (of consciousness or perception; cp. *Dhs trsl.* 199), appearance A II.67; J 1.336; Vbh 321; Miln 298; Vism 21, 548; DA 1.228; DhsA 308, 333; VvA 232 (°kāla); DhA IV.85; Sdhp 356. Usually in phrase **āpāthaṅ gacchati** to come into focus, to become clear, to appear M 1.190; S IV.160, or °ṅ **āgacchati** Vin 1.184; A III.377 sq.; IV.404; Vism 125. Cp. °gata below. — **-gata** come into the sphere of, appearing, visible M 1.174 = Nd<sup>2</sup> jhāna (an<sup>o</sup> unapproached); PvA 23 (āpāthaṅ gata). — **-gatatta** abstr. fr. last: appearance Vism 617.

**Āpāthaka** (adj.) [fr. āpātha] belonging to the (perceptual) sphere of, visible, in °nisādin lying down visible D III.44, 47. Cp. āpathaka.

**Āpāna** (nt.) [fr. ā + pā] drinking; drinking party, banquet; banqueting-hall, drinking-hall J 1.52 (°maṇḍala); v.292 (°bhūmi); Vism 399 (id.); DhA 1.213 (id., rañño).

**Āpānaka** (adj.) [āpāna + ka] drinking, one who is in the habit of drinking D 1.167.

**Āpāniya** (adj.) [fr. āpāna, ā + pā] drinkable, fit for drinking or drinking with, in °kaṅsa drinking-bowl, goblet M 1.316; S II.110.

**Āpāyika** (adj.-n.) [fr. apāya] one suffering in an apāya or state of misery after death Vin II.202 = It 85 (v. l. ap<sup>o</sup>); Vin II.205; D 1.103; A 1.265; It 42; Vism 16; PvA 60.

**Āpiyati** [fr. r, cp. appāyati & appeti] to be in motion (in etym. of āpo) Vism 364.

**Āpucchati** [ā + pucchati] to enquire after, look for, ask, esp. to ask permission or leave; aor. āpucchī J 1.140; PvA 110; grd. āpucchitabba DhA 1.6; ger. āpucchitvā Vin IV.267 (apaloketvā +); Miln 29; PvA 111; āpucchitūna (cp. Geiger § 211) Th 2, 426; āpucchā Th 2, 416, & āpucchā [= āpucchya, cp. Vedic ācya for ācya], only in neg. form an<sup>o</sup> without asking Vin II.211, 219; IV.165, 226 (= anapaloketvā); DhA 1.81. — pp. āpucchita Vin IV.272.

**Āpūrati** [a + pūrati] to be filled, to become full, to increase J III.154 (cando ā = pūrati C.); IV.26, 99, 100.

**Āpeti** [Caus. of āp, see appoti & pāpuṇāti] to cause to reach or obtain J VI.46. Cp. vy<sup>o</sup>.

**Āphusati** [ā + phusati] to feel, realise, attain to, reach; aor. āphusī Vv 16<sup>o</sup> (= adhicacchī VvA 84).

**Ābaddha** [pp. of ābandhati] tied, bound, bound up DA 1.127; fig. bound to, attached to, in love with DhA 1.88; PvA 82 (Tissāya °sineha); Sdhp 372 (sineh, °hadaya).

**Ābandhaka** (adj.) [ā + bandh, cp. Sk. ābandha tie, bond] (being) tied to (loc.) PvA 169 (sise).

**Ābandhati** [ā + bandhati, Sk. ābandhnāti, bandh] to bind to, tie, fasten on to, hold fast; fig. to tie to, to attach to, J IV.132, 289; v.319, 338, 359. — pp. ābaddha.

**Ābandhana** (nt.) [fr. ā + bandh] — 1. tie, bond DA 1.181 = Pug A 236 (°atthēna nāti yeva nāti-parivaṭṭo). — 2. tying, binding Vism 351 (°lakkaṇa, of āpodhātu). — 3. reins (?) or harness (on a chariot) J v.319 (but cp. C. expln. "hatthi-assa-rathesu ābandhitabbāni bhaṇḍakāni", thus taking it as ā + bhaṇḍa + na, i. e. wares, loads etc.). With this cp. Sk. ābandha, according to Halāyudha 2, 420 a thong of leather which fastens the oxen to the yoke of a plough.

**Ābādha** [ā + bādha to oppress, Vedic ābādha oppression] affliction, illness, disease Vin IV.261; D 1.72; II.13; A 1.121; III.94, 143; IV.333, 415 sq., 440; Dh 138; Pug 28; Vism 41 (ndara-vāta<sup>o</sup>) 95; VvA 351 (an<sup>o</sup> safe & sound); SnA 476; Sdhp 85. — A list of ābādhas or illnesses, as classified on grounds of aetiology, runs as follows: pitta-samuṭṭhānā, semha<sup>o</sup>, vāta<sup>o</sup>, sannipātikā, utu-paripāmajā, visama-parihārājā, opakkamikā, kammavipākajā (after Nd<sup>2</sup> 304<sup>1c</sup>, recurring with slight variations at S IV.230; A II.87; III.131; v.110; Nd<sup>1</sup> 17, 47; Miln 112, cp. 135). — Another list of illnesses mentioned in the *Vimaya* is given in *Index* to Vin II, p. 351. — Five ābādhas at Vin 1.71, viz. kuṭṭhaṅ gaṇḍo kilāso soso apamāro said to be raging in Magadha cp. p. 93. — Three ābādhas at D III.75, viz. icchā anasanaṅ jarā, cp. Sn 311. — See also cpd. appābādha (health) under **appa**.

**Ābādhi** (adj.-n.) [fr. ābādha] affected with illness, a sick person A III.189, 238; Nd<sup>1</sup> 160; Miln 302; DA 212; DhA 1.31; PvA 271. — f. ābādhiṅī a sick woman A II.144.

**Ābādhi** [pp. of ābādheti, Caus. of ā + bādha] afflicted, oppressed, molested Th 1, 185.

**Ābādheti** [ā + Caus. of bādha, cp. ābādha] to oppress, vex, annoy, harass S IV.329.

**Ābila** (adj.) [Sk. āvila; see also P. āvila] turbid, disturbed, soiled J v.90.

**Ābhata** [pp. of ā + bharaṭi from bhr] brought (there or here), carried, conveyed, taken D 1.142; S 1.65; A II.83 (for yathābhūtaṅ); Pv III.5<sup>4</sup> (ratt<sup>o</sup> = rattiyaṅ ā. PvA 199); DhA II.57, 81; IV.89; VvA 65.

**Ābhataka** (adj.) = ābhata; DA 1.205 (v. l. ābhata).

**Ābharāṇa** (nt.) [Sk. ābharāṇa, ā + bhr] that which is taken up or put on, viz. ornament, decoration, trinkets D 1.104; Vv 80<sup>2</sup>; J III.11, 31; DhA III.83; VvA 187.

**Ābharati** [ā + bhr] to bring, to carry; ger. ābhatvā J IV.351.

**Ābhassara** (adj.-n.) [etym. uncertain; one suggested in *Cpd.* 138 n. 4 is ā + °bha + °sar, i. e. from whose bodies are emitted rays like lightning, more probably a comb<sup>n</sup> of ābhā + svar (to shine, be bright), i. e. shining in splendour] shining, brilliant, radiant, N. of a class of gods in the Brahma heavens "the radiant gods", usually referred to as the representatives of supreme love (piti & mettā); thus at D 1.17; Dh 200; It 15; DhA III.258 (°loka). In another context at Vism 414 sq.

**Ābhā** (f.) [Sk. ābhā, fr. ā + bhā, see ābhāti] shine, splendour, lustre, light D II.12; M III.147 (adj. —); S II.150 (°dhātu); A II.130, 139; III.34; Mhvs XI.11; VvA 234 (of a Vīmāna, v. l. pabhā); DhA IV.191; Sdhp 286.

**Ābhāti** [ā + bhā] to shine, shine forth, radiate Dh 387 (= virocāti DhA IV.144); J v.204. See also ābheti.

**Ābhāveti** [ā + bhāveti] to cultivate, pursue Pv II.13<sup>19</sup> (mettacittaṅ; gloss & v. l. ābhāvetvā; expl<sup>d</sup>. as vadḍhetvā brūhetvā PvA 168).

**Ābhāsa** [Sk. ābhāsa, fr. ā + bhā] splendour, light, appearance M II.215; III.215.

**Ābhicetasika** (adj.) See abhicetasika. This spelling, with guṇa of the first syllable, is probably more correct; but the short a is the more frequent.

**Ābhidosika** (adj.) [abhidos + ika] belonging to the evening before, of last night Vin III.15 (of food; stale); M 1.170 (°kālakata died last night); Miln 291.

**Ābhidhammika** (adj.) [abhidhamma + ika] belonging to the specialised Dhamma, versed in or studying the Abhidhamma Miln 17, 341; Vism 93. As abhi<sup>o</sup> atKhA 151; J IV.219.

**Ābhindati** [ā + bhindati] to split, cut, strike (with an axe) S IV.160 (v. l. a<sup>o</sup>).

**Ābhisekika** (adj.) [fr. abhiseka] belonging to the consecration (of a king) Vin v.129.

**Ābhujati** [ā + bhujati, **bhuj<sup>1</sup>**] to bend, bend towards or in, contract; usually in phrase **pallankaṅ ā<sup>o</sup>** "to bend in the round lap" or "bend in hookwise", to sit cross-legged (as a devotee with straightened back), e. g. at Vin 1.24; D 1.71; M 1.56 (v. l. ābhūjītvā), 219; A III.320; Pug 68; Ps 1.176; J 171, 213; Miln 289; DA 1.58, 210. In other connection J 1.18 (v.101; of the ocean "to recede"); Miln 253 (kāyaṅ).

**Ābhujana** (nt.) [fr. abhujati] crouching, bending, turning in, in phrase **pallank<sup>o</sup>ābhujana** sitting cross-legged J 117 (v.91); PvA 219.

**Ābhujī** (f.) [lit. the one that bends, prob. a poetic metaphor] N. of a tree, the Bhūrja or Bhojpatr J v.195 (= bhūjapatta-vana C.), 405 (= bhūjapatta C.).

**Ābhūñjati** [ā + **bhuj<sup>2</sup>**, Sk. bhunakti] to enjoy, partake of, take in, feel, experience J IV.456 (bhoge; Rh. D. "hold in its hood"?); DhsA 333.

**Ābhūñjana** (nt.) [fr. ābhūñjati] partaking of, enjoying, experiencing DhsA 333.

**Ābheti** [\*ābhayati = ābhāti, q. v.] to shine Pv II.126 (pp. <sup>o</sup>enti); Vv 82 (<sup>o</sup>anti, v. l. <sup>o</sup>enti; = obhāsenti VvA 50).

**Ābhoga** [fr. ābhūñjati, **bhuj<sup>2</sup>** to enjoy etc. The translators of Kvu derive it from **bhuj<sup>1</sup>** to bend etc. (*Kvu trsl.* 221 n. 4) which however is hardly correct, cp. the similar meaning of gocara "pasturing", fig. perception etc.] ideation, idea, thought D 1.37 (= manasikāro samannāhāro DA 1.122; cp. semantically āhāra = ābhoga, food); Vbh 320; Miln 97; Vism 164, 325, 354; Dāvs 62; KhA 42 (<sup>o</sup>paccavekkhana), 43 (id.) 68.

**Āma<sup>1</sup>** (indecl.) [a specific Pāli formation representing either amma (q. v.) or a gradation of pron. base amu<sup>o</sup> "that" (sec asu), thus deictic-emphatic exclam<sup>o</sup>. Cp. also BSk. āma e. g. Av. Ś 1.36] affirmative part. "yes, indeed, certainly" D 1.192 sq. (as v. l. BB; T. has āmo); J 1.115, 226 (in C. expln. of T. amājāta which is to be read for āmajāta); II.92; v.448; Miln 11, 19, 253; DhA 1.10, 34; II.39, 44; VvA 69; PvA 12, 22, 56, 61, 75, 93 etc.

**Āma<sup>2</sup>** (adj.) [Vedic āma = Gr. ἄμος, connected with Lat. amarus. The more common P. form is **āmaka** (q. v.)] raw, viz. (a) unbaked (of an earthen vessel), unfinished Sn 443; (b) uncooked (of flesh), nt. raw flesh, only in foll. cpds.: <sup>o</sup>gandha "smell of raw flesh", verminous odour, a smell attributed in particular to rotting corpses (cp. similarly BSk. āmagandha M Vastu III.214) D II.242 sq.; A 1.280; Su 241, 242 (= vissagandha kuṇapagandha SnA 286), 248, 251; Dhs 625; and <sup>o</sup>giddha greedy after flesh (used as bait) J VI.416 (= āmasankhāta āmisa C.).

**Āmaka** (adj.) [= āma<sup>2</sup>] raw, uncooked D 1.5 = Pug 58 (<sup>o</sup>maṅsa raw flesh); M 1.80 (titta-kalābu āmaka-cchinno). -**dhañña** "raw" grain, corn in its natural, unprepared state D 1.5 = Pug 58 (see DA 1.78 for definition); Vin IV.264; v.135. -**sāka** raw vegetables Vism 70. -**susāna** "cemetery of raw flesh" charnelgrove (cp. āmagandha under ama<sup>2</sup>), i. e. fetid smelling cremation ground J 1.264, 489; IV.45 sq.; VI.10; DhA 1.176; VvA 76; PvA 196.

**Āmaṭṭha** [Sk. āmrṣṭa, pp. of āmasati; cp. āmasita] touched, handled J 1.98 (an<sup>o</sup>); DA 1.107 (= parāmaṭṭha); Sdhp 333.

**Āmaṅḍaliya** [ā + maṅḍala + iya] a formation resembling a circle, in phrase <sup>o</sup>ṅ karoti to form a ring (of people) or a circle, to stand closely together M 1.225 (cp. Sk. āmaṅḍalikaroti).

**Āmata** in anāmata at J II.56 is metric for amata.

**Āmattikā** (f.) [ā + mattikā] earthenware, crockery; in <sup>o</sup>āpaṇa a crockery shop, chandler's shop Vin IV.243.

**Āmaddana** (nt.) [ā + maddana of mṛd] crushing VvA 311.

**Āmanta** (adj.-adv.) [either ger. of āmanteti (q. v.) or root der. fr. ā + mant, cp. āmanṭā] asking or asked, invited, only as an<sup>o</sup> without being asked, unasked, uninvited Vin 1.254 (<sup>o</sup>cāra); A III.259 (id.).

**Āmanṭana** (nt.) & <sup>o</sup>nā (f., also <sup>o</sup>nā) [from āmanteti] addressing, calling; invitation, greeting Sn 40 (ep. Nd<sup>2</sup> 128); <sup>o</sup>vacana the address-form of speech i. e. the vocative case (cp. Sk. āmanṭitāṅ id.) SnA 435; KhA 167.

**Āmantanaka** (adj.-n.) [fr. āmantāna] addressing, speaking to, conversing; f. <sup>o</sup>kā interlocutor, companion, favourite queen Vv 188 (= allāpa-sallāpa-yoggā kīṇanakāle vā tena (i. e. Sakkena) āmantetabbā VvA 96).

**Āmanṭaṇiya** (adj.) [grd. of āmanteti] to be addressed J IV.371.

**Āmantita** [pp. of āmanteti] addressed, called, invited Pv II.313 (= nimantita PvA 86).

**Āmanteti** [denom. of ā + \*mantra] to call, address, speak to, invite, consult J VI.265; DA 1.297; SnA 487 (= ālapati & avhayati); PvA 75, 80, 127. — aor. āmantesi D II.16; Sn p. 78 (= ālapi SnA 394) & in poetry āmantayi Sn 997; Pv II.2; 3<sup>1</sup> (perhaps better with v. l. SS samantayi). — ger. āmanta (= Sk. \*āmanṭrya) J III.209, 315 (= āmantayitvā C.), 329; IV.111; v.233; VI.511. — pp. āmantita (q. v.). — Caus. II. āmantāpeti to invite to come, to cause to be called, to send for D 1.134 (v. l. āmanteti); Miln 149.

**Āmaya** [etym. ? cp. Sk. āmaya] affliction, illness, misery; only as an<sup>o</sup> (adj.) not afflicted, not decaying, healthy, well (cp. BSk. nirāmaya Āsvaghoṣa II.9) Vin 1.294; Vv 1510 (= aroga VvA 74); 17<sup>1</sup>; 36<sup>8</sup>; J III.260, 528; IV.427; VI.23. Positive only very late, e. g. Sdhp 397.

**Āmalaka** [cp. Sk. āmalaka] emblic myrobalan, Phyllanthus Emblica Vin 1.201, 278; II.149 (<sup>o</sup>vaṅṭika pīthu); S 1.150; A v.170; Sn p. 125 (<sup>o</sup>matti); J IV.363; v.380 (as v. l. for T. āmala); Miln 11; DhA 1.319; VvA 7.

**Āmalakī** (f.) āmalaka Vin 1.30; M 1.456 (<sup>o</sup>vana).

**Āmasati** [ā + masati fr. mṛṣ] to touch (upon), to handle, to lay hold on Vin II.221; III.48 (kumbhij); J III.319 (id.); A v.263, 266; J IV.67; Ps II.209; Miln 306; SnA 400; DhsA 302; VvA 17. — aor. āmasi J II.360; ger. āmasitvā Vin III.140 (udakapattāṅ) J II.330; grd. āmassa J II.360 (an<sup>o</sup>) and āmasitabba id. (C.). — pp. āmaṭṭha & āmasita (q. v.).

**Āmasana** (nt.) [fr. āmasati] touching, handling; touch Vin IV.214. Cp. III.118; Miln 127, 306; DA 1.78.

**Āmasita** [pp. of āmasati] touched, taken hold of, occupied VvA 113 (an<sup>o</sup> khetta virgin land).

**Āmāya** (adj.) [to be considered either a der. from amā (see amājāta in same meaning) or to be spelt amāya which metri causa may be written ā<sup>o</sup>] "born in the house" (cp. semantically Gr. ἰσχυρήσ > indigenous), inborn, being by birth, in cpd. <sup>o</sup>dāsa (dāsī) a born slave, a slave by birth J VI.117 (= gehadāsīyā kucchimij jātadāsī C.), 285 (= dāsassa dāsīyā kucchimhi jātadāsā).

**Āmāsaya** [āma<sup>2</sup> + āsaya, cp. Sk. āmāsaya & āmāsraya] receptacle of undigested food, i.e. the stomach *Vism* 260; *KhA* 59. Opp. pakkāsaya.

**Āmilāka** (nt.?) [etym.?] a woollen cover into which a floral pattern is woven *DA* 1.87.

**Āmisa** (nt.) [der. fr. āma raw, q. v. for etym. — Vedic āmis (m.); later Sk. āmiṣa (nt.), both in lit. & fig. meaning] — 1. originally raw meat: hence prevailing notion of "raw, unprepared, uncultivated"; thus °khāra raw lyc *Vin* 1. 206. — 2. "fleshy, of the flesh" (as opposed to mind or spirit), hence material, physical; generally in opposition to *dhamma* (see *dhamma* B 1. a. and also next no.), thus at *M* 1.12 (°dāyāda); *It* 101 (id.); *A* 1.91 = *It* 98 (°dāna material gifts opp. to spiritual ones); *Dhs* 1.344 (°paṭisāntāra hospitality towards bodily needs, cp. *Dhs trsl.* 350). — 3. food, esp. palatable food (cp. E. sweetmeat); food for enjoyment, dainties *Vin* 11.269 sq.; *J* 11.6; *Mīn* 413 (lok°); *DA* 1.83 (°sannidhi). — 4. bait *S* 1.67; *iv.158*; *J* 1v.57, 219; *vi.116*; *DA* 1.270. — 5. gain, reward, money, donour, gratuity, "tip" *PvA* 36. 46; esp. in phrase °kiñcikkha-hetu for the sake of some (little) gain *S* 11.234; *A* 1.128; *v.265*, 283 sq., 293 sq.; *Pug* 29; *Pv* 11.83 (= kiñci āmisāṇa pattiṭṭha *PvA* 107); *Mīn* 93; *VvA* 241 (= bhogaḥetu). — 6. enjoyment *Pv* 11.82 (= kāmāmise-laggacitto *PvA* 107). — 7. greed, desire, lust *Vin* 1.303 (°antara out of greed, selfish, opp. mettacitto); *A* 11.144 (id.), 184 (id.); 1.73 (°gāṇi parisa); *J* v.91 (°cakkhu); *Ps* 11.238 (mā°). See also cpds. with nir° and sa°.

**Āmuñcati** [ā + muc] to put on, take up; to be attached to, cling to *DhsA* 305. — pp. āmutta (q. v.).

**Āmutta** [Sk. āmukta, pp. of ā + muc, cp. also BSk. āmukta jewel *Divy* 2, 3 etc., a meaning which might also be seen in the later Pāli passages, e.g. at *PvA* 134. Semantically cp. ābharāṇa] having put on, clothed in, dressed with, adorned with (always °) *D* 1.104 (°mālābharāṇa); *Vin* 11.156 = *Vv* 20<sup>8</sup> (°maṇi-kuṇḍala); *S* 1.211; *J* 1v.460; *v.155*; *vi.492*; *Vv* 72<sup>1</sup> (= paṭimukka); *So*<sup>2</sup> (°hatthābharāṇa); *Pv* 11.9<sup>0</sup> (°maṇikuṇḍala) *J* 1v.183; *VvA* 182.

**Āmeṇḍita** (or *Ameḍita*) [Sk. āmreḍita from ā + mred, dialectical] — 1. (nt.) sympathy in °ṇ karoti to show sympathy (? so *Morris J P T S.* 1887, 106) *DA* 1.228 = *SnA* 155 (v. l. at *DA* āmeḍita).

**Āmo** = āma *D* 1.192, 3.

**Āmoda** [Sk. āmoda, fr. ā + mud] that which pleases; fragrance, perfume *Dāvs* v.51.

**Āmodanā** (f.) [fr. ā + mud] rejoicing *Dhs* 86, 285.

**Āmodamāna** (adj.) [ppr. med. of āmodeti] rejoicing, glad *S* 1.100 (v. l. anu°) = *It* 66; *Vv* 64<sup>8</sup> (= pamodamāna *VvA* 278); *J* v.45.

**Āmodita** [pp. fr. āmodeti] pleased, satisfied, glad *J* 1.17 (v.80); *v.45* (°pamodita highly pleased); *Mīn* 346.

**Āmodeti** [Sk. āmodayati, Caus. of ā + mud] to please, gladden, satisfy *Th* 1, 649 (cittāṇ); *J* v.34. — pp. āmodita (q. v.).

**Āya** [Sk. āya; ā + i] 1. coming in, entrance *M* 11.93. — 2. tax *J* v.113. — 3. income, earning, profit, gain (opp. *vaya* loss) *A* 1v.282 = 323; *Sn* 978; *J* 1.228; *KhA* 38 (in expl<sup>m</sup>. of kāya), 82 (in etym. of āyatana); *PvA* 130. — 4. (āyā f.?) a lucky dice ("the incomer") *J* vi.281.

-*kammika* a treasurer *DhA* 1.184. -*kusala* clever in earnings *Nett* 20. -*kosalla* proficiency in money making *D* 11.220 (one of the three kosallas); *Vbh* 325. -*paric-cāga* expenditure of one's income *PvA* 8. -*mukha* (lit.) entrance, inflow, going in *D* 1.74 (= āgamana-magga *DA*

178); *M* 11.15; *A* 11.166; (fig.) revenue income, money *SnA* 173.

**Āyata** [Sk. āyata, pp. of ā + yam, cp. āyamati] — 1. (adj.) outstretched, extended, long, in length (with numeral) *D* 11.73 (nātikkhaya, prolonged or heavy?); *M* 1.178 (dighato ā°: tiriyaṇ ca vitthata); *J* 1.77, 273 (tettiṅṅ-angul āyato khaggo); 11.438; *Vv* 84<sup>15</sup> (°apsa; cp. expl<sup>m</sup>. at *VvA* 339); *SnA* 447; *DhsA* 48; *PvA* 152 (lāṭha fangs; lomā hair), 185 (°vaṭṭa); *Sdhp* 257. — 2. (u.) a bow *J* 11.438.

-*agga* having its point (end) stretched forward, i.e. in the future (see āyati) *It* 15, 52. -*paṇḥin* having long eye-lashes (one of the signs of a Mahāpurisa) *D* 11.17 = 11.143. -*pamha* a long eye-lash *Th* 2, 384 (= dighapakhuma *ThA* 250).

**Āyataka** (adj.) [= āyata] — 1. long, extended, prolonged, kept up, lasting *Vin* 11.108 (gittasara); *A* 11.251 (id.); *J* 1.362. — 2. sudden, abrupt, instr. °ena abruptly *Vin* 11.237.

**Āyatana** (nt.) [Sk. āyatana, not found in the Vedas; but freq. in BSk. From ā + yam, cp. āyata. The pl. is āyatana at *S* 1v.70. — For full definition of term as seen by the Pāli Commentators see *Bdhgh's* expl<sup>m</sup>. at *DA* 1. 124, 125, with which cp. the popular etym. at *KhA* 82: "āyassa vā tananato āyatassa vā saṅsāradukkhassa nayana to āyatanaṇi" and at *Vism* 527 "āye tanoti āyantaṇ ca nayati ti ā."] — 1. stretch, extent, reach, compass, region; sphere, locus, place, spot; position, occasion (corresponding to *Bdhgh's* definition at *DA* 1.124 as "samosaraṇa") *D* 11.241, 279 (vimutti°); *S* 11.41, 269; *iv.217*; *v.119* sq., 318 sq.; *A* 11.141 (ariya°); *v.61* (abhibh°, q. v.) *Sn* 406 (rajass° "haunt of passion" = rāgādi-rajassa vupatti-deso *SnA* 381); *J* 1.80 (raj°). Freq. in phrase araṇṇ° a lonely spot, a spot in the forest *J* 1.173; *VvA* 301; *PvA* 42, 54. — 2. exertion, doing, working, practice, performance (comprising *Bdhgh's* definition at *DA* 1.124 as paññatti), usually °, viz. *kamm°* *Nd*<sup>1</sup> 505; *Vbh* 324, 353; *kasīṇ°* *A* v.46 sq., 60; *Ps* 1.28; *tittḥ°* *A* 1.173, 175; *Vbh* 145, 367; *sipp°* (art, craft) *D* 1.51; *Nd*<sup>2</sup> 505; *Vbh* 324, 353; cp. an° non-exertion, indolence, sluggishness *J* v.121. — 3. sphere of perception or sense in general, object of thought, sense-organ & object; relation, order. — *Cpd.* p. 183 says rightly: "āyatana cannot be rendered by a single English word to cover both sense-organs (the mind being regarded as 6th sense) and sense objects". — These āyatanaṇi (relations, functions, reciprocals) are thus divided into two groups, inner (ajjhattikāṇi) and outer (bāhirāṇi), and comprise the foll.: (a) *ajjhatt°*: 1. *cakkhu* eye, 2. *sota* ear, 3. *ghāna* nose, 4. *jivhā* tongue, 5. *kāya* body, 6. *mano* mind; (b) *bāh°*: 1. *rūpa* visible object, 2. *sadda* sound, 3. *gandha* odour, 4. *rasa* taste, 5. *photṭhabba* tangible object, 6. *dhamma* cognizable object. — For details as regards connotation & application see *Dhs trsl.* introduction li sq. *Cpd.* 90 n. 2; 254 sq. — Approximately covering this meaning (3) is *Bdhgh's* definition of āyatana at *DA* 1.124 as sañjāti and as kāraṇa (origin & cause, i.e. mutually occasioning & conditioning relations or adaptations). See also *Nd*<sup>2</sup> under rūpa for further classifications. — For the above mentioned 12 āyatanaṇi see the foll. passages: *D* 11.302 sq.; 11.102, 243; *A* 11.400; *v.52*; *Sn* 373 (cp. *SnA* 366); *Ps* 1.7, 22, 101, 137; 11. 181, 225, 230; *Dhs* 11.335; *Vbh* 401 sq.; *Nett* 57, 82; *Vism* 481; *ThA* 49, 285. Of these 6 are mentioned at *S* 1.113, 11.3; *iv.100*, 174 sq.; *It* 114; *Vbh* 135 sq., 294; *Nett* 13, 28, 30; *Vism* 565 sq. Other sets of 10 at *Nett* 69; of 7 at *D* 11.112, 156; of 2 at *D* 11.69. — Here also belongs ākāś° ānāṇ° āyatana, ākiñcaṇi° etc. (see under ākāśa etc. and s. v.), e.g. at *D* 1.34 sq., 183; *A* 1v.451 sq.; *Vbh* 172, 189, 262 sq.; *Vism* 324 sq. — Unclassified passages: *M* 1.61; 11.233; 11.32, 216, 273; *S* 1.196; 11.6, 8, 24; 72 sq.; 11.228; *iv.98*; *v.426*; *A* 1.113, 163, 225; 11.17, 27, 82, 426; *iv.146*, 426; *v.30*, 321, 351, 359;

Nd<sup>1</sup> 109, 133, 171, 340; J 1.381 (paripuṇṇa°); Vbh 412 sq. (id.).

-uppāda birth of the āyatana (see above 3) Vin 1.185. -kusala skilled in the ā. M 111.63. -kusalatā skill in the spheres (of sense) D 111.212; Dhs 1335. -tṭha founded in the sense-organs Ps 1.132; 11.121.

**Āyatanika** (adj.) [fr. āyatana] belonging to the sphere of (some special sense, see āyatana 3) S 1v.126 (phass° niraya & sagga).

**Āyati** (f.) [fr. ā + yam, cp. Sk. āyati] "stretching forth", extension, length (of time), future. Only (?) io acc. āyatiṅ (adv.) in future Vin 11.89, 185; 111.3; Sn 49; It 115 (ī. reads āyati but cp. p. 94 where T. āyatiṅ, v. ī. āyati); J 1.89; v.431; DA 1.236.

**Āyatika** (adj.) [fr. last] future S 1.142.

**Āyatikā** (f.) [of āyataka] a tube, waterpipe Vin 11.123.

**Āyatta** [Sk. āyatta, pp. of ā + yat]. — 1. striving, active, ready, exerted J v.395 (°mana = usukkamaṇa C.). — 2. striven after, pursued J 1.341. — 3. dependent on Vism 310 (assāsa-passāsa°); Nett 194; Sdhp 477, 605.

**Āyanā** (f.) [?] at DhsA 259 and Vism 26 is a grammarian's construction, abstracted from f. abstr. words ending in °āyanā, e. g. kankhā > kankhāyanā, of which the correct expl<sup>m</sup> is a derivation fr. caus.-formation kankhāyati > kankhāy + a + nā. What the idea of Bdhgh. was in propounding his expl<sup>m</sup> is hard to say, perhaps he related it to ī and understood it to be the same as āyana.

**Āyamati** [ā + yam] to stretch, extend, stretch out, draw out Miln 176, usually in ster. phrase piṭṭhi me āgilāyati tam ahaṅ āyamissāmi "my back feels weak, I will stretch it" Vin 11.200; D 111.209; M 1.354; S 1v.184; J 1.491. — Besides this in commentaries e. g. J 111.489 (mukhaṅ āyamituṅ).

**Āyasa** (adj.) [Sk. āyasa, of ayas iron] made of iron S 11.182; A 111.58; Dh 345; J 1v.416; v.81; Vv 84<sup>5</sup> (aa°? cp. the rather strange expl<sup>m</sup> at VvA 335).

**Āyasakya** (nt.) dishonour, disgrace, bad repute A 1v.96; J v.17; VvA 110; usually in phrase °ṅ pāpuṇāti to fall into disgrace Th 1, 292; J 11.33 = 271; 111.514. [Bāhgh. on A 1v.96 explains it as ayasaka + ya with guṇa of the initial, cp. ārogya].

**Āyasmant** (adj.) [Sk. āyasmant, the P. form showing assimilation of u to a] lit. old, i. e. venerable; used, either as adj. or absolute as a respectful appellation of a bhikkhu of some standing (cp. the semantically identical therā). It occurs usually in nom. āyāsma and is expl<sup>d</sup> in Nd by typical formula "piya-vacanaṅ garu°, sagārava-sappaṭṭissādhivacanaṅ", e. g. Nd<sup>1</sup> 140, 445; Nd<sup>2</sup> 130 on var. So loci (e. g. 814, 1032, 1040, 1061, 1096). — Freq. in all texts, of later passages see SnA 158; PvA 53, 54, 63, 78. — See also āvuso.

**Āyāga** [ā + yāga of yaj] sacrificial fee, gift; (m.) recipient of a sacrifice or gift (deyyadhamma) Sn 486 (= deyyadhammāṇaṅ adhiṭṭhāna-bhūta SnA 412); Th 1, 566; J v1. 205 (°vatthu worthy object of sacrificial fees).

**Āyācaka** (adj.-n.) [fr. ā + yāc] one who begs or prays, petitioner Miln 129.

**Āyācati** [ā + yāc, cp. Buddh. Sk. āyācate Divy 1.] — 1. to request, beg, implore, pray to (acc.) Vin 111.127; D 1.240; PvA 160. — 2. to make a vow, to vow, promise A 1.88; J 1.169 = v.472; 1.260; 11.117. — pp. āyācita (q. v.).

**Āyācana** (nt.) [fr. āyācati] — 1. asking, adhortation, addressing (i. t. g. in expl<sup>m</sup> of imperative) SnA 43, 176, 412. — 2. a vow, prayer A 1.88; 111.47; J 1.169 = v.472.

**Āyācita** [pp. of āyācati] vowed, promised J 1.169 (°bhattajātaka, N.).

**Āyāta** [pp. of āyāt.; cp. BSk. āyāta in same meaning at Jtm 210] gone to, undertaken Sdhp 407.

**Āyāti** [ā + yāti of yā] to come on or here, to come near, approach, get into S 1.240; Sn 669; Sn p. 116 (= gacchati SoA 463); J 1v.410; Pv 11.12<sup>12</sup> (= āgacchati PvA 158); DhA 1.93 (imper. āyāma let us go). — pp. āyāta.

**Āyāna** (ot.) [fr. ā + yā to go] coming, arrival: see āyanā.

**Āyāma** [fr. ā + yam, see āyamati] — 1. (lit.) stretching, stretching out, extension Vin 1.349 = J 111.488 (mukh°). — 2. (appl.) usually as linear measure: extension, length (often comb<sup>d</sup> with aod contrasted to vitthāra breadth or width & ubbedha height), as n. (esp. in abl. āyāmato & instr. āyāmena in length) or as adj. (—): J 1.7, 49 (°ato tiṇi yojanasatāni, vitthāro aḍḍhatiyāni); 111.389; Miln 17 (ratanaṅ soḷasahatthaṅ āyāmena aṭṭhahatthaṅ vitthārena), 282 (ratanaṅ catuhatthāyāmaṅ); Vism 205 (+ vitth°); Khb 133 (+ vitthāra & parikkhepa); VvA 188 (soḷasayojan°), 199 (°vitthārehi), 221 (°ato + vitth°); PvA 77 (+ vitth°), 113 (id. + ubbedha); DhA 1.17 (saṭṭhi-yojan°).

**Āyāsa** [cp. Sk. āyāsa, etym.?] trouble, sorrow, only neg. an° (adj.) peaceful, free from trouble A 1v.98; Th 1, 1008.

**Āyu** (nt.) [Vedic āyus; Av. āyu, gradation form of same root as Gr. *αἰών* "aeon", *αἰέω* always; Lat. aevum, Goth. aiws. Ohg. ēwa, io always; Ger. ewig eternal; Ags. æc eternity, ā always (cp. ever and aye)] life, vitality, duration of life, longevity D 111.68, 69, 73, 77; S 111.143 (usmā ca); 1v.294; A 1.155; 11.63, 66 (addh°); 111.47; 1v.76, 139; Sn 694, 1019; It 89; J 1.197 (digh°); Vv 55<sup>5</sup> (cp. VvA 247 with its definition of divine life as comprising 30 600 000 years); Vism 229 (length of man's āyu = 100 years); Dhs 19, 82, 295, 644, 716; Sdhp 234, 239, 258. — Long or divine life, dibbaṅ āyu is one of the 10 attributes of ādhipateyya or majesty (see thāna), thus at Vin 1.294; D 111.146; S 1v.275 sq.; A 1.115; 111.33; 1v.242, 396; Pv 11.9<sup>89</sup> (= jivitaṅ PvA 136).

-ūhā see āyuhā. -kappa duration of life Miln 141; DhA 1.250. -khaya decay of life (cp. jivita-kkhaya) D 1.17 (cp. DA 1.110); 111.29. -pamāṇa span or measure of life time D 11.3; A 1.213, 267; 11.126 sq.; 1v.138, 252 sq., 261; v.172; Pug 16; Vbh 422 sq.; SnA 476. -pariyanta end of life It 99; Vism 422. -sankhaya exhaustion of life or lifetime Dpvs v.102. -sankhāra (usually pl. ā) constituent of life, conditions or properties resulting in life, vital principle D 11.106; M 1.295 sq.; S 11.266; A 1v.311 sq.; Ud 64; J 1v.215; Miln 285; Vism 292; DhA 1.129; PvA 210. Cp. BSk. āyuh-saṅskāra Divy 203.

**Āyuka** (—°) (adj.) [fr. āyu] — 1. being of life; having a life or age A 1v.396 (niyat°); VvA 196 (yāvātāyukā dibbasampatti divine bliss lasting for a lifetime). Esp. freq. in comb<sup>n</sup> with dīgha (long) and appa (short) as dīghāyuka A 1v.240; PvA 27; appāyuka A 1v.247; PvA 103; both at Vism 422. In phrase visati-vassasahassāyukesu manussesu at the time when men lived 20 000 years D 11.5—12 (see Table at Dial. 11.6); DhA 11.9; PvA 135; dasa-vassasahassāyukesu manussesu (10 000 years) PvA 73; cattāḷisa° DhA 1.103; catusaṭṭhi-kappāyukā subhākiṇhā Vism 422.

**Āyukin** (adj.) [fr. āyn] = āyuka; in appāyukin short lived Vv 41<sup>6</sup>.

**Āyuta** (adj.) [Sk. ayuta, pp. of ā + yu, yuvati] — 1. connected with, endowed, furnished with Th 1, 753 (dve pannarasāyuta due to twice fifteen); Sn 301 (nārī-varaṅ° = °sanjyuta SnA 320); Pv 11.12<sup>4</sup> (nānā-saragaṅ° = °yutta PvA 157). — 2. seized, conquered, in dur° hard to conquer, invincible J v1.271 (= paccatthikehi durāsada C.).

**Āyutta** [Sk. āyukta; pp. of ā + yuj] — 1. yoked, to connected with, full of Pv 1.10<sup>14</sup> (tejas āyuta T., but PvA 52 reads °āyutta and expl<sup>ns</sup>. as samāyutta); PvA 157 (= ākiṇṇa of Pv 11.12<sup>4</sup>). — 2. intent upon, devoted to S 1.67.

**Āyuttaka** (adj.-n.) [āyutta + ka] one who is devoted to or entrusted with, a trustee, agent, superintendent, overseer J 1.230 (°vesa); IV.492; DhA 1.101. 103, 180.

**Āyudha** is the Vedic form of the common Pāli form āvudha weapon, and occurs only spuriously at D 1.9 (v.l. āvudha).

**Āyuvant** (adj.) [fr. āyu] advanced in years, old, of age Th 1, 234.

**Āyusmant** (adj.) [Sk. āyusmant; see also the regular P. form āyasmant] having life or vitality PvA 63 (āyusmā-viññāna feeling or sense of vitality; is reading correct?).

**Āyussa** (adj.) [Sk. °āyusya] connected with life, bringing (long) life A 111.145 dhamma.

**Āyūhaka** (adj.) [fr. āyūhati] keen, eager, active Miln 207 (+ viriyavā).

**Āyūhati** [ā + y + ūhati with euphonic y, fr. Vedic ūhati, ūh<sup>1</sup>, a gradation of vah (see etym. under vahati). Kern's etym. on *Toev.* 99 = ayodhati is to be doubted, more acceptable is Morris' expl<sup>n</sup>. at *JPTS.* 1885, 58 sq., although contradictory in part.] lit. to push on or forward, aim at, go for, i. e. (1) to endeavour, strain, exert oneself S 1.1 (ppr. anāyūhan unstriving), 48; J VI.35 (= viriyaṇ karoti C.), 283 (= vāyamatī C.). — (2) to be keen on (w. acc.), to cultivate, pursue, do Sn 210 (= karoti SnA 258); Miln 108 (kammaṇ āyūhitvā), 214 (kammaṇ āyūhi), 326 (maggaṇ). — pp. āyūhita (q. v.).

**Āyūhana** (adj.-nt.) [fr. āyūhati] — 1. endeavouring, striving, Ps 1.10 sq., 32, 52; II.218; Vism 103, 212, 462, 579. f. āyūhanā Dhs 1059 ("she who toils" trsl.) = Vbh 361 = Nd<sup>2</sup> taṇhā 1. (has āyūhanā). — 2. furtherance, pursuit DA 1.64 (bhavassa).

**Āyūhā** f. [āyu + ūhā] life, lifetime, only in °pariyosāna at the end of (his) life PvA 136, 162; VvA 319.

**Āyūhāpeti** [Caus. II. fr. āyūhati] to cause somebody to toil or strive after DhsA 364.

**Āyūhita** [\*Sk. ā + ūhita, pp. of ūh] busy, eager, active Miln 181.

**Āyoga** [Sk. āyoga, of ā + yuj; cp. āyutta] — 1. binding, bandage Vin 11.135; Vv 33<sup>41</sup>; VvA 142 (°paṭṭa). — 2. yoke Dhs 1061 (avijj<sup>o</sup>), 1162. — 3. ornament, decoration Nd<sup>1</sup> 226; J 111.447 (°vatta, for v.l. °vanta?). — 4. occupation, devotion to, pursuit, exertion D 1.187; Dh 185 (= payoga-karapa DhA 111.238). — 5. (t.t.) obligation, guarantee (?) SnA 179. — Cp. sam<sup>o</sup>.

**Ārakatta** (nt.) [\*ārakāt + tvaṇ] warding off, keeping away, holding aloof, being far from (c. gen.); occurring only in pop. etym. of arahant at A IV.145; DhA IV.228; DA 1.146 = VvA 105, 106 = PvA 7; cp. DhA 349.

**Ārakā** (adv.) [Sk. ārāt & ārakāt, abl. form. fr. °āraka, see ārā<sup>2</sup>] far off, far from, away from, also used as prep. c. abl. and as adj. pl. keeping away from, removed, far Vio 11.239 = A IV.202 (sanghamhā); D 1.99, 102 (adj.) 167; M 1.280 (adj.) S 11.99; IV.43 sq.; A 1.281; It 91; J 1.272; 111.525; v.451; Miln 243; VvA 72, 73 (adj. + viratā).

**Ārakkha** [ā + rakkha] watch, guard, protection, care D 11.59; 111.289; S IV.97, 175, 195; A 11.120; 111.38; J 266, 270, 281 (°sampadā), 322 (id.), 400; v.29 sq.; J 1.203; 11.326; IV.29 (°purisa); v.212 (°tthāna, i. e. harem), 374 (°parivāra); Pug 21 (an<sup>o</sup>), 24; Miln 154; Vism 19

(°gocara preventive behaviour, cautiousness); SnA 476 (°ḍevatā); KhA 120 (id.), 169; DhA 11.146; PvA 195; Sdhp 357, 365.

**Ārakkhika** [fr. ārakkha] a guard, watchman J IV.29.

**Ārakkheyya** see arakkheyya.

**Āragga** (nt.) [ārā + agga; Sk. ārāgra of ārā an awl, a pick] the point of an awl, the head of certain arrows, having the shape of an awl, or an arrow of that kind (see Halayudha p. 151) A 1.65; Sn 625, 631; Dh 401, 407; Vism 306; DhA 11.51; IV.181.

**Āracayāracayā** [ā + racayā a ger. or abl. form. fr. ā + \*rac, in usual Sk. meaning "to produce", but here as a sound-root for slashing noise, in reduplication for sake of intensification. Altogether problematic] by means of hammering, slashing or beating (like beating a hide) Sn 673 (gloss ārajayārajayā fr. ā + \*rañj or \*raj). — SnA 481 expl<sup>ns</sup>. the passage as follows: ārajayārajayā; i. e. yathā manussā allacammaṇ bhūmiyaṇ pattharitivā khilehi ākoṭenti, evaṇ ākoṭetvā pharasūhi phāletvā ekam ekaṇ koṭiṇ chinditvā vihananti, chinnachinnaṇ koṭi punappuna samuṭṭhāti; āracayāracayā ti pi pāṭho, āviñjitvā (v.l. BB. āvijjitvā) āviñjitvā ti atthe. — Cp. ārañjita.

**Āraññaka** (adj.) [fr. arañña + ka] belonging to solitude or the forest, sequestered; living in the forest, fond of seclusion, living as hermits (bhikkhū). Freq. spelt **araññaka** (q. v.). — Vin 1.92 (bhikkhū); 11.32, 197, 217 (bh.), 265 (bh.); M 1.214; A 111.100 sq., 219; IV.21; v.66; J 111.174 (v.l. BB. a<sup>o</sup>); Miln 342; DhA 11.94 (vihāra).

**Āraññakatta** (nt.) [abstr. fr. āraññaka, see also araññakatta] the habit of sequestration or living in solitude M 1.214; 111.40; A 1.38.

**Āraññika** (adj.) = āraññaka Vin 11.15; A 1.24; Pug 69; Vism 61, 71 (where defined); Miln 341.

**Ārañjita** [in form = Sk. °ārañjita, ā + pp. of rañjayati, Caus. of rañj or raj, but in meoing different. Perhaps to rac (as °racita) to furnish with, prepare, or better still to be regarded as an idiomatic Pāli form of sound-root \*rac (see āracayā<sup>o</sup>) mixed with rañj, of which we find another example in the double spelling of āracayā (& ārajayā) q. v.] furrowed, cut open, dug up, slashed, torn (perhaps also "beaten") M 1.178 (hatthipadaṇ dantehi ārañjitaṇ an elephant-track bearing the marks of tusks, i. e. occasional slashes or furrows).

**Ārata** [Sk. ārata, pp. of ā + ram, cp. ārati] leaving off, keeping away from, abstaining J IV.372 (= virata); Nd<sup>2</sup> 591 (+ virata paṭivirata).

**Ārati** (f.) [Sk. ārati, ā + ram] leaving off, abstinence Vv 63<sup>9</sup> (= paṭivirati VvA 263); in exegetical style occurring in typ. comb<sup>n</sup>. with virati paṭivirati veramaṇi, e. g. at Nd<sup>2</sup> 462; Dhs 299.

**Āratta** (nt.?) [Sk. cp. ārakta, pp. of ā + ra] time, period (orig. affected, tinted with), only in cpd. **vassāratta** the rainy season, lent J IV.444; Dāvs 11.74.

**Āradḍha** (adj.) [pp. of ā + rabh] begun, started, bent on, undertaking, holding on to, resolved, firm A 1.148 (āradḍhaṇ me viriyaṇ It 30; PvA 73 (thapctun began to place), 212 (gantun). Cp. āradḍhaka 1.

-citta concentrated of mind, decided, settled D 1.176; M 1.414; S 11.21; Sn p. 102; SnA 436. Cp. āradḍheti 1. -viriya (adj.) strenuous, energetic, resolute Vin 1.182; D 111.252, 268, 282, 285; A 1.24; Sn 68, 344; It 71 (opp. hina-viriya); Nd<sup>2</sup> 131; Ps 1.171; ThA 95. Cp. viriyārambha; f. abstr. °viriyatā M 1.19.

**Ārabbha** (indecl.) [ger. of ārabhati<sup>2</sup> in abs. function; cp. Sk. ārabhya meaning since, from] — 1. beginning, under-

taking etc., in cpd. °vatthu occasion for making an effort, concern, duty, obligation D III.256 = A IV.334 (eight such occasions enum<sup>d</sup>). — 2. (prep. with acc.) lit. beginning with, taking (into consideration), referring to, concerning, with reference to, about D I.180; A II.27 = It 103 (senāsanañ ā.); Sn 972 (upekhañ; v.l. ārambha; C. uppādetvā); Pv 1.4<sup>1</sup> (pubhe pete ā.); DhA I 13; II.37; PvA 3 (setthiputta-petañ ā.), 16, and passim.

**Ārabhati<sup>1</sup>** [not with Morris *J P T S*. 1889, 202 fr. **rabh** and identical with **arabhati<sup>2</sup>**, but with Kern, *Tōev*. s. v. identical with Sk. ālabhate, ā + **labh** meaning to seize the sacrificial animal in order to kill it; cp. **nirārambha<sup>1</sup>** to kill, destroy M 1.371 (pāṇaṃ).

**Ārabhati<sup>2</sup>** & **Ārabhatti** [ā + **rabhati**, Sk. ārabhati & arambhati, a + **rabb**] to begin, start, undertake, attempt S 1.156 (ārabbhatha “bestir yourselves”) = Miln 245 = Th 1, 256 (bh.); Pug 64 (bh.); viriyañ ārabhati to make an effort, to exert oneself (cp. ārambha) A IV.334. — aor. **ārabhi** DhA II.38 & **ārabhi** PvA 35. — ger. **ārabha**, see sep. — pp. **āraddha** (q. v.).

**Ārambha** [Sk. ārambha in meaning “beginning”, fr ā + **rabh** (rambh) cp. **arabhati**] — 1. attempt, effort, inception of energy (cp. *Dhs trsl.* 15 & *K. S.* p. 318 giving C. def. as kieca, karaṇiya, attha, i. e. 1. undertaking & duty, 2. object) S 1.76 (mah°); v.66, 104 sq. (°dhātu); III.338 (id.), 166 (°ja; T. arabbhaja, v.l. ārambhaja to be preferred) = Pug 64; Miln 244; Net 41; DbsA 145. — **viriyārambha** (cp. āradha-viriya) zeal, resolution, energy Vin II.197; S IV.175; A 1.12, 16. — 2. support, ground, object, thing Nett 70 sq., 107; an° unsupported, independent Sn 743 (= nibbāna SnA 507). Cp. also **nirambha**, **upārambha**, **sārambha**.

**Ārammaṇa** (nt.) [cp. Sk. ālabhana, **lamb**, but in meaning confounded with **rambh** (see **rabhati**)] primary meaning “foundation”, from this applied in the foll. senses: (1) support, help, footing, expedient, anything to be depended upon as a means of achieving what is desired, i. e. basis of operation, chance Sn 1069 (= ālabhana, nissaya, upanissaya Nd<sup>2</sup> 132); Pv 1.4<sup>1</sup> (yañ kiñc° ārammaṇaṃ katvā); ārammaṇaṃ labhati (+ otarañ labhati) to get the chance S II.268; IV.185. — (2) condition, ground, cause, means, esp. a cause of desire or clinging to life, pl. °ā causes of rebirth (interpreted by taṇhā at Nd<sup>1</sup> 429), lust Sn 474 (= paccayā SnA 410), 945 (= Nd<sup>1</sup> 429); KhA 23; DhA 1.288 (sappāy°); PvA 279. — (3) a basis for the working of the mind & intellect; i. e. sense-object, object of thought or consciousness, the outward constituent in the relation of subject & object, object in general. In this meaning of “relation” it is closely connected with **āyatana** (see **āyatana<sup>3</sup>**), so that it sometimes takes its place, it is also similar to **visaya**. *Cpd.* 3 distinguishes a 5 fold object, viz. citta, cetasika, pasāda- & sukhuma-rūpa, paññatti, nibbāna. See on term especially *Cpd.* 3, 14; *Dhs trsl.* XI.1 & 209. — A 1.82 sq.; IV.385; Sn 506; Ps 1.57 sq., 84 (four ā.); II.97, 118, 143; Dhs I (dhamm° object of ideation), 180, 584, 1186 et passim; Vbh 12, 79, 92, 319, 332 (four); Nett 191 (six); VisM 87 sq., 375 (°sant-kantika), 430 sq. (in var. sets with ref. to var. objects), 533; DhA 48, 127; VvA 11, 38. — rūpārammaṇa lit. dependence on form, i. e. object of sight, visible form, especially striking appearance, visibility, sight D III.228; S III.53; A 1.82; J 1.304; II.439, 442; PvA 265. — ārammaṇaṃ karoti to make it an object (of intellection or intention), to make it one’s concern (cp. Pv 1.4<sup>1</sup>, above 1). — ārammaṇa-kusala clever in the objects (of meditation) S III.266; ā°paccayatā relation of presentation (i. e. of subj. & obj.) Nett 80. — (4) (—°) (adj.) being supported by, depending on, centred in, concentrated upon PvA 8 (nissay°), 98 (ek°); VvA 119 (buddh° pīti rapture centred in the Buddha).

**Āraha** (adj.) metri causa for **araha** deserving J VI.164.

**Ārā<sup>1</sup>** (f.) [Sk. ārā; \*ēl “pointed”, as in Ohg. āla = Ger. ahle, Ags. āel = E awl; Oicel. alr] an awl; see cp. **āragga**. Perhaps a der. of ārā is ālakā (q. v.).

**Ārā<sup>2</sup>** (indecl.) [Vedic ārād, abl. as adv.; orig. a root der. fr. \*ara remoteness, as in Sk. arañya foreign & aranya solitude q. v. under arañā<sup>1</sup> and arañña<sup>1</sup> far from, remote (from) (adv. as well as prep. with abl.) Sn 156 (pamā-dambā), 736; Dh 253 (āsavakkhaya; DhA III.377 expls by dūragata); J II.449 (jhānabhūmiyā; = dūre ṭhita C.); v.78 (sanyame; = dūrato C.). See also **ārakā**.

—cāra [in this comb<sup>n</sup>. by Kern, *Tōev*. s. v. unnecessarily expl<sup>d</sup>. as ārā = ārya; cp. similar phrases under **ārakā**] a life remote (from evil) A IV.389. —cārin living far from evil leading a virtuous life D 1.4; M 1.179; III.33; A III. 216, 348; IV.249; v.138, 205; DA 1.72 (= abrahmacariyato dūra-cārin).

**Ārādhaka** (adj.-n.) [fr. ā + **rād**] 1. [perhaps for \*āraddhaka because of analogy to āradha of ā + **rabb**] successful, accomplishing or accomplished, undertaking, eager Vin 1.70 (an° one who fails); M 1.491; II.197 = A 1.69 = Miln 243; S v.19; A v.329 (in correlation with āradha-viriya). — 2. pleasing, propitiating Miln 227; VvA 220 (°ikā f.).

**Ārādhana** (nt.) & °ā (f.) (either fr. ā + **rād** or ā + **rabb**, cp. ārādhaka) satisfying, accomplishing; satisfaction, accomplishment D II.287 (opp. virādhana failure); M 1.479; II.199; A v.211 sq.; J IV.427.

**Ārādhaniya** (adj.) [grd. fr. āradheti] to be attained, to be won; successful Vin 1.70 (an°); J II.233 (dur°).

**Ārādhita** [pp. of āradheti; Sk. ārādhitā, but BSk. ārāgita, e. g. Divy 131, 233] pleased Sdhp 510.

**Ārādheti** [Caus. of ā + **rād**, in meaning 2 confused with **arabhati**. In BSk. strangely distorted to āragayati; freq. in Divy as well as Av. S] — 1. to please, win favour, propitiate, convince J 1.337 (dārake), 421, 452; II.72 (manusse); IV.274 (for ābhīradheti T.); Vism 73 (ārādhayanto Nāthassa vana-vāsena mānasañ); DhA II.71; Dāvs III.93 (ārādhayi sabbajanañ); Miln 352. In older literature only in phrase cittañ āradheti to please one’s heart, to gladden, win over, propitiate D I.118 sq., 175 (but cp. āradha-citta to arabhati); M 1.85, 341; S II.107; v.109; J II.372; Miln 25. — 2. to attain, accomplish, fulfill, succeed S v.23 (maggañ), 82, 180, 294; It III. (v.l. ārām°); Sn 488 = 509. Cp. ārādhiaka 1. — pp. **ārādhita** (q. v.). — See also **parābhctvā**.

**Ārāma** [Sk. ārāma, ā + **ram**] — 1. pleasure, fondness of (—°), delight, always as adj. (—°) delighting in, enjoying, finding pleasure in (usually comb<sup>d</sup>. with rata, e. g. dhammārāma dhammarata finding delight in the Dh.) S 1.235; IV.389 sq. (bhav°, upādān°); A 1.35, 37, 130; II.28 (bhāvan°); It 82 (dhamm°); Sn 327 (id.; expl<sup>d</sup>. by SnA 333 as rati and “dhamme ārāmo assā ti”); Pug 53 (samagg°); Vbh 351. — 2. a pleasure-ground, park, garden (lit. sport, sporting); classified at Vin III.49 as pupph° and phal° a park with flowers or with fruit (i. e. orchard), def. at DhA III.246 as Veluvana-Jivak° ambavan° ādayo, i. e. the park of Veluvana, or the park belonging to Jivaka or mango-groves in general. Therefore: (a) (in general) ° park, resort for pastime etc. Vin II.109; D 1. 106; Dh 188; Vv 79<sup>5</sup> (amb° garden of mangoes); VvA 305 (id.); Pv II.7<sup>8</sup> (pl. ārāmāni = ārām° ūpavanāni PvA 102). — (b) (in special) a private park, given to the Buddha or the Sangha for the benefit of the bhikkhus, where they meet & hold discussions about sacred & secular matters; a place of recreation and meditation, a meeting place for religious gatherings. Amongst the many ārāmas given to the bhikkhus the most renowned is that of Anāthapiṇḍika (Jetavana; see J 1.92—94) D I.178; Vin IV.69; others more frequently mentioned are e. g.

the park of Ambapālī (Vin 1.233); of Mallikā (D 1.178), etc. — Vin 1.39, 140, 283, 291; II.170; III.6, 45, 162; IV.85; A II.176; Dpvs v.18.

-pāla keeper of a park or orchard, gardener Vin II. 109; VvA 288. -ropā, -ropana planter, planting of pleasure-groves S 1.33; PvA 151. -vatthu the site of an Ārāma Vin 1.140; II. 170; III.50, 90.

Ārāmakinī (f.) see ārāmika.

Ārāmātā (f.) [abstr. fr. ārāma I] pleasure, satisfaction A II.28; III.116; Vbh 381; Miln 233.

Ārāmika (adj.) [fr. ārāma I. (to ārāma I) finding delight in, fond of (c. gen.) (or servant in general?) Miln 6 (sanghassa trsl. at the service of the order). — 2. (to ārāma 2) belonging to an Ārāma, one who shares the congregation, an attendant of the Ārāma Vin 1.207 sq.; II.177 (& °pesaka), 211; III.24; IV.40; V.204; A II.78 (°samañuddesa); III.109 (id.), 275 (°pesaka); J 1.38 (°kicca) Vism 74 (°samañuddesa). — f. ārāmakinī a female attendant or visitor of an Ārāma Vin 1.208.

Ārāva [cp. Sk. ārāva, fr. ā + ru] cry, sound, noise Dāvs IV.46.

Āraha (nt.) only in pl. gibhāṇā ārahāni, things proper to laymen, D III.163.

Āriya in anāriya at Sn 815 is metric for anariya (q.v.).

Āruṇṇa (nt.) [orig. pp of ā + rud] weeping, crying, lamenting Miln 357.

Āruppa (adj.) [fr. arūpa as ā (= a²) — \*rūpya] formless, incorporeal; nt. formless existence D III.275; M 1.410, cp. 472; III.163; S 1.131 (°tthāyin); II.123; A IV.316; It 61; Sn 754; J 1.406; Dhs 1385 (cp. trsl. 57); Vism 338; DA 1.224; SnA 488, 508; Sdhp 5, 10; the four: Vism 111, 326 sq.

Āruhati [ā + ruh] to climb, ascend, go up or on to Sn 1014 (aor. āruhan); Sdhp 188; ger. āruhitvā Sn 321 & āruhya J VI.452; Sn 139 (v. l. abhiruyha); It 71. — Caus. āropeti (q.v.).

Ārūgya see ārogya.

Ārūjha [pp. of āruhati] — 1. ascended, mounted, gone up-gone on to IV.137; J VI.452 (T. ārūjhā); Vism 135 (nek. khamma-paṭipadaṇ an°); VvA 64 (magga°); PvA 47 (°nāva), 56 (hatthi°). — 2. come about, effected, made, done PvA 2, 144 (cp. BSk. pratijñām ārūjha having taken a vow Divy 26). — 3. (of an ornament) put on (to), arrayed J VI.153, 488.

Ārūha see āroha.

Ārogatā (f.) [abstr. fr. a + roga + tā] freedom from illness, health Miln 341.

Ārogya (nt.) [abstr. fr. aroga, i. e. ā (= a²) + roga + ya] absence of illness, health D 1.11; III.220 (°mada), 235 (°sampadā); M 1.451 (T. ārūgya, v. l. ārogya), 508, 509; S II.109; A 1.146 (°mada); II.143; III.72; v.135 sq.; Sn 749, 257 = Dh 204 = J III.196; Nd¹ 160; Vism 77 (°mada pride of health); PvA 129, 198; Sdhp 234.

Ārocāpana (nt.) [fr. ārocāpeti, Caus. of āroceti] announcement DhA II.167.

Ārocāpeti (Caus. II. of āroceti) to make some one announce, to let somebody know, usually in phrase kālaṇ ā. Sn p. 111; J 1.115, 125; DhA II.89; PvA 141.

Ārocita [pp. of āroceti] announced, called Vin II.213 (kāla).

Āroceti [ā + roceti, Caus. of roc; cp. BSk. ārocayati Sp. Av. Š 1.9 etc.] to relate, to tell, announce, speak to, address D 1.109, 224; Pv II.89 (aor. ārocayi); PvA 4, 13

(aññamaññaṇ anārocetvā not speaking to each other), 81, 274 & freq. passim. — pp. ārocita; Caus. II. ārocāpeti (q.v.).

Ārodana (nt.) [fr. ā + rud, cp. āruṇṇa] crying, lamenting A III.268 sq.; J 1.34; DhA 1.184; II.100.

Āropana (nt.) [fr. āropeti] "putting on to", impaling Miln 197 (sūl°), 290 (id.).

Āropita [pp. of āropeti] — 1. produced, come forward, set up PvA 2. — 2. effected, made S III.12; PvA 92, 257. — 3. put on (to a stake), impaled PvA 220 (= āvuta).

Āropeti [Caus. of āruhati]. — 1. to make ascend, to lead up to (w. acc.) PvA 76 (pāsādaṇ), 160 (id.). — 2. to put on, take up to (w. acc. or loc.) Pv II.9² (yakkhaṇ yāṇaṇ āropayitvāna); PvA 62 (sarīraṇ citakaṇ ā.), 100 (bhaṇḍaṇ sakaṭesu ā.). — 3. to put on, commit to the care of, entrust, give over to (w. loc.) J 1.227; PvA 154 (rajjāṇ amacesu ā.). — 4. to bring about, get ready, make PvA 73, 257 (sangahaṇ ā. make a collection); SnA 51, 142. — 5. to exhibit, tell, show, give S 1.160 (ovadaṇ); Miln 176 (dosaṇ); DhA II.75 (id.). — 6. vādaṇ āropeti to refute a person, to get the better of (gen.) Vin 1.60; M II.122; S 1.160. — pp. āropita (q.v.).

Āroha (—°) [fr. ā + ruh] — 1. climbing up, growth, increase, extent, in cpd. °pariṇāha length & circumference S II.206; A 1.288; II.250; IV.397; v.19; J III.192; v. 299; VI.20; Vbh 345 (°māna + pariṇāha-māna); SnA 382. — 2. one who has climbed up, mounted on, a rider, usually in cpd. ass° & hatth° horse-rider & elephant-rider S IV.310; A II.166 = III.162 (T. ārūha); IV.107; DhsA 305. — 3. outfit, possession (or increase, as 1?) Sn 420 (vaṇṇ°).

Ārohaṇa (nt.) [fr. ā + ruh] climbing, ascending; ascent J 1.70; VI.488; Miln 352; Vism 244; PvA 74.

Ālaka-manda [ālaya°:] at Vin II.152 is of uncertain reading and meaning ("open to view"? or "not having pegs" = ālaka?) vv. II. ālakamanta & ālakamandāra; Bdgh on p. 321 explns. ālakamandā ti ekagaṇyā manussābhikīṇā, i. e. full of a crowd of people, Ch. quotes ālakamandā as "the city of Kuvera" (cp. Sk. alakā).

Ālaggeti [ā + Caus. of lag] to (make) hang on to (loc.), to stick on, fasten to Vin II.110 (pattaṇ veḷage ālaggetvā).

Ālapati [ā + lapati] to address S 1.177, 212; J v.201; SnA 42, 347, 383, 394 (= āmantayi of Sn 997), 487 (= avhayati); PvA 11, 13, 33, 69.

Ālapana (nt.) & ā (f.) [fr. ā + lap] talking to, addressing, conversation Vin III 73 (with ref. to exclam. "ambho"); J v.253 (°ā); Vism 23 (°ā); SnA 396; PvA 131 (re ti ā.).

Ālapanatā (f.) [abstr. fr. ālapana] speaking to, conversing with, conversation M 1.331 (an°).

Ālamba [Sk. ālamba, ā + lamb] anything to hang on, support S 1.53 (an° without support); Sn 173 (id. + apattiṭṭha); J III.396; Miln 343; Sdhp 245, 463.

Ālambati [ā + lamb] to hang on to or up, to take hold of, to fasten to Vin 1.28, J 1.57; VI.192; Vv 84<sup>48</sup>; ThA 34. — ālambeti id. VvA 32.

Ālambana (adj.-nt.) [fr. ā + lamb, cp. ālamba] (adj.) hanging down from, hanging up J III.396; IV.457; SnA 214. — (nt.) support, balustrade (or screen?) Vin II.117, 152 (°bāha) Miln 126.

Ālambara & Ājambara (nt.) [Sk. ālambara] a drum Vin 1.15 (l); J II.344 (l); v.390 (l); Vv 54<sup>18</sup> (l).



**Ālaya** (m. & nt.) [cp. Sk. ālaya, ā + li, liyate, cp. allina & allyati, also nirālaya] — 1. orig. roosting place, perch, i. e. abode settling place, house J 1.10 (geh°); Miln 213; DhA 11.162 (an° = anoka), 170 (= oka). — 2. “hanging on”, attachment, desire, clinging, lust S 1.136 = Vin 1.4 (°rāma “devoted to the things to which it clings” K. S.); Vin 111.20, 111; S 1V.372 (an°); v.421 sq. (id.); A 11.34, 131 (°rāma); 111.35; It 88; Sn 177 (kām° = kāmesu taphā-ditthi-vasena duvidho ālayo SoA 216), 535 (+ āsavāni), 635; Nett 121, 123 (°samaggbhāta); Vism 293 (id.), 497; Miln 203 (Buddh° akāsi°); DhA 1.121; 1V.186 (= taphā); SnA 468 (= anoka of Sn 366). — 3. pretence, pretext, feint [cp. BSk. ālaya M Vastu 111.314] J 1.157 (gilān°), 438; 111.533 (mat°); 1V.37 (gabbhini); VI 20, 262 (gilān°).

**Ālayati** see allyati.

**Ālassa** (nt.) [Der. fr. alasa] sloth, idleness, laziness S 1.43; D 111.182; A 1V.59; v.136; Sdhp 567. Spelling also ālasya S 1.43 (v. l. BB); Vbh 352; Miln 289, and ālasīya J 1.427; DA 1.310; DhA 1.299; VvA 43.

**Ālāna & Ājāna** (nt.) [for ānāhana with substitution of l for n (cp. apilandhana for apinandh° and contraction of āhana to °āna originally meaning “tying to” then the thing to which anything is tied) a peg, stake, post, esp. one to which an elephant is tied J 1.415; 1V.308; DhA 1.126 (l) where all MSS. have ālāhana, perhaps correctly.

**Āli**<sup>1</sup> (m. or f.?) [Sk. āli] a certain kind of fish J v.405.

**Āli**<sup>2</sup> & **Āji** (f.) [Sk. āli] a dike, embankment Vin 11.256; M 111.96; A 11.166 (°pabbheda); 111.28; J 1.336; 111.533, 334.

**Ālika** in saccālika at S 1V.306 is saccālika distortion of truth, falsehood S 1V.306.

**Ālikhati** [ā + likhati] to draw, delineate, copy in writing or drawing J 1.71; Miln 51.

**Ālinga** [ā + ling] a small drum J v.156 (suvann°-tala).

**Ālingati** [ā + ling] to embrace, enfold D 1.230; 111.73; J 1.281; 1V.21, 316, 438; v.8; Miln 7; DhA 1.101; VvA 260.

**Ālitta** [pp. of ālimpati; Sk. ālipta] besmeared, stained Th 1, 737.

**Ālinda** (& **Ājinda**) [Sk. alinda] a terrace or verandah before the house-door Vin 1.248; 11.153; D 1.89; M 11.119; S 1V.290 (l); A v.65 (l); J v.429; DA 1.252; DbA 1.26; 1V.196; SnA 55 (°ka-vāsin; v. l. alindaka); Mhvs 35, 3. As ālindaka at J 111.283.

**Ālippati** Pass. of ālimpeti (q. v.).

**Ālimpana** (nt.) [for ālimp° = Sk. ādipana, see ālimpeti<sup>2</sup>] conflagration, burning, flame Miln 43.

**Ālimpita** [pp. of ālimpeti<sup>2</sup>] ignited, lit. A 1V.102 (v. l. ālepita).

**Ālimpeti**<sup>1</sup> [Sk. alimpayati or ālepayati, ā + lip or limp] to smear, anoint Vin 11.107; S 1V.177 (vaṇṇ). — Caus. 11. ālimpāpeti Vin 1V.316. — Pass. ālimpiyati Miln 74 & ālippati DhA 1V.166 (v. l. for lippati). — pp. ālitta (q. v.).

**Ālimpeti**<sup>2</sup> [for Sk. ādipayati, with change of d to l over ! and substitution of limp for lip after analogy of roots in °mp, like lup > lump, lip > limp] to kindle, ignite, set fire to Vin 11.138 (dayo ālimpetabbo); 111.58; D 11.163 (citakāṇ); A 1.257; DhA 1.177 (āvāsan read āvāpan), 225; PvA 62 (kaṭṭhāni). — pp. ālimpita (q. v.).

**Ālu** (nt.) [Sk. ālu & °ka; cognate with Lat. ālum & alinum, see Walde Lat. Wtb. under alium] a bulbous plant, Radix

Globosa Esculenta or Amorphophallus (Kern), Arum Campanulatum (Hardy) J 1V.371 = v.1578; 1V.373.

**Āluka**<sup>1</sup> = ālu J 1V.46 (C. for ālupa).

**Āluka**<sup>2</sup> (adj.) [etym.?] susceptible of, longing for, affected with (—°) Vin 1.288 (sit°); DA 1.198 (id.); J 11.278 (taph° greedy).

**Ālupa** (nt.) [etym.?] Kern, *Toev.* s. v. suggests ālu-a > āluva > ālupa = āluka the edible root of Amorphophallus Campanulatus J 1V.46 (= āluka-kaṇḍa C.).

**Ālumpakāra** [reading not sure, to ālumpati or ālopa] breaking off, falling off (?) or forming into bits (?) DbA 11.55 (°gūtha).

**Ālumpati** [ā + lup or lump, cp. ālopa] to pull out, break off M 1.324.

**Āluja** (adj.) [fr. ā + lul] being in motion, confusion or agitation, disturbed, agitated J v.431.

**Ālujati** [ā + lul; Sk. ālolati, cp. also P. ālojeti] to move here & there, pp. med. ālujamāna agitated, whirling about DhA 1V.47 (T. ālul°; v. l. ālul°) confuse DhA 375. Caus. ālujeti to set in motion, agitate, confound J 11.9, 33. — pp. ālujita (q. v.).

**Ālujita** [pp. of ālujeti] agitated, confused J 11.101; Miln 397 (+ khalita).

**Ālepa** [cp. Sk. ālepa, of ā + lip] ointment, salve, liniment Vin 1.274; Miln 74; DhA 249.

**Ālepana** (nt.) [fr. ā + lip] anointing, application of salve D 1.7 (mukkh°).

**Āloka** [ā + lok, Sk. āloka] seeing, sight (obj. & subj.), i. e. — 1. sight, view, look S 1V.128 = Sn 763; A 111.236 (āloke nikkhitta laid before one's eye). **anāloka** without sight, blind Miln 296 (andha +). — 2. light A 1.164 (tamo vigato ā. uppanno) = It 100 (vihato); A 11.139 (four lights, i. e. canda°, suriya°, agg°, paññ°, of the moon, sun, fire & wisdom); J 11.34; DhA 617 (opp. andhakāra); VvA 51 (dip°). — 3. (clear) sight, power of observation, intuition, in comb<sup>n</sup>. with vijjā knowledge D 11.33 = S 11.7 = 105, cp. Ps 11.150 sq. (obhāsattṭhena, S.A. on 11.7). — 4. splendour VvA 53; DvA 71.

-kara making light, bringing light, n. light-bringer It 108. -karaṇa making light, illumining It 108. -da giving light or insight Th 1, 3. -dassana seeing light, i. e. perceiving Th 1, 422. -pharaṇa diffusing light or diffusion of light Vbh 334; Nett 89. -bahula good in sight, fig. full of foresight A 111.432. -bhūta light J v.459. -saññā consciousness or faculty of sight or perception D 111.223; A 11.45; 111.93. -saññin conscious of sight, i. e. susceptible to sight or insight D 111.49; M 111.3; A 11.211; 111.92, 323; 1V.437; v.207; Pug 69. -sandhi “break for the light”, a slit to look through, an opening, a crack or casement Vin 1.48 = 11.209 = 218; 11.172; 111.65; 1V.47; J 1V.310; PvA 24.

**Ālokana** (nt.) [fr. ā + lok] looking at, regarding DA 1.194.

**Ālokita** (nt.) [pp. of āloketi] looking before, looking at, looking forward (opp. vilokita looking behind or backward), always in comb<sup>n</sup>. ālokita-vilokita in ster. phrase at D 1.70 = e. g. A 11.104, 106, 210; Pug 44, 45, 50; Vism 19; VvA 6; DA 1.193 (ālokitaṇ purato pekkhanan vil° anudisā p.).

**Āloketar** [n. ag. to āloketi] one who looks forward or before, a beholder DA 1.194 (opp. viloketar).

**Āloketi** [Sk. ālokayati, ā + lok] to look before, look at, regard, see DA 1.193, 194. — pp. ālokita (q. v.).



**Ālopa** [ā + lup, cp. ālumpati; BSk. ālopa, e. g. Av. Ś 1. 173, 341; Divy 290, 481] a piece (cut off), a bit (of food) morsel, esp. bits of food gathered by bhikkhus D 1.5 = A v.206; III.176; A II 209; III.304; IV.318; Th 1, 1055; It 18; Pv II.11; Pug 58; Miln 231, 406; Vism 106; DA 1.80 (= vilopa-karaṇa).

**Ālopati** [ālopeti? ā + lopeti, Caus. of ālumpati] to break in, plunder, violate Th 1, 743.

**Ālopika** (adj.) [ālopa + ika] getting or having, or consisting of pieces (of food) A 1.295; II.206; Pug 55.

**Āloja** [fr. ā + lu], cp. āluṭati & āloṭeti] confusion, uproar, agitation DhA 1.38.

**Āloṭi** (f.) [a + lu] that which is stirred up, mud, in cpd. sītāloṭi mud or loam from the furrow adhering to the plough Vin 1.206.

**Āloṭeti** [Caus. of āluṭati, cp. āluṭeti] to confuse, mix, shake together, jumble S 1.175; J II 272, 363; IV.333; VI.331; Vism 105.

**Ālaka** (or **ā f.**) [Dimin of ala (?)] or of ārā 1 (?). See Morris *J P T S*. 1886, 158] — 1. a thorn, sting, dart, spike, used either as arrow-straightener Miln 418; DhA 1.288; or (perhaps also for piece of bone, fishbone) in making up a comb VvA 349 (°sandhāpana = comb; how Hardy got the meaning of "alum" in Ind. to VvA is incomprehensible). — 2. a peg, spike, stake or post (to tie an elephant to, cp. ālāna). Cp. II.13.

**Ālamba** = ālambara Vv 18<sup>o</sup> = 50<sup>24</sup>. See ālambara.

**Ālavaka** (& **ika**) (adj.-n.) [= ātavika] dwelling in forests, a forest-dweller S II.235. As Np. at Vism 208.

**Ālādvāraka** (adj.) at J v.81, 82 is corrupt & should with v.1. perhaps better be read **advāraka** without doors. Cp. Kern, *Dev.* 29 (ālāraka?). J v.81 has ālāraka only.

**Ālāra** (adj.) [= alāra or ulāra or = Sk. arāla?] thick, massed, dense or crooked, arched (?), only in cpd. °pamha with thick eyelashes Vv 64<sup>11</sup> (= gopakhuma VvA 279); Pv III.3<sup>6</sup> (= vellita-digha-nīla-pamukha). Cp. **alāra**.

**Ālārika** & **oīya** (adj.-n.) [Sk. ārālika, of uncertain etym.] a cook D 1.51 (= bhattakāraka DA 1.157); J v.296 (= bhattakāraka C.); 307; VI.276 (°īya, C. °ika = sūpika); Miln 331.

**Ālāhana** (nt.) [fr. ā + dah or dah, see dahati] a place of cremation, cemetery D 1.55; J 1.287 (here meaning the funeral fire) 402; III.505; Pv II.122; Vism 76; Miln 350; DA 1.166; DhA 1.26; III.276; PvA 92, 161, 163 (= sarirassa daddha-ṭṭhāna). — *Note.* For ālāhana in meaning "peg, stake" see **ālāna**.

**Ālīka** at A III.352, 384 (an<sup>o</sup>) is preferably to be read **ālīhika**, see **ālīhika**.

**Ālīha** (nt.) = **ālīhaka**; only at A III.52 (udak<sup>o</sup>), where perhaps better with v.1. to be read as **ālīhaka**. The id. p. at A II.55 has **ālīhaka** only.

**Ālīhaka** (m. & nt.) [Sk. ālīhaka, fr. \*ādīha probably meaning "grain"] a certain measure of capacity, originally for grain; in older texts usually applied to a liquid measure (udak<sup>o</sup>). Its size is given by Bdhgh. at SnA 476 as follows: "cattāro patthā ālīhakāni doṇaṇ etc." — udakālīhaka S v.400; A II.55 = III.337; VvA 155. — In other connections at J 1.419 (addh<sup>o</sup>); III.541 (mitaṇ ālīhakeṇa = dhañña-māpaka-kammaṇ kattaṇ C.); Miln 229 (patt<sup>o</sup>); DhA III.367 (addh<sup>o</sup>).

-**thālīkā** a bowl of the capacity of an ālīhaka Vin 1. 240; A III.369; DhA III.370 (v.1. bhatta-thālīka).

**Ālīhiya** (& **ālīhika**) (adj.) [fr. \*ālīha, Sk. ālīhya, orig. possessing grain, rich in grain, i. e. wealth; semantically cp. dhañña<sup>2</sup>] rich, happy, fortunate; only in neg. **anālīhiya** poor, unlucky, miserable M 1.450; II.178 (+ daḷidda); A III.352 sq. (so read with v.1. BB. °ālīhika for T. °ālīka; comb<sup>d</sup>. with daḷidda; v.1. SS. anaddhika); J v. 96, 97 (+ daḷidda; C. na ālīhika).

**Āvajati** [ā + vajati, **vraj**] — 1. to go into, to or towards J III.434; IV.49, 107. — 2. to return, come back J v.24, 479.

**Āvajjati** [not with Senart M Vastu 377 = ava + **dhyā**, but = Sk. āvrñakti ā + **vrj**, with pres. act. āvajjeti = Sk. āvarjayati] — 1. to reflect upon, notice, take in, advert to, catch (a sound), listen J 1.81; II.423; v.3; Miln 106. — 2. to remove, upset (a vessel), pour out Vin 1.286 (kumbhīṇ); J II.102 (gloss āsiicati). — Caus **āvajjeti** (q. v.).

**Āvajjana** (nt.) [fr. āvajjati, cp. BSk. āvarjana in diff. meaning] turning to, paying attention, apprehending, adverting the mind. — See discussion of term at *Cpd.* 85, 227 (the C. derive āvajjana fr. āvaṭṭeti to turn towards, this confusion being due to close resemblance of jj and ṭṭ in writing); also *Kvu trsl.* 221 n. 4 (on Kvu 380 which has āvaṭṭanā), 282 n. 2 (on Kvu 491 āvaṭṭanā). — Ps II.5, 120; J II.243; Vbh 320; Miln 102 sq.; Vism 432; DA 1.271.

**Āvajjita** [pp. of āvajjeti cp. BSk. āvarjita, e. g. Divy 171; Itm 221] bent, turned to, inclined; noticed, observed Miln 297; Vism 432 (citta); Sdhp 433.

**Āvajjitatta** (nt.) [abstr. fr. āvajjita] inclination of mind, observation, paying attention Ps II.27 sq.

**Āvajjeti** [Caus. of āvajjati] 1. to turn over, incline, bend M III.96; J IV.56 (so read for āvijjhanto); DA 1.10 (kāyaṇ). — 2. to incline (the mind); observe, reflect, muse, think, heed, listen for. According to *Cpd.* 227 often paraphrased in C. by pariṇāmeti. — J 1.69, 74, 81, 89, 108, 200; Miln 297; DhA II.96; PvA 181 (= manasikaroti). — 3. to cause to yield A III.27 (perhaps better āvaṭṭ<sup>o</sup>). — pp. **āvajjita** (q. v.).

**Āvaṭa** [Sk. āvrta, pp. of ā + **vrj**] covered, veiled, shut off against, prohibited D 1.97, 246; M 1.381 (°dvāra); J v.1.267. -**anāvaṭa** uncovered, unveiled, exposed, open D 1.137 (°dvāra); III.191 (°dvāratā); S 1.55; J v.213; Pv III.64; Miln 283. Cp. **āvuta**<sup>2</sup> & **vy**<sup>o</sup>.

**Āvaṭṭa** (adj.-n.) [Sk. āvarta, ā + **vrt**] — 1. turning round<sup>1</sup>, winding, twisting M 1.382; S 1.32 (dvi-r-ā<sup>2</sup> turning twice), J II.217; SoA 439 (°gangā). — 2. turned, brought round<sup>1</sup>, changed, enticed M 1.381; DhA II.153. — 3. an eddy<sup>1</sup>, whirlpool, vortex M 1.460 = A II.123 (°bhaya); Miln 122, 196, 377. — 4. circumference J v.337; Dāvs v.24; DhA III.184.

**Āvaṭṭati** [= āvaṭṭati] in phrase ā. vaṭṭati to turn forward & backward Vism 504.

**Āvaṭṭana** (nt.) [fr. ā + **vrt**, cp. āvaṭṭa 2 and āvaṭṭanin] turning, twisting; enticement, snare, temptation J III.494; DhA II.153.

**Āvaṭṭanā** (f.) [most likely for āvajjana. q. v. & see also *Kvu trsl.* 221, 282] turning to (of the mind), adverting, apprehending Kvu 380, 491.

**Āvaṭṭanin** (adj.) [fr. āvaṭṭana] turning (away or towards), changing, tempting, enticing M 1.375, 381; A II.190; J II.330 = IV.471; DA 1.250. — Cp. etymologically the same, but semantically diff. **āvattanin**.

**Āvaṭṭin** (adj.-n.) [fr. āvaṭṭa instead of āvaṭṭana] only at M 1.91 in neg. an° not enticed by (loc.), i. e. kāmesu. — Cp. āvattin.

**Āvaṭṭeti** [ā + vatteti, Caus. of vṛt, cp. BSk. āvartayati to employ spells Divy 438] to turn round, entice, change, convert, bring or win over M 1.375, 381, 383, 505; A 111.27; DA 1.272.

**Āvatta**<sup>1</sup> (adj.) [pp. of āvattati] gone away to, fallen back to, in phrase hīnāy āvatta (see same phrase under āvattati) M 1.460; S 11.50; J 1.206.

**Āvatta**<sup>2</sup> (nt.) [Sk. āvarta, of ā + vṛt, cp. āvaṭṭa[ winding, turn, bent J 1.70 (in a river); Nett 81 (v.l. āvaṭṭa?), 105 (°hārasampāta).

**Āvattaka** (adj.) [āvatta + ka] turning, in dakkhiṇ° turning to the right, dextrorsal D 11.18; cp. dakkhiṇāvatta at DA 1.259.

**Āvattati** [ā + vattati, of vṛt] to turn round, come to, go back, go away to, turn to; only in phrase hīnāya āvattati to turn to "the low", i. e. to give up orders & return to the world Vin 1.17; M 1.460; S 11.231; 1V.191; Sn p. 92 (= osakkati SnA 423); Ud 21; Pug 66; Miln 246. — pp. āvatta (q. v.). Cp. āvaṭṭati.

**Āvattana** (adj.-nt.) [Sk. āvartana] turning; turn, return Nett 113; Miln 251.

**Āvattanin** (adj.) [fr. āvattana] turning round or back Th 1, 16 (cp. āvaṭṭanin).

**Āvattin** (adj.-n.) [fr. āvatta, cp. āvaṭṭin in diff. meaning] returning, coming back, one who returns, in spec. meaning of one who comes back in transmigration, syn. with āgāmin (an°), only in neg. anāvattin not returning, a non-returner, with °dhamma not liable to return at D 1. 156; 111.132; S v.346, 357, 376, 406; M 1.91; DA 1.313.

**Āvatthika** (adj.) [ā + vatthika] befitting, original, inherent (one of the 4 kinds of non-enclature) Vism 210 = KhA 107.

**Āvapati** [a + vap] to give away to offer, to deposit as a pledge Miln 279.

**Āvapana** (nt.) [fr. āvapati] sowing, dispersing, offering depositing, scattering J 1.321.

**Āvara** (adj.) [fr. ā + vṛ] obstructing, keeping off from J v.325 (so to be read in ariya-magg-āvāra).

**Āvaraṇa** (adj.-n.) [fr. ā + vṛ, cp. āvarati; BSk. āvaraṇa in pañc° āvaraṇāni Divy 378] shutting off, barring out, withholding; nt. hindrance, obstruction, bar Vin 1.84 (°ṇ karoti to prohibit, hinder); 11.262 (id.); D 1.246 (syn. of pañca nivarapaṇi); S v.93 sq.; A 111.63; J 1.78 (an°); v.412 (nadiṇ °ena bandhāpeti to obstruct or dam off the river); Sn 66 (pahāya pañc° āvaraṇāni cetaso, cp. Nd<sup>2</sup> 379), 1005 (an°-dassāvīṇ); Ps 1.131 sq.; 11.158 (an°); Pug 13; Dhs 1059, 1136; Vbh 341, 342; Miln 21 (dur° hard to withstand or oppose). — dant° "screen of the teeth", lip J 1V.188; VI.590.

**Āvaraṇatā** (f) [abstr. fr. āvaraṇa] keeping away from, withholding from A 111.436.

**Āvaraṇiya** (adj.) [grd. fr. āvarati], only neg. an° not to be obstructed, impossible to obstruct M 111.3; Miln 157.

**Āvarati** [ā + vṛ, cp. āvaṇāti] to shut out from (abl.), hold back from, refuse, withhold, obstruct M 1.380 (dvāraṇ); Sn 922 (pot. °aye, cp. Nd<sup>1</sup> 368); DA 1.235 (dvāraṇ); Dpvs 1.38. — pp. āvaṭa and āvuta<sup>2</sup> (q. v.).

**Āvali** (f.) [cp. Sk. āvalī & see vali] a row, range J v.69; DA 1.140.

**Āvasati** [ā + vas] to live at or in, to inhabit, reside, stay M 11.72; S 1.42; Sn 43, 805, 1134; Nd<sup>1</sup> 123, 127; Nd<sup>2</sup> 133; J VI.317. — pp. āvuttha (q. v.).

**Āvasatha** [Sk. āvasatha, fr. ā + vas] dwelling-place, habitation; abode, house, dwelling Vin 1.226 (°āgāra resting-house); 1V.304 (= kavātabaddha); S 1.94, 229; 1V.329; Sn 287, 672; J 1V.396; VI.425; Pug 51; Miln 279.

**Āvaha** (adj.) (—°) [fr. ā + vah] bringing, going, causing Pv 11.9<sup>24</sup> (sukh°); Vv 22<sup>11</sup> (id.); Dāvs 11.37; PvA 86 (upakār°), 116 (aatth°); Sdhp 15, 98, 206.

**Āvahati** [ā + vahati] to bring, cause, entail, give S 1.42 = Sn 181, 182 (āvahāti sukhaṇ metri causā); J 111.169; v. 80; Sn 823; Nd<sup>1</sup> 302; PvA 6. — Pass. āvuyhati VvA 237 (ppr. °amāna).

**Āvahana** (adj.) (—°) [= āvaha] bringing, causing Th 1, 519; Sn 256.

**Āvahanaka** (adj.-nt) [= āvahana] one who brings VvA 114 (sukhassa).

**Āva** (misery, misfortune) see avā.

**Āvāṭa** [etym.?] a hole dug in the ground, a pit, a well D 1.142 (yaññ°); J 1.99, 264; 11.406; 111.286; 1V.46 (ca-turassa); VI.10; DhA 1.223; VvA 63; PvA 225.

**Āvāpa** [if correct, fr. ā + vā<sup>2</sup> to blow with caus. p. — Cp. JRS. 1898, 750 sp.] a potter's furnace DhA 1.177 (read for āvāsa?), 178.

**Āvāra** [Sk. āvāra, fr. ā + vṛ] warding off, protection, guard J VI.432 (yanta-yutta°, does it mean "cover, shield"?). — For cpd. khandhāvāra see khandha.

**Āvāreti** [Sk. āvārayati, ā + Caus. of vṛ] to ward off, hold back, bar, S 1V.298; Nett 99.

**Āvāsa** [Sk. āvāsa; ā + vas] sojourn, stay, dwelling, living; dwelling-place, residence Vin 1.92; D 111.234; S 1V.91; A 11.68, 168; 111.46, 262; Sn 406; Dh 73 (cp. DhA 11.77); Nd<sup>1</sup> 128; J VI.105; Dhs 1122; Pug, 15, 19, 57; KhA 40; DhA 1.177 (āvāsaṇ ālimpeti: read āvāpaṇ); PvA 13, 14, 36; VvA 113; Sdhp 247. -anāvāsa (n. & adj.) uninhabited, without a home; an uninhabited place A 1V.345; J 11.77; Pv 11.33<sup>3</sup>; PvA 80 (= anāgāra); VvA 46. -kappa the practice of (holding) Uposatha in different residence (within the same boundary) Vin 11.294, 300, 306; Dpvs 1V.47, cp. v.18. -palibodha the obstruction of having a home (in set of 10 Palibodhas) KhA 39; cp. Vism 90 sq. -sappāyatā suitability of residence Vism 127.

**Āvāsika** (adj.) [āvāsa + ika] living in, residing at home, being in (constant or fixed) residence, usually appl<sup>d</sup>. to bhikkhus (opp. āgantuka) Vin 1.128 sq.; 11.15, 170; 111. 65; V.203 sq.; M 1.473; A 1.236; 111.261 sq., 366; J 1V.310; Pv 1V.8<sup>4</sup> (= nibaddha-vasanaka PvA 267).

**Āvāha** [ā + vah] taking in marriage, lit. carrying away to oneself, marriage D 1.99; J VI.363; SnA 273, 448; DhA 1V.7. Often in cpd. ā° vivāha(ka) lit. leading to (one's home) & leading away (from the bride's home), wedding feast D 111.183 (°ka); J 1.452; VvA 109, 157 (v.l. °ka).

**Āvāhana** (nt.) [ā + vshana, of vah] — 1. = āvāha, i. e. marriage, taking a wife D 1.11 (= āvāha-karaṇa DA 1. 96). — 2. "getting up, bringing together", i. e. a mass, a group or formation, in senā° a contingent of an army J IV.91.

**Āvi** (adv.) [Sk. āviḥ, to Gr. *αἰώ* to hear, Lat. audio (fr. \*auizdiō) to hear] clear, manifest, evident; openly, before one's eyes, in full view. Only in phrase āvi vā rabo openly or secret A v.350, 353; Pv 11.7<sup>10</sup> = DhA 1V.21

(āvi v. l.), expld. at PvA 103 by pakāsanāṃ paresaṃ pākāṭavasana. Otherwise in foll. cpds. (with **kar** & **bhū**): °**kamma** making clear, evidence, explanation Vin II.88; III.24; Pug 19, 23; °**karoti** to make clear, show, explain D III.121; Sn 84, 85, 349; J V.457; Pug 57; VvA 79, 150; °**bhavati** (°bhōti) to become visible or evident, to be explained, to get clear J I.136; Vism 287 (fut. āvibhavissati); DhA II.51, 82; **bhāva** appearance, manifestation D 1.78; A III.17; J II.50, 111; Vism 390 sq. (revelation, opp. tirobhāva). Cp. pātūr.

**Āvijjhati** (āviñjati, āviñchati) [ā + vijjhati of **vyadh** to pierce; thus recognised by Morris *J.P.T.S.* 1884, 72, against Trenckner, *Notes* 59 (to **piñj**) & Hardy Nett. *Ind.* = vicchāy] — 1. to encircle, encompass, comprise, go round, usually in ger. āvijjhitvā (w. acc.) used as prep. round about, near J I.153 (khettaj), 170 (pokkharanij); DA 1.245 (nagaray bahi āvijjhitvā round the outer circle of the town). Ordinarily = go round (acc.) at J IV.59 (chārika-puñjaṅ). — 2. [as in lit. Sk.] to swing round, brandish, twirl, whirl round Vin III.127 (daṇḍaṅ āviñji); M III.141 (matthena āviñjati to churn); J I.313; V.291 (cakkaj, of a potter's wheel); SnA 481 (T. āviñj°, v. l. āvijjho°; see āracaya°); DhA II.277 (āviñchamāna T.; v. l. āsiñciy°, āvajji°, āgāñch°). — 3. to resort to, go to, approach, incline to S IV.199 (T. āviñch°; v. l. avicch° & āviñj°); Nett 13. — 4. to arrange, set in order J II.406. — 5. to pull (?) A IV.86 (kappasatani āvijjeyyāsi, v. l. āvijj°, āviñj°, avicc°, āviñch°; cp. Trenckner, *Notes* 59 āviñjati "to pull"). — pp. āviddha (q. v.).

**Āvijjhana** (so for āviñchana & āviñjana) (adj.-n.) [fr. āvijjhati, lit. piercing through, i. e. revolving axis] — 1. (= āvijjhati 2) swinging round, hanging loose, spinning in **āvijjhana-rajju** a loose, rope, esp. in mythology the swinging or whirling rope by which Sakka holds the world's wheel or axis, in the latter sense at DhA II.143 (T. āviñch° (v. l. āvijj°) = III.97, 98 (where āviñjana-ṭhāna for °rajju). Otherwise a rope used in connection with the opening & shutting of a door (pulling rope?) Vin II.120, 148; J V.298, 299 (T. āviñj°, v. l. avicch° & āvijj°). — 2. (cp. āvijjhati 3) going to, approach, contact with DhA 312 (°rasa, T. āviñj°, v. l. āviñch°; or is it "encompassing"? = āvijjhati 1?); Vism 444 (āviñjana-rasa). — 3. (cp. āvijjhati 5) pulling, drawing along Vin III.121 (= ākadḍhanā nāma).

**Āvijjhanaka** (nt.) [fr. āvijjhati in meaning 2] whirling round, that which spins round, the whirling-round wheel (or pole) of the world (cp. the potter's wheel), the world-axis DhA II.146 (T. āviñch°).

**Āviddha** [pp. of āvijjhati 2, cp. BSk. āviddha in meaning curved, crooked Av. S I.87 Lal. V. 207] whirling or spinning round, revolving; swung round, set into whirling motion J IV.6 (cakkaj = kumbhakāra-cakkam iva bhamati C.); v.291. What does an-āviddha at PvA 135 mean?

**Āvila** (adj.) [is it a haplogical contraction from ā + vi + lul to roll about?] stirred up, agitated, disturbed, stained, soiled, dirty A 1.9; III.233; J V.16, 90 (āvila); Nd<sup>1</sup> 488 (+ lulita), 489; ThA 251; DA 1.226. More frequent as **anāvila** undisturbed, clean, pure, serene D 1.76; S III.83; IV.118; A 1.9; III.236; Sn 160; Dh 82, 413; J III.157; Miln 34; VvA 29, 30; ThA 251.

**Āvilati** [fr. āvila or is it a direct contraction of ā + vi + lulati?] to whirl round, to be agitated, to be in motion Miln 259 (+ lulati).

**Āvilatta** (nt.) [abstr. fr. āvila] confusion, disturbance, agitation Sn 967; Nd<sup>1</sup> 488.

**Āvisati** [ā + viś] to approach, to enter Vin IV.334; Sn 936 (aor. āvisi); J IV.410, 499; Vism 42.

**Āvuṇṇāti** [in form = °avṛṇṇoti, ā + vr, cp. āvarati, but in meaning = °āvayati, ā + vā to weave, thus a confusion of the two roots, the latter being merged into the former] to string upon, to fix on to (c. loc.), to impale J I.430; III.35; V.145; VI.105. — Caus. II. āvuṇṇāpeti J III.218 (sūle). — pp. āvuta<sup>1</sup> (q. v.), whereas the other pp. āvaṭa is the true derivative of ā + vr.

**Āvuta** [pp. of āvuṇṇāti in meaning of Sk. āvayati, the corresponding Sk. form being ā + uta = ota] — 1. strung upon, tied on, fixed on to D 1.76 (suttaj); II.13 (id.); A 1.286 (tantāvutaṅ web); J III.52 (valliṃyā); VI.346 (suttakena); DA 1.94 (°sutta). — 2. impaled, stuck on (sūle on the pale) J I.430; III.35; V.497; VI.105; PvA 217, 220.

**Āvuta**<sup>2</sup> = **Āvaṭa** (see āvuṇṇāti & āvuta<sup>1</sup>) covered, obstructed. hindered It S (mohena); also in phrase **āvuta nivuta ophtha** etc. Nd<sup>1</sup> 24 (t) = Nd<sup>2</sup> 365 = DA 1.59.

**Āvuttha** [pp. of āvasati] inhabited D II.50 (an°); S 1.33.

**Āvudha** (nt.) [Vedic āyudha, fr. ā + yudh to fight] an instrument to fight with, a weapon, stick etc. D III.219; M II.100; A IV.107, 110; Sn 1008; J I.150; II.110; III.467; IV.160, 283, 437; Nd<sup>2</sup> on Sn 72; Miln S. 339; DhA II.2; IV.207; SnA 225, 466 (°jivika = issatha). See also āyudha.

**Āvuyhamāna** ppr. of āvuyhati (Pass. of āvahati), being conveyed or brought VvA 237 (reading uncertain).

**Āvuso** (voc. pl. m.) [a contracted form of āyusmanto pl. of āyusman, of which the regular Pāli form is āyasmant, with v for y as frequently in Pāli, e.g. āvudha for āyudha] friend, a form of polite address "friend, brother, Sir", usually in conversation between bhikkhus. The grammatical construction is with the pl. of the verb, like bhavaṅ and bhavanto. — Vin II.302; D I.151, 157; II.8; SnA 227; DhA 1.9; II.93; PvA 12, 13, 38, 208.

**Āveṭhana** (nt.) [ā + veṭhana, **veṣṭ**] rolling up, winding up or round, fig. explanation Miln 28 (+ nibbethana, lit. rolling up and rolling down, ravelling & unravelling), 231 (°viniveṭhana).

**Āveṭhita** [pp. of āveṭheti, ā + veṣṭ, cp. āvedhikā] turned round, slung round or over J IV.383 sq. (v. l. āvedhita & āveṭita, C. expls. by parivattita).

**Āveṇi** (adj. (—°) [according to Trenckner, *Notes* 75 fr. ā + vinā "Sine quā non", but very doubtful] special, peculiar, separate Vin II.204 (°uposatha etc.); J 1.490 (°sangha-kammāni).

**Āveṇika** (adj.) [fr. āveṇi; cp. BSk. āveṇika Av. Ś I.14, 108; Divy 2, 182, 268, 302] special, extraordinary, exceptional S IV.239; A V.74 sq.; Vism 268; VvA 112 (°bhāva peculiarity, speciality), KhA 23, 35.

**Āveṇiya** (adj.) = **āveṇika** Vin 1.71; J IV.358; VI.128.

**Āvedha** [cp. Sk. āviddha, ā + pp. of **vyadh**] piercing, hole, wound J II.276 (v. l. āveddha; C. = viddha-ṭhāne vaṇa).

**Āvedhika** (adj. f. scil. paññā) [ā + vedhaka of āvedha, **vyadh**, but confused with āveṭh° of ā + veṣṭ, cp. āveṭhana & nibbedhaka] piercing, penetrating; or ravelling, turning, rolling up or round (cp. āvijjhati which is derived from ā + **vyadh**, but takes its meaning from āveṭheti), discrimination, thinking over J II.9 (+ nibbedhikā, v. l. for both ṭh).

**Āveḷa** (adj. & °ā f.) [not with Muller *P. Gr.* 10, 30, 37 = Sk. āpiḍa, but fr. ā + veṣṭh to wind or turn round, which in P. is represented by āveṭheti as well as āvijjhati; ! then standing for either ḍh (ṭh) or dh (āvedha, q. v.). There may have been an analogy influence through **vell** to move to and fro, cp. āveḷita. Muller refers to āveḷa

rightly the late dial. (Prk.) āmela) — 1. turning round, swinging round; diffusion, radiation; protuberance, with reference to the rays of the Buddha at J 1.12, 95, 501. — 2. (f.) a garland or other ornament slung round & worn over the head Vv 36<sup>2</sup> (kañcaṇa; = āveḷa-pilāndhana VvA 167). See āveḷin.

**Āvelita** (1?) [pp. of ā + vell, cp. āveḷa & BSk. āvidha curved, crooked Av. Ś 1.87, Lal. V. 207] turned round, wound, curved J VI 354 (°singika with curved horns, v. l. āvellita).

**Āveḷin** (adj.) [fr. āveḷā] wearing garlands or other head-ornaments, usually in f. °inī J v.409 (= kaṇṇālakārehi yuttā C.); Vv 30<sup>2</sup> (voc. āveḷinī, but at id. p. 48<sup>2</sup> āveḷine), 32<sup>2</sup>; VvA 125 (on Vv 30<sup>2</sup> expls. as ratana-maya-pupph-āveḷavati).

**Āvesana** (nt.) [fr. āvisati] entrance; workshop; living-place. house Vin II 117 (°vitthaka, meaning?); M II 53; Pv II.9<sup>15</sup>.

**Āsa**<sup>1</sup> contr.-form of ajsa in cpd. koṭṭhāsa part., portion etc.: see ajsa<sup>1</sup>. Can we compare BSk. āsapātri (see next).

**Āsa**<sup>3</sup> [Sk. āśa] food, only in cpd. pātārāsa morning food, breakfast Sn 387 (pāto asitabbo ti pātār-āso piṇḍapātass<sup>2</sup> etaṇ nūmaṇ SūA 374); DhA IV.211; see further ref. under pātār; and pacchā-āsa aftermath S 1.74. Can we compare BSk. āsa-pātri (vessel) Divy 246? Der. fr. āsa is āsaka with abstr. ending āsakattaṇ “cating”, food, in nānā° various food or na + anāsak° Sn 249. See also pīrāsa, which may be taken either as nir + āsa or nir + āśā.

**Āsa**<sup>3</sup> the adj. form of āśa (f.), wish, hope. See under āśā.

**Āsa**<sup>4</sup> archaic 3<sup>rd</sup> sg. perf. of atthi to be, only in cpd. itihāsa = iti ha āsa “thus it has been”.

**Āsaṅsa** (adj.) [of °āsaṅsā, see next] hoping, expecting something, longing for A 1.108 = Pug 27 (expld. by Pug A 208 as “so hi arahattāṇ āsaṅsatī pattheti ti āsaṅso”); SūA 321, 336. Cp. nir°.

**Āsaṅsati** [for the usual āsiṅsati, ā + śaṅs] to expect, hope for, wish Pug A 208 (= pattheti). See also āsamāna.

**Āsaṅsā** (f.) [from ā + śaṅs] wish, desire, expectation, hope J IV.92. — Cp. nirāsaṅsa.

**Āsaṅsuka** (adj.) [fr. āsaṅsā] full of expectation, longing, hankerin<sup>g</sup> after, Th 2, 273 (= āsiṅsanaka ThA 217; trsl. “cadging”).

**Āsaka** (adj.) [of āsa<sup>3</sup>] belonging to food, having food, only in neg. an° fasting S IV.118; Dh 141 (f. ā fasting = bhat<sup>2</sup>-paṭikkhepa DhA III.77); J v.17; VI.63.

**Āsakatta** (nt.) [abstr. fr. āsaka] having food, feeding, in an<sup>1</sup> fasting Sn 249 (= abhojana SūA 292).

**Āsankati** [ā + śank] to be doubtful or afraid, to suspect, distrust, J 1.151 (pret. āsankitta), 163 (aor. āsanki); II. 203; SūA 298. — pp. āsankita (q v.).

**Āsankā** (f.) [Sk. āśankā fr. ā + śank] fear, apprehension, doubt, suspicion J 1.338; II.383; III.533; VI.350, 370; DhA III.485; VvA 110. — Cp. sāsaṅka & nirāsaṅka.

**Āsankita** (adj.) [pp. of āsankati] suspected, in fear, afraid, apprehensive, doubtful (obj. & subj.) Miln 173, 372 (°parisaṅkita full of apprehension and suspicion); DhA 1.223; VvA 110. — Cp. ussankita & parisaṅkita.

**Āsankin** (—°) (adj.) [fr. āsankā] fearing, anxious, apprehensive Sn 255 (bheda<sup>3</sup>); J III.192 (id.).

**Āsanga** [ā + sanga fr. sañj] to hang on, cp. Sk. āsanga & āsakti) — 1. adhering, clinging to, attachment, pursuit J IV.11. — 2. that which hangs on (the body), clothing, garment, dress; adj. dressed or clothed in (—°); usually in cpd. uttarāsanga a loose (hangioḡ) outer robe e.g. Vin I.289; S IV.290; PvA 73; VvA 33 (suddh°), 51 (id.).

**Āsangin** (adj.) [fr. āsunga] hanging on, attached to J IV 11.

**Āsajja** (indecl.) [ger. of āsādeti, Caus. of āsādeti, ā + sad; Sk. āsādyā] — 1. sitting on, going to, approaching; allocated, belonging to; sometimes merely as prep. acc. “near” (cp. āsanna) Sn 418 (āsajja naṇ upāvisi he came up near to him), 448 (kāko va selaṇ ā. nibbijjāpema Gotamaṇ); J II.95; VI.194; Miln 271. — 2. put on to (lit. sitting or sticking on), hitting, striking S 1.127 (khaṇṇ va urasā ā. nibbijjapetha Gotamā “ye’ve thrust as ’t were your breast against a stake. Disgusted, come ye hence from Gotama” trsl. p. 159; C. expls. by paharivā, which comes near the usual paraphrase ghaṭṭetvā) — 3. knocking against or “giving one a setting-to”, insulting, offending, assailing D 1.107 (ā. ā. avocāsi = ghaṭṭetvā DA 1.276); A III.373 (tādisaṇ bhikkhuṇ ā.); J v.267 (isiṇ ā. Gotamaṇ; C. p. 272 āsādetvā); Pv IV.7<sup>10</sup> (isiṇ ā. = āsādetvā PvA 266). — 4. “sitting on”, i.e. attending constantly to, persevering, energetically, with energy or emphasis, willingly, spontaneously M 1.250; D III.258 = A IV.236 (dānaṇ deti); Vv 10<sup>6</sup> (dānaṇ adasiṇ; cp. VvA 55 samāgantvā). See āsada, āsādeti, āsādeti, āsajjana.

**Āsajjana** (nt.) [fr. āsajja in meaning of no. 3] “knocking against”, setting on, insult, offence Vin II.203 (°ṇ Tathāgataṇ an insult to the T.; quoted as such at VvA 55, where two meanings of ā. are given, corresponding to āsajja 1 & 3, viz. samāgama & ghaṭṭana, the latter in this quot.) = It 86 (so to be read with v. l.; T. has āpajja naṇ); S 1.114 (apuñṇaṇ pasavi Māro āsajjanaṇ Tathāgataṇ; trsl. “in seeking the T. to assail”); J v.208.

**Āsati** [from as] to sit DA 1.208; h. sg. āsi S 1.130. — pp. āsina (q. v.).

**Āsatta**<sup>1</sup> [pp. of ā + sañj] (a) lit. hanging on, in phrase kaṇṭhe āsatto kuṇapo a corpse hanging round one’s neck M 1.120; J 1.5. — (b) fig. attached to, clinging to J 1.377 (+ satta lagga); ThA 259 (an°).

**Āsatta**<sup>2</sup> [pp. of ā + śap] accursed, cursed J v.446 (an°).

**Āsatti** (f.) [ā + sañj] attachment, hanging on (w. loc.), dependence, clinging Vin II.156 = A 1.138; S 1.212; Sn 777 (bhavesu); Nd<sup>1</sup> 51, 221; Nett 12, 128. — Cp. nirāsattin.

**Āsada** [ā + sad; cp. āsajja & āsādeti] — 1. approach, dealing with, business with (acc.), concern, affair, means of acting or getting Vin II.195 = J v.336 (mā kuñjara nāgam āsado); M 1.326 (metaṇ āsado = mā etaṇ āsado do not meddle with this, lit. be not this any affair); J 1.414 (cakkāṇ āsado you have to do with the wheel; interpreted as adj. in meaning patto = finding, gettiog); VI.528 (interpreted as ankusa a hook, i.e. means of getting something). — 2. (as adj.) in phrase durāsada hard to sit on, i.e. hard to get at, unapproachable, difficult to attack or manage or conquer Sn p. 107 (cp. SūA 451); J VI.272; Vv 50<sup>16</sup> (= anupagamaniyato kenaci pi anāsādaniyato ca durāsado VvA 213); Miln 21; Dpvs v.21; VI.38; Sdhp 384.

**Āsana** (nt.) [from āsati] sitting, sitting down; a seat, throne M 1.469; Vin 1.272 (= pallankassa okāsa); S 1.46 (ek° sitting alone, a solitary seat); A III.389 (an° without a seat); Sn 338, 718, 810, 981; Nd<sup>1</sup> 131; J IV.435 (āsan’ ūdaka-dāyin giving seat & drink); v.403 (id.); VI.413;

DhA II.31 (dhamm° the preacher's seat or throne); SnA 401; PvA 16, 23, 141.

-**ābhīhara** gift or distinction of the seat J 1.81. -**ūpa-gata** endowed with a seat, sitting down Sn 708 (= nisinna SnA 495). -**paññāpaka** one who appoints seats Vin II.305. -**paṅkhatta** one who rejects all seats, or objects to sitting down D 1.167; A 1.296; II.206; Pug 55. -**sālā** a hall with seating accommodation Vism 69; DhA II. 65; IV.46.

**Āsanaka** (nt.) [āsana + ka] a small seat Vv 15.

**Āsanika** (adj.) [fr. āsana] having a seat; in ek° sitting by oneself Vism 69.

**Āsandi** (f.) [fr. ā + sad] an extra long chair, a deck-chair Vin I.192; II.142, 163, 169, 170; D 1.7 (= pamāṇātikant' āsanā DA 1.86), 55 = M 1.515 = S III.307 (used as a bier) A 1.181; J 1.108. See note at *Dial.* 1.11.

**Āsandikā** (f.) fr. āsandi] a small chair or tabouret Vin II. 149; KhA 44.

**Āsanna** (adj.) [pp. of ā + sad, see āsīdati] near (cp. āsajja'), opp. dūra J II.154; DhA II.91; PvA 42, 243.

**Āsappanā** (fr.) [fr. + srp] lit. "creeping on to", doubt, mistrust, always combd. with **parisappanā** Nd<sup>1</sup> 1; Dhs 1004 (trsl. "evasion", cp. *Dhs trsl.* p 116), 1118, 1235; DA 1.69.

**Āsabha** [the guṇa- and comp<sup>n</sup>. form of usabha, corresponding to Sk. āśabha > śabha, see usabha] (in comp<sup>n</sup>.) a bull, peculiar to a bull, bull-like, fig. a man of strong & eminent qualities, a hero or great man, a leader, thus in tā° Sn 687; nar° Sn 684, 696; āsabha-camma bull's hide J VI. 453 (v.l. usabha').

-**ṭṭhāna** (as āsabhaṭṭhāna) "bull's place", first place, distinguished position, leadership M 1.69; S II.27; A II.8 (C. seṭṭha-ṭṭhāna uttama-ṭṭhāna); III.9; V.33 sq.; DA 1. 31; KhA 104.

**Āsabhin** (adj.) [fr. āsabha] bull-like, becoming to a bull, lordly, majestic, imposing, bold; only in phrase °ṇ vācaṇ bhāsatī "speak the lordly word" D II.15, 82; M III.123 J 1.53; DA 1.91; cp. Dāvs 1.28 (picclhārayi vācaṇ āsabhin).

**Āsamāna** (adj.) [pp. of āsaṅsati or āsiṅsati, for the usual earlier āsasāna] wishing, desiring, hoping, expecting Vv 84<sup>6</sup> (kiṅ ā = kiṅ paccāsiṅ santo VvA 336); Pv IV.124 (= āsiṅsamāna patthayamana PvA 226).

**Āsaya** [ā + śi, cp. in similar meaning & derivation anusaya. The semantically related Sk. āsraya from ā + śri is in P. represented by assaya. Cp. also BSk. āśayataḥ intentionally, in earnest Divy 281; Av. Ś II.161] — 1. abode, haunt, receptacle; dependence on, refuge, support, condition S 1.38; Vio III.151; J II.99; Miln 257; VvA 60; PvA 210; jal° river VvA 47; Pgdp 80; adj. depending on, living in (—°) Miln 317; Nd<sup>1</sup> 362 (bil°, dak° etc.). See also āmāsaya, pakkāsaya. — 2. (fig.) inclination, intention, will, hope; often combd. & compared with **anusaya** (inclination, hankering, disposition), e.g. at P's 1. 133; II.158; Vbh 340; Vism 140 (°posana); PvA 197. — SnA 182 (°vipatti), 314 (°suddhi), KhA 103 (°sānpatti). Cp. nirāsaya. — 3. outflow, excretion Pv III.5<sup>3</sup> (gabbh° = gabbha-mala PvA 198); Vism 344.

**Āsayati** [ā + śi; lit. "lie on", cp. Ger. anliegen & Sk. āsaya = Ger. Angelegenheit] to wish, desire, hope, intend J IV.291 (grd. āsāyana, gloss esamāna). See **āsaya**.

**Āsava** [fr. ā + sru, would corresp. to a Sk. \*āsrava, cp. Sk. āsrava. The BSk. āsrava is a (wrong) sankritisation of the Pāli āsava, cp. Divy 391 & kṣṭuāsrava] that which

flows (out or on to) outflow & influx. 1. spirit, the intoxicating extract or secretion of a tree or flower, O. C. in Vin IV.110 (four kinds); B. on D III.182 (five kinds) DhAs 48; KhA 26; J IV.222; VI.9. — 2. discharge from a sore, A 1.124, 127 = Pug 30. — 3. in psychology, t.t. for certain specified ideas which intoxicate the mind (bemuddle it, befuddle it, so that it cannot rise to higher things). Freedom from the "Āsavas" constitutes Arahantship, & the fight for the extinction of these āsavas forms one of the main duties of man. On the difficulty of translating the term see *Cpd.* 227. See also discussion of term āsava (= āsavanti ti āsavā) at DhAs 48 (cp. *Expositor* pp. 63 sq.). See also *Cpd.* 227 sq., & especially *Dhs trsl.* 291 sq. — The 4 āsavas are kām°, bhav°, diṭṭh°, avijj°, i.e. sensuality, rebirth (lust of life), speculation and ignorance. — They are mentioned as such at D II.81, 84, 91, 94, 98, 123, 126; A 1.165 sq., 196; II.211; III.93, 414; IV.79; Ps 1.94, 117; Dhs 1099, 1448; Nd<sup>2</sup> 134; Nett 31, 114 sq. — The set of 3, which is probably older (kāma°, bhava°, avijjā°) occurs at M 1.55; A 1.165; III.414; S IV.256: V.56, 189; It 49; Vbh 364. For other connections see Vio 1.14 (anupādāya āsavehi cittāni vimuccinso), 17, 20, 182; II.202; III.5 (°samudaya, °nīrodha etc.); D 1.83, 167; III.78, 108, 130, 220, 223, 230, 240, 283; M 1.7 sq., 23, 35, 76, 219, 279, 445 (°thāniya); II.22; III.72, 277; S II.187 sq. (°ehi cittaṅ vimucci); III.45 (id.); IV.107 (id.), 20; V.8, 28, 410; A 1.85 sq. (vaḍḍhanti), 98, 165 (°samudaya, °nīrodha etc.), 187; II.154 (°ehi cittaṅ vimuttā), 196; III.21, 93 (°samudaya, °nīrodha etc.), 245, 387 sq., 410, 414; IV.13, 146 (°pariādāna end of the ā), 101 (°vighāta-pariāha); V.70, 237; Th 2, 4, 99, 101 (pahāsi āsave sabbe); Sn 162, 374, 535 (pl. āsavāni), 546, 749, 915, 1100; Dh 93, 253, 292; Nd<sup>1</sup> 331 (pubb°); Vbh 42, 64, 426; Pug 11, 13, 27, 30 sq.; Miln 419; DhAs 48; ThA 94, 173; KhA 26; DA I 224; Sdhp 1; Pgdp 65 (piyāsava-sura, meaning?).

Referring specially to the **extinction (khaya)** of the āsavas & to Arahantship following as a result are the foll. passages: (1) **āsavānaṅ khaya** D 1.156; S II.29, 214; III.57, 96 sq., 152 sq.; IV.105, 175; V.92, 203, 220, 271, 284; A 1.107 sq., 123 sq., 232 sq., 273, 291; II.6, 36, 44 sq., 149 sq., 214; III.69, 114, 131, 202, 306, 319 sq.; IV.83 sq., 119, 140 sq., 314 sq.; V.10 sq., 36, 69, 94 sq., 105, 132, 174 sq., 343 sq.; It 49; Pug 27, 62; Vbh 334, 344; Vism 9; DA 1.224; cp. °parikkhaya A V.343 sq. See also arahatta formula C. — (2) **khīṇāsava** (adj.) one whose āsavas are destroyed (see khīṇa) S 1.13, 48, 53, 146; II.83, 239; III.199, 128, 178; IV.217; A 1.77, 109, 241, 266; IV.120, 224, 370 sq.; v.40, 253 sq.; Ps II.173; cp. parikkhīṇā āsavā A IV.418, 434, 451 sq.; āsavakhīṇa Sn 370. — (3) **anāsava** (adj.) one who is free from the āsavas, an Arahant Vin II.148 = 164; D III.112; S 1.130; II.214, 222; III.83; IV.128; A 1.81, 107 sq., 123 sq., 273, 291; II.6, 36, 87, 146; III.19, 29, 114, 166; IV.98, 140 sq., 314 sq., 400; A V.10 sq., 36, 242, 340; Sn 1105, 1133; Dh 94, 126, 386; Th 1.100; It 75; Nd<sup>2</sup> 44; Fv II.6<sup>13</sup>; Pug 27; Vbh 426; Dhs 1101, 1451; VvA 9. Cp. **nirāsava** ThA 148. — Opp. **sāsava** S III.47; V.232; A 1.81; V.242; Dhs 990; Nett 10; Vism 13, 438.

**Āsavati** [ā + sru, cp. Sk. āsravati; its doublet is **assavati**] to flow towards, come to, occur, happen Nett 116.

**Āsasāna** [either grd. for \*āsaṅsāna or contracted form of ppr. med. of āsaṅsati (= āsiṅsati) for \*asaṅsamāna] hoping, wishing, desiring, longing for Sn 369 (an°); SnA 365 however reads āsayāna, 1090; Th 2, 528; J IV.18 (= āsiṅsanto C.), 381; V.391 (= āsiṅsanto C.). See anāsasāna, asantsati, āsamāna & āsayāna.

**Āsā** (f.) [cp. Sk. āśāḥ f.] expectation, hope, wish, longing, desire; adj. **āsā** (—°) longing for, anticipating, desirous of Vio 1.255 (°avacchedika hope-destroying), 239; D II. 206; III.88; M III.138 (āsaṅ karoti); A 1.86 (dve āsā), 107 (vigat-āsō one whose longings have gone); So 474,

634, 794, 864; J 1.267, 285; v.401; VI.452 (°chinna = chinnaśa C.); Nd<sup>1</sup> 99, 261, 213 sq; Vv 37<sup>13</sup> (perhaps better to be read with v. l. SS abaj, cp. VvA 172); Pug 27 (vigat° = arahattāsāya vigatattā vigatāso Pug A 208); Dhs 1059 (+ āsiṅsanā etc.), 1136; PvA 22 (chinno° disappointed), 29 (°abhihūta), 105; Dāvs v 13; Sdhp 78, 111, 498, 609.

**Āsāṭhikā** (f.) [cp. Mārāṭhi āsāṭhi] a fly's egg, a nit M 1.220 sq.; A v.347 sq., 351, 359; Nett 59; J III.176.

**Āsādeti** [Caus. of āsīdati, ā + sad; cp. āsajja & āsanna] — 1. to lay hand on, to touch, strike; fig. the offend, assail, insult M 1.371; J 1.481; v.197; aor. āsādesi Th 1, 280 (mā ā. Tathāgata); ger. āsādetvā J v.272; Miln 100, 205 (°ayitvā); PvA 266 (isiṅ), āsādiya J v.154 (āsādiya metri causa; isiṅ, cp. āsajja<sup>2</sup>), & āsajja (q. v.); infin. āsādun J v.154 & āsādītun ibid.; grd. āsādaniya Miln 205; VvA 213 (an°). — 2. to come near to (c. acc.), approach, get J III.206 (kharacakkaṅ).

**Āsāḥhā & Āsāḥhi** (f.) [Sk. āsāḥha] N. of a month (June-July) and of a Nakkhatta; only in comp<sup>n</sup>. as Āsāḥha° & Āsāḥhi°, viz. °nakkhatta J 1.50; SnA 208; °puṅṇamā J 1.63; DhA 1.87; SnA 199; VvA 66; PvA 137; °māsa SnA 378 (= vassūpanāyikāya purimabhāge A.); VvA 307 (= gimhānaṅ pacchimo māso).

**Āsāvati** (f.) N. of a creeper (growing at the celestial grove Cittalatā) J III.250, 251.

**Āsāsati** [cp. Sk. āsāsati & āsāsti, ā + śās] to pray for, expect, hope; confounded with śaṅs in āsaṅsati & āsiṅsati (q. v.) & their derivations. — pp. āsītṭha (q. v.).

**Āsi & Āsiṅ** 3<sup>rd</sup> & 1<sup>st</sup> sg. aor. of atthi (q. v.).

**Āsiṅsaka** (adj.) [fr. ā + siṅsati, cp. āsaṅsā] wishing, aspiring after, praying for Miln 342.

**Āsiṅsati** [Sk. āsaṅsati, ā + śaṅs, cp. also śās & āsāsati, further abhisāṅsati, abhisīṅsati & āsaṅsati] to hope for, wish, pray for (lit. praise for the sake of gain), desire, (w. acc.) S 1.34, 62; Sn 779, 1044, 1046 (see Nd<sup>2</sup> 135); J 1.267; III.251; IV.18; v.435; VI.43; Nd<sup>1</sup> 60; Mhvs 30, 100; VvA 337; PvA 226 (ppr. āsiṅsamāna for āsamāna, q. v.).

**Āsiṅsanaka** (adj.) [fr. āsiṅsanā] hoping for something, lit. praising somebody for the sake of gain, cadging ThA 217 (for āsaṅsuka Th 2, 273).

**Āsiṅsanā** (f.) [abstr. fr. ā + śaṅs, cp. āsiṅsati] desire, wish, craving J v.28; Dhs 1059, 1136 (+ āsiṅsitatta). As āsiṅsanā at Nett 53.

**Āsiṅsaniya** (adj.) [grd. of āsiṅsati] to be wished for, desirable Miln 2 (°ratana).

**Āsikkhita** [pp. of ā + śiks, Sk. āśikṣita] schooled, instructed PvA 67, 68.

**Āsiṅcatī** [ā + sic, cp. abhisīṅcatī & avasiṅcatī] to sprinkle, besprinkle Vin 1.44; II.208; J IV.376; Vv 79<sup>6</sup> (= siṅcatī VvA 307); PvA 41 (udakena), 104, 213 (ger. °itvā). — pp. āsitta (q. v.). Cp. vy°.

**Āsiṅṭha** [pp. of āsāsati, Sk. āsiṅṭha] wished or longed for PvA 104.

\***Āsita**<sup>1</sup> [= asita<sup>1</sup>] "having eaten", but probably māśita (pp. of mṛś to touch, cp. Sk. mṛśita, which is ordinarily in massita), since it only occurs in comb<sup>s</sup>. where m precedes, viz. J II.446 (dumapakkani-m-asita, where C. reading is māśita & expl<sup>n</sup>. khādītva asita (v. l. āsita) dhāta); Miln 302 (visam-āsita affected with poison = visamāsita).

Cp. also the form māśi(n) touching, eating at J VI.354 (tiṇa°, expld. by C. as khādaka). — āsita at J v.70 is very doubtful, v. l. āsina & asita; C. expl<sup>s</sup> by dhāta subhita p. 73.

\***Āsita**<sup>2</sup> [registered as such with meaning "performed" by Hardy in Index] at VvA 276 is better read with v. l. SS bhāsita (-vādana etc.).

**Āsitta** [pp. of āsiṅcatī, Sk. āsikta] sprinkled, poured out, anointed J v.87; Pug 31; Miln 286; DhsA 307; DhA 1.10; VvA 69.

**Āsittaka** (adj.) [āsitta + ka] mixed, mingled, adulterated Vin II.123 (°ūpadhāna "decorated divan"?); ThA 61, 168 (an° for asecanaka, q. v.).

**Āsītka** (adj.) [fr. āsita] 80 years old M II.124; J III.395; SnA 172.

**Āsītikā** (f.) [etym.? Cp. BSk. āsītiki Lal. V. 319] a certain plant M 1.80 = 245 (°paḍḍa).

**Āsīdati** [cp. Sk. āsīdati, ā + sad] — 1. to come together, lit. to sit by D 1.248 (v. l. BB adisitvā for āsīditvā, to be preferred?). — 2. to come or go near, to approach (w. acc.), to get (to) A III.69 (āsīvisan), 373 (na sādhu-rūpaṅ āsīde, should perhaps be read without the na); J IV.56. — 3. to knock against, insult, offend attack J v. 267 (Pot. āsīde = pharusa-vacanehe kāyakammaṅ vā ghaṭṭento upagaccheyya C.). — pp. āsanna (q. v.). See also āsajja, āsajjana, āsada & Caus. āsādeti.

**Āsīna** (adj.) [pp. of ās, see āsati] sitting S 1.195 = Nd<sup>2</sup> 136; Sn 1105, 1136; Dh 227, 386; J 1.390; III.95; v. 340; VI.297; Dāvs II.17.

**Āsiyati** [etym. doubtful; Trenckner Miln p. 422 = ā + śyā to freeze or dry up, but taken by him in meaning to thaw, to warm oneself; Müller, *P. Gr.* 40 same with meaning "cool oneself"; Morris' *J P T S.* 1884, 72 as ā + śrā or śrī to become ripe, come to perfection, evidently at fault because of śrā etc. not found in Sk. More likely as a Pass. formation to be referred to ā + śī as in āsāya, i. e. to abide etc.] to have one's home, one's abode or support in (loc.), to live in, thrive by means of, to depend on Miln 75 (kaddame jāyati udake āsiyati i. e. the lotus is born in the mud and is supported or thrives by means of the water).

**Āsiṅvīsa** Derivation uncertain. The BSk. āsiṅvīsa (c. g. Jtm 31<sup>61</sup>) is a Sanskritisation of the Pali. To suppose this to come from ahi + visa (snake's poison) would give a wrong meaning, and leave unexplained the change from ahi to āsi] a snake Vin IV.108; S IV.172; A II.110; III. 69; J 1.245; II.274; IV.30, 496; v.82, 267; Pug 48; Vism 470 (in comp.); DhA 1.139; II.8, 38; SnA 334, 458, 465; VvA 308.

**Āsiṅsanā** see āsiṅsanā.

**Āsu** expletive particle = assu<sup>3</sup> J v.241 (v. l. assu; nipāta-mattan Cp. 243).

**Āsuṅ** 3<sup>rd</sup> pl. aor. of atthi.

**Āsumbhati** (& **Āsumhati**) [ā + śumbh to glide] to bring to fall, throw down or round, sling round Vin IV.263, 265; Vv 50<sup>11</sup> (°itvāna); J III.435 (aor. āsumhi, gloss khipi).

**Āsevati** [ā + sev] to frequent, visit; to practise, pursue, indulge, enjoy A 1.10; Sn 73 (cp. Nd<sup>2</sup> 94); Ps II.93 (maggan). — pp. āsevita.

**Āsevana** (nt.) & **āsevanā** (f.) [fr. āsevati] — 1. practice, pursuit, indulgence iu Vin II.117; PvA 45. — 2. succession, repetition Dhs 1367; Kvu 510 (cp. *irst.* 294, 362); Vism 538.

**Āsevita** [pp. of āsevati] frequented, indulged, practised, enjoyed J 1.21 (v.141; āsevita-nisevita); II.60; Sdhp 93, 237.

**Āha** [Vedic āha, orig. perfect of **ah** to speak, meaning "he began to speak", thus in meaning of pres. "he says"] a perfect in meaning of pret. & pres. "he says or he said"; he spoke, also spoke to somebody (w. acc.), as at J 1.197 (cullalohitaṅ āha). Usually in 3<sup>rd</sup> person, very rarely used of 2<sup>nd</sup> person, as at Sn 839, 840 (= kathesi bhaṇasi Nd 188, 191). — 3<sup>rd</sup> sg. āha Vin II.191; Sn 790 (= bhaṇati Nd<sup>1</sup> 87), 888; J 1.280; III.53 and freq. passim; 3<sup>rd</sup> pl. āhu So 87, 181; Dh 345; J 1.59; SnA 377, and āhaṅsu J 1.222; III.278 and freq.

**Āhacca**<sup>1</sup> ger. of āhanati.

**Āhacca**<sup>2</sup> (adj.) [grd. of āharati, corresponding to a Sk. 'āhṛtya] 1. (cp. āharati<sup>1</sup>) to be removed, removable, in °pādaka-piṭha & °mañca a collapsible bed or chair, i. e. whose legs or feet can be put on & taken away at pleasure (by drawing out a pin) Vin II.149 (cp. Vin Texts III.164 n. 5); IV.40, 46 (def. as "ange vijjhitaṅ ṭhito hoti" it stands by means of a perforated limb), 168, 169. — 2. (cp. āharati<sup>2</sup>) reciting, repeating, or to be quoted, recitation (of the Scriptures); by authority or by tradition M III.139; DhA 9, & in cpds. °pada a text quoted from Scripture, tradition Miln 148 (°ena by reference to the text of the Scriptures); °vacana a saying of the Scriptures, a traditional or proverbial saying Nett 21 (in def. of suttaṅ).

**Āhaṭa** [pp. of āharati] brought, carried, obtained Vin I.121; III.53; D II.180 (spelt āhata); J III.512 (gloss ānita); Dāvs 1.58.

**Āhata** [pp. of āhanati] struck, beaten, stamped; afflicted, affected with (—°) Vin IV.236 = D III.238 (kupito anatamano āhata-citto); Vin 1.75, 76; S 1.170 (tilak°, so read for tilakā-hata, affected with freckles, C. kāla-setādi vaṇṇehi tilakehi āhatagatta, K. S p. 318); J III 456; Sdhp 187, 401.

**Āhataka** [fr. āhata] "one who is beaten", a slave, a worker (of low grade) Vin IV.224 (in def. of kammakāra, as bhāṭaka + ā).

**Āhanati** [ā + han] to beat, strike, press against, touch ppr. āhananto Miln 21 (dhamma-bheriṅ); Dāvs IV.50. — ger. āhacca touching M I.493; J 1.330; VI 2, 200; Sn 716 = uppilēva SnA 498; Vism 420. — pp. āhata (q. v.).

**Āhanana** (nt.) [fr. ā + han] beating, striking, coming into touch, "impinging" Vism 142 (+ pariāhanana, in def. of vitakka) = DhA 114 (cp. Expos. 151); Vism 515 (id.).

**Āharaṇa** (adj.-n.) [fr. āharati] to be taken; taking away; only in phrase acorāharaṇo nidhi a treasure not to be taken by thieves Mila 320; Kh VIII.9; KhA 224; Sdhp 589.

**Āharaṇaka** [āharaṇa + ka] one who has to take or bring, a messenger J II.199; III.328.

**Āharati** [ā + hr] — 1. to take, take up, take hold of, take out, take away M 1.429 (sallaṅ); S 1.121; III.123; J 1.40 (ger. āharitvā "with"), 293 (te hattaṅ); Nd<sup>2</sup> 540<sup>c</sup> (puttamaṅsaṅ, read āhāreyya?); Pv II 3<sup>10</sup>; DA I.186, 188 — 2. to bring, bring down, fetch D II.245; J IV 159 (nāvaṅ; v. l. āhāritvā); v.466; VvA 63 (bhattaṅ); PvA 75. — 3. to get, acquire, bring upon oneself J v.433 (padosaṅ); DhA II.89. — 4. to bring on to, put into (w. loc.); fig. & intrs. to hold on to, put oneself to, touch, resort to M 1.395 (kathalaṅ mukhe ā; also inf. āhattuṅ); Th 1, 1156 (pāpacitte ā; Mrs. Rh. D. Brethren ver. 1156, not as "accost" p. 419, n.). — 5. to assault, strike, offend (for pāhari) Th 1, 1173. — 6. (fig.) to take up, fall or go back on

(w. acc.), recite, quote, repeat (usually with desanaṅ & dasseti of an instructive story or sermon or homily) J III 383 (desanaṅ), 401; v.462 (vatthuṅ āharitvā dassesi told a story for example); SnA 376; PvA 38, 39 (atitāṅ), 42, 66, 99 (dhamma-desanaṅ). See also payirudāharati. — pp. āhata (q. v.). — Caus. II āhārapeti to cause to be brought or fetched; to wish to take, to call or ask for J III.88, 342; v.466; PvA 215.

**Āharima** (adj.) [fr. āharati] "fetching", fascinating, captivating, charming Vin IV.299; Th 2, 299; ThA 227; VvA 14, 15, 77.

**Āhariya** [grd. of āharati] one who is to bring something J III 328.

**Āhavana & Āhavaniya** see under āhuneyya.

**Āhāra** [fr. ā + hr, lit. taking up or on to oneself] feeding, support, food, nutriment (lit. & fig.). The term is used comprehensively and the usual enum<sup>o</sup> comprises four kinds of nutriment, viz (1) kabaḷinkāra āhāro (bodily nutriment, either olāriko gross, solid, or sukhumo fine), (2) phassāhāro n. of contact, (3) manosañcetanā<sup>o</sup> n. of volition (= cetanā S. A. on II.11 f.), (4) viññāṅ<sup>o</sup> of consciousness. Thus at M I 261; D III.228, 276; DhS 71—73; Vism 341. Another definition of Dhammapāla's refers it to the fourfold tasting as asita (eaten), pita (drunk), khāyita (chewed), sāyita (tasted) food PvA 25. A synonym with mūla, hetu, etc. for cause, Yamaka, 1.3; Yam. A (J' P. T. S., 1910—12) 54. See on term also DhS trsl. 30. — Vin 1.84; D 1.166; S 1.172; II.11, 13, 98 sq. (the 4 kinds, in detail); III 54 (sa°); v.64, 391; A III.51 (sukhass°), 79, 142 sq., 192 sq.; IV.49, 108; v.52 (the four), 108, 113 (avijjāya etc.), 116 (bhavataphāya), 269 sq. (nerayikānaṅ etc.); Sn 78, 165, 707, 747; Nd<sup>1</sup> 25; Ps 1 22 (the four) 122 (id.), 55, 76 sq.; Kvu 508; Pug 21, 55; Vbh 2, 13, 72, 89, 320, 383, 401 sq. (the four); DhS 58, 121, 358, 646; Nett 31, 114, 124; DhA 153, 401; DhA 1.183 (°) pacchindati to bring up food, to vomit: II 87; VvA 118; PvA 14, 35, 112, 148 (utu° physical nutriment); Sdhp 100, 395, 406; A v.156 gives teo āhāra opposed to ten paripantā. -an° without food, unfed M 1.487 (aggi); S III.126; v.105; Sn 985

-ūpahāra consumption of food, feeding, eating Vin III. 136. -ṭhitika subsisting or living on food D III.211, 273; A v.50, 55; Ps 15, 122. -pariggaha taking up or acquirement of food Miln 244 or is it "restraint or abstinence in food"? Same comb<sup>n</sup> at Miln 313. -maya "food-like", feeding stuff, food J III.523. -lolatā greed after food SnA 35. -samudaya origin of nutriment S III.59.

**Āhāratthāṅ** [āhāra + tta] the state of being food. In the idiom āhāratthāṅ pharati; Vin 1.199, of medicine, 'to penetrate into food-ness', to come under the category of food; Miln 152, of poison, to turn into food. [According to Oldenberg (Vin 1.381) his MSS read about equally °atthāṅ and °atthāṅ. Trenckner prints °atthāṅ, and records no variant (see p. 425)].

**Āhāreti** [Denom. fr. āhāra] to take food, eat, feed on S II.13; III.240; IV.104; A 1.114, 295; II.40, 145, 206; IV. 167; Nd<sup>2</sup> 540<sup>c</sup> (āhāraṅ & puttamaṅsaṅ cp. S II.98).

**Āhika** (—°) (adj.) [der. fr. āha<sup>2</sup>] only in pañcāhika every five days (cp. pañcāhaṅ & sattāhaṅ) M III.157.

**Āhiṇḍati** [ā + hiṇḍ, cp. BSk. āhiṇḍate Divy 165 etc.] to wander about, to roam, to be on an errand, to be engaged in (w. acc.) Vin 1.203 (senasana-cārikaṅ), 217; II. 132 (na sakkoti viṇā daṇḍena āhiṇḍitū); IV.62; J 1.48, 108, 239; Nd<sup>2</sup> 540<sup>b</sup>; Pv III.2<sup>29</sup> (= vicarati PvA 185); Vism 38, 284 (aṭaviṅ); VvA 238 (tattha tattha); PvA 143.

**Āhita** [pp. of ā + dhā] put up, heaped; provided with fuel (of a fire), blazing Sn 18 (gini = ābhato jalito vā SnA 28). See sam°.



**Āhu** 3<sup>rd</sup> pl. of āha (q. v.).

**Āhuti** (f.) [Vedic āhuti, ā + hu] oblation, sacrifice; veneration, adoration M III 167; S I.141; Th I, 566 (°inaṅ paṭigāho recipient of sacrificial gifts); J I.15; v.70 (id.); Vv 64<sup>33</sup> (paramāhutiṅ gato deserving the highest adoration); Sn 249, 458; Kṅv 530; SnA 175; VvA 285.

**Āhuna** = āhuti, in āhuna-pāhuva giving oblations and sacrificing VvA 155; by itself at Vism 219.

**Āhuneyya** (adj.) [a grd. form. fr. ā + hu, cp. āhuti] sacrificial, worthy of offerings or of sacrifice, venerable, adorable, worshipful D III.5, 217 (aggi); A II.56, 70 (sāhuneyyaka), 145 sq. (id.); IV.13, 41 (aggi); It 88 (+ pāhuneyya); Vv 64<sup>33</sup> (cp. VvA 285). See def. at Vism 219 where expld. by "āhavanīya" and "āhavanāṅ arahati" deserving of offerings.

**Āhundarika** (adj.) [doubtful or āhuyd°?] according to Morris *J P T S.* 1884, 73 "crowded up, blocked up, impassable" Vin 1.79; IV.297; Vism 413 (°ṅ audha-tamaṅ).

## I.

I in i-kāra the letter or sound i SuA 12 (°lopa), 508 (id.).

**Ikka** [Sk. ṛkṣa, of which the regular representation is P. accha<sup>2</sup>] a bear J VI.538 [= accha C.].

**Ikkāsa** (?) [uncertain as regard meaning & etym.] at Vin II.151 (+ kasāva) is trsl. by "slime of trees", according to Bdgh's expln. on p. 321 (to C. V. VI.3, 1), who however reads nikkāsa.

**Ikkhaṇa** (nt.) [fr. ikṣ] seeing Vism 16.

**Ikkhaṇika** [fr. ikṣ to look or see, cp. akkhi] a fortune-teller Vin III.107; S II.260; J I.456, 457; VI.504.

**Ikkhati** [fr. ikṣ] to look J V 153; ThA 147; DhA 172.

**Inḡita** (nt.) [pp. of ingati = inḡati] movement, gesture, sign J II.195, 408; VI.368, 459.

**Ingha** (indecl.) [Sk. anga prob. after P. ingha (or aṅja, q. v.); fr. inḡati, cp. *J P T S.* 1883, 84] part. of exhortation, lit. "get a move on", come on, go on, look here, Sn 83, 189, 862, 875 = 1052; J V.148; Pv IV.5<sup>1</sup>; Vv 53<sup>9</sup> (= codan'atthe nipāto VvA 237); VvA 47; DhA IV.62.

**Inghāja** [according to Morris *J P T S.* 1884, 74 = angāra, cp. Marāthī ingala live coal] coal, embers, in inghālakhu Th 2, 386 a pit of glowing embers (= aogāra-kāsu ThA 256). The whole cpd. is doubtful.

**lcc'** see iti.

**lcca** (—°) (adj.) [the adj. form of icchā] wishing, longing, having desires, only in pāp° having evil desires S 1.50; II.156; an° without desires S 1.61, 204; Sn 707; app° id. Sn 628, 707.

**lccaka** (—°) (adj.) [fr. iccha] wishing, desirous, only in nt. adv. yad-icchikaṅ (and yen°) after one's wish or liking M III.97; A III.28.

**lcchati**<sup>1</sup> [Sk. icchati, iṣ, cp. Av. isaiti, Obulg. iskati, Ohg. eiscōn, Ags. āscian = E. ask; all of same meaning "seek, wish" to wish, desire, ask for (c. acc.), expect S 1.210 (dhammaṅ sotuṅ i.); Sn 127, 345, 512, 813, 836; Dh 162, 291; Nd<sup>1</sup> 3, 138, 164; Nd<sup>2</sup> s. v.; Pv II.6<sup>1</sup>; Pug 19; Miln 269, 327; SnA 16, 23, 321; KhA 17; PvA 20, 71, 74; Pot. icche Dh 84; Sn 835 Pv II.6<sup>6</sup> & iccheyya D II.2, 10; Sn 35; Dh 73, 88; ppr. icchaṅ Sn 826, 831, 937; Dh 334 (phalaṅ) aor. icchi PvA 31. — grd. icchitabba PvA 8. — pp. iṭṭha & icchita (q. v.). — *Note.* In prep.-cpds. the root iṣ<sup>2</sup> (icchati) is confused with root iṣ<sup>1</sup> (isati, esati) with pp. both °iṭṭha and °iṣita. Thus ajjesati, pp. ajjhita & ajjhesita; anvesati (Sk. anvicchati); pariyesati (Sk. paicchati), pp. pariyaṭṭha & pariyesita.

**lcchati**<sup>2</sup> [Sk. icchati of ṛ, concerning which see appeti] see aticchati & cp. icchatā.

**lcchatā** (—°) (f.) [abstr. fr. icchā] wishfulness, wishing: only in aticchatā too great wish for, covetousness, greed Vbh 350 (cp. aticchati, which is probably the primary basis of the word); mah° & pāp° Vbh 351, 370.

**lcchana** (nt.) [fr. iṣ<sup>2</sup>, cp. Sk. ipsana] desiring, wish J IV.5; VI.244.

**lccchā** (f.) [fr. icchati, iṣ<sup>2</sup>] wish, longing, desire D II.243; III.75; S 1.40 (°dhūpayito loko), 44 (naraṅ parikkassati); A II.143; IV.293 sq.; 325 sq.; V.40, 42 sq.; Sn 773, 872; Dh 74, 264 (°lobha-samāpaṇa); Nd<sup>1</sup> 29, 30; Pug 19; Dhs 1059, 1136; Vbh 101, 357, 361, 370; Nett 18, 23, 24; Asl. 363; DhA 250 (read icchā for issā? See Dhs trsl. 100); SnA 108; PvA 65, 155; Sdhp 242, 320. —āvacara moving in desires M 1.27 (pāpaka); Nett 27. —āvatiṇṇa affected with desire, overcome by covetousness Sn 306. —pakata same Vin 1.97; A III.119, 191, 219 sq.; Pug 69; Miln 357; Vism 24 (where Bdgh however takes it as "icchāya apakata" and puts apakata = upadduta). —vinaya discipline of one's wishes D III.252, A IV.15; v.165 sq.

**lccchita** [pp. of icchati] wished, desired, longed for J 1.208; DhA 364; PvA 3, 53, 64 (read anicchita for anijjhita, which may be a contamination of icchita & iṭṭha), 113, 127 (twice).

**ljjhati** [Vedic ṛdhyate & ṛdhnōti; Gr. ἀλθεμαι to thrive, Lat. alo to nourish, also Vedic iḍā refreshment & P. iddhi power] to have a good result, turn out a blessing, succeed, prosper, be successful S 1.175 ("work effectively" trsl.; = samijjhati mahapphalāṅ hoti C.); IV.303; Sn 461, 485; J V.393; Pv II.11<sup>1</sup>; II.9<sup>14</sup> (= samijjhati PvA 120); Pot. ijje Sn 458, 459; pret. ijjhita (= Sk. ṛdhyiṣṭha) Vv 20<sup>6</sup> (= nippajjhita mahapphalo ahuvattha VvA 103). — pp. iddha. See also adḍha<sup>2</sup> & adḍhaka. Cp. sam°.

**ljjhana** (nt.) & °ā (f.) [fr. ijjhati] success, carrying out successfully Ps 1.17 sq., 74, 181; II.125, 143 sq., 161, 174; Vbh 217 sq.; Vism 266, 383 (°atṭhena iddhi); DhA 91, 118, 237.

**lñjanā** (f.) & °aṅ (nt.) [fr. inḡ, see inḡati] shaking, movement, motion Sn 193 (= calanā phandanā SnA 245); Nett 88 (= phandanā C.). an° immobility, steadfastness Ps 1.15; II.118.

**lñjita** [pp. of inḡati] shaken, moved Th 1, 386 (an°). Usually as nt. inḡitaṅ shaking, turning about, movement, vacillation M 1.454; S 1.109; IV.202; A II.45; Sn 750, 1040

**lñjati** [Vedic ṛñjati (cp. P. ajjati). Also found as ingati (so Veda), and as ang in Sk. anga = P. aṅja & ingha & Vedic pali-angati to turn about. See also āneja & āñjati] to shake, move, turn about, stir D 1.56; S 1.107, 132, 181 (aniñjamāna ppr. med. "impassive"); III.211; Th 1, 42; 2, 231; Nd<sup>2</sup> s. v. (+ calati vedhati); Vism 377; DA 1.167. — pp. inḡita (q. v.).



(pl. iñjitā), 1048 (see Nd<sup>2</sup> 140); Dh 255; Vbh 390. — On the 7 iñjitas see *J.P.T.S.* 1884, 58.

**iñjitatta** (nt.) [abstr. fr. iñjita nt.] state of vacillation, wavering, motion S v.315 (kāyassa).

**iṭṭha** (adj.) [pp. of icchati] pleasing, welcome, agreeable, pleasant, often in the idiomatic group **iṭṭha kanta mānāpa** (of objects pleasing to the senses) D 1.245; II.192; M 185; S IV.60, 158, 235 sq.; V.22, 60, 147; A II.66 sq.; v.135 (dasa, dhammā etc., ten objects affording pleasure); Sn 759; It 15; Vbh 2, 100, 337. — Alone as nt. meaning welfare, good state, pleasure, happiness at Sn 154 (+ anīṭṭha); Nett 28 (+ anīṭṭha); Vism 167 (id.); PvA 116 (= bhadrā), 140. **-anīṭṭha** unpleasant, disagreeable PvA 32, 52, 60, 116. — See also *pariy°*, in which iṭṭha stands for eṭṭha.

**iṭṭhakā (Iṭṭhakā)** (f.) [BSk. iṣṭakā, e.g. Divy 221; from the ldg. root \***idh** > \***aidh** to burn, cp. Sk. idhma fire-wood, indhite to kindle (**idh** or **indh**), edhaḥ fuel; Gr. *aisō* burn, *aisōs* fire-brand; Lat. aedes, aestas & aestus; more especially Av. iṣṭya tile, brick] — 1. a burnt brick, a tile Vin II 121 (°pākara a brick wall, distinguished fr. silāpakāra & dāru°); J III.435, 446 (pākārīṭṭhikā read °aṭṭhakā); v.213 (rattīṭṭhikā); Vism 355 (°dārugomaya); PvA 4 (°cuppa-makkhita-sesa the head rubbed with brick-powder, i.e. plaster; a ceremony performed on one to be executed, cp. Mṛcchakaṭṭika x.5 piṣṭa-cūru°āvakirpaṣca puruso haṅ paṣūkrtaḥ with striking equation iṣṭa > piṣṭa). — 2. pl. (as *suvaṅṇa°*) gold or gilt tiles used for covering a cetiya or tope DhA III.29, 61; VvA 157.

**iṭṭhi°** in °khagga-dhāra at J VI.223 should be read *iddha*.

**īṇa** (nt.) [Sk. īṇa, see also P. an-āṇa] debt D 1.71, 73; A III.352; v.324 (eoumd. with baddha, jāni & kali); Sn 120; J I.307; II.388, 423; III.66; IV.184 (īṇagga for nagga?); 256; v.253 (where enumd. as one of the 4 paribhogas, viz. theyya°, īṇa°, dāya°, sāmi°); VI.69, 193; Miln 375; PvA 273, 276, īṇaṅ gaghāti to borrow money or take up a loan Vism 556; SnA 289; PvA 3. — īṇaṅ muñcati to discharge a debt J IV.280; v.238; °ṇ sodheti same PvA 276; labhati same PvA 3.

-**apagama** absence of debt ThA 245. -**gāhaka** a borrower Miln 364. -**ghāta** stricken by debt Sn 246 (= īṇaṅ gahetvā tassa appadānena īṇaghāta). -**ṭṭha** (with īṇaṭṭha as v.l. at all passages, see aṭṭa) fallen into or being in debt M 1.463 = S III.93 = It 89 = Miln 279. -**paṇṇa** promissory note J 1.230; IV.256. -**mokkba** release from debt J IV.280; v.239. -**sādhaka** negotiator of a loan Miln 365.

**īṇāyika** [fr. īṇa] one connected with a debt, viz. (1) a creditor S I.170; J IV.159, 256; VI.178; ThA 271 see also dhanika); PvA 3. -- (2) a debtor Vin I.76; Nd 160.

**īta** [pp. of eti, i] gone, only in cpd. **dur-īta** gone badly, as nt. evil, wrong Dāvs I.61; otherwise in compn. with prep., as *peta*, *vita* etc.

**ītara<sup>1</sup>** (adj.) [Ved. itara = Lat. iterum a second time; compar. of pron. base \*i, as in ayaṅ, etaṅ, iti etc.] other, second, next; different Dh 85, 104, 222; J II.3; III.26; IV.4; PvA 13, 14, 42, 83, 117. In repetition cpd. **ītarī-tara** one or the other, whatsoever, any Sn 42; J V.425; Nd<sup>2</sup> 141; Miln 395; KhA 145, 147; acc. **ītarī-taraṅ** & instr. **ītarī-tarena** used as adv. of one kind or another, in every way, anyhow [cp. BSk. itaretara M Vastu III. 348 and see Wackernagel *Altind. Gram.* II. § 121 c.] J VI.448 (°ṇ); Dh 331 (°ena); Vv 84<sup>1</sup> (text reads itaritarena, v.l. itaritarena, expld. by itaritarāṅ VvA 333).

**ītara<sup>2</sup>** (adj.) freq. spelling for *ittara* (q. v.).

**īti (ti)** (indecl.) [Vedic *iti*, of pron. base \*i, cp. Sk. *itthaṅ* thus, *itthā* here, there; Av. *ipa* so; Lat. *ita* & *item* thus. Cp. also P. *eṭṭha*; lit. "here, there (now), then"] emphatic-

deictic particle "thus". Occurs in both forms *iti* & *ti*, the former in higher style (poetry), the latter more familiar in conversational prose. The function of "iti" is expld. by the old Pāli C. in a conventional phrase, looking upon it more as a "filling" particle than trying to define its meaning viz. "iti ti padasandhi padasansaṅgo padapāripuri akkharasamavāyo etc." Nd<sup>1</sup> 123 = Nd<sup>2</sup> 137. The same expl<sup>n</sup> also for *iti* haṅ (see below IV.). — I. As *deictic adv.* "thus, in this way" (Vism 423 *iti* = evaṅ) pointing to something either just mentioned or about to be mentioned: (a) referring to what precedes Sn 253 (n'eso maman ti iti naṅ vijaññā), 805; It 123 (ito devā... taṅ namassanti); Dh 74 (iti bālassa sankappo thus think the foolish), 286 (iti bālo vicinteti); Vv 79<sup>10</sup> (= evaṅ VvA 307); VvA 5. -- (b) referring to what follows D 1.63 (iti paṭisañcikkhati); A 1.205 (id.). — II. As *emphatic part.* pointing out or marking off a statement either as not one's own (reported) or as the definite contents of (one's own or other's) thoughts. On the whole untranslatable (unless written as quotation marks), often only setting off a statement as emphatic, where we would either underline the word or phrase in question, or print it in italics, or put it in quot. marks (e.g. bālo ti vuccati Dh 63 = bālo vuccati). — 1. in direct speech (as given by writer or narrator). e.g. sādhu bhante Kassapa labhatāṅ eṣā janatā dassanāyā ti. Tena hi Siha tvaṅ yeva Bhagavato ārochehi ti. Evaṅ bhante ti kho Siho... D 1.151. — 2. in indirect speech: (a) as statement of a fact "so it is that" (cp. E. "viz.", Ger. "und zwar"), mostly untranslated Kh IV. (arabhā ti pavuccati); J 1.253 (tasmā pesanaka-cora t' eva vuccanti); III.51 (tayo sahāyā ahesuṅ makkato sigālo udho ti); PvA 112 (ankuro pañca-sakaṭa-satehi... aññataro pi brāhmaṇo pañca-sakaṭasatehi ti dve janā sakata-sahasseehi... patipannā). — (b) as statement of a thought "like this", "I think", so, thus Sn 61 ("sango eso" iti natvā knowing "this is defilement"), 253 ("neso maman" ti iti naṅ vijaññā), 783 ("iti han" ti), 1094 (etaṅ dipaṅ anāparaṅ Nibbānaṅ iti naṅ brūmi I call this N.), 1130 (aparā pāraṅ gaccheyya tasmā "Parāyanaṅ" iti). — III. *Peculiarities of spelling.* (1) in combn. with other part. *iti* is elided & contracted as follows: *icc' eva*, *t' eva*, etc. — (2) final a, i, u preceding *ti* are lengthened to ā, i, ū, e.g. mā evaṅ akattbā ti DhA 1.7; kati dhuraṇi ti ibid: dve yeva dhuraṇi bhikkhū ti ibid — IV. *Combinations* with other emphatic particles: + **eva** thus indeed, in truth, really; as *icc' eva* Pv 111<sup>9</sup> (= evam eva PvA 59); *t' eva* J 1.253; Miln 114; *tv' eva* J 1.203; II.2. -**iti kira** thus now, perhaps, I should say D 1.228, 229, 240. -**iti kho** thus, therefore D 1.98, 103; III 135. **iti vā** and so on(?), thus and such (similar cases) Nd<sup>1</sup> 13 = Nd<sup>2</sup> 420 A. -**iti ha** thus surely, indeed Sn 934, 1084 (see below under *itihūhaṅ*; cp. SoA Index 669: *itihā?* and *itikirā*); It 76; DA 1.247, as *iti haṅ* at Sn 783 (same expl<sup>n</sup>. at Nd<sup>1</sup> 71 as for *iti*). -**kin** ti how J II.159.

-**kirā** (f.) [a substantivised *iti kira*] hearsay, lit. "so I guess" or "I have heard" A 1.189 = II.191 sq. = Nd<sup>2</sup> 151. Cp. *itihā*. -**bhava** becoming so & so (opp. *abhava* not becoming) Vin II.184 (°ābhava); D 1.8 (ip = *iti bhavo* *iti bhavo* DA 1.91); A II.248; It 109 (id.); syn. with *itthabhava* (q. v.). -**vāda** "speaking so & so", talk, gossip M 1.133; S v.73; A II.26; It III.35. -**vuttaka** (nt.) [a noun formation fr. *iti vuttan*] "so it has been said", (book of) quotations, "Logia", N. of the fourth book of the Khuddaka-nikāya, named thus because every sutta begins with *vuttaṅ h' etaṅ Bhagavatā* "thus has the Buddha said" (see *khuddaka* and *navanga*) Vin III.8; M 1.133; A II.7, 103; III.86, 177, 361 sq.; Pug 43, 62; KhA 12. Kern, *Trev.* s. v. compares the interesting BSk. distortion *itivṛttaṅ*. -**hāsa** [= *iti hā āsa*, preserving the Vedic form *āsa*, 3<sup>rd</sup> sg. perf. of *atthi*] "thus indeed it has been", legendary love, oval tradition, history; usually mentioned as a branch of brahmanic learning, in phrase *itihāsa-pañca-mānaṅ padako veyyākaraṅ* etc. D 188 = (see DA 1.247); A 1.163; III.223; Sn 447, 1020.

Cp. also M Vastu 1.556. -**hītiha** [itiha + itiha] "so & so" talk, gossip, oral tradition belief by hearsay etc. (cp. itikiñā & anītiha. Nd<sup>2</sup> spells itihītiha) M 1520; S 1.154; Sa 1084; Nd<sup>2</sup> 151.

**Itō** (indecl.) [Vedic itah, abl.-adv. formation fr. pron. base \*i, cp. iti, ayañ etc.] adv. of succession or motion in space & time "from here", "from now". (1) with ref. to **space**: (a) from here, from this, often implying the present existence (in opp. to the "other" world) It 77; Sn 271 (°ja. °nidāna caused or founded in or by this existence = attabhāvay sandhāy' āha SnA 303), 774 (cutāse), 870 (°nidāna), 1062 (from this source, i. e. from me), 1101; Pv 1.5<sup>1</sup> (ito dinnay what is given in this world); 1.6<sup>2</sup> (i. e. manussalokato PvA 33); 1.12<sup>3</sup> (= idhalokato PvA 64); Nett 93 (ito bahiddhā); PvA 46 (ito dukkhato mutti). — (b) here (with implication of movement), in phrases ito e' ito here and there PvA 4. 6; and ito vā etto vā here & there DhA II.80 — (2) with ref. to **time**: from here, from now, hence (in chronological records with num. ord. or card., with ref. either to past or future). (a) referring to the *past*, since D II.2 (ito so ekanavuto kappo 91 kappas ago): Sn 570 (ito atthame, scil. divase & days ago SnA 457; T. reads atthami); VvA 319 (ito kira tiṅsa-kappa-sahassee); PvA 19 (dvā navuti kappe 92 kappas ago), 21 (id.), 78 (pañcamāya jātiyā in the fifth previous re-birth). — (b) referring to the *future*, i. e. henceforth, in future, from now e. g. ito sattame divase in a week VvA 138; ito paray further, after this SnA 160, 178, 412, 549; PvA 83; ito paṭṭhāya from now on, henceforward J 1.63 (ito dāni p.); PvA 41.

**Ittara** (sometimes spelt **itara**) (adj.) [Vedic itvara in meaning "going", going along, hence developed meaning "passing"; fr. i] — 1. passing, changeable, short, temporary, brief, unstable M 1.318 (opp. digharattan); A II.187; J 1.393; III.83 (°dassana = khañika° C.), IV.112 (°vāsa temporary abode); Pv 1.111<sup>1</sup> (= na cira-kāla-tthāyin anicca vipariṇāma-dhamma PvA 60); DA 1.195; PvA 60 (= paritta khañika). — 2. small, inferior, poor, unreliable, mean M II.47 (°jacca of inferior birth); A II.34; Sn 757 (= paritta paecupaṭṭhāna SnA 509); Miln 93, 114 (°pañña of small wisdom). This meaning (2) also in BSk. itvara, e. g. Divy 317 (dāna).

**Ittaratā** (f.) [fr. ittara] changeableness Miln 93 (of a woman).

**Ittha** (indecl.) [the regular representative of Vedic itthā here, there, but preserved only in epds. while the Pāli form is **ettha**] here, in this world (or "thus, in such a way), only in cpd. °bhāv' aññathā-bbhāva such an (i. e. earthly) existence and one of another kind, or existence here (in this life) and in another form" (cp. itihāva & itthatta) Sn 729, 740 = 752; It 9 (v. l. itthi° for iti°) = A II.10 = Nd<sup>2</sup> 172a; It 94 (v. l. itthā°). There is likely to have been a confusion between ittha = Sk. itthā & itthay = Sk. itthay (see next).

**Itthaj** (indecl.) [adv. fr. pron. base °i, as also iti in same meaning] thus, in this way D 1.53, 213; Dāvs IV.35; v. 18. -**nāma** (itthan°) having such as name, called thus, so-called Vin 1.56; IV.136; J 1.297; Miln 115; DhA II.98. -**bhūta** being thus, of this kind, modal, only in cpd. °lak-khaṇa or °akkhāna the sign or case of modality, i. e. the ablative case SnA 441; VvA 162, 174; PvA 150.

**Itthatta** (nt.) [ittha + \*tvay, abstr. fr. ittha. The curious BSk. distortion of this word is icchatta M Vastu 417] being here (in this world), in the present state of becoming, this (earthly) state (not "thusness" or "life as we conceive it", as Mrs. Rh. D. in *K. S.* 1.177; although a confusion between ittha & itthay seems to exist, see ittha); "life in these conditions" *K. S.* II.17; expld. by itthabhāva C. on S 1.140 (see *K. S.* 318). — See also freq. formula A of arahatta. — D 1.18, 84; A 1.63; II.82, 159, 203; Sn 158; DhS 633; Pug 70, 71; DA 1.112.

**Itthatta**<sup>2</sup> (nt.) [itthi + \*tvay abstr. fr. itthi] state or condition of femininity, womanhood, muliebrity DhS 633 (= itthi-sabbhāva DhA 321).

**Itthi & Itthī** (f.) [Vedic stri, Av. stri woman, perhaps with Sk. sātuḥ uterus fr. Idg. \*sī to sow or produce, Lat. sero, Goth. saiau, Ohg. saen, Ags. sāwan etc., cp. also Cymr. hl progeny, Oir. sil seed; see J. Schmidt, *K. Z.* XXV.29. The regular representative of Vedic stri is P. **thī**, which only occurs rarely (in poetry & comp<sup>n</sup>) see thi] woman, female; also (usually as —°) wife. Opp. purisa man (see e. g. for contrast of itthi and purisa J v.72, 398; Nett 93; DhA 1.390; PvA 153). — S 1.33 (nibbānass' eva santike), 42, 125 (majjhim°, mah°). 185; A 1.28, 138; II.115, 209; III.68, 90, 156; IV.196 (purisañ bandhati); Sn 112, 769 (nom. pl. thiyo = itthi-saññikā thiyo SnA 513); J 1.286 (itthi doso), 300 (gen. pl. itthinay); II.415 (nom. pl. thiyo); V.397 (thi-ghātaka), 398 (gen. dat. itthiyā), v.425 (nom. pl. itthiyo); Vbh 336, 337; DA 1.147; PvA 5, 44, 46, 67, 154 (amanuss° of petis); Sdhp 64, 79. — **anittthi** a woman lacking the characteristics of womanhood, an unfaithful wife J II.126 (= ucehitth° C.); kul'-itthi a wife of good descent Vin II.10; A III.76; IV.16, 19; dahar° a young wife J 1.291; dur° a poor woman J IV.38. — Some general characterisations of womanhood, 10 kinds of women enumd. at Vin III.139 = A v.264 = VvA 72, viz. mātu-rakkhitā, pitu°, mātāpitu°, bbātu°, bhagini°, āāti°, gotta°, dhammā°, sarakkhā, saporiddhā; see Vin III.139 for expln. — S 1.38 (malay brahmaccariyassa), 43 (id.); J 1.287 (itthiyo nāma āsā lāmikā pacchimikā); IV.222 (itthiyo papāto akkhāto; pamattay pamathenti); V.425 (siho yathā... tath' itthiyo); women as goods for sale S 1.43 (bhaḍḍanay uttaman); DhA 1.390 (itthiyo vikkiñiya bhaḍḍan).

-**agāra** (-āgāra) as **itthāgāra** women's apartment, seraglio Vin 1.72; IV.158; S 1.58, 89; J 1.90; also coll. for women-folk, women (cp. Ger. frauenzimmer) D II.249; J v.188. -**indriya** the female principle or sex, femininity (opp. puris' indriya) S v.204; A IV.57 sq.; Vism 447, 492; DhS 585, 633, 653 et passim. -**kathā** talk about women D 1.7 (cp. DA 1.90). -**kāma** the craving for a woman S IV.343. -**kutta** a woman's behaviour, woman's wiles, charming behaviour, coquetry A IV.57 = DhS 633; J 1.296, 433; II.127, 329; IV.219, 472; DhA IV.197. -**ghātaka** a woman-killer J v.398. -**dhana** wife's treasure, dowry Vin III.16. -**dhutta** a rogue in the matter of women, one who indulges in women Sn 106; J III.260; PvA 5. -**nimitta** characteristic of a woman DhS 633, 713, 836. -**pariggaha** a woman's company, a woman Nd<sup>1</sup> 11. -**bhāva** existence as woman, womanhood S 1.29; Th 2, 216 (referring to a yakkhiñi, cp. ThA 178; DhS 633; PvA 168. -**rūpa** womanly beauty A 1.1; III.68; Th 2, 294. -**lakkhaṇa** fortune-telling regarding a woman D 1.9 (cp. DhA 1.94, + purisa°); J v.135. -**linga** "sign of a woman", feminine quality, female sex Vism 184; DhS 633, 713, 836; DhA 321 sq. -**sadda** the sound (or word) "woman" DhA 1.15. -**soṇḍi** a woman addicted to drink Sn 112.

**Itthikā** (f.) [fr. itthi] a woman Vin III.16; D II.14; J 1.336; Vv 181; Sdhp 79. As adj. **itthika** in **bahutthika** having many women, plentiful in women Vii 1.256 (kulāni bahuttikāni appapurisakāni rich in women & lacking in men); S II.264 (id. and **appitthikāni**).

**Ida & Idan** (indecl.) [nt. of ayañ (idan) in function of a deictic part.] emphatic demonstr. adv. in local, temporal & modal function, as (1) in this, here: **idappaccayatā** having its foundation in this, i. e. causally connected, by way of cause Via 1.5 = S 1.136; D 1.185; DhS 1004, 1061; Vbh 340, 362, 365; Vism 518; etc. — (2) now, then which idha is more freq. D II.267, 270, almost syn. (for with kira. — (3) just (this), even so, only: **idam-atthika** just sufficient, proper, right Th 1, 984 (civara); Pug 69 (read so for maṭṭhika, see Pug A 250); as **idam-atthitā** "being satisfied with what is sufficient" at Vism 81;

expld. as **atthika-bbāva** at Pug A 250. **idaṅsaccābhini-veśa** inclination to say: only this is the truth, i. e. inclination to dogmatise, one of the four **kāya-ganthā**, viz. **abhiijhā**, **byāpāda**, **silabbata-parāmāsa**, **idaṅ**<sup>o</sup> (see Dhs 1135 & Dhs trsl. 304); D III.230; S v.59; Nd<sup>1</sup> 98; Nett 115 sq.

**Idāni** (indecl.) [Vedic *idāni*] now Dh 235, 237; KhA 247.

**Iddha**<sup>1</sup> [pp. of *iddhe* to **idh** or **indh**, cp. *indhana* & *idhuma*] in flames, burning, flaming bright, clear J VI.223 (°*khagga-dhārā* *bali*; so read for T. *iṭṭhi-khagga*<sup>o</sup>); Dpvs VI.42.

**Iddha**<sup>2</sup> [pp. of *ijjhati*; cp. Sk. *īddha*] (a) prosperous, opulent, wealthy D 1.211 (in idiomatic phrase *iddha phita bahujana*, of a prosperous town); A III.215 (id.); J VI.227, 361 (= *issara C.*); 517; Dāvs 1.11. — (b) successful, satisfactory, sufficient Vin 1.212 (*bhattan*); IV.313 (*ovādo*).

**Iddhi** [Vedic *īddhi* from **ardh**, to prosper; Pali *ijjhati*]. There is no single word in English for *Iddhi*, as the idea is unknown in Europe. The main sense seems to be 'potency'. — 1. Pre-Buddhistic; the *Iddhi* of a layman. The four *Iddhis* of a king are personal beauty, long life, good health, and popularity (D II.177; M III.176, cp. J III.454 for a later set). The *Iddhi* of a rich young noble is 1. The use of a beautiful garden, 2. of soft and pleasant clothing, 3. of different houses for the different seasons, 4. of good food, A 1.145. At M 1.152 the *Iddhi* of a hunter, is the craft and skill with which he captures game; but at p. 155 other game have an *Iddhi* of their own by which they outwit the hunter. The *Iddhi*, the power of a confederation of clans, is referred to at D II.72. It is by the *Iddhi* they possess that birds are able to fly (Dhp 175). — 2. Psychic powers, including most of those claimed for modern mediums (see under **Abhiññā**). Ten such are given in a stock paragraph. They are the power to project mind-made images of oneself; to become invisible; to pass through solid things, such as a wall; to penetrate solid ground as if it were water; to walk on water; to fly through the air; to touch sun and moon; to ascend into the highest heavens (D 1.77, 212; II.87, 213; III.112, 281; S II.121; v.264, 303; A 1.170, 255; III.17, 28, 82, 425; v.199; Ps 1.111; II.207; Vism 378 sq., 384; DA 1.122). For other such powers see S 1.144; IV.290; v.263; A III.340. — 3. The Buddhist theory of *Iddhi*. At D 1.213 the Buddha is represented as saying: 'It is because I see danger in the practice of these mystic wonders that I loathe and abhor and am ashamed thereof. The mystic wonder that he himself believed in and advocated (p. 214) was the wonder of education. What education was meant in the case of *Iddhi*, we learn from M 1.33; A III.425, and from the four bases of *Iddhi*, the **Iddhi-pādā**. They are the making determination in respect of concentration on purpose, on will, on thoughts & on investigation (D II.212; M 1.103; A 1.39, 297; II.256; III.82; Ps 1.111; II.154, 164, 205; Vbh 216). It was an offence against the regulations of the Sangha for a Bhikkhu to display before the laity these psychic powers beyond the capacity of ordinary men (Vin II.112). And falsely to claim the possession of such powers involved expulsion from the Order (Vin III.91). The psychic powers of *Iddhi* were looked upon as inferior (as the *Iddhi* of an unconverted man seeking his own profit), compared to the higher *Iddhi*, the Ariyan *Iddhi* (D III.112; A 1.93; Vin II.183). There is no valid evidence that any one of the ten *Iddhis* in the above list actually took place. A few instances are given, but all are in texts more than a century later than the recorded wonder. And now for nearly two thousand years we have no further instances. Various points on *Iddhi* discussed at *Dial.* 1.272, 3; *Cpd.* 60 ff.; *Expositor* 121. Also at Kvu 55; Ps II.150; Vism XII; DhA 1.91; J 1.47, 360.

-**ānubbhāva** (*iddhānu*<sup>o</sup>) power or majesty of tbaumaturgy Vin 31, 209. 240; III.67; S 1.147; IV.290; PvA 53. -**ābbisankhāra** (*iddhābhi*<sup>o</sup>) exercise of any of the psychic powers Vin 1.16, 17, 25; D 1.106; S III.92; IV.289; v.270;

Sn p. 107; PvA 57, 172 212. -**pāṭihāriya** a wonder of psychic power Vin 1.25, 28, 180, 209; II.76, 112, 200; D 1.211, 212; III.3, 4, 9, 12 sq., 27; S IV.290; A 1.170, 292; Ps II.227. -**pāda** constituent or basis of psychic power Vin II.240; D II.103, 115 sq., 120; III.77, 102, 127, 221; M II.11; III.296; S 1.116, 132; III.96, 153; IV.360; v.254, 255, 259 sq., 264 sq., 269 sq., 275, 285; A IV.128 sq., 203, 463; v.175; Nd<sup>1</sup> 14. 45 (°*dhira*), 340 (°*pucchā*); Nd<sup>1</sup> s. v.; Ps 1.17, 21, 84; II.56, 85 sq., 120, 166, 174; Ud 62; Dhs 358, 528, 552; Nett 16, 31, 83; DhsA 237; DhA III.177; IV.32. -**bala** the power of working wonders VvA 4; PvA 171. -**yāna** the carriage (fig.) of psychic faculties Milo 276. -**vikubbanā** the practice of psychic powers Vism 373 sq. -**vidhā** kinds of *iddhi* D 1.77, 212; II.213; III.112, 281; S II.121; v.264 sq., 303; A 1.170 sq.; 255; III.17, 28, 82 sq., 425 sq.; v.199; Ps 1.111; II.207; Vism 384; DA 1.222. -**visaya** range or extent of psychic power Vin III.67; Nett 23.

**Iddhika**<sup>1</sup> (—°) (adj.) the comp<sup>n</sup>. form of *iddhika* in cpd. **kapaṇ-iddhika** tramps & wayfarers (see *kapaṇa*), e. g. at J 1.6; IV.15; PvA 78.

**Iddhika**<sup>2</sup> (—°) (adj.) [*iddhi* + *ka*] possessed of power, only in cpd. **mah-iddhika** of great power, always comb<sup>d</sup>. with **mah-ānubbhāva**, e. g. at Vin 1.31; II.193; III.101; S II.155; M 134; Th 1, 429. As **mahiddhiya** at J v.149. See **mahiddhika**.

**Iddhimant** (adj.) [fr. *iddhi*] — 1. (lit.) successful, proficient, only in neg. an<sup>o</sup> unfortunate, miserable, poor J VI.361. — 2. (fig.) possessing psychic powers Vin III.67; IV.108; A 1.23, 25; II.185; III.340; IV.312; Sn 179; Nett 23; Sdhp 32, 472.

**Idha** (indecl.) [Sk. *iha*, adv. of space fr. pron. base <sup>ṛi</sup> (cp. *ayaṅ*, *iti* etc.), cp. Lat. *ihi*, Gr. *ἴθι*, Av. *ida*] here, in this place, in this connection, now; esp. in this world or present existence Sn 1038, 1056, 1065; It 99 (*idh' ūpapanna* reborn in this existence); Dh 5, 15, 267, 343, 392; Nd<sup>1</sup> 40, 109, 156; Nd<sup>2</sup> 145, 146; SoA 147; PvA 45, 60, 71. -**idhaloka** this world, the world of men Sn 1043 (= *maoussaloka* Nd<sup>2</sup> 552 c); PvA 64; in this religion, Vbh 245. On diff. meanings of *idha* see DhsA 348.

**I dhma** [Sk. *idhma*, see etym. under *iṭṭhakā*] fire-wood — *Tela-kaṭāha-gāthā*, p. 53, *J P T S*. 1884.

**Inda** [Vedic *indra*, most likely to same root as **indu** moon, viz. \**Idg.* \**eid* to shine, cp. Lat. *idūs* middle of month (after the full moon), Oir. *ēsc* moon. Jacobi in *A. Z.* xxxi 316 sq. connects *Indra* with Lat. *neriosus* strong & Nero]. — 1. The Vedic god *Indra* D 1.244; II.261, 274; Sn 310, 316, 679, 1024; Nd 1.177. — 2. Lord, chief, king. *Sakko devānaṅ indo* D 1.216, 217; II.221, 275; S 1.219. *Vepacitti asurindo* S 1.221 ff. *manussinda*, S 1.69, *manuj-inda*, Sn 553, *narinda*, Sn 863, all of the Buddha, 'chief of men'; cp. Vism 491. [Europeans have found a strange difficulty in understanding the real relation of *Sakka* to *Indra*. The few references to *Indra* in the *Nikāyas* should be classed with the other fragments of Vedic mythology to be found in them. *Sakka* belongs only to the Buddhist mythology then being built up. He is not only quite different from *Indra*, but is the direct contrary of that blustering, drunken, god of war. See the passages collected in *Dial.* II.294—298. The idiom **sa-Indā devā**, D II.261, 274; A v.325, means 'the gods about *Indra*, *Indras* retinue', this being a Vedic story. But **Devā Tāvatiṅsā sahindakā** means the T. gods together with their leader (D II.208—212; S III.90; cp. Vv 30<sup>1</sup>) this being a Buddhist story].

-**aggi** (ind' *aggi*) *Indra's* fire, i. e. lightning PvA 56. -**gajjita** (nt.) *Indra's* thunder Miln 22. -**jāla** deception DA 185. -**jālika** a juggler, conjurer Miln 331. -**dhanu** the rainbow DA 1.40. -**bhavana** the realm of *Indra* Nd<sup>1</sup> 448 (cp. *Tāvatiṅsa-bhavana*). -**linga** the characteristic of *Indra* Vism 491. -**sāla** N. of tree J IV.92.

**Indaka** [dimin. fr. inda] — 1. Np. (see Dict. of names). e. g. at Pv II.9<sup>31</sup>; PvA 136 sq. — 2. (—°) see **inda** 2.

**Indakhila** [inda + khila, cp. BSk. indrakila Divy 250, 365, 544; Av. S 1.109, 223]. "Indra's post"; the post, stake or column of Indra, at or before the city gate; also a large slab of stone let into the ground at the entrance of a house D II.254 (°ṅ ūhacca, cp. DhA II.181); Vin IV.160 (expld ibid. as sayani-gharassa ummāro, i. e. threshold); S V.444 (ayokhilo +); Dh 95 (°āpama, cp. DhA II.181); Th I, 663; J I.89; Miln 364; Vism 72, 466; SnA 201; DA 1.209 (nikkhamitvā bahi °ā); DhA II.180 (°asadsan Sāriputtassa cittaṅ), 181 (nagara-dvāre nikhatan °ṅ).

**Indagū** see **hindagū**.

**Indagopaka** [inda + gopaka, cp. Vedic indragopā having Indra as protector] a sort of insect ("cochineal, a red beetle", Böhtlingk), observed to come out of the ground after rain Th I, 13; Vin III.42; J IV.258; v.168; DhA I.20; Brethren p. 18, n.

**Indanila** [inda + nila "Indra's blue"] a sapphire J I.80; Miln 118; VvA 111 (+ mahānila).

**Indavāruṇī** (f.) [inda + vāruṇa] the Coloquintida plant J IV.8 (°ka-rukkha).

**Indivara** (nt.) [etym.?] the blue water lily, Nymphaea Stelata or Cassia Fistula J V.92 (°i-samā ratti); v.536; Vv 45<sup>1</sup> (= uddālaka-puppha VvA 197).

**Indriya** (nt.) [Vedic indriya adj. only in meaning "belonging to Indra"; nt. strength, might (cp. inda), but in specific Pāli sense "belonging to the ruler", i. e. governing, ruling nt. governing, ruling or controlling principle] A. *On term*: Indriya is one of the most comprehensive & important categories of Buddhist psychological philosophy & ethics, meaning "controlling principle, directive force, élan, δύναμις", in the foll. applications: (a) with reference to sense-perceptibility "faculty, function", often wrongly interpreted as "organ"; (b) w. ref. to objective aspects of form and matter "kind, characteristic, determining principle, sign, mark" (cp. woman-hood, hood = Goth. haidus "kind, form"); (c) w. ref. to moods of sensation and (d) to moral powers or motives controlling action, "principle, controlling" force; (e) w. ref. to cognition & insight "category". — Definitions of indriya among others at DhA 119; cp. *Expósito* 157; *Dhs trsl.* LVII; *Cpd.* 228, 229.

B. *Classifications and groups* of indriyāni. An exhaustive list comprises the indriyāni enum<sup>d</sup> under A a—e, thus establishing a canonical scheme of 22 Controlling Powers (bāvisati indriyāni), running thus at Vbh 122 sq. (see trsl. at *Cpd.* 175, 176); and discussed in detail at Vism 491 sq. (a. *sensorial*) (1) **cakkh-undriya** ("the eye which is a power", *Cpd.* 228) the eye or (personal potentiality of) vision, (2) **sot-indriya** the ear or hearing, (3) **ghān°** nose or smell, (4) **jivh°** tongue or taste, (5) **kāy°** body-sensibility, (6) **man°** mind; (b. *material*) (7) **itth°** female sex or femininity, (8) **puris°** male sex or masculinity, (9) **jivit°** life or vitality; (c. *sensational*) (10) **sukh°** pleasure, (11) **dukkh°** pain, (12) **somanass°** joy, (13) **domanass°** grief, (14) **upekh°** hedonic indifference (d. *moral*) (15) **saddh°** faith, (16) **viriy°** energy, (17) **sat°** mindfulness, (18) **samādh°** concentration, (19) **paññ°** reason; (d. *cognitional*) (20) **aññātā-ñassāmī** the thought "I shall come to know the unknown", (21) **aññ°** (= aññā) gnosis, (22) **aññātā-v°** one who knows. — Jivittindriya (no. 9) is in some redactions placed before itth° (no. 7), e. g. at Ps I 7, 137. — From this list are detached several groups, mentioned frequently and in various connections, no. 6 manas (mano, man-indriya) wavering in its function, being either included under (a) or (more frequently) omitted, so that the first set (a) is marked off as pañc' indriyāni, the 6th being silently included (see below). This uncertainty regarding manas deserves to be noted. The foll. groups may be mentioned here viz. 19 (nos. 1—19) at Ps I.137; 10 (pañca rūpini &

pañca arūpini) at Nett 69; three groups of five (nos. 1—5, 10—14, 15—19) at D III.239, cp. 278; four (group d without paññā, i. e. nos. 15—18) at A II.141; three (saddh°, samādh°, paññ°, i. e. nos. 15, 18, 19) at A I. 118 sq. Under atthavidhaṅ indriya-rūpaṅ (*Cpd.* 159) or rūpaṅ as indriyaṅ "form which is faculty" DhS 661 (cp. *trsl.* p. 204) are understood the 5 sensitives (nos. 1—5), the 2 sex-states (nos. 7, 8) and the vital force (no. 9), i. e. groups a & b of enum<sup>n</sup>; discussed & defined in detail at DhS 709—717, 971—973. — It is often to be guessed from the context only, which of the sets of 5 indriyāni (usually either group a or d) is meant. These detached groups are classed as below under C. f. — *Note*. This system of 22 indriyāni reflects a revised & more elaborate form of the 25 (or 23) categories of the Sāṅkhya philosophy, with its 10 elements, 10 indriyāni and the isolated position of manas.

C. *Material in detail* (grouped according to A a—e) (a) *sensorial*: (mentioned or referred to as set of 5 viz. B. nos. 1—5): M 1.295; S III.46 (pañcaonāṅ °ānaṅ avak kanti), 225; IV.168; A II.151 (as set of 6, viz. B. nos. 1—6): M I.9; S IV.176; v.74, 205, 230; A I.113; II.16, 39, 152; III.99, 163, 387 sq.; v.348. Specially referring to restraint & control of the senses in foll. phrases: in driyāni sayvutāni S II.231, 271; IV.112; paicasu °esu sayvuto Sn 340 (= lakkhaṇato pana chaṭṭhaṅ pi vuttaṅ yeva hoti, i. e. the 6th as manas included, SnA 343); °esu susayvutā Th 2, 196 (= mana-chatṭhesu i° suttu saṅvutā ThA 168) idriyesu guttadvāra & guttadvārātā D III.107; S II.218; IV.103, 112, 175; A I.25, 94, 113; II.39; III.70, 138, 173, 199, 449 sq.; IV.25, 166; v.134; It 23, 24; Nd<sup>1</sup> 14; Vbh 248, 360; DA I.182 (= mana-chatṭhesu indriyesu pihita-dvāro hoti), i. vipassanāñoi S II. 275; III.2, 235; IV.294; v.301; A I.181; III.380. °ānaṅ samatā (v. l. samatha) A III.375 sq. (see also f. below) °āni bhāvītāni Sn 516 (= cakkh' ādini cha i. SnA 426); Nd<sup>2</sup> 475 B<sup>8</sup>. — Various: S I 26 (rakkhati), 48 (°ūpasame rato); IV.40, 140 (°samppanna); v.216, 217 sq. (independent in function, mano as referee); Ps I.190 (man°); Vbh 13 (rūpa), 341 (mud° & tikkh°) 384 (ahin°). — (b) *physical*: (above B 7—9) all three: S v.204; Vism 447; itthi° & purisa° A IV.57; Vbh 122, 415 sq.; puris° A III.404; jivit° Vbh 123, 137; Vism 230 (°upaccheda = maraṇa). See also under itthi, jivita & purisa. — (c) *sensational* (above B 10—14): S v.207 sq. (see *Cpd.* III & cp. p. 15), 211 sq.; Vbh 15, 71; Nett 88. — (d) *moral* (above B 15—19): S III.96, 153; IV.36, 365 sq.; v.193 sq., 202, 219 (corresponding to pañcabalāni), 220 sq. (and amata), 223 sq. (their culture brings assurance of no rebirth), 227 sq. (paññā the chief one), 235, 237 (sevenfold fruit of), A IV.125 sq., 203, 225; v.56, 175; Ps II.49, 51 sq., 86; Nd<sup>1</sup> 14; Nd<sup>2</sup> 628 (sat° + satibala); Kvu 589; Vbh 341; Nett 15, 28, 47, 54. Often in standard comb<sup>n</sup>. with sati-paṭṭhāna, sammappadhāna. iddhipāda, indriya, bala, bojjaoga, magga (see Nd<sup>2</sup> s. v. p. 263) D II.120; Vin III. 93; Ps II.166 & passim. As set of 4 indriyāni (nos. 16—19) at Nett 83. — (e) *cognitional* (above B 20—22) D III.219 = S v.204 (as peculiar to Arahaotship); It 53; Ps I.115; II.30. — (f) *collectively*, either two or more of groups a—e, also var. peculiar uses: personal; esp. physical faculties S 1.61 (pākat°), 204 (id.); III.207 (ākāsaṅ °āni saokamanti); IV.294 (vipari-bhinnāni); A III.441 (°ānaṅ avekallatā). magic power A IV.264 sq. (okkhipati °āni). indriyānaṅ paripāka (moral or physical) over-ripeness of faculties S II.2, 42; A v.203; Nd<sup>2</sup> 252 (in def. of jara); Vbh 137. moral forces Vin I.183 (°ānaṅ samatā, + viriyānaṅ s. as sign of Arahaot); II.240 (pañc°). principle of life ekindriya jivaṅ Vin III.156; Miln 259 heart or seat of feeling in phrase °āni paricāreti to satisfy one's heart PvA 16, 58, 77. obligation, duty, vow in phrase °āni bhinditvā breaking one's vow J II.274; IV.190.

D. *Unclassified material* D 177 (ahin°); III 239 (domanass° & somanass°) M 1.437 (vemattatā), 453 (id.); II. 11, 106; III.296; S III.225; v.209 (dukkh°, domanass°); A I.39, 42 sq., 297; II.38 (sant°), 149 sq.; III.277, 282;

Pś 1.16, 21, 88, 180; II.1 sq, 13, 84, 119, 132, 143, 145, 110, 223; Nd<sup>1</sup> 45 (°dhīra), 171 (°kusala), 341 (puechā); Dhś 58, 121, 528, 556 (dukkh°), 560, 614, 730; Nett 18 (sotāpannassa), 28 (°vavaṭṭhāna), 162 (lok'uttara); Vism 350 (°vekallaṭṭā); Sdhp 280, 342, 304, 371, 449, 473.

E. *As* adj. (—<sup>o</sup>) having one's senses, mind or heart as such & such S 1.138 (tikkh° & mud°); III.93 (pākaṭ°); v.269 (id.); A 1.70 (id) & passim (id.); A 1.70 (sarvāt°) 266 (id.), 236 (gutt°); II.6 (samāhit°); Sn 214 (susamāhit° his senses well-composed); PvA 70 (piṇit° joyful or gladdened of heart).

F. *Some compounds*: -**gutta** one who restrains & watches his senses S 1.154; Dh 375. -**gutti** keeping watch over the senses, self-restraint DhA IV.111. a **paropariya**, b **paropariyatta** & c **paropariyatti** (°nāṇa) (knowledge of) what goes on in the senses and intentions of others A J 1.78; b A v.34, 38; b Ps 1.121 sq., 133 sq.; II.158, 175; b Vbh 340, 342; c S v.205; c Neit 101. See remark under paropariya. -**bhāvanā** cultivation of the (five, see above Cd) moral qualities Vin 1.294 (+ balabhāvanā); M III.298. -**saṅvara** restraint or subjugation of the senses D II.281; M 1.269, 346; S 1.54; A III.360; IV.99; V.113 sq., 136, 206; Nd<sup>1</sup> 483; Nett 27, 121 sq.; Vism 20 sq.

**Indhana** (nt.) [Vedic indhana, of **idh** or **indh** to kindle, cp. iddhā<sup>1</sup>] firewood, fuel J IV.27 (adj. an° without fuel, aggī); v.447; ThA 256; VvA 335; Sdhp 608. Cp. idhuma.

**Ibbha** (adj.) [Ved. ibhya belonging to the servants] menial; a retainer, in the phrase **muṇḍakā samaṇakā ibbhā kaṇhā** (kiṇhā) **bandhupādāpaccā** D 1.90 (v.l. SS imbha; T. kiṇhā, v.l. kaṇhā), 91, 103; M 1.334 (kiṇhā, v.l. kaṇhā). Also at J VI.214. Expl<sup>d</sup> by Bdhgh. as gahapātika at DA 1.254, (also at J VI.215).

**Iriṇa** (nt.) [Vedic iriṇa, on etym. see Walde, *Lat. Wtb.* under rarus] barren soil, desert J VI.560 (= niroja C.). Cp. iriṇa.

**Iriyati** [fr. **ir** to set in motion, to stir, Sk. irte, but pres. formation influenced by iriyā & also by Sk. iryati of **ṛ** (see acchati & icchati<sup>2</sup>); cp. Caus. iriyati (= P. irēti), pp. irṇa & irita. See also issā] to move, to wander about, stir; fig. to move, behave, show a certain way of deportment M 1.74, 75; S 1.53 (dukkhaṇ aticca iriyati); IV.71; A III.451; v.41; Sn 947, 1063, 1097; Th 1.276; J III.498 (= viharati); Nd<sup>1</sup> 431; Nd<sup>2</sup> 147 (= carati etc.); Vism 16; DA 1.70.

**Iriyanā** (f.) [fr. iriyati] way of moving on, progress, Dhś 19, 82, 295, 380, 441, 716.

**Iriyā** (f.) [cp. from iriyati, BSk. iryā Divy 485] movement, posture, deportment M 1.81; Sn 1038 (= cariyā vatti vihāro Nd<sup>2</sup> 148); It 31; Vism 145 (+ vutti pālana yapana).

-**patha** way of deportment; mode of movement; good behaviour. There are 4 iriyāpathas or postures, viz. walking, standing, sitting, lying down (see Ps II.225 & DA I.183). Cp. BSk. iriyāpatha Divy 37. — Vin 1.39; II.146 (°sampanna); M 1.71 (chinn° a cripple); S v.78 (cattāro i.); Sn 385; Nd<sup>1</sup> 225, 226; Nd<sup>2</sup> s.v.; J 1.22 (of a lion), 66, 506; Miln 17; Vism 104, 128, 290, 396; DhA 1.9; IV.17; VvA 6; PvA 141; Sdhp 604.

**Irubbedā** the Rig-veda Dpvs v.62 (irurveda); Miln 178; DA 1.247; SnA 447.

**Illiyā** (f.) [fr. illi, cp. Sk. \*ilikā] = illi J v.259; VI.50.

**Illī** (f.) [cp. Vedic ilihīe Np. of a demon] a sort of weapon, a short one-edged sword J v.259.

**Illiyitūṇ** v.l. for allyitūṇ at J v.154.

**Iva** (Incl.) [Vedic iva & va] part. of comparison: like, as Dh I.1, 2, 7, 8, 287, 334; J 1.295; SnA 12 (= opamma-vacanā). Elided to **va**, diaeresic-metathetic form **viya** (q.v.).

**Isi** [Vedic ṛṣi fr. **ṛṣ**. — Voc. ise Sn 1025; pl. npm. isayo, geo. isinaṇ S II.280 & isinaṇ S I.192; etc. inst. isibhi Th I, 1065] — 1. a holy man, one gifted with special powers of insight & inspiration, an anchorite, a Seer, Sage, Saiot, "Master" D 1.96 (kaṇho isi ahoṣi); S 1.33, 35, 65, 128, 191, 192, 226 sq., 236 (ācāro isinaṇ); II.280 (dhammo isinaṇ dhajo); A II.24. 51; Vin IV.15 = 22 (°bhāsito dhammo); It 123; Sn 284, 458. 979, 689, 691, 1008, 1025, 1043, 1044, 1116 (dev° divine Seer), 1126, Nd<sup>2</sup> 149 (isi-nāmaka ye keci isi-pabbajjaṇ pabbajitā ājivikā nigaṇṭhā jaṭila tāpasā); Dh 281; J 1.17 (v.90: isayo n' atthi me samā of Buddha); J v.140 (°gapa), 266, 267 (isi Gotamo); Pv II.614 (= yama-niyam' ādinaṇ esanattheṇa isayo PvA 98); II.133 (= jhān' ādinaṇ gūṇaṇ esanattheṇa isi PvA 163); IV.73 (= asekkhāṇaṇ silakkhandh' ādinaṇ esanattheṇa isiṇ PvA 265); Miln 19 (°vāta) 248 (°bhattika); DA 1.266 (gen isino); Sdhp 200, 384. See also mahesi. — 2. (in *brahmanic* tradition) the ten (divinely) inspired singers or composers of the Vedic hymns (brāhmaṇaṇaṇ pubbakā isayo mantāṇaṇ kattāro pavattāro), whose names are given at D 1.104 = 238 = A III.224 = IV.61 as follows: Atṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi (Yamadaggi), Aogirasa, Bharadvāja, Vāsetṭha, Kassapa, Bhagu.

-**nisabha** the first (lit. "bull") among Saiots, Ep. of the Buddha Sn 698; Vv 16<sup>1</sup> (cp. VvA 82). -**pabbajjā** the (holy) life of an anchorite Vism 123; DhA 1.105; IV.55; PvA 162. -**vāta** the wind of a Saint Miln 19; Vism 18. -**sattama** the 7th of the great Sages (i.e. Gotama Buddha, as 7th in the sequence of Vipassin, Sikhin, Vessabhu, Kakusadha, Koṇāgamaṇa & Kassapa Buddhas) M 1.386; S 1.192; Sn 356; Th 1, 1240 (= Bhagavā isi ca sattamo ca uttamattṭheṇa SnA 351); Vv 21<sup>1</sup> (= buddha-isinaṇ Vipassi-ādinaṇ sattamo VvA 105).

**Isikā** (**isikā**) (f.) [Sk. iṣikā] a reed D 1.77, cp. DA 1.222; J VI.67 (isikā).

**Isitta** (nt.) [abstr. fr. isi] rishi-ship D 1.104 (= isi-bhāva DA 1.274).

**Issati** [denom. fr. issā. Av. arəsyēiti to be jealous, Gr. ἐπιρῆξι to desire; connected also with Sk. arṣati fr. **ṛṣ** to flow, Lat. erro; & Sk. irasyati to be angry = Gr. ἄρης God of war, ἄρη; Ags. eorsian to be angry] to bear ill-will, to be angry, to envy J III.7; ppr. med. issamānaka Sdhp 89, f. °ikā A II.203. — pp. issita (q.v.).

**Issattha** (nt. m.) [cp. Sk. iṣvastra ot. bow, fr. iṣu (= P. usu) an arrow + **as** to throw. Cp. P. issāsa. — Bdhgh. in a strange way dissects it as "usuṇ ca satthaṇ ca ti vuttan hoti" (i.e. isu arrow + sattha sword, knife) SnA 466] — 1. (nt.) archery (as means of livelihood & occupation) M 1.85; III.1; S 1.100 (so read with v.l.; T. has issatta, C. explns. by usu-sippaṇ K. S. p. 318); Sn 617 (°ṇ upajivati = āvudha jivikaṇ SnA 466); J VI.81; Sdhp 390. — 2. (m.) an archer Miln 250, 305, 352, 418.

**Issatthaka** [issattha + ka] an archer Miln 419.

**Issara** [Vedic iśvara, from iś to have power, cp. also P. isa] lord, ruler, master, chief A IV.90; Sn 552; J 1.89 (°jana), 100, 283 (°hberi); IV.132 (°jana); Pv IV.61 (°mada); Miln 253 (an° without a ruler); DhA 141; DA 1.111; PvA 31 (gehassa issarā); Sdhp 348, 431. — 2. creative deity, Brahmā, D III.28; M II.222 = A 1.173; Vism 598.

**Issariya** [fr. issara] rulership, mastership, supremacy, domination (Syn. ādhipacca) D III.190; S 1.43, 100 (°mada); v.342 (issariy-ādhipacca); A 1.62 (°ādhipacca); II.205, 249; III.38; IV.263; Sn 112; Dh 73; Ud 18; Ps II.171, 176; J 1.156; v.443; DhA II.73; VvA 126 (for ādhipacca) PvA 42, 117, 137 (for ādhipacca); Sdhp 418, 583.

**Issariyatā** (f.) [fr. issariya] mastership, lordship Sdhp 422.

**Issā** (f.) [Sk. irṣyā to Sk. irin forceful, irasyati to be angry, Lat. ira anger, Gr. ἄρης God of war; Ags. eorsiao to e angry. See also issati] jealousy, anger, envy, ill-will

D II.277 (°macchariya); III.44 (id.); M I.15; S II.260; A 1.95, 105 (°mala), 299; II.203; IV.8 (°saññojāna), 148, 349, 465; V.42 sq., 156, 310; Sn 110; J v.90 (°āvatiṇṇa); Pv II.37; Vv 15<sup>b</sup>; Pug 19, 23; Vbh 350, 391; DhS 1121, 1131, 1460; Vism 470 (def.); PvA 24, 46, 87; DhA II.76; Miln 155; Sdhp 313, 510.

-pakata overcome by envy, of an envious nature S II.260; Miln 155; PvA 31. See remarks under apakata & pakata.

**Issā<sup>2</sup>** (f.) [cp. Sk. śya-mṛga] in **issammiga** (= issāmiga) J v.410, & **issāmiga** f v.431, a species of antelope, cp. J v.425 **issāsinga** the antlers of this antelope.

**Issāyanā** (& **Issāyitatta**) [abstr. formations fr. issā] = issā Pug 19, 23; DhS 1121; Vism 470.

**Issāsa** [Sk. iṣvāsa, see issattha] an archer Vin IV.124; M

III.1; A IV.423 (issāso vā issās' antevāsi vā); J II.87; IV.494; Miln 232; DA 1.156.

**Issāsin** [Sk. iṣvāsa in meaning "bow" + in] an archer, lit. one having a bow J IV.494 (= issāsa C.).

**Issita** [pp. of **īrs** (see issati); Sk. irṣita] being envied or scolded, giving offence or causing anger J v.44.

**Issukh** (adj.) [fr. issā, Sk. irṣy + ka + in] envious, jealous Vin II.89 (+ maccharin); D III.45, 246; M 1.43, 96; S IV.241; A III.140, 335; IV.2; Dh 262; J III.259; Pv. II.3<sup>4</sup>; Pug 19, 23; DhA III.389; PvA 174. See also an<sup>o</sup>.

**Iha** (indecl.) [Sk. iha; form iha is rare in Pāli, the usual form is idha (q.v.)] adv. of place "here" Sn 460.

## I.

**Īgha** (?) [doubtful as to origin & etym. since only found in cpd. anigha & abs. only in exegetical literature. If genuine, it should belong to **rgh** Sk. rghāyati to tremble, rage etc. See discussed under nigha<sup>1</sup>] confusion, rage, badness SnA 590 (in expl<sup>n</sup> of anigha). Usually as an<sup>o</sup> (or anigha), e. g. J III.343 (= niddukha C.); v.343.

**Īti** & **Īti** (f.) [Sk. iti, of doubtful origin] ill, calamity, plague, distress, often comb<sup>b</sup> with & substituted for upaddava, cp. BSk. itay' opadrava (attack of plague) Divy 119. — Sn 51; J 1.27 (v.189); v.401 = upaddava; Nd<sup>1</sup> 381; Nd<sup>2</sup> 48, 636 (+ upaddava = santāpa); Miln 152, 247, 418. -aniti sound condition, health, safety A IV.238; Miln 323.

**Ītika** (adj.) [fr. iti] connected or affected with ill or harm, only in neg. an<sup>o</sup>.

**Ītiha** a doublet of itiha, only found in neg. an<sup>o</sup>.

**Īdisa** (adj.) [Sk. idr̥s, I + dr̥s, lit. so-looking] such like, such DhSA 400 (f. °i); PvA 50, (id.) 51.

**Īriṇa** (nt.) [= iriṇa, q. v. & cp. Sk. iriṇa] barren soil, desert D 1.248; A V.156 sq.; J v.70 (= sukka-kaatāra C.); VI.560; VvA 334.

**Īrita** [pp. of ireti, Caus. of **īr**, see iriyati] — 1. set in motion, stirred, moved, shaken Vv 39<sup>4</sup> (vāt'erita moved by the wind); J 1.32 (id.); Vv 64<sup>20</sup> (haday'erita); Pv II.12<sup>3</sup> (malut'erita); PvA 156 (has erita for i<sup>o</sup>); VvA 177 (= calita). — 2. uttered, proclaimed, said Dāvs v.12.

**Īsa** [fr. **īś** to have power, perf. iṣe = Goth. aih; cp. Sk. iṣvara = P. issara, & BSk. iśa, e. g. [Itm 318<sup>1</sup>] lord, owner, ruler J IV.209 (of a black lion = kāḷa-siha C.); VvA 168. f. **īśī** see mahesī a chief queen. Cp. also mahesakkha.

**Īsaka** [dimin. of **īśā**] a pole J II.152; VI.456 (°agga the top of a pole).

**Īsakaṅ** (adv.) [nt. of **īsaka**] a little, slightly, easily M 1.450; J 1.77; VI.456; DA 1.252, 310; VvA 36; Vism 136, 137, 231, īsakam pi even a little Vism 106; Sdhp 586.

**Īsā** (f.) [Vedic iśā] the pole of a plough or of a carriage S 1.104 (nangal' iśā read with v.l. for nangala-sisā T.), 172, 224 (°mukha); A IV.191 (rath<sup>o</sup>); Sn 77; J 1.203 (°mukha); IV.209; Ud 42; Miln 27; SnA 146; VvA 269 (°mūlaṅ = rathassa uro).

-danta having teeth (tusks) as long as a plough-pole (of an elephant) Vin 1.352; M 1.414; Vv 20<sup>9</sup> = 43<sup>9</sup> (= ratha-iśā-sadisa-danto); J VI.490 = 515.

**Īsāka** (adj.) [fr. iśā] having a pole (said of a carriage) J VI.252.

**Īhati** [Vedic iḥ, cp. Av. ižā ardour, eagerness, āziš greed] to endeavour, attempt, strive after Vin III.268 (Bdhgh.) J VI.518 (cp. Kern, *Trev.* p. 112); DA 1.139; VvA 35.

**Īhā** (f.) [fr. iḥ] exertion, endeavour, activity, only in adj. nir-īhā void of activity Miln 413.

## U.

**U** the sound or syllable u, expl<sup>d</sup>. by Bdhgh at Vism 495 as expressing origin (= ud).

**Ukkaṅsa** [fr. ud + **kr̥ṣ** see ukkassati] exaltation, excellence, superiority (opp. avakkāsa) D 1.54 (ukkaṅsa-āvakkāsa = hāyana-vaḍḍha DA 1.165); M 1.518; Vism 563 (id.); VvA 146 (°gata excellent), 335 (instr. ukkaṅsena par excellence, exceedingly) PvA 228 (°vasena, with ref. to devatās; v.l. SS okk<sup>o</sup>).

**Ukkaṅsaka** (adj.) [fr. ukkaṅsa] raising, exalting (oneself), extolling M 1.19 (att<sup>o</sup>; opp. para-vamhhi); J II.152. Cp. **sāmuḅkaṅsika**.

**Ukkaṅsati** [nd + **kr̥ṣ**, karsati, lit draw or up, raise] to exalt, praise M 1.498; J IV.108. — pp. **ukkaṭṭha**. — **ukkaṅseti** in same meaning M 1.402 sq. (attānaṅ u. paraṅ vambheti); A II.27; Fd<sup>2</sup> 141.

**Ukkaṅsanā** (f.) [abstr. of ukkaṅsati] raising, extolling, exaltation, in att<sup>o</sup> self-exaltation, self-praise M 1.402 (opp. para-vambhanā); Nd<sup>2</sup> 505 (id.).

**Ukkaṭṭha** (adj.) [pp. of ukkaṅsati] — 1. exalted, high, prominent, glorious, excellent, most freq. opp. to **hīna**, in phrase hīna-mukkaṭṭha-majjhime Vin IV.7; J 1.20 (v.129), 22 (v.143); III.218 (= uttama C.). In other comb<sup>n</sup>. at Vism 64 (u. majjhima mudu referring to the 3 grades of the Dhutangas); SnA 160 (dvipadā sabba sattānaṅ ukkaṭṭhā); VvA 105 (superl. ukkaṭṭhatama with ref. to Gotama as the most exalted of the 7 Rishis); Sdhp 506 (opp. lāmaka). — 2. large, comprehensive, great, in ukkaṭṭho patto a bowl of great capacity (as diff. from majjhima & omaka p.) Vin IV.243 (= uk. nāma patto adḍhālak' odanaṅ gaṇhāti catu-bhāgaṅ khādaṅ vā tadūpiyaṅ vā byañjanaṅ). — 3. detailed, exhaustive,



specialised Vism 37 (ati-ukkatṭha-desanā); also in phrase °vasena in detail SnA 181. — 4. arrogant, insolent J v. 16. — 5. used as nom at J 1.387 in meaning „battle, conflict”. — an° Vism 64 (°civara).

-**niddesa** exhaustive exposition, special designation, term par excellence DhA 70; VvA 231; PvA 7. -**pariccheda** comprehensive connotation SnA 229, 231, 376.

**Ukkatṭhatā** (f.) [abstr. fr. ukkatṭha] superiority, eminence, exalted state J IV.303 (opp. hīnatā).

**Ukkatṭhita** [for ukkathita, ud + pp. of **kvath**, see kathati & kuthati] boiled up, boiling, seething A III.231 & 234 (udapatto agginaṅ santatto ukkatṭhito, v. l. ukkuṭṭhito); J IV.118 (v. l. pakkudhita = pakkūṭhita, as gloss).

**Ukkaṅṭhati** [fr. ud + **kaṅṭh** in secondary meaning of kaṅṭha neck, lit. to stretch one's neck for anything; i. e. long for, be hungry after etc.] to long for, to be dissatisfied, to fret J 1.386 (°māna); III.143 (°itvā); IV.3, 160; v. 10 (anukkhaṅṭhanto); DhA 407; PvA 162 (mā ukkaṅṭhi, v. l. ukkaṅṭhi, so read for T. mā khaṅṭhi). — pp. **ukkaṅṭhita** (q. v.). Cp. pari°.

**Ukkaṅṭhanā** (f.) [fr. ukkaṅṭhati] emotion, commotion D II.239.

**Ukkaṅṭhā** (f.) [fr. ukkaṅṭh°] longing, desire; distress, regret Nett 88; PvA 55 (spelt kkh), 60, 145, 152.

**Ukkaṅṭhi** (f.) [fr. ukkaṅṭh°] longing, dissatisfaction ThA 239 (= arati).

**Ukkaṅṭhikā** (f.) [abstr. fr. ukkaṅṭhita] = ukkaṅṭhi, i. e. longing, state of distress, pain J III.643.

**Ukkaṅṭhita** [pp. of ukkaṅṭhati] dissatisfied, regretting, longing, fretting J 1.196; II.92, 115; III.185; Miln 281; DhA IV.66, 225; PvA 13 (an°), 55, 187.

**Ukkaṅṇa** (adj.) [ud + kaṅṇa] having the ears erect (?) J VI.559.

**Ukkaṅṇaka** (ad.) [ut + kaṅṇa + ka lit. “with ears out” or is it ukkandaka?] a certain disease (? mange) of jackals, S II.230, 271; S. A. ‘the fur falls off from the whole body’.

**Ukkantati** [ud + kantati] to cut out, tear out, skin Vin 1.217 (°itva); J 1.164; IV.210 (v. l. for okk°); v. 10 (ger. ukkacca); Pv III.94 (ukkantvā, v. l. BB ukkacca); PvA 210 (v. l. SS ni°), 211 (= chinditvā).

**Ukkapiṇḍaka** [etymology unknown] only in pl.; vermin, Vin 1.211 = 239. See comment at *Vin. Texts* II.70.

**Ukkantikag** (nt. adv.), in jhān° & kasip°, after the method of stepping away from or skipping Vism 374.

**Ukkamati** (or okk° which is v. l. at all passages quoted) [ud + kamati from **kram**] to step aside, step out from (w. abl.), depart from A III.301 (maggā); J III.531; IV. 101 (maggā); Ud 13 (id.); DA 1.185 (id.). Caus. **ukkāmeti**; Caus. II. **ukkamāpeti** J II.3.

**Ukkamana** (nt.) [fr. ukkamati] stepping away from Vism 374.

**Ukkala** in phrase ukkala-vassa-bhañña S III.73 = A II.31 = Kvu 141 is trsl'd. as “the folk of Ukkala, Lenton speakers of old” (see *Avu trsl.* 95 with n. 2). Another interpretation is ukkalāvassa°, i. e. ukkalā + avassa° [°avaśya°], one who speaks of, or like, a porter (ukkala = Sk utkala porter, one who carries a load) and bondsman M III.78 reads Okkalā (v. l. Ukkalā)-Vassa-Bhañña, all as N. pr.

**Ukkalāpa** see uklāpa.

**Ukkalissati** [= ukkilissati? ud + kilissati] to become depraved, to revoke (?) Miln 143.

**Ukkā** (f.) [Vedic ulkā & ulkuṣī, cp. Gr. ὕλαξ (= λαμπρός torch Hesychius), φελλῶνος (= Volcanus); Lat. Volcanus,

Oir. Olcān, Idg. \*ulq to be fiery] 1. firebrand. glow of fire, torch D 1.49, 108; S II.264; Th 2, 488 (°ūpama); J 1.34 (dhamm-okkā); II.401; IV.291; V.322; Vism 428; ThA 287; DA 1.148; DhA 1.42, 205; PvA 154. Esp. as tin° firebrand of dry grass M 1.128, 365; Nd<sup>2</sup> 40<sup>le</sup>; DhA 1.126; Sdhp 573. — 2. a furnace or forge of a smith A 1.310, 257; J VI.437; see also below °mukha. — 3. a meteor: see below °pāta.

-**dhāra** a torch-bearer Sn 335; It 108; Miln 1. -**pāta** “falling of a firebrand”, a meteor D 1.10 (= ākāśato ukkānaṅ patanaṅ DA 1.95); J 1.374; VI.476; Miln 178. -**mukha** the opening or receiver of a furnace, a goldsmith's smelting pot A 1.257; J VI.217 (= kammār'udhana C.), 574; Sn 686; DhA II.250.

**Ukkācanā** (f.) [fr. ukkāceti, ud + \*kāc, see ukkāceta] enlightening, clearing up, instruction Vbh 352 (in def. of lapanā, v. l. °kāpanā). *Note Kern, Toev. s. v.* compares Vism p. 115 & Sk. uddīpana in same sense. Def. at Vism 27 (= uddīpanā).

**Ukkāceta** [pp. either to \*kāc to shine or to kāceti denom. fr. kāca<sup>1</sup>] enlightened, made bright (fig.) or cleaned, cleared up A 1.72, 286 (°vinita pariśā enlightened & trained).

**Ukkāceti** [according to Morris *J P T S.* 1884, 112 a denom. fr. kāca<sup>2</sup> a carrying pole, although the idea of a bucket is somewhat removed from that of a pole] to bale out water, to empty by means of buckets J II.70 (v. l. ussiṅceti).

**Ukkāmeti** [Caus. of ukkamati] to cause to step aside J VI.11.

**Ukkāra** [fr. ud + kr “do out”] dung, excrement J IV.485, otherwise only in cpd. **ukkāra-bhūmi** dug-hill J 1.5, 146 (so read for ukkar°), III.16, 75, 377; IV.72, 305; Vism 196 (°ūpama kuṅapa); DhA III.208. Cp. **uccāra**.

**Ukkāsikā** (f.?) [doubtful] at Vin II.106 is not clear. Vin Texts III.68 leave it untranslated. Bōgh's expln. is vattavatti (patta°? a leaf? Cp. S III.141), prob. = vatti (Sk. varti a kind of pad). See details given by Morris *J P T S.* 1887, 113, who trsls. “rubber, a kind of pad or roll of cotton with which the delicate bather could rub himself without too much friction”.

**Ukkāsati** [ud + kāśati of **kas** to cough] to “ahem”! to cough, to clear one's throat Vin II.222; IV.16; M II.4; A 1.65; aor. ukkāsi J 1.161, 217. — pp. **ukkāsita**.

**Ukkāsita** [pp. of ukkāsati] coughed, clearing one's throat, coughed out, hawking D 1.89; Bu 1.52 (+ khipita) — °sadda the noise of clearing the throat D 1.50; J 1.119; DhA 1.250 (+ khipita°).

**Ukkinṇa** [pp. of ud + kr dig<sup>2</sup>] dug up or out D 1.105; J IV.106; Miln 330; DA 1.274 (= khāta).

**Ukkiledeti** [Caus. of ud + **klid**, see kilijjati] to take the dirt out, to clean out DA 1.255 (dosan); SnA 274 (rāgan; v. l. BB. uggleti).

**Ukkujja** (adj.) [ud + kujja] set up, upright, opp. either nikkujja or avakujja A 1.131; S v.89 (ukkujj'āvakujja); Pug 32 (= uparimukho ṭhapito C. 214).

**Ukkujjati** (°eti) [Denom. fr. ukkujja] to bend up, turn up, set upright Vin 1.181; II.126 (pattan), 269 (bhikkhu); mostly in phrase nikkujjitan ukkujjeyya “(like) one might raise up one who has fallen” D 1.85, 110; II.132, 152; Sn p. 15 (= uparimukhan karoti DA 1.228 = SnA 155).

**Ukkujjana** (nt.) [fr. ukkujjati] raising up, setting up again Vin II.126 (patt°).

**Ukkuṭika** [fr. ud + \*kuṭ = \*kuñc, as in kuṭila & kuñceta; lit. “bending up”. The BSk. form is ukkuṭuka, e.g. Av. S 1.315] a special manner of squatting. The soles of the feet are firmly on the ground, the man sinks down, the

heels slightly rising as he does so, until the thighs rest on the calves, and the hams are about six inches or more from the ground. Then with elbows on knees he balances himself. Few Europeans can adopt this posture, & none (save miners) can maintain it with comfort, as the calf muscles upset the balance. Indians find it easy, & when the palms of the hands are also held together upwards, it indicates submission. See *Dial.* 1.231 n. 4. — Vin 1.45 (°ṇ nisi-dati); III.228; A 1.296; II.206; Pug 55; Vism 62, 104, 105 (quot. fr. Papañca Sūdanī) 426; DhA 1.201, 217; II.61 (as posture of humility); III.195; IV.223.

-**padhāna** [in BSk. distorted to utkuṭṭika-prahāṇa Divy 339 = Dh 141] exertion when squatting (an ascetic habit) D 1.167; M 1.78, 515; A 1.296; II.206; J 1.493; III.235; IV.299; Dh 141 (= ukkuṭṭika-bhāvena āradha-viriyo DhA III.78).

**Ukkuṭṭhi** (f.) [fr. ud + **kruś**, cp. \***kruñic** as in P. kuñca & Sk. krośati] shouting out, acclamation J II.367; VI.41; Bu 1.35; Miln 21; Vism 245; DhA II.43; VvA 132 (°sadda).

**Ukkusa** [see ukkuṭṭhi & cp. BSk. utkrośa watchman (?) Divy 453] an osprey J IV.291 (°rājā), 392.

**Ukkūla** (adj.) [ud + kūla] sloping up, steep, high (opp. vikkūla) A 1.35 sq.; Vism 153 (nadi); SnA 42. Cp. utkūla-nikūla-sama Lal. V. 340.

**Ukkojana** (nt.) [fr. ud + \***kuṭ** to be crooked or to deceive, cp. kujja & kuṭṭa crooked] crookedness, perverting justice, taking bribes to get people into unlawful possessions (Bdhgh.) D 1.5; III.176; S v.473; A II.209, v.206; DA 1.79 = Pug A 240 ("assāṃike sāmīke kaṭuṇ lañcagahanā").

**Ukkoṭanaka** (adj.) [fr. ukkoṭana] belonging to the perversion of justice Vin II.94.

**Ukkoṭeti** [denom. fr. \*ukkoṭ-ana] to disturb what is settled, to open up again a legal question that has been adjudged, Vin II.94, 303; IV.126; J II.387; DA 1.5.

**Ukkhali** (°li) (f.) [der. fr. Vedic ukha & ukhā pot, boiler; related to Lat. aulla (fr. \*auxla); Goth. auhns oven] a pot in which to boil rice (& other food) J 1.68, 235; v. 389, 471; Pug 33; Vism 346 (°mukkhavaṭṭi), 356 (°kapāla, in comp.); DhA 1.136; II.5; III.371; IV.130; Pug A 231; VvA 100. Cp. next.

**Ukkhalikā** (f.) = ukkhalī. Th 2, 23 (= bhatta-pacana-bhājanāṅ ThA 29); DhA IV.98 (°kāla); DhsA 376.

**Ukkhā** (?) [can it be compared with Vedic ukṣan?] in ukkhā-sataṅ dānaṅ, given at various times of the day (meaning = *εκατομύβη*?) S II.264 (v.l. ukkā). Or is it to be read ukhasataṅ d. i. e. consisting of 100 pots (of rice = mahā-dānaṅ?). S A: paṭitabhojana-bharitānaṅ mahā-ukkhālīnaṅ sataṅ dānaṅ. Cp. ukhā cooking vessel ThA 71 (Ap. v.38). Kern, *Text.* under ukkhā trsl. "zeker muntstuck", i. e. kind of gift.

**Ukkhita** [pp. of ukṣ sprinkle] besmeared, besprinkled J IV.331 (rubhī°, so read for °rakkhita). Cp. okkhita.

**Ukkhitta** [pp. of ukkhipati] taken up, lifted up, t.t. of the canon law "suspended" Vin IV.218; J III.487. -**āsika** with drawn sword M 1.377; S IV.173; J 1.393; DhA 329; Vism 230 (vadhaka), 479. -**paligha** having the obstacles removed M 1.139; A III.84; Dh 398 = Sn 622 (= ayijjā-palighassa ukkhittatāya u. SnA 467 = DhA IV.161). — sira with uplifted head Vism 162.

**Ukkhittaka** (adj.-n.) [fr. ukkhitta] a bhikkhu who has been suspended Vin 1.97, 121; II.61, 173, 213.

**Ukkhipati** [ut + khipati, **kṣip**]. To hold up, to take up J 1.213; IV.391; VI.350; Vism 4 (satthaṅ); PvA 265. At t.t. of canon law, to suspend (a bhikkhu for breach of rules) Vin IV.309; Pug 33. -**ukkhīpiyati** to be suspended

Vin II.61. Caus. II. **ukkhipāpeti** to cause to be supported J 1.52; II.15, 38; III.285, 436. — pp. ukkhitta, ger. ukkhipitvā as adv. "upright" Vism 126.

**Ukkhipana** (nt.) [fr. ud + **kṣip**] 1. pushing upwards J 1.163. — 2. throwing up, sneering Vism 29 (vācāya).

**Ukkheṭṭa** [pp. of ud + **kheṭ** or \***kheḷ**, see kheḷa] spit out, thrown off, in phrase moho (rāgo etc) catto vanto multo pahino paṭinissattho u. Vin III.97 = IV.27.

**Ukkhepa** (adj.-n.) [fr. ud + **kṣip**] (adj.) throwing away DhA IV.59 (°dāya a throw-away donation, tip). — (m.) lifting up raising J 1.394 (cel°); VI.508; DA 1.273; **dur**° hard to lift or raise Sdhp 347.

**Ukkhepaka** (adj.) [fr. ukkhepa] throwing (up); °ṇ (acc.) in the manner of throwing Vin II.214 = IV.195 (piṇḍ°).

**Ukkhepana** (nt.) [fr. ud + **kṣip**] suspension J III.487.

**Ukkhepanā** (f.) [= last] throwing up, provocation, sneering Vbh 352 = Vism 23, expld. at p. 29.

**Ukkhepaniya** (adj.) [ukkhepana + iya, cp. BSk. utkṣepaniyaṅ karma Divy 329] referring to the suspension (of a bhikkhu), °**kamma** act or resolution of suspension Vin 1.49, 53, 98, 143, 168; II.27, 226, 230, 298; A 1.99.

**Uklāpa** (ukkalāpa) (adj.) [cp. Sk. ut-kalāpayati to let go] — 1. deserted J II.275 (ukkalāpa T.; vv. II. uklāpa & ullāpa). — 2. dirtied, soiled Vin II.154, 208, 222; Vism 128; DhA III.168 (ukkalāpa).

**Ugga**<sup>1</sup> (adj.) [Vedic ugra, from ukṣati, weak base of **vakṣ** as in vakṣana, vakṣayati = Gr. *ἀρέξω*, Goth. wahsan "to wax", also Lat. augeo & P. oja] mighty, huge, strong, fierce, grave, m. a mighty or great person, noble lord D 1.103; S 1.51 = VvA 116 (uggateja "the fiery heat"); J IV.496; v.452 (°teja); VI.490 (+ rājaputta, expld. with etymologising effort as uggatā paññatā by C.); Miln 331; DhA II.57 (°daṇḍa); Sdhp 286 (°daṇḍa), 304 (id.). — Cp. sam°. As Np. at Vism 233 & J 1.94.

-**putta** a nobleman, mighty lord S 1.185 ("high born warrior" trsl.); J VI.353 (= amacca-putta C.); Th 1, 1210.

**Ugga**<sup>2</sup> = uggamana, in aruṇ-ugga sunrise Vin II.272.

**Uggacchati** [ud + **gam**] to rise, get up out of (lit. & fig.) Th 1, 181; aruṇe uggacchante at sunrise VvA 75; Pv IV.8; Vism 43, ger. **uggaṅchitvāna** Miln 376. — pp. **uggata** (q. v.).

**Uggajjati** [ud + **gajjati**] to shout out Nd<sup>1</sup> 172.

**Uggaṅhāti** [ud + **grh**, see gaṅhāti] to take up, acquire, learn [cp. BSk. udgrhṇāti in same sense, e.g. Divy 18, 77 etc.] Sn 912 (uggahananta = uggahapanti = uggāṅhanti SnA 561); imper. **uggaṅha** J II.30 (sippan) & **uggaṅhāhi** Miln 10 (mantāni); ger. **uggayha** Sn 832, 845; Nd<sup>1</sup> 173. — Caus. **uggabeti** in same meaning Sdhp 520; aor. **uggabesi** Pv III.54 (nakkhatta-yogān = akari PvA 198); ger. **uggahetvā** J v.282, VvA 98 (vipassanā-kammaṭṭhānaṅ); infin. **uggahetuṅ** VvA 138 (sippan to study a craft). — Caus. II. **uggaṅhāpeti** to instruct J v. 217; VI.353. — pp. **uggahita** (q. v.). See also **uggahāyati**. — A peculiar ppr. med. is **uggāhamāna** going or wanting to learn DA 132 (cp. **uggāhaka**).

**Uggata** [pp. of uggacchati] come out, risen; high, lofty, exalted J IV.213 (suriya), 296 (°atta), 490; v.244; Pv IV.14 (°atta one who has risen = uggata-sabbhāva samiddha PvA 220); VvA 217 (°mānasa); DA 1.248; PvA 68 (°phāsuka with ribs come out or showing, i.e. emaciated, for upphāsulika). Cp. acc°.

**Uggatta** in all Pv. readings is to be read **uttatta**°, thus at Pv III.32; PvA 10, 188.



**Uggatthana** at J vi.590 means a kind of ornament or trinket, it should prob. be read **ugghaṭṭana** [fr. ghaṭṭeti] lit. "tinkling", i. e. a bangle.

**Uggama** [fr. ud + gam; Sk. udgama] rising up Sdhp 594.

**Uggamana** (°na) (nt.) [fr. ud + gam] going up, rising; rise (of sun & stars) D 1.10, 240; S 11.268 (suriy°); J 1v.321 (an°), 388; Pv 11.9<sup>1</sup> (suriy°); DA 1.95 (= udayana); DhA 1.165 (arup°); 11.6 (id.): VvA 326 (oggaman°); PvA 109 (arup°). Cp. ugga<sup>2</sup> & uggama.

**Uggaha** (adj.) (—°) [fr. ud + grh, see gaṇhāti] — 1. taking up, acquiring, learning Vism 96 (ācariy°), 99 (°paripucchā); 277 (kananattāhanassa). — 2. noticing, taking notice, perception (as opp. to manasikāra) Vism 125, 241 sq. neg. an° Sn 912 (= gaṇhāti Nd<sup>1</sup> 330). Cp. dhanuggaha.

**Uggahāna** (nt.) [fr. uggahāti] learning, taking up, studying PvA 3 (sipp°). As **uggaṇhana** at Vism 277.

**Uggahāyati** [poetic form of uggaheti (see uggahāti), but according to Kero, *Zver.* s. v. representing Ved. u grbhāyati] to take hold of, to take up Sn 791 (= gaṇhāti Nd<sup>1</sup> 91). — ger. uggahāya Sn 837.

**Uggahita** [pp. of uggahāti] taken up, taken, acquired Vin 1.212; J 111.168 (°sippa, adj.), 325; 1v.220; 1v.76; Vism 241. The metric form is **uggahita** at Sn 795, 833, 1098; Nd<sup>1</sup> 175 = Nd<sup>2</sup> 152 (= galita parāmattha).

**Uggahetar** [n. ag. to uggahāti, Caus. uggaheti] one who takes up, acquires or learns A 1v.196.

**Uggāra** [ud + gr or \*g] to swallow, see gala & gilati; lit. to swallow up] spitting out, vomiting, ejection Vism 54; DA 1.41; KhA 61.

**Uggāhaka** (adj.-n.) [fr. ud + grh, see uggahāti] one who is eager to learn J v.148 [cp. M Vastu 111.373 ograḥaka in same context].

**Uggāhamāna** see uggahāti.

**Uggirati<sup>1</sup>** [Sk. udgirati, ud + gr<sup>2</sup>; but BSk. udgirati in meaning to sing, chant, utter, formation fr. gr<sup>2</sup> instead of gr, pres. grṇāti; in giraṇ udgirati Jtm 31<sup>26</sup>. — The by-form uggirati is uggilati with interchange of l and r, roots \*gr & \*g], see gala & gilati] to vomit up ("swallow up") to spit out Ud 14 (uggiritvāva); DA 1.41 (uggaraṇ uggiranto). Cp. BSk. prodgiraṇa cast out Divy 589.

**Uggirati<sup>2</sup>** [cp. Sk. udgurati, ud + gur] to lift up, carry Vin 1v.147 = DhA 111.50 (talasattikaṇ expld. by uccāreti); J 1.150 (āvudhāni); 1v.460, 472. Cp. sam°.

**Uggilati** = uggirati<sup>1</sup>, i. e. to spit out (opp. ogilati) M 1.393; S 1v.323; J 111.529; Miln 5; PvA 283.

**Uggiva** (nt.) [ud + giva] a neckband to hold a basket hanging down J vi.562 (uggivañ c'āpi aṇsato = aṇsakūte pacchi-lagganakaṇ C.).

**Ugghaṇseti** [ud + ghr̥s, see ghaṇsati<sup>1</sup>] to rub Vin 11.106. — pp. ugghaṭṭha (q. v.).

**Ugghaṭṭa** (adj.) [pp. of ud + ghaṭṭati: cp. BSk. udghaṭṭaka skilled Divy 3, 26 and phrase at M Vastu 111.260 udghaṭṭajāna] striving, exerting oneself; keen, eager in cpd °ññū of quick understanding A 11.135; Pug 41; Nett 7—9, 125; DA 1.291.

**Ugghaṭṭeti** [ud + ghaṭṭati] to open, reveal (? so Hardy in Index to Nett) Nett 9; ugghaṭṭiyati & ugghaṭṭanā ibid.

**Ugghaṭṭa (Ugghaṭṭha?)** [should be pp. of ugghaṇsati = Sk. udghr̥ṣṭa, see ghaṇsati<sup>1</sup>, but taken by Bdhgh. either as pp. of or an adj. der. fr. ghaṭṭ, see ghaṭṭeti] knocked, crushed, rubbed against, only in phrase ugghaṭṭa-pāda

foot-sore Sn 980 (= maggakkamaṇena ghaṭṭa-pādatala etc. SnA 582); J 1v.20 (1th; expld. by unha-vālukāya ghaṭṭa-pāda); v.69 (= raj'okīṇṇa-pāda C. not to the point).

**Uggharati** [ud + kṣar] to ooze Th 1, 394 = DhA 111.117.

**Ugghaṭṭana** (nt.?) [fr. ugghaṭṭeti] that which can be removed, in °kīṭikā a curtain to be drawn aside Vin 11.153 (cp. Vin Texts 111.174, 176). Ch s. v. gives "rope & bucket of a well" as meaning (kavāṭaṇ anugghaṭṭeti). Cp. ugghāṭṭana.

**Ugghāṭṭita** [pp. of ugghaṭṭeti] opened Miln 55; DhA 1.134.

**Ugghaṭṭeti** [for ugghaṭṭeti, ud + ghaṭṭ but BSk. udghaṭṭayati Divy 130] to remove, take away, unfasten, abolish, put an end to Vin 11.148 (tālāni), 208 (ghaṭṭikaṇ); 1v.37; J 11.31; 1v.68; Miln 140 (bhava-paṭisandhiṇ), 371; Vism 374. — Caus. 11. ugghāṭṭepeti to have opened J v.381.

**Ugghāta** [ud + ghāta] shaking, jolting; jolt, jerk Vin 11.276 (yān°); J 1v.253 (an°); DhA 111.283 (yān°).

**Ugghāti** (f.) [fr. ud + ghāta] — 1. shaking, shock VvA 36. — 2. striking, conquering; victory, comb<sup>d</sup> with nighāti Sn 828; Nd<sup>1</sup> 167; SnA 541; Nett 110 (T. reads ugghāta°).

**Ugghāṭṭita** [pp. of ugghaṭṭeti, denom. fr. udghāta] struck, killed A 111.68.

**Ugghosanā** (f.) [abstr. fr. ugghoseti, cp. ghosanā] proclamation DA 1.310.

**Ugghoseti** [ud + ghoseti] to shout out, announce, proclaim J 1.75; DhA 11.94; PvA 127.

**Ucca** (adj.) [For udyā, adj. formation from prep. ud above, up] high (opp. avaca low) D 1.194; M 11.213; A v.82 (°thāṇiyaṇ nice thāne thapeti puts on a low place which ought to be placed high); Pv 1v.7<sup>4</sup> (uccaṇ paggayha lifting high up = uccatarāṇ katvā PvA 265); Pug 52, 58; DA 1.135; PvA 176.

-āvaca high and low, various, manifold Vin 1.70, 203; J 1v.115, 303 (= mahaggha-samaggha C. p. 366); So 703, 714, 792, 959; Dh 83; Nd<sup>1</sup> 93, 467; Vv 12<sup>1</sup> (= viddha VvA 60); 31<sup>1</sup>. -kulīnatā high birth A 111.48 (cp. uccā°).

**Uccaka** (adj.) [fr. ucca] high Vin 11.149 (āsandikā a kind of high chair).

**Uccatta** (nt.) [fr. ucca = Sk. uccatvaṇ] height J 111.318.

**Uccaya** [fr. ud + ci, see cināti; Sk. uccaya] heaping up, heap, pile, accumulation Dh 115, 191, 192; Vv 47<sup>11</sup>; 82<sup>1</sup> (= cetiya VvA 321); EhA 111.5, 9; DhA 41 (pāpassa). -siluccaya a mountain Th 1, 692; J 1.29 (v.209); 1v.272, 278; Dāvs T.63.

**Uccā** (°-) (adv.) [cp. Sk. uccā, instr. sg. of uccaṇ, cp. paṣeā behind, as well as uccaṇ instr. pl. — In BSk. we find ucca° (uccakulīna Av. S 111.117) as well as uccaṇ (uccaṅgama Divy 476). It is in all cases restricted to cpds.] high (lit. & fig.). raised, io foll. cpds.

-kaperukā a tall female elephant M 1.178. -kālārikā id. M 1.178 (v. l. °kālārikā to be preferred). -kula a high, noble family Pv 111.1<sup>10</sup> (= uccā khattiya-kulādino PvA 176). -kulīnatā birth in a high-class family, high rank M 111.37; VvA 32. -sadda a loud noise D 1.143, 178; A 111.30. -sayana a high bed (+ mahāsayana) Viu 1. 192; D 1.5, 7; cp. DA 1.78.

**Uccāra** [Ud + car] discharge, excrement, faeces Vin 111.36 (°ṇ gacchati to go to stool); 1v.265, 266 (uccāro nāma gūtho uccati); DhA 11.56 (°karaṇa defecation); uccāra-passāva faeces & urine D 1.70; M 1.83; J 1.5; 11.19.

**Uccāranā** (f.) [fr. uccāreti] lifting up, raising Vin 111.121.

**Uccārita** [pp. of uccāreti] — 1. uttered, let out PvA 280 (akkharāni). — 2. lifted, raised ThA 255.

**Uccāreti** [ud + cāreti, Caus. of **car**] to lift up, raise aloft Vin III.81; IV.147 = DhA III.50; M 1.135. — pp. uccārita (q. v.).

**Uccālinga** [etym. ?] a maw-worm Vin III.38, 112; J II.146.

**Uccināti** [ud + cināti] to select, choose, search, gather, pick out or up Vin 1.73; II.285 (aor. uccini); J IV.9; Pv III.2<sup>4</sup> (nantake = gavesana-vascna gahetvāna PvA 185); Dpvs IV.2.

**Ucchanga** [Sk. utsanga, ts > cch like Sk. utsahate > BSk. ucchahate see ussahati] the hip, the lap Vin 1.225; M 1.366; A 1.130 (°pañña); J 1.5, 308; II.412; III.22; IV.38, 151; Pug 31; Vism 279; DhA II.72.

**Uccādāna** (nt.) [ut + sād, Caus. of **sad**, sidati, cp. ussada] rubbing the limbs, anointing the body with perfumes shampooing D 1.7, 76; at the latter passage in comb<sup>n</sup>. anicc<sup>o</sup>-dhamma, of the body, meaning "erosion, decay", and comb<sup>d</sup>. with **parimaddana** abrasion (see about detail of meaning *Dial.* 1.87); thus in same formula at M 1.500; S IV.83; J I.146 & passim; A 1.62; II.70 (+ nahāpana); IV.54, 386; It 111; Th 2, 89 (nahāpano); Miln 241 (°parimaddana) 315 (+ nahāpana); DA 1.88.

**Uccādādeti** [fr. ut + sād, see uccādāna] to rub the body with perfumes J VI.298; Miln 241 (+ parimaddati nahāpeti); DA 1.88.

**Uccitttha** [pp. of ud + śiṣ] left, left over, rejected, thrown out; impure, vile Vin II.115 (°odakan); IV.266 (id.); J II.83 (bhataṇ uccittthaṇ akatvā), 126 (°nadi impure; also itthi outcast), 363; IV.386 (°ṇ piṇḍaṇ), 388; VI.508; Miln 315; DhA 1.52; II.85; III.208; PvA 80 (= chaddita), 173 (°bhataṇ). At J IV.433 read ucc<sup>o</sup> for uccitt<sup>o</sup>. -an<sup>o</sup> not touched or thrown away (of food) J III.257; DhA II.3. — See also **uttitttha** & **ucchepaka**.

**Uccittthaka** (fr. uccitttha) = uccitttha J IV.386; VI.63, 509.

**Uccindati** [ud + chid, see chindati] to break up, destroy, annihilate S V.432 (bhavataṇḥaṇ); A IV.17 (fut ucchechamā to be read with v.l. for T. ucchejjissami); Sn 2 (pret. udacchida), 208 (ger. ucchijja); J V.383; Dh 285. — Pass. **ucchijjati** to be destroyed or annihilated, to cease to exist S IV.309; J V.242, 467; Miln 192; PvA 63, 130 (= na pavattati), 253 (= natthi). — pp. **ucchinna** (q. v.).

**Ucchinna** [pp. of uccindati] broken up, destroyed S III.10; A V.32; Sn 746. Cp. sam<sup>o</sup>.

**Ucchu** [Skt. cp. Vedic Np. Ikṣvāku fr. ikṣu] sugar-cane Vin IV.35; A III.76; IV.279; Miln 46; DhA IV.199 (°uṇaṇ yanta sugar-cane mill); PvA 257, 260; VvA 124.

-agga (ucch<sup>o</sup>) top of s.c. Vism 172. -khaṇḍikā a bit of sugar-cane Vv 33<sup>26</sup>. -khādāna eating s.c. Vism 70. -khetta sugar-cane field J 1.339; VvA 256. -gaṇṭhikā a kind of sugar-cane, Batatas Paniculata J 1.339; VI.114 (so read for °ghaṇṭhika). -pāla watchman of s.c. VvA 256. -piḷana, cane-pressing, Asl. 274. -puṭa sugar-cane basket J IV.363. -bija seed of s.c. A 1.32; V.213. -yantra a sugar-mill J 1.339. -rasa s.c. juice Vin 1.246; Vism 489; VvA 180. -vāta, Asl. 274. -sālā, Asl. 274.

**Uccheda** [fr. ud + chid, chind, see uccindati & cp. cheda] breaking up, disintegration, perishing (of the soul) Vin III.2 (either after this life, or after kāmadeva life, or after brahmadeva life) D 1.34, 55; S IV.323; Nd<sup>1</sup> 324; Miln 413; Nett 95, 112, 160; DA 1.120.

-ditthi the doctrine of the annihilation (of the soul), as opp. to sassata- or attā-ditthi (the continuance of the soul after death) S II.20; III.99, 110 sq.; Ps 1.150, 158; Nd<sup>1</sup> 248 (opp. sassati<sup>o</sup>); DhS 1317; Nett 40, 127; SnA 523 (opp. attā<sup>o</sup>). -vāda (adj.) one who professes the doctrine of annihilation (ucchedaditthi) Vin 1.235; III.2; D 1.34, 55; S II.18; IV.401; A IV.174, 182 sq.; Nd<sup>1</sup> 282; Pug 38. -vādin = °vāda Nett 111; J V.244.

**Ucchedana** (adj.) [fr. ud + chid] cutting off, destroying; f. °anī J V.16 (surā).

**Ucchedin** (adj.) an adherent of the ucchedavāda J V.241.

**Ucchepaka** (nt.) [= uccittthaka in sense of uccitttha-bhatta] leavings of food M II.7 (v.l. ucchepaka with cc for cch as uccitttha: uccitttha). The passage is to be read ucchepake va te ratā. A diff. connotation would be implied by taking ucchepaka = uñchā, as Neumann does (*Majjhima trsl.* 2 II.682).

**Uju & Ujju** (adj.) [Vedic rju, also rjyati, irajyate to stretch out: cp. Gr. ῥέγω to stretch; Lat. rego to govern; Goth. ufrakjan to straighten up; Ohg. recchen = Ger. recken = E. reach; Oir. rēn span. See also P. ajjava] straight, direct; straightforward, honest, upright D III.150 [T. ujja], 352 (do.) 422, 550; VP 18<sup>2</sup> (= sabba-jimha-vanka-kuṭṭilābhāvāpāgama-hetutāya u. VvA 96); Pug 59; Vbh 244 (ujuṇ kāyaṇ paṇidhāya); Vism 219 (uju avanka akuṭṭilā); DA 1.210 (id.); KhA 236; DhA 1.288 (cittaṇ ujuṇ akuṭṭilāṇ nibbisevaṇaṇ karoti); VvA 281 (°koṭi-vanka); PvA 123 (an<sup>o</sup>).

-angin (ujjangin) having straight limbs, neg. an<sup>o</sup> not having straight limbs, i. e. pliable, skilful, nimble, graceful J V.40 (= kañcana-sannibha-sarira C.); VI.500 (T. auccangin = anindita-agarahitangin C.). -gata walking straight, of upright life M 1.46; A III.285 sq. (°citta); V.290 sq.; Sn 350 (uju<sup>o</sup>), 477 (id.); Dh 108 (uju<sup>o</sup>, see DhA II.234 for interpretation). -gāmin, neg. an<sup>o</sup> going crooked, a snake J IV.330. -cittatā straightness, unwieldiness of heart Vbh 350. -ditthitā the fact of having a straightforward view or theory (of life) Miln 257. -paṭipanna living uprightly D I.192; S IV.304; V.343; Vism 219. -maggā the straight road D 1.235; Vin V.149; It 104; J 1.344; VI.252; DhA II.192. -bhāva straightness, uprightness SnA 292, 317; PvA 51. -bhūta straight, upright S I.100, 170; II.279; V.384, 404; A II.57; IV.292; J 1.94; V.293 (an<sup>o</sup>); Vv 34<sup>23</sup> (see VvA 155); Pv 1.10<sup>10</sup> (= citta-jimha-vanka-kuṭṭilā-bhāva-karāṇaṇ kilesāṇaṇ abhāvena ujubbhāvappatta PvA 51). -vaṇsa straight lineage, direct descendency J V.251. -vāta a soft wind Miln 283. -vipaccanika in direct opposition D 1.1; M 1.402; DA 1.38.

**Ujuka & Ujjuka** (adj.) [uju + ka] straight, direct, upright M 1.124; S 1.33 (ujuko so maggo, the road to Nibbāna), 260 (citta); IV.298; V.143, 165; J 1.163; V.297 (opp. khujja); DhA 1.18 (°maggā); Sdhp 321. -anujjuka crooked, not straight S IV.299; J III.318.

**Ujukatā** (f.) [abstr. fr. ujuka] straightness, rectitude DhS 50, 51 (kāyassa, cittassa); Vism 436 sq.

**Ujutā** (f.) [abstr. of uju] straight(forward)ness, rectitude DhS 50, 51.

**Ujjagghati** [ud + jagghati] to laugh at, deride, mock, make fun of Vin III.128; Th 2, 74 (spelt jjh = hasati ThA 78); A III.91 (ujjh<sup>o</sup>, v.l. ujj<sup>o</sup>) = Pug 67 (= paṇiṇ paharivā mahāhasitaṇ hasati Pug A 249).

**Ujjangala** [ud + jangala] hard, barren soil; a very sandy and deserted place D II.146 (°nagaraka, trsl. "town in the midst of a jungle", cp. *Dial.* II.161); J 1.391; Vv 85<sup>5</sup> (= ukkaṇsa jangala i. e. exceedingly dusty or sandy, dry); Pv II.9<sup>10</sup> (spelt ujjhangala, expl<sup>d</sup>. by ativiya-thaddhabhūmibhāga at PvA 139); Vism 107. Also in BSk. ujjangala, e. g. M Vastu II.207.

**Ujjala** (adj.) [ud + jval, see jalati] blazing, flashing; bright, beautiful J 1.220; Dāvs II.63.

**Ujjalati** [ud + jalati, jval] to blaze up, shine forth Vin 1.31; VvA 161 (+ jotati). — Caus. **ujjāleti** to make shine, to kindle Vin 1.31; Miln 259; Vism 428; ThA 69 (Ap. v.14, read dipāṇ ujjālayin); VvA 51 (padīpaṇ).

**Ujjava** (adj.) [ud + java] "running up", in cpd. ujjav-ujjava a certain term in the art of spinning or weaving Vin IV.

300, expld. by "yattakan patthana (patthana?) āncitay hoti tasmī takkamhī vedhite".

**Ujjavati** [ud + javati] to go up-stream Vin II.301.

**Ujjavanikāya** instr. fem. of ujjavanaka used as adv. [ud + javanaka, q. v.] up-stream, lit "running up" Vin II.290; IV.65 (in expln. of uddhangāmiṇ, opp. ojavanikāya).

**Ujjahati** [ud + jahati] to give up, let go; imper. ujjaha S I.188; Th 2, 19; Sn 342.

**Ujju & Ujjuka** see uju & ujuka.

**Ujjota** [ud + \*jot of jotati, Sk. u dyotate] light, lustre J I.183 (°kara); Miln 321.

**Ujjotita** [pp. of ujjoteti, ud + joteti] illumined Dāvs v.53.

**Ujjhaggati** see ujjagghati.

**Ujjhaggikā** (f.) [fr. ujjagghati, spelling varies] loud laughter Vin II.213, cp. IV.187.

**Ujjhati** [Sk. ujjhati, **ujjh**] — 1. to forsake, leave, give up J VI.138; Dāvs II.86. — 2. to sweep or brush away J VI.296. — pp. **ujjhita** (q. v.).

**Ujjhatti** (f.) [fr. ud + jhāyati<sup>1</sup>, corresponding to a Sk. \*ud-dhyāi] irritation, discontent A IV.223, 467 (v. l. ujj°); cp. **ujjhāna**.

**Ujjhāna** (nt.) [ud + jhāna<sup>1</sup> or jhāna<sup>2</sup>?] — 1. taking offence, captiousness Dh 253 (= paresaṇ randha-gavesitāya DhA III.377); Miln 352 (an°-bahula). — 2. complaining, wailing J IV.287.

-saññin, -saññika irritable S I.23; Th 1, 958; Vin II.214, cp. IV.194; Dpsv II.6; DhA III.376 (°saññitā irritability).

**Ujjhāpana** (nt.) [fr. ud + jhāyati<sup>1</sup> or jhāyati<sup>2</sup> to burn, to which jhāpeti to bring to ruin etc.? cp. ujjhāna] stirring up, provoking J v.91 (devat°), 94 (°kamma).

**Ujjhāpanaka** (adj.) [fr. ujjhāpana] one who stirs up another to discontent Vin IV.38.

**Ujjhāpeti** [Caus. of ujjhāyati] to harass, vex, irritate M I. 126; S I.209 ("give occasion for offence"); Vin IV.38 (cp. p. 356); J v.286; PvA 266.

**Ujjhāyati** [ud + jhāyati<sup>1</sup> or perhaps more likely jhāyati<sup>2</sup> to burn, fig. to be consumed. According to Müller P. G. pp. 12 & 42 = Sk. ava-dhyā, but that is doubtful phonetically as well as semantically] to be irritated, to be annoyed or offended, to get angry, grumble; often in phrase **ujjhāyati khīyati vipāceti** expressing great annoyance Vin I.53, 62, 73; II.207; IV.226; S I.232 & passim. — S I.232 (mā ujjhāyittha); J II.15; DhA II.20; aor. ujjhāyī J I.475; DhA II.88, inf. ujjhātun J II.355. — Caus. **ujjhāpeti** (q. v.).

**Ujjhita** [pp. of ujjhati] destitute, forsaken; thrown out, cast away M I.296 (+ avakkhitta); Th 1, 315 (itthi); 2, 386 (cp. ThA 256 vāttakkhitto viya yo koci dahano); Dh 58 (= chaḍḍita of sweepings DhA I.445); J III.499; v.302; VI.51.

**Uñcha & Uñchā** (f.) [Sk. uñcha & unchana, to **uñch**. Neumann's etym. uñchā = E. ounce, Ger. unze (Majjhima trsl.<sup>2</sup> II.682) is incorrect, see Walde *Lat. Wtb.* under uncia] anything gathered for sustenance, gleanings S II. 281; A I.36; III.66 sq., 104; Vin III.87; Sn 977; Th 2, 329, 349; J III.389; IV.23, 28, 434, 471 (°ya, dat. = phalāphaḥatthāya C.); ThA 235, 242. Cp. samuñchaka. -cariyā wandering for, or on search for gleanings, J II.272; III.37, 515; v.3; DA I.270; VvA 103; ThA 208. -cārika (adj.) going about after gleanings, one of 8 kinds of tīpasā SnA 295 (cp. DA I.270, 271). -patta the gleanings-bowl, in phrase uñchāpattāgate rato "fond of

that which has come into the gl. b." Th 1, 155 = Pv IV.73 (= uñchena bhikkhācārena laddhe pattagāte āhare rato PvA 265; trsl.<sup>d</sup> in Psalms of Brethren "contented with whatever fills the bowl"). aññā°, marked off as discarded (goods) S II.281, so S A.

**Uñchati** [fr. **uñch**] to gather for sustenance, seek (alms), glean Vism 60 (= gavesati).

**Uññā** (f.) [= avaññā (?) from ava + **jñā**, or after uññā-tabbā?] contempt Vin IV.241; Vbh 353 sq. (at°).

**Uññātabba** (adj.) [grd. fr. ava + **jñā** (?) to be despised, contemptible, only in stock-phrase "daharo na uññātabbo na paribhotabbo" S I.69; Sn p. 93; SnA 424 (= na avajānitabbo, na uñcaṇ katvā jānitabbo ti). In same connection at J v.63 mā naṇ daharo [ti] uññāsi (v. l. maññāsi) apucchitvāna (v. l. ā°).

**Uṭṭivā** at Vin II.131 is doubtful reading (see p. 318, v. l. uḍḍetvā), and should perhaps be read **uḍḍetvā** (= oḍḍetva, see uḍḍeti), meaning "putting into a sling, tying or binding up".

**Uṭṭepaka** one who scares away (or catches:) crows (kāk°) Vin I.79 (vv. II. uṭṭhe°, uḍḍe°, uḍe°). See remarks on **uṭṭepeti**.

**Uṭṭepeti** in phrase kāke u. "to scare crows away" (or to catch them in snares?) at Vin I.79. Reading doubtful & should probably be read uḍḍepeti (? Caus. of uḍḍeti = oḍḍeti, or of uḍḍeti to make fly away). The vv. II. given to this passage are uṭṭeceti, uṭṭhāpeti, uḍḍoyeti. See also **uṭṭepaka**.

**Uṭṭhapana** see vo°.

**Uṭṭhahati & Uṭṭhāti** [ud + **sthā** see tiḥhati & uttiḥhati] to rise, stand up, get up, to arise, to be produced, to rouse or exert oneself, to be active, pres. **uṭṭhahati** Pug 51. — pot. **uṭṭhahēyya** S I.217; as imper. uttiḥthe Dh 168 (expld. by uttiḥhitvā paresaṇ gharadvāre thatvā DhA III.165, cp. Vin Texts I.152). — imper. 2<sup>nd</sup> pl. uṭṭhahatha Sn 331; 2<sup>nd</sup> sg. uṭṭhehi Pv II.61; J IV.433. — ppr. **uṭṭhabanto** M I.86; S I.217; J I.476. — aor. **uṭṭhahi** J I.117; PvA 75. — ger. **uṭṭhahitvā** PvA 4, 43, 55, 152, & **uṭṭhāya** Sn 401. — inf. **uṭṭhātun** J I.187. — *Note.* When **uṭṭh°** follows a word ending in a vowel, and without a pause in the sense, a v is generally prefixed for euphony, e.g. gabbho uṭṭhāsi an embryo was produced or arose Vin II.278; āsanā uṭṭhāya arising from his seat, Vism 126. See also under **uṭṭhahati**. — pp. **uṭṭhita**; Caus. **uṭṭhāpeti**. — Cp. **pariyuṭṭhāti**.

**Uṭṭhāhāna** [ppr. of uṭṭhahati] exerting oneself, rousing oneself; an° sluggish, lazy Dh 280 (= ayāyāmato DhA III. 409); cp. anuṭṭhahan S I.217.

**Uṭṭhātar** [n. ag. of ut + **sthā**, see uṭṭhahati] one who gets up or rouses himself, one who shows energy S I.214; A IV.285, 288, 322; Sn 187; J VI.297. -an° one who is without energy S I.217; Sn 96.

**Uṭṭhāna** (nt.) [fr. ut + **sthā**] — 1. rising, rise, getting up, standing (opp. sayana & nisidana lying or sitting down) D II.134 (siha-seyyaṇ kappesi uṭṭhāna-saññāṇ manasikarivā); Dh 280 (°kāla); J I.392 (an°-seyyā a bed from which one cannot get up); Vism 73 (aruṇ-uṭṭhānavelā time of sunrise) DhA I.17. — 2. rise, origin, occasion or opportunity for; as adj. (—°) producing J I.47 (kapp°); VI.459; Milu 326 (dhaññ° khettaṇ atthi). — 3. "rousing", exertion, energy, zeal, activity, manly vigour, industry, often syn. with viriya M I.86; A I.94; II.135 (°phala); III.45 (°viriya), 311; IV.281 (°sāmpadā); It 66 (°adhigataṇ dhanāṇ earned by industry); Pv IV.324; Pug 51 (°phala); Milu 344, 416; ThA 267 (°viriya); PvA 129 (+ viriya). -an° want of energy, sluggishness A IV.195; Dh 241. — *Note.* The form **uṭṭhāna** appears for **uṭṭh°** after a vowel

under the same conditions as *vuṭṭhahati* for *uṭṭhahati* (q. v.) *gabbha-vuṭṭhānaṃ* J 1.114. See also *vuṭṭh°*, and cp. *pariy°*.

**Uṭṭhānaka** (—) (adj.) [fr. *uṭṭhāna*] — 1. giving rise to yielding (revenue), producing J 1.377, 420 (satasahass°); III. 229 (id.); v.44 (id.). Cp. *uṭṭhāyika*. — 2. energetic J VI.246.

**Uṭṭhānavant** (adj.) [*uṭṭhāna* + *vant*] strenuous, active Dh 24.

**Uṭṭhāpeti** [Caus. II. of *uṭṭhahati*] — 1. to make rise only in phrase *aruṇaṃ* (*suriyaṃ*) *u.* to let the sun rise, i. e. wait for sunrise or to go on till sunrise J 1.318; VI.330; Vism 71, 73 (*aruṇaṃ*). — 2. to raise J VI.32 (*paṭhaviṇ*). — 3. to fit up J VI.445 (*nāvaṇ*). — 4. to exalt, praise DA 1.256. — 5. to turn a person out DhA IV.69. — See also *vuṭṭhāpeti*.

**Uṭṭhāyaka** (adj.) [adj. formation fr. *uṭṭhāya*, ger. of *uṭṭhahati*] “getting-up-ish”, i. e. ready to get up, quick, alert, active, industrious; f. °*ikā* Th 2, 413 (= *uṭṭhāna-viriya-sampanuā* ThA 267; v. l. *uṭṭhāhikā*).

**Uṭṭhāyika** (adj.) [= *uṭṭhānaka*] yielding, producing J II.403 (satasahass°).

**Uṭṭhāyin** (adj.) [adj. form. fr. *uṭṭhāya*, cp. *uṭṭhāyaka*] getting up D 1.60 (*pubb°* + *pacchā-nipātin* rising early & lying down late).

**Uṭṭhāhaka** (adj.) [for *uṭṭhāyaka* after analogy of *gāhaka* etc.] = *uṭṭhāyaka* J v.448; f. °*ikā* A III.38 (v. l. °*ayikā*); IV.266 sq.

**Uṭṭhita** [pp. of *uṭṭhahati*] — 1. risen, got up Pv II.9<sup>1</sup> (*kāl°*); Vism 73. — 2. arisen, produced J 1.36; Miln 155. — 3. striving, exerting oneself, active J II.61; Dh 168; Miln 213. -an° S II.264; Ps 1.172. — Cp. *pariy°*. — *Note*. The form is *vuṭṭhita* when following upon a vowel see *vuṭṭhita* & *uṭṭhahati*, e. g. *paṭisallāṇā vuṭṭhito* arisen from the seclusion D II.9; *pāto vuṭṭhito* risen early PvA 128.

**Uḍḍayhana** (nt.) [fr. *uḍḍayhati*, see *uddahati*] burning up, conflagration Pug 13 (°*velā* = *jhāyana-kālo* Pug A 187); KkA 181 (T. *uḍḍahanavelā* v. l. preferable *uḍḍayh°*).

**Uḍḍahati** [ud + *ḍahati*] to burn up (intrans.) KhA 181 (*uḍḍahēyya* with v. l. *uḍḍayhēyya*, the latter preferable). Usually in Pass. *uḍḍayhati* to be burnt, to burn up (intrans.) S III.149, 150 (v. l. for *ḍayhati*); J III.22 (*udayhate*); v.194. fut. *uḍḍayhissati* J 1.48.

**Uḍḍita** [pp. of *uḍḍeti*<sup>2</sup>] ensnared (?), bound, tied up S I.40 (= *taṇhāya ullanghita* C.; trslḍ. “the world is all strung up”).

**Uḍḍeti**<sup>1</sup> [ud + *ḍeti* to fly. The etym. is doubtful, Muller P. Gr. 99 identifies *uḍḍeti*<sup>1</sup> & *uḍḍeti*<sup>2</sup> both as causatives to *ḍi*. Of *uḍḍeti*<sup>2</sup> two forms exist, *uḍḍ°* & *oḍḍ°*, the latter of which may be a variant of the former, but with specialisation of meaning (“lay snares”). it may be a cpd. with *ava°* instead of *ud°*. It is extremely doubtful whether *uḍḍeti*<sup>2</sup> belongs here, we should rather separate it & refer it to another root, probably *li*, *layate* (as in *allina*, *niliyati* etc.), to stick to, adhere, fasten etc. The change *l* > *ḍ* is a freq. Pāli phenomenon. Another Caus. II. of the same root (*ḍi*?) is *uṭṭepeti* to fly up M 1.364 (*kāko maṅsapesiṇ ādāya uḍḍayēyya*; vv. ll. *ubbaḍaheyya*, *uyya*, *dayeyya*); J v.256, 368. 417.

**Uḍḍeti**<sup>2</sup> [see discussion under *uḍḍeti*<sup>1</sup>] (a) to bind up, tie up to, string up Vin II.131 (so read for *uṭṭivā*, v. l. *uḍḍhetvā*). — (b) to throw away, reject PvA 256 (+ *chaḍḍayāmi* gloss). — pp. *uḍḍita*.

**Uḍḍha** (—) (num. ord.) [the apocope form of *catuttha* = *uttha*, dialectically reduced to *uḍḍha* under the influence of the preceding *aḍḍha*] the fourth, only in cpd. *aḍḍha-uḍḍha* “half of the fourth unit”, i. e. three & a half (cp.

*diyaḍḍha* 1½ and *aḍḍha-teyya* 2½) J v.417 sq. (°*āni* *itthi-sahasāni*); Mhvs XII.53.

**Uṇṇa** (nt.) & **Uṇṇā** (f.) [Sk. *ūrṇa* & *ūrṇā*; Sat. *lāna* wool; Goth. *wulla*; Ohg. *wolla* = E. wool; Lith. *vilna*; Cymr. *gwlan* (= E. flannel); Gr. *λῆνος*, also *οἶλος* = Lat. *vellus* (fleece) = Ags. *wil-mod*] — 1. wool A III.37 = IV.265 (+ *kappāsā* cotton); J II.147; SnA 263 (*patṭ°*). — 2. hair between the eyebrows Sn 1022, & in stock phrase, describing one of the 32 signs of a Mahāpurisa, *bhamuk'antare jātā uṇṇā oḍātā* etc. D II.18 = III.144 = 170 = SnA 285. Also at Vism 552 in *jāti-uṇṇāya*.

-*ja* in *uṇṇaja mukha* J VI.218, meaning “rounded, swelling”? (C. expls by *kañcan'ādāso viya paripuṇṇaṃ mukhaṃ*). -*nābhi* (either *uṇṇā°* or *uṇṇā*, cp. Vedic *ūrṇa-vābhi*, *ūrṇa* + *vābhi* from Idg. \**uebh* to weave as in Lat. *vespa* = wasp, of which shorter root in Sk. *vā*) a spider, lit. “wool- i. e. thread-weaver”, only in combn with *sarabū* & *mūsikā* at Vin II.110 = A II.73 = J II.147 (= *makkatāka* C.).

**Uṇṇata** (adj.) [pp. of *uṇṇamati*, Sk. *unnata*] raised, high, fig. haughty (opp. *oṇata*) A II.86; Sn 702 (an° care = *uddhaccaṇ n'āpajjeyya* SnA 492); Pug 52 (= *ucca uggata* Pug A 229). Cp. *unnata*.

**Uṇṇati** (f.) [fr. *uṇṇamati*] haughtiness Sn 830; Md<sup>1</sup> 158, 170; Dhs 1116, 1233. Cp. *unnati*.

**Uṇṇama** [fr. *uṇṇamati*] loftiness, height, haughtiness Dhs 1116, 1233. Cp. *unnama*.

**Uṇṇamati** [ud + *nam*] to rise up, to be raised, to straighten up, to be haughty or conceited Sn 366, 829, 928; Nd<sup>1</sup> 169; J VI.346 inf. *uṇṇametave* Sn 206. Cp. *unnamati*.

**Uṇṇi** (f.) [Sk. *aurṇi* fr. *aurṇa* woollen, der. of *ūrṇa*] a woollen dress Vin II.108.

**Uṇṇa** (adj.-n.) [adj. *uṇṇā* f. to *oṣati* to burn, pp. *uṣta* burnt, Sk. *uṣṇa* = Lat. *ustus*; cp. Gr. *εἶω*, Lat. *uro* to burn, Ags. *ysla* glowing cinders, Lith. *usnis* nettle] hot, as adj. only in phrase *uṇṇaṃ lohitaṃ chaḍḍeti* to spill hot blood, i. e. to kill oneself DhA 1.95; otherwise in cpds.; abs. only as nt. “heat” & always in contrast to *sītaṃ* “cold” Vin II.117 (*sītena pi uṇṇena pi*); D II.15 (opp. *sīta*); M 1.85; A 1.145 = 170 = J v.417 (*sītaṃ vā uṇṇaṃ vā tiṇaṃ vā rajo vā ussāvo vā*); Sn 52, 966 (acc.°); Nd<sup>1</sup> 486 = Nd<sup>2</sup> 677 (same as under *sīta*); J 1.17 (v. 93); Miln 410 (*megho uṇṇaṃ nibbāpeti*); PvA 37 (*ati°*).

-*ākāra* appearance of heat, often in phrase (Sakkassa) *paṇḍu-kambala-sil'āsanaṃ uṇṇākāraṃ dassesi*, of Sakka's throne showing an appearance of heat as a sign of some extraordinary event happening in the world, e. g. J.1.330; v.92; DhA 1.17, and passim. -*odaka* hot water VvA 68. -*kalla* glowing-hot embers or ashes J II.94 (so read for °*kalala*); IV.389 (°*vassa*, rain of hot ashes, v. l. °*kukkula-vassa*). -*kāla* hot weather Vin II.209.

**Uṇṇhatta** (nt.) [abstr. fr. *uṇṇa*] hot state, heat Vism 171.

**Uṇṇisa** [Sk. *uṣṇiṣa*] a turban D 1.7; II.19 = III.145 (°*sīsa* cp. *Dial.* II.16); J II.88; Miln 330; DA 1.89; DhsA 198.

**Ut(t)anḍa** see *uddanḍa*.

**Utu** (m. & nt.) [Vedic *ṛtu* special or proper time, with adj. *ṛta* straight, right, rite, *ṛti* manner to Lat. *ars* “art”; Gr. *ἀρτυσις* (τ), further Lat. *ritus* (rite), Ags. *rim* number; of \**ar* to fit in, adjust etc. q. v. under *appeti*] — 1. (lit.) (a) (good or proper) time, season: *aruṇa-utu* occasion or time of the sun(rise) DhA 1.165; *utuṇ gahāti* to watch for the right time (in horoscopic practice), to prognosticate *ibid. sarīraṃ utuṇ gahāpeti* “to cause the body to take season”, i. e. to refresh the body by cool, sleep, washing etc. J III.527; DA 1.252. — (b) yearly change, time of the year, season Vism 128. There are usually three seasons men-

tioned, viz. the hot, rainy and wintry season or **gimba**, **vassa** & **hemanta** A IV.138; SnA 317. Six seasons (in connection with nakkhatta) at J V.330 & VI.524. Often utu is to be understood, as in hemantikena (scil. utunā) in the wintry season S V.51. — (c) the menses SnA 317; J V.330 (utusinātāya read utusī nhātāya; utusī loc., as expld. by C. pupphe uppaṇne utumhi nahātāya). — 2. (applied in a philosophical sense: one of the five fold cosmic order, physical change, physical law of causation (opp. kamma), physical order: see Asl. 272 f.; Dialogues, II, 8, n.; *Kvu trslm.* 207; cp. Mrs. Rh. D. Buddhism, p. 119 f., *Cpd.* 161, *Dhs trslm.* introd. XVII; & cp. cpds. So in connection with kamma at Vism 451, 614; J VI.105 (kamma-paccayena utunā samuṭṭhitā Veraraṇī); perhaps also at Miln 410 (megha utato samuṭṭhāvitvā).

-**ābhāra** physical nutriment (cp. *Dhs trslm.* 174) PvA 148. -**ūpasevanā** reasonable activity, pursuit (of activities) according to the seasons, observance of the seasons Sn 249 (= gimhe ātapa-ūhāna-sevanā vasse rukkha-mūla-sevanā hemante jalappavesa-sevanā SnA 291). -**kāla** reasonable, favourable time (of the year) Vin 1.299; II.173. -**ja** produced by the seasons or by physical change Miln 268 (kamma°, hetu°, utu°); Vism 451. - **nibbatta** coming to existence through physical causes Miln 268. -**pamāṇa** measure of the season, i. e. the exact season Vin 1.95. -**parināma** change (adversity) of the season (as cause of disease) S IV.230; A II.87; III.131; V.110; Miln 112, 304; Vism 31. -**parisaya** danger or risk of the seasons A III.388. -**pubba** festival on the eve of each of the (6) seasons J VI.524. -**vāra** time of the season, °vārena °vārena according to the turn of the season J 1.58. -**vikāra** change of season Vism 262. -**veramanī** abstinence during the time of menstruation Sa 291 (cp. SnA 317). -**sanjvacchara** the year or cycle of the seasons, pl. °ā the seasons D III.85 = A II.75; S V.442. The phrase utasanyaccharāni at Pv II.97<sup>5</sup> is by Dhammapāla taken as a bahuvrīhi cpd., viz. cycles of seasons & of years, i. e. vasanta-gimhādike bahū utū ca citta-sanjvaccharādi bahūni sanjvaccharāni ca PvA 135. Similarly at J V.330 (with Cy). -**sappāya** suitable to the season, reasonable DhA 327. -**samaya** time of the menses SnA 317.

**Utuka** (—°) (adj.) [utu + ka] reasonable, only in cpd. **sabbotuka** belonging to all seasons, perennial D II.179; Pv IV. 12<sup>2</sup> (= pupphupaga-rukkādīhi sabbesu utūsu sukkhāvaha PvA 275); Sdhp 248.

**Utunī** (f.) [formed fr. utu like bhikkhunī fr. bhikkhu] a menstruating woman Vin III.18; IV.303; S IV 239; A III. 221, 229; Miln 127. an° A III.221, 226.

**Utta** [pp. of vac, Sk. ukta; for which the usual form is **vutta** only as **dur°** speaking badly or spoken of badly, i. e. of bad repute A II.117, 143; III.163; Kh VIII.2; KhA 218.

**Uttaṇḍāla** (adj.) [ud + taṇḍula] "grainy", i. e. having too many rice grains (of rice gruel), too thick or solid (opp. **atikiliṇna** too thin or liquid) J 1.340; III.383 (id.); IV.44 (id.).

**Uttatta** [ud + tatta<sup>1</sup>, pp. of ud + tap, Sk. uttapta] heated; of metals: molten, refined; shining, splendid, pure J VI. 574 (hemaṇ utattat agginā); Vv 84<sup>11</sup>; Pv III.3<sup>1</sup> (°rūpa, so read for uggata°, reading correct at PvA 188 °singi); PvA 10 (°kanaka, T. uggatta°); Mhbv 25 (id.).

**Uttanta** [= utrasta, is reading correct? frightened, faint Vin III.84. See **uttasta** & **utrasta**.

**Uttama** (adj.) [superl. of ud°, to which compar. is **uttara**. See etym. under ud°] "ut-most", highest, greatest, best Sn 1054 (dhammāy uttamāy the highest ideal = Nibbāna, for which seṭṭhaṇ Sn 1064; cp. Nd<sup>2</sup> 317); Dh 56; Nd<sup>1</sup> 211; Nd<sup>2</sup> 502 (in paraphrase of mahā comb<sup>d</sup>. with pavara);

KbA 124; DhA 1.430: PvA 1, 50. — **dum-uttama** a splendid tree Vv 39<sup>3</sup>; nar° the best of men Sn 1021 (= narāsabha of 996); pur° the most magnificent towa Sn 1012; puris° the noblest man Th 1, 629, 1084; nt. **uttamaṇ** the highest ideal, i. e. Arahantship J 1.96.

-**anga** the best or most important limb or part of the body, viz. (a) the head Vin II 256 = M 1.32 = A IV.278 (in phrase uttamange sirasmī); J II.163; also in cpd. °bhūta the hair of the head Th 2, 253 (= kesa-kalāpa ThA 209, 210) & °ruha id. J 1.138 = VI.96 (= kesā C.); (b) the eye J IV.403; (c) the penis J V.197. -**attha** the highest gain or good (i. e. Arahantship SnA 332) Sn 324; Dh 386, 403; DhA IV.142; ThA 160. -**adhama** most contemptible J V.394, 437. -**guṇā** (pl.) loftiest virtues J 1.96. -**purisa** It 97 & -**porisa** the greatest man (= mahāpurisa) Dh 97 (see DhA II.188). -**bhāva** the highest condition, state or place DhA II.188 (°ṇ patto = puris°-uttamo).

**Uttamatā** (f.) [abstr. fr. **uttama**] highest amount, climax, limit DA 1.169 (for paramatā).

**Uttara<sup>1</sup>** (adj.) compar. of ud°, q. v. for etym.; the superl. is **uttama**] — 1. higher, high, superior, upper, only in cpds., J II.420 (musal° with the club on top of him? Cy not clear, perhaps to **uttara<sup>2</sup>**); see also below. — 2. northern (with disā region or point of compass) D I.153; M 1.123; S 1.224; PvA 75. **uttarāmukha** (for **uttarān-mukha**) turning north, facing north Sn 1010. — 3. subse-quent, following, second (—°) J 1.63 (°āsāḷha-nakkhatta). — 4. over, beyond (—°): aṭṭh'utara-sata eight over a hundred, i. e. 108; DhA 1.388. — **sa-uttara** having something above or higher, having a superior i. e. inferior D 1.80 (citta), II.299; M 1.59; S V.265; Vbh 324 (paḍāā); Dhs 1292, 1596; DhsA 50. — **anuttata** without a superior, unrivalled, unparalleled D 1.40; S 1.124; II.278; III.84; Sn 179. See also under **annuttara**.

-**attharaṇa** upper cover J VI.253. -**ābhimukha** facing North D II.15. -**āsanga** an upper robe Vin 1.289; II. 126; S 1.81; IV.290; A 1.67, 145; II.146; DhA 1.218; PvA 73; VvA 33 = 51. -**itara** something higher, superior D 1.45, 156, 174; S 1.81; J 1.364; DhA II.60; IV.4. -**otṭha** the upper lip (opp. **adhar°**) J II.420; III.26; IV. 184. -**chada** a cover, coverlet, awning (sa° a carpet with awnings or canopy above it) D 1.7; A 1.181; III.50. -**chadana** = °chada D II.187; DhA 1.87. -**dvāra** the northern gate J VI.364. -**dbamma** the higher norm of the world (lok°), higher righteousness D II.188 (paṭi-viddha-lok°uttara-dhammatāya uttama-bhāvaṇ patta). -**pā-saka** the (upper) lintel (of a door) Vin II.120 = 148. -**pubba** north-eastern J VI.518. -**sse** (v. l. °suve) on the day after tomorrow A 1.240.

**Uttara<sup>2</sup>** (adj.) [fr. **uttarati**] crossing over, to be crossed, in **dur°** difficult to cross or to get out of S 1.197 (not durut-tamo); Miln 158; and in cpd. °setu one who is going to cross a bridge Miln 194 (cp. **uttāra-setu**).

**Uttaraṇa** (nt.) [fr. **uttarati**] bringing or moving out, saving, delivery Th 1, 418; J 1.195. In BSk. **uttaraṇa** only in sense of crossing, overcoming, e. g. Jtm 31<sup>8</sup> (°setu). — Cp. **uttara**.

**Uttarati** [ud + tarati<sup>1</sup>] — 1. to come out of (water) Vin II.221 (opp. **otarati**); J 1.108 (id.). — 2. to go over, to flow over (of water), to boil over Miln 117, 118, 132, 260, 277. — 3. to cross over, to go beyond M 1.135; aor. **udatāri** Sn 471 (oghaṇ). — 4. to go over, to over-spread J V.204 (ger. **uttariyāna** = avattharivā C.). — pp. **otiṇṇa** (q. v.). — Caus. **uttareṭṭi** (q. v.).

**Uttari** (°—) & **Uttariṇ** (adv.) [comp<sup>n</sup>. form of **uttara**, cp. **angi-bhūta** **uttari-karoti** etc.] out, over, beyond; additional, moreover, further, besides. — (1) **uttariṇ**: D 1.71; M 1.83; III.148; S IV.15; Sn 796 (uttariṇ kurute = uttariṇ karoti Nd<sup>2</sup> 102, i. e. to do more than anything, to do best, to esteem especially); J II.23; III.324; Miln 10 (ito uttariṇ

- anything beyond this, any more) DhA iv.109 (bhāveti to cultivate especially; see vuttari); VvA 152. — uttariy appaṭivijjhanto not going further in comprehension, i. e. reaching the highest degree of comprehension, Vism 314, referring to Ps II.131, which is quoted at Miln 198, as the last of the 11 blessings of mettā. — (2) **uttari<sup>o</sup>** in foll. cpds.
- karaṇīya** an additional duty, higher obligation S II.99; III.168; A v.157 = 164, It 118. -**bhanga** an extra portion, tit-bit, dainties, additional or after-meal bits Vin II.214; III.160; IV.259; J II.419; DhA 1.214 sa-uttari-bhanga together with dainty bits J I.186, cp. 196 (yāgu). -**bhangika** serving as dainties J I.196. -**manussa** beyond the power of men, superhuman, in cpd. °*dhamma* an order which is above man, extraordinary condition, transcendental norm, adj. of a transcendental character, miraculous, overwhelming Vin 1.209; II.112; III.105; IV.24; D 1.211; III.3, 12, 18; M 1.68; II.200; S IV.290, 300, 337; A III.430; v.88; DhA III.480. -**sāṭaka** a further, i. e. upper or outer garment, cloak, mantle J II.246; DhA IV.200; PvA 48, 49 (= uttariyañ).
- Uttarika** (adj.) [fr. uttara] transcending, superior, superhuman Nett 50.
- Uttariya** (nt.) [abstr. fr. uttara; uttara + ya = Sk. \*uttarya] — 1. state of being higher. Cp. III.3<sup>5</sup>; neg. **an<sup>o</sup>** state of being unsurpassed (lit. with nothing higher), pre-eminence; see **annuttariya**. — 2. an answer, rejoinder DhA 1.44 (karaṇ<sup>o</sup>-karaṇa).
- Uttariya** (nt.) [fr. uttara] an outer garment, cloak Pv 10<sup>3</sup> (= uparivasanañ uparihārañ uttarisāṭakañ PvA 49); Dāvs III.30; ThA 253.
- Uttasati<sup>1</sup>** [identical in form with next] only in Caus. **uttāseti** to impale, q. v.
- Uttasati<sup>2</sup>** [ut + tasati<sup>2</sup>] — 1. to frighten J 1.47 (v.267). — to be alarmed or terrified Vin 1.74 (ubbijjati u. palāyati); III.145 (id.); J II.384; VI.79; ppr. uttasañ Th 1, 86; & uttasanto Pv II.2<sup>2</sup>. — See utrasati. Caus. **uttāseti** (q. v.). — pp. **uttasta** & **utrasta** (q. v.). Cp. also **uttanta**.
- Uttasana** (adj.-nt.) [fr. ud + tras, cp. uttāsana] frightening, fear J 1.414 (v. l. for uttasta).
- Uttasta** [pp. of uttasati<sup>2</sup>; usual form utrasta (q. v.)] frightened, terrified, faint-hearted J 1.414 (°bhikkhu; v. l. uttasana<sup>o</sup>).
- Uttāna** (adj.) [fr. ut + tan, see tanoti & tanta] — 1. stretched out (flat), lying on one's back, supine Vin 1.271 (mañcaka uttānañ nipajjāpētvā making her lie back on the couch); II.215; J 1.205; Pv IV.10<sup>8</sup> (opp. avakujja); PvA 178 (id.), 265. — 2. clear, manifest, open, evident [cp. BSk. uttāna in same sense at Av. Ś II.106] D 1.116; S II.28 (dhammo uttāno vivaṭo pakāsito); J II.168 (= pākāṭa); v.460; PvA 66, 89, 140, 168. — **anuttāna** unclear, not explained J VI.247. — The cpd. form (°) of uttāna in comb<sup>n</sup>. with **kr** & **bhū** is uttāni<sup>o</sup> (q. v.). — 3. superficial, "flat", shallow A 1.70 (parisa); Pug 46.
- mukha** "clear mouthed", speaking plainly, easily understood D 1.116 (see DA 1.287); DhA IV.8. -**seyyaka** "lying on one's back", i. e. an infant M 1.432; A III.6; Th 1, 935; Miln 40; Vism 97 (°dāraka).
- Uttānaka** (adj.) [fr. uttāna] — 1. (= uttāna<sup>1</sup>) lying on one's back J VI.38 (°ṇ pātetvā); DhA 1.184. — 2. (= uttāna<sup>2</sup>) clear, open D II 55; M 1.340 = DhA 1.173.
- Uttāni** (°) [the comp<sup>n</sup>. form of uttāna in cpds. with **kr** & **bhū** cp. BSk. uttāni-karoti M Vastu III.408; uttāni-kṛta Av. Ś 1.287; II.151] open, manifest etc., in °**kamma** (uttāni<sup>o</sup>) declaration, exposition, manifestation S v.443; Pug 19; Vbh 259, 358; Nett 5, 8, 9, 38. — °**karaṇa** id. SnA 445. — °**karoti** to make clear or open, to declare, show up, confess (a sin) Vin 1.103; S II.25, 154; III.132, 139; IV.166; v.261; A 1.286; III.361 sq.
- Uttāpeti** [Caus. of uttapati] to heat, to cause pain, torment J VI.161.
- Uttāra** [fr. ud + tr as in uttarati] crossing, passing over, °**setu** a bridge for crossing (a river) S IV.174 = M 1.134; cp. uttara<sup>2</sup>.
- Uttārita** [pp. of uttāreti] pulled out, brought or moved out J I.194.
- Uttāritatta** (nt.) [abstr. fr. uttārita] the fact of having or being brought or moved out J I.195.
- Uttāreti** [Caus. of uttarati] to make come out, to move or pull out J I.194; SnA 349. — pp. **uttārita** (q. v.).
- Uttāsa** [Sk. uttrāsa, fr. ud + tras] terror, fear, fright D III.148; S v.386; Miln 170; PvA 180.
- Uttāsana** (nt.) [fr. uttāseti<sup>2</sup>] impalement J II.444; SnA 61 (sūle).
- Uttāsavant** (adj.) [uttāsa + vant] showing fear or fright, fearful S II.16 sq.
- Uttāsita** [pp. of uttāseti<sup>2</sup>] impaled Pv IV.11<sup>6</sup> (= āvuta āropita VvA 220); J 1.499; IV.29.
- Uttāseti<sup>1</sup>** [Caus. of uttasati, ud + tras, of which **taṅs** is uttāseti<sup>2</sup> is a variant] to frighten, terrify J 1.230, 385; II.117.
- Uttāseti<sup>2</sup>** [cp. Sk. uttasayati in meaning to adorn with a wreath ud + taṅs to shake, a variation of tars to shake, tremble] to impale A 1.48; J 1.230, 326; II.443; III.34; IV.29. — pp. **uttāsita** (q. v.). Cp. uttāsaa.
- Uttiṭṭha** [= ucchiṭṭha? Cp. ucchepaka. By Pāli Cys. referred to uttāhāti "alms which one stands up for, or expects"] left over, thrown out Vin 1.44 (°patta); Th 1, 1057 (°piṇḍa); 2, 348 (°piṇḍa = vivaṭadvāre ghare patiṭṭhitvā labhanaka-piṇḍa ThA 242); J IV.380 (°piṇḍa; C. similarly as at ThA; not to the point); 386 (°piṇḍa = ucchiṭṭhaka piṇḍa C.); Miln 213, 214.
- Uttiṭṭhe** see uttāhāti.
- Uttiṇa** (adj.) [ud + tiṇa] in uttiṇaṇ karoti to take the straw off, lit. to make off-straw; to deprive of the roof M II.53. Cp. next.
- Uttiṇṇa** [pp. of uttarati] drawn out, pulled out, nt. outlet, passage J II.72 (paṇṇasālaya uttiṇṇāni karoti make entrances in the hut). Or should it be uttiṇa?
- Utrasta** [pp. of uttasati, also cp. uttasta] frightened, terrified, alarmed Vin II.184; S 1.53, 54 (an<sup>o</sup>); Sn 986; Miln 23; DhA II.6 (°mānasa); PvA 243 (°citta), 250 (°sabhāva).
- Utrāsa** [= uttāsa] terror J II.8 (citt<sup>o</sup>).
- Utrāsīn** (adj.) [fr. \*Sk. uttrāsa = P. uttāsa] terrified, frightened, fearful, anxious S 1.99, 219. — Usually neg. **an<sup>o</sup>** in phrase abhiru anutrāsīn apalāyīn without fear, steadfast & not running away S 1.99; Th 1, 864; Nd<sup>2</sup> 13; J IV.296; v.4; Miln 339. See also apalāyīn.
- Ud-** [Vedic ud-; Goth. ūt = Ohg. ūz = E. out, Oir. ud-; cp. Lat. usque "from-unto" & Gr. ὑστερος = Sk. uttara] prefix in verbal & nominal comb<sup>n</sup>. One half of all the words beginning with u<sup>o</sup> are comb<sup>n</sup>s. with ud<sup>o</sup>, which in comp<sup>n</sup>. appears modified according to the rules of assimilation as prevailing in Pāli. — I. *Original meaning* "out in an upward direction", out of, forth; like ummujjati to rise up out of (water), ujjalati to blaze up high; udeti to come out of & go up; ukkaṇṭha stretching one's neck out high (cp. Ger. "empor"); uggilati to "swallow up", i. e. spit out. — The opposites of ud- are represented by either **ava** or **o<sup>o</sup>** (see under II. & IV. & cp. ucc-āvaca;

uddhambhāgiya: orambhāgiya), **ni** (see below) or **vi** (as udaya: vi-aya or vaya). — II. Hence develop 2 clearly defined meanings, viz. (1) out, out of, away from —: °aṇha ("day-out"); °agga ("top-out"); °āgacchati; °ikkhati look out for, expect; °kantati tear out; °khiṭṭa thrown off; °khipati pick out; °gacchati come out; °gamana rising (opp. °o); °gajjati shout out; °gilati (opp. °o); °ghoseti shout out; °cināti pick out; °chiṭṭa thrown out; °jagghati laugh at, cp. Ger. aus-lachen °tatta smelted out; °tāna stretched out; °dāleti tear out; °dhaṭa lifted out, drawn out; °disati point out to; °driyati pull out; °pajjati to be produced; °patti & °pāda coming out, origin, birth; °paṭipatiyā out of reach; °palāseti sound out; °phāsulika "ribs out"; etc. etc. — (2) up (high) or high up, upwards, on to (cp. ucca high, uttara higher) —: °kujja erect (opp. ava°); °kūla sloping up (opp. vi°); °khipati throw-up, °gaṇhāti take up; °chindati cut up; °javati go up-stream, °javana id. (opp. °o); uñña pride; °ṭhāna "standing up"; °ṭhita got up; °tarati come out, go up (opp. °o); °nata raised up, high (opp. °o); °nama e-levation; °nāmin raised (opp. ni°); °patati fly up; etc. etc. — III. More specialised meanings (from elliptical or figurative use) are: (1) ud° = without, "ex-", e.g. unnangala "out-plough" = without a plough; uppabbajita an ex-bhikkhu. — (2) ud° = off, i. e. out of the way, wrong, e.g. uppatha a wrong road, ummatta id. — (3) ud° = out of the ordinary, i. e. exceedingly, e.g. ujjangala extremely dusty; uppaṇḍuka very pale; uppotheti to beat hard. — IV. Dialectical variations & combinations. — (1) Owing to semantic affinity we often find an interchange between **ud°** and **ava°** (cp. E. break up = break down, grind up or down, tie up or down), according to different points of view. This wavering between the two prefixes was favoured by the fact that o always had shown an unstable tendency & had often been substituted for or replaced by ū, which in its place was reduced to u before a double consonant, thus doing away with the diff. between ū & u or o & u. For comparison see the foll.: ukkamati & okk°; uñña: avañña; uddiyati: odd°; uddeyya: odd°; oppiḷeti: opiḷ°; etc., & cp. abbhokirati > abbhukkirati. — (2) The most freq. comb<sup>ns</sup>. that ud° enters into are those with the intensifying prefixes **abhi°** and **sam°**; see e.g. abhi + ud (= abbhud°) + gacchati, °jalati; °ṭhāti; °namati etc.; sam + ud + eti; °kamati; °chindati; °tejeti; °pajjati etc.

**Uda!** (indecl.) [Sk. uta & u, with Lat. aut (or), Gr. αὐτή (again), αὐτός (but, or), Goth. auk = Ger. auch to pron. hase ava° yonder, cp. ava II.] disjunctive part. "or"; either singly, as at Sn 455, 955, 1090; J v.478 (v.l. udāhu); Nd<sup>1</sup> 445 (expl<sup>d</sup>. as "padasandhi" with same formula as iti, q. v.); Pv II.12<sup>16</sup> (kāyena uda cetasa); or comb<sup>d</sup>. with other synonymous particles, as uda vā at Sn 193, 842, 1075; It 82 = 117 (caraṇ vā yadī vā tiṭṭhaṇ nisinno uda vā sayaṇ walking or standing, sitting or lying down); KhA 191. — See also udāhu.

**Uda°** (°—) [Vedic udan (nt.), also later uda (but only °—), commonly udaka, q. v.] water, wave. In cpds. sometimes the older form udan° is preserved (like udañjala, udaññavañt), but generally it has been substituted by the later uda° (see under udakaccha, udakanti, udakumbha, udapatta, udapāna, udabindu).

**Udaka** (nt.) [Vedic udaka, uda + ka (see uda<sup>2</sup>), of Idg. \*ued, \*ud, fuller form \*eued (as in Sk. odati, odman flood, odana gruel, q. v.); cp. Sk. unatti, undati to water, udra = Av. udra = Ags. otor = E. otter ("water-animal"); Gr. ὑδωρ water ("hydro"), ὑδρα hydra ("water-animal"); Lat. unda wave; Goth. watō = Ohg. wazzar = E. water; Bulg. voda water, vydra otter] water Vin II.120, 213; D II.15 (°assa dhārā gushes or showers of w.); Dh 80, 145; J I.212; Pv 1.5<sup>1</sup>; Pug 31, 32; Miln 318; VvA 20 (udake temanaj aggimhe tāpanaj); DhA 1.289; DhA III. 176, 256; PvA 39, 70. — Syn. ambhu, ela, jala etc. — The comp<sup>n</sup>. form (°—) is either ūdaka (āsanūdaka-dāyin

J IV.435) or °odaka (pādodaka water for the feet PvA 78). **odaka** occurs also in abs. form (q. v.), cp. also oka. Bdg<sup>h</sup>'s kaṇ = udakaṇ, tena dāritan: kandaran ti is a false etymology; DA 1.209.

-añṇava water-flood M 1.134. -āyatika a water-pipe Vin II.123. -āḷhaka a certain measure of water, an āḷhaka of w. S v.400; A II.55 = III.337; VvA 155. -ūpama resembling water, like water A IV.11 (puggala). -ogāhana plunging into water J III.235. -ogha a water flood VvA 48. -orohaka descending into water, bathing; N. of a class of ascetics, lit. "bather" M 1.281; S IV.312; A v. 263. -orohaṇa plunging into water, taking a bath, bathing D 1.167; S I.182; A 1.296; II.206; J IV.299; Pug 55. -kalaha the "water dispute" DhA III.256. -kāka a water-crow J II.441. -kicca libation of water, lit. water-performance; cleansing, washing D II.15. -kiḷā sporting in the w. J VI.420. -gahaṇasāṭaka bathing-gown J v.477. -ghaṭa a water pitcher PvA 66. -cāṭi a water jar DhA 1.52. -ṭṭhāna a stand for water Vin II.120. -tumba a water vessel J II.441; DA 1.202; DhA II.193. -telaka an oily preparation mixed with water Vin II.107. -danta-poṭṭa water for rinsing the mouth & tooth-cleaner Vin III.51; IV.90, 92, 233; J IV.69. -daha a lake (of water) D 1.45. -doṇikā a water-tub or trough Vin II.220. -dhārā a shower of water P's 1.125; J IV.351. -niddhamana a water spout or drain Vin II.120, 123; DhA II.37. -nibbāhana an aqueduct Miln 295. -paṭiggaha receiving or accepting water Vin II.213. -patta a waterbowl Vin II. 107; D 1.80; S III.105. -puñchanī a towel Vin II.122. -posita fed or nourished by water VvA 173. -phusita a drop of water S II.135. -bindu a drop of w. It 84 (v.l. for udabindu); PvA 99. -bubbulā a w. bubble A IV.137; Vism 109, 479 (in comp.). -bhasta devoid of water ThA 212 (for anodaka Th 2, 265). -maṇika a water-pot Vin I.227; M 1.354; A III.27; Miln 28; DhA 1.79. -mallaka a cup for w. A 1.250. -rakkhasa a water-sprite DhA III.74. -rahada a lake (of w.) D I.74, 84; A 1.9; II.105; III.25; Sn 467; Pug 47. -rūba a water plant Vv 35°. -lekhā writing on w. A 1.283 = Pug 32 (in simile °ūpama like writing on w.; cp. Pug A 215). -vāra "waterturn", i. e. fetching water DhA 1.49. -vāraka bucket S II.118. -vāha a flow of water, flowing w. J VI.162. -vābaka rise or swelling (lit. carrying or pulling along (of water), overflowing, flood A 1.178. -vāhana pulling up water Vin II.122 ("raju). -sadda sound of water Dhs 621. -sarāvaka a saucer for w. Vin II.120. -sāṭaka = sāṭikā J II.13. -sāṭikā "water-cloak", a bathing-mantle Vin I. 74 = II.272; IV.279 (= yāya nivatthā nhāyati C.); DhA II.61 (I. °sātaka). -suddhika ablution with water (after passing urine) Vin IV.262 (= mutta-karaṇassa dhovanā C.).

**Udakaccha** [uda + kaccha] watery soil, swamp J v.137.

**Udakanti** [uda + kanti] descent into the water S II.179 = 187.

**Udakumbha** [uda + kumbha] a water jug J 120; Dh 121, 122; Pv 1.12<sup>9</sup>.

**Udagga** (adj.) [ud + agga, lit. "out-top", cp. Sk. udagra] topmost, high, lofty Th I, 110; fig. elated, exalted, exultant, joyful, happy D 1.110 ("citta"); Sn 689 (+ sumana), 1028 (id.); Pv IV.15<sup>8</sup> (attamaṇa +); IV.5<sup>8</sup> (haṭṭha +); Miln 248; DhA II.42 (haṭṭha-pahaṭṭha udagg-udagga in high glee & [jubilant), Vism 346 (id.); Sdhp 323. See also der. odagya.

**Udaggatā** (f.) [abstr. fr. udagga] exaltation, jubilation, glee Sdhp 298.

**Udaggi°** in udaggihuttaṇ [ = ud + aggi + hutta, cp. Vedic agnihotra] the fire prepared (for sacrifice) J v.396 ( = uda-aggihuttaṇ C. wrongly), lit. "the sacrifice (being) out"

**Udangaṇa** (nt.) [ud + angaṇa<sup>1</sup>; Kern unnecessarily changes it to uttankaṇa "a place for digging for water" see *Tocv*. p. 96] an open place J I.109.



**Udacchida** 3<sup>rd</sup> sg. praet of ucchindati to break up Sn 2, 3 (°ā metri causa).

**Udañcana** (nt.) [fr. ud + añc, see añchati] a bucket for drawing water out of a well DhA 194.

**Udañcanin** (adj.-n.) [ud + añcanin to añc see añchati] draining, pulling up water f. °i a bucket or pail J 1.417 (f. °i).

**Udañjala** [udan + jala see uda<sup>2</sup>] in °ṅ kīlati a water-game: playing with drops of water (?) Vin III.118 (Bdgh.: udañjalan ti udaka-cikkhallo vuccati p. 274).

**Udaññavant** (adj.) [udan = uda(ka) + vant] rich in water, well-watered J v.405 (= udaka-sampanna C.).

**Udaṇha** [ud + aṇha] day-break, dawn, sunrise J v.155.

**Udatāri** 3<sup>rd</sup> sg. aor. of uttarati to cross over Sn 471 (oḥaṅ).

**Udatta** (adj.) [Sk. udatta] elevated, high, lofty, clever Nett 7, 118, 123 (= uḍṛapañña C.).

**Udadhi** [uda + dhi, lit. water-container] the sea, ocean S 1.67; It 86; Sn 720; J v.326; vl.526; ThA 289; VvA 155 ("udakaṅ ettha dhīyati ti udadhi"); Sdhp 322, 577.

**Udapatta**<sup>1</sup> [uda for ud, and patta, pp. of pat, for patita? Kern, *Toev.* s. v. takes it as \*udak-prāpta, risen, flying up, sprung up J III.484 (= uppattita C.); v.71 (= uṭṭhita C.).

**Udapatta**<sup>2</sup> [uda + patta; Sk. adapātra] a bowl of water, a water-jug, ewer M 1.100; S v.121; A III.230 sq., 236; v.92, 94, 97 sq.

**Udapādī** 3<sup>rd</sup> sg. aor. of uppajjati to arise, originate; become D 1.110, 180, 185; S II.273; It 52, 99; SnA 346, 462.

**Udapāna** [uda + pāna lit. "(place for) drinking water"; cp. opāna, which in the incorrect opinion of Pāli Commentators represents a contracted udapāna] a well, a cistern Vin 1.139; II 122; M 1.80; A IV.171; J III.216; Ud 78; Pv II.78; II.92<sup>2</sup>; Miln 411; Vism 244 (in simile); DA 1.298; VvA 40; PvA 78.

**Udapatta** see udapatta.

**Udabindu** [uda + bindu] a drop of water M 178; Sn 812; Dh 121, 122, 336; It 84 (v. l. udaka°); Nd<sup>1</sup> 135; SnA 114; DhA II.51.

**Udabbhadhi** aor. 3<sup>rd</sup> sg. of ubbadhati [ud + vadh] to destroy, kill Sn 4 (= ucchindanto vadhati SnA 18).

**Udabbahe** 3<sup>rd</sup> sg. Pot. of ubbahati [ud + brh<sup>1</sup>, see also abbahati] to draw out, tear out, remove Th 1, 158; Sn 583 (= ubbaheyya dhāreyya (?) SnA 460); J II.223 (= udabbaheyya C.); vl.587 (= hareyya C.); aor. udabbahi Vin IV.5.

**Udaya** [fr. ud + ī, cp. udeti] rise, growth; increment, increase; income, revenue, interest A II.199; Ps 1.34; Vv 84<sup>1</sup> (dhan<sup>2</sup>atthika uddayaṅ pathhayāna = ānisaṅṅaṅ atirekalabbhaṅ VvA 336); 84<sup>2</sup>; DhA II.270; PvA 146 (ulār° vipāka), 273 (°bhūtāni pañca kahāpaṇa-satāni labhivā, with interest); Sdhp 40, 230, 258. — See also uddaya. -attha rise and fall, birth & death (to attha<sup>2</sup>) M 1.356; S v.197 sq., 395; A III.152 sq.; IV.111, 289, 352; v.15, 25. -atthika desirous of increase, interest or wealth (cp. above Vv 84<sup>1</sup> dhan<sup>2</sup>atthika) A II.199. -bbaya (ud-aya + vy-aya) increase & decrease, rise & fall, birth & death, up & down D III.223; S 1.46 = 52 (lokassa); III.130; A II.90; III.32; IV.32; It 120; Vism 287; Ps 1.54; ThA 90. -vyaya = °bbaya S IV.140; A II.15 (khandhānaṅ); Dh 113, 374 (khandhānaṅ. see DhA IV.110).

**Udayaṅ & Udayanto** ppr. of udeti (q. v.).

**Udayana** (nt.) [fr. ud + ī] going up, rise DA 1.95.

**Udara** (nt.) [Vedic udara; Av. udara belly; Gr. ὕστερος = Lat. uterus belly, womb; Lith. vēdaras stomach, See also Walde, *Lat. Wtb.* under vensica] — 1. the belly, stomach D II.266; Sn 78, 604, 609, 716; J 1.146, 164, 265; Miln 213; PvA 283; KhA 57, 58; DhA 1.47 (pregnant); Sdhp 102. — 2. cavity, interior, inside Dāvs 1.56 (mandir-odare). -ūnūdara with empty belly Th 1, 982; Miln 406, 407; cp. ūna.

-aggi the fire of the belly or stomach (i. e. of digestion) KhA 59; SnA 462; PvA 33; -āvadehakaṅ (adv.) bhūñjati to eat to fill the stomach, eat to satiety, to be gluttonous M 1.102; A v.18; Th 1, 935; Vism 33. -paṭala the mucous membrane of the stomach Vism 359 (= sarir<sup>2</sup>-abbhantara 261); SnA 248; KhA 55, 61. -pūra stomach-filling Vism 108. -vaṭṭi "belly-sack", belly Vin III.39, 117; Vism 262 where KhA reads ud. paṭala). -vāta the wind of the belly, stomach-ache 9J 1.33, 433; Vism 41 (°abādha); DhA IV.129.

**Udariya** (nt.) [fr. udara] the stomach Kh III. (cp. KhA 57); Vism 258, 358. Cp. sodariya.

**Udassaye** 2<sup>nd</sup> sg. pot. of ud + assayati [ā + śri, cp. assaya] J v.26 (meaning to instal, raise?), expld. by C. as ussayāpesi (?) Reading may be faulty for udāsase (?).

**Udahāraka** [uda + hāraka] a water-carrier J II.80.

**Udahāriya** (adj.) [fr. udahāra fetching of water, uda + hr] going for water Vv 50<sup>2</sup>.

**Udāgacchati** [ud + ā + gacchati] to come to completion DA 1.288. Cp. sam<sup>o</sup>.

**Udāna** (nt.) [fr. ud + an to breathe] — 1. "breathing out", exulting cry, i. e. an utterance, mostly in metrical form, inspired by a particularly intense emotion, whether it be joyful or sorrowful (cp. K. S. p. 29 n. 2) D 1.50, 92; S 1.20, 27, 82, 160; A 1.67; J 1.76; Pug 43, 62; Nett 174; PvA 67; Sdhp 514. — The utterance of such an inspired thought is usually introduced with the standing phrase "imaṅ udānaṅ udānesi" i. e. breathed forth this solemn utterance [Cp. BSk. udānaṅ udānayati Divy 99 etc.], e. g. at Vin 1.2 sq., 12, 230, 353; D 1.47; II.107 (udāna of triumph); S III.55; Mhvs XIX.29; DA 1.140; Ud. I passim; SnA 354 ("the familiar quotation about the sakyas"). Occasionally (later) we find other phrases, as e. g. udānaṅ pavatti J 1.61; abhāsi Vin IV.54; kathesi J VI. 38. — 2. one of the angas or categories of the Buddhist Scriptures: see under nava & anga. — Cp. vodāna.

**Udānita** [pp. of udāneti] uttered, breathed forth, said DhA IV.55.

**Udāneti** [denom. f. udāna, cp. BSk. udānayati] to breathe out or forth, usually in phrase udānaṅ udānesi: see under udāna<sup>1</sup>. Absolutely only at J III.218.

**Udāpatvā** at J v.255 is uncertain reading (v. l. udapatvā, C. expl<sup>ns</sup>. reading udapatvā by uppattivā = flying up), perhaps we should read udapatta flew up, pret. of ud + pat = Sk. \*udapaptat (so Kern, *Toev.* s. v.).

**Udāyati** at DA 1.266 (udāyissati fut.) is hardly correct; D 1.96 has here udriyissati (q. v.), which belongs to darati to break, tear etc., udāyati could only belong to dāyati meaning to cut, mow, reap, but not to split etc. DA 1.266 expl<sup>ns</sup>. udāyissati with bhijjissati. The difficulty is removed by reading udriyissati. To v. l. udriyati cp. °udriya for °uddaya (dukkh° for dukkhudraya see udraya). We find udāyati once more at Vism 156 in expl<sup>ns</sup>. of ekodī where it is evidently meant for udeti (Caus. = uṭṭhapeti).

**Udāra** (adj.) [Sk. udāra, of which the usual P. form is ulāta (q. v.). Cp. BSk. audāra & andārika.] raised, sublime, noble, excellent Dāvs III.4 (samussit-odāra-sitāpattanaṅ); DA 1.50 (°issariya); Sdhp 429, 591.



**Udāvatta** [pp. of udāvattate, ud + ā vattati] retired, desisting J v.158 (= udāvattitva nivattitva C).

**Udāsina** (adj.) [ud + āsina, pp. of ās to sit; lit. sit apart, be indifferent] indifferent, passive, neutral DhāA 129.

**Udāhaṭa** [pp. of udāharati] uttered, spoken; called, quoted Pug 41.

**Udāharaṇa** (nt.) [fr. udāharati] example, instance J III.401 (°ṇ āharitvā dassento), 510; Miln 345; SnA 445; VvA 297.

**Udāharati** [ud + ā + hr] to utter, recite, speak. Sn 389; J III.289; DA 1.140 (see udāhāra). — pp. udāhaṭa (q. v.). Cp. pariyo.

**Udāhāra** [fr. udāharati] utterance, speech DA 1.140 (°ṇ udāhari = udāṇaṇ udānesi); Pug A 223,

**Udāhu** (indecl.) [uta + āho, cp. P. uda & aho and Sk. utāro] disjunctive-adversative particle "or", in direct questions D I 157; II.8; Sn 599, 875, 885; J 1.20, 83; VvA 258 (= ādu); PvA 33, 51; Miln 10. — The first part of the question is often introduced with kiṇ, while udāhu follows in the second (disjunctive) part, e. g. kin nakkhattaṇ kiṇissasi udāhu bhatiṇ karissasi VvA 63; kiṇ amhehi saddhiṇ āgamiṇissasi udāhu pacchā will you come with us or later? DhA II.96; See under kiṇ. — Often combd. with other expletive particles, e. g. udāhu ve Sn 1075, 1077; udāhu no Sn 347; eva... no udāhu (so... or not) D I.152; (ayaṇ) nu kho — udāhu (ayaṇ) is it (this) — (this) Vism 313.

**Udi** (or **udī**) is artificial adj. form<sup>n</sup>. fr. udeti, meaning "rising, excelling", in expl<sup>n</sup>. of ekodi at Vism 156 (udāyati ti udi uṭṭhapeti ti attho).

**Udikkhati** [ud + iks, Sk. udikṣate] — 1. to look at, to survey, to perceive Vin 1.25 (udiccare, 3<sup>rd</sup>. pl. pres. med.); J v.71, 296; Vv 81<sup>21</sup> (aor. udikkhisāṇ = ullokesiṇ VvA 316); Dāvs II 109; Sdhp 308. — 2. to look out for, to expect J 1.344; VvA 118. — 3. to envy Miln 338.

**Udikkhitar** [n. ag. of udikkhati] one who looks for or after D III 167.

**Udicca** (adj.) [apparently an adjectivised ger. of udeti but distorted from & in meaning = Sk. udiāc, f. udiaci northerly, the north] "rising", used in a geographical sense of the N. W. country, i. e. north-westerly, of north-western origin (cp. *Brethren* 79, *Miln trs.* II.45 n. 1) J 1.140, 324, 343, 373; Miln 236. — See also uddiya.

**Udiccare** 3<sup>rd</sup>. pl. pres. med. of udikkhati (q. v.).

**Udīta**<sup>1</sup> [pp. of ud—1, see udeti] risen, high, elevated Mila 222; (°odita); Dāvs IV.42; Sdhp 14 (of the sun) 442 (°odita).

**Udīta**<sup>2</sup> [pp. of vad, see vadati] spoken, proclaimed, uttered Vuttodaya 2 (quoted by Childers in Khuddaka-pāṭha ed. 1869, p. 22).

**Udiraṇa** (nt.) [fr. udireti] utterance, saying J v.237; Dhā 637, 720; Miln 145.

**Udirita** [pp. of udireti] uttered J III.339; v.394 = 407.

**Udireti** [ud + ireti, cp. in meaning irita] — 1. to set in motion, stir up, cause J III.441 (dukkhaṇ udīraye Pot. = udireyya C.); v.395 (kalahaṇ to begin a quarrel). — 2. to utter, proclaim, speak, say S 1.190; Sn 632 (pot. °raye = bhāseyya SnA 468); Dh 408 (giraṇ udīraye = bhāseyya DhA IV.182); J v.78 (vākyāṇ); Pass. udiriyati (uddiyayati = Sk. udiriyate) Th I, 1232 (nigghoso).

**Udu** (adj.) [= \*rtu? cp. utu & uju] straight, upright, in °mano straight-minded D III.167, 168 (= uju<sup>o</sup> in v. 1. and expl<sup>n</sup>. by C.).

**Udukkhala** (m. & nt.) [Sk. nlūkkhalā] a mortar Vin 1.202 (+ musala pestle); J 1.502; II.428; v.49; II.161, 335; Ud 69 (m; + musala); DhA II.131 (°sālā); Vism 354 (in comp.). The relation between **udukkhala** and **musala** is seen best from the description of eating at Vism 344 and DA 1.200, where the lower teeth play the rôle of **ud.**, the upper teeth act as **m.**, while the tongue takes the part of a hand. On this passage & other connections as well as etym. see Morris *J P T S.* 1893, 37.

**Udukkhalikā** (f.) [fr. ndukkhala] part of a door (threshold?) Vin II.148 (+ uttara-pasaka lintel of a door).

**Udumbara** [Sk. udumbara] the glomerous fig tree, Ficus Glomerata D II.4; Vin IV 35; A IV 283 (°khādika). 283 (id.), 324 (id.); Sn 5; DhA 1.284; SuA 19; KhA 46, 56; VvA 213. Cp. **odumbara**.

**Udeti** (ud + eti of i to go) to go out or up, to rise (of the sun), to come out, to increase Asl. 169; Vism 156 (eko udeti ti ekodi); J II.33; III.324; ppr. udayaṇ It 85 (ādicco), & udayanto PvA 154 (udayante suriye = sole surgente). — pp. **udita** (see **udita**). Cp. **udicca** & **udi**.

**Udda**<sup>1</sup> [Vedic udra, to uda<sup>2</sup> water, lit. liviog in water; Cp. Gr. *ὕδρα*; "hydra"; Ohg. otter = Ags. otor = E. otter; Lith. *ūdra* = Obulg. *vydra* otter] an aquatic animal. the otter (?) Childers s. v. doubts the identity of this creature with the regular otter, since it lives in the jungle. Is it a beaver? — Vin 1.186 (°camma otter-skin, used for sandals); Cp. 1.102 (°pota); J III 51 sq., 335. The names of two otters at J III.333 are Gambhīra-cārin and Anutira-cārin.

**Udda**<sup>2</sup> [for uda<sup>2</sup>:] water, in passage amakkhito uddena, amakkhito semheaa, a. ruhirena i. e. not stained by any kind of (dirty) fluid D II.14; M III.122.

**Uddaṇḍa** [ud + daṇḍa] a kind of building (or hut), in which the sticks stand out (?) Nd<sup>1</sup> 226 = Nd<sup>2</sup> 97<sup>6</sup> (uṭṭanda) = Vism 25 (v. l. BB uṭṭanda).

**Uddaya**<sup>1</sup> [a (metric?) variant of udaya] gain, advantage, profit Vv 84<sup>1</sup> (see udaya); J v.39 (satt<sup>o</sup>-mahāpaduma of profit to beings?).

**Uddaya**<sup>2</sup> in compounds dukkh<sup>o</sup> and sukh<sup>o</sup>. see **udraya**.

**Uddalomī** [= udda + lomīn beaver-hair-y:] a woollen coverlet with a fringe at each end D 1.7 (= ubhato dasaṇ uṇṇā-may<sup>2</sup> attharaṇaṇ; keci ubhato uggata-pupphaṇ ti vandanti DA 1.87); A 1.181. See however uddha-lomīn under **uddhaṇ**.

**Uddasetti** [ud + dasseti, Caus. of dassati<sup>1</sup>] to show, reveal, point out, order, inform, instruct D II.321 sq.; M 1.480 (read uddassessāmi for conjectured reading uddississāmi?); II.60 (v. l. uddiset<sup>o</sup>) A IV.66.

**Uddāna** (ot.) [fr. ud + dā, dayati to bind: see under dāma] a group of Suttas, used throughout the Vinaya Piṭaka, with ref. to each Khandhaka, in the Saṅgutta, the Anguttara and other books (cp. Miln 407) for each group of about ten Suttas (cp. DhāA 27). The Uddāna gives, in a sort of doggerel verse, at the end of each group, the titles of the Suttas in the group. It may then be roughly rendered "summary". If all the Uddānas were collected together, they would form a table of contents to the whole work. — Otherwise the word has only been found used of fishes "macchuddāna" (so J II.425; DhA II.132). It then means a group of fish placed apart for for sale in one lot. Perhaps a *set* or a *batch* would meet the case.

**Uddāpa** [\*udvāpa] foundation of a wall, in stock phrase **daḥṇ** etc. D III.101; S v.194 = also at J VI.276 (= pākāra-vatthu C.). Kern, *Tdev.* s. v. refers it to Sk. ud-vapatī to dig out, and translates "moat, ditch". The meaning

"wall" or "mound" however harmonises quite well with the der. fr. "digging", cp. E. dike > Ger. Teich. See also *uddāma* 2.

**Uddāpavant** (adj.) [fr. *uddāpa*] having a wall or embankment S II.106 (v. l. *uddhā°*); C. expl<sup>s</sup> as *āpato uggatattā* J IV.536 (so read with v. l. for T. *uddhā pavatta*; C. expl<sup>s</sup> as *tīra-mariyādā-bandhana*).

**Uddāma** [fr. *ud + dā* as in *uddāna*, see *dāma*] 1. (adj.) "out of bounds", unrestrained, restless *Dāvs* v.56 (*°sā-gara*). — 2. (n.) wall, enclosure (either as "binding in", protecting or as equivalent of *uddāpa* fr. *ud + vam* "to throw up" in sense of to throw up earth, to dig a mound = *udvapati*) in phrase *aṭṭāla-uddāma-parikhādroi* watch-towers, enclosures, moats etc. *DhA* III.488.

**Uddāraka** [?] some wild animal J V.416 (reading uncertain, expl<sup>m</sup> ditto).

**Uddāla** = *uddālaka*, only as Np. J IV.298 sq.

**Uddālaka** [fr. *ud + dal*, see *dalati*] the *Uddāla* tree, *Cassia Fistula* (also known as *indivara*), or *Cordia Myxa*, lit. "uprooter" Vv 61 (= *vātaghātako yo rājarukkho ti pi vuccati VvA* 43); J IV.301 (*°nkkha*), 440; v.199 (= *vātaghātaka* C.). 405; VI.530 (so read for *uddh°*); VvA 197 (*°puppha* = *indivara*); PvA 169.

**Uddālanaka** (adj.) [fr. *uddālana* > *ud + dāleti*] referring to destruction or vandalism, tearing out Vin IV.169.

**Uddāleti** [*ud + dāleti*, Caus. of *dal*, see *dalati*] to tear out or off Vin IV.170; S IV.178.

**Uddiṭṭha** [pp. of *uddisati*] — 1. pointed out, appointed, set out, put forth, proposed, put down, codified M I.480 (*pañha*); Sn p. 91 (id. = *uddesa-matten° eva vutta, na vibhāgena SnA* 422); SnA 372. — 2. appointed, dedicated J V.393 (an °ṇ *puppha* = *asukassa nāma dassāmi ti*); PvA 50; KhA 138.

**Uddiyya** (adj.) [Sk. *udīcya*?] northern, northwestern (i. e. Nepalese) J IV.352 (*°kambāla*) in expl<sup>m</sup> of *uddiyāna* [Sk. *udīcīna*?]. See *udicca* & cp. Morris in *J.P.T.S.* 1889, 202, and last not least Lüders in *K.Z.* 1920 (vol. 49), 233 sq. The word is not sufficiently cleared up yet.

**Uddisati** [*ud + disati*] — 1. to propose, point out, appoint, allot Dh 353, cp. DhA IV.72; Miln 94 (*satihāraṇ*); fut. *uddisissati* M I.480 (ex conj., is probably to be changed to *uddassessati*, q. v.). — 2. to specify PvA 22 (aor. *uddisi*), 25 (= *niyādeti, dadāti*), 27. — Pass. *uddisati* to show oneself, to be seen Pv III.2<sup>12</sup>, and *uddissiyati* PvA 46. — pp. *uddiṭṭha* (q. v.). — Caus. II. *uddisāpeti* (q. v.). — ger. *uddissa* (q. v.).

**Uddisāpeti** [Caus. II. of *uddisati*] — 1. to make recite Vin I.47 = II.224; IV.290. — 2. to dedicate PvA 35 (v. l. *ādisati*).

**Udissa** [indecl.] [orig. ger. of *uddisati*] — 1. indicating, with signs or indications J III.354 = Miln 230. — 2. prep w. acc.: (a) (lit.) pointing to, tending towards, towards, to PvA 250 (*Suratṭha-visayan*). — (b) (appld.) with reference to, on account of, for, concerning PvA 8 (*pete*), 17 (= *ārabhha*), 49 (*ratanattayan*), 70 (*maṇ*), 146. — *-kata* allotted to, specified as, meant for (cp. *odissa* & *odissaka*) Vin I.237 (*maṇsa*); II.163; D I.166 = A I. 295 = Pug 55 (viz. *bhikkhā*); M I.77; KhA 222; J II. 262, 263 (*bhatta*).

**Uddissana** (nt.) [fr. *uddissa*] dedication PvA 27, 80.

**Uddipānā** (f.) [fr. *ud + dipeti*] explanation, reasoning, argument Vism 27 (for *ukkācanā*).

**Uddiyati, Uddiyana** etc. see *udri°*.

**Uddeka** [Sk. *udreka*, *ud + ric*] vomit, spouting out, eruption Vism 261 (where id. p. at KhA 61 reads *uggāra*); °ṇ *dadāti* to vomit Vin I.277.

**Uddekanika** (adj.) [*uddeka + ana + ika*] spouting, ejecting M II.39 (*maṇika*; perhaps better to be read with v. l. as *udānjanika* = *udānicanika* fit for drawing up water).

**Uddesa** [fr. *uddisati*] — 1. pointing out, setting forth, proposition, exposition, indication, programme M III.223 (u. *uddiṭṭha*), 239; S IV.299; SnA 422. — 2. explanation S v.110 sq.; *sa-uddesa* (adj.) with (the necessary) expl<sup>m</sup>, point by point, in detail, D I.13, 81; III.111; A III.418; It 99; Nd<sup>2</sup> 617<sup>1</sup>. — 3. *samaṇuddesa* one marked as a *Samaṇa*, a novice (cp. *sāmaṇera*) D I.151; M III.128; A IV.343; *uddesa-bhatta* special or specified food Vin I.58 = 96, cp. II.175, proponing, recitation, repetition Vin I.50 = II.228 (*uddesena paripucchāya ovādena* by recitation, questioning & advice); II.219 (°ṇ *dadāti* to hold a recitation + *paripucchā d*); A IV.114 (+ *paripucchā*); v.50 sq. (*pañho, u. veyyākaraṇaṇ*); Nd<sup>2</sup> 385<sup>2</sup> (+ *paripucchā*); J I.116; Miln 257 (+ *paripucchā*). *ek°uddesa* a single repetition Vin III.47; A III.67, 180; Miln 10, 18.

**Uddesaka** (adj.) [fr. *uddesa*] assigning, defining, determining, in *bhatt°* one who sorts out the food VvA 92.

**Uddesika** (adj. nt.) [fr. *uddesa*] — 1. indicating, referring to, respecting, defining; (nt.) indication, definition D II. 100 (*mam °bhikkhusangho*); Miln 159 (id.); KhA 29. — Esp. as —° in phrase *aṭṭha-vass°* *uddesika-kāla* the time referring to (or indicating) the 8th year, i. e. at the age of 8 PvA 67; *soḷasa-vass°* M I.88; J I.456; VvA 259. In the same application *padesika* (q. v.). — 2. memorial J IV.228 (*ceṭiya*).

**Uddehaka** (adj.) [fr. *ud + dih*, see *dcha*] "bubbling up", only adv. °ṇ in cpd. *phen°* (*paccamāna*) boiling) under production of scum (foam) M III.167; A I.141; J II.46; Miln 357.

**Uddosita** [Derivation uncertain, Cp. Müller *P. Gr.* 42] shed, stable (?) Vin I.140; II.278; III.200; IV.223.

**Uddha** (adj.) [possibly a comb<sup>n</sup>. of *aḍḍha°* & *uddhan*; or should we read *aḍḍh°* or *vuddh°*?] in phrase *uddhehi vattbehi* in rich, lofty clothes J IV.154 (of a *devatā*; passage may be corrupt).

**Uddhan** (& *Uddha°*) [indecl.] [nt. of adj. \**uddha* = Sk. *ūrdhva* high; to Idg. \**ared(h)* as in Lat. *arduis* steep, or \**ured* as in Sk. *vardhate* to raise, Gr. *ἀρᾶς* straight] high up, on top, above (adv. & prep.). — On *uddhan* in spatial, temporal, ethical & psychological application see in detail Nd<sup>2</sup> 155. — I. (*adv.*) — A. (of *space*) up, aloft, on top, above (opp. *adho*) Vin III.121; KhA 248 (= *upari*). — In contrast with *adho* (above > below) D I.23, 153, 251; Vism 176 (u. *adho tiriyaṇ* expld.); DA I 98 (see also *adho*). — Esp. with ref. to the points of the compass as "in zenith" (opp. *adho* "in nadir"), e. g. at D I.222 ("straight up"); It 120; J I.20. — B. (of *time*) in future, ahead, hence Sn 894; Nd<sup>1</sup> 303 (u. *vuccati anāgataṇ*). — II. (*prep.* with abl. & instr.). — A. (of *space*) in phrase *uddhan pādatalā adho kesamattakā* (above the soles & below the scalp) D II. 293, 294; III.104; A III.323; v.109. — B. (of *time*) after, hence Pv I.10<sup>12</sup> (u. *catūhi māsehi* after 4 months = *catunnaṇ māsaṇaṇ upari* PvA 52); PvA 147 (*sattahi vassa satchi u.*, meaning here 700 years ago, cp. *ito* in similar application, meaning both past & future), 148 (*sattāhato u.* after a week; *uttari* v. l. BB.). — In cpds. *uddha°* & *uddhan°* (see below). The reading *udhogaṇ* at PvA 104 is to be corrected to *adho°*. — III. *Note* (cp. Trenckner, *Notes* 60). In certain cases we find *ubghan* for *uddhan*. Notice the foll.: *ubghan* *yojanaṇ* *uggato* J v.269; *ubhatṭhako hoti* "standing erect" D I.167; M I.78; *ubhamukhu* "mouth (face) upwards", turned upwards S III.238; Miln 122.

(1) **uddha°** in: -**gāmin** going upwards S v.370 sq. **cciddaka (-vātapānā)** (windows) having openings above DhA 1.211. -**pāda** heels upwards either with *adhosira* (head down) A IV.133, or *avansira* Vv 52<sup>25</sup> (v.1.); J 1.233. -**mukha** turned upwards, adv. °a upwards or backwards (of a river) Miln 295 (Gangā u. sandati; in same context ubbha° Miln 122). -**lomin** "having hair on the upper side", a kind of couch or bed (or rug on a couch) Vin 1.192 = II.163, 169. So is prob. to be read for *uddalomi* (q.v.). -**virecana** action of an emetic (lit. throwing up) (opp. *adho-virecana* of a purgative) D 1.12 (= *uddhañ dosānañ niharaṇaṇ* DA 198); DhA III.126; SpA 86. -**suddha** clean on top Vin II.152. — (2) **uddhañ°** in: -**āghātanika** an after-deather, a teacher who maintains that the soul exists after death D 1.31, cp. DA 1.119. -**pāda** feet up (& head down) Vv 52<sup>25</sup> (v.1. *uddha°*). -**bhāgiya** belonging to the upper part (opp. *oram°*): see *sañyojana*. -**virecana** v.1. BB. at SnA 86 for *uddha°*. -**sara(ṅ)** (adv.) with raised or lofty voice, lit. "sounding high" Sn 901, see Nd<sup>1</sup> 315. -**sota** (adj.) one who is going upwards in the stream of life [cp. BSk. *ūrdhva-srotaḥ Mahāvī* § 46] D III.237; S V.69, 201, 205, 237, 285, 314, 378; A 1.233; II.134; IV.14 sq., 73 sq., 146, 380; V.120; Dh 218; Th II.12; Pug 17; Nett 190; DhA III.289; lit. up-stream at J III.371.

**Uddhañsati** [ud + *dhañsati*, in lit. meaning of *dhañs*, see *dhañsati*] to fly out or up (of dust) Vv 78<sup>4</sup> na tatthi' uddhañsati rajo; expld. by *uggacchati* VvA 304. — pp. **uddhastā** (q.v.).

**Uddhagga** (adj.) [*uddha* + *agga*] — 1. standing on end (lit. with raised point). bristliog, of the hair of a Mahāpurisa D II.18 = III.144, 154. — 2. prominent, conspicuous J IV.345 (°rājīn having prominent stipes, of a lion). — 3. pointing upwards (of the lower teeth, opp. *adhagga* point-downwards) J V.156 (= *heṭṭhima-danta* C.). — 4. lofty, beneficial (of gifts) A II.68 (*dakkhiṇā*); III.46 (id.) see also **uddhaggika**.

**Uddhaggika** (adj.) [cp. *uddhagga*] aiming at or resulting in a lofty end, promoting spiritual welfare, beneficial (of gifts) D 1.51 = III.66; S 1.90; A III.259; DA 1.158.

**Uddhacca** (nt.) [substantivised ger. of *nd-dharati*, ud + *dhr*, cp. *uddhaṭa* & *uddhata*. The BSk. *auddhatya* shows a strange distortion. BSk. *uddhava* seems to be also a substitute for *uddhacca*] over-balancing, agitation, excitement, distraction, flurry (see on meaning *Dialogues* 1.82; *Dhs trsb.* 119; *Cfd.* 18, 45, 83). A 1.256, 282; III.375, 421, 449; IV.87; V.142, 145, 148; D III.234; S V.277 sq.; DhSA 260; SnA 492 (in sense of "haughtiness": for Sn 702 *uṇṇata*); Nd<sup>1</sup> 220, 501; Ps 1.81, 83; II.9, 97 sq.; 119, 142, 145, 169, 176; Pug 18, 59; Dhs 427, 429 (*cittassa*), 1159, 1229, 1426, 1482; Vbh 168, 369, 372, 377; Vism 137, 469 (= *uddhata-bhāva*); Sdhp 459. Together with *kukkucca* "flurry or worry" u. is enumd. as the 4<sup>th</sup> of the 5<sup>th</sup> *nivaraṇa*'s and as the 9<sup>th</sup> of the 10 *sañyojana*'s (q.v.), e.g. at D 1.71, 246; III.49, 234, 269, 278; S 1.99; A 1.3; III.16; V.30; Nd<sup>2</sup> 379; Dhs 1486.

**Uddhaja** (adj.) [*uddhañ* + *ja*] upright, honest M 1.386 (v.1. for *pannadhaja*).

**Uddhaṭa** [pp. of *uddharati*°; see also *uddhata*, *uddhita* & *uddhacca*] — 1. pulled out J II.26. — 2. pulled out, destroyed, extirpated, in phrase° *dāṭha* with its fangs removed (of a snake) J 1.505; II.259; VI.6. — 3. cut off or out Miln 231 (*uddhaṭ-uddhaṭe ālope* whenever a piece is cut off). — 4. drawn out, lifted out, raised J 1.143; *sass°kāle* at the time of lifting the corn; V.49 (°paṇṣu). Cp. *uddhaṭa-bija* castrated J II.237.

**Uddhata** [pp. of *uddharati*°; as to its relation to *uddhaṭa* see remarks under *uddhacca*]. — 1. lifted up, raised, risen, high (of the sun, only in this special phrase u. *aruṇo*) Vin II.236; Ud 27 (vv. II. *uggata* & *uddhata*). —

2. unbalanced, disturbed, agitated, shaken S 1.61 (+ *unaṇa* "muddled in mind & puffed up" trsl.), 204 (id.) v.112 (*linay cittaṇ uddhatay* c.). 114 = Vism 133, 269; A II.23; III.391; V.93 sq., 142, 163; It 72; Th 2, 77 (so read with v.1., T. has *uddhaṭa*; ThA 80 explns. as *nān° ārammaṇe vikkhitta-citta asamāhita*); Nd<sup>2</sup> 433 (+ *avūpa-santa-citto*); Pug 35 (= *uddhaccena samannāgata* Pug A 217). -**an°** well balanced, not shaken, calm, subdued M 1.470; A II.211; V.93 sq., 104; Sn 850 (= *uddhacca-virahita* SnA 549); Dh 363 (= *nibbutacitto* DhA IV.93); J V.203; Vv 64<sup>8</sup>. — See also *ubbhata*.

**Uddhana** (nt.) [\**ud-dhvana*, fr. ud + *dhvan* instead of *dhmā*, for *uddhamana* (\**uddhmāna* Sk.), see *dhamati*] an oven J 1.33, 68, 71, 346; II.133, 277; III.178, 425; V.385, 471; II.218 (*kammāro*), 574; Sn p. 105; Miln 118, 257; Vism 171, 254; DhA 1.52, 224; II.3; III.219 (°*panti*); IV.176.

**Uddhamma** [ud + *dhamma*] false doctrine Dpos v.19.

**Uddharāṇa** (nt.) [abstr. fr. *uddharati*] — 1. taking up, lifting, raising Miln 307 (*sass°samaya* the time of gathering the corn: to *uddharati* 1. but cp. in same meaning *uddhaṭa* from *uddharati* 2). DA 1.192. — 2. pulling or drawing out (cp. *uddharati* 2) Vin III.29. See also *ubbahati*°.

**Uddharati** [ud + *dharate* of *dhr*] — 1. (in this meaning confused with *ubbharati* from *brh*, cp. interchange of *dh* & *bh* in *uddha*: *ubbha*, possibly also with *brh*: see *abbahati* and cp. *ubbahati*°). (a) to raise, rise, lift up; hence: to raise too much, overbalance, shake etc.: see pp. **uddhata** (\**udbhṛta*) & cp. *uddhacca* & *uddharāṇa*. — (b) to take up, lift, to remove, take away D 1.135 (*balij uddhareyya* raise a tax); M 1.306 (*hiyaṇ*); J 1.193 (aor. poet. *udaddhari* = *uddharitvā kaḍḍhitvā pavaṭṭesi* C.); VvA 157. — Caus. **uddharāpeti** Vin II.180, 181; J VI.95. — 2. to pull out, draw out (syn. with *abbahati*, q.v. for comparison) D 1.77 (*ahij karaṇḍā uddhareyya*, further on *ahi* k. *ubbhato*) PvA 115 (= *abbahati*); imper. *uddharatha* J II.95 (for *abbaha*); Dh 327 (*atiānaṇ duggā*); aor. *uddhari* J III.190 (*ankena*); cond. *uddhare* Th 1, 756; ger. *uddharitvā* D 1.234; Nd<sup>1</sup> 419; SnA 567; DhA IV.26; PvA 139, & (poet.) *uddhatvā* J IV.406 (*cakkhūni*, so read for T. *laddhatvañ cakkhūni* = *akkhūni uddharitvā* C.). — pp. **uddhaṭa** & **ubbhata**.

**Uddharin** in an° Sn 952 see under *niṭṭhurin*.

**Uddhasetā** see *uddhastā*.

**Uddhastā** [pp. of *uddhañseti*, see *dhañsati* & cp. *auddhañseti*] attacked, perhaps "spoilt" (smothered!) in comb° with *pariyonaddha* (covered) at A 1.202 (T. *uddhaseta*, expld. by *upari dhañsita* C.); II.211 (vv. II. *uddhasotā* for °*etā* & *uddhañso*). — Registered with an° as *anuddhastā* in Index vol. to A, should however be read as *anuddhastā* (q.v.). Cp. also *viddhastā*.

**Uddhāra** (& **ubbhāra** in Vin.; e.g. II.255, cp. 256 where *ubbhata* unterchanges with *uddhāra* [fr. *uddharati*!]) — 1. taking away, withdrawal, suspension, in *kaṭṭhin°* (q.v.) Vin 1.255 sq.; III.262; IV.287; V.177 sq. — 2. a tax, levy, debt, in phrase °ṅ *sodheti* (so read for *sādheti* loc. cit.) to clear up a debt J II.341; III.106; IV.45, 247. **uddhāra-sodhana** (v.1. *sādh°*) the clearance of a debt J II.341. — 3. synopsis or abstract Dpvs v.37 (atth° of the meaning of the Vin.); SnA 237 (atth° + pad°).

**Uddhālaka** at J VI.530 is to be read **uddālaka**.

**Uddhita** [a by-form of *uddhaṭa*] pulled out, destroyed, extirpated, removed J VI.237 (°*pphala* = *uddhaṭa-bija* C.).

**Uddhunāti** [ud + *dhunāti*] to shake VvA 279.

**Uddhumāta** (adj.) [pp. of *uddhumāyati*] swollen, bloated, risen (of flour) A 1.140; Sn 200 (of a corpse); SpA 100 sq., 171; DA 1.114. Cp. next.

**Uddhumātaka** (adj.) [prec. + ka] swollen, bloated, puffed up M 1.88 (of a corpse; + vinilaka); Vism 178, 193 (id.); J 1.164 (udaraj °ṅ katvā), 420 (°nimitta appearance of being blown up); Miln 332; DhA 1.307. See also subha & asubha.

-saññā the idea of a bloated corpse A 11.17; Dhs 263; Miln 331; cp. *Dhs trsln.* 69.

**Uddhumātatta** (nt.) [abstr. fr. uddhumāta] swollen condition Vism 178.

**Uddhumāyati** [ud + dhmā, see dhamaṭi & remarks on uddhacca] to be blown up, to swell up, rise; aor. °āyi J 111.26; VvA 76; ger. °ājivā J 11.18; DhA 1.126. — pp. uddhumāta & °āyita (q. v.).

**Uddhumāyana** (nt.) [fr. uddhumāyati] puffing, blowing or swelling up J 11.37.

**Uddhumāyika** (adj.) [cp. uddhumāyita] like blowing or swelling up, of blown-up appearance M 1.142 sq.

**Uddhumāyita** [pp. of uddhumāyati] swollen, bloated, puffed up VvA 218.

**Udrabhati** [?] doubtful in form & etym.] to eat M 1.306 (upacikā bijaj na udrabheyuj; vv. ll. on p. 555: udāh°, udah°, udāh°, uddbah°, utāh°; udrabheyuj ti khādeyyuj C. (udrabhāsane dhātum)). — *Note.* The Dhātupāṭha, 212, and the Dhātu-mañjūsā, 311, explain udrabha by adane, eating.

**Udraya** (& **Uddaya**) (—°) [perhaps a bastard form of uddaya = udaya yielding etc. The BSk. usually renders P. dd by dr. If so, then equal to adaya & uddaya<sup>1</sup>] coming forth, result, consequence. Usually in foll. two phrases: dukkh° (yielding pain) & sukh° (giving pleasure); e. g. as dukkh° at M 1.415; J 11.398; v. 119 (v. l. °indriya); Pv 1.11<sup>10</sup> (so read for T. °andriya, cp. udrīyati as v. l. for udāyati); Ps 11.79 (kamman); as sukh° at J 11.389 (v. l. °indriya); DhA 11.47 (°uddaya). Both dukkh° & sukh° at Ps 1.80. Besides these in foll. combns.: kaṭuk° causing bitterness J 11.241; sa° with (good or evil) consequences S 11.29; M 1.271.

**Udrīyati** (& **Uddiyati**) [cp. Sk. ud dīryate, Pass. of ud + dr, drpōti, and P. darati & dalati; see also avadiyati which may be a Sanskritised oddiyati for uddiyati] to burst, split open, break, fall to pieces Vin 1.148 (vīhāro udrīyati); 11.174 (id.); 11.254 (i); D 1.96 (°iyissati = bhijjhissati DA 1.96, so read for udāyati); S 11.113, 119.

**Udrīyana** & **Uddiyana** (nt.) [fr. udrīyati] breaking or splitting open, bursting J 1.72; DhA 11.7 (°sadda), 100 (paṭhavi-uddiyana-sadda; vv. ll. uddri°, udri°).

**Undura** [etym. ?] a rat Vin 1.209; 11.148, 152; 11.151; J 1.120; Miln 23, 363. Spelt undūra at Vism 62.

**Unna** [pp. of ud, unatti & undati, see udaka] in phrase pīti-vegeṇ unna "bubbling up with the excitement of joy", overflowing with joy Mhs 19, 29 (expld by uggatacitta i. e. lofty, exalted C.). — It may however be better & more in keeping with Pāli word-formation as well as with meaning & interpretation to explain the word as ud + na, taking °na as abs. (base)-form of nam, thus lit. "bent up", i. e. raised, high, in meaning of unnata. Cp. the exactly similar formation, use & meaning of ninnā = ninnata. Thus unna > ninnā would correspond to unata > ninnata.

**Unnaka** [etym. ?] a species of perfume J 11.537 (gloss kuṭantaja).

**Unnangala** (adj.) [ud + nangala, on meaning of ud in this case see ud] in phrase °ṅ karoti, according to Morris, *J P T S.* 1887, 120 "to make an up-ploughing, to turn up etc.", but more aptly with C. on J 11.328 to make

"out-plough" (not "up-plough") in sense of out-of-work, i. e. to make the people put their ploughs (or work in general) away and prepare for a festival; to take a holiday. A typical "Jātaka"-phrase; J 1.228; 11.296, 367; 11.129, 414; 11.355; 11.328; DhA 11.10.

**Unnata** [pp. of unnamati. Besides this form we find unṇata in fig. special meaning, q. v.] raised, high, lofty, in high situation (opp. onata) Pv 11.6<sup>6</sup> (= sāmin PvA 262); J 1.71; 11.369; 11.487; Miln 146, 387; DA 1.45. See also unnaḷa.

**Unnati** (f) [fr. unnamati; cp. unṇati] rising, lifting up, elevation Miln 387 (°avanati).

**Unnadati** [ud + nadati] to resound, shout out, roar J 1.110; 11.90; 11.271, 325; Miln 18; aor. unnadi J 1.74; Miln 13. — Caus. unnādeti (q. v.).

**Unnama** [fr. ud + nam; cp. also unṇama in fig. meaning] rising ground, elevation, plateau Kh 11.7 = Pv 1.5<sup>1</sup> (= thala unnata-padesa PvA 29); Miln 349; DA 1.154.

**Unnamati** [ud + namati, see unṇamati in fig. meaning] to rise up, ascend Miln 117 (onamati +); Vism 306. — Caus. unnāmeti (q. v.). — pp. unnara & unṇata (q. v.).

**Unnala** & **Unnaḷa** (adj.) [Bdhgh. has ud + nala; but it is either a dissimilated form for \*ullala (n > l change freq., cp. P. nangala > lāngala; nalā > lalā) from ud + lal to sport, thus meaning "sporting, sporty, wild" etc.; or (still more likely) with Kern, *Tezv.* s. v. a dial. form of unnata P. unṇata, although the P. Commentators never thought of that. Cp. with this the BSk. unnata in same stock phrase uddhata unnata capala M Vastu 1.305, and the Marathi Prk. mula = Sk. mṛta, Fischel, *Gr.* § 244. To these may be added P. celakedu > cetakedu J 11.538] showing off, insolent, arrogant, proud, haughty, in phrase uddhata unnaḷa capala M 1.32; S 1.61 = 204 (trsl. as "muddled in mind, puffed up, vain", expld. as uggata-nala uddhata-tuccha-māna K. S. 318); A 1.70, 266; 11.26; 11.199, 355, 391; 11.113 (+ asamāhita); Dh 292 (+ pamatta; expld. as "māna-naḷaj ukkhipitvā carapena unnaḷa" DhA 11.452); Th 1, 634; Pug 35 (= uggata-naḷo tuccha-mānaḷo ukkhipitvā ti attho PugA 217).

**Unnahanā** (f.) [ud + nah, see nayhati] flattering, tying or pushing oneself on to somebody, begging Vism 27.

**Unnāda** [fr. ud + nad] shout, shouting J 11.405.

**Unnādin** (adj.) [fr. ud + nad] shouting out; resounding, noisy, loud, tumultuous Vin 11.336; D 1.95, 143, 178; J 11.216.

**Unnādeti** [Caus. of unnadati] to make resound J 1.408 (paṭhavin); 11.34.

**Unnāmin** (adj.) [ud + nam in Caus. form] raising or rising; in combn. with ninnāmin raised & bent, high & low A 11.237 (of cultivated land).

**Unnāmeti** (unṇ°) [Caus. of unnamati] to raise DhA 5; written unṇameti (with a for ā before mutes & liquids) at Sn 206 (inf. unṇameta).

**Upa** — [Vedic upa; Av. upa on, up; Gr. ὑπό under, ὑπέρ over; Lat. sub fr. \*(e)ks-upo; Goth. uf under & on; Ohg. ūf = Ags. up = E. up; Oir. fo under. See also upari] prefix denoting nearness or close touch (cp. similarly ā), usually with the idea of approach from below or rest on top, on, upon, up, by. — In combn. a upa is always contracted to ūpa, e. g. devūpaṭṭhāna, lokūpaṭṭha, puññūpaṭṭhambhita. — Meanings: (1) (Rest) on upon, up —: °kiṇṇa covered over; °jivati live on (cp. anu°); °uthambhita propped up, sup-ported; °cita heaped up, ac-cumulated; °dhāreti hold or take up; °nata bent on; °nissaya foundation; °nissita depending on etc. — (2) (Aim): (out)

up to (the speaker or hearer); cp. the meanings developed out of this as "higher, above" in upara, upari, upama = Lat. *superus*, *supremus*. E. g. °kaḍḍhati drag on to; °kappati come to, accrue; °kappana ad-ministering; °kāra service to; °kkhata administered; °gacchati go to, approach (cp. upātigacchati); °disati ad-vice; °dhāvati run up to; °nadati to sound out; °nikkhamati come out up to; °nisevita goue on to or after; °neti bring on to; etc. — (3) (Nearness): close by, close to, near, "ad-"; e. g. °kappaka close to the ear; °cāra application; °tṭhāna at-tending; tṭhita approached; °tṭhāti stand by, look after; °dduta urged; °nāmeti place close to; °nibandhati tie close to; °nisidati sit close to or down by. — (4) (Intensive use): quite, altogether, "up"; e. g. °antika quite near; °chindati cut up. — (5) (Diminutive use as in Lat. *subarsurus*; Gr. *ὑπόλευκος* whitish; Oir. *fo-dord*; Cymr. *go-durdd* murmur): nearly, about, somewhat, a little, secondary, by —, miniature, made after the style of, e. g. °aḍḍha about half; °kacchaka like a little hollow; °kaṇḍakin (= °paṇḍukin? whitish); °deva a minor god; °nibha somewhat similar to; °oila bluish; upapurohita minor priest; uparajja viceroyalty; upalobhitaka, uparopa; °vana a little forest. etc. *Note*. The nearest semantic affinity of upa is ā°.

**Upaka** (—°) [for °upaga] found only in comb<sup>n</sup>. **kuḷūpaka** where second k stands for g. through assimilation with first k. Only with ref. to a bhikkhu = one who frequents a certain family (for the purpose of getting alms), a family friend, associate Vin 1.192, 208; III.84; S 11.200 sq.; A 11.258 sq.; Nd<sup>2</sup> 385<sup>1</sup>; Pv 111.8<sup>5</sup>; PvA 266. — f **kuḷūpikā** (bhikkhuni) Vin 11.268; IV.66. — Sporadic in gayhūpaka (for °upaga) at J IV.219.

**Upakaccha** (°—) [upa + kacchā°] only in comb<sup>n</sup>. with °antare lit. "in between the hips or loins or arm-pits", in 3 phrases (cp. Kern, *Trev.* II.140 s. v.), viz. upakacchantare **katvā** taking (it) between the legs J 1.63, 425, **khīpitvā** throwing (it) into the armpits J v.211 & **ṭhapetvā** id. J v.46.

**Upakacchaka** [upa + kacchā + ka, cp. Sk. upakakṣa in diff. meaning] (1) [= upa + kacchā<sup>1</sup> + ka] like an enclosure, adj. in the form of a hollow or a shelter J 1.158. (2) [= upa + kacchā<sup>2</sup> + ka] like the armpit, a hollow, usually the armpit, but occasionally it seems to be applied to the hip or waist Vin 111.39; IV.260 (pendendum mulibre); Miln 293; J v.437 (= kacchā<sup>2</sup>).

**Upakaṭṭha** (adj.) [pp. of upa + karś to draw up or near to] approaching, near J IV.213 (yāva upakaṭṭha-majjhantikā till nearly noon). Usually in foll. two phrases: **upakaṭṭhe kāle** when the time was near, i. e. at the approach of meal-time Vin 11.175; VvA 6, 294; and **upakaṭṭhāya vassūpanāyikāya** as Lent was approaching Vin 1.253; PvA 42; VvA 44. Cp. vūpakaṭṭha. — loc. **upakaṭṭhe** as adv. or prep. "near, in the neighbourhood of" Nd<sup>2</sup> 639 (= santike); Dāvs v.41 (so read for upakaṭṭhe).

**Upakaḍḍhati** [upa + kaḍḍhati, cp. upakaṭṭha] to drag or pull on to (w. dat.), or down to D 1.180 (+ apakaḍḍhati); 111.127 (id.); M 1.365; S 1.49; 11.99; Dh 311 (nirāyā = nirāye nibbattapeti DhA 111.484).

**Upakaṇṭha** at Dāvs v.41 is to be corrected to **upakaṭṭha**.

**Upakaṇḍakin** (Pv 11.113) see under **uppaṇḍukin**.

**Upakaṇṇa** (°—) [upa + kaṇṇa] lit. (spot) near the ear, only in oblique cases or in der. °ka (q. v.) Th 1, 200 (upakaṇṇamhi close to the ear, under the ear).

**Upakaṇṇaka** (adj.) [upa + kaṇṇa + ka] by the ear, being at or on the ear of somebody, only in loc. as adv. **upakaṇṇake** secretly Vin 1.237; 11.99; IV.20, 271; S 1.86; A 111.57; SnA 186; and in cpd. °jappin one who whispers into the ear (of another), spreader of reports A 111.136. Cp. kaṇṇajappaka & kaṇṇajappana.

**Upakappati** [upa + kappati] intrs.) to be beneficial to (w. dat.), to serve, to accrue S 1.85; Pv 1.4<sup>4</sup> (= nippajjati PvA 19); 1.5<sup>7</sup> (petāna); 1.10<sup>4</sup> (= viniyujjati PvA 49); J v.350; PvA 8, 29 (petāna), 27 (id.), 241; Sdhp 501, 504.

**Upakappana** (nt.) [fr. upakappati] profit PvA 29 (dān°), 49 (a°°).

**Upakappanaka** (adj.) [fr. upakappana] profitable J 1.398; DhA 11.133.

**Upakaraṇa** (nt.) [fr. upa + kr] help, service, support; means of existence, livelihood D 11.340; A 11.86; J 1.7; PvA 60 (commodities), 133 (°manussa, adj. suitable, fit); Sdhp 69. In general any instrument or means of achieving a purpose, viz. apparatus of a ship J IV.165; **tunnāvaya**° a weaver's outfit J 11.364; **dabb**° fit to be used as wood Vism 120; **dān**° materials for a gift PvA 105 (so read & cp. upakkhaṭa); **nabān**° bathing requisites VvA 248; **vitt**° luxuries A v.264 sq., 283, 290 sq.; PvA 71.

**Upakaroti** [upa + karoti] to do a service, serve, help, support Th 2, 89 (aor. upakāsiṃ = anugaṇhiṃ sautappesiṃ ThA 88). — pp. **upakkhaṭa** (q. v.).

**Upakāra** [fr. upa + kr, cp. upakaraṇa] service, help, benefit, obligation, favour D 11.187 sq.; VAA 68; PvA 8, 18 (°āya hoti is good for); Sdhp 283, 447, 530. — **bahūpakāra** (adj.) of great help, very serviceable or helpful S IV.295; PvA 114. **upakāraṃ karoti** to do a favour, to oblige PvA 42, 88, 159 (kata); **katūpakāra** one to whom a service has been rendered PvA 116. — **āvaha** useful, serviceable. doing good PvA 86.

**Upakāraka** (adj.) [fr. upakāra] serviceable, helping, effective J v.99; Vism 534. — f. **upakārikā** 1. [benefactress, helper J 11.437. — 2. fortification (strengthening of the defence) on a city wall D 1.105, see DA 1.274 & cp. parikkhāra. — 3. (philosophy) = cause (that which is an aid in the persistence or happening of any given thing) **Tikapaṭṭhāna** 1.11.

**Upakārin** (adj.-n.) [fr. upakāra; cp. ASk. upakārin Jtm. 31<sup>42</sup>] a benefactor M 1.86; J 111.11; DA 1.187; Sdhp 549, 546.

**Upakiṇṇa** [pp. of upakirati] strewn over with (—°), covered Vv 35<sup>1</sup> (rucak°, so read for rājak°; expl<sup>d</sup> by okiṇṇa VvA 160).

**Upakiriya** (f.) [fr. upa + kr] implement, ornament J v.408.

**Upakūjati** [upa + kūjati] to sing to (of birds) J IV.296 (kūjantaṃ u. = replies w. song to the singing). — pp. **upakūjita** (q. v.).

**Upakūjita** (—°) [pp. of upakūjati] resounding, filled with the hum or song of (birds) J IV.359; PvA 154.

**Upakūla** [upa + kūla] embankment, a river's bank, river-side J VI.26 (rukkhūpakūlaḥ the trees sprung up at its bank).

**Upakūlita** [derivation uncertain] used of the nose in old age Th 2, 258 (jarāya paṭisedhikā viya says the commentary. Morris *J P T S.* 1884, 74 trsls. obstructed; Mrs. Rh. D. in "*Sisters*" takes it for upakūlita and trsls. seared and shrivelled. So also Ed. Müller *J R A S.* 1919, 538. This is probably right; but Oldenberg, Pischel and Hardy all read **upakūlita**).

**Upakūjita** [pp. of **kūḍ**, a variant of **kuth**, kvathati] singed, boiled, roasted J 1.405 ("half-roasted" = aḍḍhajjhamaka C.). See also **upakūṣita**.

**Upakūṣita** at J 11.134 is perhaps faulty for °kūlita, which is suggested by C. expl<sup>n</sup>. "kukkule jhāmo" and also by v.1. °kuṭṭhita (for kuṭṭhita boiled, sweltering, hot). The

variant (gloss) °kūjita may have the same origin, viz. °kūjita, was however interpreted (v.l. BB.) by °kupita (meaning "shaken, disturbed by fire").

**Upakka** see **uppakka**.

**Upakkanta** [pp. of **upakkamati**] 1. attacked by (—°) Miln 112. — 2. attacking, intriguing or plotting against (loc.) DA 1.140.

**Upakkama** [fr. **upa** + **kram**] (1) lit. (a) going to, nearing, approach (—°) VvA 72. — (b) attack Vin II.195; Miln 157; DA 1.69, 71. — (2) applied (a) in general: doing, acting, undertaking, act S 1.152 = Sn p. 126. — (b) in special: ways, means, i. e. either good of helpful means, expedient, remedy Sn 575; Miln 151, 152; or bad or unfair means, treachery, plotting Th 1, 143; J IV.115 (punishment); Miln 135, 176.

**Upakkamati** [**upa** + **kamati** of **kram**] to go on to, i. e. (1) to attack M 1.86 = Ud 71. — (2) to undertake Vin III.110, 111. — (3) to begin Vin IV.316; DA 1.318.

**Upakkamana** (nt.) [fr. **upa** + **kram**] going near to, attacking J IV.12.

**Upakkataka** [fr. **upa** + **kri** to buy] a buyer, hawker, dealer combd. with **blataka** DhA 1.119 = Ud 23 (C. expl. by "yo kahāpanādihi kiñci kināti so upakkitako ti vuccati"); Ps II.196 (T. **upakkhattaka**).

**Upakkiliṭṭha** [pp. of **upa** + **klid** or **kliś**, cp. **kilesa** & next] soiled, stained, depraved, impure S 1.179; A 1.207 (citta); Vism 13.

**Upakkilesa** [fr. **upa** + **klīś**] anything that spoils or obstructs, a minor stain, impurity, defilement, depravity, Vin II.295 (cp. SnA 487 & VvA 134 & see **abbha**); M 1.36, 91; D III.42 sq., 49 sq., 201; S V.92 sq. (**pañca cittaṣa upakkilesā**), 108, 115; A 1.10 (**āgantuka**), 207 (cittaṣa), 253 (**olārika** etc.); II.53 (**candima-suriyāoṇa samaṇa-brāhmaṇāṇa**), 67; III.16 (**jātarūpassa, cittaṣa**), 386 sq.; IV.177 (**vigatā**); V.195; Ps 1.164 (eighteen); Pug 60; Dhs 1059, 1136; Nett 86 sq., 94, 114 sq.; Sdhp 216, 225 (as **upaklesa**). Ten stains at Vism 633.

**Upakkutṭha** [pp. of **upakkosati**] blamed, reproached, censured, faulty D 1.113 (an°); Sn p. 115 (id.); J III.523; DA 1.211.

**Upakkosa** [fr. **upa** + **kruś**] censure, reproach J VI.489.

**Upakkosati** [**upa** + **kosati**] to scold, reprove, blame D 1.161; J III.436, 523; IV.81, 317, 409.

**Upakkhaṭa** & °ta [pp. of **upakaroti**] done as a favour or service, given, prepared, administered D 1.127 (= **sajjita** DA 1.294); Pv II.84 (= **sajjita** PvA 107); J VI.139; Miln 156.

**Upakkhalati** [**upa** + **khalati**] to stumble, trip D II.250; M II.209; A III.101; J III.433.

**Upakkhalana** (nt.) [fr. prec.] stumbling, tripping Vism 500.

**Upakkhattaka** at Ps II.196 see **upakk°**.

**Upakhandha** [**upa** + **khandha**] lit. upper (side of the) trunk, back, shoulder J IV.210 (= **khandha** C.).

**Upaga** (always as °**ūpaga**) (adj.) [**upa** + **ga**] — 1. going to, getting to, reaching, in phrases **kāy°**, S II.24; **ākās'ānañc'āyatan°** etc. Ps 1.84; **kāy°** S II.24; **brahmalok°** Pv II.13<sup>19</sup>; **yathākamm°** D 1.82. — 2. coming into, experiencing, having, as **vikappan°** according to option Vin IV.283; **phal°** bearing fruit, & **pupph°** having flowers, in flower PvA 275. — 3. attached to, belonging to, being at J 1.51 (**haṭṭh°**); VvA 12 (id. + **pādūpaga**). — 4. in phrase **gayh°** lit. "accessible to the grip", acquisition of property, theft J IV.219 (T. **gayhūpaka**); Miln 325; DhA II.29; PvA 4.

**Upagacchati** [**upa** + **gacchati**] — 1. to come to, go to, approach, flow to (of water) D II.12; PvA 12 (**vasanaṭṭhāṇa**), 29, 32 (**vāsan**) 132; ger. °**gantvā** PvA 70 (**attano santikaṇ**), & °**gamma** S II.17, 20. — 2. to undergo, go (in) to, to begin, undertake Sn 152 (**diṭṭhiṇ ampa-gamma**); J 1.106 (**vassan**); PvA 42 (id.); J 1.200; **niddaṇ upagacchati** to drop off into sleep PvA 43 (aor. **upagacchi**, MSS. °**gañchi**), 105, 128. — pp. **upagata** (q. v.).

**Upagaṇhanā** (f.) [abstr. of **upa** + **grh**] taking up, keeping up. meditating Miln 37.

**Upagaṇhāti** [**upa** + **gaṇhāti**] to take up (for meditation) Miln 38.

**Upagata** [pp. of **upagacchati**] — 1. gone to, come, approached (intrs.) Sn 708 (**āsan°** = **nisinna** SnA 495); PvA 77 (**santikaṇ**), 78, 79 (**petalokaṇ**), 123. — 2. undergoing, coming or come under, overpowered, suffering Nd<sup>2</sup> under **asita** (= **ajjhupagata** in same conn. at A V.187); Pv 1.11<sup>10</sup> (**khuppipās°**); PvA 60 (= **abhibhūta**).

**Upagamana** (nt.) [fr. **upa** + **gam**] approaching, going or coming to, undergoing, undertaking Vin II.97 (+ **ajjhupag°**); Nett 27; Vism 600; PvA 42 (**vass°**).

**Upagamanaka** (adj.) [fr. **upagamana**] going to, one who goes to (with acc.) PvA 168 (= °**npaga**).

**Upagaḷita** [pp. of **upagaḷati**] flowing out, spat or slobbered out J V.471 (°**khelo**; v.l. **paggharita**).

**Upagāmin** (adj.) [fr. **upa** + **gam**, cp. °**upaga**] going to, undergoing, experiencing A II.6 (**jāti jar°**).

**Upagūhati** [**upa** + **gūhati**] to embrace J 1.346, 349; II.424; III.437; V.157, 328, 384. — ger. **upaguyha** J VI.300.

**Upagahāta** [pp. of next] scented, smelled, kissed J VI.543 (C. **sisamhi upasinghita**).

**Upagghāyati** [**upa** + **ghrā**, see **ghāyati**] to smell at, in sense of "to kiss" J V.328 (also inf. **upagghātun**).

**Upaghaṭṭita** [pp. of **upaghaṭṭeti**] knocked or knocking against J 1.26 (v.179).

**Upaghāta** [fr. **upa** + (**g**)**han**, cp. **ghāta**] hurting, injuring, injury M III.237; S II.218; IV.323 sq.; A III.173; Th 1, 583; Miln 274, 307, 347; DA 1.273. **an°** not hurting others, kindness Dh 185.

**Upaghātana** (nt.) [fr. **upaghāta**] hurting DhA III.237 (an°).

**Upaghātika** (adj.) [fr. **upaghāta**] injuring, offending Vin II.13.

**Upaghātin** (adj.) [fr. **upaghāta**] hurting, injuring J III.523.

**Upacaya** [fr. **upa** + **ci**, cp. **caya** & **ācaya**] heaping up, gathering, accumulation, heap. As t.t. with ref. to **kamma** "conservation", with ref. to body & form "integration". (See discussion & defn. at *Cpd.* 253; *Dhs trsl.* 195). — D 1.75 (= **odana** = **kummās'ūpacayo**, see under **kāya**); Dhs 582, 642 (**rūpassa u.** = **āyatanāoṇa ācayo**), 864; Vbh 147, 151 sq.; Kvu 520; Nett 113; Vism 449; DA 1.220; PvA 198 (but v.l. **paccayassa** preferable).

**Upacarati** [**upa** + **carati**] to deal with, handle, use J VI.180. — pp. **upaciṇṇa** & **upacarita** (q. v.).

**Upacarita** [pp. of **upacarati**] practised, served, enacted, performed Miln 359, 360.

**Upacāra** [fr. **upa** + **car**] — 1. approach, access Vin II.120, 152; IV.304; J 1.83, 172; DhsA 328 (**phal°**). — 2. habit, practice, conduct Vin II.20 (**dassan°**); SnA 140 (id.); J III.280. — 3. way, means application, use of (esp. of spells etc.) J III.280 (**mantassa**); VI.180; Miln 153, 154 (**dur°** an evil spell); VvA 127 (**gram. t.t. kāraṇ°**). — 4. entrance, access, i. e. immediate vicinity or neighbourhood

of (—°) J IV.182 (nagar°); usually as *gām°* Vin I.109; III.46; IV.230; KhA 77; SnA 83, 179. — 5. attention, attendance Vin IV.272; J VI.180; Miln 154. — 6. civility, polite behaviour J II.56; VI.102. — 7. On *upacāra* as philos. t.t. and its relation to *appanā* see *Dhs trsln.* 53, 54; *Cpd.* 55; *Mystic* p. XI. Thus used of *samādhi* (neighbourhood-, or access-concentration, distinguishing it from *appanā-samādhi*) at Vism 85, 126, 144 and *passim*.

**Upacikā** (f.) [connected with Sk. *upadikā*, although the relation is not quite clear. Attempts at explns. by Trencker *Notes* 62 (\**utpādikā* > *upatikā* > *upacikā*) & Kern, *Tocv.* p. 102 (*upacikā* = Vedic *upajika*, this fr. *upajihikā* for °*dihikā*, vv. II. *upadehihā* & *upadikā*). It may however be a direct der. from *upa + ci*, thus meaning "making heaps, a builder") the termite or white ant Vin II.113, 148, 152; III.151; M I.306; J III.320; IV.331; Miln 363, 392; Vism 62; DhA II.25; III.15.

**Upacīṇṇa** [pp. of *upacarati*] used, frequented, known (as value) J VI.180.

**Upacita** [pp. of *upacināti*] — 1. heaped up, accumulated, collected, produced (usually of *puñña* merit, & *kamma* karma) Sn 697; KhA 132; SnA 492; VvA 7, 271, 342; PvA 30, 150. — 2. built up, conserved (of the body) Miln 232; DA I.220.

**Upacitatta** (nt.) [abstr. fr. *upacita*] storing up, accumulation Dhs 431.

**Upacināti** [*upa + ci*] — 1. to collect, heap up, accumulate (*puññaṅ* or *pāpaṅ*) VvA 254; PvA 8, 241. — 2. to concentrate, pay attention Th I, 199 (C. *upacetuṅ* for *ocetuṅ* T.); J V.339 (= *oloketi*). — Pass. *upaciyyati* Th I, 807. — pp. *upacita* (q. v.).

**Upacca** = **uppacca** (q. v.) "flying up" (= *upatitvā* PvA 103) at Th 2, 248 (= ThA 205, where v. I. and gloss *upecca* & *upacca*, expld. by *upanetvā*), as well as at Pv II.717 (= PvA 103 where read *upaccha*; & gloss *upacca* & *upecca*).

**Upaccagā** [*upa + ati + agā* of *gam*] 3rd sg. pret. of *upā-tigacchati* (q. v.) to escape, pass, go by; to overcome Sn 333 (*mā upaccagā* = *mā atikkami* SnA 339) = Th 2, 5 (= *mā atikkami* ThA 12); Sn 636, 641, 827 (= *accagā atikkanta* Nd<sup>1</sup> 167); Dh 315, 412, 417 (= *atikkanta* DhA IV.225); Bu II.43. — pl. *upaccagū* S 135; A III.311.

**Upaccati** (?) in phrase "akkhīni upaccīṅsu" at J VI.187 is probably faulty for *apaciṅṅsu* aor. of *apaciyyati*, Pass. of *upacināti* (cp. *upaciyyati* > *upacināti*) "the eyes failed", lost power, went bad; cp. *apacaya* falling off, diminution. If not this reading we should suggest *upacchijjīṅsu* from *upacchindati* "were destroyed", which however is not quite the sense wanted.

**Upacchindati** [*upa + chindati*] to break up or off, to destroy, interrupt, to stop Sn 972 (pot. °*chinde*); J IV. 127; Nd<sup>1</sup> 502; ThA 267; PvA 31 (*kulavaṅso upacchijji aor. pass.*); Vism 164, 676 (*bhavaṅgaṅ*).

**Upacchinna** [pp. of *upacchindati*] cut off, interrupted J I. 477; Miln 306.

**Upacchubhati** [*upa + chubhati* from *kṣubh* or *chubh*, see *chuddha*, *khobha*, *nicchubhati*, *nicchodeti*] to throw at M I.364 (vv. II. °*chumbh°*, °*clubh°*).

**Upaccheda** [fr. *upa + chid*] breaking or cutting off, destruction, stoppage, interruption M I.245, 327 (*pāṇ°* murder); J I.67; Miln 134 (*paven°* break of tradition) PvA 82 (*kulavaṅso*); DhA I.152 (*āhār°* ṅ karoti to prevent fr. taking food); DA I.136, 159.

**Upacchedaka** (adj.-n.) [fr. *upaccheda*] destroying, breaking off, stopping, interrupting J I.418 (*vacan°*); IV.357; DA I.69 (*jivit°* *indriyo*); VvA 72 (id.).

**Upajānāti** [*upa + jānāti*] to learn, acquire or have knowledge of (w. gen. or instr.), to know Vin I.272 (*sanya-massa*); II.181 (*gharāvās°atthana*); A 1.50 (*dvinnar dham-mānaṅ upañāsin*). — fut. *upañāṇissati* (& *upañāṇassati* Sn 716) Sn 701, 716 (= *upañāyissati kathayissati* SnA 498); J V.215. — pp. *upañāta* (q. v.).

**Upajivati** [*upa + jivati*] to live on (w. acc.), to depend on, to live by somebody, to be supported by (acc.) D I.228; S I.217; Sn 612 sq.; Th I, 943; J III.309, 338; IV.271 (= *anujivati*); Pv II.90 (*Ankuraṅ u. ti taṅ nissāya jivanti* PvA 134); Miln 231.

**Upajivika** (adj.) [= *upajivin*] Sdhp 501 (see next).

**Upajivin** (—°) (adj.-n.) [fr. *upa + jiv*] living on, subsisting by A II.135 (*phal°*); Sn 217 (*para-datt°*), J I.227 (*vohār°*); IV.380; Pug 51; Miln 160 (*Satth°*); VvA 141 (*sipp°*). f. *upajivini* in rūp° (*itthi*) a woman earning her living by her beauty (i. e. a courtesan) Miln 122; PvA 46; cp. *kiliṭṭha-kamm°* *gaṇikā* PvA 195.

**Upajāta** (nt.) [*upa + jāta*] stake at game J VI.192.

**Upajjha** see next.

**Upajjhāya** [Vedic *upādhyāya*, *upa + adhi + i*, lit. "one who is gone close up to"] a spiritual teacher or preceptor, master. Often combd. with *ācariya* e. g. Vin I. 119; Nd<sup>1</sup> 350; the *ācariya* being only the deputy or substitute of the *upajjhāya*. Vin I.45, 53, 62, 120; IV. 130; S I.185; A II.66, 78; III.69; Sn 346; DhA II.93; PvA 55, 60, 230. — A short form of *upajjhāya* is *upajjha*, found in the Vinaya, e. g. at Vin I.94; III.35; with f. *upajjhā* Vin IV.326.

**Upañāta** [pp. of *upajānāti*] found out, learnt, known Vin I.40; J V.325, 368; A 1.61.

**Upaṭṭita** [*upa + aṭṭita*, from *ard*, see *aṭṭita*] pained, terrified; overcome, overwhelmed J VI.82 (*visavegena*).

**Upaṭṭhapeti** & °*ṭṭhāpeti* [Caus. II. of *upaṭṭhahati*] I. to provide, procure, get ready, put forth, give Vin II.210; D II.19; M I.429; J I.266; IV.2; V.218; Pug 59, 68; Miln 15, 257, 366 (*pāntyaṅ paribhojanīyaṅ*), 397; DA I.270; Sdhp 356. — 2. to cause to be present Vin I.45; S I.170; Pv IV.110. — 3. to cause to be waited on or to be nursed A V.72 (*gilānaṅ upaṭṭhātuṅ vā upaṭṭhāpetuṅ vā*). — 4. to keep (a servant) for hire Vin II.267. — 5. to ordain Vin I.62, 83.

**Upaṭṭhahati** & °*ṭṭhāti* [*upa + sthā*, cp. *upatiṭṭhati*] I (trs.) to stand near or at hand (with acc.), to wait on, attend on, serve, minister, to care for, look after, nurse (in sickness) Vin I.50, 302; IV.326; M III.25; S I.167; A III.94; V.72; Sn 82 = 481 (imper. °*ṭṭhahassu*); J I.67 (ppr. °*ṭṭhahamāna*), 262 (ppr. °*ṭṭhahanto*); IV.131; V.396; Dpvs II.16; PvA 19, 20. — aor. *upaṭṭhahi* PvA 14, 42, 82. — inf. *upaṭṭhātuṅ* A V.72; PvA 20. — ger. *upaṭṭhahitvā* PvA 76. — grd. *upaṭṭhāttabba* Vin I.302; PvA 20. — pp. *upaṭṭhita* (q. v.). — 2. (intrans.) to stand out or forth, to appear, to arise, occur, to be present M I.104 sq.; A IV.32; J IV.203 (*mante anupaṭṭhahante* since the spell did not occur to him); V.207; Miln 64; ThA 258. — aor. *upaṭṭhāsī* J I.61; IV.3; PvA 42. — Caus. I. *upaṭṭhetī*; Caus. II. *upaṭṭhapeti* & °*ṭṭhāpeti* (q. v.). — Pass. *upaṭṭhiyati* J IV.131 (ppr. °*ṭṭhiyamāna*) & *upaṭṭhahiyati* A III.94 (ppr. °*ṭṭhahiyamāna*).

**Upaṭṭhāka** [fr. *upa + sthā*, cp. BSk. *upasthāka* M Vastu I.251, and *upasthāyaka* Divy 426; Av. S. I.211; II.85, 112.] a servitor, personal attendant, servant, "famulus". Ānanda was the last u. of Gotama Buddha (see D I.206; Th I, 1041 f.; ThA in *Brethren* loc. cit.; Vin I.179 (*Sāgato* u.), 194; II.186; III.66; IV.47; D I.150 (*Nāgita*); S III.113; A I.121; III.31, 189; J I.15, 100 (a merchant's); II.416; Pug 28; DhA II.93; VvA 149; PvA 211. — *agg°*



main follower, chief attendant D II.6; *gilān*<sup>o</sup> an attendant in sickness, nurse Vin I.303; A I.26; *sangh*<sup>o</sup> one who looks after the community of Bhikkhus Vin I.216; A I.26; III.39. — *dupaṭṭhāka* & *supaṭṭhāka* a bad (& good) attendant Vin I.302.

-*kula* a family entertaining (or ministering to) a thera or a bhikkhu, a family devoted to the service of (gen.) Vin I.83 (Śāriputtassa), 213; III.62, 66, 67; IV.283, 286; VvA 120.

**Upaṭṭhāna** (nt.) [fr. *upa* + *sthā*] — 1. attendance, waiting on, looking after, service, care, ministering A I.151, 225; Sn 138; J I.226, 237, 291; II.101; IV.138; VI.351. Ps I.107; II.7 sq., 28, 230; PvA 104, 145 (paccaka-buddhassa), 176; VvA 75 (ther<sup>o</sup>); Sdhp 560. — 2. worship, (divine) service D III.188 sq. (°*ṇ* *gacchati*); PvA 122. *Buddh*<sup>o</sup> attendance on a Buddha PvA 93; ThA 18. — 3. a state room J III.257.

-*sambhāra* means of catering, provisions PvA 20. -*sālā* hall for attendance, assembly room, chapel [cp. BSk. *upasthāna-sālā* Divy 207] Vin I.49, 139; II.153, 208; III.70 (at Vesālī); IV.15, 42; D II.119 (at Vesālī); S II.280; V.321; A II.51, 197; III.298; DhA I.37, 38; III.413.

**Upaṭṭhāpana** (nt.) [fr. *upa* + *sthā*] attendance, service Vin IV.291.

**Upaṭṭhita** [pp. of *upaṭṭhahati* or *upaṭṭhāti*, cp. BSk. *upa-sthita* Divy 281, 342] — 1. furnished provided, served, got ready, honoured with Sn 295 (°*asmiṇ* *yāññasmiṇ*); J V.173 (annene pānena); Pv 152 (= *sajjita paṭiyatta* PvA 25); II.98 (= *payirupāsita* PvA 116); PvA 132. — 2. come, come about, appeared, arrived; present, existing Sn 130 (*bhattakāle upaṭṭhite* when mealtime has come), 898; Dh 235; Miln 274; PvA 124 (*dānakāle* °e). — 3. standing up (ready), keeping in readiness M 1.77; A II.206; Sn 708 (= *ṭhito* C.); Pv II.9<sup>83</sup> (ready for service, serving, waiting upon cp. PvA 135).

-*satī* with ready attention, one whose attention is fixed, concentrated Vin I.63; D III.252, 282; S IV.186; A III.251; Pug 35.

**Upaṭṭheti** [Caus. of *upaṭṭhahati*] to make serve or attend; *sakkaccaṇ* u (with acc.) to bestow respect (upon) Vin IV.275. fut. °*essati* Vin IV.291. to place, fix (*parimukhaṇ satij upaṭṭhapetvā*) Vibh. 244.

**Upaḍḍayhāti** [*upa* + *ḍḍayhāti*] to be burnt up Miln 277.

**Upaḍḍha** (adj.-nt.) [*upa* + *ḍḍha*, used abs. whereas *ḍḍha* only in comp<sup>n</sup>, cp. also BSk. *upārḍha* Divy 86, 144, 514; AvS I.211, 240] half Vin I.281 (°*kāsina*); II.200 (°*āsana*); J III.11 (°*rajja*); Vism 320 (°*gāma*); DhA I.15, 205 (°*uposathakamma*); II.85; KhA 239 (°*gāthā*); SnA 298; VvA 3S, 61, 120; PvA 209, 276.

**Upatappati** [*upa* + *tappati*<sup>1</sup>] to be vexed or tormented J V.90; DhA 42.

**Upatāpa** [fr. *upa* + *tap*] vexation, trouble Vism 166.

**Upatāpana** (nt.) [*upa* + *tāpana*] vexation, tormenting, torture J IV.13; ThA 243.

**Upatāpika** (adj.) [fr. *upatāpa*] causing pain, molesting J II.224.

**Upatāpeti** [*upa* + *tāpeti*] to cause pain, to vex, torment, harass J II.178, 224; IV.11; DhA 42 (*vibādhati* +).

**Upaṭṭhāti** [*upa* + *sthā*, cp. *upaṭṭhahati*, °*ṭhāti* etc.] lit. "to stand by", to look after, to worship Pv III.118; J II.73 (*ādiccaṇ* = *namassamāno ṭiṭṭhati* C.); Miln 231 (ger. °*ṭiṭṭhitvā*); J V.173 (°*ṭiṭṭhate*). pp. *upaṭṭhita* (q. v.).

**Upatta** [*upa* + *akta*, pp. of *añj*] smeared, spread over M 1.343; J 1.399.

**Upatthaddha** [*upa* + *thaddha*, pp. of *upatthambhati*] — 1. stiff Vin III.37 (*angāni*). — 2. supported or held up

by, resting on, founded on, relying on Th I, 1058, 1194; 2, 72 (*yobbanena*); J I.47 (v. 267: *mettābalena*); V. 121, 301; Kvu 251 (*cakkhu dhamm*<sup>o</sup> "when it is the medium of an idea"); Nett 117; Miln 110 (*kāruṇā-bal*<sup>o</sup>).

**Upatthambha** [fr. *upa* + *stambh*] — 1. a support, prop, stay Miln 355, 415, 417; Sdhp 565. — 2. relief, ease Vin III.112. — 3. encouragement J V.270; DhA 1.279.

**Upatthambhaka** (adj. -nt.) [fr. *upatthambha*] holding up, supporting, sustaining DhA 153.

**Upatthambhana** (nt.) = *upatthambha* Miln 36; J I.447; DA I.124; ThA 258; Vism 279.

**Upatthambhita** [pp. of *upatthambheti*] propped up, supported, sustained J I.107; Miln 36; DA 1.234; PvA 117 (*puṇṇa-phal*<sup>o</sup>), 148 (*utu-āhārehi* u.).

**Upatthambheti** [*upa* + *thambheti*, Caus. of *thambhati*] to make firm, shore up, support, prop up J I.127 [ppr. °*ayamāna*], 447; DA I.113; DhA III.73 (°*ayamāna* ppr.). — pp. *upatthambhita*.

**Upatthara** [fr. *upa* + *str*] a (floor) covering, carpet, rug D I.103 (*rath*<sup>o</sup>); J II.126 (*pabbat*<sup>o</sup>); II.534.

**Upatheyya** [for *upadheyya*, see *Trenckner, Notes* 62<sup>16</sup>] a cushion J VI.490, 513.

**Upadaṇṣitar** [n. ag. fr. *upadaṇṣeti*] one who shows Pug 49 (where *upadhaṇṣita* is to be corrected to *upad*<sup>o</sup>, as already pointed out by Morris *J P T S*. 1887, 126. The word seems to be a crux to commentators, philologists, and translators, like *upadaṇṣeti*. Kern, *Text.* s. v. keeps to the reading *upah*<sup>o</sup>, tries to connect it with Sk. *dharṣati* & trsls. "one who confirms". The Pug A leaves the word unexplained).

**Upadaṇṣeti** [= *upadasseti* with °*añs*<sup>o</sup> for °*ass*<sup>o</sup> like *dhaṇṣeti* = Sk. *dharṣayati*, *haṇsa* = *harṣa* etc. only in poetical passages] to cause to appear, to manifest M II.120; S I. 64, 65 (of gods, to become resplendent, to show divers colour-tones); A II.84 = III.139 = 264 = Pug 49 (to show pleasure); Th 1.335, to bring forth (a goad, and so incite, urge on); Vin IV.309.

**Upadasseti** (*upa* + *dasseti*, Caus. of *drś*, cp. also *upadaṇṣeti*) to make manifest, to show Miln 276, 316, 347.

**Upadahati** [*upa* + *dahati*<sup>1</sup>] to put down, supply, furnish, put on; give, cause, make Vin IV.149; D II.135 (*vippa-ṭṭisāraṇ*); A I.203 (*dukkhaṇ*); Miln 109, 139, 164, 286, 383. grd. pass. °*dahātabba* to be given or caused Vin II.250 = A III.197 (*vippaṭṭisāra*). Cp. *upadhi*.

**Upadāyaka** (adj.) (—) [fr. *upa* + *dā*] giving, bestowing Sdhp 319.

**Upaḍiṭṭha** [pp. of *upadisati*] pointed out, put forth, specified Miln 144 (*paṭṭha*).

**Upadisati** [*upa* + *disati*] to point out, show, advise, specify J V. 457 (*sippan*); Miln 21 (*dhamma-maggaṇ*). — pp. *upaḍiṭṭha* (q. v.).

**Upadissati** [*upa* + *dissati*] to be seen (open), to be shown up, to be found out or discovered Sn 140 (pres. *upadisare* = °*nti* SnA 192).

**Upadeva** [*upa* + *deva*, on use of *upa* in this meaning see *upa* 5] a secondary, lesser, minor god PvA 136.

**Upadesa** [fr. *upadisati*] pointing out, indication, instruction, advice PvA 26 (*tadupadesena* read for *tadupād*<sup>o</sup>; KhA 208 differs at id. p.); KhA 100; Sdhp 227.

**Upaddava** [*upa* + *dava*<sup>2</sup> of *dru*] lit. rushing on; accident, misfortune, distress, oppression S II.210; A I.101; Sn 51; Dh 338 (an<sup>o</sup>); DhA I.16; Sdhp 267, 398.

**Upaddavati** [fr. *upa* + *dru*] to annoy, trouble DA I.213. — pp. *upadduta* (q. v.).

**Upadduta** [pp. of upaddavati] overrun, oppressed, annoyed, overcome, distressed Vin II.170; III.144, 283; S II.210; IV.29; J I.26, 61, 339; II.102; IV.324, 494; Pv II.108; Vism 24 (= apakata); Miln 279; VvA 311 (atṭita +); PvA 61. **an°** unmolested PvA 195; anupaddutatta state of not being molested VvA 95.

**Upadhāṅsitar & Upadhāṅseti** at Pug 49 is to be read **upad°** (q. v.).

**Upadhāna** (adj. nt.) [fr. upa + dhā, cp. upadahati] "putting under", i. e. (1) a pillow, cushion D I.7; S II.267 = Miln 366 (kaṅgarā); S III.145; A I.137, 181; III.50; J IV.201; v.506 (tamb° = ratt° C.); (2) imposing, giving, causing Dh 291 dukkh°.

**Upadhāneti** [f. upa + dhā] to suppose, think, reflect DhA I.239 (should be corrected to **upadhāreti**).

**Upadhāraṇā** (nt.) [fr. upa + dhṛ] "receptacle", milk-pail D II.192; A IV.393; J VI.503. See kaṅs°. Kern, *Trev.* 1. 142 proposes corruption fr. kaṅs'ūpadohana, which latter however does not occur in Pali.

**Upadhāraṇā** (f) [cp. upadhāraṇa] calculation VvA 7.

**Upadhārita** [pp. of upadhāreti] considered, reflected upon Dh I.28; sūpadh° Miln 10; dūpadh° Vin IV.275.

**Upadhāreti** (Caus. of upa + dhṛ, cp. dhāreti 3] 1. "to hold or take up" (cp. semantically Lat. teneo = E. tenet), to reason out, conclude, reflect, surmise, know as such & such, realise J I.338; DhA I.28, 41; II.15, 20, 37, 96; IV.197 (an°); VvA 48, 200 (an°), 234, 260 (an°), 324; PvA 119 (for jānāti). — 2. to look out for (acc.) J III.65; VI.2.

**Upadhāvati** [upa + dhāvati 1] to run up to or after, fall upon, surround Vin II.207; IV.260 (pp. °dhāvita); S I.185; S II.26 (aparanta); Th I, 1209; Miln 209; VvA 256; PvA 154, 168, 173 (for padhāvita).

**Upadhi** [fr. upa + dhā, cp. upadahati & BSk. upadhi Divy 50, 224, 534] 1. putting down or under, foundation, basis, ground, substratum (of rebirth) S I.117, 124, 134, 186; A II.24 (°sankhaya); III.382 (id.); IV.150 (°kkhaya); It 21, 69; Sn 364, 728 (upadhi-nidāna dukkha = vatṭa-dukkhaṅ SnA 505), 789, 992; Nd<sup>1</sup> 27, 141; Nd<sup>2</sup> 157; Vbh 338; Nett 29; DhA IV.33. — (2) clinging to rebirth (as impeding spiritual progress), attachment (almost syn. with kilesa or taṇhā, cp. nirupadhi & anupadhi); S A. = pañcakkhandhā, S II.108. At M I.162 (cp. Sn 33 = S I.6 = I.107) wife and children, flocks and herds, silver and gold are called **upadhayo**. **upadhi** is the root of sorrow ib. 45; S II.108; Sn 728 = 1930 = Th I.152 and the rejection of all upadhis is Nibbāna D II.36. (cp. S I.136; III.133; v.226; A I.80; M I.107 = II.93; Vin I.5, 36 = J I.83 = Mvst II.444; It 46, 62); D III.112 calls that which has **upadhi** ignoble (= non-Aryan). At S I.117 = Divy 224 upadhi is called a bond (saṅgo). Cp. opadhika. — The upadhis were later systematized into a set of 10, which are given at Nd<sup>2</sup> 157 as follows: 5 taṇh° upadhis (taṇhā, diṭṭhi, kilesa, kamma, duccarita), āhār-upadhi, paṭigh°, catasso upādinnā dhātuyo u. (viz. kāma, diṭṭhi, silabbata, attavāda; see D III.230), cha ajjhattikāni āyatanāni u., cha viññāṇa-kāyā u. Another modified classification see at *Brethren* p. 398.

**Upadhika (Upadhika)** (adj.) (—°) [fr. upadhi] having a substratum, showing attachment to rebirth, only in cpds. an° free from clinging Vin I.36; Sn 1057, & nlr° id. S I.141.

**Upadheyya** (nt.) [cp. upadhāna] a cushion J VI.490 (for upatheyya, q. v.).

**Upanaccati** [upa + naccati] to perform a dance D II.268.

**Upanata** [pp. of upanamati] inclined, bent, prone PvA 190.

**Upanadati** [upa + nadati] to resound (with song) Pv III.3<sup>4</sup> (= vikūjati PvA 189).

**Upanandha** [pp. of upanaybati, see naddha & nandhati] scorned, grumbled at Vin II.118.

**Upanandhati** [a secondary der. fr. upanandha, pp. of upanayhati] to bear enmity towards, to grumble at (with loc.); aor. **upanandhi** Vin II.118 (tasmiṅ); IV.83; Mhvs 36, 117.

**Upanamati** [upa + namati] to be bent on, strive after J III.324 (= upagacchati C.). — pp. **upanata**; Caus. **upanāmeti** (q. v.).

**Upanayana** (nt.) [fr. upa + ni; cp. naya & nayana] tt. for the minor premiss, subsumption (see *Kvu irsl.* 11) Miln 154; Nett 63; DhA 329 (so read with v.l. for °nājana).

**Upanayhati** [upa + nayhati] — 1. to come into touch with It 68 = J IV.435 (pūtimacchay kusaggena, cp. DhA I.45). — 2. to bear enmity towards (loc.), to grudge, scorn Dh 3, 4. — pp. **upanandha** (for °naddha). — See also **upanandhati**.

**Upanayhanā** (f.) & °nāyhitatta (nt.) are syn. for **upanāha** (grudge, ill-will) in exegesis at Pug 18 = 22, whereas id. p. at Vbh 357 reads upanahanā upanahitattay (with v. l. upanayihanā & upanayihittan).

**Upanāmita** [pp. of upanāmeti] brought up to, placed against D II.134.

**Upanāmeti** [Caus. of upanamati] 1. to bend over to, to place against or close to, to approach, bring near D II.134; S I.207; Th I. 1055; Sn p. 48 (= attano kāyaṅ Bhagavato upanāmeti); J I.62; v.215; SrA 151. — 2. to offer, to present J IV.386; II.5; Miln 210, 373; PvA 274. — pp. **upanāmita** (q. v.). [cp. BSk. upanāmayati to hand over Divy 13, 14, 22].

**Upanāyika** (—°) (adj.) [fr. upa + ni] — 1. referring to, belonging to in cpd. att° ref. to oneself Vin III.91; Vism 27. — 2. beginning, in phrase **vass'upanāyikā** (f.) the approach of the rainy season, period for entering on Lent (cp. BSk. varṣopanāyikā Divy 18, 489 & see also upakāṭṭha and vassa) Vin I.253; A I.51 (divided into 2 parts, first & second, or purimikā & pacchimikā); J III.332; DA I.8; DhA I.203; III.438; VvA 44; PvA 42.

**Upanāha** [fr. upa + nah, see upanayhati, same in BSk.; e. g. at M Vastu II.56.] ill-will, grudge, enmity M I.15; A I.91, 95, 299; IV.148, 349, 456; v.39, 41 sq., 209, 310; Pug 18 = Vbh 357 (pubbakālaṅ kodho aparakālaṅ upanāho Miln 289).

**Upanāhin** (adj.-n.) [fr. upanāha] one who bears ill-will, grudging, grumbling, finding fault Vin II.89; M I.95; D III.45; S II.206; IV.241; A III.260, 334; v.123, 156; Sn 116; Th I, 502; J III.260 (kodhana +); Pug 18; Vbh 357. — Opp. an° not being angry (loc.) D III.47; S II.207; IV.244; A v.124 sq.; J IV.463.

**Upanikkhamati** [upa + nikkhamati] to go out, to come out (up to somebody) Th 2, 37; 169; J III.244; Pv I. 10<sup>1</sup> (aor. °nikkhami; imper. °nikkhamassu).

**Upanikkhitta** [upa + n°] laid down (secretly), placed by or on top S v.457; J VI.390; Miln 80. — m. a spy J VI.394 (°purisa).

**Upanikkhittaka** [= prec.] a spy J VI.409 (°maussa), 431 (id.), 450 (id.).

**Upanikkhipati** [upa + n°] to deposit near, to lay up Vin I.312; S II.136 sq.; Miln 78, 80; Nett 21, 22; DA I. 125. — pp. **upanikkhitta** (q. v.).

**Upanikkhipana** (nt.) [fr. °nikkhipati] putting down (near somebody), putting in the way, trap Vin III.77.

**Upanikkhepa** [fr. upa + nis + kṣip] "putting near", depositing; — 1. appl<sup>d</sup>. to the course of memory, association of ideas Miln 78, 80; cp. °nikkhepana S II.276. — 2. deposit, pledge J VI.192, 193 (= upajāta).

**Upanighaṣati** [upa + ni + ghaṣati<sup>1</sup>] to rub up against, to crush (close) np to DhA 1.58.

**Upanijjhāna** (nt.) [upa + nijjhāna<sup>1</sup>] meditation, reflection, consideration only in two phrases: ārammaṇa° & lakkhaṇa°, with ref. to jhāna J v.251; DhA 1.230; III.276; VvA 38, 213. Cp. nijjhāyana.

**Upanijjhāyati** [upa + nijjhāyati] to meditate upon, consider, look at, reflect on Vin 1.193 ("covet"); II.269; III.118; D 1.20; A 1v.55; Miln 124; Vism 418. — pp. upanijjhāyita (q. v.).

**Upanijjhāyana** [for °nijjhāna] meditation, reflection Miln 127; Vism 418.

**Upanijjhāyita** [pp. of °nijjhāyati] considered, looked at, thought over or about Sn p. 147 (= ditṭha, ālokita SnA 508).

**Upanidhā** (f.) [abstracted from upanidhāya or direct formation fr. upa + ni + dhā<sup>2</sup>] comparison Nd<sup>2</sup> 158 (= upamā; should we read upanidhāya?).

**Upanidhāya** (indecl.) [ger. of upa + nidahati of dhā] comparing in comparison, as prep. w. acc. "compared with" M 1.374; III.177 (Himavantaṃ pabbatarājānaṃ); S II.133 (mahāpaṭṭhavinī), 262; v.457 (Sineru-pabbata-rājānaṃ); A III.181 sq.; IV.253 sq. (dibbasukhaṃ); Th 1, 496 (kammaṃ); J II.93; DA 1.29, 59, 283.

**Upanidhi** (f.) [upa + ni + dhā, cp. nidhi] — 1. deposit, pledge Vin III.51. — 2. comparison, in phrase upanidhiṃ na upeti "does not come into comparison, cannot be compared with" M III.177; S II.263; v.457 (so read. for upanidhā); Ud 23.

**Upanipajjati** [upa + ni + pad] to lie down close to or on top of (acc.) Vism 269; J v.231.

**Upanibajjhati** see upanibandhati.

**Upanibaddha** [pp. of °nibandhāti] — 1. tied on to Miln 253, 254. — 2. closely connected with, close to Vin III.308 (Samanta Pāsādikā). — 3. attached to DA 1.128.

**Upanibandha** [upa + ni + bandh] 1. close connection, dependence Vism 19 (°gocara). — 2. (adj. —°) connected with, dependent on Vism 235 (jivitaṃ assāsa-passāsa° etc.).

**Upanibandhati** [upa + n°] to tie close to, to bind on to, attach M III.132; Miln 254, 412. — Pass. upanibajjhati to be attached to Sn 218. — pp. °nibaddha (q. v.).

**Upanibandhana** (adj. nt.) [upa + n°] (adj.) closely connected with D 1.46; DA 1.128; (nt.) tie, fetter, leash Miln 253.

**Upanibbatta** [upa + nibbatta] come out, produced DA 1.247.

**Upanibha** (adj.) [upa + nibha] somewhat like (—°) M 1.58 = A III.324 (sankha-vaṇṇa°); J 1.207 (= sadisa C.); v.302 (tāla°).

**Upanivattati** [upa + n°] to return Sn 712; J IV.417; v.126.

**Upanisā** (f.) [if = Vedic upaniṣad, it would be fr. upa + ni + sad, but if, what is more likely, a contracted form of upanissaya, it would be fr. upa + ni + śri]. The history of this word has yet to be written, cp. Kern, *Toev.* s. v. & Divy 530 svopaniṣad] — 1. cause, means D II.217, 259; M III.71 (samādhiṃ sa-upaniṣaṃ); S II.30—32 (S A. = kāraṇa, paccaya); v.25; A 1.198; III.20, 200 sq., 360; IV.99, 336, 351; v.4 sq., 313 sq.; Sn 322 (= upanissaya SnA 331); p. 140 (= kāraṇa, payojana SnA 503); Dh 75 (cp. DhA II.102 aññā nibbānagāmini paṭipadā). — 2. likeness, counterfeited [= Sk. upaniṣad = anpamyē Pāṇini I.4, 79] J VI.470 (= paṭirūpaka C.).

**Upanisidati** [upa + nisidati of sad] to sit close to or down by D 1.95; A IV.10; J II.347; Pv IV.1<sup>63</sup> (ger. °sajja = °sidityā PvA 242); Vism 269.

**Upanisevati** [upa + n°] to pursue, follow, go up after, cling to (acc.) M 1.306. — pp. upanisevita (q. v.).

**Upanisevana** (adj.) [fr. upanisevati] going close after, following J v.399 [f. °i].

**Upanisevita** [pp. of upanisevati] gone on to, furnished with, sticking or clinging to, full of J v.302 (kakka°).

**Upanissaya** [upa + ni°] basis, reliance, support, foundation, assurance, certainty; esp. sufficing condition or qualification for Arahantship (see long article in Childers s. v.); no 9 in the 24 paccayas, Tikapaṭṭhāna, Tikapaṭṭhāna 1.1, a term only found in the Paṭṭhāna, the Jātaka & later exegetical literature J 1.78, 508; IV.96; VI.70; Nett 80; Vism 19 (°gocara), 535 (°paccaya); DhA 315 (id.); DhA II.33; VvA 98; PvA 38 (soṭāpatti-pbalassa), 55 (°sappatti); Sdhp 265, 320.

**Upanissayati** [upa + ni°] to depend or rely on (acc.) Miln 240 (attānaṃ). — ger. °nissāya (q. v.); — pp. °nissita (q. v.).

**Upanissāya** (adv.) [ger. of upanissayati, cp. nissayati in same use & meaning] near, close by (with acc.); depending on, by means of (acc.) M II.3; S II.269; Sn 867 (taṃ), 901 (tāpa°), 978, PvA 9 (Rājagahaṃ), 67 (id.); VvA 63 (Rājagaha-setṭhiṃ "with"). Cp. BSk. upaniśritya also a ger. formation, in same meaning, e. g. at Divy 54, 207, 505.

**Upanissita** [upa + ni°] dependent or relying on Sn 877; Nd<sup>1</sup> 283, Miln 245.

**Upanīta** [pp. of upaneti] 1. brought up to or into (mostly —°) Th 2, 498; Sn 677 (niraye), 774 (dukkha°), 808 (bhava°); J III.45 (thūna°); IV.271 (dukkh°); Nd<sup>1</sup> 38; Dh 237 (°yaya = atikkantavayo DhA III.337, advanced in age); Pv IV.1<sup>10</sup> (dukkha° made to suffer). an° Sn 846. — 2. offered, presented J 188; PvA 274, 286. — 3. brought to conclusion, brought to an end (of life) J v.375 (= maraṇa-santikaṃ u. C.). — 4. bringing up (for trial), charging M 1.251 (vacanapatha, cp. upaniya).

**Upaniya** (°īyya, °eyya) [ger. of upaneti] "bringing up" (for trial), charging, accusing D 1.107 (vadati, cp. DA 1.276); A 1.172 (°vācā); cp. upanīta 3.

**Upanīla** (adj.) [upa + nila] somewhat dark-blue J v.168.

**Upaneti** [upa + neti] to bring up to, conduce, adduce; to present, give J 1.200; Miln 396; DA 1.276; PvA 39, 43, 49, 53, 74. — Pass. upaniyati (°niyyati) — 1. to be brought (up to) J IV.398; ppr. °niyamāna J 1.200; PvA 5. — 2. to be brought to conclusion, or to and end (of life) M II.68; S 1.2. — 3. to be carried along or away A 1.155. — pp. upanīta (q. v.). — ger. upaniya (q. v.).

**Upaniti** (adv.) [upa + anti] near, before, in presence of J IV.337.

**Upanitika** (adj.) [upa + antika] nt. acc. °ṇ near J IV.337; v.58 (with gen.); VI.418 (so read for °ā); loc. °e near or quite near Pv II.9<sup>15</sup> (= samīpe gehassa PvA 120).

**Uppacciyaṭi** see uppaccati.

**Uppapajjati** [doubtful whether a legitimate form as upa + pad or a diaeretic form of uppajjati = ud + pad. In this case all passages ought to go under the latter. Trenckner however (*Notes* 77) defends upa° & considers in many cases upp° a substitution for upa. The diaeresis may be due to metre, as nearly all forms are found in poetry. The v.1. upp° is apparently frequent; but it is almost impossible to distinguish between upap° and upp° in the

Sinhalese writing, and either the scribe or the reader may mistake one for the other] to get to, be reborn in (acc.); to originate, rise Vin III.20 (nirayan); A III.415; v.292 sq.; Sn 584; It 13 (nirayan), 14 (sugati); v.l. upp°, 67 (saggaj lokan; v.l. upp°); 43 = Dh 307 (nirayan); Dh 126, 140; Pv 1.10<sup>1</sup> (v.l. BB. upapajjatha = uppajja PvA 50); Pug 16, 51, 60; Nett 37, 99, cp. Kvu 611 sq. — pp. upapannā (q.v.). — Caus. **upapādeti** & pp. **upapādita** (q.v.).

**Upapatti** [fr. upa + pad, cp. uppatti] — 1. birth, rebirth, (lit. attainment) M 1.82; S III.53; IV.398; A v. 289 sq.; Sn 139, 643, 836; Dh 419 (sattāna); in var. specifications as: deva° rebirth among gods PvA 6, 81; devaloka° A 1.115; kāma° existence in the sensuous universe D III.218; It 94; arūpa° in the formless spheres Vbh 172, 267, 296; rūpa°, in the world of form Vbh 171 sq., 263 sq.; 299; niraya° in Purgatory PvA 53. — 2. occasion, opportunity (lit. "coming to"); object for, in dāna° objects suitable for gifts A IV.239 (where 8 enum<sup>d</sup>., see dāna).  
-deva a god by birth (or rebirth) VvA 18; also given as uppatti-deva, e. g. at KhA 123. See detail under deva.

**Upapattika** (—°) (adj.) [fr. upapatti] belonging to a birth or rebirth; in peta° born as a Peta PvA 119. — Cp. **upapātika**.

**Upapanna** [pp. of upapajjati] — 1. (—°) possessed of, having attained, being furnished with Sn 68 (thāma-bala), 212, 322, 1077 (ñāna°, cp. Nd<sup>2</sup> 266b and upanna-ñāna). — 2. reborn, come to existence in (with acc.) S 1.35 (Avihaṇ, expl<sup>d</sup>. by C. not quite to the point as "nipphattivaseṇa upagata", i. e. gone to A, on account of their perfection. Should we read upanna?) A v.68.

**Upaparikkhaṇa** (nt.) = upaparikkhā VvA 232.

**Upaparikkhati** [upa + pari + ikṣ; cp. BSk. upaparikṣate Divy 5, 230] to investigate, ascertain, test, examine M 1.133, 292, 443; S II.216; III.42, 140; IV.174; J 1.489; II.400; v.235; Miln 91, 293; Dāvs v.27; Sdhp 539; PvA 60 (paññāya u. = ñātva), 140 (= viceyya).

**Upaparikkhā** (f.) [fr. upaparikkhati, cp. BSk. upaparikṣā Divy 3 etc.] investigation, examination Vin III.314; M II.175 (attha°); A III.381 sq.; IV.221; v.126; Dh 16, 20, 292; Pug 25; Nett 8, 42; DA 1.171.

**Upaparikkhin** (adj.) [fr. upaparikkhati] investigating, reflecting, testing S II.61; A IV.221 sq., 296, 328. Cp. BSk. upaparikṣaka Divy 212.

**Upapāta** = upapatti [but der. fr. pat (cp. uppāda<sup>1</sup> = ud + pat but uppāda<sup>2</sup> = ud + pad) with the meaning of the casual & unusual] rebirth Vin III.4; S IV.59 (cut°); Pug 50.

**Upapātika** (adj.) [fr. upapāta but evidently mixed with uppāda<sup>1</sup> and uppāda<sup>2</sup>, cp. upapajjati, upapatti & BSk. upapāduka Av. S II.94, 95; Divy 523] = opapātika i. e. rebirth without parents, as a deva DA on D III.107; ThA 207.

**Upapādita** [pp. of upapādeti, Caus. of upapajjati] accomplished J II.236.

**Upapādeti** [Caus. of upapajjati] to execute, perform J v.346.

**Upapārami** (f.) [upa + pārami, cp. upa 5] minor perfection Bu 1.77 (opp. paramattha-pārami); DhA 1.84.

**Upapīṣana** [upa + piṣ] grinding, powder, in añjana° powdered ointment (for the eyes) Vin 1.203; II.112.

**Upapurohita** [upa + purohita, see upa 5] a minor or assistant priest J IV.304.

**Upapīḷa** at D 1.135 read uppīḷa (q.v.).

**Upapphusati** [upa + phusati, of sprṣ] to touch; aor. upapphusi J v.417, 420.

**Upaplavati** [upa + plavati, cp. uppilavati] to swim or float to (acc.), in uncertain reading as aor. **upaplaviṇ** at Sn 1145 (dipa dipaṇ upaplaviṇ floated from land to land; vv. II. at SnA 606 upplaviṇ & upallaviṇ; all MSS. of Nd<sup>2</sup> p. 54 & no. 160 write upallaviṇ). Perhaps we should better read **uppalaviṇ** (or upallaviṇ) as diaeretic form for \*upplaviṇ, aor. of **uppilavati** (or uplavati), q. v. Expl<sup>d</sup>. at Nd<sup>2</sup> 160 by sampallaviṇ.

**Upabbajati** [upa + vraj] to go to, resort to, visit Th 1, 1052; J IV.270, 295; v.495 (= upagacchati C.); VI.43.

**Upabbūḷha** see sam°.

**Upabrūhaṇa** (nt.) [fr. upa + brh<sup>2</sup>, cp. BSk. upabrūhita Jtm 31<sup>95</sup>] expansion, increase, augmentation Vism 145; DhA 117.

**Upabhuñjaka** (adj.) [fr. next] one who eats or enjoys Vism 555.

**Upabhuñjati** [upa + bhuj] to enjoy J III.495; v.350 (inf. °bhottu). — grd. **upabhogga**. — pp. **upabhattu** (q.v.).

**Upabhutta** [pp. of upabhuñjati] enjoyed Dāvs III.65.

**Upabhoga** [fr. upa + bhuj cp. upabhuñjati] enjoyment, profit Vin IV.267; J II.431; IV.219 (v.l. paribhoga); vi. 361; Miln 201, 403; PvA 49, 220 (°paribhoga); DhA IV.7 (id.); Sdhp 268, 341, 547.

**Upabhogin** (adj.) [fr. upabhuñjati] enjoying Miln 267.

**Upabhogga** (adj.) [Sk. upabhogyā, grd. of upabhuñjati] to be enjoyed, enjoyable Miln 201.

**Upama** (adj.) [compar.-superl. formation fr. upa, cp. Lat. summus fr. \*(s)ub-mo] "coming quite or nearly up to", i. e. like, similar, equal D 1.239 (andha-veṇ°); M 1.432 (taruṇ° a young looking fellow); A IV.11 udak° puggala a maṇ like water); Pv 1.1<sup>1</sup> (khett° like a well cultivated field; = sadisa PvA 7); PvA 2, 8 etc. — *Note.* upama metri causa see n° and cp. opamma & upamā.

**Upamā** (f.) [f. of upama in abstract meaning] likeness, simile, parable, example (cp. formula introducing u. S II. 114; M 1.148); Sn 705 (cp. Dh 129, 130), 1137 (= upanidhā sadisaṇ paṭibhāgo Nd<sup>2</sup> 158); It 114; Vism 341, 478, 512, 582 sq., 591 sq.; PvA 29, 112 (dhen°); SnA 329, 384; Sdhp 29, 44, 259.

-vacana expression of comparison (usually applied to part. evaṇ) SnA 13, 472; KhA 185, 195, 208, 212; PvA 25.

**Upamāna** (nt.) [fr. upa + mā] comparison, the 2<sup>nd</sup> part of the comparison J v.341; VvA 13.

**Upamānita** [pp. of caus. upa + mā] measured out, likened, like, comparable Th 2, 382 (= sadisa ThA 255).

**Upameti** [upa + mā] to measure one thing by another, to compare J VI.252; Vism 314 (°metvā, read °netvā°).

**Upameyya** (adj.) [grd. of upa + mā] to be compared, that which is to be likened or compared, the 1<sup>st</sup> part of a comparison VvA 13.

**Upaya** [fr. upa + i, cp. upāya] approach, undertaking, taking up; clinging to, attachment, only as adj. (—°) in an° (anūpaya metri causā) not going near, aloof, unattached S 1.141, 181; II.284; Sn 786, 787, 897 (cp. SnA 558); and in rūpūpaya (vv. II. rūpūpaya & rūpūpaya) "clinging to form" (etc.) S III.53 = Nd<sup>1</sup> 25 = Nd<sup>2</sup> 570 (+ rūpārammaṇa).

**Upayāceti** [upa + yāceti] to beg, entreat, pray to J VI. 150 (divyaṇ).

**Upayācika** (nt.) [of adj. upa + yācita + ka; pp. of yāceti] begging, asking, praying, propitiation J VI.150 (= devatānaṃ ayācana).

**Upayāti** [upa + yāti of yā] to go to, to approach S 1.76; II.118 (also Caus. °yāpeti); Dpvs VI.69; Sdhp 579.

**Upayāna** (nt.) [fr. upa + yā, cp. BSk. upayāna Jtm 31<sup>6a</sup>] nearing, approach, arrival D 1.10; DA 1.94.

**Upayānaka** [fr. upayāna] a crab J VI.530.

**Upayūñjati** [upa + yuj] to combine, connect with; to use, apply; ppr. med. **upayujjamāna** VvA 245 (preferably be read as °bhūñjamāna, with reference to enjoying drink & food).

**Upayoga** [fr. upa + yuj] connection, combination; employment, application J VI.432 (nagare upayogaṃ netvā for use in the town? v.l. upabhogaṃ). Usually in cpd. °vacana as tt. g. meaning either combined or condensed expression, ellipsis SoA 386; KhA 236; PvA 73, 135; or the acc. case, which is frequently substituted for the foll. cases: sāmi-vacana SoA 127; PvA 102; bhūmma° SnA 140; KhA 116; karaṇa° SnA 148; sampadāna° J V.214; SnA 317; itthambhūta° SnA 441; nissakka° J V.498.

**Uparacita** [pp. of upa + rac] formed ThA 211; Sdhp 616.

**Uparajja** (nt.) [upa + rajja, cp. uparaja] viceroyalty A III.154 (v.l. opa°); J 1.511; IV.176; DA 1.134.

**Uparata** [pp. of uparamati] having ceased, desisting from (—°), restraining oneself (cp. orata) Vin 1.245 (ratt-uparata abstaining from food at night = ratti-bhojanato uparata DA 1.77); D 1.5 (id.); M 1.319 (bhaya°); Sn 914 (= virata etc. Nd<sup>1</sup> 337); Miln 96, 307; DhsA 403 (vihīṃs°).

**Uparati** (f.) [fr. upa + ram] ceasing, resting; cessation M 1.10; S IV.104; Miln 274.

**Uparamati** [upa + ram] to cease, desist, to be quiet J III.489; V.391 (v.l. for upāramati, also in C.); Miln 152.

**Uparamā** (f.) [cp. lit. Sk. uparama, to uparamati] cessation Miln 41, 44 (an°).

**Uparava** [fr. upa + ru] noise J II.2.

**Uparājā** [upa + rājā; see upa 5] a secondary or deputy king, a viceroy J 1.504; II.316; DhA 1.392.

**Upari** (indecl.) [Vedic upari, der. fr. upa, Idg. \*uper(i); Gr. ὑπέρ, Lat. s-uper; Goth. ufar, Ohg. ubir = Ger. uber E. over; Oir. for] over, above (prep. & prefix) 1. (adv.) on top, above (opp. adho below) Vin IV.46 (opp. heṭṭhā); J VI.432; KhA 248 (= uddhaṃ; opp. adho); SnA 392 (abtimukho u. gacchati explainiṃg paccuggacchati of Sn 442); PvA 11 (heṭṭhā manussa-sañṭhānaṃ upari sūkara-s°), 47 (upari chattaṃ dhāriyamāna), 145 (sabbattha upari upon everything). — 2. (prep. N. gen.) with ref. either to *space* = on top of, on, upon, as in kassa upari sāpo patissati on whom shall the curse fall? DhA 1.41; attano u. patati falls upon himself PvA 45; etissā upari kodho anger on her, i.e. against her VvA 68; or to *time* = on top of, after, later, as in catunnaṃ māśānaṃ upari after 4 months PvA 52 (= uddhaṃ catūhi māsehi of Pv 1.10<sup>12</sup>); sattanaṃ vassa-satānaṃ upari after 700 years PvA 144. — 3. (adv. in compn., meaning “upper, higher, on the upper or top side”, or “on top of”, if the phrase is in loc. case. See below.

-cara walking in the air, suspended, flying J III.454. -pāsāda the upper story of a palace, loc. on the terrace D 1.112 (loc.); PvA 105, 279. -piṭṭhi top side, platform Vin II.207 (loc.). -bhaddaka N. of a tree [either Sk. bhadraka Pinus Deodara, or bhadra Nauclea Cadamba, after Kern, *Dev. s. v.*] J VI.269. -bhāga the upper part; used in instr., loc. or aor. in sease of “above, over,

beyond” J IV.232 (instr.). -bbāva higher state or condition M 1.45 (opp. adh°). -mukha face upwards DA 1.228; Pug A 214. -vasana upper garment PvA 49. -vāta higher than the wind, loc. on the wind J II.11; or in °passe (loc.) on the upper (wind-) side DhA II.17. -vīsāla extended on top, i. e. of great width, very wide J III.207. -vehāsa high in the air (°—), in °kuṭi a lofty or open air chamber, or a room in the upper story of the Vihāra Vin IV.46 (what the C. means by expln. majjhimassa purisassa asisa-ghaṭṭā “not knocking against the head of a middle-(sized) man” is not quite clear). -sacca higher truth PvA 66 (so read for upari sacca).

**Upariṭṭha** (adj.) [superl. formation fr. upari in analogy to seṭṭha] highest, topmost, most excellent Th 1, 910. Cp. next.

**Upariṭṭhima** (adj.) [double-superl. formation after analogy of seṭṭha, pacchima & heṭṭhima; heṭṭhā] = upariṭṭha & uparima Dhs 1016, 1300, 1401; Pug 16, 17 (sañyojanāni = uddhaṃbhāgiya-sañyojanāni Pug A 198).

**Uparima** (adj.) [upari + ma, superl. formation] uppermost, above, overhead D III.189 (disā); Nett 88. Cp. upariṭṭhima.

**Upariya** (adv.) [fr. upari] above, on top, in compd. heṭṭh° below and above Vism 1.

**Uparujjhati** [Sk. uparudhyate, Pass. of uparundhati] to be stopped, broken, annihilated, destroyed D 1.223; Th 1, 145; It 106; Sn 724, 1036, 1110; Nd<sup>2</sup> 159 (= nirujjhati vūpasammati atthangacchati); Miln 151; Sdhp 280. — pp. **uparuddha**.

**Uparuddha** [pp. of uparujjhati] stopped, ceased Miln 151 (°jivita).

**Uparundhati** [upa + rudh] to break up, hinder, stop, keep in check M 1.243; J 1.358; Th 1, 143, 1117; Sn 118, 916 (pot. uparundhe, but uparuddhe Nd<sup>1</sup> 346 = uparuddheyya etc.); Miln 151, 245, 313. — ger. **uparundhiya** Th 1, 525; Sn 751; aor. **uparundhi** J IV.133; PvA 271. — Pass. **uparujjhati** (q. v.).

**Uparūḥha** [upa + rūḥha, pp. of ruh] grown again, recovered J IV.408 (cakkhu).

**Uparocati** [upa + roc] to please (intrs.) J VI.64.

**Uparodati** [upa + rud] 1. to lament J VI.551 (fut °rucchati) — 2. to sing in a whining tone J V.304.

**Uparodha** [fr. upa + rudh] obstacle; breaking up, destruction, end J III.210, 252; Pv IV.1<sup>5</sup>; Miln 245, 313.

**Uparodhana** (nt.) [fr. upa + rudh] breaking up, destruction Sn 732, 761.

**Uparodheti** [Caus. of uparundhati] to cause to break up; to hinder, stop; destroy Vin III.73.

**Uparopa** [upa + ropā, cp. upa 5] “little plant”, sapling Vin II.154. See also next.

**Uparopaka** = uparopa, sapling J II 345; IV.359.

**Upala** [Lit. Sk. upala, etym. uncertain] a stone Dāvs III.87.

**Upalakkaṇā** (f.) & °aṇ (nt.) [upa + lakkaṇa] discrimination S III.261 (an°); Dhs 16, 20, 292, 1057; Pug 25; VvA 240.

**Upalakketi** [upa + lakṣay] to distinguish, discriminate Vism 172.

**Upaladdha** [pp. of upalabhati] acquired, got, found J VI.211 (°bāla; v.l. paluddha°); Sdhp 4, 386.

**Upaladdhi** (f.) [fr. upa + labh] acquisition; knowledge Miln 268; VvA 279.

**Upalabhati** [upa + labh] to receive, get, obtain to find, made out Miln 124 (kāraṇaṅ); usually in Pass. **upalabhhati** to be found or got, to be known; to exist M 1.138 (an°); S 1.135; IV.384; Sn 858; Pv 11.111 (= paccanubhaviyati PvA 146); Kvu 1, 2; Miln 25; PvA 87.

**Upalāpana** (nt.) [fr. upa + lap] talking over or down, persuasion; diplomacy, humbug D 11.76; Miln 115, 117.

**Upalāpeti** [Caus. of upa + lap] to persuade, coax, prevail upon, talk over, cajole Vin 1.119; III.21; J 11.266; III.265; IV.215; PvA 36, 46, 276.

**Upalājita** [pp. of upalājeti] caressed, coaxed Sdhp 301.

**Upalājeti** [Caus. of upa + jal; cp. BSk. upalājayati Divy 114, 503]. — 1. to caress, coax, fondle, win over J 11.267; Vism 300; Sdhp 375. — 2. to boast of, exult in J 11.151. — pp. **upalājita** (q. v.).

**Upajāseti** [upa + Caus. of las] to sound forth, to (make) sound (a bugle) D 11.337 (for uppa jāseti? q. v.).

**Upalikkhati** [upa + likh] to scratch, scrape, wound A 11.94 sq. (= vijjhati C.).

**Upalitta** [pp. of upalimpati] smeared with (—°), stained, tainted Th 2, 467 (cp. ThA 284; T. reads apalitta); Pug 56. Usually neg. an° free from taint, undefiled M 1.319, 386; Miln 318; metri causa **anupalitta** S 1.141; 284; Sn 211, 392, 468, 790, 845; Dh 353 (cp. DhA 17.7).

**Upalippati** [Pass. of upalimpati] to be defiled; to stick to, hang on to Sn 547, 812; J 11.66 (= alliyatt C.); Miln 250, 337.

**Upalimpati** [upa + lip] to smear, defile D 11.18; Vin 11.312; J 1.178; IV.435; Miln 154. — Pass. **upalippati**, pp. **upalitta** (q. v.).

**Upalepa** [fr. upa + lip] defilement J IV.435.

**Upalohitaka** (adj.) [upa + lohita + ka, see upa 5] reddish J 11.21 (= rattavaṅga C.).

**Upallaviṅ** Sn 1145 see **upaplavati**.

**Upavajja** (adj.) [grd. of upavadati] blameworthy S IV.59, 60; A 11.242. an° blameless, without fault S IV.57 sq.; A IV.82; Miln 391.

**Upavajjatā** (f.) [abstr. fr. upavajja] blameworthiness S IV.59 (an°).

**Upavaṇṇeti** [upa + vaṇṇeti] to describe fully Sdhp 487.

**Upavattati** [upa + vrt] to come to pass, to take place J VI.58.

**Upavadati** [upa + vad] to tell (secretly) against, to tell tales; to insult, blame D 1.90; S 11.125 (attā silato na upav.); A 11.121 (id.); V.88; J 11.196; PvA 13.

**Upavana** (nt.) [upa + vana, see upa 5] a kind of wood, miniature wood, park J IV.431; V.249; Miln 1; VvA 170 (= vana), 344; ThA 201; PvA 102 (ārām°), 177 (mahā°).

**Upavasati** [upa + vasiti]. — 1. to dwell in or at J 11.113; DA 1.139. — 2. to live (trs.); to observe, keep (a holy day); only in phrase **uposathaṅ upavasati** to observe the fast day S 1.208; A 1.142, 144, 205; Sn 402 (ger. upavassa); J 11.444; SnA 199; PvA 209. — pp. **upavuttha** (q. v.). See also **uposatha**.

**Upavāda** [fr. upa + vad] insulting, railing; blaming, finding fault Nd<sup>1</sup> 386; PvA 269; an° (adj.) not grumbling or abusing Dh 185 (anūoa° metri causa).

**Upavādaka** (adj.) [fr. upavāda] blaming, finding fault, speaking evil of (gen.), generally in phrase **ariyānaṅ u.**

insulting the gentle Vin 11.5; A 1.256; 11.19; IV.178; V.68; It 58, 99. — an° Ps 1.115; Pug 60.

**Upavādin** (adj.) [fr. upavāda] = upavādaka; in **ariy°** S 1.225; 11.124; V.266; Pv IV.3<sup>39</sup>. an° M 1.360.

**Upavāyati** [upa + vāyati] to blow on or towards somebody M 1.424; A IV.46; Th 1, 544; Pv 11.6<sup>6</sup>; Miln 97.

**Upavāsa** [fr. upa + vas, see upavasati] keeping a prescribed day, fasting, self-denial, abstaining from enjoyments [Same as **uposatha**; used extensively in BSk. in meaning of uposatha, e. g. at Av. S 1.338, 339; Divy 398 in phrase aṅga-samanvāgataṅ upavasaṅ upavasati] A V.40 (? uncertain; vv. 11. upāsaka, ovāpavāssa, yopavāsa); J VI.508; SnA 199 (in expl<sup>n</sup>. of uposatha).

**Upavāsita** (adj.) (upa + vāsita) perfumed PvA 164 (for gandha-samerita).

**Upavāhana** (nt.) [upa + vāhana] carrying away, washing away Sn 391 (saṅghāṭi-raj-ūpa° = paṅsu-malādino saṅghāṭi-rajassa dhovanaṅ SnA 375).

**Upavicāra** [upa + vicāra; cp. BSk. upavicāra Divy 19, trsl<sup>d</sup>. on p. 704 in Notes by "perplexed by doubts" (?) applying (ones mind), to, discrimination D 11.245 (domanass°); M 11.239; S IV.232 (somanass° etc.); A 11.363 sq.; V.134; Ps 1.17; Dh 8, 85, 284; Vbh 381.

**Upavi jāññā** (f.) (adj.) [grd. formation of upa + vi + jan, cp. Sk. vijanya] about to bring forth a child, nearing childbirth M 1.384; Th 2, 218; Ud 13; Dāvs 11.38; ThA 197.

**Upavisati** [upa + visati] to come near, to approach a person J IV.408; V.377; aor. **upāvisi** Sn 415, 418 (āsajja upāvisi = samipaṅ gaotvā nisīdi SnA 384).

**Upaviṇa** [upa + viṇā] the neck of a lute S IV. 197; Miln 53.

**Upaviṭa** [?] covered (?) at VvA 8 in phrase "vettaṭatādīhi upaviṭaṅ āsanaṅ" should prob. be read **upanīta** (vv. 11. uparivīta & upajīta); or could it be pp. of upaviyati (woven with)?

**Upaviyati** [Pass. of upa + vā<sup>2</sup> to weave] to be woven J VI.26.

**Upavuttha** [pp. of upavasati] celebrated, kept (of a fast day) A 1.211 (uposatha); Sn 403 (uposatha). Cp. **uposatha**.

**Upavhyati** [upa + ā + hū, cp. avhayati for āhvayati] to invoke, call upon D 11.259; S 1.168.

**Upasaṅvasati** [upa + saṅ + vas] to live with somebody, to associate with (acc.) J 1.152.

**Upasaṅharaṇa** (nt.) [fr. upasaṅharati] drawing together, bringing up to, comparison Vism 232 sq.; J V.186.

**Upasaṅharati** [upa + saṅ + hr] — 1. to collect, bring together, heap up, gather Miln 132. — 2. to dispose, arrange, concentrate, collect, focus Vin IV.220 (kāyaṅ); M 1.436 (cittaṅ), 468 (cittaṅ tathattāya); S V.213 sq. (id.); DhA 309 (cakkhuṅ). — 3. to take hold of, take care of, provide, serve, look after Miln 232.

**Upasaṅhāra** [fr. upa + saṅ + hr] taking hold of, taking up, possession, in **devat°** being seized or possessed by a god Miln 298.

**Upasaṅghita** (adj.) [pp. of upa + saṅ + dhā] accompanied by, furnished or connected with (—°) D 1.152; M 1.37. 119 (chand°); S 11.220 (kusal°); IV.60 (kām°), 79 (id.); Sn 341 (rāg°), 1132 (giṇaṅ vaṃṃ = vaṅgena upetaṅ Nd<sup>2</sup>); Th 1, 970; J 1.6; 11.134, 172; V.361.

**Upasankamati** [upa + saṅ + krami, cp. BSk. upasankramati Av. Ś. 1.209] — 1. to go up to (with acc.), to approach, come near; freq. in stock phrase "yena (Pokkhārasādissa parivesanā) ten<sup>3</sup> upasankami, upasankamivā paññatte āsane nisidi", e. g. Vin 1.270; D 1.109; II.1, and passim. — aor. °sankami Pv. II.2<sup>10</sup>; SnA 130, 140; KhA 116; PvA 88; ger. °sankamivā SnA 140; PvA 6, 12, 19, 20, 88; °sankamma Sn 166, 418, 460, 980, 986; inf. °sankamituj PvA 79. — 2. to attend on (as a physician), to treat Miln 169, 233, 353; DA 1.7.

**Upasankamana** (nt.) [fr. upasankamati] going near, approach M II.176; S v.67 = It 107; PvA 232.

**Upasankheyya** (adj.) [grd of upa + sankharoti] to be prepared, produced or contracted Sn 849 (= °sankhātappa SnA 549; cp. Nd<sup>1</sup> 213.

**Upasagga** [Sk upasarga, of upa + sṛj] — 1. attack, trouble, danger Vin 1.33; A 1.101; Th 2, 353; Dh 139 (where spelt upassaga, cp. DhA III.70); Miln 418. — 2. (tt. g.) prefix, preposition J II.67 (saṅ), 126 (apa); III.121 (ni, pa); DA 1.245 (adhi); KhA 101 (sa° and an°); PvA 88 (atthe nipāto a particle put in metri causa, expl<sup>o</sup>. of handa); DhA 163, 405.

**Upasagga** [follows here!].

**Upasaṅghapanā** (f.) [fr. upa + saṅghapeti] stopping, causing to cease, settling Pug 18 (see also an°).

**Upasanta** [pp. of upa + śam, cp. upasammati] calmed, composed, tranquil, at peace M 1.125; S 1.83, 162; A III.394; Sn 848, 919, 1087, 1099; Nd<sup>1</sup> 210, 352, 434; Nd<sup>2</sup> 161; Dh 201, 378; Miln 394; DhA III.260; IV.114; PvA 132 (= santa).

**Upasama** [Sk. upāsama, upa + śam] calm, quiet, appeasement, allaying, assuagement, tranquillizing Vin 1.10 = S IV.331 = V.421 (in freq. phrase upasamāya abhiññāya sambodhāya nibbānāya saṅvattati; see nibbāna III.7); D 1.50; III.130 sq., 136 sq., 229 (as one of the 4 objects of adhiṭṭhāna, viz. paññā° sacca° cāga° upasama°); M 1.67; III.246; S 1.30, 34 (silena), 46 (citta-v-upasama), 48, 55; II.223, 277; III.86 (sankhārāna ... v-upasamo) D II.157; S 1.158 (see vūpasama and sankhāra); (ariyaṃ maggaṃ dukkh°-gāminā); IV.62, 331; V.65 (avūpasama), 179, 234 (°gāminā), 378 sq.; A 1.3 (avūpasama), 30, 42; II.14 (vitakk°); III.325 sq.; V.216, 238 sq.; Sn 257, 724, 735, 737; It 18 (dukkh°) 83; Dh 205; Nd<sup>1</sup> 351; J 1.97; Ps 195; Miln 170, 248; Vism 197 (°anussati); Sdhp 587. Cp. vi° (vū°).

**Upasamati** [upa + śam in trs. meaning for usual sammati in intrs. meaning] to appease, calm, allay, assuage Sn 919; Th 1, 50 (pot. upasama = upasameyya nibbāpeyya Nd<sup>1</sup> 352). — pp. upasanta q. v.

**Upasamāna** (nt.) = upasama Th 1, 421; Sdhp 335 (dukkh°).

**Upasampajjati** [upa + sampajjati] to attain, enter on, acquire, take upon oneself usually in ger. upasampajja M 1.89; S III.8; A IV.13; V.69; DhA 160 (see DhA 167); DA 1.313; SnA 158. — pp. upasampanna (q. v.).

**Upasampadā** (f.) [fr. upa + saṅ + pad] — 1. taking, acquiring; obtaining, taking upon oneself, undertaking D II.49; M 1.93; A III.65; Dh 183 (cp. DhA III.236); Nett 44 (kusalassa). — 2. (in special sense) taking up the bhikkhuship, higher ordination, admission to the privileges of recognized bhikkhus [cp. BSk. upasampadā °padā Divy 21, 281 etc.] Vin 1.12, 20, 95, 146 and passim; III.15; IV.52; D 1.176, 177, 202; S 1.161; A IV.276 sq. & passim; DhA II.61 (pabbajjā +); PvA 54 (laddh° one who has received ordination), 179 (id.).

**Upasampanna** [pp. of upasampajjati] obtained, got, received; in special sense of having attained the recognition of bhik-

khuship, ordained [cp. BSk. upasampanna Divy 281] S 1.161; A v.70; Vin III.24; IV.52, 130; Miln 13.

**Upasampādeti** [Denom. fr. upasampadā] 1. to attain to, obtain, produce DhA 167 (= nipphādeti). — 2. to admit to bhikkhuship, to ordain Vin IV.130, 226, 317 (= vuttīhāpeti); grd. °etabba Vin 1.64 sq.; IV.48; A v.72.

**Upasamphassati** [upa + sam + sprṣ] to embrace J v.297.

**Upasammati** [Sk. upasāmyati, upa + śam in intrs. function] to grow calm, to cease, to be settled or composed, to be appeased S 1.62, 221; Dh 100 sq.

**Upasavyāna** (nt.?) [?] "a robe worn over the left shoulder" (Hardy, Index to ed.) VvA 166 (v. l. upavasavya).

**Upasiṅsaka** (adj.) [fr. upa + siṅsati = śaṅs, cp. āsiṅsaka] striving after, longing or wishing for Mila 393 (āhār°; Morris *J P T S*. 1884, 75 proposes reading upasiṅgbaka).

**Upasinghaka** (adj.) [fr. upa + siṅgh] sniffing after J II.339; III.144; Miln 393 (° see upasiṅsaka).

**Upasinghati** [upa + siṅgh] — 1. to sniff at S 1.204 (padumaṅ); 1.455; J II.339, 408; VI.336. — 2. to sniff up Vin 1.279. — Caus. °āyati to touch gently KhA 136. Caus. II. °āpeti to touch lightly, to stroke J IV.407.

**Upasinghita** [pp. of upasinghati] scented, smelled at (loc.) J VI.543 (sisaṅhi; C. for upagghāta).

**Upasussati** [upa + sussati] to dry up M 1.481; Sn 433; J 1.71.

**Upasecana** (nt.) [fr. upa + sic] sprinkling over, i. e. sauce Th 1, 842; J II.422; III.144; IV.371 (maṅs°); VI.24. See also nandi° & maṅsa°.

**Upaseniyā** (f.) [Sk. upa + either śayanika of śayana, or śayaniya of śī (a girl) who likes to be always near (her mother), a pet, darling, fondling J VI.64 (= mātarāṅ upagantvā sayanika C.).

**Upasevati** [upa + sev] — 1. to practice, frequent, pursue Miln 355. — 2. to serve, honour, Sn 318 (°amāna). — pp. upasevita (q. v.).

**Upasevanā** (f.) [abstr. fr. upasevati] serving, pursuing, following, service, honouring, pursuit S III.53 = Nd<sup>1</sup> 25 = Nd<sup>2</sup> 570 (nand° pleasure-seeking); It 68 (hāl° & dhir°); Sn 249 (utu° observance of the seasons); Miln 351.

**Upasevita** [pp. of upasevati] visited, frequented PvA 147 (for sevita).

**Upasevin** (adj.) (—°) [fr. upasevati] pursuing, following, going after A III.136 (vyatta°); Miln 264 (rāj°); DhA III.482 (para-dār°).

**Upasobhati** [upa + śubh] to appear beautiful, to shine forth Th 1, 1080. — Caus. °sobhetti to make beautiful, embellish, adorn Vv 52<sup>6</sup>; J v.132; PvA 153. — pp. upasobhita (q. v.).

**Upasobhita** [pp. of upasobhetti] embellished, beautified, adorned PvA 153, 187; Sdhp 593.

**Upassagga** see upasagga.

**Upasatṭha** [Sk. upasṛṣṭa, pp. of upa + sṛj] "thrown upon", overcome, visited, afflicted, ruined, oppressed S IV.29; A III.226 (udak°); J 1.61; II.239.

**Upassaya** [fr. upa + śri, cp. assaya & missaya] abode, resting home, dwelling, asylum S 1.32, 33; Vv 68<sup>4</sup>; Miln 160. Esp. freq. as bhikkhuni° or bhikkhun° a nunnery Vin II.259; IV.265, 292; S II.215; J 1.147, 428; Miln 124.

**Upassāsa** [upa + assāsa; upa + ā + śvas] breathing J 1.160.



**Upassuti** (f.) [fr. upa + śru] listening to, attention S II. 75; IV.91; J V.100; Miln 92.

**Upassutika** (adj.) [fr. upassuti] one who listens, an eaves-dropper J V.81.

**Upahacca** (°—) [ger. of upahanti] — 1. spoiling, impairing, defiling J V.267 (manañ) — 2. reducing, cutting short; only in phrase **upahacca-parinibbāyin** "coming to extinction after reducing the time of rebirths (or after having almost reached the destruction of life)" S V.70, 201 sq.; A 1.233 sq.; IV.380; Pug 17 (upagantvā kālakiriyañ āyukkhaṃyassa āsane tbatvā ti attho Pug A 199); Nett 190. — The term is not quite clear; there seems to have existed very early confusion with upapacca > upapajja > uppajja, as indicated by BSk. upapadya-parinirvāyin, and by remarks of C. on Kvū 268, as quoted at Kvū trsl<sup>n</sup>. 158, 159.

**Upahaññati** [Pass. of upahanti] to be spoilt or injured Sn 584; J IV.14; Miln 26.

**Upahata** [pp. of upahanti] injured, spoilt; destroyed D 1.86 (phrase khata + upahata); S 1.238 (na sūpahata "not easily put out" trsl.); II.227; A 1.161; Dh 134; J VI. 515; Miln 223, 302; DhA II.33 (an°).

**Upahattar** [Sk. \*upahartṛ, n. ag. of upa + hr] a bringer (of) M 1.447 sq.

**Upahanti** (& °hanati J 1.454) [upa + han] to impair, injure; to reduce, cut short; to destroy, only in ger. **upahacca**; pp. **upahata** & Pass. **upahaññati** (q. v.).

**Upaharaṇa** (nt.) [fr. upa + hr] — 1. presentation; luxury J 1.231. — 2. taking, seizing J VI.198.

**Upaharati** [upa + hr] to bring, offer, present A II.87; III. 33; Dh 1.301, 302; J V.477.

**Upahāra** [fr. upa + hr] bringing forward, present, offering, gift Vin III.136 (ahār°) A II.87; III.33; V.66 (mett°); J 1.47; IV.455; VI.117; DA 1.97.

**Upahiṅsati** [upa + hiṅs] to injure, hurt Vin II.203; J IV.156.

**Upāgacchati** [upa + ā + gam] to come to, arrive at, reach, obtain, usually aor. upāgañchi Cp 110<sup>0</sup>, pl. upāgañchuṅ Sn 1126; or upāgami Sn 426, 685, pl. upāgamaṅ Sn 302, 1126. Besides in pres. imper. upāgaccha PvA 64 (so read for upagaccha). — pp. **upāgata**.

**Upāgata** [pp. of upāgacchati] come to, having reached or attained Sn 1016; PvA 117 (yakkhattaṅ); Sdhp 280.

**Upāta** [according to Kern, *Toev.* s. v. = Sk. upātta, pp of upa + ā + dā "taken up"; after Morris *J P T S.* 1884, 75 = uppāta "flying up"] thrown up, cast up, raised (of dust) Th 1, 675.

**Upātigacchati** [upa + ati + gacchati] to "go out over", to surpass, overcome, only in 3<sup>rd</sup> sg. pret. **upaccagā** Sn 333, 636, 641, 827; Th 1, 181; 2, 4; J 1.258; VI.182; & 3<sup>rd</sup> pl. **upaccagaṅ** S 1.35; A III.311; J III.201.

**Upātīdhāvati** [upa + ā + dhāvati] to run on or in to Ud 72.

**Upātīpanna** [pp. of upātīpajjati, upa + ā + pad] fallen into, a prey to (with loc.) Sn 495 (= nīpanna with gloss adhimutta SnA 415).

**Upātīvatta** [pp. of upātīvattati] gone beyond, escaped from, free from (with acc.) S 1.143; A II.15; Sn 55, 474, 520, 907; J III.7, 360; Fd<sup>1</sup> 322 = Nd<sup>2</sup> 163. Cp. BSk. upatīvatta in same sense at M Vastu III.281.

**Upātīvattati** [upa + ati + vattati] to go beyond, overstep M 1.327; Sn 712 (v.l. for upanivattati); Nett 49. — pp. **upātīvatta** (q. v.).

**Upādā** (adv.) [shortened ger. of upādīyati for the usual upādāya in specialised meaning] lit. "taking up", i. e. subsisting on something else, not original, secondary, derived (of rūpa form) Dhs 877, 960, 1210; Vism 275, 444 (24 fold); DhsA 215, 299, 333, cp. *Dhs trsl<sup>n</sup>.* 127, 197. — Usually (and this is the earlier use of upādā) as neg. **anupādā** (for anupādāya) in meaning "not taking up any more (fuel, so as to keep the fire of rebirth alive)", not clinging to love of the world, or the kilesas q. v., having no more tendency to becoming; in phrases **a. parinibbānaṅ** "unsupported emancipation" M 1.148; S IV.48; V.29; DhA 1.286 etc.; **a. vimokkbo** mental release A V.64 (A A: catuhi upādānehi agahetvā cittassa vimokkko; arabattass'etan nāmaṅ); Vin V.164; Ps II.45 sq.; **a. vimutto** D 1.17 (= kinchi dhammaṅ anupādīyivā vimutto DA 1.109); cp. M III.227 (paritassanā).

**Upādāna** (nt.) [fr. upa + ā + dā] — (lit. that (material) substratum by means of which an active process is kept alive or going), fuel, supply, provision; adj. (—) supported by, drawing one's existence from S 1.69; II.85 (aggikkhandho °assa pariyādānā by means of taking up fuel); V.284 (vāt°); J III.342 sa-upādāna (adj.) provided with fuel S IV.399; anupādāna without fuel DhA II.163. — 2. (appld.) "drawing upon", grasping, holding on, grip, attachment; adj. (—) finding one's support by or in, clinging to, taking up, nourished by. See on term *Dhs trsl<sup>n</sup>.* 323 & *Cpd.* 171. They are classified as 4 upādānāni or four Graspings viz. kām°, ditth°, silabbat°, attavād° or the graspings arising from sense-desires, speculation, belief in rites, belief in the soul-theory D II.58; III.230; M 1.51, 66; S II.3; V.59; Dhs 1213; Ps 1.129; II.46, 47; Vbh 375; Nett 48; Vism 569. — For upādāna in var. connections see the foll. passages: D 1.25; II.31, 33, 56; III.278; M 1.66, 136 (attavād°) 266; S II.14, 17, 30, 85; III.10, 13 sq., 101, 135, 167, 191; IV.32, 87 sq., 102 (tannissitaṅ viññānaṅ tadupādānaṅ), 390, 400 (= taṅhā); A IV.69; V.111 (upāy°); Sn 170, 358, 546; Ps 1.51 sq., 193; II.45 sq., 113; Vbh 18, 30, 67, 79, 119, 132; Dhs 1059, 1136, 1213, 1536 sq.; Nett 28 sq., 41 sq., 114 sq.; DhA IV.194. — sa° full of attachment (to life) M 1.65; Vin III.111; S IV.102; an° unattached, not showing attachment to existence S IV.399; Vin III.111; Th 1, 840; Miln 32; DA 1.98.

-kkhandha, usually as pañc° upādāna-kkhandhā the factors of the "fivefold clinging to existence" [cp. BSk. pañc° u°-skandhāḥ Av. S II.168<sup>1</sup> & note] D II.35, 301 sq.; III.223, 286; M 1.61, 144, 185; III.15, 30, 114, 295; Ps II.109 sq.; Vbh 101; Vism 505 (khandha-pañcaka). See for detail khandha II.2. -kkhaya extinction or disappearance of attachment S II.54; A III.376 sq.; Sn 475, 743; It 75. -nidāna the ground of upādāna; adj. founded on or caused by attachment Ps II.111; Vbh 135 sq. -nīrodha destruction of "grasping" Vin 1.1 (in formula of paṭicca-samuppāda); S II.7; III.14; A 1.177. -paccaya = °nidāna S II.5; III.94; Sn 507, 742.

**Upādāniya** (adj.) [fr. upādāna, for \*upādānika > °aka] belonging to or connected with upādāna, sensual, (inclined to) grasping; material (of rūpa), derived. See on term *Dhs trsl<sup>n</sup>.* 203, 322. — S II.84; III.47; IV.89, 108; Dhs 584, 1219, 1538; Vbh 12 sq., 30, 56, 119, 125, 319, 326.

**Upādāya** (adv.) [ger. of upādīyati] — 1. (as prep. with acc.) lit. "taking it up" (as such & such), i. e. (a) out of, as, for; in phrase anukampaṅ upādāya out of pity or mercy D 1.204; PvA 61, 141, 164. — (b) compared with, alongside of, with reference to, according to D 1.205 (kālañ ca samayañ ca acc. to time & convenience); DhA 1.391; VvA 65 (paṇsucchanaṅ); PvA 268 (manussalokaṅ). The same use of upādāya is found in BSk., e. g. at Divy 25, 359, 413; Av. S 1.255. — 2. (in same meaning & application as upādā, i. e. in neg. form first & then in positive abstraction from the latter) as philosophical term "hanging on to", i. e. derived, secondary (with rūpa) Vbh 12, 67 etc.; Nd<sup>1</sup> 266. Usually as **anupādāya** "not

clinging to", without any (further) clinging (to rebirth), emancipated, unconditioned, free [cp. BSk. paritt-anupādāya free from the world Divy 655], freq. in phrase a. nibbuta completely emancipated S II.279; A I.162; IV.290; besides in foll. pass.: Vin I.14 (a. cittaṃ vimuccati) 182 (id.); S II.187 sq.; IV.20, 107; V.317; Dh 89 = S V.24 (adānapaṭi-nisagge a. ye ratā); Db 414; Sn 363; It 94 (+ aparitassato).

**Upādi°** [the comp<sup>n</sup>-form of upādāna, derived fr. upādā in analogy to nouns in °a & °ā which change their a to i in comp<sup>n</sup> with **kr** & **bhū**; otherwise a n. formation fr. **dā** analogous to °dhi fr. **dhā** in upadhi] = upādāna, but in more concrete meaning of "stuff of life", substratum of being, khandha; only in comb<sup>n</sup> with °sesa (adj.) having some fuel of life (= khandhas or substratum) left, i. e. still dependent (on existence), not free, materially determined S V.129, 181; A III.143; It 40; Vism 509. More frequently neg. **an-upādī-sesa** (nibbāna, nibbānadhātu or parinibbāna, cp. similarly BSk. aoupādī-vimukti M Vastu 1.69) completely emancipated, free, without any (material) substratum Vin II.239 (nibbāna-dhātu); D III.135; M I.148 (parinibbāna); A II.120; IV.75 sq., 202, 313; J I.28, 55; Sn 876; It 39, 121 (nibbāna-dhātu); Ps. 1.101; Vism 509; DhA IV.108 (nibbāna); VvA 164, 165. Opp. **sa-upādīsesa** A IV.75 sq., 378 sq.; Sn 354 (opp. nibbāyi); Vism 509; Nett 92. See further ref. under nibbāna & parinibbāna.

**Upādīṇṇa** [for °ādiṇṇa with substitution of ṇṇ for nn owing to wrong derivation as pp. from ādiyati<sup>2</sup> instead of ādiyati<sup>1</sup>] grasped at, laid hold of; or "the issue of grasping", i. e. material, derived, secondary (cp. upādā), see def. at *Dhs trsbh.* 201, 324. — Dhs 585, 877, 1211, 1534; Vbh 2 sq., 326, 433; Vism 349, 451; an° Vin III.113; Dhs 585, 991, 1212, 1535.

**Upādīṇṇaka** (adj.) = upādīṇṇa DhsA 311, 315, 378; Vism 398.

**Upādiyati** [upa + ā + **dā**, see ādiyati<sup>1</sup>] to take hold of, to grasp, cling to, show attachment (to the world), cp. upādāna D II.292; M I.56, 67; S II.14; III.73, 94, 135; IV.168 (na kiñci loke u. = parinibbāyati); Sn 752, 1103, 1104; Nd<sup>1</sup> 444 (= ādēti); Nd<sup>2</sup> 164. ppr. **upādiyāna** S IV.24 = 65 (an°); — ppr. med. **upādiyamāna** S III.73; SnA 409, & **upādiyāna** (°ādiyāno) Sn 470; Dh 20. — ger. **upādāya** in lit. meaning "taking up" J I.30; Miln 184, 338, 341; for specialised meaning & use as prep. see separately as also **upādā** and **upādiyitvā** VvA 209; DA I.109 (an°); DhA IV.194 (an°). — pp. **upādīṇṇa** (q. v.).

**Upādhi** [fr. upa + ā + **dhā**] 1. cushion J VI.253. — 2. supplement, ornament (?), in °ratha "the chariot with the outfit", expld. by C. as the royal chariot with the golden slipper J VI.22.

**Upādhiya** [fr. upāhi] being furnished with a cushion J VI.252 (adj.).

**Upāya** [fr. upa + **i**, cp. upaya] approach; fig. way, means, expedient, stratagem S III.53 sq., 58; D III.220 (°kosalla); Sn 321 (°nānū); J I.256; Nd<sup>2</sup> 570 (for upaya); PvA 20, 31, 39, 45, 104, 161; Sdhp 10, 12, 350, 385. — Cases adverbially; instr. **upāyena** by artifice or means of a trick PvA 93; yena kenaci u. PvA 113. — abl. **upāyaso** by some means, somehow J III.443; V.401 (= upāyena C.). — **anupāya** wrong means J I.256; Sdhp 405; without going near, without having a propensity for S I.181; M III.25. — **kusala** clever in resource J I.98; Nett 20; SnA 274.

**Upāyatta** (nt.) [abstr. fr. upāya] a means of (—) VvA 84 (paṭipajjan°).

**Upāyana** (nt.) [fr. upa + **i**, cp. upāya] going to (in special sense), enterprise, offering, tribute, present J V.347; VI.327; Miln 155, 171, 241; Sdhp 616, 619.

**Upāyāsa** [upa + āyāsa, cp. BSk. upāyāsa Divy 210, 314.] (a kind of) trouble, turbulence, tribulation, unrest, disturbance, unsettled condition M I.8, 144, 368; III.237; A I.144, 177, 203 (sa°); II.123, 203; III.3, 97, 429; Sa 542; It 89 = A I.147 = M I.460; J II.277 (°bahula); IV.22 (id.); Pug 30, 36; Vbh 247; Nett 29; Miln 69; Vism 504 (def.); DA I.121. — **anupāyāsa** peacefulness, composure, serenity, sincerity D III.159; A III.429; Ps I 11 sq.

**Upāramati** [upa + ā + **ram**] to cease, to desist J V.391, 498.

**Upāraddha** [pp. of upārambhati] blamed, reprimanded, reproved A V.230.

**Upārambha** [Sk. upārambha, upa + ālambhate] — 1. reproof, reproach, censure M I.134, 432; S III.73; V.73; A I.199; II.181; III.175; IV.25; Vbh 372. — 2. (adj.) ill-disposed, hostile Th I, 360 sq.; DA I.21, 263.

**Upārambhati** [Sk. upārambhati, upa + ā + **labh**] to blame, reprimand, reproach M I.432, 433. — pp. **upāraddha** (q. v.).

**Upālāpeti** at PvA 276 read **upalāpeti** (q. v.).

**Upāvisi** 3<sup>rd</sup> sg. aor. of **upavisati** (q. v.).

**Upāsaka** [fr. upa + **ās**, cp. upāsati] a devout or faithful layman, a lay devotee Vin I.4, 16 (tevāciko u.), 37, 139, 195 sq.; II.125; III.6, 92; IV.14, 109; D I.85; II.105, 113; III.134, 148, 153, 168, 172 sq., 264; M I.29, 467, 490; S V.395, 410; A I.56 sq.; II.132 (°parisā); III.206 (°caṇḍāla, °ratana); IV.220 sq. (kittavatā hoti); Sn 376, 384; J I.83; Pv I.104; Vbh 248 (°sikkhā); DA I.234; PvA 36, 38, 54, 61, 207. — f. **upāsikā** Vin I.18, 141, 216; III.39; IV.21, 79; D III.124, 148, 172, 264; M I.29, 467, 491; S II.235 sq.; A I.88; II.132; V.287 sq.; Miln 383; PvA 151, 160.

**Upāsakatta** (nt.) [abstr. fr. upāsaka] state of being a believing layman or a lay follower of the Buddha Vin I.37; S IV.301; Vv 84<sup>21</sup>.

**Upāsati** [upa + **ās**] lit. "to sit close by", to go after, attend, follow, serve, honour, worship D II.287; A I.162; J V.339, 371 (= upagacchati C.); Miln 418 (lakkhe upāsati fix his attention on the target). — 3<sup>rd</sup> pl. pres. med. **upāsare** A I.162; J IV.417 (= upāyanti C.). Cp. **payirupāsati**. — pp. **upāsita** & **upāsīna** (q. v.). See also **upāsaka**, **upāsana**.

**Upāsana**<sup>1</sup> (nt.) [fr. upāsati] attendance, service, honour S I.46 (saman°); Th I, 239; Miln 115. Cp. **payir°**.

**Upāsana**<sup>2</sup> (nt.) [fr. upāsati] — 1. archery J VI.448; usually in phrase **katupāsana** skilled in archery M I.82; S II.266; A II.48; J IV.211; Mhvs 24, 1. — Miln 232 (°ṇ sikkhitvā). — 2. practice Miln 419. — 3. in °sālā gymnasium, training ground Miln 352.

**Upāsikā** see **upāsaka**; cp. **payir°**.

**Upāsita** [pp. of upāsati] honoured, served, attended S I.133, cp. Nd<sup>2</sup> 165; Th I, 179.

**Upāsīna** [pp. of upāsati] sitting near or close to J V.336.

**Upāhata** [upa + āhata] struck, afflicted, hurt J I.414.

**Upāhanā** (f.) [with metathesis for upānahā = Sk. upānah f. or upānaha m.; but cp. BSk. upānaha nt. Divy 6] a shoe, sandal Vin I.185; II.118, 207 (adj. sa-upāhana), 208; S I.226; J IV.173, 223; Pv II.49; Nd<sup>2</sup> 226; KhA 45; DhA I.381 (chatt °ṇ as nt° v. l. °nā); PvA 127, 186. — **upāhanan** (or upāhanā) ārohati to put on sandals J IV.16; VI.524; opp. omuñcati take off Vin II.207, 208; J III.415; IV.16. — *Note.* An older form **upānad°** (for upānadh = Sk. upānah) is seen by Kern in pānadūpama J II.223, which is read by him as upānadūpama (v. l. upāhan-upama). See *Tōrv.* s. v. upānad.

**Upiya** [ger. of upeti] undergoing, going into, metri causa as ūpiya (—?) and opiya, viz. hadayasmiñ opiya S 1199 = Th 1, 119; senūpiya J v.96 (v.l. senopiya; C. sayan-ūpagata). In tadūpiya the 2<sup>nd</sup> part upiya represents an adj. upaka fr. upa (see ta l. a), thus found at Miln 9.

**Upekkhaka** (adj.) [fr. upekkhā] disinterested, resigned, stoical Vin III.4; D 1.37, 183; III.113, 222, 245, 269, 281; S v.295 sq., 318; A III.169 sq., 279; V.30; Sn 515, 855, 912; It 81; Nd<sup>1</sup> 241, 330; Pug 50, 59; Dhs 163; DhsA 172.

**Upekkhati** [upa + iks] to look on, to be disinterested or indifferent Sn 911; Nd<sup>1</sup> 328; J vi.294.

**Upekkhanā** (f.) [abstr. fr. upa + iks] is commentator's paraphrase for upekkhā (q. v.) Nd<sup>1</sup> 501 = Nd<sup>2</sup> 166; Vbh 230.

**Upekkhavant** (adj.) = upekkhaka J v.403.

**Upekkhā & Upekhā** (f.) [fr. upa + iks, cp. BSk. upekṣā Divy 483; Jtm 211. On spelling upekkhā for upekkhā see Müller P. Gr. 16] "looking on", hedonic neutrality or indifference, zero point between joy & sorrow (Cpd. 66): disinterestedness, neutral feeling, equanimity. Sometimes equivalent to adukkham-asukha-vedanā "feeling which is neither pain nor pleasure". See detailed discussion of term at Cpd. 229–232, & cp. Dhs trsln. 39. — Ten kinds of upekkhā are enum<sup>d</sup>. at DhsA 172 (cp. Dhs trsln. 48; Hardy, *Man. Buddhism* 505). — D 138 (°sati-pari-suddhī purity of mindfulness which comes of disinterestedness cp. Vin III.4; Dhs 165 & Dhs trsln. 50), 251; II.279 (twofold); III.50, 78, 106, 224 sq., 239, 245 (six °upavicāras), 252, 282; M 1.79, 364; III.219; S IV.71. 114 sq., v.209 sq. (°indriya); A 142; 81 (°sukha), 256 (°nimitta); III.185, 291 (°cetovimutti); IV.47 sq., 70 sq., 300, 443; V.301, 360; Sn 67, 73, 972, 1107. (°satis-suddha); Nd<sup>1</sup> 501 = Nd<sup>2</sup> 166; Ps 1.8, 36, 60, 167, 177; Pug 59 (°sati); Nett 25, 97 (°dhātu), 121 sq.; Vbh 12, 15 (°indriya), 54 (id.), 69, 85 (°dhātu), 228, 324, 326 (°sambojjhanga), 381 (°upavicāra); Dhs 150, 153, 165, 262, 556, 1001, 1278, 1582; Vism 134 (°sambojjhanga, 5 conditions of), 148 (°ānubrīhanā), 160 (def. & tenfold), 317 (°bhāvanā), 319 (°brahmavihāra), 325 (°vihārin), 461; SnA 128; Sdhp 461.

**Upeta** [pp. of upeti] furnished with, endowed with, possessed of Sn 402, 463, 700, 722; Dh 10, 280; Nd<sup>2</sup> s. v., Th 1, 789; Pv 1.7<sup>b</sup> (bal°); II 7<sup>12</sup> (phal°, v.l. preferable °upaga), IV.17<sup>2</sup> (ariyañ aṭṭhangaṇaṇ upetan = aṭṭhahi angehī upetaṇ yuttan PvA 243); Vism 18 (+ sam°, upagata, samupagata etc.); PvA 7. — *Note.* The BSk. usually has samanvāgata for upeta (see aṭṭhanga).

**Upeti** [upa + i] to go to (with acc.), come to, approach, undergo, attain D 1.55 (paṭhavi-kāyañ an-upeti does not go into an earthly body), 180; M 1.486 (na upeti, as answer: "does not meet the question"); S III.93; It 89; Sn 209, (na sankhañ "cannot be reckoned as") 749, 911, 1074; 728 (dukkhañ), 897; Sn 404 (devce); Nd<sup>1</sup> 63; Nd<sup>2</sup> 167; Dh 151, 306, 342; Sn 318; J IV.309 (maraṇaṇ upeti to die), 312 (id.), 463 (id.); v.212 (v.l. opeti, q. v.); Th 1, 17 (gabbhañ); Pv II.33<sup>1</sup> (saggañ upehī ṭhānañ); IV.35<sup>2</sup> (saraṇaṇ buddhañ dhammañ); Nett 66; fut. upessañ Sn 29; 2<sup>nd</sup> sg. upehisi Dh 238, 348. — ger. upecca Vv 33; S 1.209 = Nett 131; VvA 146 (realising = upagantvā cetetvā vā); PvA 103 (gloss for upacca flying up); see also upiya & upacca. — pp. upeta.

**Upocita** [pp. of upa + ava + ci] heaped up, abounding, comfortable J IV.471.

**Uposatha** [Vedic upavasatha, the eve of the Soma sacrifice. day of preparation]. At the time of the rise of Buddhism the word had come to mean the day preceding four stages of the moon's waxing and waning, viz. 1<sup>st</sup>, 8<sup>th</sup>, 15<sup>th</sup>,

23<sup>d</sup> nights of the lunar month that is to say, a weekly sacred day, a Sabbath. These days were utilized by the pre-Buddhistic reforming communities for the expounding of their views, Vin 1.101. The Buddhists adopted this practice and on the 15<sup>th</sup> day of the half-month held a chapter of the Order to expound their dhamma, *ibid.* 102. They also utilized one or other of these Up. days for the recitation of the Paṭimokkha (pātimokkhuddesa), *ibid.* On Up. days laymen take upon themselves the Up. vows, that is to say, the eight Silas, during the day. See Sila. The day in the middle of the month is called cātudassiko or papparasiko according as the month is shorter or longer. The reckoning is not by the month (māsa), but by the half-month (pakkha), so the twenty-third day is simply aṭṭhamī, the same as the eighth day. There is an occasional Up. called sāmaggi-uposatho, "reconciliation-Up.", which is held when a quarrel among the fraternity has been made up, the gen. confession forming as it were a seal to the reconciliation (Vin v.123; Mah. 42). — Vin 1.111, 112, 175, 177; II.5, 32, 204, 276; III.164, 169; D III. 60, 61, 145, 147; A 1.205 sq. (3 uposathas: gopālaka°, nigaṇṭha°, ariya°), 208 (dhamm°), 211 (devatā°); IV.248 (aṭṭhanga-samannāgata), 258 sq. (id.), 276, 388 (navah angehī upavuttha); v.83; Sn 153 (pannaraso u); Vbh 422; Vism 227 (°sutta = A 1.206 sq.); Sdhp 439; DA 1.139; SnA 199; VvA 71, 109; PvA 66, 201. — The hall or chapel in the monastery in which the Paṭimokkha is recited is called uposathaggaṇ (Vin III.66), or °āgāraṇ (Vin 1.107; DhA II.49). The Up. service is called °kamma (Vin 1.102; v.142; J 1.232; III.342, 444; DhA 1.205). uposathaṇ karoti to hold the Up. service (Vin 1.107, 175, 177; J 1.425). Keeping the Sabbath (by laymen) is called uposathaṇ upavasati (A 1.142, 144, 205, 208; IV.248; see upavasati), or uposathavāsāṇ vasati (J v.177). The ceremony of a layman taking upon himself the eight silas is called uposathaṇ samādiyati (see silaṇ & samādiyati); uposatha-sila observance of the Up. (VvA 71). The Up. day or Sabbath is also called uposatha-divasa (J III.52).

**Uposathika** (adj.) [fr. uposatha] — 1. belonging to the Uposatha in phrase anuposathikaṇ (adv.) on every U., i. e. every fortnight Vin IV.315. — 2. observing the Sabbath, fasting (cp. BSk. uposadhika M Vastu II.9); Vin 1.58; IV. 75, 78; J III.52; Vism 66 (bhatta); DhA 1.205.

**Uposathin** (adj.) [fr. uposatha] = uposathika. fasting Mhvs 17, 6.

**Uppakitaka** indexed at Ud III.2 wrongly for upakkita (q. v.).

**Uppakka** (adj.) [fr. ud + pac, cp. Sk. pakva & see also uppaccati] — 1. "boiled up", scorched, seared, dried or shrivelled up; in phrase itthiṇ uppakkaṇ okiliniṇ okiriniṇ Vin III.107 = S II.260; expl<sup>d</sup>. by Bdgh. Vin III.273 as "kharena agginā pakkasariṇa". — 2. "boiled up", swollen (of eyes through crying) J VI.10.

**Uppacca** [ger. of uppatati] flying up Th 2, 248 (see under upacca); S 1.209 (v.l. BB. upecca, C. uppatitvā pi sakuṇo viya) = Pv II.7<sup>11</sup> (= uppatitvā PvA 103) = DhA IV.21 (gloss uppatitvā) = Nett 131 (upecca)

**Uppaccati** [ud + paccati, Pass. of pac] in ppr. uppacciyamāna (so read for upapacciyamāna, as suggested by v.l. BB. uppajj°) "being boiled up", i. e. dried or shrivelled up (cp. uppakka 1) J IV.327. Not with Morris *J P T S.* 1887, 129 "being tormented", nor with Kern, *Text.* under upapacc° as ppr. to pṛc (°upapṛcayamāna) "dicht opgesloten", a meaning foreign to this root.

**Upajjati** [ud + pajjati of pad] to come out, to arise, to be produced, to be born or reborn, to come into existence D 1.180; Sn 584; Pv II.11<sup>11</sup> (= nibhattati PvA 71); PvA S (nibhattati +), 9, 20, 129 (= pātubhavati); DA 1.165. — Pass. uppajjiyati Vin 1.50. — ppr. uppajjanto PvA 5, 21; fut. °pajjissati PvA 5 (bhummadevesu, corresp. with

niraye nibbattissati *ibid.*, 67 (niraye); aor. *uppajji* PvA 21, 50, 66; & *ndapādi* (q. v.) Vin III.4; J 1.81; ger. *°uppajjivā* D II.157 = S 1.6, 158 = II.193 = J 1.392 = Th 1, 1159; & *uppajja* J IV.24. — Caus. *uppādeti* (q. v.) — pp. *uppanna* (q. v.). See also *upapajjati* and *upapanna*.

**Uppajjana** (adj.-nt.) [fr. *uppajjati*] coming into existence; birth, rebirth PvA 9 (°vasena), 33 (id.).

**Uppajjanaka** (adj.) [fr. *uppajjana*] (belonging to) coming into existence, i. e. arising suddenly or without apparent cause, in °bhaṇḍa a treasure trove J III.150.

**Uppajjitar** [n. ag. fr. *uppajjati*] one who produces or is reborn in (with acc.) D I.143 (saggaṇ etc.).

**Uppatipāṭiyā** [abl. of *uppātipāṭi*, ud + *paṭipāṭi*] lit. "out of reach", i. e. in a distance J 1.89; or impossible Vism 96 (ekapañho pi u. āgato nāhosi not one question was impossible to be understood). As tt. g. "with reference to the preceding", supra Vism 272; SnA 124, 128; DhsA 135 (T. °paṭipāṭika).

**Uppaṇḍanā** (f.) [abstr. fr. ut + *paṇḍ* or unknown etym.] ridiculing, mocking Miln 357; Vism 29; PugA 250 (°kathā).

**Uppaṇḍuppaṇḍakajāta** (adj.) [redupl. intens. formation; ud + *paṇḍu* + *ka* + *jāta*; *paṇḍu* yellowish. The word is evidently a corruption of something else, perhaps *upapaṇḍuka* upa in meaning of "somewhat like", cp. *upanīla*, *upanibha* etc. and reading at Pv II.113 *upakaṇḍakin*. The latter may itself be a corruption, but is expld. at PvA 72 by *upakaṇḍaka-jāta* "shrivelled up all over, nothing but pieces (?)". The trsl. is thus doubtful; the BSk. is the P. form retranslated into *utpāṇḍuka* Divy 334, 463, and trsl. "very pale" "having become very pale" (?), or "somewhat pale" (?), with *dubhaṇḍa* in Khp, A 234, and in a stock phrase of three different settings, viz. (1) *kiso lūkko dubbaṇḍo upp° dhamani-santhata-gatto* Vin I.276; III.19, 110, M II.121; distorted to BSk. *bhito utp°*, *krśāluko durbalako mlānako* at Divy 334. — (2) *kiso upp°*. J VI. 71; DhA IV.66. — (3) *upp° dhamanisanth°* J I.346; II.92; V.95; DhA I.367. Besides in a doubtful passage at Pv II.113 (*upakaṇḍakin*, v. l. *uppaṇḍ°* BB.), expld. at PvA 72 "*upakaṇḍakajāta*", vv. II. *uppaṇḍaka°* and *uppaṇḍuppaṇḍuka°*.

**Uppaṇḍeti** [ut + *paṇḍ*, of uncertain origin] to ridicule, mock, to deride, make fun of Vin I.216, 272, 293; IV. 278; A III.91 = Pug 67 (ūhasati ullapati +); J V.288, 300; DhA II.29; III.41; PvA 175 (avamaññati +). — *Note*. The BSk. *utprāsayati* at Divy 17 represents the P. *uppaṇḍeti* & must somehow be a corruption of the latter (vv. II. at Divy 17 are *utprāsayati*, *utprāṇayati* & *utprāsayati*).

**Uppatati** [ud + *patati*] to fly or rise up into the air; to spring upwards, jump up; 3rd sq. pret. *udapatta* [Sk. °udapattat] J III.484 (so read for °patto, & change *si* to *pi*); ger. *uppattivā* J III.484; IV.213; PvA 103, 215; and *uppacca* (q. v.). — pp. *uppatita* (q. v.).

**Uppatita** [pp. of *uppatati*] jumped up, arisen, come about Sn I (= *uddhamukhaṇ patitāṇ gataṇ* SnA 4), 591; Dh 222 (= *uppanna* DhA III.301); Th 1, 371.

**Uppatti** (f.) [Vedic *utpatti*, ud + *pad*] coming forth, product, genesis, origin, rebirth, occasion A II.133 (°paṭilābhikāni sanyojanāni); Vbh 137 (°bhava), 411; cp. *Compendium*, 262 f. (khaṇa); Miln 127 (°divasa); Vism 571 sq. (°bhava, 9 fold: kāma° etc.); SnA 46, 159, 241, 254, 312, 445; PvA 144, 215. On *uppatti deva* see *deva* and *upapatti*. — See also *aṭṭhuppatti*, *dānuppatti*.

**Uppatha** [Sk. *utpatha*, ud + *patha*] a wrong road or course D I.10 (°gamana, of planets); S 1.38, 43; J V.453; VI. 235; DhA III.356 (°cāra).

**Uppanna** [pp. of *uppajjati*] born, reborn, arisen, produced, D I.192 (lokaṇ u. born into the world); Vin III.4; Sn 55 °nāṇa; see Nd<sup>2</sup> 168, 998; J 1.99; Pv II.2<sup>2</sup> (pettivisayan); Dhs 1035, 1416; Vbh 12, 17, 50, 319; 327; DhA III. 301; PvA 21 (petesu), 33, 144, 155. — *anuppanna* not arisen M II.11; not of good class D 1.97 (see DA 1.267).

**Uppabbajati** [ud + *pabbajati*] to leave the Order DhA I. 68; PvA 55. — pp. °*pabbajita*. — Caus. *uppabbājeti* to turn out of the Order J IV.219; DhA IV.195. — Caus. II. *uppabbajāpeti* to induce some one to leave the Order J IV.304.

**Uppabbajjita** [ud + *pabbajita*] one who has left the community of bhikkhus, an ex-bhikkhu VvA 319; DhA I.311.

**Uppala** [Sk. *utpala*, uncertain etym.] the (blue) lotus; a waterlily. The 7 kinds of lotuses, mentioned at J V.37 are: *nila-ratta-set-uppala*, *ratta-seta-paduma*, *seta-kumnda*, *kalla-hāra*. — D 1.75; II.19; Vin III.33 (°gandha); J II. 443; Dh 55; Vv 32<sup>2</sup>; 35<sup>4</sup>; Pv II.120; III.10<sup>2</sup>; DhA I.384 (nil°); III.394 (id.); ThA 254, 255; VvA 132, 161. — What is meant by *uppala-patta* (lotus-leaf?) at Vin IV. 261?

**Uppalaka** [*uppala* + *ka*] "lotus-like", N. of a hell (cp. BSk. *utpala* at Divy 67 etc.) A V.173. See also *puṇḍarika*.

**Uppalin** (adj.-n.) [fr. *uppala*] having lotuses rich in l., only in f. *uppalinī* a lotus-pond D 1.75; II.38; S 1.138; A III. 26; Vv 32<sup>2</sup>; DA 1.219.

**Uppalāseti** [ud + *pra* + *las*, cp. Sk. *samullāsayati* in same meaning] to sound out or forth, to make sound Miln 21 (dhamma-saṅkhaṇ). Reading at D II.337 is *upalāseti* in same meaning.

**Uppāṭaka** [fr. ud + *paṭ* in meaning of "biting, stinging"] an insect, vermin S 1.170 (santhāro °ehi sañchanno "a siesta-couch covered by vermin swarm" trsl. p. 215 & note).

**Uppāṭana** (nt.) [fr. ud + *paṭ*] pulling out, uprooting, destroying, skinning J I.454; II.283; VI.238; Miln 166; PvA 46 (kes°); Sdhp 140 (camn°). Cp. *sam°*.

**Uppāṭanaka** (adj.) [fr. *upāṭana*] pulling up, tearing out, uprooting J I.303 (°vāta); IV.333 (id.).

**Uppāṭeti** [Sk. *utpāṭayati*, Caus. *uf* ud + *paṭ* to split, cp. also BSk. *utpāṭayati nidhāṇaṇ* to dig out a treasure Av. S 1.294] to split, tear asunder; root out, remove, destroy Vin II.151 (chaviṇ to skin); M II.110 (attāoṇ); Th 2, 396 (ger. *uppāṭiyā* = °paṭetvā ThA 259); J 1.281 (bijāoi); IV.162, 382; VI.109 (= luñcati); Milo 86; DhA III.206. — Caus. *uppāṭāpeti* in pp. *uppāṭāpita* caused to be torn off DhA III.208. See also *upphāleti*.

**Uppāda<sup>1</sup>** [Sk. *utpāda*, ud + *pat*] flying up, jump; a sudden & unusual event, portent, omeo D 1.9 (v. l. *uppāta*) = Vism 30 (T. *uppāta*, v. l. *uppāda*) Sn 360; J 1.374; VI. 475; Miln 178.

**Uppāda<sup>2</sup>** [Sk. *utpāda*, ud + *pad*] coming into existence, appearance, birth Vin I.185; D 1.185; S III.39 (+ *vaya*); IV.14; V.30; A 1.152 (+ *vaya*), 286, 296; II.248 (tanh°); III.123 (citt° state of consciousness); IV.65 (id.); Dh 182, 194; J 1.59, 107 (sat°); Vbh 303 (citt°), 375 (tanh°); PvA 10; ThA 282. — *anuppāda* either "not coming into existence" D III.270, M 1.60; A 1.286, 296; II.214, 249; III.84 sq.; Ps 1.59, 66; Dhs 1367; or "not ripe" D 1.12.

**Uppādaka** (adj.) (—°) [fr. *uppāda<sup>2</sup>*] producing, generating PvA 13 (dukkh°). f. °*ikā* DhA IV.109 (jhān°).

**Uppādana** (nt.) [fr. *uppāda<sup>2</sup>*] making, generating, causing PvA 71 (anubal° read for *anubalappādāna*°) 114.

**Uppādin** (adj.) [fr. *uppāda<sup>2</sup>*] having an origin, arising, bound to arise Dhs 1037, 1416; Vbh 17, 50, 74, 92 and *passim*; DhsA 45.

**Uppādetar** [n. ag. fr. uppādeti] one who produces, causes or brings into existence, creator, producer M 1.79; S 1.191; III.66; v.351; Miln 217.

**Uppādeti** [Caus. of uppajjati, ud + pad] — 1. to give rise to, to produce, put forth, show, evince, make D 1.135; M 1.162, 185; Pug 25; PvA 4, 16, 19, 59; Sdhp 539. **cittag u.** to give a (temporary) thought to (with loc.) J 1.81; Miln 85; DhA II.89; PvA 3. — 2. to get, obtain, find J IV.2; Miln 140; DhA 1.90; PvA 121. — 3. in **lohitaṅ u.** to draw (blood) Miln 214.

**Uppilavati** (& **Uplavati**) [Sk. utplavati, ud + plu, cp. utplutya jumping up, rising Sp. Av. Š 1.209] — 1. to emerge (out of water), to rise, float S IV.313 (uplava imper.); Miln 80, 379; VvA 47 (uplavitvā, v. l. uppalavitvā); DA 1.256 (v. l. upari lavati). — 2. to jump up, frisk about, to be elated or buoyant J II.97 (cp. Morris *J P T S.* 1887, 139); Miln 370. — See also upaplavati, uplāpeti & ubbillāvita etc.

**Uppīḷa** (adj.) [ud + pīḷ] oppressing or oppressed: an° free from oppression, not hurt or destroyed D 1.135 (opp. sa-uppīḷa; T. upapīḷa but v. l. upp°); J III.443; v.378; PvA 161.

**Uppīḷita** [pp. of uppīḷeti] pressed J VI.3.

**Uppīḷeti** [ud + pīḷ for ava + pīḷ, cp. uplāpeti = opilāpeti, & opilēti] — 1. to press (down) on to, to hold (tight) to (with acc.), to cover up or close M 1.539 (pīḷhi-pāṇiṅ hanukena); J 1.483 (hatthēna akkhini); II.245 (hatthikumbhe mukhaṅ); v.293 (aggalaṅ); ThA 188. — 2. to stampede VvA 83 (paṭhavin).

**Uppoṭheti** [ud + poṭheti] to beat PvA 4.

**Upplavana** at DhA 1.309 remains to be explained, T. faulty.

**Upphāleti** [Caus. of ud + phal] to cut, rip or split open Vin 1.276 (udara-cchaviṅ upphāletvā; v. l. uppāletvā, perhaps preferable).

**Upphāsulika** (adj.) [ud + phāsulikā for phāsukikā = phāsukā a rib] “with ribs out”, i. e. with ribs showing, emaciated, thin, “skinny” Pv II.11 (= uggata-phāsuka PvA 68); IV.101 (MSS. uppā°); ThA 133 (spelt uppā°).

**Uplāpeti** [Sk. avaplāvayati, Caus. of ava + plu, with substitution of ud for ava; see also uppilavati] to immerse M 1.135 (vv. II. npal° & opil°); J IV.162 (fig. put into the shade, overpower; v. l. upal°). See also opilāpeti & ubbillāvita.

**Ubbāṭuma** (adj.) [ud + \*vṛti (of vṛt) + ma (for mā > mant); cp. Sk. udvṛtta & vṛtimant] going out of its direction, going wrong (or upset?), in phrase **ubbaṭumaṅ rathaṅ karoti** to put a cart out of its direction A IV.191, 193.

**Ubbāṭteti** [Caus. of ud + vṛt, as doublet of ubhatteti, cp. BSk. udvartayati Divy 12, 36] to anoint, give perfumes (to a guest), to shampoo J 1.87 (gandhacūṇṇena), 238 (id.); v.89, 438.

**Ubbāṭṭhaka** misprint in Pug Index as well as at Pug A 233 for **ubbhāṭṭhaka** (q. v.).

**Ubbattati** [ud + vṛt] to go upwards, to rise, swell J VI.486 (sāgaro ubbatti). See also next.

**Ubbatteti** [Caus. of ud + vṛt, of which doublet is ubbāṭteti; cp. also ubbaṭuma] — 1. to tear out J 1.199; Miln 101 (sadevake loke ubbattiyante); DhA 1.5 (hadayamaṅsaṅ), 75 (rukkhaṅ). — 2. to cause to swell or rise J III.361 (Gangāsotaṅ); IV.161 (samuddaṅ). — 3. (intrans.) to go out of direction, or in the wrong direction Vism 327 (neva ubbaṭṭati na vivaṭṭati; v. l. uppaṭṭati); DhA III.155.

**Ubbadhati** [ud + vadhati] to kill, destroy Sn 4 (praet. udabbadhi = ucchindanto vadheti SnA 18).

**Ubbandhati** [ud + bandhati] to hang up, strangle Vin III.73 (rajjuyā); J 1.504 (id.); III.345; Th 2, 80; Vism 501; VvA 139, 207 (ubbandhita-kāmā in the intention of hanging herself).

**Ubbarī** (f.) [Sk. urvarā, Av. urvara plant] fertile soil, sown field; fig. woman, wife J VI.473 (= orodha C.).

**Ubbasati** see ubbisati.

**Ubbaha** (adj.) (—°) [fr. ud + vṛh, i. e. to ubbahati<sup>1</sup>] only in cpd. dur° hard to pull out, difficult to remove Th 1, 124, 495 = 1053.

**Ubbahati<sup>1</sup>** [ud + bṛh or vṛh, see also uddharati] to pull out, take away, destroy Sn 583 (udabbahe pot. = ubhaheyya dhāreyya SnA 460); Th 1, 158; J II.223 (udabbahe = udabbaheyya C.); IV.462 (ubbahe); VI.587 (= hareyya C.).

**Ubbahati<sup>2</sup>** [ud + vahati, although possibly same as ubbahati<sup>1</sup>, in meaning of uddharati, which has taken up meanings of \*uddharati, as well as of \*udbṛhati and \*udvahati] to carry away, take away, lift (the corn after cutting); only in Caus. II. **ubbaḥāpeti** to have the corn harvested Vin II.180 = A 1.241. — Here belong uddhata and uddharāṇa. Cp. also pavāḷha.

**Ubbāḷha** [adj. pp. of ud + bāhati = vāh or more likely of ud + bādhi] oppressed, troubled, harassed, annoyed, vexed Vin 1.148, 353; II.119; IV.308; J 1.300; Vism 182 (kuṇapa-gandhena); DhA 1.343.

**Ubbāsiyati** [Pass. of ubbāseti, ud + vas] “to be dis-inhabited”, i. e. to be abandoned by the inhabitants Mhvs 6, 22 (= chaḍḍiyati C.). — Cp. ubbisati.

**Ubbāhana** (nt.) [fr. ubbahati<sup>2</sup>] carrying, lifting, in °sa-mattha fit for carrying, i. e. a beast of burden, of an elephant J VI.448.

**Ubbāhikā** (f.) [orig. f. of ubbāhika, adj. fr. ubbāheti in abstr. use] a method of deciding on the expulsion of a bhikkhu, always in instr. **ubbāhikāya** “by means of a referendum”, the settlement of a dispute being laid in the hands of certain chosen brethren (see *Vin Texts* III.49 sq.) Vin II.95, 97, 305; v.139, 197; A v.41; Mhvs 4, 46.

**Ubbāhēti** [hardly to be decided whether fr. ud + vāh (to press, urge), or bṛh or bādhi; cp. uddharati 2] to oppress, vex, hinder, incommode J v.417 sq.

**Ubbigga** [Sk. udvigna, pp. of ud + vij] agitated, flurried, anxious Vin II.184; S 1.53; Th 1, 408; J 1.486; III.313; Miln 23, 236, 340 (an°); Vism 54 (satat°); DhA II.27; ThA 267; Sdhp 8, 77.

**Ubbijjati** [Pass. of ud + vij] to be agitated, frightened or afraid Vin 1.74 (u. uttasati palāyati); III.145 (id.); S 1.228 (aor. ubbijji); Miln 149 (tasati +), 286 (+ saṅviji); Vism 58. — Caus. **ubbejēti** (q. v.). — pp. **ubbligga** (q. v.).

**Ubbijjanā** (f.) [abstr. fr. ubbijjati] agitation, uneasiness DA 1.111. Cp. ubbega.

**Ubbinaya** (adj.) [ud + vinaya] being outside the Vinaya, ex- or un-Vinaya, wrong Vinaya Vin II.307; Dpvs v.19.

**Ubbilāpa** (v. l. uppilāva, which is prob. the correct reading] joyous state of mind, elation Ud 37. See next.

**Ubbilāvita** (according to the very plausible expl<sup>n</sup>. given by Morris *J P T S.* 1887, 137 sq. for uppilāpita, pp. of uppilāpeti = uplāpeti < uplāveti, as expl<sup>d</sup>. under uppilavati, ud + plu; with ll for l after cases like Sk. āliyate > P. aliyati, ālāpa > allāpa etc., and bb for pp as in vanibbaka = Sk. vanipaka (\*vanipp°)) happy, elated, buoyant, lit.

frisky; only in cpds. °atta rejoicing, exultancy, elation of mind D 1.3, 37; J III 406; Miln 183; DA 1.53, 122; and °ākāra id. DhA 1.237. At Vism 158 "cetaso ubbilāvitaṅ" stands for ubbilāvitaṅ, with v.l. BB uppilāvitaṅ. Cp. J V.114 (ubbilāvita-cittatā).

**Ubbilla** [either a secondary formation fr. ubbilāvita, or representing uppilava (uppilāva) for applava, ud + plu, as discussed under ubbilāvita.] The BSk. word udvilya Lal. V. 351, 357, or audvilya Divy 82 is an artificial reconstruction from the Pāli, after the equation of Sk. dvādaśa > dial. P. bārasa, whereas the original Sk. dv. is in regular P. represented by dd, as in \*dvīpa > dīpa, \*udvāpa > uddāpa. Müller's construction ubbilla > \*udvela rests on the same grounds, see P. Gr. 12.] elation, elated state of mind M III.159; °bhāva id. DA 1.122; Sdhp 167. See next.

**Ubbisati** [better reading v.l. ubbasati, ud + vas] "to be out home", to live away from home J II.76. — See also ubbāsīyati. — pp. ubbisita (°kāle) ibid.

**Ubbūjhavant** see uruḥhavant.

**Ubbega** [Sk. udvega, fr. ud + vij] excitement, fright, anguish D III.148; later, also transport, rapture, in cpd. (°piti); Vism 143; DhsA 124; PugA 226.

**Ubbegin** (adj.) [fr. ubbega] full of anguish or fear J III. 313 (= ubbegavant C.).

**Ubbejanīya** (adj.) [fr. ubbejeti] agitating, causing anxiety J 1.323, 504.

**Ubbejitar** & **Ubbejetar** [n. ag. fr. ubbejeti] a terrifier, a terror to A II.109 (°etar); IV.189 (id.); Pug 47, 48 (= ghattetvā vijjhītvā ubbegappattaṅ karoti ti PugA 226).

**Ubbejeti** [Caus. of ud + vij] to set into agitation, terrify, frighten Miln 388 (°jayitabba grd.); PugA 226.

**Ubbeṭhana** (nt.) [fr. ud + veṣṭ] an envelope, wrap J VI.508.

**Ubbedha** [ud + vedha of vyadh] height, only as measure, contrasted with āyāma length, & vitthāra width J 1.29 (v.219; asiti-hatth°), 203 (yojana-sahass°); PvA 33 (yojana°), 66 (asiti-hatth°), 158 (hattha-sat°), 188 (soḷasa-yojan°), 221, 339; PvA 113. See also pabbedha.

**Ubbedhati** [ud + vedhati = Sk. vyathate] to be moved, to shake (intr.), quiver, quake J VI.437 (= kampati C.).

**Ubbhaṅ** (& **Ubbha°**) (indecl.) [a doublet of uddhaṅ, see uddhaṅ III.] up, over, above, on top J v.269 (nbbhaṅ yojanaṅ uggata); in cpds. like ubbhakkhakaṅ above the collar bone Vin IV.213; ubbhajānumaṅḍalaṅ above the knee Vin IV.213; ubbhamukha upwards S III.238; Miln 122.

**Ubbhaṭṭhaka** (adj.) [ubbha + ṭha + ka of sthā, prob. contracted fr. ubbhaṭṭhitaḅ] standing erect or upright D 1.167; M 1.78, 92, 167, 282, 308; A 1.296; II.206; Pug 55 (ubb°; = uddhaṅ ṭhitaka PugA 233).

**Ubbhaṅḍita** [pp. of ubbhaṅḍeti, ud + \*bhaṅḍ, cp. bhāṅḍa] bundled up, fixed up, wrapped up, full Vin 1.287.

**Ubbhata** [pp. of uddharati with bbh for ddh as in ubbhaṅ for uddhaṅ; cp. ubbahati and see also the doublet uddhaṭa] drawn out, pulled out, brought out, thrown out or up, withdrawn Vin 1.256 (kaṭṭhina, cp. uddhāra & ubbhāra); II.196 (id.); D 1.77 (cp. uddharati); M 1.383 (ubbhatehi akkḅhi); Dh 34 (okamokata u. = \*okamokataḅ u.); J 1.268; PvA 163.

**Ubbhava** [ud + bhava] birth, origination, production Pgdp 91 (dānassa pbal°). Cp. BSk. udbhāvanā Divy 184 (guṇ°) 492 (id.).

**Ubbhāra** = uddhāra (suspension, withdrawal, removal) Vin 1.255, 300; v.136, 175; cp. Vin Texts 1.19; II.157.

**Ubbhijjati** [ud + bhid] to burst upwards, to spring up out of the ground, to well up, to sprout D 1.74 = M III. 93 = III.26; J 1.18 (v.104); Dh 339 (ger. ubbhijja = uppajitvā DhA IV.49); DA 1.218. — pp. ubbhinna.

**Ubbhida<sup>1</sup>** (nt.) [Sk. udbhida] kitchen salt Vin 1.202, cp. Vin Texts II.48.

**Ubbhida<sup>2</sup>** (adj.) [fr. ud + bhid] breaking or bursting forth, in cpd. °odaka "whose waters well up", or "spring water" D 1.74; M 1.276; DA 1.218.

**Ubbhinna** [pp. of ubbhijjati] springing up, welling up Dh 1.218.

**Ubbhujati** [ud + bhuj] to bend up, to lift up (forcibly), ger. °itvā in meaning of "forcibly" Vin II.222; III.40.

\***Ubha** see ubho; cp. ubhato & ubhaya.

**Ubhato** (adv.) [abl. of \*ubha, to which ubhaya & ubho] both, twofold, in both (or two) ways, on both sides; usually °, as °bbāgavimutta one who is emancipated in two ways D II.71; Dialogues II.70, n. 1; M 1.477 (cp. 385 °vimattha); S 1.191; A 1.73; IV.10, 77; Png 14, 73; Nett 190; °byañjanaka (vyañj°) having the characteristics of both sexes, hermaphrodite Vin 1.89, 136, 168; III.28; v. 222; °sangha twofold Sangha, viz. bhikkhu° & bhikkhuni Vin II.255; IV.52, 242, 287; Mhvs 323\*. — See further Vin II.287 (°vinayae); D 1.7 (°lohitaka, cp. DA 1.87); M 1.57 (°mukha tied up at both ends), 129 (°daṅḍakakaca a saw with teeth on both sides), 393 (koṭṭiko pañho; S IV.323 (id.).

**Ubhaya** (adj.) [\*ubha + ya, see ubho] both, twofold Sn 547, 628, 712, 1106, 1107, 801 (°ante); Nd<sup>1</sup> 109 (°ante); J 1.52; PvA 11, 24, 35, 51. — nt. °ṅ as adv. in comb<sup>n</sup>. with ca c'ubhayaṅ following after 2<sup>nd</sup> part of comprehension) "and both" for both-and; and also, alike, as well Dh 404 (gahaṭṭhehi anāgārehi c'ubhayaṅ with householders and houseless alike); Pv 1.69. — *Note.* The form ubhayo at Pv II.3<sup>10</sup> is to be regarded as fem. pl. of ubho (= duve PvA 86).

-aṅsa lit. both shoulders or both parts, i. e. completely, thoroughly, all round (°-) in °bhāvita thoroughly trained D 1.154 (cp. DA 1.312 ubhaya-koṭṭhāsāya bhāvito).

**Ubhayattha** [adv.] [Sk. ubhayatra, fr. ubhaya] in both places, in both cases Vin 1.107; A III.64; Dh 15—17; DhA 1.29 (°ettha), 30; PvA 130.

**Ubho** (udj.) [Sk. ubhau, an old remnant of a dual form in Pāli; cp. Gr. ἀμφω both, Lat. ambo, Lith. abū, Goth. bai, Ohg. beide = E. both. To prep.-adv. \*amb, \*ambi; see abhi & cp. also visati] both; nom. acc. ubho S 1.87 = A III.48 = It 16; It 43 = Sn 661 = Dh 306; Sn 220, 543, 597; Dh 74, 256, 269; 412; Nd<sup>1</sup> 109; Pv 1.76; J 1.223; II.3; PvA 13, 82 (tā ubho). — ubhantaṅ both ends, both sides Sn 1042 (see Nd<sup>2</sup> 169; Sn A 588 expl<sup>s</sup> by ubho ante). — gen. ubhinnaṅ S 1.162; II. 222; J II.3; instr. ubhohi (hatthehi) Vin II.256; J IV.142; loc. ubhosu Sn 778 (antesu); J 1.264 (passesu); PvA 94 (hatthesu). — *Note.* The form ubhayo at Pv II.3<sup>10</sup> is to be regarded as a nom. fem. (= duve PvA 86).

**Ummagga** [ud + magga, lit. "off-track"] — 1. an underground watercourse, a conduit, main M 1.171; A II.189; J VI.426, 432; SnA 50 ("ummaggo paññā pavuccati"); DhA 1.252 (°cora); II.37 (v. l. umanga); IV.104; PvA 44 (read with v. l. SS kummagga). — 2. a side track, a wrong way, devious way S 1.193 (v. l. °manga) = Th 1, 1242; S IV.195; A IV.191.

**Ummāga** [ud + manga (?) or for ummagga, q. v. for vv. II.] "out luck", i. e. unlucky; or "one who has gone off the right path" Vin v. 44.

**Ummatta** (adj.) [ud + matta of mad] out of one's mind, mad S v.447 (+ viceta); J v.386; Miln 122; Sdhp 88;



PvA 40 (°puggala read with v. l. SS for dummati pug-gala). Cp. next & ummāda.

-rūpa like mad, madly, insane Pv 1.8<sup>1</sup>; II.6<sup>3</sup> (where J III.156 has santaramāoa).

**Ummattaka** (adj.) = ummatta; Vin 1.123, 321; II.60, 80; III.27, 33; A IV.248; Vism 260 (reason for); Miln 277; PvA 38, 39, 93 (°vesa appearance of a madman), 95. — f. ummattikā Vin IV.259, 265; ThA 111.

**Ummaddeti** [ud + maddeti, Caus. of mṛd] to rub something on (acc.) Vin II.107 = 266 (mukhaṇ).

**Ummasati** [ud + masati of mṛs] to touch, take hold of, lift up Vin III.121. Cp. next.

**Ummasana** (f.) [abstr. fr. ummasati] lifting up Vin III.121 (= uddhaṇ uccāraṇā).

**Ummā** (f.) [cp. Sk. umā] flass, only in cpd. °puppha the (azure) flower of flax M II.13 = A v.61 (v. l. dammā°, ummāta°); D II.260; Th 1, 1068; DhsA 13. Also (m.) N. of a gem Miln 118.

**Ummāda** [ud + māda] madness, distraction, mental aberration S 1.126 (°ṇ pāpuṇeyya citta-vikkhepaṇ vā); A II.80; III.119; v.169; Pug 69; PvA 6 (°patta frantic, out of mind), 94 (°vāta), 162 (°patta).

**Ummādanā** (f.) (or °aṇ nt.) [abstr. fr. ummāda] maddening Sn 399 (+ mohanaṇ = paraloke ummādaṇaṇ ihaloke mohanaṇ SnA 377); ThA 2, 357 (cp. ThA 243).

**Ummāra** [according to Müller P. Gr. = Sk. udumbara (?)] — 1. a threshold Vin IV.160 (= indakhīla); Th 2, 410; J 1.62; III.101; Vism 425; DhA 1.350. — 2. a curb-stone J VI.11. — 3. as uttar° (the upper threshold) the lintel J 1.111; DhA II.5 (v. l. upari°). — 4. window-sash or sill J 1.347; IV.356.

**Ummi** (& Ummī) (f.) [for the usual ūmi, cp. similar double forms of bhūmi > blūmi] a wave Th 1, 681; Miln 346.

**Ummisati** [ud + misati] to open one's eyes J III.96 (opp. nimisati; v. l. ummisati for °mil°?).

**Ummihati** [ud + mih] to urinate Vin 1.78 (ūhanati +).

**Ummileti** [Caus. of ud + mīl; opp. ni(m)mileti] to open one's eyes J 1.439; II.195; IV.457; VI.185; Miln 179, 357, 394; Vism 185, 186; DhA II.28 (opp. ni°); VvA 205, 314.

**Ummuka** (nt.) [Sk. ulmuka perhaps to Lat. adoleo, cp. also alāta firebrand; see Walde, Lat. Wtb. s. v. adoleo] a fire brand Vin IV.265; S IV.92 (T. ummukka meaning "loosened"?); J II.69 v. l. °kk, 404 (kk); III.356.

**Ummujjati** [ud + majj] to emerge, rise up (out of water) Vin 1.180; S IV.312; A IV.11 sq; J II.149, 284; III.507; IV.139; Pug 71; Miln 118; DA 1.37, 127; PvA 113.

**Ummujjana** (nt.) [fr. ummujjati] emergiug Vism 175 (+ dim-mujjana); DA 1.115.

**Ummujjamaṇaka** (adj.) [ummujjamaṇa, ppr. med. of ummujjati, + ka] emergiug A II.182.

**Ummujjā** (f.) [fr. ummujjati] emergiug, jumping out of (water), only in phrase ummujja-nimujjaṇ karoti to emerge & dive D 1.78; M 1.69; A 1.170; J IV.139; Nett 110; Vism 395 (= Ps II.208).

**Ummūla** (adj.) [ud + mūla] "roots-out", with roots showing, laying bare the roots J 1.249 (°ṇ karoti); Sdhp 452.

**Ummūlaka** (adj.) [= ummūla] uprooting, laying bare the roots J 1.303 (vāta).

**Ummūleti** [Caus. fr. ummūla] to uproot, to root out J 1.329.

**Ummhayati** [Sk. \*ut-smayate, ud + smi] to laugh out loud J II.131 (= hasitaṇ karoti); III.44; IV.197; v.299 (°amāna = basamāna C.). Caus. umbāpeti J v.297.

**Uyyassu** (imper. 3<sup>rd</sup> sg.) is v. l. BB. and C. reading at J VI.145, 146 for dayassu, fly; probably for (i) yassu of yā to go.

**Uyyāti** [ud + yā] to go out, to go away J II.3, 4 (imper. uyyāhi); IV.101. — Caus. uyyāpeti to cause to go away, to bring or take out S IV.312.

**Uyyāna** (nt.) [Sk. udyāna, fr. ud + yā] a park, pleasure grove, a (royal) garden J 1.120, 149; II.104; IV.213; v.95; VI.333; PvA 6, 74, 76; VvA 7; Sdhp 7.

-kiḷā amusement in the park, sports DhA 1.220; IV.3. -pāla overseer of parks, head gardener, park keeper J II.105, 191; IV.264. -bhūmi garden ground, pleasure ground J 1.58; Vv 64<sup>10</sup>; Pv II.12<sup>9</sup>; DA 1.235.

**Uyyānavant** (adj.) [fr. uyyāna] full of pleasure gardens Pv III.3<sup>6</sup>.

**Uyyāma** [Sk. udyama, ud + yam; P. uyyama with ā for a, as niyāma > niyama; cp. BSk. udyama Jtm 210] exertion, effort, endeavour Dhs 13, 22, 289, 571; DhsA 146.

**Uyyuñjati** [ud + yuj] to go away, depart, leave one's house Dh 91 (cp. DhA II.170). — pp. uyyutta. — Caus. uyyojeti (q. v.).

**Uyyuta** (adj.) [ud + yuta] striving, busy (in a good or bad cause) Sn 247, 248; J v.95.

**Uyyutta** [pp. of uyyuñjati] striving, active, zealous, energetic J 1.232.

**Uyyoga** [fr. ud + yuj] departure, approach of death Dh 236 (cp. DhA III.335).

**Uyyojana** (nt.) [fr. uyyojeti] inciting, instigation A IV.233.

**Uyyojita** [pp. of uyyojeti] instigated Miln 228; PvA 105.

**Uyyojeti** [Caus. of uyyuñjati] — 1. to instigate Vin IV.235; J III.265. — 2. to dismiss, take leave of (acc.), send off, let go Vin 1.179; A III.75; J 1.119 (bhikkhu-saṅhaṇ), 293; III.188; v.217; VI.72; Vism 91; DhA 1.14, 15, 398; II.44; VvA 179; PvA 93. — pp. uyyojita (q. v.).

**Uyyodhika** (nt.) [fr. ud + yudh] a plan of combat, sham fight Vin IV.107; D 1.6; A v.65; DA 1.85.

**Ura** (m. nt.) & **Uro** (nt.) [Sk. uras] — 1. the breast, chest. — Cases after the nt. s.-declension are instr. urasā Th 1, 27; Sn 609; & loc. urasī Sn 255; J III.148; IV.118, also urasiṇ J III.386 (= urasmiṇ C.). Other cases of nt. a-stem, e.g. instr. urena J III.90; PvA 75; loc. ure D 1.135; J 1.156, 433, 447; PvA 62 (ure jāta; cp. orasa). — Vin II.105 (contrasted with piṭṭhi back); IV.129; J IV.3; v.159, 202; Nd<sup>2</sup> 659; Pv IV.10<sup>8</sup>; DhA III.175; DA 1.254; DhsA 321; PvA 62, 66. — uraṇ detl (with loc.) to put oneself on to something with one's chest, fig. to apply oneself to J 1.367, 401, 408; III.139, 455; IV.219; v.118, 278. — 2. (appl<sup>d</sup>.) the base of a carriage pole Vv 63<sup>28</sup> (= Isāmūla VvA 269).

-ga going on the chest, creeping, i. e. a snake S 1.69; Sn 1, 604; J 17; IV.330; Vv 80<sup>8</sup>; Pv 1.12<sup>1</sup> (= urena gacchati ti urago sappass' etaṇ adhivacaṇaṇ PvA 63); PvA 61, 67. -cakka an iron wheel (put on the chest), as an instrument of torture in Niraya J 1.363, 414. -cchada "breast cover", breast plate (for ornament) Vin II.10; J IV.3; v.215, 409; VI.480; ThA 253. -ttāḷi beating one's breast (as a sign of mourning & sorrow) M 1.86, 136; A II.188; III.54, 416; IV.293; PvA 39. -ttala the breast A II.174.

**Urabbha** [Sk. urabhra, with uīā & uraṇa to be compared with Gr. ἀρβυ wether, cp. Hom. εἶρος; wool; Lat. veivex;



Ags. waru = E. ware (orig. sheepskins) = Ger. ware. Here also belongs P. urāṇī a ram D 1.127; A 1.251 sq.; II.207; IV.41 sq.; J v 241; Pug 56; DA 1.294; DhA II.6. See also orabbhika.

**Urāṇī** (f.) [or uraṇī?, f. of uraṇa, see urabbha] an ewe J v.241 (= urāṇikā C.); v. l. uraṇī & uraṇikā.

**Uru** (adj.) [cp. Av. ravah space; Gr. εὐρύς wide; Lat. rūs free or wide space, field; ldg. \*ru, \*uer wide, to which also Goth. rums space = Ags. rūm, E. room, Ger. raum] wide, large; excellent, eminent J v.89; Miln 354; Sdhp 345, 592. — pl. urū sands, soil J v.303.

**Urundā** (f.) [ura + undā?] freedom of the chest, free breathing, relief D II.269 (v. l. uruddhā perhaps preferable, for ura + uddharaṇa lifting or raising the chest).

**Urūjhava** (adj.) [doubtful, prob. for urūjhavant, with affix vant to a pp. formed with ud°. The word is taken by Kern, *Tdev.* s. v. as ud-ūjha of vah (with d for r). The well accredited (and older) variant ubbūjhavā is expld. (see Kern, s. v.) as pp. of ud + bṛh², cp. upabrūhana. Perhaps we have to consider this as the legitimate form urūjhava as its corruption. Morris, *JPTS.* 1887, 141 takes urūjhavā as ud + rūjha, pp. of ruh (with r. for rr = dr), thus "overgrown" large, bulky, immense; great, big, strong. Only in one stock phrase "nāgo isādanto urūjhavo" Vv 20<sup>9</sup>, 43<sup>9</sup>; J VI.488; of which variant n. i. ubbūjhavā M 1.414 = 450. The word is expld. at J VI.488 by "ubbāhana-samattha"; at VvA 104 (pl. urūjhavā) by "thāmajava-parakkamehi byūhanto (v. l. brahmanto) mahantaṇ yuddha-kiccaṇ vahitūṇ samatthā ti attho". The BSk. udviddha (Divy 7) may possibly be a corruption of ubbūjha.

**Ulatī** is a commentator's invention; said to be = gacchati to go Vism 60 (in definition of paṇsu-kūla; paṇsu viya kucchita-bhāvaṇ ulatī ti paṇsu-kūlaṇ).

**Ulūka** [Sk. ulūka; cp. Lat. ulucus & ulula owl, ululāre to howl, Ger. uhu; onomat. \*ul, as in Gr. εὐλοῦζω, Sk. ululi, Lith. ulūti] an owl Vin 1.186 (°camma, sandals of owl's skin); III.34; A v.289 sq.; J II.208, 352 (as king of the birds); Miln 403; DhA 1.50 (kāka° crows & owls). -pakkha owls' wings (used as dress) Vin 1.305; D 1.167. -pakkhika dress of owls' wings, or owl feathers A 1.241, 296; II.206; Pug 55 (= ulūka-pattāni ganthetvā kata-nivāsanaṇ Pug A 233).

**Ullanghati** [ud + langh, cp. BSk. prolānghya transgressing (= pra + ullangh°) Divy 596] to leap up J III.222 (udakato °itvā). — Caus. ullangheti to make jump up (always with olangheti, i. e. to make dance up & down) Vin III.121; J v.434; DhA IV.197. — pp. ullanghita (q. v.).

**Ullanghanā** (f.) [abstr. fr. ud + langh] jumping up, lifting up, raising Vin III.121; J IV.5 (°samattha?).

**Ullanghita** [pp. of ullangheti] being jumped on, set on C. on S 1.40 (see *K. S.* 1.318) (for udḍita = taṇhāya ullanghita).

**Ullapati** [ud + lapati] to call out, to talk to, lay claim to Vin 1.97; III.105; Pug 67 (= katheti Pug A 249).

**Ullapana** (nt.) & ā (f.) [fr. ullapati] calling out, enticing, laying claim to Vin III.101; Th 2, 357; Miln 127; ThA 243. — ullapanā = uddhaṇ katvā lapanā Vism 27.

**Ullahaka** (adj.) [?] only in acc. nt. ullahakaṇ used adverbially, in cpd. dant° after the manner of rubbing the teeth, by means of grinding the teeth M III.167. Seems to be a ζπαξ λεγομένη.

**Ullāpa** is v. l. for uklāpa (q. v.).

**Ullikhana** (nt.) [fr. ud + likh] combing, scratching VAA 349; ThA 267.

**Ullikhita** [pp. of ud + likh] scratched, combed Vin 1.254; J II.92 (addhullikhitehi kesehi); Ud 22 (id. with upaddh° for addh°); VvA 197.

**Ullingeti** [Denom. of ud + linga] to exhibit, show as a characteristic Vism 492.

**Ullitta** [pp. of ud + lip] smeared; only in combn. ullittā-valitta smeared up & down, i. e. smeared all round Vin II.117; M II.8; A 1.101, 137; IV.231; Th 1, 737.

**Ullumpati** [ud + lup, cp. BSk. ullumpati Mahāvī § 268] to take up, to help (with acc.), to save Vin II.277; D 1.249.

**Ullumpana** (nt.) [fr. ullumpati] saving, helping; in phrase °sabbhāva-saṇṭhita of a helping disposition, full of mercy DA 1.177; PvA 35. Same as ullopana (q. v.).

**Ullulita** [pp. of ulloleti] waved, shaken (by the wind); waving J VI.536.

**Ulloka** [ud + lok°] doubtful in its meaning; occurs at Vin 1.48 = II.209 as ullokā pathamaṇ ohāreti, trsl. *Vin Texts* by "a cloth to remove cobwebs", but better by Andersen, *Pāli Reader* as "as soon as it is seen"; at Vin II.151 the translators give "a cloth placed under the bedstead to keep the stuffing from coming out". See on term Morris *JPTS.* 1885, 31. — In cpd. ulloka-paduma at J VI.432 it may mean "bright lotus" (lit. to be looked at). See ulloketi.

**Ullokaka** (adj.) [fr. ulloketi] looking on (to), looking out; in phrase mukh° looking into a person's face; i. e. cheerful, winning; or "of bright face", with a winning smile D 1.60; DA 1.59, 168; PvA 219 (°ika for °aka).

**Ullokita** [pp. of ulloketi] looked at, looked on J 1.253; DA 1193.

**Ulloketi** [ud + lok°, cp. loka, āloka & viloka] to look on to, look for, await J 1.232 (ākāsaṇ), 253; II.221, 434; DA 1.153, 168; VvA 316. — pp. ullokita (q. v.).

**Ullopana** (nt.) = ullumpana DhA 1.309 (T. faulty; see remarks ad locum).

**Ullola** [fr. ud + lul] — 1. a wave J III.228; VI.394. — 2. commotion, unrest J IV.306, 476.

**Ullolanā** (f.) [fr. ulloleti] wavering, loitering (in expectation of something), greed ThA 243.

**Ulloleti** [denom. fr. ullola] to stroll or hang about, to wait for, expect ThA 243. — pp. ullulita.

**Uḷāra** (adj.) [Vedic udāra, BSk. autdāra] great, eminent, excellent, superb, lofty, noble, rich. — Dhammapāla at VvA 10—11 distinguishes 3 meanings: tīhi atthehi ḷāraṇ; paṇītaṇ (excellent), seṭṭhaṇ (best), mahantaṇ (great) Vin III.41 (°bhoga); D 1.96; M III.38 (°bhogatā); S v.159; Sn 53, 58, 301; Nd² 170; J 1.399; v.95; Vv 1¹; S4²; Pv 1.5¹² (= hita samiddha PvA 30); VvA 18 (°pabhāva = mahānubhāva); ThA 173, 280; PvA 5, 6, 7, 8, 25, 30, 43, 58 and passim; Sdhp 26, 260, 416. — Der. oḷārika (q. v.).

**Uḷarātā** (f.) = uḷaratta Sdhp 254.

**Uḷaratta** (nt.) [abstr. fr. uḷāra] greatness etc.; only neg. an° smallness, insignificance, inferiority VvA 24.

**Uḷu** [Sk. uḷu, dialectical?] a lunar mansion Miln 178.

**Uḷunka** [dial.?] a ladle, a spoon Vin 1.286; J 1.120, 157; III.461; Miln 8; DhA 1.425; II.3, 20; IV.75, 123.

**Uḷumpa** [dial.?] a raft, a float Vin 1.230; III 63 (°ṇ bandhati); J IV.2; DhA II.120.

**Uviṭṭa** [= viṭṭha, pp. of viṣ, with prefixed u] having entered, come in D II.274 (v.l. BK. upa°).

**Usabha**<sup>1</sup> [Vedic ṛsabha; Av. aršan male, Gr. ἄρσων, ἄρσων masculine, to Idg. \*eres & \*rēs to wet, sprinkle (with semeu), as also in Sk. rasa juice, rasā wet, liquid, Lat. rōs dew. A parallel root \*ueres in Sk. varṣa rain, Gr. ἔρση dew; Sk. vṛṣan & vṛṣabha bull] a bull; often fig. as symbol of manliness and strength (cp. nisabha) D 1.6 (°yuddha bull-fight), 9 (°lakkhaṇa signs on a b.), 127; Vin III.39 (puris° "bull of a man", a very strong man); A 1.188; II.207; IV.41 sq., 376; V.347, 350; Sn 26 sq., 416, 646, 684; Dh 422; J 1.28 (v.203; °kkhandha broad-shouldered), 336; v.99 (bharatūsabha); VI.136; Pug 56; Vism 153 (°camma, in simile); DhA 1.396; SnA 226, 333; KhA 144; PvA 163; VvA 85. — The comp<sup>n</sup>. forms of usabha are āsabba, isabba (in nisabha) & esabha (q.v.). The relations between usabha, vasabha & nisabha are discussed at SnA 40.

**Usabha**<sup>2</sup> (nt.) [= usabha<sup>1</sup>, in special application(?) a certain measure of length, consisting of 20 yaṭṭhis (see yaṭṭhi) or 140 cubits J 1.64 (eight), 70 (id.); II.91; IV.17 (one), 142 (eight); DhA 1.108 (°mattan).

**Usā** (f.) [doubtful] (a certain) food J VI.80.

**Usīra** (m. & nt.) [Sk. uśira] the fragrant root of *Andropogon Muricatum* (cp. birapa) Vin 1.201; II.130 (°mayā vijani); S II.88 (°nāli); A II.199 (id.); Dh 337; J V.39; Th 1, 402 (°attbo).

**Usu** (m. & f) Sk. iṣu] an arrow Vin III.106 (°loma); D 1.9; M 1.86; III.133; S 1.127; A II.117; III.162; J IV.416; VI.79, 248, 454; Miln 331, 339; SnA 466; PvA 155. — **kāra** an arrow-maker, fletcher M II.105; Dh 80, 145; Th 1, 29; J II.275; VI.66; DhA 1.288.

**Usumā** (f.) [the diaeretic form of Sk. uśman, of which the direct equivalent is P. usmā (q.v.)] heat J 1.31 (= uṣha III.55), 243; II.433; Vism 172 (usuma-vaṭṭi-sadisa); DA 1.186; DhA 1.225; II.20.

**Usuyyaka** (adj.) [fr. usuyyā] envious, jealous Vin II.190; Sn 318, 325; J II.192 (v.l. asuyy°); v.114. — *Note.* The long vowel form usūyaka occurs in cpd. **abbhusūyaka** (q.v.). Spelling usuyyikā occurs at Vv 33<sup>21</sup> (see VvA 147).

**Usuyyati** & **Usūyati** [Sk. asūyati; fr. usuyā envy] to be jealous or envious, to envy (with acc.) Vin 1.242; J III.27 (ppr. an-usuyyan); Pv II.3<sup>20</sup> (maṇ usūyasi = mayhaṇ issaṇ karosi PvA 87).

**Usuyyanā** (f.) & **Usuyyitatta** (nt.) are exegetical abstr. formations of usuyyā (q.v.). Dhs 1121; Pug 19.

**Usūyyā** & **Usūyā** (f) [Sk. asūyā] envy, jealousy, detraction S 1.127 (ū); Sn 245 (u); J II.193 (ū); III.99 (ū; v.l. usuyyā); Miln 402 (ū); Dhs 1121 (u); VvA 71 (u); SnA 332 (u).

**Usmā** (f.) [see usumā] heat D II.335, 338; M 1.295; S II. III.143; IV.215, 294; v.212; Dhs 964; DA 1.310. — In comb<sup>n</sup>. with °kata it appears as usmī°, e.g. at M I 132, 258. — **gata** heated, belonging to heat Dhs 964; as tt. one who mortifies or chastises himself, an ascetic J v.209 (= samapateja C.; cp. BSk. uṣṇagata & uṣmagata Divy 166, 240, 271, 469, & see Kern's mistakes at *Toev.* s.v.).

**Ussa** (adj.) [der. fr. ud = \*ud-s(y)a, in analogy to oma fr. ava; but taken by Kern, *Toev.* s.v. as an abbreviated ussada] superior, higher (opp. oma inferior) A III.359; Sn 860 (= Nd<sup>1</sup> 251 with spelling ossa), 954.

**Ussakkati**<sup>1</sup> [ud + srp, see sakkati] to creep out or up to, to rise A III.241 sq.; Miln 260.

**Ussakkati**<sup>2</sup> [by-form of ussakkati] to endeavour Vism 437; VvA 95 (Caus. II. ussakkāpesi), 214.

**Ussankita** (adj.) [pp. of ud + śank] = ussankin A III.128; DhA III.485 (+ pari°; cp. ā°).

**Ussankin** (adj.) [fr. ud + śank] distrustful, fearful, anxious Vin II.192.

**Ussankha** (adj.) [ud + sankha] with ankles midway (?) in °pāda the 7<sup>th</sup> of the characteristics of a Mahāpurisa D II.17; III.143, 154; DA explains: the ankles are not over the heels, but midway in the length of the foot.

**Ussajjati** [ud + sṛj, cp. BSk. protsṛjati Divy 587] to dismiss, set free, take off, hurl A IV.191.

**Ussaṭa** [pp. of ud + sarati of sṛ, cp. saṭa for \*sūta] run away M II.65.

**Ussada** [most likely to ud + syad; see usanna]: this word is beset with difficulties, the phrase satt-ussada is applied in all kinds of meanings, evidently the result of an original application & meaning having become obliterated. satt° is taken as \*sapta (seven) as well as \*sattva (being), ussada as prominence, protuberance, fullness, arrogance. The meanings may be tabulated as follows: (1) prominence (cp. Sk. utsedha), used in characterisation of the Nirayas, as "projecting, prominent bells", ussada-nirayā (but see also below 4) J 1.174; IV.3, 422 (pallankaṇ, v.l. caturassaṇ, with four corners); v.266. — adj. prominent ThA 13 (tej-ussadehi ariyamaggadhammehi, or as below 4?). — 2. protuberance, bump, swelling J IV.188; also in phrase **sattussada** having 7 protuberances, a qualification of the Mahāpurisa D III.151 (viz. on both hands, feet, shoulders, and on his back). — 3. rubbing in, anointing, ointment; adj. anointed with (—°), in candan° J III.139; IV.60; Th 1, 267; Vv 53; DhA 1.28; VvA 237. — 4. a crowd adj. full of (—°) in phrase **sattussada** crowded with (human beings) D 1.87 (cp. DA 1.245; aneka-satta-samākīṇṇa; but in same sense BSk. **sapt-otsada** Divy 620, 621); Pv IV.1<sup>8</sup> (of Niraya = full of beings, expl<sup>d</sup>. by satthehi ussanna uparūpari nicita PvA 221. — 5. qualification, characteristic, mark, attribute, in **catussada** "having the four qualifications (of a good village)" J IV.309 (viz. plenty of people, corn, wood and water C.). The phrase is evidently shaped after D 1.87 (under 4). As "preponderant quality, characteristic" we find **ussada** used at Vism 103 (cf. Asl. 267) in comb<sup>n</sup>. lobh°, dos°, moh°, alobh° etc. (quoted from the "Ussadakkittana"), and similarly at VvA 19 in Dhammapāla's definition of **manussa** (lobh°ādīhi alobh°ādīhi sahitassa manassa ussannaṭāya manussā), viz. **sattā manussa-jātikā tesu lobh°-ādayo alobh°-ādayo ca ussadā**. — 6. (metaph.) self-elevation, arrogance, conceit, haughtiness Vin 1.3; Sn 515, 624 (an° = taṇhā-ussada-abhāvena SnA 467), 783 (expl<sup>d</sup>. by Nd<sup>1</sup> 72 under formula **sattussada**; i.e. showing 7 bad qualities, viz. rāga, dosa, moha etc.), 855. — See also **ussādana**, **ussādeti** etc.

**Ussadaka** (adj.) [fr. ussada 4] over-full, overflowing A III.231, 234 (°jāta, of a kettle, with vv. II. ussuraka° & ussuka°).

**Ussanna** (adj.) [pp. of ud + syad, cp. abhisanna] — 1. overflowing, heaped up, crowded; extensive, abundant, preponderant, excessive, full of (—°) Vin 1.285 (ctvaraṇ u. overstocked; II.270 (āmisāṇ too abundant); III.286; Th 2, 444 (= upacita ThA 271); J 1.48, 145 °kusalamūla); DhA 1.26 (id.); (lobho etc.) Asl. 267; Miln 223 (id.); J 1.336 (kāla, fulfilled); III.418; IV.140; Pv III.5<sup>1</sup> (°puñña, cp. PvA 197); PvA 71 (°pabhā thick glow). Cp. **accussanna**. — 2. anointed VvA 237. — 3. spread out, wide DhA II.67 (mahāpāṭhavi u.), 72 (id.).

**Ussannatā** (f.) [abstr. fr. ussanna] accumulation, fullness, plenty Kvu 467 (where *Kvu trsl<sup>n</sup>*. p. 275 gives ussaddatā); VvA 18, 19.

**Ussaya** in °vādika Vin IV.224 is a variant of **usuyyā**° "using envious language, quarrelsome". — Another **ussaya** [fr. ud + śri, cp. Sk. ucchrita, P. ussita & ussāpeti] meaning "accumulation" is found in cpd. **samussaya** only.

**Ussayāpeti** see *udassaye*.

**Ussarati** [ud + sarati of *sr*] to run out, run away J 1.434 (imper. *ussaratha*); v.437. — pp. *ussaṭa* (q.v.). — Caus. *ussāreti* (q.v.).

**Ussava** [Sk. *utsava*] feast, making merry, holiday Vin III. 249; J 1.475; II.13, 248; VvA 7, 109 (°*divasa*).

**Ussahati** [ud + *sah*, cp. BSk. *utsaha* Jtm 215; *utsahetavya* Divy 494; *utsahana* Divy 490; *ucchahate* for *utsahate* Av. Ś II.21] to be able, to be fit for, to dare, venture Vin 1.47, 83; II.208; III.17; D 1.135; S IV.308, 310; Miln 242; VvA 100. — Caus. *ussāheti* (see pp. *ussāhita*).

**Ussāda** [fr. *ussādeti*] throwing up on DA 1.122.

**Ussādāna** (nt.) [to *ussādeti*, cp. *ussādita*] — 1. overflowing, piling up, abundance M III.230 (opp. *apasādāna*). — 2. (probably confused with *ussāraṇa*) tumult, uproar, confusion A III.91, 92 (v.l. *ussāraṇa*) = Pug 66 (= *hatthi-assarathādinay c'eva balakāyassa ca uccāsadda-mahāsaddo* Pug A 249).

**Ussādita** [fr. *ussādeti*, BSk. *ucchrāyita* Divy 76, 77, 466]. [See *ussāpita* & *ussārita* under *ussāpeti* & *ussāreti*. There exists in Pāli as well as in BSk. a confusion of different roots to express the notion of raising, rising, lifting & unfolding, viz. *sr*, *syad*, *śri*, *sad*, *chad*. (See *ussada*, *ucchādāna*, *ussādeti*, *ussāpeti*, *ussāreti*)].

**Ussādiyati** [Pass. med. of *ussādeti*, cp. *nssada* 4] to be in abundance, to be over Vin II.167.

**Ussādeti** [denom. fr. *ussada* 1] — 1. to dismiss D III.128 [for *ussāreti*!] — 2. to raise, cause to rise up on, haul up, pile up M 1.135; II.230; A IV.198, 201; Miln 187, 250. — Pass. *ussādiyati* (q.v.). — pp. *ussādita* (q.v.).

**Ussāpana** (nt.) [fr. *ussāpeti*] lifting up, raising, erecting, unfolding (of a flag or banner) A IV.41; Nd<sup>2</sup> 503 (*dhamma-dhajassa*).

**Ussāpita** [pp. of *ussāpeti*, cp. *ussādita*] lifted, raised, unfurled Miln 328 (*dhamma-dhaja*); J II.219.

**Ussāpeti** [Caus. of ud + *śri*, cp. BSk. *ucchrāpayati* Av. S 1.384, 386, 387; II.2] to lift up, erect, raise, exalt Vin II.195; A IV.43; J II.219; IV.16; v.95 (*chattay*); PvA 75 (id.); Miln 21; DhA 1.3; III.118 (*kaṭṭhāni*). — pp. *ussāpita* & *ussita* (q.v.). See also *usseti*.

**Ussāraṇa** (nt.) [fr. *ussāreti*] procession, going or running about, tumult DhA II.7 (so read for *ossāraṇa*). Cp. *ussādāna*.

**Ussārita** [pp. of *ussāreti*?] lifted out or up Vism 63 (*samudda-vicīhi thale ussārita*; v.l. *ussādita*).

**Ussāreti**<sup>1</sup> [Caus. of *ussarati*] to cause to move back, to cause to go away or to recede Vin 1.32, 46 (here a student, when folding up his master's robe, has to make the corners move back a hand's breadth each time. Then the crease or fold will change and not tend to wear through), 276; II.237 (here the reading *ussādeti* may be preferred); J 1.419; IV.349; v.347. — Caus. II. *ussāra-peti* J II.290.

**Ussāreti**<sup>2</sup> [= *ussādeti*] to cause to raise aloft (of a flag), to lift J v.319 (= *ussāpeti*). — pp. *ussārita*.

**Ussāva**<sup>1</sup> [either = Sk. *avaśyāya*, or to ud + *sru*] hoarfrost, dew D II.19; J IV.120; v.417; °*bindu* a dew drop A IV.137; Pv IV.1<sup>5</sup>; SnA 458; in comparisons: Vism 231, 633.

**Ussāva**<sup>2</sup> [fr. ud + *sru*] outflow, taint, stain (cp. *āsava*) DhA IV.165 (*taṅhā*°; v.l. *ussada*, to *ussada* 6).

**Ussāvāna** (nt.) [= *ussāpana*] proclamation (of a building

as legal store house); in °*antika* within the proclaimed limit Vin 1.239.

**Ussāsa** see *nirussāsa*.

**Ussāha** [Sk. *utsāha* & *utsaha*, see *ussahati*] strength, power, energy; endeavour, good-will M II.174; S v.440; A 1. 147; II.93, 195; III.75, 307; IV.320; v.93 sq.; Miln 323, 329 (*dhiti* +) Vism 330; Sdhp 49, 223, 535, 619; SnA 50; DhA III.394; PvA 31, 106, 166; VvA 32, 48. — In exegetical literature often comb<sup>d</sup>. with the quāsi synonym *ussoḥhi* e.g. at Nd<sup>2</sup> s.v.; Dhs 13, 22, 289, 571.

**Ussāhana** (f.) [fr. *ussahati*, cp. BSk. *utsahana* Divy 490] = *ussāha* Nett 8.

**Ussāhita** [pp. of *ussāheti*, Caus. of *ussahati*] determined, incited, encouraged, urged J 1.329; VvA 109; PvA 201. Cp. *sam*°.

**Ussāncati** [ud + *sic*] to bale out, exhaust J 1.450; II.70; IV.16; Miln 261.

**Ussāncana** (nt.) [fr. *ussāncati*] drying, baling out, raising water, exhausting J 1.417.

**Ussita** [Sk. *ucchrita*, pp. of ud + *sri*, see *ussāpeti*] erected, high S v.228; Th 1, 424 (*paonaddhaja*); J v.386; Vv 84<sup>16</sup>; VvA 339. Cp. *sam*°.

**Ussisaka** (nt.) [ud + *sisa* + *ka*] the head of a bed, a pillow for the head J 1.266; II.410, 443; IV.154; v.99; VI.32, 37, 56; DhA 1.184 (°*passe*, opp. *pāda-passe*).

**Ussuka** (adj.) [Sk. *utsuka*, also BSk. e.g. Jtm 31<sup>68</sup>] — 1. endeavouring, zealous, eager, active S 1.15 (an° inactive); A IV.266; Sn 298. — 2. greedy, longing for Dh 199 (an°).

**Ussukita** (adj.) = *ussukin*; only neg. an° free from greed VvA 74.

**Ussukin** (adj.) [fr. *ussuka*] greedy, longing; only neg. an° Pug 23.

**Ussukka** (nt.) [\**utsukya* fr. *ussuka*; cp. BSk. *utsukya* Divy 601 and *autsukya* Av. S 1.85] zeal, energy, endeavour, hard work, eagerness Vin 1.50; S IV.288, 291, 302; Nd<sup>2</sup> s.v. Nett 29; VvA 147; PvA 5, 135; Vism 90 (*āpajati*); 644 (°*ppahāna*). — Cp. *appossukka*.

**Ussukkatā** (f.) = *ussukka* A v.195.

**Ussukkati** [denom. fr. *ussukka*] to endeavour D 1.230. — Caus. II. *ussukkāpeti* to practice eagerly, to indulge in, to perform VvA 95, 98, 243. See also *ussakkati*.

**Ussuta** (adj.) [pp. of ud + *sru*, cp. *avassuta*] defiled, lustful (cp. *āsava*), only neg. an° free from defilement Dh 400.

**Ussuyā, Ussuyaka, uss.**

**Ussussati** [ud + *sussati* of *śuṣ*] to dry up (intrans.) S 1.126; III.149 (*mahāsamuddo* u.); Sa 985; J VI.195.

**Ussūra** (adj.) [ut + *sūra*] "sun-out", the sun being out; i.e. after sunrise or after noon, adverbially in °*bhatta* eating after mid-day, unpunctual meals A III.260, and °*seyyā* sleep after sunrise, sleeping late D III.184; DhA II.227. Besides as loc. adv. *ussūre* the sun having been up (for a long time), i.e. at evening Vin 1.293; IV.77; J II.286, also in *ati-ussūre* too long after sunrise VvA 65; DhA III.305.

**Usseti** [ud + *śri*] to erect, raise, stand up J IV 302; aor. *ussesī* J VI.203. — Caus. *ussāpeti*; pp. *ussita* & *ussāpita* (q.v.).

**Usseneti** [denom. fr. *ussena* = *ussayana*, ud + *śri* (?) to draw on to oneself, to be friendly S III.89 (v.l. *ussi*°);

A 11.214 sq. (opp. paṭisseneti); P's 11.167 (ussi°); Kvu 1.93 (reading ussineti + visineti). See also paṭisseneti.

**Usselheti** (?) Vin 11.10 (for ussolh°?); cp. ussolhikāya.

**Ussota** (adj.) [ud + sota] nt. ussotaṅ as adv. "up-stream" Miln 117.

**Ussolhi** (f.) [a by-form of ussāha fr. ud + sah, pp. \*soḍha dialectical] exertion M 1.103; S 11.132; v.440; A 11.

93, 195; III.307; IV.320; v.93 sq. Often combd. with ussāha (q. v.).

**Ussolhikā** (f.) [adj. of ussolhi] belonging to exertion, only in instr. as adv. ussolhikāya "in the way of exertion", i. e. ardently, keenly, eagerly S 1.170 (naccati)

**Uhunkara** [onomat. ubu + kara, see under ulūka] an owl (lit. "uhu"-maker) J VI.538 (= ulūka C.).

## Ū.

**Ūkā** (f.) [Sk. yūkā, prob. dialectical] a louse J 1.453; II.324; III.393; v.298; Miln 11; Vism 445; DhA 307, 319; DhA III.342; VvA 86.

**Ūtagitaṅ** at J 1.290 in phrase "jīmaṅ ūtagitaṅ gayanto" read "īmaṅ jūtagitaṅ g."

**Ūna** (adj.) [Vedic ūna; cp. Av. ūna, Gr. *εὐνίς*, Lat. *vānus*, Goth. *wans*, Ags. *won* = E. *want*] wanting, deficient, less M 11.73; J v.330; DhA 1.77; DhA IV.210. Mostly adverbially with numerals = one less, but one, minus (one or two); usually with **eka** (as *ekūna* one less, e. g. *ekūna-aṭṭhasataṅ* (799) J 1.57; *ekūna-pañcasate* KhA 91, *ekūna-visati* (19) Vism 287; *eken'ūnesu pañcasu attabhavasatesu* (499) J 1.167; also with **eka** in instr. as *eken'ūna-pañcasatāni* (deficient by one) Vin 11.285; KhA 91; sometimes without **eka**, e. g. *unapañcasatāni* (499) Vin III.284; *ūnavīsati* (19) Vin IV.130, 148. With "two" less: *dvihi ūnaṅ sahasaṅ* (998) J 1.255. — **anūna** not deficient, complete PvA 285 (= *paripuṇṇa*).

-**udara** (*ūnudara*, *ūnūdara*, *ūnodara*) an empty stomach, adj. of empty stomach; *udara* J 11.293; v.295; *ūdara* J VI.258; Miln 406; *odara* Sn 707; DhA 1.170. -**bhāva** depletion, deficiency SnA 463 (v. l. *hānabhāva*).

**Ūnaka** (adj.) [*ūna* + *ka*] deficient, wanting, lacking Vin III.81, 254; IV.263; Sn 721; Miln 310, 311, (*°satta-vasika* one who is not yet 7 years old), 414; DhA 1.79.

**Ūnatta** (nt.) [abstr. fr. *ūna*] depletion, deficiency Vin II.239; J v.450.

**Ūpāya** at DhA 11.93 stands for *upāya*.

**Ūplya** see *upiya* & *opiya*.

**Ūmika** [f. *ūmi*] wave Miln 197 (*°vanka* waterfall, cataract).

**Ūmī** & **Ūmi** (f.) [Sk. *ūrmi*, fr. Idg. \**uel* (see *nibbāna* 1.2); cp. Gr. *εἰλῶ* io wind, *ἐλεξ* wound; Lat. *volvo* to roll; Ags. *wylm* wave; Ohg. *wallan*; also Sk. *ulva*, *varutra*, *valaya*, *valli*, *vṛṇoti*. See details in Walde, Lat. Wtb. under *volvo*] a wave M 1.460 (*°bhaya*); S IV.157; v.123 (*°jāta*); A III.232 sq. (id.); Sn 920; J 11.216; III.262; IV.141; Miln 260 (*°jāta*). — *Note*. A parallel form of *ūmī* is *ummi*.

**Ūru** [Vedic *uru*; cp. Lat. *vārus* bow-legged, of Idg. \**uā*, to which also Ohg. *wado* = Ger. *wade* calf of leg] the thigh Sn 610; Vin 11.105 (in contrast with *bāha*); III.106; J 1.277; 11.275, 443; III.82; v.89, 155; Nd<sup>2</sup> 659 (so read for *uru*); Vv 64<sup>13</sup>; DA 1.135 = Vin 11.190.

-**aṭṭhi(ka)** the thigh bone M 1.58; III.92; J 1.428 (*ūrattika*); KhA 49, 50 (*ūrattī*). -**(k)khambha** stiffening or rigidity of the thigh, paralysis of the leg (as symptom of fright) M 1.237; J v.23.

**Ūsa** [Sk. *ūṣa*] salt-ground; saline substance, always combd. with *khāra* S III.131 (*°gandha*); A 1.209.

**Ūsara** (adj.) [Sk. *ūṣara*, fr. *ūṣa*] saline S IV.315; A IV.237; DhA 243. — nt. *°ṅ* a spot with saline soil PvA 139 (gloss for *ujjhangala*).

**Ūha** see *vy°*, *sam°*.

**Ūhacca**<sup>1</sup> (indecl.) [ger. of *ūharati*, ud + **hr** (or *ava* + **hr**, cp. *chacca* & *oharati*) for *uddharati* 1 & 2] — 1. lifting up, raising or rising J III.206. — 2. pulling out, taking away, removing D 11.254 (cp. DhA 11.181); S 1.27 (v. l. for *ohacca*); Sn 1119 (= *uddharitvā uppāyayitvā* Nd<sup>2</sup> 171).

**Ūhacca**<sup>2</sup> (indecl.) [ger. of *ūhanati*<sup>2</sup> = *ūhadati*] soiling by defecation, defecating J 11.71 (= *vaccaṅ katvā* C.).

**Ūhaññati** [Pass. of *ūhanati*<sup>1</sup>] to be soiled; to be disturbed aor. *ūhaññi* Vin 1.48; M 1.116; aor. also *ūhañi* M 1.243.

**Ūhata**<sup>1</sup> [pp. of ud + **hr** or **dhṛ** thus for *uddhata* as well as *uddhata*] — 1. lifted, risen, raised Vin III.70; J v.403. — 2. taken out, pulled out, destroyed Th 1, 223 = Nd<sup>2</sup> 974; Th 1, 514; Dh 338 (= *ucchinna* DhA IV.48). — 3. soiled with excrements Vin 11.222.

**Ūhata**<sup>2</sup> [pp. of *ūhanati*<sup>1</sup>] disturbed M 1.116.

**Ūhadati** [for *ūhanati*<sup>2</sup> (?) or formed secondarily fr. *uhacca* or *ohacca*?] to defecate J 11.355; DhA 11.181 (so read with v. l. for T. *ūhadayati*).

**Ūhana** (nt.) [fr. *ūhanati*<sup>2</sup>] reasoning, consideration, examination Miln 32 ("comprehension" trsl.; as characteristic of *manasikāra*); Vism 142 = DhA 114 ("prescinding" trsl.; as characteristic of *vitakka*).

**Ūhanati**<sup>1</sup> [ud + **han**] to disturb, shake up; defile, soil M 1.243; J 11.73. — Pass. aor. *ūhani*: see **ūhaññati**. — pp. **ūhata**<sup>2</sup> (q. v.). Cp. *sam°*.

**Ūhanati**<sup>2</sup> [either ud + **han** or *ava* + **han**, cp. *ohanati*] 1. to cut off, discharge, emit, defecate Vin 1.78; III.227. — 2. [prob. for *ūharati*, cp. *ūhacca*<sup>1</sup>] to lift up, to take away M 1.117 (opp. *odabati*). Cp. *ohana* in *bimb-ohana*. — ger. **ūhacca**<sup>2</sup> (q. v.).

**Ūharati** [for *uddharati*] only in forms of ger. **ūhacca**<sup>1</sup> and pp. **ūhata**<sup>1</sup> (q. v.).

**Ūhasati** [either ud or *ava* + **has**, cp. *avahasati*] to laugh at, deride, mock A 11.91; J v.452 (+ *pahasati*); Pug 67 (= *avahasati* Pug A 249).

**Ūhasana** (nt.) [fr. *uhasati*] laughing, mocking Miln 127.

**Ūhā** (f.) [etym.?] life, only in cpd. *āyūha* lifetime PvA 136, 162 (*°pariyosāna*). — As N. of a river at Miln 70. — Cp. BSk. *ūbā* io *ūhāpoha* Av. Š 1.209, 235.

## E.

**Eka** (adj.-num.) [Vedic eka, i. e. e-ka to Idg. \*oi as in Av. aēva, Gr. *oīos* one, alone; and also with diff. suffix in Lat. *ū-nus*, cp. Gr. *oīos* (one on the dice), Goth. etc. ains = E. one] one. Eka follows the pron. declension, i. e. nom. pl. is eke (e. g. Sn 43, 294, 780 etc.) — 1. "one" as number, either with or without contrast to two or more; often also "single" opp. to *nānā* various, many (q. v.) Very frequent by itself as well as with other numerals, ekangula one thumb Mhvs 29, 11; DhA III. 127; ekapasse in one quarter DhA II.52; ekamaccha a single fish J 1.222. In enumeration: eka dve pañca dasa DhA 1.24. With other numerals: eka-tiṅsa (31) D II.2; °saṭṭhi (61) Vio 1.20; °navuti (91) DhA 1.97; °sata (101) DhA II.14. Cp. use of "one less" in *ekūna* (see under cpds. & *ūna*). — 2. (as predicative and adj.) one, by oneself, one only, alone, solitary A III.67 (ek-uddesa); J 1.59 (ekadivasena on the one day only, i. e. on the same day); Dh 395; Sn 35, 1136 (see Nd<sup>2</sup> 172<sup>a</sup>), ekaṅ ekaṅ one by one S 1104 (devo ekaṅ ekaṅ phusāyati rains drop by drop), cp. ekameka. — 3. a certain one, some one, some; adj. in function of an indefinite article = a, one (definite or indefinite): ekasmiṅ samaye once upon a time J 1.306; ekena upāyena by some means J III.393; ekaṅ kulaṅ gantuṅ to a certain clan (corresp. with *asuka*) DhA 1.45; ekadivasan one day J 1.58; III.26; PvA 67. Cp. Sn 1069 (see Nd<sup>2</sup> 172<sup>b</sup>). — All these three categories are found represented in freq. cpds., of which the foll. are but a small selection.

-akkhi see °pokkhara. -agga calm, tranquil (of persons just converted), collected [cp. Buddh. Sk. ekāgra Jtm 31<sup>70</sup>] S IV.125; A 1.70, 266; II.14, 29; III.175 (°citta), 391; Sn 341; J 1.88; Nett 28, cp. Miln 139. -aggatā concentration; capacity to individualise; contemplation, tranquillity of mind (see on term *Cpd.* 16, 178<sup>a</sup>, 237, 240) S V.21, 197, 269 (cittassa); A 1.36; IV.40; Dhs II (cittassa); Vism 84. -anga a part, division, something belonging to J III.308; Ud 69. -angana one (clear) space J II.357. -āgārika a thief, robber D 1.52, 166; A 1.154, 295; II.206; III.129; Nd<sup>1</sup> 416; Nd<sup>2</sup> 304 III. A DA 1.159 (= ekam eva gharan parivāretvā vilumpayan DA 1.159). -āyana leading to one goal, direct way or "leading to the goal as the one & only way (magga) M 1.63; S V.167, 185. -ārakkha having one protector or guardian D III.269; A V.29 sq. -āloplka = ekāgārika D 1.166; A 1.295; II.206. -āsana sitting or living alone M 1.437; S 718; Dh 305; J V.397; Miln 342; Vism 60 (expld. with reference to eating, viz. ekāsane bhojanan ekāsanan, perhaps comparing āsana with asana<sup>2</sup>. The foll. °āsana is ibid. expld. as "taṅ silam assā ti ekāsano"). -āsānika one who keeps to himself Miln 20, 216; Vism 69. -āha one day M 1.88; usually in cpd. ekāhadvihan one or two days J 1.255; DhA 1.391. -āhika of or for one day D 1.166. -uttarika(-nikāya) is another title for Anguttarika-nikāya Miln 392. -ūna one less, minus one, usually as 1<sup>st</sup> part of a numeral cpd., like °vīsati (20—1 = 19) DhA 1.4; °paññāsa (49) J III.220; °saṭṭhi (59) DhA III.412; °pañcasatā (499) DhA II.204. See *ūna*. -eka one by one, each, severally, one to each D II.18 (°loma); III.144 (id.), 157; J 1.222; DhA 1.101 (ekekassa no ekekaṅ māsan one month for each of us); II.114; VvA 256; PvA 42, 43. -ghana compact, solid, hard Dh 81. -cara wandering or living alone, solitary S 1.16; Sn 166, 451; Dh 37. -cariyā walking alone, solitude Dh 61; Sn 820. -cārīn = °cara Miln 105. -cittakkhaṇika of the duration of one thought Vism 138. -cintin "thinking one thing (only)", simple Miln 92. -thūpa (all) in one heap, mixed up, together J V.17 (= sūkarapotakā viya C.). -donikā(-nāvā) a trough-shaped canoe with an outrigger J VI.305. -paṭalika having a single sole (of sandals, upāhanā) Vism 125. -paṭṭa single cloth (cp. du-ṭṭa) Vism 109. -padika(-magga) a small (lit. for one foot) foot-path J 1.315; V.491. -pala one carat worth

(see pala) Vism 339. -passayika is to be read ek'apas-sayika (see under apa<sup>2</sup>). -pahārena all at once Vism 418; DhsA 333. -piṭaka knowing one Piṭaka Vism 62. -puttika having only one son KhA 237. -purisika (itthi) (a woman) true to one man J 1.290. -pokkhara a sort of drum J VI.21, 580 (C. explns. by ek-akkhi-bheri). -bījin having orly one (more) seed, i. e. destined to be reborn only once S V.205; A 1.233; IV.380; Nett 189. -bhattika having one meal a day A 1.212; III.216; J 1.91. -bhattakinī a woman true to one husband J III.63. -rajja sole sovereignty Dh 178; PvA 74. -rājā universal king J 1.47 (of the Sun). -vāciya a single remark or objection J II.353. -vāraṅ once J 1.292; °vārena id. DhA 1.10. -sadisa fully alike or resembling, identical J 1.291. -sama equal J VI.261. -sāṭa & sāṭaka having a single vestment, a "one-rober" S 1.78 (°ka); Ud 65.

**Ekaṅsa<sup>1</sup>** (adj.) [eka + aṅsa<sup>1</sup>] belonging to one shoulder, on or with one shoulder; only in phrase ekaṅsaṅ uttarā-saṅgaṅ karoti to arrange the upper robe over one shoulder (the left) Vin 1.46; II.188 & passim.

**Ekaṅsa<sup>2</sup>** [eka + aṅsa<sup>2</sup> or better aṅsa<sup>2</sup>] "one part or point", i. e. one-pointedness, definiteness; affirmation, certainty, absoluteness D 1.153; A 1.46; Sn 427, 1027; J III.224 (ekaṅsatthe nipāto for "nūna"); SnA 414 (°vacana for "taggha"). — Opp. an° Miln 225. — instr. ekaṅsena as adv. for certain, absolutely, definitely, inevitably D 1.122, 161, 162; M 1.393; S IV.326; A V.190; J 1.150; III. 224; PvA 11.

**Ekaṅsika** (adj.) [fr. ekaṅsa<sup>2</sup>] certain D 1.189, 191; an° uncertain, indefinite D 1.191.

**Ekaṅsikatā** (f.) [abstr. fr. ekaṅsika] as neg. an° indefiniteness Miln 93.

**Ekaka** (adj.) [eka + ka] single, alone, solitary Vin II.212; J 1.255; II.234; IV.2. — f. ekikā Vin IV.229; J 1.307; III.139.

**Ekacca** (adj.) [der. fr. eka with suffix \*tya, implying likeness or comparison, lit. "one-like", cp. E. one-like = one-ly = only] one, certain, definite D 1.162; A 1.8; often in pl. ekacce some, a few D 1.118; A V.194; Th 2, 216; J II. 129; III.126. See also app° under api.

**Ekaccika** (adj.) [fr. ekacca] single, not doubled (of cloth, opp. to diguṇa) J V.216 (°vasana = eka-paṭṭa-nivattha).

**Ekacciya** (adj.) = ekacca S 1.199; J IV.259; acc. as adv. °ṅ once, single Vin 1.289 (cp. *Vin Texts* II.212).

**Ekaṅjhan** (adv.) [fr. eka, cp. literary Sk. aikadhyān, but BSk. ekadhyān M Vastu 1.304] in the same place, in conjunction, together Miln 144 (karoti), KhA 167; SnA 38.

**Ekato** (adv.) [abl. formation fr. eka, cp. Sk. ekataḥ] — 1. on the one side (opp. on the other) J III.51; IV.141. — 2. together J II.415; III.57 (vasanto), 52 (sannipatanti), 391; IV.390; DhA 1.18. ekato karoti to put together, to collect VvA 3. ekato hutvā "coming to one", agreeing DhA 1.102, cp. ekato ahesuṅ J 1.201.

**Ekatta** (nt.) [abstr. fr. eka] — 1. unity D 1.31. — 2. loneliness, solitude, separation Sn 718; Th 1, 49; Miln 162; J VI.64; VvA 202 (= ekibhāva).

**Ekattatā** (f.) [fr. ekatta] unity, combination, unification, concentration Nett 4, 72 sq., 107 sq.

**Ekadattu** (adv.) [eka-d-atthu, cp. aññadattu] once, definitely, specially J III.105 (= ekaṅsena C.).

**Ekadā** (adv.) [fr. eka] once, at the same time, at one time, once upon a time S 1.162; Sn 198; DhA II.41; Miln 213.

**Ekanta** (adj.) [Sk. ekānta] one-sided, on one end, with one top, topmost (°—) usually in function of an adv. as °—,

meaning "absolutely, extremely, extraordinary, quite" etc. — 1. (lit.) at one end, only in °lomin a woollen coverlet with a fringe at one end D 1.7 (= ekato dasaṇ unṇāma<sup>2</sup> attharaṇaṇ keci ekato uggata-pupphan ti vadanti DA 1.87); Vin 1.192; II.163, 169; A 1.181. — 2. (fig.) extremely, very much, in freq. comb<sup>s</sup>; e.g. °kāḷaka A III.406; IV. 11; °gata S V.225; A III.326; °dukkha M 1.74; S II.173; III.70 (+ sukha); A V.289; °dussilya DhA III.153; °nibbida A III.83; IV.143; °paripuṇṇa S II.219; V.204; °maṇṇāpa S IV.238; °sukha A II.231; III.409; °sukhin DA I.119 etc.

**Ekantarika** (adj.) [eka + antarika] with one in between, alternate J IV.195; °bbāvena (instr. adv.) in alternation, alternately Vism 374; ekantarikāya (adv.) with intervals Vism 244.

**Ekamantaṅ** (adv.) [eka + anta, acc. in adv. function, cp. BSk. ekamante M Vastu 1.35] on one side, apart, aside Vin 1.47, 94 = II.272; D 1.106; Sn p. 13 (expld. at SnA 140 as follows: bhāvana-puṇṇasaka-niddeso, ek°okāsaṇ ekapassan ti vuttan hoti, bhummatthe vā upayogavaccanaṇ); Sn 580, 1009, 1017; J 1.291; II.102, 111; SnA 314, 456. — Also in loc. ekamante on one side DhA 1.40.

**Ekameka** (adj.) [eka-m-eka, cp. BSk. ekameka M Vastu III.358] one by one, each A V.173; Vv 78<sup>2</sup>.

**Ekavidha** (adj.) [eka + vidha] of one kind, single, simple Vism 514; adv. ekavidhā singly, simply Vism 528.

**Ekaso** (adv.) [Sk. ekaśaḥ] singly, one by one J III.224 (an°).

**Ekākiya** (adj.) alone, solitary Th 1, 541; Miln 398.

**Ekādasa** (num.) [Sk. ekādaśa] eleven Vin 1.19. — num. ord. ekādasama the eleventh Sn 111, 113.

**Ekānika** (adj.) = ekākiya; instr. ekānikēsa as adv. "by oneself" Miln 402.

**Ekikā** see ekaka.

**Ekibhāva** [eka + bhāva, with ī for a in comp<sup>n</sup>. with bhū] being alone, loneliness, solitude D III 245; M II.250; A III.289; V.89, 164; Vism 34; SnA 92, 93; DhA II.103; VvA 202; DA 1.253, 309.

**Ekodī** (adj.) [most likely eka + oḍi for odhi, see avadhī<sup>2</sup> & cp. avadhāti, avadhana, lit. of one attention, limited to one point. Thus also suggested by Morris *J P T S*. 1885, 32 sq. The word was Sanskritised into ekoti, e.g. at M Vastu III.212, 213; Lal. Vist. 147, 439] concentrated, attentive, fixed A III.354; Nd<sup>1</sup> 478. Usually in comp<sup>n</sup>. with kṛ & bhū (which points however to a form ekoda<sup>o</sup> with the regular change of a to i in connection with these roots!), as ekodī-karoti to concentrate M 1.116; S IV. 263; °bhavati to become settled S IV.196; V.144; °bhūta concentrated Sn 975; °bhāva concentration, fixing one's mind on one point D 1.37; II.78, 131; A 1.254; III.24; Vism 156 (expl<sup>1</sup>. as ako udeti); Dhs 161 (cp. *Dhs trsl<sup>n</sup>*. 46); DhsA 169; Nett 89.

**Ejā** (f.) [to lñj, q. v. and see ānejja. There is also a Sk. root ej to stir, move] motion, turbulence; distraction, seduction, craving S IV.64; Sn 791; It 91; Nd<sup>1</sup> 91, 353; Dhs 1059 (cp. *Dhs trsl<sup>n</sup>*. 277); VvA 232. — anēja (adj.) unmoved, undisturbed, calm, passionless S 1.27, 141, 159; III.83; IV.64; A II.15; Nd<sup>1</sup> 353; VvA 107.

**Eṭṭha** [pp. of ā + iṣ] see pariyo<sup>c</sup>; do. °eṭṭhi.

**Eṭṭhi** (f.) [fr. eṭṭha, ā + iṣ, cp. Sk. eṣṭi] desire, wish, in comb<sup>n</sup>. with gaeṭṭhi pariyeṭṭhi etc. Vbh 353 = Vism 23, 29 etc.

**Enī** (f.) [etym. dial.] a kind of antelope, only two foll. cpds.: °jangha "limbed like the antelope" (one of the physical characteristics of the Superman) D II.17; III.143, 156; M II.136; S 1.16; Sn 165; °miga the enī deer J V.416; SnA 207, 217.

**Eṇeyya** D III.157; J VI.537 sq., & **Eṇeyyaka** A 1.48; II. 122; J V.155 Nd<sup>2</sup> 604 = enī.

**Etad** (pron. adj.) [Vedic etad, of pron. base \*e; see Walde, *Lat. Wtb.* under equidem] demonstr. pron. "this", with on the whole the same meaning and function as tad, only more definite and emphatic. Declined like tad. Cases: nt. sg. etad (poetical-archaic form) A II.17; Sn 274, 430, 822, 1087; J 1.61, 279; & etaṅ (the usual form) Sn 51, 207, 1036, 1115; J II.159; pl. etāni Sn 52; J II.159. — m. sg. esa Sn 81, 416, 1052; J 1.279; II. 159; Miln 18; DhA 1.18; & eso Sn 61, 312, 393; J VI. 336; pl. ete Sn 188, 760; J 1.223. — f. sg. eṣā Sn 80, 451; J 1.307; pl. etā Sn 297, 897; J II.129. — Oblique cases: gen. dat. etassa J II.159; f. etissā J III.280; instr. etena Sn 655; I] 1.222; pl. loc. etesu Sn 248, 339, 1055; f. etāsu Sn 607. Other cases regular & frequent.

**Etarahī** (adv.) [Sk. etarhi, cp. tarahi & carahi] now, at present D 1.29, 151, 179, 200; II.3; J 1.215 (opp. tadā); III.82; VI.364 (instead of paccuppanna).

**Etādīsa** (adj.) [etad + disa, of drś, cp. Sk. etādrśa] such, such like, of this kind D II.157; Sn 588, 681, 836; Pv 1. 9<sup>1</sup>; IV.186 (= edisa yathā-vutta-rūpa PvA 243); PvA 11.71.

**Eti** [P. eti represents Sk. eti as well as ā-eti, i. e. to go and to come (here); with Sk. eti cp. Av. aciti, Gr. εἶσι, Lat. eo, it; Goth. iddja went, Obulg. iti, Oir. etha] to go, go to, reach; often (= ā + eti) to come back, return Sn 364, 376, 666 (come); J VI.365 (return); ppr. ento J III.433 (acc. suriyaṇ atthaṇ etaṇ the setting sun); imper. 2<sup>nd</sup> sg. ehi ooly in meaning "come" (see separately), 3<sup>rd</sup> etu D 1.60; 2<sup>nd</sup> pl. etha D 1.211; Sn 997; J II.129; DhA 1.95 (in admission formula "etha bhikkhavo", come ye [and be] bhikkhus! See ehi bhikkhu). — fut. essati J VI.190, 365, & ehiti J II.153; 2<sup>nd</sup> sg. ehisi Dh 236, 369. — pp. ita (q. v.).

**Etta** (adv.) [= Sk. atra, see also ettha] there, here Pv 1.5<sup>6</sup> (sic; cp. KhA 254 note).

**Ettaka** (adj.) [etta + ka, contrasting-comparative function, cp. tattaka] so much, this much, according to context referring either to deficiency or abundance, thus developing 2 meanings, viz. (1) just as much (& no more), only so little, all this, just this, such a small number, a little; pl. so few, just so many D 1.117 (opp. aparimāṇa), 124; A IV.114; Nd<sup>2</sup> 304<sup>III</sup> (ettakena na tussati is not satisfied with this much); Vv 79<sup>12</sup> (cp. VvA 307); Miln 10, 18 (alaṇ ettakena enough of this much); DhA 1.90 (enough, this much), 93, 399 (pl. ettakā); II.54 (only one), 174 sq.; VvA 233 (a little), 323. — ettakaṇ kālaṇ a short time (but see also under 2) J 1.34; DhA II.20. — (2) ever so much (and not less), so much, pl. so many, ever so many, so & so many, such a lot A III.337; J 1.207 (pl. ettakā), 375 (nt. ettakaṇ); III.80 (id.), 94 (°ṇ dhanāṇ such great wealth); Miln 37 (pl.); DhA 1.392, 396 (pl. f. ettikā), 397, 398; II.14, 89 (pl.), 241 (pl. so many); VvA 65 (dhanāṇ). — ettakaṇ kālaṇ for some time, such a long time (see also above, under 1) DhA II.62, 81; III.318; VvA 330.

**Ettato** (adv.) [with double suffix for °atra-taḥ] from here, therefore S 1.185.

**Ettāvātā** (adv.) [fr. etta = ettaka, cp. kittāvātā: kittaka] so far, to that extent, even by this much D 1.205, 207; S II.17; Sn 478; Vv 55<sup>6</sup> (cp. VvA 248); Pv IV.16<sup>1</sup>; Miln 14; DA 1.80; SnA 4; PvA 243.

**Etto** (adv.) [in analogy to ito fr. °et<sup>o</sup>, as ito fr. °it<sup>o</sup>] orig. abl. of etad; from this, from it, thence, hence, out of here Sn 448, 875; J 1.223 (opp. ito), V.498; Pv 1.11; II.104; DhA II.80 (ito vā etto vā here & there); PvA 103.

**Ettha** (adv.) [= Sk. atra, cp. etta] here, in this place; also temporal "now", & modal "in this case, in this

- matter" D II.12; S v.375; Dh 174; Sn 61, 171, 424, 441, 502, 1037, & freq. passim.
- Edisa** (adj.) [Sk. *idr̥ṣā*] such like, such Vv 37<sup>3</sup>; PvA 69, 243.
- Edisaka** = edisa Sn 313.
- Edha** [Sk. *edhaḥ*, cp. *idhma*, *inddhe*; Gr. *αἶθεος*, *αἶθεω*, Lat. *aedes*, Ohg. *eit*, Ags. *ād* funeral pile, etc. See *idhuma* & *iṭhaka*] fuel, fire etc. Only in adj. neg. *an°* without fuel J IV.26.
- Edhati** [**edh**, cp. *iddhati*] to prosper, succeed in, increase S 1.217 (*sukhan*); Sn 298; Dh 193; J 1.223; III.151. — *sukh'edhita* at Vin III.13 is better read as *sukhe* (*hita*, as at J VI.219).
- Ena** (pron.) [fr. pron. base *ē*, cp. *e-ka*; to this ep. in form & meaning Lat. *ūnus*, Gr. *εἷς*, Ohg. *ein*, Oir. *ōin*] only used in acc. *enaṅ* (*taṅ enaṅ*) "him, this one, the same" Sn 583, 981, 1114; Dh 118, 313; J III.395; Nd<sup>2</sup> 304<sup>III.16</sup>. See also *naṅ*.
- Eraka**<sup>1</sup> (adj.) [fr. *ereti*] driving away, moving J IV.20 (*vāta*); *vatika* a certain kind of torture M 1.87 = A 1.47 = II.122 = Nd<sup>2</sup> 604 = Miln 197.
- Eraka**<sup>2</sup> (nt.) [fr. *ereti*] Typha-grass J IV.88. As *eragu* (?) a kind of grass used for making coverlets Vin 1.196 (*eraka* Bdhgh. on D 1.166).
- Eraṇḍa** [dial. ?] the castor oil plant Nd<sup>2</sup> 680<sup>II</sup>; J II.440. Cp. *elaṇḍa*.
- Erāvaṇa** N. of Indra's elephant Sn 379; Vv 44<sup>13</sup>; VvA 15.
- Erita** [pp. of *ereti*] moved, shaken, driven J IV.424; Vv 39<sup>3</sup>, 42<sup>4</sup>; Th 1, 104, Pv II.12<sup>3</sup>; Vism 172 (+ *samerita*), 342 (*vāt°* moved by the wind). Cp. *irita*.
- Ereti** [= *ireti* (q.v.) Caus. of *ir*, Sk. *irayati*] to move, set into motion, raise (one's voice) M 1.21; Sn 350 (*eraya* imper.); Th 1, 209 (*eraye*); J IV.478. — pp. *erita* (q.v.).
- Eia** (nt.) [?] salt (?) or water (?) in *elambiya* (= *el'ambu-ja*) born in (salt) water Sn 845 (= *ela-sañṅaka* *ambumhi jāta*); Nd<sup>1</sup> 202 (*elaṅ* *vuccati* *udakaṅ*).
- Elaṇḍa** = *eraṇḍa* (?) M 1.124.
- Elambaraka** [?] N. of a creeping vine J VI.536.
- Elāluka** (**Ejāluka**) (nt.) [etym. ?] a kind of cucumber (?) Vv 33<sup>29</sup>; J 1.205; v.37; DhA 1.278.
- Ela** (nt.) [Sk. *eas*] in *elamūga* deaf & dumb A II.252; III.436; IV.226; Miln 20, 251 (cp. *Miln trsl.* II.71). A rather strange use and expl<sup>n</sup>. of *elamūga* (with ref. to a snake "spitting") we find at J III.347, where it is expl<sup>d</sup>. as "*ela-paggharantena mukhena elamūgaṅ*" i. e. called *elamūga* because of the saliva (foam?) dripping from its mouth, v.l. *elamukha*. — Cp. *neḷa* & *aneḷa*.
- Elaka**<sup>1</sup> [?] a threshold (see Morris, *J P T S.* 1887, 146) Vin II.149 (*padaka-pitha*, why not "having feet resembling those of a ram"? Cp. *lin Texts* III.165 "a chair raised on a pedestal"); D 1.166; A 1.295; II.206. The word & its meaning seems uncertain.
- Elaka**<sup>2</sup> [Sk. *edaka*] a ram, a wild goat Sn 309; Vism 500 (in simile); J 1.166; Pug A 233 (= *urabha*). — f. *elakā* S II.228, *elikā* Th 2, 438, *elīkī* J III.481.
- Elaḡala** see *aneḷa*.
- Elaḡalā** (f.) [dial. ?] the plant Cassia Tora (cp. Sk. *edaḡaja* the ringworm-shrub, Cassia Alata, after *Halāyudha*), J III. 222 (= *kambojī* C.).
- '**agga** in *kāmāmis°* at PvA 107 is to be read *kāmā-e lagga°*.

**Eva** (adv.) [Vedic *eva*] emphatic part "so, even, just"; very freq. in all contexts & comb<sup>ns</sup>. — 1. *eva* J 1.61 (*ajj'eva* this everyday), 278 (*tath'eva* likewise); II.113 (*ahaṅ* just I), 154 (*ekam e.* just one), 160 (*attano e.* his very own). — 2. *eva* often appears with prothetic (*sandhi-*)y as *yeva*, most frequently after *i* and *e*, but also after the other vowels and *ṅ*, cp. J 1.293, 307; II.110, 128, 129, 159; IV.3; VI.363. — 3. After *ṅ* *eva* also takes the form of *ñeva*, mostly with assimilation of *ṅ* to *ñ*, viz. *tañ ñeva* J 1.223; *tasmīñ ñeva* J 1.139; *ahañ ñeva* Miln 40. — 4. After long vowels *eva* is often shortened to *va* (q.v.). — *-rūpa* (1) such, like that Sn 279, 280; It 108; J II. 352, etc. — (2) of such form, beauty or virtue J 1.294; III.128, etc.

**Evaṅ** (adv.) [Vedic *evaṅ*] so, thus, in this way, either referring to what precedes or what follows, e.g. (1) thus (as mentioned expl<sup>d</sup>. at Vism 528 as "*niddiṭṭha-naya-nidassana*") D 1.193 (*evaṅ sante* this being so), 195 (id.); Vin II.194 (*evaṅ bhante*, yes); J 1.222; Pv II.13<sup>12</sup> *evaṅ etaṅ*, just so). — (2) thus (as follows) M 1. 483 (*evaṅ me suttaṅ* "thus have I heard"). — Often comb<sup>d</sup>. with similar emphatic part., as *evam eva kho* "in just the same way" (in final conclusions) D 1.104, 199, 228, 237, 239; in older form *evaṅ hyā kho* (= *evam iva kho*) Vin II.26; IV.134 = DA 1.27; *evam evaṅ* "just so" D 1.51; Sn 1115; *evaṅ kho* D 1.113; *evam pi* Sn 1134; *evaṅ su* D 1.104; etc. etc.

-*diṭṭhin* holding such a view M 1.484. -*nāma* having that name M 1.429.

**Esa**<sup>1</sup> see *etad*.

**Esa**<sup>2</sup> (adj.) = *esin* Sn 286.

**Esati** [*ā + iṣ'* with confusion of *iṣ'* and *iṣ'*<sup>2</sup>, *icchatī*, see also *ajjhesati*, *avesati*, *pariyesati*] to seek, search, strive for Sn 592 (*esāno* ppr. med.), 919; Dh 131.

**Esanā** (f.) [fr. *esati*] desire, longing, wih D III.216, 270; M 1.79; S v.54, 139; A 1.93; II.41; v.31; VvA 83; PvA 98, 163, 265. See also *anesanā*, *isi* & *pariy°*.

**Esanī** (f.) [fr. *iṣ'*] a surgeon's probe M II.256.

**Esabha** (—°) a by-form of *usabha* (p.v.), in cpd. *rathesabha*.

**Esika** (nt.) & **Esikā**<sup>1</sup> (f.) [a by-form of *isikā*] a pillar, post A IV.106, 109. Freq. in cpd. *°ṭṭhāyin* as stable as a pillar D 1.14; S III.202, 211, 217; DA 1.105.

**Esikā**<sup>2</sup> desire, see *abbhūha*.

**Esin** (adj.) [Sk. *eṣin*, of *iṣ'*] seeking, wishing, desiring S II.11 (*sambhav°*); J 1.87 (*phal°*); IV.26 (*dukkham°*); Pv II.9<sup>21</sup> (*gharam*); PvA 132.

**Ehi** [imper. of *eti*] come, come here Sn 165; J II.159; VI. 367; DhA 1.49. In the later language part. of exhortation = Gr. *ἔγρε*, Lat. *age*, "come on" DhA II.91; PvA 201 (+ *tāva* = *ἔγρε* *δύ*). **ehipassika** (adj.) [*ehi* + *passa* + *ika*] of the Dhamma, that which invites every man to come to see for himself, open to all, expl<sup>d</sup>. at Vism 216 as "*ehi, passa imaṅ dhammao ti evaṅ pavattaṅ ehi-passa-vidhaṅ arahaṭī ti*", D II.217; III.5, 227; S 1.9; IV.41, 272; v.343; A 1.158; II.198. **ehibhadantika** one who accepts an invitation D 1.166; M 1.342; II.161; A 1.295; II.206. **ehi bhikkhu** "come bhikkhu!" the oldest formula of admission to the order Vin 1.12; III.24; DhA 1.87; J 1.82; f. **ehi bhikkhunī** Vin IV.214 pl. *etha bhikkhavo* DhA 1.95. **ehibhikkhu-pabbajjā** initiation into Bhikkhuship SnA 456. **ehibhikkhubhāva** state of being invited to join the Sangha, admission to the Order J 1.82, 86; DhA II.32; SnA 456. **ehisāgata** (& **svāgata**)-**vādin** a man of courtesy (lit. one who habitually says: "come you are welcome") D 1.116; Vin II.11; III.181.



## O.

**O** Initial o in Pali may represent a Vedic o or a Vedic au (see ojas, ogha, etc.). Or it may be guṇa of u (see oḷārika, opakammika, etc.). But it is usually a prefix representing Vedic ava. The form in o is the regular use in old Pali; there are only two or three cases where ava, for metrical or other reasons, introduced. In post-canonical Pali the form in ava is the regular one. For new formations we believe there is no exception to this rule. But the old form in o has in a few cases, survived. Though o; standing alone, is derived from ava, yet compounds with o are almost invariably older than the corresponding compounds with ava (see note on ogamana).

**Oka** (nt.) [Vedic okas (nt.), fr. uc to like, thus orig. "comfort", hence place of comfort, sheltered place, habitation. The indigenous interpretation connects oka partly with okāsa = fig. room (for rising), chance, occasion (thus Nd<sup>1</sup> 487 on Sn 966: see anoka; SnA 573 ibid.; SnA 547: see anoka; SnA 573 ibid.; SnA 547: see below), partly with udaka (as contraction): see below on Dh 34. Geiger (*P. Gr.* § 20) considers oka to be a direct contraction of udaka (via \*udāka, \*utka, \*ukka, \*okka). The customary synonym for oka (both lit. & fig.) is ālaya] resting place, shelter, resort; house, dwelling; fig. (this meaning according to later commentators prevailing in anoka, liking, fondness, attachment to (worldly things) S III,9 = Sn 844 (okam pahāya; oka here is expl<sup>d</sup>. at SnA 547 by rūpa-vatth<sup>o</sup> ādi-viññāpass<sup>o</sup> okāso); S v.24 = A v. 232 = Dh 87 (okā anokam āgamma); Dh 34 (oka-m-okata ubbhato, i. e. oka-m-okato from this & that abode, from all places, thus taken as okato, whereas Bdhgh. takes it as okasya okato and interprets the first oka as contracted form of udaka, water, which happens to fit in with the sense required at this passage, but is not warranted otherwise except by Bdhgh's quotation "okapupṇehi civarehi ti ettha udakan". This quot. is taken from Vin 1.253, which must be regarded as a corrupt passage cp. remarks of Bdhgh. on p. 387: oghapupṇehi ti pi paṭho. The rest of his interpretation at DhA 1.289 runs: "okaṇ okaṇ pahāya aniketa-sāri ti ettha ālayo, idha (i. e. at Dh 34) ubhayam pi labbhati okamokato udaka-sankhātā ālayā ti attho", i. e. from the water's abode. Bdhgh's expl<sup>n</sup>. is of course problematic; Dh 91 (okam okaṇ jahanti "they leave whatever shelter they have", expl<sup>d</sup>. by ālaya DhA II.170).

-cara (f. °carikā J VI.416; °carikā M 1.117) living in the house (said of animals), i. e. tame (cp. same etym. of "tame" = Lat. domus, domesticus). The passage M 1. 117, 118 has caused confusion by oka being taken as "water". But from the context as well as from C. on J VI.416 it is clear that here a tame animal is meant by means of which other wild ones are caught. The passage at M 1.117 runs "odaheyya okacaraṇ thapeyya okacārikaṇ" i. e. he puts down a male decoy and places a female (to entice the others), opp. "uhaneyya o. nā-seyya o." i. e. takes away the male & kills the female. -(ā)jaha giving up the house (and its comfort), renouncing (the world), giving up attachment Sn 1101 (= ālayaṇ-jahaṇ SnA 598; cp. Nd<sup>2</sup> 176 with v.l. oghanjaha). -anoka houseless, homeless, comfortless, renouncing, free from attachment: see separately.

**Okaddhati** [o + kaddhati] to drag away, remove Th 2, 444. See also ava°.

**Okantati** (okkant°) [o + kantati, cp. also apakantati] to cut off, cut out, cut away, carve; pres. okantati M 1. 129; Pv III.10<sup>2</sup> (= ava° PvA 213); ger. okantitvā J 1. 154 (migaṇ o. after carving the deer); PvA 192 (piṭṭhi-maṇṣāni), & okacca J IV.210 (T. okkacca, v.l. BB ukk°; C. expls. by okkantitvā). — pp. avakanta & avakantita.

**Okappati** [o + kappati] to preface, arrange, make ready,

settle on, feel confident, put (trust) in Vln IV.4; Ps II.19 (= saddahati ihid. 21); Miln 150, 234; DA 1.243.

**Okappanā** (f.) [o + kappanā] fixing one's mind (on), settling in, putting (trust) in, confidence Dhs 12, 25, 96, 288; Nett 15, 19, 28; Vbh 170.

**Okappeti** [o + kappeti] to fix one's mind on, to put one's trust in M 1.11; Miln 234 (okappessati).

**Okampeti** [o + Caus. of kamp] to shake, to wag, only in phrase sisag okampeti to shake one's head M 1.108, 171; S 1.118.

**Okassati** [o + kassati, see also apakassati & avakaddhati] to drag down, draw or pull away, distract, remove. Only in ger. okassa, always comb<sup>d</sup>. with pasayha "removing by force" D II.74 (T. okk°); A IV.16 (T. okk°, v.l. ok°), 65 (id.); Miln 210. Also in Caus. okasseti to pull out, draw out Th 2, 116 (vatṭiṇ = dipavatṭiṇ ākaddheti ThA 117). [MSS. often spell okk°].

**Okāra** [o + kāra fr. karoti, BSk. okāra, e. g. M Vastu III. 357] only in stock phrase kāmāṇaṇ ādinao okāro sankilesso D 1.110, 148 (= lāmaka-bhāva DA 1 277); M 1.115, 379, 405 sq.; II.145; A IV.186; Nett 42 (v.l. vokāra); DhA 1.6, 67. The exact meaning is uncertain. Etymologically it would be degradation. But Bdhgh. prefers folly, vanity, and this suits the context better.

**Okāsa** [ava + kāś to shine] — 1. lit. "visibility", (visible) space as geometrical term, open space, atmosphere, air as space D 1.34 (ananto okāso); Vism 184 (with diṣā & pariccheda), 243 (id.); PvA 14 (okāsaṇ pharitvā permeating the atmosphere). This meaning is more pronounced in ākāsa. — 2. "visibility", i. e. appearance, as adj. looking like, appearing. This meaning closely resembles & often passes over into meaning 3, e. g. katokāsa kamma when the k. makes its appearance = when its chance or opportunity arises PvA 63; okāsaṇ deti to give one's appearance, i. e. to let any one see, to be seen by (dat.) PvA 19. — 3. occasion, chance, opportunity, permission, consent, leave A 1.253; IV.449; J IV.413 (vātassa o. natthi the wind has no access); SnA 547. — In this meaning freq. in comb<sup>n</sup>. with foll. verbs: (a) okāsaṇ karoti to give permission, to admit, allow; to give a chance or opportunity, freq. with pañhassa veyyā-karaṇāya (to ask a question), e. g. D 1.51, 205; M II.142; S IV 57. — Vin 1.114, 170; Nd<sup>1</sup> 487; PvA 222. — Caus. °ṇ karoti Vin II.5, 6, 276; Caus. II. °ṇ kārāpeti Vin 1.114, 170. — katokāsa given permission (to speak), admitted in audience, granted leave Sn 1031; VvA 65 (raññā); anokāsakata without having got permission Vin 1.114. — (b) okāsaṇ yāceti to ask permission M II.123. — (c) okāsaṇ deti to give permission, to consent, give room J II.3; VvA 138. — (d) with bhū: anokāsa-bhāva want of opportunity Sdhp 15; anokāsa-bhūta not giving (lit. becoming) an opportunity SnA 573. Elliptically for o. detha Yagāvacara's Man. 4 etc.

-ādhigama finding an opportunity D II.214 sq.; A IV. 449. -kamma giving opportunity or permission Sn p. 94 (°kata allowed); Pv IV.1<sup>11</sup> (°ṇ karoti to give permission). -matta permissiou Sn p. 94. -loka the visible world (= manussa-loka) Vism 205; VvA 29.

**Okāseti** [ava + kāś] to be visible; Caus. okāseti to make visible, let appear, show S IV.290.

**Okīṇṇa** [pp. of okirati; BSk. avakīṇṇa Divy 282; Jtm 31<sup>92</sup>] strewn over, beset by, covered with, full of J v.74, 370; PvA 86, 189 (= otata of Pv III.3<sup>3</sup>).

**Okīraṇa** [o + kiraṇa] casting out (see the later avakirati<sup>2</sup>), only as adj.-f. okīriṇi (okilīni through dialect. variation) a cast-out woman (cast-out on acct of some cutaneous

disease), in double comb<sup>n</sup>. okilini okirini (perhaps only the latter should be written) Vin III.107 = S II.260 (in play of words with avakirati<sup>1</sup>). Bdgh's allegorical expln. at Vin III.273 puts okilini = kilinnsaritrā, okiriṇi = an-gārāparikippa. Cp. kirāta.

**Okirati** [o + kirati] — 1. to pour down on, pour out over M 1.79; aor. okiri Vin III.107 = S II.260; Pv II.38; PvA 82. — 2. to cast-out, reject, throw out: see okiraṇa. — pp. okiṇṇa (q. v.). — Caus. II. okirāpeti to cause to pour out or to sprinkle over Vism 74 (vālikāṇ).

**Okilini** see okiraṇa.

**Okōṭimaka** (adj.) [o + koṭi + mant + ka. Ava in BSk., in formula durvarṇa durdasāna avakoṭimaka Sp. Av. S I. 280. Kern (note on above passage) problematically refers it to Sk. avakūṭara = vairūpya (Pāṇini v.2, 30). The Commentary on S I.237 expl<sup>ns</sup>. by mahodara (fat-bellied) as well as lakuṇṭaka (dwarf); Pug A 227 expl<sup>s</sup>. by lakuṇṭaka only] lit. "having the top lowered", with the head squashed in or down, i. e. of compressed & bulging out stature; misshapen, deformed, of ugly shape (Mrs. Rh. D. trsl<sup>s</sup> hunchback at S 1.94, pot-bellied at S 1.237; Warren, *Buddhism* p. 426 trsl<sup>s</sup>. decrepit). It occurs only in one stock phrase, viz. dubbhaṇṇa dud-das(s)ika okōṭimaka "of bad complexion, of ugly appearance and dwarfed" at Vin II.90 = S 1.94 = A 1.107 = II.85 = III.285 sq. = Pug 51. The same also at M III.169; S 1.237; II.279; Ud 76.

**Okkanta** [pp. of okkamati] coming on, approaching, taking place D II.12; Miln 299 (middhe okkante). See also avakkanta S II.174; III.46.

**Okkanti** (f.) [fr. okkamati] entry (lit. descent), appearance, coming to be. Usually in stock phrase jāti sañjāti o. nibbatti M III.249; S II.3; II.225; Nd<sup>2</sup> 257; Pug A 184. Also in gabbh<sup>o</sup> entry into the womb DA 1.130.

**Okkantika** (adj.) [fr. okkanti] coming into existence again and again, recurring. Only as epithet of pīti, joy. The opposite is khaṇṭika, momentary Vism 143 = DhsA 115 (*Expositor* 153 trsl<sup>s</sup>. "flooding").

**Okkandika** [kand or kram?] at J II.448 is doubtful, v.l. okkantika. It is used adverbially: okkandikaṇ kilāti to sport (loudly or joyfully). C. expl<sup>ns</sup>. as "migo viya okkandi-katvā kilāti"; in the way of roaring(?) or frisking about(?), like a deer.

**Okkamati** [o + kamati fr. kram] lit. to enter, go down into, fall into, fig. to come on, to develop, to appear in (of a subjective state). It is strange that this important word has been so much misunderstood, for the English idiom is the same. We say 'he went to sleep', without meaning that he went anywhere. So we may twist it round and say that 'sleep overcame him', without meaning any struggle. The two phrases mean exactly the same — an internal change, or development, culminating in sleep. So in Pali niddā okkami sleep fell upon him, Vin I.15; niddaṇ okkami he fell on sleep, asleep, DhA 1.9; PvA 47. At It 76 we hear that a dullness developed (dubbhaṇṇiyaṇ okkami) on the body of a god, he lost his radiance. At D II.12; M III.119 a god, on his rebirth, entered his new mother's womb (kucchiṇṇ okkami). At D II.63 occurs the question 'if consciousness were not to develop in the womb?' (viiññāṇaṇ na okkamissatha) S v.283 'abiding in the sense of bliss' (sukha-saññāṇ okkamitvā). See also Pug 13 = 28 (niyāma okk<sup>o</sup>, 'he enters on the Path'). — Caus. okkāmeti to make enter, to bring to S IV.312 (saggaṇ). — pp. okkanta. See also avakkamati.

**Okkamana** (nt.) [fr. okkamati] entering into, approaching, reaching M III.6; A III.108 (entering the path); also in phrase nibbānassa okkamanāya A IV.111 sq., cp. 230 sq.

**Okkala** see ukkala.

**Okkassa** see okkassati.

**Okkhāyati** [ava + khāyati, corresp. to Sk. kṣeti fr. kṣi to lie] to lie low, to be restrained (in this sense evidently confounded with avakkhipati) S IV.144 sq. (cakkhuṇ etc. okkhāyati).

**Okkhāyika** (adj.) [fr. ava + khāyin fr. kṣi, cp. avakkhāyati; Kern, *Tez.* s. v. suggests relation to BSk. avakhāta of khaṇ, and compares Lal. V. 319] low-lying, deep, remote, only in one phrase, viz. udaka-tarakā gambhīratgā okkhāyikā M I.80, 245.

**Okkhita** [pp. of ava + ukkhati, Sk. avokṣita, fr. ukṣ to sprinkle] besprinkled, bestrewn with (—<sup>o</sup>) Th 2, 145 (candan<sup>o</sup> = candanānūlitta ThA 137); J v.72 (so in v.l. T. reads okkita; C. expl<sup>ns</sup>. by okiṇṇa parikkita parivārita).

**Okkhitta** [pp. of okkhipati] thrown down, flung down, cast down, dropped; thrown out, rejected; only in phrase okkhitta-cakkhu, with down-cast eyes, i. e. turning the eyes away from any objectionable sight which might impair the morale of the bhikkhu; thus meaning "with eyes under control Sn 63, 411, 972; Nd<sup>1</sup> 498; Nd<sup>2</sup> 177; Pv IV.344 (v.l. ukkh<sup>o</sup>); VvA 6. — For further use & meaning. See avakkhitta.

**Okkhipati** [ava + khipati; Sk. avakṣipati] to throw down or out, cast down, drop; fig. usually appl<sup>d</sup>. to the eyes = cast down, hence transferred to the other senses and used in meaning "keep under, restrain, to have control over" (cp. also avakkhāyati); aor. <sup>o</sup>khipi A IV.264 (indriyāni); ger. <sup>o</sup>khipitvā Vin IV.18 (id.). — pp. avakkhitta & okkhitta (q. v.).

**Ogacchati** [ava + gacchati] to go down, sink down, recede; of sun & moon: to set D 1.240 (opp. uggacchati); A IV. 101 (udakāni og.). See also ava<sup>o</sup>.

**Ogaṇa** (adj.) [Vedic ogaṇa with dial. o for ava] separated from the troop or crowd, standing alone, Vin I.80; J IV. 432 = (gaṇaṇ ohina C.).

**Ogadha** (—<sup>o</sup>) (adj.) [Sk. avagāḍha; P. form with shortened a, fr. ava + gāh, see gādha<sup>1</sup> & gāhati] immersed, merging into, diving or plunging into. Only in two main phrases, viz. Amatogadha & Nibbānogadha diving into N. — Besides these only in jagat'ogadha steeped in the world S 1.186.

**Ogamana** (nt.) [o + gam + ana; Sk. avagamana. That word is rather more than a thousand years later than the Pāli one. It would be ridiculous were one to suppose that the P. could be derived from the Sk. On the other hand the Sk. cannot be derived from the P. for it was formed at a time & place when & where P. was unknown, just as the Pāli was formed at a time & place when & where Sk. was unknown. The two words are quite independent. They have no connection with one another except that they are examples of a rule of word-formation common to the two languages] going down, setting (of sun & moon), always in contrast to uggamana (rising), therefore freq. v.l. ogg<sup>o</sup> D 1.10, 68; DA 1.95 (= atthagamana); VvA 326.

**Ogahana** (nt.) [o + gahana fr. gāhati; Sk. avagāhana; concerning shortening of ā cp. avagadha] submersion, ducking, bathing; fig. for bathing-place So 214 (= manussāṇaṇ nahāna-tittha SnA 265). See also avagāhana.

**Ogādha<sup>1</sup>** (adj.) [Sk. avagāḍha; ava + gādha<sup>2</sup>] immersed, entered; firm, firmly footed or grounded in (—<sup>o</sup>), spelt ogāḷha Miln 1 (abhidhamma-viṇay<sup>o</sup>). Cp. BSk. avagāḍha-śrāddha of deep faith Divy 268. Cp. pariyogāḷha.

**Ogādha<sup>2</sup>** (nt.) [ava + gādha<sup>2</sup>] a firm place, firm ground, only in cpd. ogādhappatta having gained a sure footing A III.297 sq.

**Ogāha** [fr. o + gah] diving into; only in cpd. **pariy**<sup>o</sup>.

**Ogāhati (ogāheti)** [Sk. avagāhate; ava + gāhati] to plunge or enter into, to be absorbed in (w. acc. or loc.). Pv II. 12<sup>11</sup>; Vv 6<sup>1</sup> (= anupavisati VvA 42), 39<sup>2</sup> (sālavanaṃ o. = pavisati VvA 177). **ogāheti** PvA 155 (pakkharāṇi); ger. **ogāhetvā** M III.175 (T. ogah<sup>o</sup>; v.l. ogāhitvā); PvA 287 (lokanāthassa sāsanāṃ, v.l. <sup>o</sup>itvā). See also **ava**<sup>o</sup>.

**Ogāhana** (nt.) [fr. ogābati] plunging into (—<sup>o</sup>) PvA 158.

**Ogilati** [o + gilati] to swallow down (opp. uggilati) M I. 393 (inf. ogilituṃ) Miln 5 (id.).

**Oguṇṭhita** [pp. of uguṇṭheti, cp. BSk. avaguṇṭhita, e.g. Jtm 30] covered or dressed (with) Vin II.207; PvA 86 (v.l. okuṇṭhita).

**Oguṇṭheti** [o + guṇṭheti] to cover, veil over, hide S IV.122 (ger. uguṇṭhitvā sisan, perhaps better read as uguṇṭhitā; v.l. SS. okuṇṭhitū). — pp. **oguṇṭhita** (q. v.).

**Ogumpheti** [ava + Denom. of gumpba garland] to string together, wind round, adorn with wreaths, cover, dress Vin I.194 (Pass. ogumphiyanti; vv. ll. ogumbhiyanti, ogubbiy<sup>o</sup>, ogummiy<sup>o</sup>, okumpiy<sup>o</sup>); II.142 (ogumphetvā).

**Oggata** [pp. of avagacchati: spelling gg on acct. of contrast with uggata, cp. avagamana, Müller P. Gr. 43 unwarrantedly puts oggata = apagata] gone down, set (of the sun) Vin IV.55 (oggate suriye = atthangate s.), 268 (id. = ratt<sup>o</sup> andhakāre); Th I, 477 (aoggatasmīṃ suriyasmīṃ).

**Ogha** [Vedic ogha aod aughā; BSk. ogba, e.g. Divy 95 caturogh<sup>o</sup> ottirṇa, Jtm 215 mahāgha. Etym. uncertain]. 1. (rare in the old texts) a flood of water VvA 48 (udak<sup>o</sup> ogba); usually as **mahogha** a great flood Dh 47; Vism 512; VvA 110; DhA II.274 = ThA 175. — 2. (always in sg.) the flood of ignorance and vain desires which sweep a man down, away from the security of emancipation. To him who has "crossed the flood", **oghatinno**, are ascribed all, or nearly all, the mental and moral qualifications of the Arahant. For details see Sn 173, 219, 471, 495, 1059, 1064, 1070, 1082; A II.200 sq. Less often we have details of what the flood consists of. Thus **kāmogha** the fl. of lusts A III.69 (cp. Dbs 1095, where o. is one of the many names of **taṇhā**, craving, thirst). In the popular old riddle at S 1.3 and Th I, 15, 633 (included also in the Dh. Anthology, 370) the "flood" is 15 states of mind (the 5 bonds which impede a man on his entrance upon the Aryan Path, the 5 which impede him in his progress towards the end of the Path, and 5 other bonds: lust, ill-temper, stupidity, conceit, and vain speculation). Five **Oghas** referred to at S I.126 are possibly these last. Sn 945 says that the flood is **gedha** greed, and the **avijjogha** of Pug 21 may perhaps belong here. As means of crossing the flood we have the Path S I.193 (°assa nittharaṇattban); IV.257; v.59; It III. (°assa nittharaṇattbhāya); faith S I.214 = Sn 184 = Miln 36; mindfulness S v.168, 186; the island Dh 25; and the dyke Th I.7 = Sn 4 (cp. D II.89). 3. Towards the close of the Nikāya period we find, for the first time, the use of the word in the pl., and the mention of 4 **Oghas** identical with the 4 **Āsavas** (mental Intoxicants). See D III.230, 276; S IV.175, 257; v.59, 292, 309; Nd<sup>1</sup> 57, 159; Nd<sup>2</sup> 178. When the **oghas** had been thus grouped and classified in the livery, as it were, of a more popular simile, the older use of the word fell off, a tendency arose to think only of 4 **oghas**, and of these only as a name or phase of the 4 **āsavas**. So the Abhidhamma books (Dhs 1151; Vbh 25 sq., 43, 65, 77, 129; Comp. Phil. 171). The Nettī follows this (31, 114-24). Grouped in comb<sup>n</sup> āsavagantha-ogha-yoga-agati-taṇhupādāna at Vism 211. The later history of the word has yet to be investigated. But it may be already stated that the 5<sup>th</sup> cent. commentators persist in the error of explaining the old word ogha,

used in the singular, as referring to the 4 **Āsavas**; and they extend the old simile in other ways. Dhammapāla of Kāūcīpura twice uses the word in the sense of flood of water (VvA 48, 110, see above 1).

-**ātiga** one who has overcome the flood Sn 1096 (cp. Nd<sup>2</sup> 180). -**tiṇṇa** id. S I.3, 142; Sn 178, 823, 1082, 1101, 1145; Dh 370 (= cattāro oghe tiṇṇa DhA IV.109); Vv 64<sup>28</sup> (= catunnaṃ oghānaṃ saṃsāra-mah<sup>o</sup>ghassa taritattā o. VvA 284); 82; Nd<sup>1</sup> 159; Nd<sup>2</sup> 179.

**Oghana** (nt.) watering, flooding (?) M I.306 (v.l. ogha).

**Oghaniya** (adj.) [fr. ogha(na)] that which can be engulfed by floods (metaph.) Dhs 584 (cp. Dhs trsl. 308); Vbh 12, 25 & passim; DhsA 49.

**Ocaraka** [fr. ocarati] in special meaning of one who makes himself at home or familiar with, an investigator, informant, scout, spy (ocarakā ti carapurisā C. on Ud 66). — Thus also in BSk. as avacaraka one who furnishes information Divy 127; an adaptation from the Pāli. — Vin III.47, 52; M I.129 = 189 (corā ocarakā, for carā?); S I.79 (purisā corā (v.l. corā) ocarakā (okacarā v.l. SS) janapadaṃ ocaritvā etc.; cp. K. S. p. 106 n. 1) = Ud 66 (reads corā o.).

**Ocarati** [o + carati] to be after something, to go into, to search, reconnoitre, investigate, pry Vin III.52 (ger. <sup>o</sup>itvā); M I.502 (ocarati); S I.79 (<sup>o</sup>itvā: so read for T. ocarati); C. explns. by vimaṃsitvā taṇ taṇ pavatīṇi nātivā). — pp. **ocirṇa**.

**Ocirṇa** [pp. of ocarati] gone into, investigated, scouted, explored S I.79 = Ud 66 (reads otiṇṇa).

**Ocita** [o + cita, pp. of ocināti] gathered, picked off J III. 22; IV.135, 156; Sdbp 387.

**Ocināti (ocinati)** — 1. [= Sk. avacinoti, ava + ci<sup>1</sup>] to gather, pluck, pick off DhA I.366; also in pp. **ocita**. — 2. [= Sk. avacinoti or °cīkati ava + ci<sup>2</sup>, cp. apacināti<sup>2</sup>] to disregard, disrespect, treat with contempt; pres. **ocināyati** (for ocināti metri causa) J VI.4 (= avajānāti C.).

**Ociraka** see **odiraka**.

**Ochindati** [o + chindati] to cut off, sever J II.388 (maggaṃ ochindati & ochindamāna to bar the way; v.l. BB. ochijjati), 404.

**Ojavant** (adj.) [fr. oṇ; Vedic ojasvant in diff. meaning: powerful] possessing strengthening qualities, giving strength M I.480; S I.212 (so read for ovajan; phrase ojavāṇ asekanaṃ of Nibbāna, trsl<sup>d</sup>. "elixir"); Th 2, 196 (id. = ojavantaṇ ThA 168); A III.260 (an<sup>o</sup> of food, i.e. not nourishing DhA I.106).

**Ojavantatā** (f.) [abstr. fr. ojavant] richness in sap, strength giving (nourishing) quality J I.68 (of milk).

**Ojahati** [o + jahati] to give up, leave, leave behind, renounce, ger. ohāya D I.115 (nāti-sanghaṃ & hirāṇṇa-suvaṇṇaṃ); M II.166 (id.); J v.340 (= chaḍḍetvā C.); PvA 93 (maj). — Pass. **avahīyati** & **ohīyati**, pp. **ohīna** (q. v.). — See also **ohanati**.

**Ojā** (f.) [Vedic ojas nt., also BSk. oja nt. Divy 105; fr. \*aug to increase, as in Lat. auges, augustus & auxilium, Goth. aukau (augment), Ags. tæcian; cp. also Gr. ἀύξω, Sk. ukṣati & vakṣana increase] strength, but only in meaning of strength-giving, nutritive essence (appl<sup>d</sup>. to food) M I.245; S II.87; v.162 (dhamm<sup>o</sup>); A III.396; J I.68; Dhs 646, 740, 875; Miln 156; DhA II.154 (pathav<sup>o</sup>). See also def. at Vism 450 (referring to kabalinkārābāra. The comp<sup>n</sup>. form is oja, e.g. ojadāna J v.243; ojaṭṭhamaka (rūpa) Vism 341).

**Ojināti** [Sk. avajayati, ava + ji] to conquer, vanquish, subdue J VI.222 (ojināmas).

- Oñāta** [pp. o + jānāti, see also avañāta] despised Miln 191, 229, 288.
- Oṭṭha<sup>1</sup>** [Vedic oṣṭha, idg. \*ō (u) s; Av. aosta lip; Lat. ōs mouth = Sk. āḥ; Ags. ōr margin] the lip A IV.131; Sn 608; J II.264; III.26 (adhar\* & uttar\* lower & upper lip), 278; V.156; DhA I.212; III.163; IV.1; VvA II; PvA 260. Cp. **bimboṭṭha**.
- Oṭṭha<sup>2</sup>** [Vedic uṣṭra, f. uṣṭri, buffalo = Ohg. Ags. ūr, Lat. urus bison, aurochs. In cl. Sk. it means a camel]. It is mentioned in two lists of domestic animals, Vin III.52; Miln 32. At J III.385 a story is told of an oṭṭhī-vyādhi who fought gallantly in the wars, and was afterwards used to drag a dung-cart. Morris, *J P T S*. 1887, 150 suggests elephant.
- Oṭṭhubhātī** [cp. Sk. avasthīvati] to spit out M 1.79, 127.
- Oḍḍita** [pp. of oḍḍeti] thrown out, laid (of a snare) J I. 183; II.443; V.341; ThA 243.
- Oḍḍeti** [for uḍḍeti (?). See further under uḍḍeti] to throw out (a net), to lay snares A I.33 = J II.37. 153; III.184 and passim; ThA 243. — pp. oḍḍita (q. v.).
- Oḍḍha** [better spelling oḍḍha, pp. of ā + vah] carried away, appropriated, only in cpd. **sah-oḍḍhā corā** thieves with their plunder Vism 180 (cp. Sk. saboḍha Manu IX.270).
- Oṇata** [pp. of oṇamati] bent down, low, inclined. Usually of social rank or grade, comb<sup>d</sup> with & opp. to **uṇṇata**, i. e. raised & degraded, lofty and low A II.86 = Pug 52 (= nica lāmaka Pug A 229); Pv IV.6<sup>6</sup>; Miln 387; DA I.45; PvA 29.
- Oṇamati** [o + namati] (instr.) to incline, bend down to, bow to (dat.) Miln 220, 234 (oṇamati & oṇamissati), 400; DA I.112. Caus. **oṇāmeti** M II.137 (kāyaṇ). — pp. **oṇata** & Caus. **oṇamita**.
- Oṇamana** (nt.) [fr. oṇamati] bending down, inclining, bowing down to Miln 234.
- Oṇamita** [pp. of oṇameti, Caus. of **nam**] having bowed down, bowing down Miln 234.
- Oṇi** (m. or f.) [cp. Vedic oṇi charge, or a kind of Soma vessel] charge, only in cpd. **oṇi-rakkha** a keeper of entrusted wares, bailee Vin III.47, 53 (= āhaṭṭaṇ bhaṇḍaṇ gopento).
- Oṇita** see oṇita.
- Oṇojana** (nt.) [fr. oṇojeti, Sk. avanejana] washing off, cleaning, washing one's hands Vin II.31 (Bdgh. refers it to fig. meaning oṇojeti<sup>2</sup> by explaining as "vissajjana" gift, presentation).
- Oṇojeti** (with vowel assimilation o > e for oṇejeti = ava + nejeti, Sk. °nejayati fr. **nij**. Kern, *Zevv.* II.138, complementary to remarks s. v. on p. 5 expl<sup>ns</sup>. as assimil. onuj<sup>o</sup> > onij<sup>o</sup>, like anu<sup>o</sup> BSk. ani<sup>o</sup> (ānisaṅsa ānuṣaṅsa), the further process being onoj<sup>o</sup> for unuj<sup>o</sup>). The etym. remains however doubtful] — 1. to cause to wash off, to wash, cleanse: see oṇojana. — 2. (fig.) to give as a present, dedicate (with the rite of washing one's hands, i. e. a clean gift) Vin I.39; IV.156; A IV.210 = 214 (oṇojesi aor.); Miln 236.
- Otata** [o + tata, pp. of **tan**] stretched over, covered, spread over with; Dh 162 (v. l. otthata); Miln 307 (+ vitata); DhA III.153 (= pariyaṇandhitvā ṭhita). See also **avatata** & **sam-otata**.
- Otarāṇa** (adj.) [fr. otarati] going down, descending Nett 1, 2, 4, 107.
- Otarati** [o + tarati] to descend, to go down to (c. acc.), to be take oneself to. ppr. **otaranto** Vin II.221. — aor.

**otari** SnA 486 (for avasari); DhA I.19 (cankamaṇaṇ); PvA 47 (nāvāya mahāsamuddaṇ), 75. — inf. **otaritūḅ** Pug 65, 75 (sangamaṇ). — ger. **otaritvā** PvA 94 (pāsāda from the palace), 140 (devalokato). — Caus. II. **otarāpeti** to cause to descend, to bring down to J VI.345. — pp. **otiṇṇa**. — Caus. I. **otāreti**. Opp. **uttarati**.

**Otallaka** (adj.) [of uncertain etym. perhaps \*avatāryaka from ava + **tr**, or from uttāla?] clothed in rags, poor, indigent J IV.380 (= lāmaka olamba-vilamba-nantakadhāro C.).

**Otāpaka** (adj.) [fr. otāpeti] dryiog or dried (in the sun), with ref. to food SnA 35 (parivāsika-bhattaṇ bhuñjati hatth<sup>o</sup>otāpakay khādati).

**Otāpeti** [o + tāpeti] to dry in the sun Vin II.113; IV.281; Miln 371 (kummo udakato nikkhamitvā kāyaṇ o. fig. applied to mānasa).

**Otāra** [fr. otarati, BSk. avatāra. The Sk. avatāra is centuries later and means 'incarnation'] — 1. descent to, i. e. approach to, access, fig. chance, opportunity **otāraṇ labhāti**. Only in the Māra myth. e, the tempter, 'gets his chance' to tempt the Buddha or the disciples, M I. 334; S I.122; IV.178, 185; DhA III.121. (avatāraṇ labhāti, Divy 144, 145) ot<sup>o</sup> **adhigacchati**, to find a chance, Sn 446. [Fausböll here translates 'defect'. This is fair as exegesis. Every moral or intellectual defect gives the enemy a chance. But otāra does not mean defect]. Ot<sup>o</sup> **gavesati** to seek an opportunity, DhA III 21. **Otāraṇpekkha**, watching for a chance, S I.122. At one passage, A III. 67 = 259, it is said that constant association leads to agreement, agreement to trust, and trust to otāra. The Com. has nothing. 'Carelessness' would suit the context. o. gavesati to look for an opportunity DhA III.21, and otāraṇ labhāti to get a chance S I.122; IV.178, 185; M I.334; DhA III.21 (gloss okāra & okāsa); cp. avatāraṇ labhāti Divy 144, 145 etc. — 2. access, fig. inclination to, being at home with, approach, familiarity (cp. otiṇṇa and avacara adj.) A III.67, 259. — 3. (influenced by ocarati<sup>2</sup> and ociṇṇa) being after something, spying, finding out; hence: fault, blame, defect, flaw Sn 446 (= randha vivara SnA 393); also in phrase **otāraṇpekkha** spying faults S I.122 (which may be taken to mean 1, but meaning 3 is accredited by BSk. avatāraṇprekṣiṇ Divy 322), Mrs. Rh. D. translates the latter passage by "watching for access".

**Otāreti** [Caus. of otarati] to cause to come down, to bring down, take down J I.426; IV.402; Nett 21, 22; DhA II.81.

**Otiṇṇa** [pp. of otarati] the form ava<sup>o</sup> only found in poetry as — e. g. issāvatiṇṇa J v.98; dukkha<sup>o</sup>, soka<sup>o</sup> etc. see below 2] — 1. (med.) gone down, descended PvA 104 (uddho-galaṇ na otiṇṇaṇ not gone down further than the throat). — 2. (pass.) beset by (cp. avatāra 2), affected with, a victim of, approached by M I.460 = A II.123 (dukkh<sup>o</sup> otiṇṇa) = It 89 (as v. l.; T. has dukkhābhikīṇa, which is either gloss or wrong reading for dukkhāvatiṇṇa); M II.10; S I.123 (sokāva<sup>o</sup>), 137 (id.); Sn 306 (icchāvatiṇṇa affected with desire), 939 (sallena otiṇṇo = pierced by an arrow, expl<sup>d</sup>. by Nd<sup>1</sup> 414 as "sallena viddho phutṭho"); J v.98 (issāva<sup>o</sup> = issāya otiṇṇa C.). — 3. (in special sense) affected with love, enamoured, clinging to, fallen in love with Vin III.128 (= sāratto apekkhavaṇ paṭibaddha-citto); A III.67, 259 (°citta); SnA 322 (id.). — *Note.* otiṇṇa at S v.162 should with v. l. SS be deleted. See also **avatiṇṇa**.

**Ottappa** (nt.) [fr. tappati<sup>1</sup> + ud, would corresp. to a Sk. form \*auttappa fr. ut-tappa to be regretted, tormented by remorse. The BSk. form is a wrong adaptation of the Pāli form, taking o<sup>o</sup> for apa<sup>o</sup>, viz. apatrapya M Vastu III. 53 and apatrapā ibid. 1.463. Müller, *P. Gr.* & Fausböll, Sutta Nipāta Index were both misled by the BSk. form, as also recently Kern, *Zevv.* s. v.] fear of exile, shrinking

back from doing wrong, remorse. See on term and its distinction from hiri (shame) *Dhs trsl.* 20, also *DhsA* 124, 126; *Vism* 8, 9 and the definition at *SnA* 181. Ottappa generally goes with hiri as one of the 7 noble treasures (see *ariya-dhanā*). *Hiri-ottappa* *It* 36; *J* 1.129; *hir-ottappa* at *M* 1.271; *S* 11.220; *v.1*; *A* 11.78; *IV.99*, 151; *v.214*; *It* 34; *J* 1.127, 206; *VvA* 23. See also *hiri*. — Further passages: *D* 111.212; *M* 1.356; *S* 11.196, 206, 208; *v.89*; *A* 1.50, 83, 95; 111.4 sq., 352; *IV.11*; *v.123* sq.; *Pug* 71; *Dhs* 147, 277; *Nett* 39. — **anot-tappa** (nt.) lack of conscience, unscrupulousness, disregard of morality *A* 1.50, 83, 95; 111.421; *v.146*, 214; *Vbh* 341, 359, 370, 391; as adj. *It* 34 (*ahirika* +).

-*gāravatā* respect for conscience, *A* 111.331; *IV.29*. -*dhana* the treasure of (moral) self-control *D* 111.163, 251, 282; *VvA* 113. -*bala* the power of a (good) conscience *D* 111.253; *Ps* 11.169, 176; *Dhs* 31, 102 (tr<sup>n</sup>. power of the fear of blame).

**Ottappati** [ut + tappati] to feel a sense of guilt, to be conscious or afraid of evil *S* 1.154; *Ps* 11.169, 176; *Pug* 20, 21; *Dhs* 31; *Miln* 171.

**Ottappin & Ottāpin** (adj.) [fr. ottappa] afraid of wrong, conscientious, scrupulous (a) ottappin *D* 111.252, 282; *It* 28, 119. — (b) ottāpin *M* 1.43 sq.; *S* 11.159 sq., 196, 207; *IV.243* sq.; *A* 11.13 sq.; 111.3 sq., 112; *IV.1* sq.; *v.123*, 146. **Anottappin** bold, reckless, unscrupulous *Pug* 20 (+ *ahirika*). **anottāpin** at *S* 11.159 sq., 195, 206; *IV.240* sq.; *Sn* 133 (*ahirika* +).

**Othhaṭṭa** [pp. of otharati] — 1. spread over, veiled, hidden by (—<sup>o</sup>) *Miln* 299 (*mahik<sup>o</sup>* suriya the sun hidden by a fog). — 2. strewn over (with) *Sdhp* 246 (—<sup>o</sup>).

**Othhata** = **Othhaṭṭa**, v. l. at *Dh* 162 for *otata*.

**Othharaka** (nt.) [fr. of tharati] a kind of strainer, a filter *Vin* 11.119.

**Othharāṇa** (nt.) [fr. othharati] spreading over, veiling *Miln* 299 (*mahik<sup>o</sup>*).

**Othharati** [o + tharati, Sk. root *str*] to spread over, spread out, cover *Miln* 121 (opp. *patikkamati*, of water). See also **avattharati**.

**Odaka** (nt.) [comp<sup>n</sup>. form of udaka] water; abs. only at *J* 111.282. — **an<sup>o</sup>** without water, dried up *Th* 2, 265 (= *udaka-bhata* *ThA* 212). Cp. comb<sup>n</sup>. *sitodaka*, e. g. *M* 1.376. See *udaka*.

-**antika** — 1. neighbourhood of the water, a place near the water (see *antika*<sup>1</sup>) *Kh* 111.1, 3 (*gambhīre odakantike*, which *C* iiders, *Kh. trsl<sup>n</sup>* p. 30, interprets "a deep pit"; see also *KāA* 217 sq.). — 2. "water at the end", i. e. final ablution (see *antika*<sup>2</sup>), in spec. sense the ablution following upon the sexual act *Vin* 111.21; cp. **odak-antikā** (f. abstr.) final ablution, cleansing *J* 11.126.

**Odagya** (nt.) [der. fr. udagga] exultation, elation *Nd*<sup>1</sup> 3 ≡ *Nd*<sup>2</sup> 446 = *Dhs* 9, 86, 285, 373; *DhsA* 143 (= *udaggasābhāva* a "topmost" condition).

**Odana** (m. & nt.) [Sk. *odana*, to *Idg.* \**ud*, from which also *udaka*, q. v. for full etym.] boiled (milk-)rice, gruel *Vin* 11.214 (m.); *D* 1.76, 105; *S* 1.82 (*nālik<sup>o</sup>*); *DhA* *IV.* 17 (id.); *A* 111.49; *IV.231*; *So* 18; *J* 111.425 (*til<sup>o</sup>* m.); *Dhs* 646, 740, 875; *PvA* 73; *VvA* 98; *Sdhp* 113. Comb<sup>d</sup>. with *kummāsa* (sour milk) in phrase *o-k-upa-caya* a heap of boiled rice and sour milk, of the body (see *kāya* I.); also at *M* 1.247.

**Odanika** [fr. *odana*] a cook *J* 111.49.

**Odaniya** (adj.) [fr. *odana*, cp. Sk. *odanika*] belonging to rice-gruel, made of rice-gruel *Vin* 111.59 ("ghara a rice-kitchen"); *VvA* 73 ("surā rice-liquor).

**Odapattakini** (f.) (adj.) [f. of *uda* + *pattaka* + *in*, i. e. having a bowl of water, Ep. of *bhariyā* a wife, viz. the wife in the quality of providing the house with water. Thus in enum<sup>n</sup>. of the 10 kinds of wives (& women in general) at *Vin* 111.140 (expl<sup>d</sup>. by *udakapattāṇ āmasitvā vāseti*) = *VvA* 73.

**Odapattiyā** at *Cp.* 11.4<sup>8</sup> = last.

**Odarika** & **°ya** (adj.) [fr. *udara*] living for one's belly, voracious, gluttonous *Miln* 357; *J* 11.208 ("ya"); *Th* 1, 101.

**Odarikatta** (nt.) [fr. *odarika*] stomach-filling *M* 1.461; *Vism* 71.

**Odahati** [o + dahati, fr. *dhā*] — 1. to put down, to put in, supply *M* 1.117 (*okacaray*, see under *oka*); 11.216 (*agad'angāraṇ vaṇa-mukhe odaheyya*); *Th* 1, 774 (*migavo pāsāṇ odahi* the hunter set a snare; Morris, *J P T S.* 1884, 76 suggests change of reading to *aḍḍayi*, hardly justified); *J* 111.201 (*visaṇ odahi araṇṇe*), 272 (*passaṇ o.* to turn one's flanks towards, dat.); *Miln* 156 (*kāye ojaṇ odahissāma* supply the body with strength). — 2. (fig.) to apply, in phrase *sotaṇ odahati* to listen *D* 1.230; *Dāvs* v.68. — pp. *obita*.

**Odahana** (nt.) [fr. *odahati*] — 1. putting down, applying, application *M* 1.216; heaping up, storing *DhA* 111.118. — 2. putting in, fig. attention, devotion *Nett* 29.

**Odāta** (adj.) [Derivation unknown. The Sk. is *avadāta*, *ava* + *dāta*, pp. of hypothetical *dā*<sup>+</sup> to clean, purify] clean, white, prominently applied to the dress as a sign of distinction (white), or special purity at festivities, ablations & sacrificial functions *D* 11.18 (*upṇā*, of the Buddha); 111.268; *A* 111.239; *IV.94*, 263, 306, 349; *v.62*; *Dhs* 617 = (in enum<sup>n</sup>. of colours); *DA* 1.219; *VvA* 111. See also *ava<sup>o</sup>*.

-*kaṣiṇa* meditation on the white (colour) *Vism* 174. -*vaṇṇa* of white colour, white *M* 11.14; *Dhs* 247. -*vattha* a white dress; adj. wearing a white dress, dressed in white *D* 1.7, 76, 104; *J* 111.425 (+ *alla-keṣa*). -*vasana* dressed in white (of householders or laymen as opposed to the yellow dress of the *bhikkhus*) *D* 1.211; 111.118, 124 sq., 210; *M* 1.491. 11.23; *A* 1.73; 111.384; *IV.217* [cp. *BSk.* *avadāta-vasana* *Divy* 160].

**Odātaka** (adj.) [fr. *odāta*] white, clean, dressed in white *S* 11.284 (v. l. *SS* *odata*); *Th* 1, 965 (*dhaja*).

**Odissa** (adv.) [ger. of o + *disati* = Sk. *disāti*, cp. *uddissa*] only in neg. **anodissa** without a purpose, indefinitely (?) *Miln* 156 (should we read *anodissa*?).

**Odissaka** (adj.) [fr. *odissa*] only in adv. expression **odissaka-vasena** definitely, in special, specifically (opp. to *anodissaka-vasena* in general, universally) *J* 1.82; 11.146; *VvA* 97. See also **anodissaka** & **odhiso**.

**Odiraka** in *odirakajāta* *S* 11.193 should with v. l. be read *ociraka* [= *ava* + *cira* + *ka*] "with its bark off", stripped of its bark.

**Odumbara** (adj.) [fr. *udumbara*] belonging to the *Udumbara* tree *Vv* 50<sup>16</sup>; cp. *VvA* 213.

**Odhasta** [Sk. *avadhvasta*, pp. of *ava* + *dhvaṣati*: see *dhvaṣati*] fallen down, scattered *M* 1.124 = *S* 11.176 ("patoda"; *S* reads *odhasata* but has v. l. *odhasata*).

**Odhāniya** (nt.) [fr. *avadhāna*, *ava* + *dhā*, cp. Gr. *ἀποθήκη*, see *odahati*] a place for putting something down or into, a receptacle *Vin* 1.204 (*salāk<sup>o</sup>*, vy. 11. and gloss on p. 381 as follows: *salākāṭṭhāniya* A, *salākātāniya* C, *salākadhāraya* B, *salāk'odhāniyan* ti *yattha salākaṇ odahanti taṇ* D E). — Cp. *samodhāneti*.

**Odhi** [from *odabati*, Sk. *avadhi*, fr. *ava* + *dhā*] putting down, fixing, i. e. boundary, limit, extent *DhA* 11.80

(jaṅṅu-mattena odhiā to the extent of the knee, i. e. kneedeep); IV.204 (id.). — **odhiso** (adv.) limited, specifically Vbh 246; Nett 12; Vism 309. Opp. **anodhi** M III. 219 (°jina), also in **anodhiso** (adv.) unlimited, universal, georeal Ps II. 130, cp. anodissaka (odissaka); also as **anodhikatvā** without limit or distinction, absolutely Kvu 208, and odhisodhiso "piecemeal" Kvu 103 (cp. *Kṛu trsl.* 76<sup>2</sup>, 127<sup>1</sup>).  
— **sunka** "extent of toll", stake J VI.279 (= sunkha-koṭṭhāsan C.).

**Odhika** (adj.) [fr. odhi "according to limit", i. e. all kinds of, various, in phrase yathodhikāni kāmāni Sn 60, cp. Nd<sup>2</sup> 526; J V.392 (id.).

**Odhunāti** [o + dhunāti] to shake off M I.229; S III.155; A III.365 (+ niddhunāti); Pv IV.3<sup>24</sup> (v. l. BB ophun°, SS otu°) = PvA 256; Vin II.317 (Bdgh. in expl<sup>n</sup> of ogum-phetvā of CV. v.11, 6; p. 117); Miln 399 (+ vidhunāti).

**Onaddha** [pp. of onandhati] bound, tied; put over, covered Vin II.150, 270 sq. (°mañca, °piṭha); M II.64; Dh 146 (andhakārena); Sdhp 182. See also **onayhati**.

**Onandhati** [o + nandhati, a secondary pres. form constructed from naddha after bandhati > baddha; see also aṇṇandhati] to bind, fasten; to cover up Vin II.150 (inf. onandhituṅ); Miln 261.

**Onamaka** (adj.) [fr. onamati] bending down, stooping DhA II.136 (an°).

**Onamati** [o + namati] to bend down (instr.), stoop D II. 17 (anocamanto ppr. not bending); III.143 (id.); Vv 39<sup>3</sup> (onamitvā ger.). — pp. **oṇata**.

**Onamana** (nt.) [abstr. fr. onamati] in comp<sup>n</sup>. with °unna- mana lowering & raising, bending down & up DhA I.17.

**Onayhati** [ava + nayhati] to tie down, to cover over, envelop, shroud DhA 378 (megho ākāsaṅ o.) — pp. **onaddha**.

**Onāha** [fr. ava + nah, cp. onaddha & onayhati] drawing over, covering, shrouding D I.246 (spelt onaha); Miln 300; DhS 1157 (= megho viya ākāsaṅ kāyaṅ onayhati).

**Onīta** [in form = Sk. avanīta, but semantically = apanīta. Thus also BSk. apanīta, pp. of apa + nī, see apaneti] only found in one ster. phrase, viz. **onīta-patta-pāṇi** "having removed (or removing) his hand from the bowl", a phrase causing constructional difficulties & sometimes taken in glosses as "onīta"<sup>21</sup> (fr. nī), i. e. having washed (bowl and hands after the meal). The Cs. expl<sup>n</sup> as onīta pattato pāṇi yeva, i. e. "the hand is taken away from the bowl". The spelling is frequently oṇīta, probably through BB sources. See on term also Trenckner, *Notes* 662<sup>4</sup> & cp. apa-nīta-pātra at M Vastu III.142. The expression is always comb<sup>d</sup>. with bhuttāvin "having eaten" and occurs very frequently, e. g. at Vin II.147; D I.109 (= DA I. 277, q. v. for the 2 expl<sup>ns</sup>. mentioned above M II.50, 93; S V.384; A II.63; Sn p. 111 (= pattato onītapāṇi, apanītattha SnA 456); VvA 118; PvA 278.

**Oneti**, prob. for **apaneti**, see **apaneti** & pp. **onīta**.

**Onojeti** see **oṇojeti**.

**Opakkamika** (adj.) [fr. upakkama] characterising a sensation of pain: attacking suddenly, spasmodic, acute; always in connection with **ābādha** or **vedanā** M I.92, 241; S IV. 230 = A II.87 = III.131 = V.110 = Nd<sup>2</sup> 304<sup>1c</sup> = Miln 112.

**Opakkhin** (adj.) [o + pakkhin. adj. fr. pakkha wing, cp. similarly avapatta] "with wings off", i. e. having one's wings clipped, powerless A I.188 (°ṅ karoti to deprive of one's wings or strength; so read for T. opapakkhīṅ karoti).

**Opaguyha** see **opavayha**.

**Opatati** [o + pat] to fall or fly down (on), to fall over (w. acc.) J II.228 (lokāmiṅṅanto); VI.561 (°itvā ger.); Miln 368, 396. — pp. **opatita**.

**Opatita** [pp. of opatati] falling (down) PvA 29 (udaka; v. l. ovuḥhita, opalahita; context reads at PvA 29 mahā-sobbhehi opatitena udakena, but id. p. at KhA 213 reads mahāsobbha-sannipāṭehi).

**Opatta** (adj.) [o + patta, Sk. avapattra] with leaves fallen off, leafless (of trees) J III.495 (opatta = avapatta nippatta patita-patta C.).

**Opadhika** (adj.) [fr. upadhī. BSk. after the P., aupadhika Divy 542] forming a substratum for rebirth (always with ref. to puñña, merit). Not with Morris, *JP T.S.* 1885, 38 as "exceedingly great"; the correct interpretation is given by Dhpaḷa at VvA 154 as "atta-bhāva-janaka paṭi-sandhi-pavatti-vipāka-dāyaka". — S I.233 = A IV.292 = Vv 34<sup>21</sup>; It 20 (v. l. osadhika), 78.

**Opanayika** (adj.) [fr. upaneti, upa + nī] leading to (Nibbāna) S IV.41 sq., 272, 339; V.343; A I.158; II.198; D III.5; Vism 217.

**Opapakkhī** in phrase °ṅ karoti at A I.188 read **opakkhīṅ karoti** to deprive of one's wings, to render powerless.

**Opapaccayika** (adj.) [= opapātika] having the characteristic of being born without parents, as deva Nett 28 (upādāna).

**Opapātika** (adj.) [fr. upapatti; the BSk. form is a curious distortion of the P. form, viz. aupapāduka Av. Ś II.89; Divy 300, 627, 649] arisen or reborn without visible cause (i. e. without parents), spontaneous rebirth (*Kṛu trsl.* 283<sup>2</sup>), apparitional rebirth (*Cpd.* 165<sup>4</sup>, q. v.) D I.27, 55, 156; III.132, 230 (°yoni), 265; M I.34, 73, 287, 401 sq., 436 sq., 465 sq.; II.52; III.22, 80, 247; S II.206, 240 sq., 246 sq.; IV.34<sup>8</sup>; V.346, 357 sq., 406; A I.232, 245, 269; II.5, 89, 186; IV.12, 226, 399, 423 sq.; V. 265 sq., 286 sq., 343 sq.; Pug 16, 62, 63; Vbh 412 sq.; Miln 267; Vism 552 sq., 559; DA I.165, 313. The C. on M I.34 expl<sup>ns</sup>. by "sesa-yoni-paṭikkhepa-vacanaṅ etaṅ". See also Pug. A I, § 40.

**Opapātin** (adj.) = opapātika, in phrase opapātiyā (for opapātinīyā?) iddhiyā at S V.282 (so read for T. opapāti ha?) is doubtful reading & perhaps best to be omitted altogether.

**Opama** at J I.89 & Sdhp 93 (anopama) stands for ūpama, which metri causā for upama.

**Opamma** (nt.) [fr. upama; cp. Sk. aupamya] likeness, simile, comparison, metaphor M I.378; Vin v.164; Miln I, 70, 330; Vism 117, 622; ThA 290.

**Oparajja** viceroyalty is v. l. for **uparajja**. Thus at M II. 76; A III.154.

**Opavayha** (adj. n.) [fr. upavayha, grd. of upavahati] fit for riding, suitable as conveyance, state-elephant (of the elephant of the king) S V.351 = Nett 136 (v. l. opaguyha; C. expl<sup>ns</sup>. by ārohana-yogga); J II.20 (SS opavuyha); IV. 91 (v. l. °guyha); VI.488 (T. opavuyha, v. l. opaguyha; gajuttama opavayha = rāja-vāhana C.); DA I.147 (ārohana-yogga opavuyha, v. l. °guyha); VvA 316 (T. opaguyha to be corrected to °vayha).

**Opasamika** (adj.) [fr. upa + sama + ika; cp. BSk. aupasamika Av. Ś II.107; M Vastu II.41] leading to quiet, allaying, quieting; Ep. of Dhamma D III.264 sq.; A II.132.

**Opasāyika** (adj.) [fr. upasaya, upa + śī] being near at hand or at one's bidding (?) M I.328.

**Opāṭeti** [ava + Caus. of paṭ, Sk. avapāṭayati] to tear as under, unravel, open Vin II.150 (chaviṅ opāṭetvā).



**Opāta** [o + pāta fr. patati to fall. Vedic avapāta] — 1. falling or flying down, downfall, descent J v: 561. — 2. a pitfall J 1.143; DhA IV.211.

**Opāteti** [o + Caus. of pat] to make fall, to destroy (cp. atipāteti), i. e. 1. to break, to interrupt, in kathāṅ opāteti to interrupt a conversation M II.10, 122, 168; A III.137, 392 sq.; Sa p. 107. — 2. to drop, to omit (a syllable) Vin IV.15.

**Opāna** (nt.) [o + pāna fr. pivati. Vedic avapāna. The P. Commentators however take o as a contracted form of udaka, e. g. Bdgh. at DA 1.298 = udapāna]. Only in phrase **opāna-bhūta** (adj.) a man who has become a welling spring as it were, for the satisfaction of all men's wants; expld. as "khata-pokkharāṇī viya hutvā" DA I. 298 = J v.174. — Vin 1.236; D 1.137; M 1.379; A IV. 185; Vv 654; Pv IV.160; J III.142; IV.34; V.172; Vbh 247; Miln 411; Vism 18; VvA 286; DA 1.177, 298.

**Opārambha** (adj.) [fr. upārambha] acting as a support, supporting, helpful M II.113.

**Opiya** is metric for **upiya** [upa + ger. of i] undergoing, going into S 1.199 = Th 1, 119 (nibbānaṅ hadayasmiṅ opiya; Mrs. Rh. D. trsls. "suffering N. in thy heart to sink", S A. hadayasmiṅ pakkhipitvā).

**Opilavati** [Sk. avaplavati, ava + plu] to be immersed, to sink down S II.224. — Caus. **opilāpeti** (see sep.).

**Opilāpita** [pp. of opilāpeti] immersed into (loc.), gutted with water, drenched J 1.212, 214.

**Opilāpeti** [Caus. of opilavati, cp. Sk. avaplāvayati] to immerse, to dip in or down, to drop (into = loc.) Vin I. 157 = 225 = S 1.169 (C.: nimujjapeti, see K. S. 318); M 1.207 = III.157; DhA III.3 ("āpetvā; so read with vv. II. for opīletvā); J III.282. — pp. **opilāpita**.

**Opījeti** in "bhattāṅ pacchiyaṅ opījetvā" at DhA II.3 is with v. l. to be read **opīlāpetvā** (gloss odahitvā), i. e. dropping the food into the basket.

**Opuñchati** is uncertain reading for **opuñjeti**.

**Opuñchana** or **Opañjana** (nt.) [fr. opuñjeti] heaping up, covering over; a heap, layer DhA III.296.

**Opuñjeti** or \*ati [o + puñjeti Denom. of puñja, heap] to heap up, make a heap, cover over with (Morris, *JPT.S.* 1887, 153 trsls. "cleanse") Vin II.176 (opuñjeti bhattāṅ); J IV.377 (opuñchetvā T., but v. l. opuñjetvā; gloss upalimpitvā); DhA II.296 (opuñchitvā, gloss sammajjitvā). — Caus. **opuñjāpeti** in same meaning "to smear" Vin III.16 (opuñjāpetvā; v. l. opuñchāpetvā).

**Opunāti** also as **opunāti** (Dh) [o + punāti fr. pū] to winnow, sift; fig. lay bare, expose Dh 252 (= bhūṣaṅ opunāto viya DhA III.375); SnA 312. — Caus. **opunāpeti** [cp. BSk. opunāpeti M Vastu III.178] to cause to sift A 1.242; J 1.447.

**Opuppha** [o + puppha] bud, young flower J VI.497 (vv. II. p. 498 opañña & opatta).

**Opeti** [unless we here deal with a very old misspelling for oseti we have to consider it a secondary derivation from opiya in Caus. sense, i. e. Caus. fr. upa + i. Treackner, *Notes* 77, 78 offers an etym. of ā + vapati, thus **opiya** would be \*āvupiya, a risky conclusion, which besides being discrepant in meaning (āvapati = to distribute) necessitates der. of opiya fr. opati (\*āvapati) instead of vice versā. There is no other instance of \*āva being contracted to o. Treackner then puts opiya = ūpiya in tadūpiya ("conform with this", see ta° Ia), which is however a direct derivation from upa = upaka, upiya, of which a superl. formation is upamā ("likeness"). Treackner's expl<sup>n</sup>. of

ūpiya as der. fr. ā + vap does not fit in with its meaning] to make go into (c. loc.), to deposit, receive (syn. with osāpeti) S 1.236 (SA na.. pakkhipanti) = Th 2, 283 = J v.252 (T. upeti); in which Th 2, 283 has **oseti** (ThA 216, with expl<sup>n</sup>. of oseti = thapeti on p. 219). — aor. **opi** J IV.457 (ukkhipi gloss); VI.185 (= pakkhipi gloss). — ger. **opitvā** (opetvā?) J IV.457 (gloss khipetvā).

**Ophuṭa** [a difficult, but legitimate form arisen out of analogy, fusing ava-vuta (= Sk. vṛta from vr; opp. \*apāvuta = P. apāruta) and ava-phuṭa (Sk. sphuṭa from sphuṭ). We should probably read ovuta in all instances] covered, obstructed; always in comb<sup>n</sup>. **āvuta nivuta ophuṭa** (oputa, ovuta) D 1.246 (T. ophuṭa, vv. II. ophuṭa & opuṭa); M III.131 (T. ovuṭa); Nd<sup>1</sup> 24 ovuṭa, v. l. SS ophuṭa; Nd<sup>2</sup> 365 (ophuṭa, v. l. BB oputa; SS ovuta); DA 1.59 (o outa); SnA 596 (oputa = pariyo-naddha); Miln 161 (ovut.).

**Obandhati** [o + bandhati] to bind, to tie on to Vin I.116 (obandhitvā ger.).

**Obhagga** [o + bhagga, pp. of bhañj, Sk. avabhagga] broken down, broken up, broken S v 96 (\*vibhagga); A IV.435 (obhagg'obhagga); DhA 1.58 (id.); J 1.55 (\*sarita).

**Obhañjati** [o + bhañj] to fold up, bend over, crease (a garment); only Caus. II. **obhañjāpeti** J 1.499 (dhovāpeti +). See also pp. **obhagga**.

**Obhata** [pp. of obharati] having taken away or off, only in cpd. **°cumbaṭā** with the "cumbaṭa" taken off, descriptive of a woman in her habit of carrying vessels on her head (on the cumbaṭa stand) Vin III.140 = VvA 73 (Hardy: "a woman with a circlet of cloth on her head"?)

**Obharati** [ava + bharati, cp. Sk. avabharati = Lat. aufero] to carry away or off, to take off. — pp. **obhata**.

**Obhāsa** [from obhāsati] shine, splendour, light, lustre, effulgence; appearance. In clairvoyant language also "aura" (see *Cpd.* 214<sup>1</sup> with C. expl<sup>n</sup>. "rays emitted from the body on account of insight") — D 1.220 (effulgence of light); M III.120, 157; A II 130, 139; IV.302; It 108 (obhāsakara); Ps 1.114, 119 (paññā°); II.100, 150 sq., 159, 162; Vism 28, 41; PvA 276 (ṅ pharati to emit a radiance); Sdhp 325. With nimitta and **parikathā** at Vism 23; SnA 497. See also **avabhāsa**.

**Obhāsati**<sup>1</sup> [o + bhāsati from bhās, cp. Sk. avabhāsati] to shine, to be splendid Pv 1.2<sup>1</sup> (= pabhāseti vijjoteti PvA 10). — Caus. **obhāseti** to make radiant or resplendent, to illumine, to fill with light or splendour. — pres. **obhāseti** Pv III.11<sup>5</sup> (= joteti PvA 176); Miln 336; ppr. **obhāsayanto** Pv 1.11<sup>1</sup> (= vijjotamāna PvA 56) & **obhāsento** Pv II.1<sup>0</sup> (= jotanto ekālōkaṅ karonto PvA 71); ger. **obhāsetvā** S 1.66; Kh v. = Sa p. 46; KhA 116 (= ābhāya pharitvā ekobhāsaṅ karitvā). — pp. **avabhāsita**.

**Obhāsati**<sup>2</sup> [ava + bhāsati fr. bhāṣ; Sk. apabhāṣati] to speak to (inopportunately), to rail at, offend, abuse Vin II.262; III 128.

**Obhāsana** (nt.-adj.) [fr. obhāsa, cp. Sk. avabhāsana] shining VvA 276 (Hardy: "speaking to someone").

**Obhoga** [o + bhoga from bhuj] to bend] bending, winding, curve, the fold of a robe Vin 1.46 (obhoge kāyabandhanaṅ kātabbaṅ).

**Oma** (adj.) [Vedic avama, superl. formation fr. ava] lower (in position & rank), inferior, low; pl. omā A III.359 (in contrast with ussā superiors); Sn 860 (ussā samā omā superiors, equals, inferiors), 954; SnA 347 (= paritta lāmaka). — More freq. in neg. form **anoma** not inferior, i. e. excellent.



**Omaka** (adj.) [oma + ka] lower in rank, inferior; low, insignificant Nd<sup>1</sup> 306 (appaka +); J 11.142; DhA 1.203.

**Omaṭṭha** [pp. of omasati] touched S 1.13 = 53 = Th 1, 39.

**Omaddati** [o + maddati from mṛd, BSk. avamardati Jm 31<sup>33</sup>] — 1. to rub J VI.262 (sariraṇ omaddanto); Miln 220. — 2. to crush, oppress M 187 = Nd<sup>2</sup> 199<sup>6</sup> (abhivaggena); J 11.95.

**Omasati** [o + mas = Sk. mṛṣ] — 1. (lit.) to touch J v. 446. — 2. (fig.) to touch a person, to reproach, insult Vin 1v.4 sq. — pp. omaṭṭha.

**Omasanā** (f.) [fr. omasati] touching, touch Vin 111.121 (= hetṭhā oropana).

**Omāna**<sup>1</sup> [fr. o + man, think. The Sk. avamāna is later] disregard, disrespect, contempt DhA 11.52 (+ atimāna). Cp. foll. & see also avamāna.

**Omāna**<sup>2</sup> [at J 11.443 we read uce sakuṇa omāna meaning 'Oh bird, flying high'. With the present material we see no satisfactory solution of this puzzle. There is a Burmese correction which is at variance with the commentary] "flying", the v.l. BB is *ḍemāna* (fr. *ḍi*). C. explns. by *caramāna gacchamāna*. Müller, *P. Gr.* 99 proposes to read *ḍemāna* for *omāna*.

**Omissaka** (adj.) [o + missaka] mixed, miscellaneous, various J v.37; VI.224 (°parisā). Cp. vo°.

**Omukka** (adj.) [fr. + muc] cast off, second hand Vin 1.187.

**Omuñcati** [o + muc] to take off, loosen, release; unfasten, undo, doff D 1.126 (veṭhanaṇ as form of salute); J 11.326; VI.73 (sātaṇa); Vism 338; PvA 63 (tacaṇ); VvA 75 (ābhāraṇāni). — Caus. *omuñcāpeti* to cause to take off Vin 1.273. — pp. *omutta*.

**Omutta** [pp. of omuñcati] released, freed, discharged, taken off It 56 (read omuttassa Mārapāso for T. omukkassa m.).

**Omutteti** [Sk. avamūtrayati, Denom. fr. mūtra, urine] to discharge urine, pass water M 1.79, 127.

**Oyācati** [o + yāc, opp. āyācati] to wish ill, to curse, imprecate Vin 111.137.

**Ora** (adj.) [compar. formation fr. ava; Vedic avara] below, inferior, posterior. Usually as nt. *oraṇ* the below, the near side, this world Sn 15; VvA 42 (orato abl. from this side). — Cases adverbially: acc. *oraṇ* (with abl.) on this side of, below, under, within M 111.142; Sn 804 (oraṇ vassasatā); Pv 1v.3<sup>31</sup> (oraṇ chahi māsehi in less than 6 months or after 6 months; id. p. at Pv 1.10<sup>12</sup> has uddhaṇ); PvA 154 (dahato); instr. *orena* J. v.72; abl. *orato* on this side Miln 210.

-*pāra* the below and the above, the lower & higher worlds Sn 1 (see SnA 13 = Nd<sup>2</sup> 422<sup>b</sup> and cp. *paroparaṇ*); Miln 319 (samuddo anorapāro, boundless ocean). -*pure* (avarapure) below the fortress M 1.68 (bahinagare +). -*mattaka* belonging only to this world, mundane; hence: trifling, insignificant, little, evanescent Vin 11.85, 203 = It 85; D 13; M 1.449; A 1v.22; v.157, 164; Vbh 247; Nett 62; DhA 1.203; DA 1.55.

**Oraka** (adj.) [ora + ka] inferior, posterior Vin 1.19; 11.159; M 11.47; Sn 692 (= paritta SnA 489; cp. omaka); J 1.381.

**Orata** [o + rata, pp. of ramati] — 1. delighted, satisfied, pleased Miln 210 (cp. abhirata). — 2. desisting, abstaining from, restraining oneself VvA 72 (= virato; cp. uparata).

**Orabbhika** [fr. urabbha. The Sk. aurabhrika is later & differs in meaning one who kills sheep, a butcher (of sheep) M 1.343, 412; S 11.256; A 1.251; 11.207 = Pug 56; 111.303; Th 2, 242 (= urabbhaghātaka ThA 204);

J v.270 VI.111 (and their punishment in Niraya); Pug A 244 (urabbhā vuccanti eḷakā; urabbhe hanatī ti orabbhiko).

**Oramati** [Denom. fr. ora instead of orameti] to stay or be on this side, i.e. to stand still, to get no further J 1.492 (oramitṇa na icchi), 498 (oramāna na pārema). *Note*. This form may also be expld. & taken as imper. of *ava + ramati* (cp. *avarata* 2), i.e. let us desist, let us give up, (i.e. we shall not get through to the other side). -*anoramati* (neg.) see sep. — On the whole question see also Morris, *J P T S.* 1887, 154 sq.

**Oramāpeti** (Caus. II. of *oramati*) to make someone desist from J v.474 (manussa-maṇṣā).

**Orambhāgiya** (adj.) [ora + bhāga + iya; BSk. avarabhāgiya, e.g. Divy 533] being a share of the lower, i.e. this world, belonging to the kāma world, Ep. of the 5 saṃyojanāni (see also saṃyojana) D 1.156; 111.107, 108, 132; M 1.432; It 114; Pug 22; Nett 14; SnA 13; DA 1.313. — *Note*. A curious form of this word is found at Th 2, 166 *orambhāga-maniya*, with gloss (ThA 158) *oraṇ āgamaniya*. Probably the bh should be deleted.

**Oravitar** [ora + n. ag. of *vitarati*?] doubtful reading at A v.149, meaning concerned with worldly things(?). The vv. II. are *oramitā*, *oravikā*, *oramato*, *oravī*.

**Orasa** (adj.) [Fr. ura, uras breast Vedic aurasa] belonging to one's own breast, self-begotten, legitimate; innate, natural, own M 11.84; 111.29; S 11.221 (Bhagavato putto o. mukhato jāto); 111.83; J 111.272; Vv 50<sup>22</sup>; ThA 236; KhA 248; PvA 62 (urejāta +).

**Orima** [superl. formation fr. ora, equivalent to *avama*] the lower or lowest, the one on this side, this (opp. *yonder*); only in comb. *orima-tira* the shore on this side, the near shore (opp. *pāra*° and *pārima*° the far side) D 1.244; S 1v.175 (sakkāyass' adhiyacanaṇ) = SnA 24; DhS 597; Vism 512 (°tira-mah'ogha); DhA 11.99.

**Oruddha** [fr. *orundhati*. In meaning equalling Sk. *aparuddha* as well as *ava*°] — 1. kept back, restrained, subdued A 111.393. — 2. imprisoned J 1v.4. See also *ava*°.

**Orundhati** [cp. Sk. *avarundhate*] to get, attain, take for a wife. — ger. *orundhiya* J 1v.480. — aor. *oruddha* Th 2, 445. — pp. *oruddha*. See also *avarundhati*.

**Orodha** [fr. *orundhati*; Sk. *avarodha*] obstruction; confinement, harem, seraglio Vin 11.290; 1v.261 (rāj' orodhā harem-lady, concubine); J 1v.393, 404.

**Oropana** (nt.) [abstr. fr. *oropeti*] taking down, removal, cutting off (hair), in *kes'* *oropana* hair-cutting DhA 11.53 (T. has at one place *orohana*, v.l. *oropana*).

**Oropeti** [Caus. fr. *orohati*; BSk. *avaropayati*] to take down, bring down, deprive of, lay aside, take away, cut off (hair) VvA 64 (bhattabhājanaṇ oropeti) — ger. *oropayitvā* Sn 44 (= *nikkhipitvā paṭippassambhayitvā* Nd<sup>2</sup> 181; *apanetvā* SnA 91); J VI.211 (*kesamassuṇ*).

**Orohana** (nt.) [abstr. fr. *orahati*] descent, in *udak'orohana*-nyoga practice of descending in to the water (i.e. bathing) Pug 55; J 1.193; Miln 350.

**Orohati** [o + rohati] to descend, climb down D 11.21; M 111.131; J 1.50; Miln 395; PvA 14. — Caus. *oropeti* (q. v.).

**Olaggeti** [Caus. of o + lag] to make stick to, to put on, hold fast, restrain M 11.178; A 111.384 (vv. II. *oloketi*, *olabheti*, *oketi*); Th 1, 355.

**Olagga** [Sk. *avalagna*, pp. of *avalagati*] restrained, checked Th 1, 356.

**Olanghanā** (f.) [fr. *oiangheti*] bending down Vin 111.121 (= *hetṭhā onamana*).

**Olangheti** [Caus. of *ava* + *langh*] to make jump down, in phrase *ullangheti olangheti* to make dance up & down J v.434 = DhA iv.197 (the latter has T. *ullaggheti ol°*; but v.l. *ullangheti ol°*).

**Olamba** (adj.) [fr. *ava* + *lamb*] hanging down Vin iii.49; J iv.380 (°*vilamba*).

**Olambaka** (adj.-n.) [see *olambati*] — 1. (adj.) hanging down VvA 32 (°*dāma*). — 2. (n.) (a) support, walking stick J iv.40 (hatth°). — (b) plumb-line J vi.392.

**Olambati** & **avalambati** [*ava* + *lamb*] to hang down, hang on, to be supported by, rest on. The form in *o* is the older. Pres. *avalambare* Pv ii.118 (= *olambamānā tiṭṭhaṇṭi* PvA 77); ii.102 (= *olambanti* PvA 142); *olambati* M iii.164 (+ *ajholambati*); J i.194; PvA 46. — ger. *avalamba* (for °*hya*) Pv iii.33 (= *olambitva* PvA 189) & *olambetvā* J iii.218. See also *olubha*.

**Olambanaka** [fr. *olambati*] an armchair, lit. a chair with supports Vin ii.142.

**Olikhati** [*o* + *likh*, cp. Sk. *apalikhati*] to scrape off, cut off, shave off (hair) A iii.295 (veṇiṇ *olikkhituṇ*); Th i, 169 (*kese olikkissan*); 2, 88.

**Oligalla** [of unknown etym.: prob. Non-Aryan, cp. BSk. *oḍigalla* Saddh. P. chap. vi.] a dirty pool near a village M iii.168; S v.361; A i.161; iii.389; Miln 220; Vism 343.

**Oliyati** [*o* + *liyate* from *li*] to stick, stick fast, adhere, cling to It 43; Nett 174. — pp. *olina* (see *avalina*).

**Olina** [pp. of *oliyate*] adhering, sticking or clinging to (worldliness), infatuated M i.200 (°*vuttika*); J vi.569 (*anolina-māoasa*); Vbh 350 (°*vuttikā*); Miln 393 (an°).

**Oliyanā** [fr. *oliyati*] adhering, infatuation Ps i.157; Dhs 1156, 1236.

**Olugga** [pp. of *olujjati*] breaking off, falling to pieces, rotting away M i.80, 245 (*olugga-vilugga*), 450 (id.); Vism 107 (id.).

**Olujjati** [Sk. *avarujyate*, Pass. of *ava* + *ruj*] to break off, go to wreck, fall away S ii.218 (v. l. *ull°*). — pp. *olugga*.

**Olubha** [assimil. form of *olumbha* which in all likelihood for *olambya*, ger. of *olambati*. The form presents difficulties. See also Morris, *J P T S*. 1887, 156] holding on to, leaning on, supporting oneself by (with acc.); most frequently in phrase *daṇḍaṇ olubha* leaning on a stick, e. g. M i.108 (= *daṇḍaṇ olambitvā* C.; see M i 539); A iii.298; Th 2, 27 (= *ālabhitvā*); VvA 105. In other connections: S i.118; iii.129; J i.265 (*āvāṭa-mukha-vaṭṭiyān*); vi.40 (hatthe); DhA ii.57 (passaṇ; gloss *olambi*); VvA 217, 219.

**Olumpeti** [*o* + Caus. of *lup*] to strip off, seize, pick, pluck Vin i.278 (*bhesajjan olumpetvā*, vv.ll. *ulumpetvā*, *olump°*, *odametvā*).

**Olokana** (nt.) [see *oloketi*] looking, looking at, sight Sdhp 479 (*mukhass°*).

**Olokanaka** (adj.-n.) [fr. *oloketi*] window Vin ii.267 (*olokanakena olokenṭi*, adv.).

**Oloketi** [BSk. *avalokayati* or *apaloketi*] to look at, to look down or over to, to examine, contemplate, inspect, consider J i.85, 108 (*nakkhattaṇ*); Pv ii.94; DhA i.10, 12, 25, 26; ii.96 (v. l. for T. *voloketi*); iii.296; PvA 4, 5, 74, 124.

**Ojāra** at PvA 110 is with v. l. BB to be read *ujāra*.

**Ojārika** (adj.) [fr. *ujāra*] gross, coarse, material, ample (see on term *Dhs trsl.* 208 & *Cpd.* 159 n. 4) D i.37, 186 sq.

(atā) 195, 197, 199; M i.48, 139, 247; ii.230; iii.16, 299; S ii.275 (*vihāra*); iii.47 (opp. *sukhuma*); iv.382 (id.); v.259 sq.; A iv.309 sq. (*nimittaṇ obhāso*); J i.67; Dhs 585, 675, 889; Vbh i, 13, 379; Vism 155 (°*anga*), 274 sq. (with ref. to breathing), 450.

**Ojūmpika** (adj.) [Deriv. unknown, BSk. *olūmpika* and *oḍūmpika* M Vastu iii.113, 443. In the Śvet-Upan. we find the form *uḍupa* a skiff.] Sen. Kacc 390 belonging to a skiff (no ref. in Pali Canon?); cp. BSk. *olūmpika* M Vastu iii. 113 & *oḍūmpika* ibid. 443.

**Ovaja** at S i.212 read *ojava*.

**Ovaṭa** [*o* + *vaṭa*, pp. of *vr̥*, another form of *ovuta* = *ophuta*, q. v.] obstructed, prevented Vin ii.255 = iv.52 = A iv.277 (v. l. *ovāda*); also an° ibid.

**Ovaṭṭika** (nt.) [fr. *ava* + *vr̥t*] — 1. girdle, waistband M ii.47; J iii.285 (v. l. *ovaddhi°*); Vism 312; DhA ii.37; iv.206; DA i.218 (Morris, *J P T S*. 1887, 156: a kind of bag). — 2. a bracelet Vin ii.106 (= *vaḷayaṇ C.*). — 3. a patch, patching (°*karaṇa*), darning (?) Vin i.254 (vv. ll. *ovaṭṭiya°*, *ovadhita°* *ovadhīya°*); J ii.197 (v. l. *ovaddhi°*). See also *ovaddheyya* (*ava°*).

**Ovadati** [*o* + *vadati*. The Sk. *avavadati* is some centuries later and is diff. in meaning] to give advice, to admonish, exhort, instruct, usually combd. with *anusāsati*. — pres. *ovadati* Vin iv.52 sq.; DhA i.11, 13; imper. *ovadatu* M iii.267. — pot. *avadeyya* Vin iv.52 (= *aṭṭhahi garudhammehi* *ovadati*); Sn 1051 (= *anusāseyya*). — aor. *ovadi* DhA i.397. — inf. *ovadituṇ* Vin i.59 (+ *anusāsituṇ*). — grd. *ovaditabba* Vin ii.5; and *ovadiya* (see sep.). — Pass. *avadiyati*; ppr. °*iyamāna* Pug 64 (+ *anusāsiyamāna*).

**Ovadiya** (adj.) [grd. of *ovadati*] who or what can be advised, advisable Vin i.59 (+ *anusāsiya*); Vv 84<sup>36</sup> (= *ovāda-vasena vattabbaṇ* VvA 345).

**Ovaddheyya** a process to be carried out with the *kaṭhina* robes. The meaning is obscure Vin i.254. See the note at *Vin. Texts* ii.154; Vin i.254 is not clear (see expln. by C. on p. 388). The vv. ll. are *ovadeyya°* *ovadheyya°* *ovaṭṭheyya°*.

**Ovamati** [*o* + *vam*] to throw up, vomit Ud 78.

**Ovaraka** (nt.) [Deriv. uncertain. The Sk. *apavaraka* is some centuries later. The Sk. *apavaraka* forbidden or secret room, *Halāyudha* "lying-in chamber"] an inner room Vin i.217; M i.253; J i.391 (*jāto varake T.* to be read as *jāto varake* i. e. the inner chamber where he was born, thus also at VvA 158); Vism 90, 431; VvA 304 (= *gabbha*).

**Ovariyaṇa** [ger. of *o* + *vr̥*] forbidding, obstructing, holding back, preventing Th 2, 367 (v. l. *ovadiyaṇa*, thus also ThA 250 explained "maṇ gacchantiṇ avaditvā gamanaṇ nisedhetvā").

**Ovassa** & °*ka* see *anovassa(ka)*.

**Ovassati** [*o* + *vassati*] to rain down on, to make wet. — Pass. *ovassati* to become wet through rain Vin ii.121.

**Ovahati** [*o* + *vahati*] to carry down. — Pass. *ovuyhati* It 114 (ind. & pot. *ovuyheyya*).

**Ovāda** [BSk. *avavāda* in same sense as P.] advice, instruction, admonition, exhortation Vin i.50 = ii.228; ii.255 = iv.52; D i.137 (°*paṭikara*, function of a king); J iii.256 (*anovādakara* one who cannot be helped by advice, cp. *ovadaka*); Nett 91, 92; DhA i.13, 398 (*dasavidha o.*); VvA 345. — *ovādaṇ* get to give advice PvA ii, 12, 15, 89, 100 etc.; *ovādaṇ gaṇhāt* to take or accept advice J i.159.

**Ovādaka** (adj.-n.) [fr. ovāda; cp. BSk. avavādaka in same meaning, e.g. Divy 48, 254, 385] admonishing (act.) or being admonished (pass.); giving or taking advice; a spiritual instructor or adviser M 1.145; A 1.25; S v.67 = It 107. — **anovādaka** one who cannot or does not want to be advised, incorrigible J 1.159; III.256, 304; v.314.

**Ovādin** (adj.-n.) [fr. ovāda] = ovādaka M 1.360 (anovādio).

**Ovijjhati** [ava + vyadh] to pierce through Vism 304.

**Ovuta** see ophuta.

**Ovuyhati** [Pass. of ovahati] to be carried down (a river) It 114.

**Osakkati** [o + sakkati fr. P. sakk = \*Sk. svaṣk, cp. Māgadhī osakkai; but sometimes confused with sṛp, cp. P. osappati & Sk. apasarpati] to draw back, move back D 1.230; J 1v.348 (for apavattati C.); v.295 (an-osakkitvā). See also Trenckner, *Notes* p. 60.

**Osajjati** [o + sṛj] to emit, evacuate PvA 268 (vaccaṅ excrement, + ohanati). — pp. **osaṭṭha**.

**Osaṭṭha** [pp. of o + sṛ] having withdrawn to (acc.), gone to or into, undergone, visited M 1.176, 469 (padasamācāro sangha-majjhe o.); III.2 (Rājagahaṅ vassāvāsaṅ o.); Miln 24 (sākacchā osaṭṭha bahū). See also **avasatṭha**.

**Osaṅheti** [o + saṅheti, denom. fr. saṅha] to make smooth, to smooth out, comb or brush down (hair) Vin 11.107 (kese); J 1v.219 (id.).

**Osadha** (nt.) [Vedic auśadha] see osadhī.

**Osadhika** v.l. It 20 for **opadhika**.

**Osadhikā** (f.) [fr. osadha] remedy, esp. poultice, fomentation J 1v.361.

**Osadhī** (f.) [Vedic avāsa + dhī: bearer of balm, comfort, refreshment]. There is no difference in meaning between osadha and osadhī; both mean equally any medicine, whether of herbs or other ingredients. Cp. e.g. A 1v.100 (bijagāma-bhūtagāmā .. osadhī-tiṇavanappatayo) Pv 11.6<sup>10</sup>, with Sn 296 (gāvo ... yāsa jāyanti osadhā); D 1.12, cp. DA 1.98; Pv 11.5<sup>3</sup>; PvA 86; J 1v.31; VI.331 (? trsl<sup>n</sup> medicinal herb). Figuratively, 'balm of salvation' (amato-sadha) Miln 247. Osadhi-tārakā, star of healing. The only thing we know about this star is its white brilliance, S 1.65; It 20 = A v.62; Vv 9<sup>2</sup>; Pv 11.1<sup>10</sup>; cp. PvA 71; Vism 412. Childers calls it Venus, but gives no evidence; other translators render it 'morning star'. According to Hindu mythology the lord of medicine is the moon (oṣadhīśa), not any particular star.

**Osanna** (adj.) [o + pp. of syad to move on] given out, exhausted, weak Miln 250 (°viriyā).

**Osappati** [o + sṛp to creep] to draw back, give way J 1v.190 (osappissati; gloss apiyati).

**Osaraka** (adj.) [fr. osarati, osarana & osaṭṭha] of the nature of a resort, fit for resorting to, over-hanging caves, affording shelter Vin 11.153. See also **osāraka**.

**Osaraṇa** (nt.) [fr. avasarati] — 1. return to, going into (acc.) visiting J 1.154 (gāmantarā °kāle). — 2. withdrawal, distraction, drawing or moving away, heresy Sn 538 (= ogahanāni titthāni, ditṭhiyo ti attho SnA 434).

**Osarati** [o + sṛ, blow to go away to recede to, to visit M 1.176 (gāmaṅ etc.); 11.122. — pp. **osaṭṭha**. See also **avasarati**.

**Osāna** (nt.) [fr. osāpeti] stopping, ceasing; end, finish, conclusion S v.79 (read paṭikkamosāna, 177, 344; Sn 938 (see Nd<sup>1</sup> 412): osāna-gāthā the concluding stanza J 1v.373; PvA 15, 30 etc. See also **avasāna** & **pariy**°.

**Osāpeti** [With Morris, *J P T S*. 1887, 158 Caus. of ava + sā, Sk. avasāyayati (cp. P. avaseti, oseti), but by MSS. & Pāli grammarians taken as Caus. of sṛ; sarāpeti con-tracted fo sāpeti, thus ultimately the same as Sk. sārāyati = P. sāreti (thus vv. 11.). Not with Trenckner, *Notes* 78 and Müller *P. Gr.* 42. Caus. of ā + viś to sling] to put forth, bring to an end, settle, put down, fix, decide S 1.81 (fut. osāpayissāmi; vv. 11. oyayiss° and obhāyiss° = Ud 66 (T. otarissāmi? vv. 11. obhāyiss°, otāy° & osāy°; C. paṭipajjissāmi karissāmi); J 1.25 (osāpeti, v.l. obhāseti); Nd<sup>1</sup> 412 (in expl<sup>n</sup>. of osāna); VvA 77 (agghaṅ o. to fix a price; vv. 11. ohāpeti & onarāpeti) = DhA 111.108 (v.l. osāreti). Cp. **osāreti**.

**Osāraka** [fr. osarati] shelter, outhouse J 111.446. See also **osaraka**.

**Osāraṇā** (f.) [fr. osāreti 3] — 1. restoration, rehabilitation reinstatement (of a bhikkhu after exclusion from the Sangha) Vin 1.322; Miln 344. — 2. procession (?) (perhaps reading should be ussāraṇā) DhA 11.1 (T. oss°).

**Osārīta** [pp. of osāreti 3] restored, rehabilitated Vin 1v.138.

**Osāreti** [Caus. of o + sṛ to flow] — 1. (with v.l. osāpeti, reading osāreti is uncertain) to stow away, deposit, put in, put away (see also opeti) J 1v.52, 67 (pattarā thavikāya o.). — 2. to bring out, expound, propound, explain Miln 13 (abbidhammapiṭikan), 203 (kāraṇaṅ), 349 (lekhaṅ to compose a letter). — 3. (t.t.) to restore a bhikkhu who has undergone penance Vin 1.96, 322, 340; 1v.53 (osārehi ayyā ti vuccamāno osāreti). — Pass. osāriyati Vin 11.61; pp. **osārīta** (cp. **osāraṇā**).

**Osiṅcati** [o + siṅcati] — 1. to pour out or down over, to besprinkle Vin 11.262; M 1.87 (telema); Pv 1.8<sup>3</sup> (ppr. osiṅcaṅ = āsiṅcanto PvA 41). — 2. to scoop out, empty, drain (water) J v.450 (osinciṅyā, pot. = osiṅceyya C.). — pp. **avasitta** & **ositta**.

**Osita** [pp. of ava + sā] inhabited (by), accessible (to) Sn 937 (an°). Cp. vy°.

**Ositta** [pp. of osiṅcati] sprinkled, besprinkled J v.400. See also **avasitta**.

**Osīdati** [fr. o + sad] to settle down, to sink, run aground (of ships) S 1v.314 (osīda bho sappi-tela); Miln 277 (nāvā osīdati). — ger. **osīditvā** J 11.293. — Caus. 11. **osīdāpeti** J 1v.139 (nāvāṅ).

**Osīdana** (nt.) [fr. osīdati] sinking DhA 363.

**Ossa** see **ussa**.

**Ossakk**° see **osakk**°.

**Ossagga** [fr. ossajati] relaxation, in cpd. sati-ossagga (for which more common sati-vossagga) relaxation of memory, inattention, thoughtlessness DhA 111.163 (for pamāda Dh 167). See **vossagga**.

**Ossajati** [o + sṛj send off] to let loose, let go, send off, give up, dismiss, release D 11.106 (aor. ossaji); Sn 270 = S 1.207; Th 1, 321; J 1v.260. — pp. **ossatṭha**. See also **avassajati**.

**Ossajjana** (nt.) [fr. ossajati] release, dismissal, sending off DA 1.130.

**Ossatṭha** [pp. of ossajati] let loose, released, given up, thrown down D 11.106; S 111.241; J 1.64; 1v.460 (= nissatṭha).

**Ossanna** [pp. of osīdati for osanna, ss after ussanna] sunk, low down, deficient, lacking J 1.336 (opp. ussanna). Hardly to be derived from **ava + syad**.

**Ossavana** (nt) [fr. ava + sru] outflow, running water M 1.189 (v.l. ossāvāna & osāvāna). Cp. **avassava**.

**Ohana** only in cpd. *bimb'ohana*, see under **bimba**.

**Ohanati** [ava + **han**, but prob. a new formation from Pass. *avahiyati* of **hā**, taking it to **han** instead of the latter] to defecate, to empty the bowels PvA 268 (+ *osajjati*).

**Oharāṇa** (nt.) [fr. *oharati*] lit. "taking away", leading astray, side-track, deviating path J VI.525 (C.: *gamana-magga*). Cp. *avaharaṇa*.

**Oharati** [o + **hṛ** take] — 1. to take away, take down, take off S I.27 (ger. *ohacca*, v.l. *ūhacca*); Pv II.6<sup>6</sup> (imper. *ohara* = *ohārehi* PvA 95); DhA IV.56 (see *ohārin*). See also *ava*<sup>o</sup>. — Caus. I. **ohāreti** (see *avahāraṇa*); Caus. II. **oharāpeti** in meaning of *oharati* to take down, to cut or shave off (hair) J VI.52 (*kesamassuṇ*); DhA II.53 (cp. *oropeti*). — pp. **avahaṭṭa**.

**Ohāya** ger. of *ojahāti*.

**Ohāra** see *avahāra* & cp. *vohāra*.

**Ohāraṇa** (nt.) [fr. *ohāreti*, cp. *avaharaṇa*] taking down, cutting off (hair) J I.64 (*kesa-massu*<sup>o</sup>).

**Ohārin** (adj.-n.) [fr. *avaharati*] dragging down, weighty, heavy Dh 346 (= *avaharati heṭṭhā haratī ti* DhA IV.56).

**Ohāreti** [Caus. of *oharati*] — 1. to give up, leave behind, renounce (cp. *ojahāti*) Sn 64 (= *oropeti Nd<sup>2</sup> 183*). — 2.

to take down (see *oharati* 1) Vin I.48; PvA 95. — 3. to cut down, shave off (hair; see *oharāpeti* under *oharati*) It 75 (*kesamassuṇ* hair & beard, v.l. *ohāyāpetvā*); Pug 56 (id.).

**Ohita** [pp. of *odahati*; BSk. *avahita* (Jtm 210 e.g.) as well as *apahita* (Lal. V. 552 e.g.)] — 1. put down into, deposited Dh 150. — 2. put down, laid down, taken off, relieved of, in phrase **ohitabhāro** (*arahāṇ*) (a Saint) who has laid down the burden: see *arahatta* III. C.; cp. *°khandhabhāra* DhA IV.168. — 3. put down in, hidden, put away in (—<sup>o</sup>) Sn 1022 (= *koṣ'ohita*). — 4. (fig.) put down to, applied to, in **ohita-sota** listening, attentive, intent upon (cp. *sotaṇ odahati* to listen) usually in phrase *ohitasoto dhammaṇ suṇāti*; M I.480; III.201; S V.96; A IV.391; Vism 300 (+ *aṭṭhiṇ katvā*).

**Ohiyaka** (adj.-n.) [fr. *ohiyati*, *avahiyati*] one who is left behind (in the house as a guard) Vin III.208; IV.94; S I.185 (*vihārapāla*).

**Ohina** [pp. of *ojahāti*] having left behind J IV.432 (*gaṇṇ*).

**Ohiyati** (*ohiyyati*) [ava + *hiyati*, Pass. of **ha**, see *avajahāti*] — 1. to be left behind, to stay behind J V.340 (*avahiyati* = *ohiyyati* C.). — 2. to stay behind, to fall out (in order to urinate or defecate); ger. *ohijitvā* Vin IV.229; DhA II.21 (cp. *ohanati*). See also **ohiyyaka**.

**Ohījanā** (f.) [ava + *hījanā*, of **hiḍ**] scorning, scornfulness Vbh 353 (+ *ohīḷattaṇ*).

LIST OF CORRECTIONS.

<i>To part I:</i>		p. 32	" 2, 10 "	unlucky for unluckly.
p. X.	before Mahāvansa . . . . ., Khuddhasikkhā, <i>J P T S.</i> 1883 (Khus).	" 33	" 2, 11, fr. b.	read supplementary for supplementy.
"	Netti . . . . ., Mūlasikkhā, <i>J P T S.</i> 1883 (Mūls).	" 35	" 1, 5, "	" " " move for more.
" XI.	after Visuddhi . . . . ., Yogāvacara's Manual, <i>P T S.</i> 1896 (Yog).	" 38	" 1, 30, "	read worldly for wordly & 67 for 97.
	for Hlaward read Harvard.	" 42	" 2, 24 "	" supreme " supprme.
	to Mahāvastu . . . . . add (Mvst).	" 42	" 1, 1, fr. b.	dele <i>in</i> .
	under 3 add Neumann, Die Reden Gotamo Buddha's (Mittlere Sammlung). vols. I.—III. 1921	" 42	" 2, 36	read facing <i>the</i> wind.
	for Anug read S. Z. Aung.	" 43	" 2, line 46	read conected for nonnected.
	to Questions of . . . . . add (Miln).	" 44	" 1, " 2 "	quarrelling " quarelling.
	to Vinaya Texts . . . . . add (Vin T.).	" 44	" 1, " 39 "	residuum " residium.
" 4 "	Brāhmaṇa (Br.).	" 47	" 2, " 11 fr. b.	read Trenckner for Trenckener.
	add Satapatha-Brāhmaṇa (trsl. J. Egge-ling) S B E. vols. (Sat. Br.).	" 48	" 1, under Antarā	read -gacchati for -gattchati.
	" Dhātupāṭha & Dhātumañjūsā, ed. Andersen & Smith, Copenhagen 1921 (Dhtp, Dhṭm).	" 52	" 1, "	Apapibati read J II.126 for III.126.
" XII.	B. 1. add B. R. Böhlingk and Roth.	" 52	" 1, line 16, fr. b.	read continuous for continuou.
	" Dhṭm Dhātumañjūsā . . . . . 4.	" 56	" 2, " 8, "	" " impulsive " in <sup>o</sup> .
	" Dhṭp Dhātupāṭha . . . . . 4.	" 57	" 1, " 19, "	" indestructible for <sup>o</sup> able.
" XIII.	" 2 " cond. conditional.	" 59	" 1, " 14, "	read achievements for acch <sup>o</sup> .
" 1 col. 1, l. 25	read ā <sup>4</sup> for ā <sup>2</sup> .	" 70	" 1, " 19, fr. b.	read heathenish for <sup>o</sup> isch.
" 6 " 2, " 22 "	" "part or interest (opp. bahiraṅ the interest in the outside world)".	" 71	" 1, " 2, "	" possessing " possess <sup>o</sup> .
" 11 " 2, 3, "	" excessive for ccc <sup>o</sup> .	" 72	" 1, " 11, "	read Abhisambhū for Absambhū.
" 14 " 2, 28 "	" believes " belives.	" 77	" 2, Aribhāseti	correct to Pari <sup>o</sup> according to Faus-böll (J v. corr.).
" 15 " 2, to p. 17, col. 1	headlines read Aṭṭha, Aḍḍha for Aṭṭha, Addha.	" 81	" 2, 1. 9	read spirituous for spiritous.
" 19 " 1, 6, "	read adulteress for adultress.	" 81	" 2, " 3 fr. b.	read experiences.
" 21 " 1, 26 "	" late for exete.	" 82	" 2, under Avadāta	read metri for matri.
" 24 " 1, "	transfer <sup>o</sup> kāma to precede-kāmin.	" 89	" 1, after Asita <sup>3</sup>	put in new article Asita <sup>4</sup> (m. nt.) [fr. asi] a sickle J III.129; v.46.
" 26 " 2, 25 "	read phrasology for phraselogy.	" 91	" 1, l. 35	read intaiting for intuitising.
" 26 " 2, 41 "	period for geriod.	" 91	" 1, " 16 "	intoxicated for intoricated.

A number of minor printer's errors, like omitting an occasional spiritus, or putting *v* as accent for *i*, as well as *c* for *e*, *n* for *u* & vice versa in familiar words, are not mentioned as they will be easily found out & corrected by the reader.

# THE PALI TEXT SOCIETY'S PALI-ENGLISH DICTIONARY

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Part III (K—Cit)

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## K.

**Ka°** (pron. interr.) [Sk. *kah*, Idg. \**qko* besides \**qui* (see *ki°* & *kiñ*) & \**qku* (see *ku°*). Cp. Av. *ka-*; Gr. *πῶ*, *πῶς*, *πῶτος*, etc.; Lat. *qui*; Oir. *co-te*; Cymr. *pa*; Goth. *hvas*, Ags. *hwā* (= E. *who*), Ohg. *hwer* | *who?* — m. *ko*, f. *kā* (nt. *kiñ*, q. v.); follows regular decl. of an a-theme with some formations fr. *ki°*, which base is otherwise restricted to the nt. — From *ka°* also nt. pl. *kāni* (Sn 324, 961) & some adv. forms like *kathag*, *kadā*, *kahag*, etc. — 1. (a) *ka°*: nom. m. *ko* Sn 173, 765, 1024; J 1.279; Dh 1.46; f. *kā* J vi.364; PvA 41; gen. sg. *kassa* Miln 25; instr. *kena*; abl. *kasmā* (nt.) as adv. "why" Su 883, 885; PvA 4, 13, 63, etc. — (b) *ki°* (m. & f.; nt. see *kiñ*): gen. sg. *kissa* Dh 237; J ii.104. *ko-nāmo* (of) what name Miln 14; DhA ii.92, occurs besides *kin-nāmo* Miln 15. — *kvattho* what (is the) use Vv 50<sup>10</sup> stands for *ko* attho. — All cases are freq. emphasized by addition of the affirm. part. *nu* & *su*, e. g. *ko su'dha tarati oghaṇ* (who then or who possibly) Sn 173; *kena ssu nivuto loko* "by what then is the world obstructed?" Sn 1032; *kasmā nu saccāni vadanti* . . . Sn 885. — 2. In *indef.* meaning comb<sup>d</sup> with *-ci* (Sk. *cid*: see under *ca* 1 and *ci°*): *koci*, *kāci*, etc., whoever, some (usually with neg. *na koci*, etc., equalling "not anybody"), nt. *kiñci* (q. v.); e. g. *mā jātu koci lokasmiṇ pāpiccho* It 85; *no yāti koci loke* Dh 179; *n'āhaṇ bhatako 'smi kassaci* Sn 25; *na hi nassati kassaci kammaṇ* "nobody's trace of action is lost" Sn 666; *kassaci kiñci na (deti)* (he gives) nothing to anybody VvA 322; PvA 45. — In *Sandhi* the orig. *d* of *cid* is restored, e. g. *app' eva nāma kocid eva puriso idh' agaccheyya*, "would that some man or other would come here!" PvA 153. — Also in *correl.* with *rel.* pron. *ya* (see details under *ya°*): *yo hi koci gorakkhaṇ upajivati kassako so na brāhmaṇo* (whoever—he) Sn 612. See also *kad°*.

**Kaṇsa** [cp. Sk. *kaṇsa*; of uncertain etym., perhaps of Babylonian origin, cp. *hirañña*] 1. bronze Miln 2; magnified by late commentators occasionally into silver or gold. Thus J vi.504 (silver) and J 1.338; iv.107; vi.509 (gold), considered more suitable to a fairy king. — 2. a bronze gong Dh 134 (DhA iii.58). — 3. a bronze dish J 1.336; *āpāniya°* a bronze drinking cup, goblet M. 1.316. — 4. a "bronze," i. e. a bronze coin worth 4 *kahāpaṇas* Vin iv.255, 256. See Rhys Davids, *Coins and Measures* §§ 12, 22. — "Golden bronze" in a fairy tale at Vv 5<sup>4</sup> is explained by Dhammapāla VvA 36 as "bells." — It is doubtful whether *brass* was known in the Ganges valley when the earlier books were composed; but *kaṇsa* may have meant *metal* as opposed to earthenware. See the compounds.

-**upadahāraṇa** (n. a.) metal milk-pail (?) in phrase: *dhenusahassāni dukūla-sandanāni* (?) *kaṇsūpadhāraṇāni* D ii.192; A iv.393; J vi.503 (expl<sup>d</sup> at 504). Kern (*Toev.* p. 142) proposes correction to *kaṇsūpadohana* (=Sk. *kāṇsyo'opodohana*), i. e. giving milk to the extent of a metal pailful. -**kaṇṭaka** metal thorns, bits of sharp metal, nails J v.102 (cp. *sakaṇṭaka*) -**kūta** cheating with false or spurious metal D 1.5 (=DA 1.79; selling brass plates for gold ones). -**tāla** bronze gong DhA 1.389; DhA 319 (°tāla); VvA 161 or cymbals J vi.277, 411. -**thāla** metal dish, as

distinguished from earthenware D 1.74 (in simile of *dakkho nahāpako*=A iii.25) cp. DA 1.217; Vism 283 (in simile); DhA iii.57 (: a gong); DA 1.217; DhA iv.67=J iii.224; reading at Miln 62 to be °tāla (see J.P.T.S. 1886, 122). -**pattharika** a dealer in bronze ware Vin ii.135. -**pāti** & **pāti** a bronze bowl, usually for food: M 1.25; A iv.393; Sn 14; PvA 274. -**pūra** full of metal J iv.107. -**bhaṇḍa** brass ware Vin ii.135. -**bhājana** a bronze vessel Vism 142 (in simile). -**maya** made of bronze Vin 1.190; ii.112; -**mallaka** metal dish, e. g. of gold J iii.21. -**loha** bronze Miln 267.

**Kaṇṣati**=*kassati*, see *ava°*.

**Kakaca** [onomat. to sound root *kṣ*, cp. note on *gala*; Sk. *krakaca*] a saw Th 1, 445; J iv.30; v.52; vi.261; DA 1.212; in simile °-*ūpama ovāda* M 1.129. Another simile of the saw (a man sawing a tree) is found at Ps 1.171, quoted & referred to at Vism 280, 281.

-**khaṇḍa** fragment or bit of saw J 1.321. -**danta** tooth of a saw, DA 1.37 (*kakaca-danta-pantiyaṇ kīṇamāna*).

**Kakaṇṭaka**, the chameleon J 1.442, 487; ii.63; vi.346; VvA 258.

**Kaku** [Brh. *kakud*, cp. *kākud* hollow, curvature, Lat. *cacumen*, & *cumulus*] a peak, summit, projecting corner S 1.100 (where *satakkatu* in Text has to be corrected to *satakkaku*: *megho thanayaṇ vijjumālā satakkaku*. Com. expl<sup>n</sup> *sikhara, kūṭa*) A iii.34 (=AA 620~*kūṭa*). Cp. *satakkaku* & Morris, J.P.T.S. 1891-93, 5.

**Kakuṭa** a dove, pigeon, only in cpds.:

-**pāda** dove-footed (i. e. having beautiful feet) DhA 1.119; f. *pādi* appl. to *Apsaras*, J ii.93; DhA 1.119; Miln 169.

**Kakutthaka** see *ku°*.

**Kakudha** [cp. Sk. *kakuda*, and *kaku* above] 1. the hump on the shoulders of an Indian bull J ii.225; J vi.340. — 2. a cock's comb: see *sisa kakudha*. — 3. a king's symbol or emblem (nt.) J v.264. There are 5 such insignia regis, regalia: s. *kakudha-bhaṇḍa*. — 4. a tree, the *Terminalia Arjuna*, Vin 1.28; J vi.519; *kakudharukkha* DhA iv.153. Note. On *pakudha* as twin-form of *ka°* see Trenckner, J.P.T.S. 1908, 108.

-**phala** the fruit of the *kakudha* tree MhvS xi.14, where it is also said to be a kind of pearl; see *mutta*. -**bhaṇḍa** ensign of royalty J 1.53; iv.151; v.289 (= *sakāyura*). The 5 regalia (as mentioned at J v.264) are *vājavijāni*, *uḥhisa*, *khagga*, *chatta*, *pādukā*: the fan, diadem, sword, canopy, slippers. — *pañcavidha-k°* PvA 74.

**Kakka**<sup>1</sup> [cp. Sk. *kalka*, also *kalanka* & *kalusa*] a sediment deposited by oily substances, when ground, a paste Vin 1.205 (*tila°*), 255. Three kinds enumerated at J. vi.232: *sāsapa°* (mustard-paste), *mattika°* (fragrant earth-paste, cp. Fuller's earth), *tila°* (= *sasamum* paste). At DA 1.88, a fourth paste is given as *haliddi°*, used before the application of face powder (*poudre de riz, mukha-cunṇa*). Cp. *kakku*.

**Kakka**<sup>1</sup> [cp. Sk. karka] a kind of gem; a precious stone of yellowish colour VvA 111.

**Kakkaṭa** a large deer (?) J vi.538 (expl<sup>d</sup> as mahāmiga).

**Kakkaṭaka** [cp. Sk. karkaṭa, karkara "hard," kankata "mail"; cp. Gr. *καρκίνος* & Lat. cancer; also B. Sk. kakkaṭaka hook] a crab S 1.123; M 1.234; J 1.222; Vv 54<sup>6</sup> (VvA 243, 245); DhA III.299 (mama . . . kakkaṭakassa viya akkhini nikkhamimsu, as a sign of being in love). Cp. kakkaḥa.

-nala a kind of sea-reef of reddish colour, J iv.141; also a name for coral, *ibid.* -magga fissures in canals; frequented by crabs, DhA 270. -yantaka a ladder with hooks at one end for fastening it to a wall, Mhvs IX.17. -rasa a flavour made from crabs, crab-curry, VvA 243

**Kakkara** [onomat. cp. Sk. kṛkavāku cock, Gr. *κέρκας*, *κερκίς*, Lat. quercedula, partridge; sound-root kṛ, see note on gala] a jungle cock used as a decoy J II.162, purāna<sup>2</sup>, II.161; cp. dipaka<sup>1</sup> & see Kern, *Toev.* p. 118: K<sup>0</sup>-Jātaka, N<sup>0</sup> 209.

**Kakkaratā** (f.) roughness, harshness, deceitfulness, Pug 19, 23.

**Kakkariya** (nt.) harshness, Pug 19, 23.

**Kakkaru** a kind of creeper (\*jātāni=valliphalāni) J vi.536.

**Kakkasa** (adj.) [Sk. karkaśa to root kṛ as in kakkaṭaka] rough, hard, harsh, esp. of speech (vācā para-kaṭukā DhS 1343). M 1.286=Dhs 1343; A v.265=283, 293; DhA 396. —akakkasa: smooth Sn 632; J III.282; v.203, 206, 405, 406 (cp. *J.P.T.S.* 1891-93, 13); akakkaśaṅga, with smooth limbs, handsome, J v.204.

**Kakkassa** roughness Sn 328, Miln 252.

**Kakkārika** (and \*uka) [fr. karkaru] a kind of cucumber Vv 33<sup>28</sup>=eḷāḷuka VvA 347.

**Kakkāru** (Sk. karkāru, connected with karkaṭaka) 1. a pumpkin-gourd, the Beninkasa Cerifera J vi.536: kakkārujātāni=valliphalāni (reading kakkaru to be corr.). — 2. a heavenly flower J III.87, 88=dibbapuppha

**Kakkāreti** [\*kaṭ-kāreti to make kaṭ, see note on gala for sound-root kṛ & cp. khaṭakhaṭa] to make the sound kak, to half choke J II.105.

**Kakku** [cp. kakka=kalka] a powder for the face, slightly adhesive, used by ladies, J v.302 where 5 kinds are enum<sup>d</sup>: sāsapa<sup>o</sup>, loṇa<sup>o</sup>, mattika<sup>o</sup>, tila<sup>o</sup>, haliddi<sup>o</sup>.

**Kakkoṭaka** (?) KhA 38, spelt takk<sup>o</sup> at Vism 258.

**Kakkola** see takkola.

**Kakkaḥa** [kakkaḥa, cp. Sk. karkara=P. kakkaṭaka] 1. rough, hard, harsh (lit. & fig.) DhS 648 (opp. muduka DhS 962 (rūpaṅ pathavidhātu: kakkhaḥaṅ kharagataṅ kakkhaḥattaṅ kakkhaḥabbhāvo); Vism 349 (=thaddha), 591, 592 ("lakkhana); DhA II.95; IV.104; Miln 67, 112; PvA 243 (=asaddha, akkosakāraka, opp. muduka); VvA 138 (=pharusa). — 2. cruel, fierce, pitiless J I.187, 266; II.204; IV.162, 427. Akakkaḥa not hard or harsh, smooth, pleasant DhA 397. -<sup>o</sup>vacata, kind speech, *ibid.* (=apharusa <sup>o</sup>vācatā mudu<sup>o</sup>).

-kathā hard speech, cruel words J vi.561. -kamma cruelty, atrocity J III.481. -bhāva rigidity DhS 962 (see kakkhala) MA 21; harshness, cruelty J III.480. a<sup>o</sup> absence of hardness or rigidity DhA 151.

**Kakkaḥatā** (f.) [abstr. fr. prec.] hardness, rigidity, DhS 859; Vbh 82; J v.167; DhA 166.—akakkaḥatā absence of roughness, pleasantness DhS 44, 45, 324, 640, 728, 859; DhA 151; VvA 214 (=sanha).

**Kakkaḥatta** (nt.) hardness, roughness, harshness Vin II.86; Vbh 82; Vism 365; cp. M.Vastu 1.166: kakkaḥatva.

**Kakkaḥiyya** hardness, rigidity, roughness, Vbh 350.

**Kanka** [Sk. kanka, to sound-root kṅ, cp. kinkīṇī & see note on gala] a heron M 1.364, 429; J v.475. -patta a heron's plume J v.475.

**Kankata** [=kaṅ or kiṅ+krta, to kiṅi, "the tinklings"] elephant's trappings VvA 104 (=kappa).

**Kankana** (nt.) [to same root as kanka] a bracelet, ornament for the wrist Th 2, 259 (=ThA 211).

**Kankala** [Sk. kankāla & cp. śṛmkhala (as kanna > śṛnga), orig. meaning "chain"] skeleton; only in cpd. atthi<sup>o</sup>. Aṭṭhikankal' ūpamā kāmā Vin II.25; M 1.130, 364; J v.210; Th 1, 1150 (\*kuṭika): aṭṭhikankalasannibha Th 2, 488 (=ThA 287; cp. Morris, *J.P.T.S.* 1885, 75): aṭṭhikankala aṭṭhi-puṇṇa aṭṭhi-rāsi S II.185=It 17 (but in the verses on same page: puggalass' aṭṭhi-saṅcayo). Cp. aṭṭhisankhalikā PvA 152; aṭṭhika sankhalikā J I.433; aṭṭhi-saṅghāṭa Th 1, 60.

**Kankuṭṭhaka** [cp. Sk. kankuṣṭha] a kind of soil or mould, of a golden or silver colour Mhvs 32, 6 (see note on p. 355).

**Kankhati** [Sk. kankṣ cp. śank, Lat. cunctor] 1. with loc.: to be uncertain, unsettled, to doubt (syn. vicikicchati, with which always combined). Kankhati vicikicchati dvisu mahāpurisa-lakkhaṇesu D 1.106 is in doubt and perplexity about (Bgh's gloss, patthanāṅ uppādati DA 1.275, is more edifying than exact.)=Sn 107; na kankhati na vicikicchati S II.17=III.135; kankheyya vicikiccheyya S II.50, 54; III.122; v.225 (corr. kankheyya I) 226; same with Satthari kankheyya dhamme<sup>o</sup> sanghe<sup>o</sup> sikkhāya<sup>o</sup> A IV.460=v.17=M 1.101=Dhs 1004; cp. Dhs. 1118.— 2. with acc.: to expect, to wait for, to look forward to. Kālaṅ k. to abide one's time, to wait for death S 1.65 (appiccho sorato danto k. k. bhāvito (so read for bhatiko) sudanto); Sn 516 (id. with bhāvito sadanto); It 69 (id. bhāvitatto).—J v.411 (=icchati); VI.229 (=oloketi). pp. kankhita S III.99; Sn 540; (+ vicikicchita); inf. kankhituṅ S IV.350=399 (+ vicikicchitūṅ).

**Kankhana** (nt.) doubting, doubt, hesitation MA 97; DhA 259.

**Kankhaniya** [grd. of kankhati] to be doubted S IV.399.

**Kankhā** (f.) [cp. Sk. kankṣā] 1. doubt, uncertainty S 1.181; III.203 (dukkhe k. etc.; cp. Nd<sup>2</sup> 1); Sn 541, 1149; <sup>o</sup>ṅ vinayati Sn 58, 559, 1025; k. pahiyati Ps II.62; comb<sup>d</sup> with vimati: D 1.105; III.116; S IV.327; v.161; A II.79, 160, 185; DA 1.274; with vicikicchā: S IV.350; Dhs. 425. Defined as = kankhāyanā & kankhāyittata Nd<sup>2</sup>; DhS 425 (under vicikicchā). 3 doubts enum<sup>d</sup> at D III.217; 4 in passages with vimati (see above); 7 at DhS 1004; 8 at Nd<sup>2</sup> 1 & DhS 1118; 16 at M 1.8 & Vism 518.— 2. as adj. doubting, doubtful, in akankha one who has overcome all doubt, one who possesses right knowledge (vijjā), in comb<sup>ns</sup> akankha apiha anupaya S 1.181; akhila a. Sn 477, 1059; Nd<sup>2</sup> 1; cp. vitipṇa<sup>o</sup> Sn 514; avitipṇa<sup>o</sup> Sn 249, 318, 320 (=ajānaṅ); nikkankha S II.84 (+ nibbikicchā). — 3. expectation SA 183.— On connotation of k. in general see DhS *trsl.* p. 115 n<sup>1</sup>. -cchida removing or destroying doubt Sn 87. -cchedana the removal of d. J I.98; IV.69. -ttāhaniya founded on d., doubtful (dhammā) D III.285; A IV.152, 154; v.16; AA 689. -dhamma a doubting state of mind, doubt D II.149; S IV.350. -vitarāṇa overcoming of doubt Miln 233; DhA 352, <sup>o</sup>visuddhi: complete purification in consequence of the removal of all doubt D III.288; M 1.147; Ud 60; Vism 523; Bdhd 116 sq. -samangin affected with doubts, having doubts DhA 259.

**Kankhāyati** [Denom. fr. kankhā] to doubt, pp. **Kankhāyita** Sn 1021.

**Kankhāyanā** (f.) + **kankhāyitatta** (nt.) doubting and hesitation, doubtfulness, Nd<sup>2</sup> 1; DhS 425, 1004, 1118; DhS A 259.

**Kankhin** (adj.) [Sk. kankṣin] 1. doubting, wavering, undecided, irresolute D 11.241; Sn 11.48; Nd<sup>2</sup> 185; comb<sup>d</sup> with vecikicchā S 11.99; M 1.18; A 11.174; Sn 510. — 2. longing for PgdP 106 (mokkha°). — akankhin not doubting, confident, sure (cp. akankha) D 11.241; A 11.175.

**Kangu** (f.) [derivation unknown, prob. non-Aryan, cp. Sk. kangu] the panic seed, *Panicum Italicum*; millet, used as food by the poor (cp. piyangu); mentioned as one of the seven kinds of grains (see dhañña) at Vin 1v.264; DA 1.78. — Miln 267; Mhvs 32, 30.

-piṭṭha millet flour, in °maya made of m. meal J 1v.581. -bhatta a dish of (boiled) millet meal Vism 418 (in simile).

**Kaca** [Sk. kaca, cp. kāñci and Latin cingo, cicatrix] the hair (of the head), in °kalāpa a mass of hair, tresses Dāvs 1v.51.

**Kacavara** [to kaca?] 1. sweepings, dust, rubbish (usually in comb<sup>n</sup> with chaḍḍeti and sammajjati) J 1.292; 111.163; 1v.300; Vism 70; DA 1.7; DhA 1.52; SnA 311. — 2. rags, old clothes SA 283 (= pilotikā).

-chaḍḍana throwing out sweepings, in °pacchi a dust basket, a bin J 1.290. -chaḍḍanaka a dust pan J 1.161 (+ muṭṭhi-sammujjani). -chaḍḍani a dust pan DhA 111.7 (sammajjani +). -chaḍḍikā (dāsī) a maid for sweeping dust, a cinderella DhA 1v.210.

**Kacci & kaccid** (indecl.) [Sk. kaccid = kad + cid, see kad<sup>o</sup>] indef. interrog. particle expressing doubt or suspense, equivalent to Gr. *ἄν*, Lat. *ne*, num. *nonne*; then perhaps; I doubt whether, I hope, I am not sure, etc., Vin 1.158, 350; D 1.50 (k. maṅ na vañcesi I hope you do not deceive me), 106; S 111.120, 125; Sn. 335, 354, p. 87; J 1.103, 279; v.373; DhA 11.39 (k. tumhe gatā "have you not gone," answer: āma "yes"); PvA 27 (k. tan dānaṅ upakappati does that gift really benefit the dead?), 178 (k. vo piṇḍapāto laddho have you received any alms?). Cp. kin. — Often comb<sup>d</sup> with other indef. particles, e. g. kacci nu Vin 1.41; J 111.236; v1.542; k. nu kho "perhaps" (Ger. etwa. doch nicht) J 1.279; k. pana J 1.103. — When followed by nu or su the original d reappears according to rules of Sandhi: kaccinnu J 11.133; v.174, 348; v1. 23; kaccissu Sn 1045, 1079 (see Nd<sup>2</sup> 186).

**Kaccikāra** a kind of large shrub, the *Caesalpinia Digyna* J v1.535 (should we write with BB kaccchi°?).

**Kaccha**<sup>1</sup> (nt.) [cp. Sk. kaccha, prob. dial.] 1. marshy land, marshes; long grass, rush, reed S 1.52 (te hi sotthiṅ gamissanti kacche vāmakase magā), 78 (parūḷha k-nakha-lomā with nails and hair like long-grown grass, cp. same at J 111.315 & SdhP 104); J v.23 (carāmi kacchāni vanāni ca); v1.100 (parūḷha-kacchā tagarā); Sn 20 (kacche rūḷhatine caranti gāvo); SnA 33 (pabbata° opp. to nadi°, mountain, & river marshes). Kern (*Toev.* 11.139) doubts the genuineness of the phrase parūḷha°. — 2. an arrow (made of reed) M 1.429 (kaṇḍo . . . yen' amhi viddho yadi vā kacchaṅ yadi vā ropiman ti).

**Kaccha**<sup>2</sup> (adj.) [ger. of kath] fit to be spoken of A 1.197 (Com. = kathetug yutta). akaccha ibid.

**Kacchaka**<sup>1</sup> a kind of fig-tree DA 1.81. — 2. the tree *Cedrela Toona* Vin 1v.35; S v.96; Vism 183.

**Kacchati**<sup>1</sup> Pass. of katheti (ppr. kacchamāna A 111.181). — 2. Pass. of karoti.

**Kacchantara** (nt.) [see kacchā<sup>2</sup>] 1. interior, dwelling, apartment VvA 50 (= nivesa). — 2. the armpit: see upa°.

**Kacchapa** [Sk. kacchapa, dial. fr. \*kaśyapa, orig. Ep of kumma, like magga of paṭipadā] a tortoise, turtle S 1v.177 (kummo kacchapa); in simile of the blind turtle (kāno k.) M 111.169 = S v.455; Th 2, 500 (cp. *J.P.T.S.* 1907, 73, 174). — f. kacchapinī a female t. Miln 67.

-lakkhapa "tortoise-sign," i. e. fortune-telling on the ground of a tortoise being found in a painting or an ornament; a superstition included in the list of tiracchāna-vijjā D 1.92; DA 1.94. -loma "tortoise-hair," i. e. an impossibility, absurdity J 111.477, cp. sasavisāna; maya made of t. hair J 111.478.

**Kacchapaka** see hattha°.

**Kacchapuṇa** [see kaccha<sup>1</sup>] reed-basket, sling-basket, pingo, in -vāṇija a trader, hawkker, pedlar J 1.111.

**Kacchā**<sup>1</sup> (f.) [derivation unknown, cp. Sk. kakṣā, Lat. cohus, incohare & see details under gaha<sup>1</sup>] 1. enclosure, denoting both the enclosing and the enclosed, i. e. wall or room: see kacchantara. — 2. an ornament for head & neck (of an elephant), veilings, ribbon Vv 21<sup>o</sup> = 69<sup>o</sup> (= giveyyaka VvA); J 1v.395 (kacchaṅ nāgānaṅ bandhatha giveyyaṅ paṭimuñcatha). 3. belt, loin- or waist-cloth (cp. next) Vin 11.319; J v.306 (= saṅvelli); Miln 36; DhA 1.389.

**Kacchā**<sup>2</sup> (f.) & **kaccha** (m. nt.) [Derivation unknown, cp. Sk. kakṣā & kakṣā, Lat. coxa, Ohg. hahsa]; the armpit Vin 1.15 (addasa . . . kacche viṇaṅ . . . aññissā kacche ālambaraṅ); S 1.122 = Sn 449 (sokaparetassa viṇā kacchā abhassatha); It 76 (kacchehi sedā muccanti: sweat drops from their armpits); J v.434 = DhA 1v.197 (thanaṅ dasseti k<sup>o</sup>ṅ dass<sup>o</sup> nābhīṅ dass<sup>o</sup>); J v.435 (thanaṅni k<sup>o</sup> āni ca dassayanti; expl<sup>d</sup> on p. 437 by upa-kacchaka); v1.578. The phrase parūḷha-kaccha-nakha-loma means "with long-grown finger-nails and long hair in the armpit," e. g. S 1.78.

-loma (kaccha°) hair growing in the armpit Miln 163 (should probably be read parūḷha-k.-nakha-l., as above).

**Kacchikāra** see kacci°.

**Kacchu** [Derivation uncertain, cp. Sk. kacchu, dial. for kharju; perhaps connected with khajjati, eating, biting] 1. the plant *Carpogon pruriens*, the fruit of which causes itch when applied to the skin DhA 111.297 (mahā° -phalāni). — 2. itch, scab, a cutaneous disease, usually in phrase kacchuyā khajjati "to be eaten by itch" (cp. E. itch > eat) Vin 1.202, 296; J v.207; Pv 11.3<sup>11</sup> (cp. kapl°); Vism 345; DhA 1.299.

-cuṇṇa the powdered fruit of *Carpogon pruriens*, causing itch DhA 111.297. -piḷakā scab & boils J v.207.

**Kajjala** [Sk. kajjala, dial. fr. kad + jala, from jalati, jval, orig. burning badly or dimly, a dirty burn] lamp-black or soot, used as a collyrium Vin 11.50 (read k. for kapalla, cp. *J.P.T.S.* 1887, 167).

**Kajjopakkamaka** a kind of gem Miln 118 (vajira k. phus-sarāga lohitanka).

**Kañcaka** a kind of tree (dāsima°) J v1.536 (expl<sup>d</sup> as "dve rukkhaḷātiyo"). BB have koñcaka.

**Kañcana** (nt.) [Derivation uncertain, cp. Sk. kāñcana, either from khacati (shine = the shining metal, cp. kāca (glass) & Sk. kās), or from kanaka gold, cp. Gr. κληκόγ (yellow). P. kañcana is poetical] gold A 111.346 = Th 1, 691 (nuttag selā va k.); Th 2, 266 (k'ssa phalakaṅ va); VvA 4, 9 (= jātarūpa). Esp. freq. in cpds. = of or like gold.

-agghika a golden garland Bu X. 26. -agghiya id. Bu v.29. -āveḷā id. J v1.49; Vv 36<sup>2</sup>; Pv 11.12<sup>7</sup> (thus

for °ācela); III.9<sup>3</sup>; PvA 157. -kadalikkhaṇḍa a g. bunch of bananas J VI.13. -thūpa a gilt stupa DhA III.483; IV.120. -patimā a gilt or golden image or statue J VI.553; VvA 168. -paṭṭa a g. turban or coronet J VI.217. -patta a g. dish J V.377. -pallanka a gilt palanquin J 1.204. -bimba the golden bimba fruit Vv 36<sup>6</sup> (but expl<sup>d</sup> at VvA 168 by majjita-k-paṭimā-sadisa "like a polished golden statue"). -bubbula a gilt ornament in form of a ball Mhvs 34, 74. -rūpa a g. figure J III.93. -latā g. strings surrounding the royal drum J VI.589. -vaṇṇa of g. colour, gilt, shining, bright J V.342 (= paṇḍara). -velli a g. robe, girdle or waist cloth J V.398 (but expl<sup>d</sup> as "k-rūpaka-sadisa-sarira "having a body like a g. statue"), cp. J V.306, where velli is expl<sup>d</sup> by kacchā, girdle. -san-nibha like g., golden-coloured (cp. k-vaṇṇa and Sk. kanaka-varṇa Sp. Av. Ś. 1.121, 135, etc.), in phrase °ata "with golden coloured skin," Ep. of the Buddha and one of the 32 signs of a great man (mahāpurisa-lakkhaṇa) D II.17; III.143, 159; M II.136; Miln 75; attr. of a devatā Vv 30<sup>2</sup>, 32<sup>2</sup>; VvA 284; of a bhikkhu Sn 551=Th I. 821. -sūci a gold pin, a hair-pin of gold J VI.242.

**Kañcana** (adj.) golden J IV.379 (°daṇḍa).

**Kañca** [from kañc (kac) to bind, cp. Gr. κάκκα fetter, Sk. kañcuka] 1. a closely fitting jacket, a bodice Vin I.306=II.267; A I.145; DhA III.295 (paṭaṅḍa paṭimūcivā dressed in a close bodice); PvA 63 (urago tacarā kañcukaṅ omūcanto viya). — 2. the slough of a snake (cp. I) DA I.222. — 3. armour, coat of mail J V.128 (sannāha°); DA I.157 (of leather); Dāvs V.14. — 4. a case, covering, encasement; of one pagoda incasing another: Mhvs I.42.

**Kañjaka** N. of a class of Titans PvA 272 (kāla-k°-bhedā Asurā; should we read kañjaka? Cp. Hardy, *Manual of Buddhism* 59).

**Kañjika** (nt.) [Sk. kañjika] sour rice-gruel J I.238 (udaka°); Vv 337 (amba°), 43<sup>6</sup> (=yāgu VvA 186); DhA I.78, 288; VvA 99 (ācāma-k°-loṇudaka as expl<sup>d</sup> of loṇa-soviraka "salty fluid, i. e. the scum of sour gruel"). Cp. next.

**Kañjiya** (nt.)=kañjika; J III.145 (ambila°); VI.365 (°āpaṇa); DhA II.3; IV.164.

-tela a thick substance rising as a scum on rice-gruel, used in straightening arrows DhA I.288.

**Kaññā** (f.) [from kanina young, compar. kaniyah, superl. kaniṣṭha; orig. "newly sprung" from \*qen, cp. Gr. κανός, Vedic kanyā, Lat. re-cen(t)s, Ags. hindema "novissimus." See also kaniṣṭha] a young (unmarried) woman, maiden, girl Pv I.111. — As emblem of beauty in simile khattiya-kaññā vā . . . pannarasa-vas-suddesikā vā solasa-vas-suddesikā vā . . . M I.88; in comb° khattiya-kaññā, brāhmaṇa-k°, etc. A II.205; IV.128; Kisāgotamī nāma khattiya-k° J I.60; deva° a celestial nymph J I.61.

-dāna giving away of a girl in marriage Pgdp 85.

**Kaṭa**<sup>1</sup> [Sk. kaṭa from kṛṇāti: to do wicker-work, roll up, plait; \*gert, cp. Gr. κάρατος, Lat. cratis=E. crate, Goth. haurds, E. hurdle] a mat: see cpds. & kaṭallaka. -sara a reed: Saccharum Sara, used as medicine DhA 78. -sāra (DhA I.268) & sāraka a mat for sitting or lying on, made of the stalks of the screw-pine, Pandanus Farcatus J VI.474; V.97; DA I.137; DhA II.183

**Kaṭa**<sup>2</sup> another form of kaṭi (hip), only used in cpds.: -aṭṭhika the hip-bone D II.296=M I.58, 89=M III.92 (as v.l.). Note. kaṭiṭhika at M III.92 and as v.l. at D II.296. -sāṭaka a loin-cloth J IV.248.

**Kaṭa**<sup>3</sup>=kata [pp. of karoti] in meaning of "original," good (cp. sat); as nt. "the lucky die" in phrase kaṭag-

gaha (see below). Also in comb° with su° & duk° for sukata & dukkata (e. g. Vin II.289; DhA III.486; IV.150), and in meaning of "bad, evil" in kaṭana. Cp. also kali.

-ggaha "he who throws the lucky die," one who is lucky, fortunate, in phrase "ubhayattha k." lucky in both worlds, i. e. here & beyond Th I, 462; J IV.322 (=jayaggaha victorious C.); cp. Morris in J.P.T.S. 1887, 159. Also in "ubhayam ettha k." S IV.351 sq. — Opposed to kali the unlucky die, in phrase kaliṅ gaṇhāti to have bad luck J VI.206 (kaliggaha=parā-jayasaṅkhāta, i. e. one who is defeated, as opp. to kaṭaggaha=jayasankhāta), 228, 282.

**Kaṭaka** (m. nt.) anything circular, a ring, a wheel (thus in kara° Vin II.122); a bracelet PvA 134.

**Kaṭakañcukatā** see kaṭu°.

**Kaṭakaṭāyati**=kaṭakaṭāyati to crush, grind, creak, snap Puga. I.34; VvA 121 (as v.l.); Vism 264. Cp. also karakā.

**Kaṭaochu** [cp. on etym. Morris in J.P.T.S. 1887, 163] a ladle, a spoon; expl<sup>d</sup> by uḷunka DhA IV.75, 123; by dabbi PvA 135. Used for butter VvA 68, otherwise for cooked food in general, esp. rice gruel. — Vin II.216; J I.454; III.277.

-gāha "holding on to one's spoon," i. e. disinclination to give food, niggardliness, stinginess DhA 376, cp. DhS trsl. 300 n°. -gāhika "spoon in hand," serving with ladles (in the distribution of food at the Mahādāna) PvA 135. -parissāvana a perforated ladle Vin II.118. -bhikkhā "ladle-begging," i. e. the food given with a ladle to a bhikkhu when he calls at a house on his begging tour Th I, 934; Miln 9; DhA IV.123; as representing a small gift to one individual, opposed to the Mahādāna Pv II.9<sup>7</sup>; as an individual meal contrasted with public feeding (salāka-bhatta) DhA I.379. -matta (bhatta) "only a spoonful of rice" Miln 8; DhA IV.75.

**Kaṭaochuka** (adj.) relating to spoons Vin II.233.

**Kaṭana** (nt.) [from kaṭa, pp. of karoti] an evil deed A IV.172 (v.l.=AA 744 kaṭanaṅ vuccati pāpakammaṅ).

**Kaṭallaka** [to kaṭa<sup>1</sup>] a puppet (pagliaccio), a marionette with some contrivance to make it dance J V.16 (dāru°, expl<sup>d</sup> by dārumaya-yanta-rūpaka).

**Kaṭasi** (f.) [prob. a contamination of kaṭa + siva(thikā), charnel-house, under influence of foll. va(ḍḍh°), cp. Sk. kaṭa (?) a corpse] a cemetery; only in phrase kaṭasiṅ vaḍḍheti "to increase the cemetery, referring to dying and being buried repeatedly in the course of numerous rebirths, expl<sup>d</sup> by susāna & ālāhana ThA 291. —vaḍḍhenti kaṭasiṅ ghorarā ādiyanti punabbhavarā Vin II.296=A II.54=Th I, 456 (where ācinanti (?) for ādiy°), 575; Th 2, 502. Also in cpds. °vaḍḍhana J I.146; Ud 72=Nett 174; °vaḍḍhita S II.178 sq.=Nd<sup>1</sup> 664.

**Kaṭakaṭa** see kata I.3.

**Kaṭāha** (m. nt.) [Sk. kaṭāha] a pot [in older texts only as —]. — 1. pot, vessel, vase, receptacle. udaka° Vin II.122; ghaṭi° Vin II.115; loha° Vin II.170. ayo° (in simile "diva-santatte ayokaṭābe") M I.453=A IV.138; gūtha° Vin IV.265; tumba° (a gourd used as receptacle for food) Vin II.114; alābu° DhA 405. — Uncompounded only at Dpvs 92 (°ka); Mhvs 17, 47; 18, 24. — 2. anything shaped like a pot, as the skull: sīsa° D II.297=M I.58; Miln 197.

**Kaṭi** [Sk. kaṭi, \*(s)quel; orig. bending, curvature, cp. Gr. σκέλος hip, Lat. scelus crooked deed, Ger. scheel squint] hip, waist Vin III.22, 112; Nd<sup>2</sup> 659; J IV.32; Miln 418. In cpds. also kaṭa (q. v.).

-**thālaka** a cert. bone on the small of the back J vi.509. -**padesa** the buttocks J iii.37. -**pañāna** (adj.) as far as the waist J vi.593. -**pariyosāna** the end of the hips, the bottom J ii.275. -**puthulaka** (adj.) with broad hips, having beautiful hips J v.303 (in expl<sup>n</sup> of *soṇi puthulā*). -**bhāga** the waist J iii.373. -**bhāra** a burden carried on the hip (also a way of carrying children) Vin ii.137; iii.49. -**sandhi** the joint of the hip Miln 418, Vism 185. -**samohita** (adj.) fastened or clinging to the waist J v.206. -**sutta** a belt, girdle (as ornament) PvA 134. -**suttaka** a string or cord around the waist to fasten the loin-cloth Vin ii.271; also an ornamental waist-band, girdle Vin ii.107 (see *Vin. Texts* iii.69, 142, 348).

**Kaṭuka** (adj.) [Sk. kaṭu(ka), from \*(s)quer to cut; cp. Sk. kṛpoti (kṛpātī), Lat. caro "cutlet." — k. is almost exclusively poetical; usually expl<sup>d</sup> in prose by *añiṭṭha*, *tikhīṇa*, *ghora* (of *niraya*); often comb<sup>d</sup> with *khara*, opp. *madhura*, e. g. PvA 119] sharp, bitter, acid, severe. — 1. severe, sharp (fig.), of dukkha, *vedanā*, *kāmā*, etc. M 1.10=A ii.143; J vi.115; Th 2, 451 (=ThA 281); SA 56. — painful, terrible, frightful (-appl<sup>d</sup> to the fruits of evil actions and to the sufferings in *Niraya*: see *kammapphala* & *niraya*) J iii.519; Pv 1.10<sup>2</sup>, 11<sup>1</sup>; iv.18, 7<sup>6</sup>. — bitter, or perhaps pungent of taste DhS 291; Miln 65, 112; J iii.201. — 2. (nt.) pungency, acidity, bitterness D ii.349=J 1.380; Th 2, 503 (*pañca*°); J vi.509. — *Note*. Is k. to be written instead of *kadukkha* at VvA 316, where it explains *marāṇa*? Cp. J iii.201: *tesaṅ taṅ kaṭukaṅ āsi, marāṇaṅ ten' upāgamuṅ*.

-**udraya** causing bitterness or pain J v.241, cp. *dukkhudraya* J v.119. -**odaka** a bitter draught Sdhp 159. -**pabhedana** (adj.) having a pungent juice exuding from the temples, said of an elephant in *rut* Dh 324 (= *tikhīṇamada* DhA iv.13). -**pphala** a kind of perfume made of the berry of an aromatic plant J ii.416=DhA iii.475 (*kappūra-k*°-*ādīni*), cp. Sk. *kakkolaka*. — (adj.) of bitter fruit J ii.106 (of the mango); S 1.57=J iii.291=Dh 66 (of *kamma*); Pv 1.11<sup>10</sup> (id.). -**oḥaṇḍa** (sg. & pl.) spices. There are 4 enum<sup>d</sup> at J iii.86: *hingujiraka*, *singiveraka*, *marica*, *pipphali*; 3 at VvA 186 (as *tikaṭuka*, cp. *kaṭula*): *ajamoja*, *hingujiraka*, *lasuṇa*; PvA 135; DhA ii.131. -**bhāva** stinginess DhA 376. -**rohiṇi** the black hellebore Vin 1.201 (as medicine). -**vipāka** (adj.) having a bitter result (of *pāpa*) Miln 206; compar. °*tara* S ii.128. -**sāsana** a harsh command J vi.498.

**Kaṭukañcukatā** (f.) [der. by Bdhgh. as *kaṭuka* + *añcuka* (añc), a popular etymology (DhA 376). At DhS 1122 and as v.l. K in Vbh we have the spelling *kaṭakancukatā* (for *kaṭakuñcukatā*?), on which and °*kuñcaka* see Morris, *J.P.T.S.* 1887, 159 sq. and *Dhs. trsl.* 300 n<sup>2</sup>. — Morris' derivation is *kaṭa* (*kar*) + *kañcuka* + *tā* (*kañcuka*=*kuñcaka* to *kuñco*, to contract), thus a der<sup>a</sup> fr. *kañcuka* "bodice" and meaning "being tightened in by a bodice," i. e. tightness. Although the reading *kaṭukañc*° is the established reading, the var. lect. *kaṭakuñc*° is probably etym. correct, semantically undoubtedly better. It has undergone dissimilatory vowel-metathesis under influence of popular analogy with *kaṭuka*. With *kuñcikatā* cp. the similar expression derived from the same root: *kupallimukha*, of a stingy person Pv ii.9<sup>2</sup>, which is expl<sup>d</sup> by "sanku cittaṅ mukhaṅ akāsi" (see *kuñcita*) closeness, tightness, close-fistedness, niggardliness. Expl<sup>d</sup> as "the shrinking up of the heart," which prevents the flow or manifestation of generosity. It occurs only in the stock phrase "vevicchaṅ kadariyaṅ k. agghatattāṅ cittassa" in *macchariya*-passage at Nd<sup>2</sup> 614=DhS 1122 = Pug 19, 23=Vbh 357, 371; and in the *macchariya* expl<sup>n</sup> at Vism 470.

**Kaṭukatta** (nt.) pungency, acidity, bitterness Miln 56, 63.

**Kaṭumikā** (f.) [from *karoti*; see Sk. *kṛtrima* & *kuṭṭima*; also *kutta* & *kutti*] artificiality, outward help, sugges-

tion, appl<sup>d</sup> to *sati* Miln 78, 79 (cp. *Miln trsl.* i.121 n and *MVastu* 1.477).

**Kaṭula** (adj.) [Sk. *kaṭura*] containing pungent substances (generally three: *tekaṭula*) Vin 1.210 (*yāgu*), cp. *tikaṭuka*.

**Kaṭuviya** (adj.) [*kaṭu viya*?] impure, defiled, in °*kata* A 1.280.

**Kaṭerukha** a kind of creeper J vi.536 (perhaps read as next).

**Kaṭeruha** a flowering plant J vi.537 (= *pupphagaccha*). Cp. *kaseruka*.

**Kaṭṭha**<sup>1</sup> [Sk. *kṛṣṭa*, pp. of *kasati*, cp. *kiṭṭha*] ploughed, tilled Sn 80; Miln 255; PvA 45, 62. -*a*° untilled, unprepared Anvs 27. -*su*° well-ploughed A 1.229; Miln 255.

**Kaṭṭha**<sup>2</sup> (adj.) [Sk. *kaṣṭa*] bad, useless: see *kaṭṭhaka*<sup>2</sup>. Only in cpds.; perhaps also in *pakatṭhaka*.

-*anga* pithless, sapless, of no value (of trees) J ii.163=DhA 1.144. -*mukha* "with the injurious mouth," a kind of snake DhA 300.

**Kaṭṭha**<sup>3</sup> (nt.) [Brh. *kāṣṭha*, cp. Ohg. *holz*] 1. a piece of wood, esp. a stick used as fuel, chips, firewood S 1.168=Sn 462; M 1.234 (+ *kaṭhala*); PvA 256 (+ *tiṇa*). In phrase "sattussada sa-tiṇa-kaṭṭh' odaka sa-dhañña" (densely populated with good supply of grass, firewood, water, and corn) in ster. description of a prosperous place (cp. Xenophon's *πόλις οἰκουμένη εὐδαιμων καὶ μεγάλη* D 1.87, 111, etc.). Both sg. (coll.) & pl. as "sticks" D ii.341, esp. in phrase *kaṭṭhaṅ phāleti* to chop sticks Vin 1.31; Sn p. 104; J ii.144; Pv ii.95<sup>1</sup> (= PvA 135), or *k*° *pāṭeti* (*phājeti*=*phāleti*?) See *pāṭeti* M 1.21. Frequent also in similes: M 1.241=iv.93=iii.95 (alla k.); M iii.242=S 1.97=iv.215=v.212 (dve k.); A iii.6 (+ *kaṭhala*); iv.72 (+ *tiṇa*); 1.124=Pug 30, 36 (+ *kaṭhala*). — 2. a piece of stick used for building huts (wattle and daub) M 1.190. — 3. a stick, in *avalekhana*° (for scraping) Vin ii.141, 221, and in *danta*° a tooth-pick VvA 63, etc. (see *danta*). — 4. (adj.) in cpds., of wood, wooden.

-*aggi* wood-fire, natural fire A iv.41, 45, enumerated last among the 7 fires. -*atthaṅ* for the purpose of fuel, in phrase *k. pharati* to serve as fuel A ii.95=S iii.93=lt 90=J 1.482. -*atthara* a mat made of twigs (cp. *kaṭasāra*) J v.197, also as -*attharika* (& °*kā*) J vi.21; DhA 1.135; f. at J 1.9; iv.329; vi.57. -*kalingara* chips and chaff DhA iii.122 (cp. *k-khaṇḍa*). -*khaṇḍa* a piece of wood, splinter, chip, suggesting something useless, trifling DhA 1.321 (as expl<sup>n</sup> of *niratthaṅ va kalingaraṅ*); ThA 284 (as expl<sup>n</sup> of *chuttṭho kalingaraṅ viya*). -*tāla* a wooden key Vin ii.148 (cp. *Vin. Texts* iii.162). -*tāla* a w. gong DhA 319. -*tumba* a w. vessel Vin 1.205. -*pādūkā* a wooden shoe, clog Vin 1.188. -*puñja* a heap of w. A iv.72; J ii.327. -*phālaka* wood-cutter Vism 413. -*bhatin* a wood-cutter Dpvs 20, 28, where given as a nickname of King Tissa. -*mañcaka* a wooden bed Miln 366. -*maya* wooden Vin 1.203; J 1.289=v.435. -*rūpa* (& °*ka*) a w. figure, doll J 1.287. -*vāha* a cartload of fire-wood S ii.84. -*vāhana* riding on a fagot J 1.136. -*vipalāvita* drifting wood J 1.326. -*hatthina* a w. elephant, built by order of King Caṇḍapajjota to decoy King Udena (cp. the horse of Troy) DhA 1.193. -*hāraka* (f. °*ikā*) gathering fire-wood, an occupation of poor people M 1.79; S 1.180; J 1.134; ii.412; iv. 148; v.417; Miln 331; Vism 120; VvA 173. -*hārin*=°*hāraka* Vin iii.41; J 1.133 (title of J no. 7, referred to at DhA 1.349).

**Kaṭṭhaka**<sup>1</sup> (m. nt.) [to *kaṭṭha*<sup>3</sup>] a kind of reed Dh 164; DhA iii.156 (= *velu-sankhāta-kaṭṭha*).

**Kaṭṭhaka**<sup>2</sup> (m. pl.) [to *kaṭṭha*<sup>2</sup>] a kind of fairy D ii.261

**Katṭhissa** (nt.) [Sk. ?] a silken coverlet embroidered with gems D 1.7 = Vin 1.192 = II.163; DA 1.87 = AA 445.

**Kaṭṭhati** [Sk. kvathati; cp. Goth. hvapo scum, hvapjan to seethe. The Dhātumañjūsā (no. 132, ed. Andersen & Smith) comments on kaṭṭh with "sośāna-pākesu." See also kuthati] 1. to boil, to stew Bdgh on Vin 1.205. see *Vin. Texts* II.57 n<sup>1</sup>, where pp. is given as kuthita. Similarly Th 2, 504 (cp. *Sisters* 174 n<sup>6</sup>, but cp. *Mil. trs.* II.271 "distressed"; E. Müller, *J.R.A.S.* 1910, 539). — 2. to be scorched, pp. kaṭṭhita (=hot) Miln 323, 325, 357, 397. — The pp. occurs as °kaṭṭhita & °kuṭṭhita in cpds uk<sup>o</sup> pa<sup>o</sup> (q. v.). See also kuṭṭhita.

**Kaṭṭhala** [Sk. kaṭhara (°la, °lla, °lya: all found in Av. Ś and Divy), to kṛṇāti; cp. khāṭi] gravel, pebble, potsherd J III.225; v.417; VvA 157; comb<sup>d</sup> with **sakkhara** at D 1.84 = A 1.9, and in simile at A 1.253. As f. comb<sup>d</sup> with kaṭṭha at A 1.124 = Pug 30, 36; A III.6; as m. in same comb<sup>a</sup> at Vism 261.

**Kaṭṭhalaka** gravel, potsherd J III.227; Miln 34.

**Kaṭṭhina** (adj.-n.) [Sk. kaṭhina & kaṭhora with dial. ṭh for rth; cp. Gr. κρᾶνός, κρᾶρερός strong, κρᾶρός strength; Goth. hardus = Ags. heard = E. hard. Cp. also Sk. kṛtsna = P. kasiṇa]. 1. (adj.) hard, firm, stiff. Cp. II.2; Dhs 44, 45 (where also der. f. abstr. akaṭṭhinatā absence of rigidity, comb<sup>d</sup> with akakkhalatā, cp. DhsA 151 akaṭṭhina-bhāva); PvA 152 (°dāṭha). — (fig.) hard, harsh, cruel J 1.295 = v.448 (= thaddha-hadaya); adv. °ḡ fiercely, violently Miln 273, 274. — 2. (nt.) the cotton cloth which was annually supplied by the laity to the bhikkhus for the purpose of making robes Vin 1.253 sq.; also a wooden frame used by the bh. in sewing their robes Vin. II.115-117. — On the k. robe see Vin. 1.298 sq.; III.196 sq., 203 sq., 261 sq.; IV.74, 100, 245 sq., 286 sq.; v.15, 88, 119, 172 sq.; 218. Cp. *Vin. Texts* I.18; II.148; III.92.

-attharaṇa the dedication of the k. cloth Vin 1.266, see next. -atthāra the spreading out, i. e. dedication of the k. cloth by the people to the community of bhikkhus. On robes concerning this distribution and description of the ceremony see Vin 1.254 sq.; Bu IX.7; cp. Vin v.128 sq., 205 -uddhāra the withdrawal or suspension of the five privileges accorded to a bhikkhu at the k. ceremony Vin 1.255, 259; III.262; IV.287, 288; v.177-179, cp. next & *Vin. Texts* II.157, 234, 235. -ubbhāra = °uddhāra, in kaṭṭhinassa ubbhārayā "for the suspension of the k. privileges" Vin 1.255. -khandhaka the chapter or section treating of k., the 7th of the Mahāvagga of the Vinaya Vin II.253-267. -civara a k. robe made of k. cloth Bu IX.7. -dussa the k. cloth Vin 1.254. -maṇḍapa a shed in which the bhikkhus stitched their k. cloth into robes Vin II.117. -rajju string used to fix the k. cloth on to the frame Vin II.116. -sālā = °maṇḍapa Vin II.116.

**Kaṭṭhinaka** (adj.) referring to the kaṭṭhina cloth Vin v.61, 114.

**Kaḍḍhati** [dialect. form supposed to equal Sk. karṣati, cp. Prk. kaḍḍhai to pull, tear, khaḍḍā pit, dug-out. See also Bloomfield, *J.A.O.S.* XIV. 1921 p. 465.] 1. to draw out, drag, pull, tug J 1.193, 225, 265, 273 (khaggaṇ k. to draw the sword). — 2. to draw in, suck up (udakaṇ) J IV.141. — 3. to draw a line, to scratch J. 1.78, 111, 123; VI.56 (lekhaṇ).

**Kaḍḍhana** (nt.). 1. pulling, drawing Miln 231. — 2. refusing, rejecting, renunciation, appl. to the self-denial of missionary theras following Gotama Buddha's example Mhvs 12, 55.

**Kaḍḍhanaka** (adj.) pulling, dragging J v.260.

**Kaṇa** [Derivation uncertain, possibly connected with kana; positive of kaniyān = small; Vedic kaṇa] the fine red

powder between the husk and the grain of rice, husk-powder D 1.9 (°homa), expl<sup>d</sup> at DA 1.93 by kuṇḍaka. — (adj.) made of husk-powder or of finely broken rice, of cakes J 1.423 (k-pūva = kuṇḍakena pakka-pūva). — **akaṇa** (adj.) free from the coating of red powder, characteristic of the best rice Mhvs 5, 30; Anvs 27 (akaṇaṇ karoti to whiten the rice). Cp. **kākaṇa**. — **bhakkha** eating husk-powder, a practice of cert. ascetics D 1.166 = M 1.78 = A 1.241 ≈.

**Kaṇaya** [Derivation unknown, cp. Sk. kaṇaya = kaṇapa] a sort of spear, lance J 1.273; II.364 (like a spear, of a bird's beak); Miln 339.

-agga the point of a spear J 1.329 (like . . . of a beak).

**Kaṇavira** [Sk. karavīra] Nerium odorum, oleander, the flower of which is frequently used in the garland worn by criminals when led to the place of execution (cp. Rouse, *J. trsl.* IV.119 and Mṛcchakaṭika X. beginning: diṇṇa-kalavila-dāme. See also under kaṇṭha) Vism 183 (n); DhsA 317; SnA 283; VvA 177; cp. next.

**Kaṇavera** = kaṇavira J III.61; IV.191; v.420; VI.406.

**Kaṇājaka** (nt.) a porridge of broken rice, eaten together with sour gruel (bilanga-dutiya; always in this comb<sup>a</sup> except at J v.230) Vin II.77 (cp. *Vin. Texts* III.9); S 1.90, 91; A 1.145; IV.392; J 1.228; III.299; DhA III.10; IV.77; VvA 222, 298 (corr. bilanka; Hardy at VvA Index p. 364 expl. as "a certain weight" (?)).

-bhatta a meal of k. porridge J v.230.

**Kaṇikā** (f.) [cp. kaṇa] 1. a small particle of broken rice (opp. taṇḍula a full grain) J VI.341, 366 (°āhi pūvaṇ pacitvā). 2. a small spot, a freckle, mole, in a<sup>o</sup> (adj.) having no moles D 1.80, and sa<sup>o</sup> with moles D. 1.80 (cp. DA 1.223).

**Kaṇikāra** (m. nt.) & **kaṇṇikāra** J IV.440; v.420; the difference stated at J. v.422 is kaṇi<sup>o</sup> = mahāpupphā kaṇṇi<sup>o</sup> = khuddakapupphā [Sk. karṇikāra] — 1. (m.) the tree *Pterospermum acerifolium* J. 1.40; v.295; VI.269, 537. — 2. (nt.) its (yellow) flower (k-puppha), taken metaphorically as typical emblem of yellow and of brightness. Thus in similes at D. II.111 (= pita) = M II.14 (ṇṇ) = A v.61 (ṇṇ); DhA 1.388; of the yellow robes (kāśāyāni) J II.25; with ref. to the blood of the heart Vism 256; = golden VvA 65; DhA II.250 (v. I. ṇṇ). — **makula** a k. bud J. II.83.

**Kaṇerika** (nt.) a helmet (?) J VI.397.

**Kaṇeru** (m. f.) [Derivation uncertain, just possibly connected with kara, trunk. Sanskrit has kareṇu, but the medieval vocabularies give also kaṇeru] a young elephant J II.342; IV.49; v.39, 50, 416; VI.497; DhA 1.196 (v. I.) kareṇukā) — f. °kā M 1.178. — See also kareṇu.

**Kaṇṭa** (cp. next) a thorn Miln 351.

**Kaṇṭaka** [From kantati<sup>d</sup> to cut. Brh. kaṇṭaka. Spelt also kaṇṭhaka] 1. a thorn Sn 845; Vin 1.188; J v.102; VI.105 (in description of the Vetaṇa); cp. kusa<sup>a</sup>. — 2. any instrument with a sharp point Sdhp 201. — 3. a bone, fish-bone J 1.222; in piṭṭhi<sup>a</sup> a bone of the spine D II.297 ≈ (see kaṭaṭṭhi); M 1.80 = 245; Vism 271; Sdhp 102. — 4. (fig.) an obstacle, hindrance, nuisance ("thorn in my side"); Kvu 572; enemy, infestor; a dacoit, thief, robber D 1.135 (sa<sup>a</sup> and a<sup>o</sup>, of the country as infested with dacoits or free from them, cp. DA 1.296); J. 1.186 (paṭikaṇṭaka, enemy); v.450; Th 1, 946; DhA 1.177 (akkhimhi); VvA 301. — 5. (fig.) anything sharp, thorny, causing pain: of kāmā (passions) S IV.189, 195, 198; Ud 24; Kvu 202; cp. sa<sup>o</sup>. — Thus grouped, like saṅyojanāni, into 10 obstacles to perfection (dasa k.) A v.134; as "bringing much trouble" J IV.117. Often in standing phrase khāṇu-kaṇṭaka



stumbling and obstruction A 1.35; SnA 334. As abstr. **kaṅṭakattan** hindrance at Vism 269 (sadda°). — **akaṅṭaka** 1. free from thorns J II.118; V.260. — 2. (fig.) free from thieves, quiet, peaceful D 1.135; also not difficult, easy, happy, bringing blessings (of the right path) A v.135; Vv 187; VvA 96. — **sakaṅṭaka** 1. having bones (of food) J IV.192, 193. — 2. (fig.) beset with thieves, dangerous D 1.135; thorny, i. e. painful, miserable (of duggati and kāmā) S IV.195; Th 2, 352; J v.260. — Cp. also **kaṅṭaka** and **nikkaṅṭaka**.

-**āpacita** covered with thorns J VI.249 (cp. °ācita); -**āpassaya** (= kaṅṭak' apāsraya) a bed made of an outstretched skin, under which are placed thorns or iron spikes; to lie or stand on such is a practice of certain naked ascetics D 1.167=M 1.78. — **āpassayika** (adj. to prec.) "bed-of-thorns-man" D 1.167. At J 1.493 the reading is k-āpassaya, at III.74 k-apassaya; at III.235 the reading is kaṅṭhaka-seyyaṅ kappetha (should it be k-āpassaye seyyaṅ k° ?); D 1.167 reads kaṅṭhaka-passayika. -**ācīta** covered with thorns J v.167. -**ādāhāna** a thorny brake, a thorny hedge M 1.10 (k-dhāna; for dhāna=thāna see dhāna & cp. rāja-dhāni); A 1.35; Miln 220. -**kaśā** a thorny whip used for punishment and torture J III.41. -**gahana** a thorny thicket or jungle S II.228. -**gumba** a th. bush J 1.208. -**latā** a th. creeper, the Capparis Zeilanica J v.175. -**vaṭṭa** a thorny brake or hedge M 1.448.

**Kaṅṭaki** (f.) in cpd. °vāṭa a thorny fence (cactus hedge?) Vin II.154.

**Kaṅṭha** [\*qent from \*qent, primarily neck, cp. Lat. collus "the turner." Syn. with k. is givā, primarily throat, Brh. kaṅṭha] 1. throat A IV.131; J v.448; Miln 152 (kaṅṭho ākurati, is hoarse); PvA 280 (akkharāni mahatā kaṅṭhena uccarītāni). The throat of Petas is narrow and parched with thirst: PvA 99 (k-oṭṭha-tālunaṅ tassita), 180 (sūci° like a needle's eye, cp. sūcicchidda. v. l. sūcikaṭṭha "whose bones are like needles"), 260 (visukkha-k-ṭṭha-jivhā). — 2. neck Vin 1.15; Dh 307 (kāśava°); Vv 64<sup>17</sup> (expl<sup>d</sup> at VvA 280 by givūpaga-sisūpagādi-ābharāṇāni). Esp. in loc. kaṅṭhe round the neck, with ref. to var. things tied round, e. g. kuṅapaṅ k. āsattaṅ A IV.377; kuṅapaṅ k. baddhaṅ J 1.5; k. mālā J 1.166, 192; k. bandhanti vaḍḍhanaṅ J III.226; with the wreath of karavīra flowers (q. v.) on a criminal ready for execution: rattavaṅṅa-virala-mālāya bandha-kaṅṭha PvA 4 (cp. AvŚ 1.102; II.182: karavīra-mālā-baddha [sakta II.182]-kaṅṭhegūna).

-**kūpa** the cavity of the throat Mhbv 137. -**ja** produced in the throat, i. e. guttura! Śāsv 150. -**suttaka** an ornamental string or string of beads worn round the neck Vin II.106.

**Kaṅṭhaka**<sup>1</sup> thorn, see kaṅṭaka

**Kaṅṭhaka**<sup>2</sup> N. of Gotama's horse, on which he left his father's palace Mhbv 25; spelt **kanthaka** at J 1.54, 62 sq.

**Kaṅṭa** (m. nt.) [perhaps as \*kaldno fr. \*kralad to break, cp. Gr. κλάραός, Lat. clades, etc., Sk. kāṅṭa. See also khagga and khaṅṭa] 1. the portion of a stalk or cane between one knot and another; the whole stalk or shaft; the shaft of an arrow, an arrow in general M 1.429 (two kinds of arrows: kaccha & ropima, cp. kaṅṭa-cittaka); J 1.150; II.91; III.273; V.39; Miln 44, 73; Mhvs 25, 89. As arrow also in the "Tell" story of Culladhannuggaha at J III.220 & DhA IV.66. — 2. a section, portion or paragraph of a book DA 1.12; Pgdp 161. — 3. a small portion, a bit or lump DhA 1.134 (pūva°); Mhvs 17, 35. — 4. kaṅṭaṅ (adv.) a portion of time, for a while, a little Pgdp 36. — See also khaṅṭa, with which it is often confounded. Der. **upa-kaṅṭakin** (adj.) (thin) like a stalk or arrow Pv. II.113 (of a Peti).

-**gamana** the going of an arrow, i. e. the distance covered by an arrow in flight, a bow-shot J II.334; cp.

kaṅṭu. -**cittaka** (Sk. kāṅṭa-citraka) an excellent arrow A. II.202. -**nāḷi** a quiver J III.220. -**pahāra** an arrow-shot, arrow-wound Miln 16 (ekena k-paharena dve mahākāyā padālita "two birds killed with one stone"). 73. -**vāraṇa** (adj.) warding off arrows, appl. to a shield J VI.592 (nt.); a shield J IV.366.

**Kaṅṭaka**=kaṅṭaka Vin II.318 (Bdhg.); A III.383; Bu XIII.29. — **akaṅṭaka** free from thieves, safe, secure PvA 161.

**Kaṅṭarā** (f.) sinew, tendon Vin 1.91, 322 (in cpd. kaṅṭara-cchinna one whose tendons (of the feet) have been cut); Kvu 23, 31; Vism 253, 254 (where KhA 49 reads miṅja).

**Kaṅṭita** at J 1.155 is misprint; read: kaṅṭam assa atthi ti kaṅṭi taṅ kaṅṭinaṅ.

**Kaṅṭin** (adj.) having a shaft inserted, appl. to the head of an arrow (salla) J 1.155; (m.) an archer ibid.

**Kaṅṭu**<sup>1</sup> (f.) [perhaps from \*kand to bite, scratch; cp. Sk. kandara, Gr. κνιδάλλω to bite, κνιδών, κνιδάλον, etc., Sk. kaṅṭu m. & f.] the itch, itching, itchy feeling, desire to scratch Vin 1.202, 296; J. v.198; Vism 345. kaṅṭuṅ karoti to make or cause to itch J v.198; vineti to allay the itch, to scratch J v.199. — (fig.) worldly attachment, irritation caused by the lusts, in "kaṅṭuṅ saṅhanti" (as result of jhāna) A IV. 437.

-**uppala** a kind of lotus-blossom Dāvs IV.48; -**paṭic-chādi** an "itch-cloth," i. e. a covering allowed to the bhikkhus when suffering from itch or other cutaneous disease Vin 1.296, 297; IV.171, 172. -**rogin** (adj.) suffering from the itch Khus 105.

**Kaṅṭu**<sup>2</sup> [= kaṅṭa in comp<sup>n</sup>] an arrow-shot (as measure), in sahasa-kaṅṭu sata-bheṅṭu Th 1, 164=J II.334 (but the latter: sata-bhedo), expl<sup>d</sup> at Th 1, 164<sup>n</sup> by sahasa-kaṅṭo sahasa [sata ?]-bhūmako and at J II.334 by sahasa-kaṅṭubhedho ti pāsādo satabhūmiko ahoṣi; in preceding lines the expression used is "sahassa-kaṅṭa-gamaṅ uccaṅ."

**Kaṅṭuka** the itch, itchy feeling, irritation J v.198.

**Kaṅṭuvati** (kandūvati) [Denom. fr. kaṅṭu. Sk. kandūyati] 1. to itch, to be itchy, to be irritated, to suffer from itch Vin 1.205; II.121; J v.198 (kaṅṭuvāyati); DhA III.297 (kaṅṭuvantī). — 2. to scratch, rub, scrape A. II.207; J VI.413; Pug 56.

**Kaṅṭuvana** (nt.) [fr. kaṅṭuvati] 1. itching, itchy feeling DhA 1.440; cp. Dhātumañjūsā no. 416 kaṅṭūvana. — 2. scratching, scraping M 1.508; J II.249 (appl. to bad music).

**Kaṅṭusa** (nt.) a strip of cloth used to mark the kaṅṭhina robe, in °karaṇa Vin 1.254, and °ka ibid. 290.

**Kaṅṭūyana** (nt.) [See kaṅṭuvana] the itch J v.69.

**Kaṅṭolikā** (f.) a wicker-basket or stand Vin II.114, 143 (see Vin. Texts III.86).

**Kaṅṭa** [Vedic karna, orig. not associated with hearing, therefore not used to signify the sense (sota is used instead; cp. akkhi > cakkhu), but as "projection" to \*ker, from which also Sk. śrṅga horn. Cp. Gr. κόρυς helmet; Lat. cornu & cervus=E. corner, horn & hart. Further related Sk. aśri (catuśraḥ four-cornered), śaṣkuḷi auditory passage; Lat. ācer=Gr. ἀκρίς, ἄκρωτος, ὀξύς; Ger. ecke; also Sk. śūla & P. koṅa] 1. a corner, an angle Vin 1.48, 286; J 1.73; III.42; v.38; VI.519; PvA 74; DhA II.178; Dāvs II.111. — **civara**° the edge of the garment Vism 389. Freq. in cpd. **catu**° (catukkanna) four-cornered, square, as Ep. of Niraya Nd<sup>2</sup> 304<sup>m</sup>=Pv 1.10<sup>18</sup> (expl<sup>d</sup> by catu-koṅa).



Also of cloth Vin II.228; J I.426; IV.250. — 2. the ear Sn 608; J I.146, 194; DhA 1.390 (dasā°). Freq. in phrase *kaṇṇaṅ chindati* (to cut off the ear) as punishment, e. g. A 1.47. — loc. *kaṇṇe* in the ear, i. e. in a low tone, in a whisper DhA I.166. — 3. the tip of a spoon J. 1.347. — *assakaṇṇa* N. of a tree (see under *assa*°).

-*alankāra* an ornament for the ear J v.409. -*āyata* (*mutta*) (a pearl) inserted in the lobe of the ear J II. 275, 276. -*kita* (should it be *kaṇṇa*°? cp. *paṇṣukita*, *malagakita*; *kita*=*kata*) spoiled, rusty, blunt Vin II.115 (of needles); dirty, mouldy Vin 1.48 (of a floor); II.209 (of walls); stained, soiled Vin IV.281 (of robes). -*gūthaka* the cerumen, wax, of the ear, Vin II.134; Sn 197 = J I.146. -*cālana* shaking the ears J III.99. -*cūḷa* the root of the ear J VI.488; as °*cūlikā* at J II.276; Vism 255; DhA IV.13. -*chidda* (nt.) the orifice of the ear, the outer auditory passage (cp. *sūci-chidda* eye of the needle) Vin III.39; J II.244, 261. -*chinna* one whose ears are cut off Vin I.322; Kvu 31. -*cheda* cutting or tearing off of the ear Miln 197, 290. -*jappaka* one who whispers into the ear, one who tells secretly, also a gossip Vin II.98; sa° whispered into the ear, appl. to a method of taking votes *ibid.* Cp. *upakaṇṇakajappin*. -*jappana* whispering into the ear D I.11; DA 1.97. -*tela* anointing the ear with medicinal oil D 1.12 (expl<sup>d</sup> at DA 1.98, where reading is °*telaṇaṅ*). -*nāsa* ear & nose J II.117; Miln 5 (°*chinna*). -*patta* the lobe of the ear J v.463. As °*panta* at ThA 211. -*pālī*=°*patta* Th 2, 259 (expl<sup>d</sup> by °*panta*). -*piṭṭhi* the upper part or top of the ear DhA 1.394. -*puccha* the "tail" or flap of the ear Sdhp 168. -*bila* orifice of the ear Vism 195. -*bheri* a sort of drum. Cp. IX.24. -*mala* "ear-dirt," ear-wax, in °*harani*, an instrument for removing the wax from the ear Vin II.135. -*mālā* a garland from corner to corner (of a temple) Dāvs II.111. -*muṇḍa* 1. (adj.) one whose ears have been shorn or clipped Pv II.12<sup>18</sup> (of the dog of Hell, cp. PvA 152 *chinna-kaṇṇa*). — 2. (°*ka*) "with blunt corners," N. of the first one of the fabulous 7 Great Lakes (*satta-mahā-sarā*) in the Himavanta, enum<sup>d</sup> at J v.415; Vism 416; DA 1.164. -*mūla* the root of the ear, the ear in gen. J I.335; III.124; loc. fig in a low tone DhA I.173; near, near by DhA II.8 (*mama k.*). -*roga* a disease of the ear DhA 340. -*vallī* the lobe of the ear Mhvs 25, 94. -*vijjhana* perforating the ear, °*mangala* the ceremony of ear-piercing DhA II.87; cp. *mangala*. -*vedha* (cp. prec.) ear-piercing, a quasi religious ceremony on children J v.167. -*sakkhali* & °*ikā* the orifice or auditory passage of the ear DhA I.148; DhA 334, in which latter passage °*ikaṅ paharati* means to impinge on the ear (said of the wind); °*ikaṅ bhindati* (= *bhindanto viya paharati*) to break the ear (with unpleasant words) DhA II.178 (T. *sankhaliṅ*, v. I. *sakkhaliṅ*). -*sankhali* a small chain attached to the ear with a small ornament suspended from it J v.438. -*sandhoviḷa* washing the ears A v.202. -*sukha* 1. (adj.) pleasant to the ear, agreeable D 1.4 = M I.179, 268 = A II.209 ≈; Miln 1; DA 1.75 = DhA 397; — 2. (nt.) pleasant speech J II.187; v.167; opp. *kanna-sūla*. -*sutta* an ornamental string hanging from the ear Vin II.143. -*suttaka* a string from corner to corner, a clothes-line Vin 1.286. -*sūla* 1. a piercing pair (lit. stake) in the ear, ear-ache VvA 243. — 2. what is disagreeable to hear, harsh speech DhA 397 (opp. °*sukha*). -*sota* the auditory passage, the ear (+ *nāsika-sotāni*, as *ubho sotāni*, i. e. *heṭṭhā* & *uparimā*) D I.106 = Sn 108; A IV.86; J II.359; Miln 286, 357; DhA II.72.

**Kaṇṇaka** (& °*ika*) (adj.) [fr. *kaṇṇa*] having corners or ears (-°); f. °*ikā* Vin II.137; J II.185. — *kāla-kaṇṇika* see under *kāla*.

**Kaṇṇavanta** (adj.) [fr. *kanna*] having an (open) ear, i. e. clever, sharp J II.261 (= *kaṇṇachiddaṅ pana na kassaci n'atthi C.*).

**Kaṇṇikā** (f.) [cp. *kaṇṇaka* & Sk. *kaṇṇikā*] 1. an ornament for the ear, in °*lakkhaṇa*: see below. — 2. the pericarp of a lotus J I.152, 183; v.416; Miln 361; Vism 124 (*paduma*°); VvA 43. — 3. the corner of the upper story of a palace or pagoda, house-top J I.201; III.146, 318, 431, 472; DhA 1.77 (*kūṭāgāra*°); DA 1.43; VvA 304; Bhdh 92. — 4. a sheaf in the form of a pinnacle DhA 1.98. — In cpds. *kaṇṇika*°.

-*baddha* bound into a sheaf; fig. of objects of thoughts DhA 1.304. -*maṇḍala* part of the roof of a house J III.317; DhA III.66; VI.178. -*rukka* a tree or log, used to form the top of a house J I.201 = DhA 1.269. -*lakkhaṇa* the art of telling fortune by marks on ornaments of the ear, or of the house-top D 1.9 (= *pilaṇḍhana-k° pi geha-k° pi vasena* DA 1.94).

**Kaṇṇikāra** see *kaṇṇikāra*.

**Kaṇṇa** (adj.) [cp. Vedic *kṛṣṇa*, Lith. *kėrszas*] dark, black, as attr. of darkness, opposed to light, syn. with *kāla* (q. v. for etym.); opp. *sukka*. In general it is hard to separate the lit. and fig. meanings, an ethical implication is to be found in nearly all cases (except 1.). The contrast with *sukka* (brightness) goes through all applications, with ref. to light as well as quality. — I. Of the sense of sight: *k-sukka* dark & bright (about black & white see *nila* & *seta*), forming one system of colour-sensations (the colourless, as distinguished from the red-green and yellow-blue systems). As such enum<sup>d</sup> in connection with quasi definition of vision, together with *nila*, *pīta*, *lohita*, *mañjēṭṭha* at D II.328 = M 1.509 sq. = II.201 (see also *mañjēṭṭha*). — II. (objective). 1. of dark (black), poisonous snakes: *kaṇṇhā* (f.) J II.215 (= *kāla-sappa C.*); °*sappa* J 1.336; III.269, 347; v.446; Vism 664 (in simile); Miln 149; PvA 62; °*sisā* with black heads A III.241 (*kimi*). — 2. of (an abundance of) smooth, dark (=shiny) hair (cp. in meaning E. gloom: gloss = black: shiny), as Ep. of King Vasudeva Pv II.61, syn. with *Kesavā* (the Hairy, cp. Ἀπὸλλων Οὐλαῖος Samson, etc., see also *siniddha*-, *nila*-, *kāla-kesa*). *sukaṇṇa-sīsa* with very dark hair J v.205, also as *sukaṇṇa-kaṇṇa-sīsa* J v.202 (cp. *susukāla*). °*jaṭi* an ascetic with dark & glossy hair J VI.507, cp. v.205 *sukaṇṇajaṭi*. °*añjana* glossy polish J v.155 (expl<sup>d</sup> as *sukhumakaṇṇa-lom* ācitattā). — 3. of the black trail of fire in °*vattani* (cp. Vedic *kṛṣṇa-vartaniṅ agniṅ R.V. VIII.23, 19*) S 1.69 = J III.140 (cp. III.9); J v.63. — 4. of the black (fertile) soil of Avanti "kaṇṇ-uttara" black on the surface Vin I.195. — III. (Applied). 1. °*pakkha* the dark (moonless) half of the month, during which the spirits of the departed suffer and the powers of darkness prevail PvA 135, cp. Pv III.64, see also *pakkha*° 3. — 2. attr. of all dark powers and anything belonging to their sphere, e. g. of *Māra* Sn 355, 439 (= *Namuci*); of demons, goblins (*pisācā*) D 1.93 with ref. to the "black-born" ancestor of the *Kaṇṇāyanas* (cp. Dh 1.263 *kāla-vaṇṇa*), cp. also *kāla* in °*sunakha*, the Dog of Purgatory PvA 152. — 3. of a dark, i. e. miserable, unfortunate birth, or social condition D III.81 sq. (*brāhmano va sukko vaṇṇo kaṇṇo aṇṇo vaṇṇo*). °*abhijāti* a special species of men according to the doctrine of Gosāla DA 1.162; A III.383 sq. °*abhijātika* "of black birth," of low social grade D III.251 = A. III.384; Sn 563; cp. Th 1, 833 and J.P.T.S. 1893, 11; in the sense of "evil disposition" at J v.87 (expl<sup>d</sup> as *kāḷaka-sabhāva*). — 4. of dark, evil actions or qualities: °*dhamma* A v.232 = Dh 87; D III.82; Sn 967; Pug 30; Miln 200, 337; °*paṭipadā* J I.105, and °*magga* the evil way A v.244, 278; °*bhāvaka* causing a low (re-)birth J IV.9 (+ *pāpa-kammaṇi*), and in same context as *dhamma* comb<sup>d</sup> with °*sukka* at A IV. 33; Sn 526 (where *kaṇṇhā* for *kaṇṇa*°); Miln 37; °*kamma* "black action" M 1.39; °*vipāka* black result, 4 kinds of actions and 4 results, viz. *kaṇṇa*°, *sukka*°, *kaṇṇa-sukka*°, *akaṇṇa-asukka*° D

III.230=M 1.389 sq.=A II.230 sq.; Nett 232. akaṇha 1. not dark, i. e. light, in °netta with bright eyes, Ep. of King Pingala-netta J II.242 in contrast with Māra (although pingala-cakkhu is also Ep. of Māra or his representatives, cp. J V.42; Pv II.41). — 2. not evil, i. e. good A II.230, 231. —atikaṇha very dark Vin IV.7; sukāṇha id. see above II.2.

**Kata** (& sometimes kaṭa) [pp. of karoti] done, worked, made. Extremely rare as v. trs. in the common meaning of E. make, Ger. machen, or Fr. faire (see the cognate kapp and jan, also uppaṭṭati & vissajjati); its proper sphere of application is either ethical (as pāpaṇ, kusalāṇ, kammaṇ; cp. II.1 b) or in such combinations, where its original meaning of "built, prepared, worked out" is still preserved (cp. I.1 a nagara, and 2 a).

I. As verb-determinant (predicative). — 1. in verbal function (Pass.) with nominal determination "done, made" (a) in predicative (epithetic) position: Dh 17 (pāpaṇ me kaṭaṇ evil has been done by me), 68 (taṇ ca kammaṇ kaṭaṇ), 150 (aṭṭhinaṇ nagaṇaṇ kaṭaṇ a city built of bones, of the body), 173 (yassa pāpaṇ kaṭaṇ kammaṇ). — (b) in absolute (prothetic) position, often with expression of the agent in instr. D 1.84=177=M 1.40=S n p. 16 (in formula kaṭaṇ karaṇiyaṇ, etc., done is what had to be done, cp. arahant II.A.); Vin III.72 (kaṭaṇ mayā kalyāṇaṇ akataṇ mayā pāpaṇ); Pv 1.5<sup>b</sup> (amhākaṇ katā pūjā done to us is homage). — So also in composition (°), e. g. (nahāpakehi) °parikkammaṭṭa the preparations (being) finished (by the barbers) J VI.145; (tena) °paricaya the acquaintance made (with him) VvA 24; PvA 4; (tattha) °paricayatā the acquaintance (with that spot) VvA 331; (tesaṇ) °pubba done before D II.75=A IV.17; (kena) J VI.575; °matta (made) drunk Th 1, 199; (cira) °sapsagga having (long) been in contact with, familiar J III.63 (and a°). 2. in adj. (med-passive) function (kaṭa & kata); either passive: made, or made of; done by=being like, consisting of; or medio-reflexive: one who has done, having done; also "with" (i. e. this or that action done). — (a) in *pregnant meaning*: prepared, cultivated, trained, skilled; kaṭ-ākaṭa prepared & natural Vin 1.206 (of yūsa); akaṭa natural ibid., not cultivated (of soil) Vin 1.48=II.209; DA 1.78, 98; untrained J III.57, 58.—°atta self-possessed, disciplined J IV.291; °indiya trained in his senses Th 1, 725; °opāsana skilled, esp. in archery M 1.82; S 1.62; A II.48=IV.429; S 1.99; J IV.211; Miln 352, °kamma practised, skilled J V.243; of a servant S 1.205 (read āse for ase), of a thief A III.102 (cp. below II.1 a); °phaṇa having (i. e. with) its hood erected, of a snake J VI.166; °buddhi of trained mind, clever J III.58; a° ibid.; °mallaka of made-up teeth, an artificial back-scratcher Vin II.316; a° not artificially made, the genuine article Vin II.106; °yogga trained serviceable S 1.99; a° useless S 1.98. °rūpa done naturally, spontaneously J V.317 (expl<sup>d</sup> by °jāniya; °sabbhāva); °veṇi having (i. e. with) the hair done up into a chignon J V.431; °hattha (one) who has exercised his hands, dexterous, skilful, esp. in archery M 1.82; S 1.62, 98; II.266; A II.48; J IV.211, v. 41; VI.448; Miln 353; DhA 1.358; a° unskilled, awkward S 1.98; su° well-trained J V.41 (cp. °upāsana), °hatthika an artificial or toy-elephant J VI.551. — (b) in *ordinary meaning*: made or done, °kamma the deed done (in a former existence) J 1.167; VvA 252; PvA 10; °piṭṭha made of flour (dough) PvA 16 (of a doll); °bhāva the performance or happening of J III.400; Mhbv 33; °sanketa (one who has made an agreement) J V.436. — (c) with *adverbial determination* (su°, du°; cp. dūrato, puro, atta, sayāṇ, & II.2 c): sukata well laid out, of a road J VI.293, well built, of a cart Su 309=304; J IV.395, well done, i. e. good A I.102 (°kamma-kārin doing good works). -dukkata badly made, of a robe Vin IV.279 (f), badly done, i. e. evil A I.102 (°kamma-kārin); sukata-dukkata good & evil (°kammāni deeds) D 1.27=

55=S IV.351; Miln 5, 25. 3. as noun (nt.) kaṭaṇ that which has been done, the deed. — (a) *absolute*: J III.26 (katassa appaṭikāraka not reciprocating the deed); V.434 (kaṭaṇ anukaroti he imitates what has been done) kat-ākaṭaṇ what has been done & left undone Vin IV.211; katāni akatāni ca deeds done & not done Dh 50. — (b) with *adv. determination* (su°, du°): sukataṇ goodness (in moral sense) Sn 240; Dh 314; dukkataṇ badness Vin 1.76; II.106; Dh 314; dukkata-kārin doing wrong Sn 664.

II. As noun-determinant (attributive) in composition (var. applications & meanings). — 1. As 1<sup>st</sup> pl. of *comp<sup>d</sup>*: Impersonal, denoting the result or finishing of that which is implied in the object with ref. to the act or state resulting, i. e. "so and so made or done"; or personal, denoting the person affected by or concerned with the act. The lit. translation would be "having become one who has done" (act.: see a), or "to whom has been done" (pass.: see b). — (a) *medio-active*. *Temporal*: the action being done, i. e. "after." The noun-determinates usually bear a relation to *time*, especially to meal-times, as kat-anna-kicca having finished his meal Dāvs 1.59; °bhatta-kicca after the meal J IV.123; PvA 93; °purebhatta-kicca having finished the duties of the morning DA 1.45 sq.; SnA 131 sq.; °pātārāsa breakfast J 1.227; DhA 1.117, a° before br. A IV.64; °pātārāsa-bhatta id. J VI.349; °ānumodana after thanking (for the meal) J 1.304; °bhattānumodana after expressing satisfaction with the meal PvA 141. In the same application: kat-okāsa having made its appearance, of kamma Vv 32<sup>o</sup> (cp. VvA 113); PvA 63; °kamma(-cora) (a thief) who has just "done the deed," i. e. committed a theft J III.34; Vism 180 (katakammā corā & akata° thieves who have finished their "job" & those who have not); DhA II.38 (corehi katakammaṇ the job done by the th.), cp. above 1.2 a; °kāla "done their time," deceased, of Petas J III.164 (pete kālakate); PvA 29, cp. kāla; °civara after finishing his robe Vin 1.255, 265; °pac-cuggamana having gone forth to meet J III.93. °paṇi-dhāna from the moment of his making an earnest resolve (to become a Bnddha) VvA 3; °pariyosita finished, ready, i. e. after the end was made VvA 250; °buddha-kicca after he had done the obligations of a Buddha VvA 165, 319; DA 1.2; °maraṇa after dying, i. e. dead PvA 29; °massu-kamma after having his beard done J V.309 (see note to II.1 b). — *Qualitative*: with ethical import, the state resulting out of action, i. e. of such habit, or "like, of such character." The qualification is either made by kamma, deed, work, or kicca, what can be or ought to be done, or any other specified action, as °pāpa-kamma one who has done wrong DhA 1.360 (& a°); °karaṇiya one who has done all that could be done, one who is in the state of perfection (an Arahant), in formula arahāṇ khin'āsavo vusitavā ohitabhāro (cp. above I.1 b & arahant II.A) M 1.4, 235; It 38; Miln 138; °kicca having performed his obligations, perfected, Ep. of an Arahant, usually in comb<sup>n</sup> with anāsava S 1.47, 178; Dh 386; Pv II.61<sup>b</sup>; Th 2, 337, as adj.: kata-kiccāni hi arahato indriyāni Nett 20; °kiccatā the perfection of Arahantship Miln 339. — With other determinations: -āgasa one who has done evil Sdhp 294. -ādhikāra having exerted oneself, one who strives after the right path J 1.56; Miln 115. -āparādha guilty, a transgressor J III.42. -ābhinihāra (one) who has formed the resolution (to become a Buddha) J. 1.2; DhA 1.135. -ābhinivesa (one) who studies intently, or one who has made a strong determination J 1.110 (& a°). -ussāha energetic Sdhp 127. -kalyāṇa in passage kata-kalyāṇo kata-kusalo kata-bhīruttaṇo akata-pāpo akata-luddho (luddo) [: °thad-dho It] akata-kibbisso having done good, of good character, etc. A II.174=Vin III.72=It 25=DhA 383; PvA 174; also Pass. to whom something good has been done J 1.137; III.12; Pv II.9<sup>o</sup>; akata-kalyāṇa a man of

bad actions It 25; Pv II.7<sup>9</sup>. -kibbisa a guilty person M 1.39; Vin III.72 (a°), of beings tormented in Purgatory Pv IV.7<sup>7</sup>; PvA 59. -kusala a good man: see °kalyāna. -thaddha hard-hearted, unfeeling, cruel: see °kalyāna. -nissama untiring, valiant, bold J v.243. -parappavāda practised in disputing with others DA 1.117. -pāpa an evil-doer It 25; Pv II.7<sup>9</sup> (+ akata-kalyāna); PvA 5; a°: see °kalyāna. -puñña one who has done good deeds, a good man D II.144; Dh 16, 18, 220; Pv III.5<sup>8</sup>; Miln 129; PvA 5, 176; a° one who has not done good (in previous lives) Miln 250; VvA 94. -puññatā the fact of having done good deeds D III.276 (pubbe in former births); A II.31; Sn 260, cp. KhA 132, 230; J II.114. -bahukāra having done much favour, obliging Dāvs IV.39. -bhīrut-tāna one who has offered protection to the fearful: see °kalyāna. -bhūmikamma one who has laid the ground-work (of sanctification) Miln 352. -ludda cruel M III.165; a° gentle Nett 180; cp °kalyāna. -vināsaka (one) who has caused ruin J 1.467. -vissāsa trusting, confiding J 1.389. -ssama painstaking, taking trouble Sdhp 277 (and a°). — (b) *medio-passive*: The state as result of an action, which affected the person concerned with the action (reflexive or passive), or "possessed of, afflicted or affected with." In this application it is simply periphrastic for the ordinary Passive. — *Note*. In the case of the noun being incapable of functioning as verb (when primary), the object in question is specified by °kamma or °kicca, both of which are then only supplementary to the initial kata°, e. g. kata-massu-kamma "having had the beard (-doing) done," as diff. fr. secondary nouns (i. e. verb-derivations), e. g. kat-ābhiseka "having had the anointing done." — In this application: °citta-kamma decorated, variegated DhA 1.192; °daṇḍa-kamma afflicted with punishment (= daṇḍāyita punished) Vin 1.76; °massu-kamma with trimmed beard, after the beard-trimming J v.309 (cp. J III.11 & karaṇa). — Various combinations: kat-añjalī with raised hands, as a token of veneration or supplication Sn 1023; Th 2, 482; J 1.17 = Bu 24, 27; PvA 50, 141; VvA 78. -attha one who has received benefits J 1.378. -Anuggaha assisted, aided J II.449; VvA 102. -Abhiseka anointed, consecrated Mhvs 26, 6. -ūpakāra assisted, befriended J 1.378; PvA 116. -okāsa one who has been given permission, received into audience, or permitted to speak Vin 1.7; D II.39, 277; Sn 1030, 1031 (°āva°); J v.140; VI.341; Miln 95. -jātingulika done up, adorned with pure vermilion J III.303. -nāmadheyya having received a name, called J v.492. -paṭisanthāra having been received kindly J VI.160; DhA 1.80. -pariggaha being taken to wife, married to (instr.) PvA 161 (& a°). -paritta one on whom a protective spell has been worked, charm-protected Miln 152. -bhaddaka one to whom good has been done PvA 116. -sakkāra honoured, revered J v.353; Mhvs 9, 8 (su°). -sangaha one who has taken part in the redaction of the Scriptures Mhvs 5, 106. -sannāha clad in armour DhA 1.358. -sikkha (having been) trained Miln 353. — 2. *As 2<sup>nd</sup> pt. of comp<sup>d</sup>*: Denoting the performance of the verbal notion with ref. to the object affected by it, i. e. simply a Passive of the verb implied in the determinant, with emphasis of the verb-notion: "made so & so, used as, reduced to" (garukata = garavita). — (a) with *nouns* (see s. v.) e. g., anabhāva-kata, kavi°, kāla-vaṇṇa° (reduced to a black colour) Vin 1.48 = II.209, tāl'āvatt<sup>hu</sup>°, pamāṇa°, bahuli°, yāni°, sankhār'ūpek<sup>khā</sup>°, etc. — (b) with *adjectives*, e. g. garu°, bahu°. — (c) with *adverbial substitutes*, e. g. atta°, para° (paraṇ°), sacchi°, sayāṇ, etc.

**Kataka** (nt.) [fr. kantatī<sup>a</sup>] a scrubber, used after a bath Vin II.129, 143; cp. *Vin. Texts* II.318.

**Kataññu** (adj.) [cp. Sk. kṛtājña] lit. knowing, i. e. acknowledging what has been done (to one), i. e. grateful often in comb<sup>n</sup> with katavedin grateful and mindful of benefits S II. 272; A 1.87 = Pug 26; Vv 81<sup>7</sup>;

Sdhp 509, 524. akataññu 1. ungrateful S 1.225; J III.26 (= kata-guṇaṇ ajānanto C.), 474; IV.124; PvA 116; Bhdh 81. — 2. (separate akata-ññu) knowing the Uncreated, i. e. knowing Nibbāna Dh 97, 383; DhA II.188; IV.139. — akataññu-rūpa (& °sambhava) of ungrateful nature J IV.98, 99.

**Kataññutā** (f.) [abstr. fr. last] gratefulness (defined at KhA 144 as katassa jānanatā) Sn 265; J 1.122 (T. °nā, v. 1. °tā); III.25; Pv II.9<sup>7</sup>; VvA 63; Sdhp 497, 540. In comb<sup>n</sup> with kataveditā S II.272; A 1.61; II.226, 229. kataññū-kataveditā J III.492. -akataññutā ungratefulness, in comb<sup>n</sup> with akataveditā A 1.61; III.273; J v.419; as one of the 4 offences deserving of Niraya A II.226.

**Katatta** (nt.) [abstr. fr. kata, cp. Sk. kṛtatvaṇ] the doing of, performance of, only in abl. katattā D II.2.3; A 1.56; J III.128; DhS 431, 654; SnA 356; DhA III.154; IV.142. Used adverbially in meaning of "owing to, on account of" Miln 275; DhS A 262; Mhvs 3, 40. -akatattā through non-performance of, in absence or in default of A. 1.56; PvA 69, 154.

**Katana** (nt.) [fr. kata] a bad deed, injuring, doing evil (cp. kaṭana) J IV.42 (yam me akkhāsi . . . katanāṇ katāṇ), cp. Morris in *J.P.T.S.* 1893, 15.

**Katama** (adj.) [cp. Vedic katama, interr. pron. with formation of num. ord., in function = katara, cp. antama > antara, Lat. dextimus > dexter] which, which one (of two or more) Vin II.89; M 1.7; J 1.172; Miln 309; PvA 27. In some cases merely emphatic for ko, e. g. Vin 1.30 (katamena maggena āgato ?); D 1.197 (katamo so atta-paṭilābho ?); J 1.97; Sn 995; Miln 51. — instr. katamena (scil. maggena) adv. by which way, how ? Miln 57, 58.

**Katara** (adj.) [Vedic katara, interr. pron. with formation of num. ord., cp. Gr. πότερος, Lat. uter] which one (of a certain number, usually of two) J 1.4; PvA 119. Often only emphatic for ko, e. g. J 1.298 (katarāṇ upaddavaṇ na kareyya), and used uninflected in cpds., as katara-geha J III.9; °gandhaṇ J VI.336; °divasaṇ J II.251; °nagarato (from what city) DhA 1.350; °nāma (katarāṇnāma, adj.) (of what name) *ibid.* — katarasmig magge in which way, how ? J IV.110.

**Katavedin** (adj.) [kata + vedin, see kataññu] mindful, grateful S 1.225; Pug 26; J 1.424; II.26.

**Kataveditā** (f.) [abstr. fr. last] gratefulness: see kataññutā.

**Katāvin** (adj.-n.) [secondary formation fr. kata] one who has done (what could be done), used like *katākicca* to denote one who has attained Arahantship S 1.14; Miln 264.

**Kati** (indecl.) [interr. pron.; used like Lat. quot. Already Vedic.] how many ? Vin 1.83 (k. sikkhāpadāni), 155; S 1.3 (°sangātiga having overcome how many attachments ?), 70; Sn 83, 960, 1018; Ps II.72; Miln 78; DhA 1.7, 188; PvA 74.

**Katikā** (f.) [to katheti or karoti ?] 1. agreement, contract, pact Vin 1.153 (T. katikā), 309; J VI.71; Miln 171, 360. — 2. talking, conversation, talk (adhammikā k., cp. kathikā & kathā) J II.449. — *katikaṇ karoti* to make an arrangement or agreement Vin III.104, 220, 230; J. 1.81; IV.267; DhA 1.91; VvA 46. In cpds. *katika*°, e. g. °vatta observance of an agreement, °ṇ karoti to be faithful to a pact Dh 1.8; °ṇ bhindati to break an agreement J VI.541; °saṅghāna the entering of an agreement Vin II.76, 208; III.160.

**Katipaya** (adj.) [cp. Sk. katipaya] some, several, a few (in cpds. or in *pl.*) J 1.230, 487; III.280, 419; IV.125; v.162; Pv II.9<sup>8</sup> (= appake only a few); DhA 1.94 (very

- few); PvA 46. In sg. little, insignificant Vv 53<sup>90</sup> (= appikā f.). °vāre a few times, a few turns J v.132; vi.52; PvA 135; Mhbv 3.
- Katipāhan** (adv.) [katipayā + ahan, contracted, see aha<sup>2</sup>] (for) a few days Vin III.14; J 1.152, 298, 466; II.38; III.48; IV.147; Mhvs 7, 38; PvA 145, 161; VvA 222. **katipāhena** (instr.) within a few days Mhvs 17, 41; DhA 1.344; PvA 13, 161. **katipāh'accayena** after (the lapse of) a few days J 1.245; DhA 1.175; PvA 47.
- Katima** [num. ord. fr. kati], f. **katimī** in k. pakkhassa which (of many other) day of the half-month Vin 1.117.
- Kativassa** (adj.) [kati + vassa] 1. (having) how many years, how old? J v.331. — 2. (having had) how many rainy seasons (in the bhikkhu's career) of how many years' seniority? Vin 1.86; Ud 59; Miln 28; DhA 1.37.
- Katividha** (adj.) [kati + vidha, for Vedic katidhā] of how many kinds Vism 84.
- Kate** (adv.) [loc. of kata] for the sake of, on behalf of; with acc. maṅ k. J IV.14; with gen. magassa k. J v.500.
- Katta** [pp. of kantati<sup>2</sup>; cp. Sk. kṛtta] is represented in Pali by **kanta<sup>2</sup>**; **katta** being found only in cpd. pari<sup>o</sup>.
- Kattabba** (adj.) [grd. of karoti] 1. to be done, to be made or performed; that which might or could be done Dh 53; J 1.77, 267; v.362. — 2. (nt.) that which is to be done, obligation, duty Th 1, 330; J II.154; v.402; DhA 1.211. — **akattabba** (adj.) not to be done J III.131; v.147; (nt.) that which ought not to be done J v.402. **kattabb' akattabba** to be done and not to be done J 1.387. **kattabba-yuttaka** 1. (adj.) fit or proper to be done DhA 1.13. — 2. (nt.) duty, obligation J III.9; vi.164; DhA 1.180; (the last) duties towards the deceased J 1.431. — Cp. **kātabba**.
- Kattabbaka** (nt.) [fr. last] task, duty Th 1, 330.
- Kattabbatā** (f.) [fr. kattabba] fitness, duty, that which is to be done J II. 179 (iti-āya because I had to do it thus).
- Kattar** [n. ag. fr. karoti, cp. Sk. kartṛ] one who makes or creates, a maker, doer; in foll. construction. I. *Dependent*. Either in verb-function with acc., as n. agent to all phrases with karoti e. g. pañhaṅ karoti to put a question, pañhaṅ kattā one who puts a question; or in n. function with gen., e. g. mantānaṅ kattāro the authors of the Mantas, or in cpd. rāja-kattāro makers of kings. — II. *Dependent*. as n. **kattā** the doer: **kattā hoti no bhāsītā** he is a man of action, and not of words. — 1. (indef.) one who does anything (with acc.) A 1.103; II.67; v.347, 350 sq.; (with gen.) J 1.378; III.136 (one who does evil, in same meaning at III.26, C. akataññū, cp. J.P.T.S. 1893, 15; not to kṛti); IV.98 (expl<sup>d</sup> as kata by C); v.258; Miln 25, 296; Bdhd 85 sq. — 2. an author, maker, creator D 1.18 (of Brahmā: issaro, k., nimmātā), 104 (mantānaṅ); A II.102; Dh 1.111. — 3. an officer of a king, the king's messenger J v.220 (= 225); vi.259, 268, 302, 313, 492. *Note*. At J v.225 & vi.302 the voc. is **katte** (of a-decl.), cp. also nom. °katta for °kattā in salla-katta. — 4. as t.t.g. N. of the instr. case VvA 97; Kacc 136, 143, 277.
- Kattara** (adj.) (only-°) [cp. Sk. kṛtvān (?), in diff. meaning] °daṇḍa a walking-stick or staff (of an ascetic) Vin 1.188; II.76=208 sq.; III.160; J 1.9; v.132; vi.52, 56, 520; Vism 91, 125, 181. °yatthi = prec. J II.441; DhA 1.207; III.140. °ratha an old (?) chariot J III.299. °suppa a winnowing basket Vin 1.269 = DhA 1.174 (°e pakkhipitvā sankāra-kūṭe chaḍḍehi).
- Kattari** & °I (f.) [to kantati<sup>2</sup>] scissors, shears J III.298, with ref. to the "shears" of a crab, "as with scissors"; cp. *Vin. Texts* III.138 (see next).

- Kattarikā** (f.) [fr. last] scissors, or a knife Vin II.134; J. 1.223.
- Kattikā** (f.) (& °kattika) [cp. Sk. kṛttikā f. pl. the Pleiades & BSk. karthika] N. of a month (Oct.-Nov.), during which the full moon is near the constellation of Pleiades. It is the last month of the rainy season, terminating on the full moon day of Kattikā (kattika-puṇṇamā). This season is divided into 5 months: Āsāḷha, Sāvaṇa, Bhaddara (Poṭṭhapāda), Assayaṇa, Kattikā; the month Assayaṇa is also called pubba-kattikā, whereas the fifth, K., is also known as pacchima-kattikā; both are comprised in the term k.-dvemāsika. Bhikkhus retiring for the first 3 months of the Vassa (rainy season) are kattika-temāsika, if they include the 4th, they are k.-cātumāsikā. The full moon of Assayaṇa is termed k.-temāsini that of Kattika is k.-cātumāsini. See *Vinaya* passages & cp. nakkhatta. — Nett 143 (kattiko, v. 1. kattikā).  
-cātumāsini see above Vin III.263. -coraka a thief who in the month of K., after the distribution of robes, attacks bhikkhus Vin III.262. -chaṇa a festival held at the end of Lent on the full moon of pubba-kattikā, and coinciding with the Pavāraṇā J 1.433; II.372; v.212 sq.; Mhvs 17, 17. -temāsini(-puṇṇamā) (the full moon) of pubbakattikā Vin III.261; Mhvs 17, 1 (°puṇṇamāsini). -māsa the month K. J II.372; Mhvs 12, 2 (kattike māse). -sukkapakkha the bright fortnight of K. Mhvs 17, 64.
- Kattu** 1. base of inf. kattuj (of karoti), in compd<sup>d</sup> °kamyatā willingness to do something Vbh 208; Vism 320, 385; DhA III.289; °kāma desirous to do Vin II.226. °kāmata desire to do or to perform Vism 466; VvA 43. — 2. base of kattar in comp<sup>n</sup>.
- Kattha** (adv.) [der. fr. interr. base ka° (kad<sup>2</sup>), whereas Sk. kutra is der. fr. base ku°, cp. kuttha] where? where to, whither? Vin 1.83, 107; II.76; D 1.223; Sn 487, 1036; J III.76; Pv II.9<sup>18</sup>; DhA 1.3. — **k. nu kho** where then, where I wonder? D 1.215 sq., PvA 22 (with Pot.) -kathaci(d) (indef.) anywhere, at some place or other J 1.137; v.468; wherever, in whatever place Miln 366; PvA 284; KhA 247; J III.229; IV.9, 45; as kathacchi eva J. IV. 92; PvA 173. Sometimes doubled kathaci kathaci in whatsoever place J IV.341. -na k. nowhere M. 1.424; Miln 77; VvA 14.  
-ṭhita fig. in what condition or state? D II.241 (corresp. with ettha); J IV.110. -vāsa in what residence? Sn 412. -vāsika residing where? J II.128, 273.
- Katthati** [cp. Sk. katthate, etym. unexpl<sup>d</sup>] to boast Sn 783 (ppr. med. akatthamāna). Cp. pavikatthita.
- Katthitar** (n. ag. fr. katthati) a boaster Sn 930.
- Katthin** (adj.) [fr. katth] boasting A v.157 (+ vikatthin).
- Katthu** (?) a jackal, in °soṇā j. & dogs J VI.538 (for koṭṭhu°).
- Kathaj** (adv.) [cp. Vedic kathaj & kathā] dubit. interr. part. 1. how; with ind. pres. PvA 6 (k. puriso paṭi-labhati), or with fut. & cond. J 1.222; II.159 (k. tattha gamissāmi); vi.500; PvA 54 (na dassāmi) — 2. why, for what reason? J III.81; v.506. Combined with -ca Vin 1.114; II.83. -carahi D II.192. -nu & -nu kho Vin II.26, J III.99; IV. 339; Nd<sup>2</sup> 189, see also evaṅ nu kho. -pana D II.163. -su Nd<sup>2</sup> 189. -ii J IV.339; DhA 1.432. -hi nāma Vin 1.45; II.105; III.137; IV.300; all in the same meaning; -ci (kathañci) scarcely, with difficulty Th 1, 456.  
-kathā "saying how? how?" i. e. doubt, uncertainty, unsettled mind (cp. kankhā); expl. as vicikicchā dukkhe kankhā Nd<sup>2</sup> 190; D II.282; Sn 500, 866, 1063, 1088; DhA IV.194; as adj. and at end of cpd. °-katha, e. g. vigatā° (in phrase tinṇa-vicikicchā . . . vesāraj-jappatta) D 1.110 = Vin 1.12; tinṇa° (+ visalla) Sn 17, 86, 367. k-k-salla "the arrow of doubt" D II.283

(vicikicchā +). -kathin having doubts, unsettled, uncertain D 11.287; M 1.8; Nd<sup>2</sup> 191; DhA 352; a° free from doubt, Ep. of Arahant (expl<sup>d</sup> DA 1.211: "not saying how and how is this?"); M 1.108; It 49; Sn 534, 635, 868, 1064; in phrases *tiṇṇa-vicikicchō viharati akathankathī kusalesu dhammesu* D 1.71=Pug 59, *jhāyī anejo a°* Dh 414 (: DhA 1v.194)=Sn 638. -kara (adj.) how acting, what doing? k. ahaṅ no nirayam pateyyaṅ ("ri ποιῶν μακάριος ἔσομαι") J 1v.339; Sn 376; J 1v.75; v.148. -jivin leading what kind of life? Sn 181. -dassin holding what views? Sn 848 (see °sila). -pakāra of what kind Vin 1.358; Sn 241 (:kathappakāra). -paṭipanna going what way, i. e. how acting? D 11.277, 279, 281. -bhāvita how cultivated or practised? S v.119. -bhūta "how being," of what sort, what like D 11.139, 158; -rūpa of what kind? M 1.218; A 1.249; 11.35; J 11.525. -vaṇṇa of what appearance, what like? D 11.244. -vidha what sort of? J v.95, 146; DhA 305. -sameta how constituted? Sn 873. -sīla of what character or conduct? how in his morality? Sn 848 (kathanḍassi kathasīlo upasanto ti vuccati).

**Kathana** (nt.) [fr. kath, see katheti] 1. conversing, talking J 1.299; 11.459; v.1.340. — 2. telling i. e. answering, solving (a question) J v.66 (pañha°). — 3. preaching DhA 1.7. — 4. reciting, narrating Kacc. 130. Cp. kathita. — **akathana** not talking or telling J 1.420; v.1.424; not speaking fr. anger J 1v.108; DhA 1.440. — **ākāra**, in °ṅ karoti to enter into conversation with J v.1.413. — **samattha** able to speak (of the tongue) J 11.459; able to talk or converse with (saddhiṅ) J v.1.340. — **sīla** (one) in the habit of talking, garrulous J 1.299; a° J 1.420.

**Kathala** (potsherd) spelling at Vism 261 for kaṭhala.

**Kathali** (metri causā)=next, in the Uddāna at Vin 11.234

**Kathalika** (nt.) [der. uncertain], always in comb<sup>a</sup> pād'odaka pāda-piṭha pāda-k°: either a *cloth* to wipe the feet with after washing them, or a *footstool* Vin 1.9, 47; 11.22 sq., 210, 216. At VvA 8 however with pāda-piṭha expl<sup>d</sup> as a footstool (pāda-ṭhapanā-yoggaṅ dāru-khaṇḍaṅ āsanāṅ). Bdgh (on CV 11.1.1) expl<sup>d</sup> pāda-piṭha as a stool to put the washed foot on, pāda-kathalika as a stool to put the unwashed foot on, or a cloth to rub the feet with (ghaṅsana).

**Kathā** (f.) [fr. kath to tell or talk, see katheti; nearest synonym is lap, cp. vāc' ābhilāpa & sallāpa] 1. talk, talking, conversation A 1.130; PvA 39. So in antarā° D 1.179; Sn p. 107, 115; cp. sallāpa. Also in tiracchāna° low, common speech, comprising 28 kinds of conversational talk a bhikkhu should not indulge in, enum<sup>d</sup> in full at D 1.7=1.78=11.36 & passim (e. g. S v.419; corr. suddha° to yuddha° 1; A v.128=Nd<sup>2</sup> 192); ref. to at A 11.256; v.185; J 1.58; Pug 35. Similarly in gāma° Sn 922; viggāhikā k. A 1v.87; Sn 930. Ten good themes of conversation (kathā-vatthūni) are enum<sup>d</sup> at M 111.113=A 111.117=1v.357=v.67; Miln 344; similarly dhammī kathā A 11.51; 1v.307; v.192; Sn 325; pavattani k. A 1.151; yutta kathāyaṅ Sn 826; sammōdanīya k. in salutation formula s°ṅ k°ṅ sārāṇiyaṅ vitāretvā D 1.52, 108, etc.; A v.185; Sn 419, pp. 86, 93, 107, 116. — 2. speech, sermon, discourse, lecture Vin 1.203, 290 (°ṅ karoti to discuss); A 111.174; 1v. 358. Freq. in anupubbi° a sermon in regular succession, graduated sermon, discussing the 4 points of the ladder of "holiness," viz. dānakathā, sila°, sagga°, magga° (see anupubba) Vin 1.15; A 111.184; 1v.186, 209, 213; DhA 1.6; VvA 66. — 3. a (longer) story, often with vitthāra° an account in detail, e. g. PvA 19. **bāhira°** profane story KhA 48. — 4. word, words, advice: °ṅ gaṅhāti to accept an advice J 11.173; 11.424. — 5. explanation, exposition, in attha° (q. v.), cp. gati°

P s 11.72. — 6. discussion, in °vatthu (see below) Mhvs 5, 138. — **dukkathā** harmful conversation or idle talk A 111. 181; opp. su° A 111.182. — **kathaṅ vaḍḍheti** "to increase the talk," to dispute sharply J 1.404; v.412. °ṅ samuṭṭhāpeti to start a conversation J 1.119 1v. 73. — At the end of cpds. (as adj.) °kathā e. g. chinna° Sn 711; ṭhita° DA 1.73; madhura° J 111.342; v.1.255.

— **ābhīññāna** recollection due to speech Miln 78, 79. — **o-ja** (k°-udya, to vad) a dispute, quarrel Sn 825, 828. — **dhamma** a topic of conversation DA 1.43. — **nigghosa** the sound of praise, flattery J 11.350. — **pavatti** the course of a conversation J 1.119; DhA 1.249; Mhbv 61. — **pābhata** subject of a conversation, story J 1.252, 364. — **bāhulla** abundance of talk, loquacity A 1v.87. — **magga** narrative, account, history J 1.2. — **rasa** the sweetness of (this) speech Miln 345. — **vatthu** 1. subject of a discourse or discussion, argument M 1.372; 11.127, 132. There are 10 enum<sup>d</sup> at A 1v.352, 357 (see kathā) and at Vism 19 as qualities of a kalyāṇa-mitta, referred to at A v.67, 129; Vism 127; DhA 1v.30. Three are given at D 111.220=A 1.197. °*kusala* well up in the subjects of discussion VvA 354. — 2. N. of the fifth book of the Abhidhamma Piṭaka, the seven constituents of which are enum<sup>d</sup> at var. places (e. g. DA 1.17; Mhbv 94, where Xvu takes the 3<sup>rd</sup> place), see also J.P.T.S. 1882, 1888, 1896. — **samuṭṭhāna** the arising of a discussion Mhvs 5, 138. — **samuṭṭhāpana** starting a conversation J 1.119; 11.278; DhA 1.250. — **sampayoga** conversational intercourse A 1.197. — **sallāpa** talk, conversation Vin 1.77; D 1.89 sq., 107 sq.; 11.150; M 1.178; A 11.197; v.188; Ud 40; J 11.283; Miln 31; DA 1.276 (expl<sup>d</sup> as kathana-paṭikathana); DhA 11.91 (°ṅ karoti); VvA 153.

**Kathāpeti** Caus. 11. of katheti (q. v.).

**Kathika** (adj.) (—°) [fr. kathā, cp. Sk. kathaka] relating, speaking, conversing about, expounding, in cpds. **citta°** Th 2, 449 (cp. citra-kathin); (a) tiracchāna° A 1v.153; dhamma° J 1.148; 11.342; 1v.2 (°thera); v.1.255 (mahā°); as *noun* a preacher, speaker, expounder A 111.174; Mhvs 14, 64 (mahā°).

**Kathikā** (f.) [fr. last ?] agreement Dpvs 19, 22; see **katikā**.

**Kathita** [pp. of katheti, cp. Sk. kathita] said, spoken, related J 11.310; 1v.73; v.493. su° well said or told J 1v.73. As nt. with instr. J 1v.72 (tena kathitaṅ the discourse (given) by him).

**Kathin** (adj.) (—°) [cp. kathika] speaking; one who speaks, a speaker, preacher J 1.148 (dhamma-kathikesu citra-kathī); Miln 90, 348 (°setṭha best of speakers). See also **kathā-kathin**.

**Katheti** (v. den. fr. kathā, cp. Sk. kathayate] aor. **kathesi**, inf. **kathetuṅ** & **kathetave** (Vin 1.359); Pass. **kathiyati** & **katheti** (Miln 22, cp. Trenckner, *Notes* 122); ppr. Pass. **kathiyamāna** & **kacchamāna** (A. 111.181); **grd.** **kathetabba**, **kathaniya** & **kaccha**, — 1. to speak, say, tell, relate (in detail: vitthāro PvA 77). **mā kathesi** (=mā bhaṇi) do not speak PvA 16. — to tell (a story): J. 1.2; 1v.137; PvA 12, 13. — 2. to converse with J. v.1.413; PvA 86 (=āmantayi). — 3. to report, to inform J v.460. — 4. to recite DhA 1.166. — 5. to expound, explain, preach J 1.30; Miln 131; DhA 1.88; Nd<sup>2</sup> s. v. — 6. to speak about (with acc.) Vin 11.168. — 7. to refer to J 1.307. — 8. to answer or solve (a question) J 1.165; v.66. — Caus 11. **kathāpeti** to make say Mhvs 24, 4 (aor. **kathāpayi**); DhA 11.35; KhA 118.

**Kad°** [old form of interr. pron. nt., equal to kiṅ; cp. (Vedic) kad in kadharaṅ=kiṅarthaṅ to what purpose] orig. "what?" used adverbially; then indef. "any kind of," as (na) **kac**(-cana) "not at all"; **kac-cid** "any kind of; is it anything? what then?" Mostly used in disparaging sense of showing inferiority, contempt, or defectiveness, and equal to **kā°** (in denoting badness or



smallness, e. g. kākanika, kāpurisa, see also kantāra & kappata], **kin**<sup>o</sup>, **ku**<sup>o</sup>. For relation of ku > ka cp. kutra > kattha & kadā.

-anna bad food Kacc 178. -asana id. Kacc 178. -**dukkha** (?) great evil (= death) VvA 316 (expl<sup>d</sup> as maraṇa, cp. kaṭuka).

**Kadamba** (cp. Sk. kadamba) the kadamba tree, *Nauclea cordifolia* (with orange-coloured, fragrant blossoms) J. vi.535, 539; Vism 206; DhA 1.309 ('puppha'); Mhvs 25, 48 (id.).

**Kadara** (adj.) miserable J 11.136 (expl<sup>d</sup> as lūkha, kasira).

**Kadariya** (adj.) [cp. Sk. kadarya, kad + arya?] mean, miserly, stingy, selfish; usually expl<sup>d</sup> by thaddhamacchari (PvA 102; DhA 111.189, 313), and mentioned with macchari, freq. also with paribhāsaka S 1.34, 96; A 11.59; iv.79 sq.; Dh 177, 223; J v.273; Sn 663; Vv 29<sup>8</sup>. As cause of Peta birth freq. in Pv., e. g. 1.9<sup>3</sup>; 11.7<sup>7</sup>; iv.14<sup>6</sup>; PvA 25, 99, 236. — (nt.) avarice, stinginess, selfishness, grouped under macchariya Dhs 1122; Sn 362 (with kodha).

**Kadariyatā** (f.) [abstr. fr. last] stinginess, niggardliness D 11.243; Miln 180; PvA 45.

**Kadala** (nt.) the plantain tree Kacc 335.

**Kadali**<sup>1</sup> (f.) [Sk. kadali] — 1. the plantain, *Musa sapientium*. Owing to the softness and unsubstantiality of its trunk it is used as a frequent symbol of unsubstantiality, transitoriness and worthlessness. As the plantain or banana plant always dies down after producing fruit, is destroyed as it were by its own fruit, it is used as a simile for a bad man destroyed by the fruit of his own deeds: S 1.154 = Vin 11.188 = S 11.241 = A 11.73 = DhA 111.156; cp. Miln 166; — as an image of unsubstantiality, Cp. 111.24. The tree is used as ornament on great festivals: J 1.11; vi.590 (in simile), 592; VvA 31. — 2. a flag, banner, i. e. plantain leaves having the appearance of banners (-dhaja) J v.195; vi.412. In cpds. kadali<sup>o</sup>.

-**khandha** the trunk of the plantain tree, often in similes as symbol of worthlessness, e. g. M 1.233 = S 111.141 = iv.167; Vism 479; Nd<sup>2</sup> 680 A<sup>11</sup>; J vi.442; as symbol of smoothness and beauty of limbs VvA 280; -**taru** the plantain tree Dāvs v.49; -**toraṇa** a triumphal arch made of pl. stems and leaves Mhbv 169; -**patta** a pl. leaf used as an improvised plate to eat from J v.4; DhA 1.59; -**phala** the fruit of the plantain J v.37.

**Kadali**<sup>2</sup> (f.) a kind of deer, an antelope only in °miga J v.406, 416; vi.539; DA 1.87; and °pavara-pacc-attharaṇa (nt.) the hide of the k. deer, used as a rug or cover D 1.7 = A 1.181 = Vin 1.192 = 11.163, 169; sim. D. 11.187; (adj.) (of pallanka) A 1.137 = 111.50 = iv.394.

**Kadā** (indecl.) [Vedic kadā. Cp. tadā, sadā in Pali, and perhaps Latin quando]. interr. adv. when? (very often foll. by fut.) Th 1, 1091-1106; J 11.212; vi.46; DhA 1.33; PvA 2. — Comb<sup>d</sup> with -ssu J v.103, 215; vi.49 sq. -ci [cid] indef. — 1. at some time A iv.101. — 2. sometimes J 1.98; PvA 271. — 3. once upon a time Dāvs 1.30. — 4. perhaps, may be J 1.297; vi.364. + eva: kadācīdeva VvA 213; -**kadācī kadācī** from time to time, every now and then J 1.216; iv.120; DhsA 238; PvA 253. -**kadācī karahaci** at some time or other, at times A 1.179; Miln 73; DhA 111.362. -**na kadācī** at no time, never S 1.66; J v.434; vi.363; same with mā k<sup>o</sup> J vi.310; Mhvs 25, 113; cp. kudācana. — **kadāc-uppattika** (adj.) happening only sometimes, occasional Miln 114.

**Kaddama** [Derivation unknown. Sk. kardama] mud, mire, filth Nd<sup>3</sup> 374 (= pankā); J 1.100; 111.220 (written kadamo in verse and kaddemo in gloss); vi.240, 390; PvA 189 (= pankā), 215; compared with moral im-

purities J 111.290 & Miln 35. a<sup>o</sup> free from mud or dirt, clean Vin 11.201, of a lake J 111.289; fig. pure of character J 111.290. **kaddamikata** made muddy or dirty, defiled J vi.59 (kilēsehi).

-**odaka** muddy water Vin 11.262; Vism 127. -**parikhā** a moat filled with mud, as a defence J vi.390; -**bahula** (adj.) muddy, full of mud DhA 1.333;

**Kanaka** (nt.) [cp. Sk. kanaka; Gr. κηκος yellow; Ags. hunig = E. honey. See also kañcana] gold, usually as uttatta<sup>o</sup> molten gold; said of the colour of the skin Bu 1.59; Pv 111.3<sup>2</sup>; J v.416; PvA 10 suvaṇṇa.

-**agga** gold-crested J v.156; -**chavin** of golden complexion J vi.13; -**taca** (adj.) id. J v.393; -**pabbā** golden splendour Bu xxiii.23; -**vimāna** a fairy palace of gold VvA 6; PvA 47, 53; -**sikhari** a golden peak, in °rājā king of the golden peaks (i. e. Himālayas): Dāvs iv.30.

**Kaniṭṭha** (adj.) [Sk. kaniṣṭha; compar. & superl.; see kaññā] younger, youngest, younger born Vin 111.146 (isi the younger); J 11.6; PvA 42, 54; esp. the younger brother (opp. jeṭṭha, °ka) J 1.132; DhA 1.6, 13; Mhvs. 9, 7; PvA 19, 55. Comb<sup>d</sup> with **jeṭṭhaka** the elder & younger brothers J 1.253; sabba- k. the very youngest J 1.395. f. **kaniṭṭhā** the youngest daughter DhA 1.396. — fig. later, lesser, inferior, in °phala the lesser fruit (of sanctification) Pv iv.188. — **akaniṭṭha** "not the smaller" i. e. the greatest, highest; in **akaniṭṭhagāmin** going to the highest gods (cp. parinibbāyin) S v.237 = 285, etc. °**bhavana** the abode of the highest gods J. 111.487.

**Kaniṭṭhaka** (adj.) younger (opp. jeṭṭha) A iv.93 = J 11.348; DhA 1.152; the younger brother Mhvs 5, 33, 8, 10; 35, 49; 36, 116; -°ikā and °akā a younger sister, Mhvs 1, 49; Pv 1.11<sup>6</sup> (better read for kaniṭṭhā).

**Kaniṭṭhatta** (nt.) the more recent and therefore lower, less developed state (of sanctification) DhA 1.152.

**Kaniṭṭhi** (f.) a younger sister Mhvs 7, 67.

**Kaniya** (adj.) [compar. of kan<sup>o</sup>, Sk. kaniyaṅs] younger, less, inferior Kacc 122 (only as a grammarian's construction, not in the living language where it had coalesced with \*kanyā = kaññā).

**Kanta**<sup>1</sup> [Sk. kanta, pp. of kāmēti] — 1. (adj.) in special sense an attribute of worldly pleasure (cp. kāma, kāmagaṇā): pleasant, lovely, enjoyable; freq. in form. iṭṭhā kantā manāpā, referring to the pleasures of the senses S 1.245; 11.192; iv.60, 158, 235 sq.; v.22, 60, 147; A 11.66 sq.; M 1.85; Sn 759; It 15; Vbh 2, 100, 337; bhāla<sup>o</sup> (lovely in the opinion of the ignorant) Sn 399. — D 11.265 111.227 (ariya<sup>o</sup>); J 111.264; v.447; with ref. to the fruit of action as giving pleasure: °**phala** Kvu 35, 211, PvA 277 (hatthi-) k<sup>o</sup> pleasing to elephants; of manta DhA 1.163; of vinā J vi.255, 262; DhA 1.163. — 2. beloved by, favourite of, charming J vi.255, 262; DhA 1.163. — 3. (n.) the beloved one, the husband J vi.370 (wrongly written kan tena); of a precious stone Miln 118; Sdhp 608, cp. suriya<sup>o</sup>, canda<sup>o</sup> — **kantā** (f.) the beloved one, the wife J v.295; **kantena** (instr.) agreeably, with kind words A 11.213; J v.486 (where porisā-dassa kante should be read as porisādassak' ante). — a<sup>o</sup> undesired, disagreeable, unpleasant, in same form as kanta, e. g. D 11.192; in other comb<sup>n</sup> J v.295; Vbh 100; Nett 180; PvA 193. — **akantena** with unpleasant words A 11.213. — **kantatara** compar. J 111.260. — **bhāva** the state of being pleasant DA 1.76; VvA 323.

**Kanta**<sup>2</sup> [pp. of kantati<sup>2</sup>, Sk. kṛtta. kanta is analogy-form. after pres. kantati, regularly we should expect katta. See also avakanta. It may be simply misreading for katta, cp. kern, *Toev.* under parikanta.] cut, cut out or off Th 2, 223 (°salla = samucchinna-rāg'ādī-salla ThA 179) cp. katta & pari<sup>o</sup>.

**Kantati**<sup>1</sup> [Sk. kṛṇatti, \*qert, cp. kata, & Lat. cratis, crassus, E. crate] to plait, twist, spin, esp. suttañ (thread) Vin 1v.300; PvA 75; DhA 111.273; kappāsaj A 111.295. Cp. pari°.

**Kantati**<sup>2</sup> [Sk. kṛṇati; \*(s)qert, to cut; cp. Gr. κείρω, to shear; Lat. caro, cena; Ohg. sceran, E. shear; see also kaṭu] to cut, cut off J 11.53 (: as nik° in gloss, where it should be mūlāni kant°); 111.185; v1.154, DhA 111.152 (+ viddhaṇseti).

**Kantāra** (adj. n.) [perhaps from kad-tarati, difficult to cross, Sk. (?) kāntāra] difficult to pass, scil. magga, a difficult road, waste land, wilderness, expl<sup>d</sup> as nirudaka iriṇa VvA 334 (on Vv 84<sup>3</sup>), comb<sup>d</sup> with maru° PvA 99 and marukantāramagga PvA 112; opp. khenianta-bhūmi. Usually 5 kinds of wilds are enumerated: cora°, vāla°, nirudaka°, amanussa°, appabbhakkha° J 1.99; SA 324; 4 kinds at Nd<sup>2</sup> 630: cora°, vāla° dūbhikkha° nirudaka°. The term is used both lit. & fig. (of the wilds of ignorance, false doctrine, or of difficulties, hardship). As the seat of demons (Petas and Yakkhas) freq. in Pv (see above), also J 1.395. As diṭṭhi° in pass. diṭṭhi-gata, etc. M 1.8, 486, Pug 22 (on diṭṭhi vipatti). -addhāna a road in the wilderness, a dangerous path (fig.) Th 1, 95~D 1.73=M 1.276; -paṭipanna a wanderer through the wilderness, i. e. a forester J 111.537. -magga a difficult road (cp. kummagga) J 11.294 (lit.); in simile: S 11.118. -mukha the entrance to a desert J 1.99.

**Kantāriya** (adj.) [from kantāra] (one) living in or belonging to the desert, the guardian of a wilderness, applied to a Yakkha Vv 84<sup>21</sup> (=VvA 341).

**Kantika**<sup>1</sup> (adj.) [to kantat<sup>1</sup>] spinning PvA 75 (sutta° itthiyo).

**Kantika**<sup>2</sup>=kanta<sup>1</sup> in a° unpleasant, disgusting Pv 111.4<sup>1</sup> (=PvA 193).

**Kantita**<sup>1</sup> [Sk. kṛtta, pp. of kantati<sup>1</sup>] spun, (sutta) Vin 1v.300.

**Kantita**<sup>2</sup> (adj.) Sk. kṛtta pp. of kantati<sup>2</sup>] cut off, severed Miln 240.

**Kanda** [Sk. kanda] a tuberous root, a bulb, tuber, as radish, etc. J 1.273; 1v.373; v1.516; VvA 335; °mūla bulbs and roots (°phala) D 1.101; a bulbous root J v.202.

**Kandati** [Sk. krandati to \*q(e)lem; cp. Gr. κἀλω, κἀλαδος, Lat. clamor, calare, calendae, Ohg. hellan to shout] to cry, wail, weep, lament, bewail Dh 371; Vv 83<sup>12</sup>; J v1.166; Miln 11, 148; freq. of Petas: PvA 43, 160, 262 (cp. rodati).—In kāmagaṇā pass. urattāliṅ k. M. 1.86=Nd<sup>2</sup> s. v.; A 111.54 (urattāli for °iṅ v. l.); in phrase bāhā paggayha k° Vin 1.237; 11.284; J v.267.

**Kandana** (nt.) [Sk. krandana] crying, lamenting PvA 262

**Kandara** [Sk. kandara] — 1. a cave, grotto, generally, on the slope or at the foot of a mountain Vin 11.76, 146; used as a dwelling-place Th 1, 602; J 1.205; 111.172. — 2. a glen, defile, gully D 1.71=A 11.210=Pug 59; A 1v.437; Miln 36; expl<sup>d</sup> at DA 1.209 (as a mountainous part broken by the water of a river; the etym. is a popular one, viz. “kaṅ vuccati udakaṅ; tena dāritan”). k-padarasākhā A 1.243=11.240; PvA 29.

**Kandala** N. of a plant with white flowers J 1v.442. —ma-kuḷa knob (?) of k. plant Vism 253 (as in description of sinews).

**Kandala** N. of esculent water lily, having an enormous bulb D 1.264.

**Kandita** (adj.) [pp. of kandati] weeping, lamenting Dāvs 1v.46; a° not weeping J 111.58. (n. nt.) crying, lamentation J 111.57; Miln 148.

**Kanna** (adj.) [Sk. skaṇṇa] trickling down J v.445.

**Kannāma**=kinnāma J v1.126.

**Kapaṇa** (adj. n.) [Sk. kṛpaṇa from kṛp wail, cp. Lat. crepo; Ags. hraefn=E. raven. Cp. also Sk. kṛcchra] — 1. poor, miserable, wretched; a beggar; freq. expl<sup>d</sup> by varāka, duggata, dīna and daḷidda; very often classed with low-caste people, as caṇḍālā Pv 111.113 & pesakārā (Ud 4). Sn 818 J 1.312, 321; 111.199; Pv 11.9<sup>14</sup>; 111.143, 1v.5<sup>2</sup>; DA 1.298; DhA 1.233; Th A 178. — 2. small, short, insignificant A 1.213; Bdhd 84. (f.) °a a miserable woman J 1v.285; °an (adv.) pitifully, piteously, with verbs of weeping, etc. J 111.295; v.499; v1.143; a° not poor J 111.199; —ati° very miserable Pgdp 74. Der. °tā wretchedness Sdhp 315.

-addhikā pl. often with °ādi, which means samaṇa-brāhmaṇa-k°-vaṇibbaka-yācakā (e. g. D 1.137; PvA 78) beggars and wayfarers, tramps J 1.6, 262, DhA 1.105, 188 (written k°-andhika); see also DA 1.298 and kapaṇikā; -iddhikā pl. (probably miswriting for °addh°, cp. Trenckner, J.P.T.S. 1908, 130) D 1.137; It 65; DA 1.298; -itthi a poor woman J 111.448; -jivikā in °aṅ kappeti to make a poor livelihood J 1.312; -bhāva the state of being miserable PvA 274; -manussa a wretched fellow, a beggar Vism 343; -laddhaka obtained in pain, said of children J v1.150, cp. kiccha laddhaka; -visikhā the street or quarter of the poor, the slums Ud 4; -vuttin leading a poor life PvA 175.

**Kapaṇikā** (f.) a (mentally) miserable woman Th 2, 219; ThA 178; cp. kapaṇā; also as kapaṇiyā J v1.93.

**Kapalla** at Vin 1.203, is an error for kajjala, lamp-black, used in preparation of a collyrium (cp. J.P.T.S. 1887, 167).

**Kapalla** (nt.) [Sk. kapāla; orig. skull, bowl, cp. kapola & Lat. caput, capula, capillus, Goth. baubi, E. head]— 1. a bowl in form of a skull, or the shell of reptiles; see kapāla.— 2. an earthenware pan used to carry ashes J 1.8; v1.66, 75; DhA 1.288.— 3. a frying pan (see cpds. & cp. angāra-kapalla) Sn 672. -kapalla is only a variant of kapāla.

-pāti an earthen pot, a pan J 1.347=Dh A 1.371; -pūva a pancake J 1.345; DhA 1.367; VvA 123; Mhvs 35, 67.

**Kapallaka** — 1. a small earthen bowl J v1.59; DhA 1.224. — 2. a frying pan J 1.346.

**Kapāla** (nt.) [Sk. kapāla, see kapalla] — 1. a tortoise- or turtle-shell S 1.7=Miln 371; S 1v.179; as ornament at DA 1.89.— 2. the skull, cp. kaṭāha in sisakaṭāha.— 3. a frying pan (usually as ayo°, of iron, e. g. A 1v.70; Nd<sup>2</sup> 304<sup>11</sup>; VvA 335) J 11.352; Vv 84<sup>5</sup>; DhA 1.148 (v. l. °kapalla); Bdhd 100 (in simile).— 4. a begging bowl, used by certain ascetics S 1v.190; v.53, 301; A 1.36; 111.225; J 1.89; PvA 3.— 5. a potsherd J 11.301. -ābhata the food collected in a bowl A 1.36; -khaṇḍa a bit of potsherd J 11.301; -hattha “with a bowl in his hand,” begging, or a beggar, Th 1, 1118; J 1.89; 111.32; v.468; PvA 3.

**Kapālika** — 1. a small vessel, bowl J 1.425.— 2. a beggar's bowl J 1.235; DhA 11.26.

**Kapāsa**=kappāsa. q. v. Dāvs 11.39.

**Kapi** [Sk. kapi, original designation of a brownish colour, cp. kapila & kapota] a monkey (freq. in similes) Sn 791; Th 2, 1080; J 1.170; 111.148, cp. kavi.

-kacchu the plant Mucuna pruritus Pv 11.3<sup>10</sup>; °phala its fruit PvA 86; -citta “having a monkey's mind,” capricious, fickle J 111.148=525; -naccanā Npl., Pv 1v.1<sup>27</sup>; -niddā “monkey-sleep,” dozing Miln 300.

**Kapiñjala** [Derivation unknown. Sk. kapiñjala] a wild bird, possibly the francolin partridge Kvu 268; J v1.538 (B.B. kapiñjara).



**Kapīṭhana** the tree *Thespesia populneoides* Vin iv. 35.

**Kapīṭha** and **ṭtha** — 1. the tree *Feronia elephantum*, the wood-apple tree J vi.534; Vism 183 (°ka); Mhvs 29, 11; — 2. °ṅ (nt.) the wood apple Miln 189; — 3. the position of the hand when the fingers are slightly and loosely bent in J 1.237; **kapīṭhaka** S v.96.

**Kapīṭhana** = **kapīṭhana** J ii.445; vi.529, 550, 553; v. 1. at Vism 183 for °itthaka.

**Kapila** (adj.) [Sk. kapila, cp. kapi] brown, tawny, reddish, of hair & beard VvA 222; °ā f. a brown cow DhA iv.153.

**Kapilsa** [Sk. kapiśirṣa] the lintel of a door D ii.143 (cp. Rh.D. *Buddh. Suttas* p. 95 n<sup>1</sup>) -°ka the cavity in a door-post for receiving the bolt Vin ii.120, 148 (cp. *Vin. Texts* ii.106 n<sup>8</sup>).

**Kapota** [Sk. kapota, greyish blue, cp. kapi] — 1. (m.) a pigeon, a dove J 1.243; Miln 403; — 2. (f.) °i a female pigeon PvA 47; °ka (f. °ikā Miln 365) a small pigeon J 1.244.  
-pāda (of the colour) of a pigeon's foot J 1.9.

**Kapola** [Sk. kapola, cp. kapalla, orig. meaning "hollow"] the cheek Vism 263, 362; DhA 1.194.

**Kappa** (adj. n.) [Sk. kalpa, see kappeti for etym. & formation] anything made with a definite object in view, prepared, arranged; or that which is fit, suitable, proper. See also DhA 1.103 & KhA 115 for var. meanings. — I *Literal Meaning*. — 1. (adj.) fitting, suitable, proper (cp. °tā) (= kappiya) in **kappākappesu kusalo** Th 1, 251, °kovidō Mhvs 15, 16; Sn 911; as juice Miln 161. — (—°) made as, like, resembling Vin 1.290 (ahata°); Sn 35 (khaggavisāpa°); hetu° acting as cause to Sn 16; Miln 105; — a° incomparable Mhvs 14, 65; — 2. (nt.) a fitting, i. e. harness or trapping (cp. kappana) Vv 20<sup>6</sup> (VvA 104); — a small black dot or smudge (kappa-bindu) imprinted on a new robe to make it lawful Vin 1.255; iv.227, 286; also fig. a making-up (of a trick): lesa° DA 1.103; VvA 348. — II. *Applied Meaning*. — 1. (qualitative) ordinance, precept, rule; practice, manner Vin ii.294, 301 (:kappati singiloṇa-kappo "fit is the rule concerning . . ."); cp. Mhvs 4, 9; one of the **chālāṅga**, the 6 disciplines of Vedic interpretation, VvA 265; — 2. (temporal) a "fixed" time, time with ref. to individual and cosmic life. As āyu at DA 1.103 (cp. kappāṅ); as a cycle of time = saṅsāra at Sn 521, 535, 860 (na eti kappāṅ); as a measure of time: an age of the world Vin iii.109; Miln 108; Sdhp 256, 257; PvA 21; It 17 = Bdhd 87 = S ii.185. There are 3 principal cycles or aeons: **mahā°**, **asankheyya°**, **antara°**; each mahā° consists of 4 **asankheyya-kappas**, viz. **saṅvaṭṭa°** **saṅvaṭṭaṭṭhāyī°** **vivaṭṭa°** **vivaṭṭaṭṭhāyī°** A ii.142; often abbreviated to **saṅvaṭṭa-vivaṭṭa°** D 1.14; It 15; freq. in formula **ekampiṭṭhāṅ**, etc. Vin iii.4 = D iii.51, 111 = It 99. On **pubbanta°** & **aparanta°**, past & future kappas see D 1.12 sq. **paṭhama-kappe** at the beginning of the world, once upon a time (cp. atite) J 1.207. When kappā stands by itself, a Mahā-kappā is understood: DA 1.162. A whole, complete kappā is designated by **kevala°** Sn pp. 18 = 46~125; Sn 517; also **dīgha°** S ii.181; Sdhp 257. For **similes** as to the enormous length of a kappā see S ii.181 & DA 1.164 = PvA 254. — acc. **kappāṅ** adv.: for a long time D ii.103 = 115 = Ud 62, quot. at DA 1.103; Vin ii.198; It 17; Miln 108; **mayi āyukappāṅ** J 1.119, cp. Miln 141. Cp. **sankappa**.  
-**attita** one who has gone beyond time, an Arahant Sn 373. **āvasesaṅ** (acc.) for the rest of the kappā, in **kappāṅ vā k-āvasesaṅ vā** D ii.117 = A iv.309 = Ud 62; **Miln 140**: -**āyuka** (one) whose life extends over a kappā Mhvs v.87; -**utthāna** arising at or belonging to the (end of a) **kappā**: -**aggi**: the fire which destroys the Universe J ii.397; iii.185; iv.498; v.336; vi.554; Vism 304; -**hāṭṭa** the time of the end of the world J v.244; -**utthāna**

(by itself) the end of the world J 1.4 = Vism 415; -**kata** on which a kappā, i. e. smudge, has been made, ref. to the **civara** of a bhikkhu (see above) Vin 1.255; iv.227, 286; DA 1.103; -**(hi)jaha** (one) who has left time behind, free from saṅsāra, an Arahant Sn 1101 (but expl<sup>d</sup> at Nd<sup>a</sup> s. v., see also DA 1.103 as free from dve kappā: **diṭṭhi°** **taṇha°**). -**jāla** the consumption of the kappā by fire, the end of a kappā Dpvs 1.61. -**ṭṭha** staying there for a kappā, i. e. in purgatory in **āpāyiko nerayiko + atekiccho**, said of Devadatta Vin ii.202, 206; A iii.402 ~iv.160; It 11~85. -**ṭṭhāyīn** lasting a whole cycle, of a **vimāna** Th 1, 1190. -**ṭṭhika** enduring for an aeon: **kibbisa** (of Devadatta) Vin ii.198 = 204; (cp. *Vin. Texts* iii.254) **sālarukkha** J v.416; see also **ṭṭitakappiṅ** Pug 13. -**ṭṭhitika** id. DhA 1.50 (vera); Miln 108 (kamman). ("sabbe pi magga-samangino puggalā ṭṭita kappino.") -**ṭṭhiya** = prec. A v.75; J 1.172, 213; v.33; Miln 109, 214. °**rukkha** the tree that lasts for a kappā, ref. to the **cittapāṭali**, the pied trumpet-tree in the abode of the **Asuras** J 1.202; -**nibbatta** originated at the beginning of the k. (appl. to the flames of purgatory) J v.272; -**parivaṭṭa** the evolution of a k; the end of the world Dpvs 1.59; -**pādapa** = °**rukkha** Mhbv 2; -**rukkha** a wishing tree, magical tree, fulfilling all wishes; sometimes fig. J vi.117, 594; Vism 206; PvA 75, 176, 121; VvA 32 (where comb<sup>d</sup> with **cintāmaṇi**); DhA iv.208; -**latā** a creeper like the **kapparukkha** VvA 12; -**vināsaka** (scil. aggi): the fire consuming the world at the end of a k. Vism 414 sq.; (mahāmegho) DhA iii.362; -**samaṇa** an ascetic acc. to precepts, an earnest ascetic J vi.60 (cp. samaṇa-kappā); -**halāhala** "the k-uproar," the uproar near the end of a kalpa J 1.47.

**Kappaka** [fr. **kjṇ**, **kappeti**] a barber, hairdresser, also attendant to the king; his other function (of preparing baths) is expressed in the term **nahāpaka** (Pv ii.9<sup>77</sup>) or **nahāpita** (°ā ?) (DA 1.157) Vin. 1.344; ii.182; D 1.51 (= DA 1.157, in list of various occupations); J 1.60, 137; iii.315; Pv ii.9<sup>77</sup>; iii.1<sup>4</sup> (where expl. by **nahāpita** in the meaning of "bathed," cp. expl. ad 1.16<sup>6</sup>) DhA 1.85 (°vesa disguise of a barber), 342 (**pasādhana°** one who arranges the dress, etc., hairdresser).

-**jātika** belonging to or reborn in the barber class, in this sense representing a low. "black" birth PvA 176.

**Kappaṭa** [kad-paṭa = ku-paṭa] a dirty, old rag, torn garment (of a bhikkhu) Th 1.199.

**Kappatā** (f.) [abstr. fr. kappā] fitness, suitability DA 1.207.

**Kappati** [Pass. of **kappeti**, cp. Sk. kalpyate] to be fit, seeming, proper, with dat. of person D ii.162; Vin ii.263, 294; iii.36; Th 1.488; Mhvs 4, 11; 15, 16.

**Kappana** (nt.) [fr. **kappeti**, cp. Sk. kalpana] the act of preparing, fixing; that which is fixed, arranged, performed. 1. **kappana** (f.) the fixing of a horse's harness, harnessing, saddling J 1.62; — 2. (nt.) (—°) procuring, making: **jīvika°**; a livelihood J iii.32; putting into order; **danta°** J 1.321; — 3. (adj.) (—°) trimmed, arranged with: **nānāratana°** VvA 35.

**Kappara** [cp. Sk. kūrpara] the elbow Vin iii.121 = iv.221; J 1.293; 297; DhA 1.48, 394; VvA 206.

**Kappāsa** [cp. Sk. karpāsa] 1. the silk-cotton tree J iii.286; vi.336. — 2. cotton D ii.141; A iii.295; S v.284; J 1.350; vi.41; comb. w. **uṇṇa** A iii.37 = iv.265 = 268. -**atthi** a cotton seed DhA iii.71; -**paṭala** the film of the cotton seed Vism 446; Bdhd 66; -**picu** cotton S v.284; J v.110, 343; vi.184; -**maya** made of cotton PvA 77.

**Kappāsika** (adj.) made of cotton D ii.188, cp. A iv.394; D ii.351; Vin 1.58 = 97 = 281; J vi.590; Pv ii.1<sup>17</sup>. (nt) cotton stuff Miln 267.

-**panna** the leaf of the cotton tree, used medicinally

Vin 1.201; -sukhuma fine, delicate cotton stuff D 11.188; A 1v.394; Miln 105.

**Kappāst** (f.) [=kappāsa] cotton J VI.537; PvA 146.

**Kappika** (—°) (adj.) [fr. kappā] 1. belonging to a kappā, in paṭhama° -kāla the time of the first Age DA 1.247; Vbh 412 (of manussā); VvA 19 (of Manu); without the kāla (id.) at J 1.222; as noun the men of the first Age J 11.352. — 2. In cpds. . . . pubbanta° and aparanta° the ika° belongs to the whole cpd. D 1.39 sq.; DA 1.103. See also kappiya 2.

**Kappita** [pp. of kappeti] 1. prepared, arranged, i. e. harnessed D 1.49; J VI.268; i. e. plaited DA 1.274; i. e. trimmed: °kesamassu "with hair & beard trimmed" D 11.325; S IV.343; J V.173. 350; VI.268; Vv 731. — 2. getting procuring; as °jivika a living J V.270; made ready, drawn up (in battle array) D 11.189; — 3. decorated with, adorned with Sdhp 247. -su° well prepared, beautifully harnessed or trimmed Vv 60<sup>1</sup>.

**Kappin** (adj.) [fr. kappā] 1. (cp. kappā 11.1<sup>a</sup>) getting, procuring, acquiring (pañña°) Sn 1090; — 2. (cp. kappā 11.1<sup>b</sup>) having a kappā (as duration), lasting a Cycle Pu 13; in Mahā° enduring a Mahākappā DA 1.164 = PvA 254.

**Kappiya** (adj.) [fr. kappā] 1. (cp. kappā 11.1<sup>a</sup>) according to rule, right, suitable, fitting, proper, appropriate (PvA 26 = anucchavika paṭirūpa) J 1.392; DA 1.9; PvA 25. 141. — a° not right, not proper, unlawful Vin 1.45. 211; 11.118; 11.20; (nt) that which is proper A 1.84; Dhs 1160; — a° ibid; -kappiyākappiya (nt) that which is proper and that which is not J 1.316; DA 1.78. — 2. (cp. kappā 11.1<sup>b</sup>) connected with time, subject to kappā, i. e. temporal, of time, subject to saṅsāra; of devamanussā Sn 521; na+ of the Muni Sn 914. In another sense ("belonging to an Age") in cpd. paṭhama° -kāla the time of the first Age J 11.352. — a° delivered from time, free from saṅsāra, Ep. of an Arahant Sn 860; cp. Miln 49, 50. See also kappika.

-Ānuloma (nt.) accordance with the rule Nett 192. -kāraaka "one who makes it befitting," i. e. who by offering anything to a Bhikkhu, makes it legally acceptable Vin 1.206; -kuṭi (f.) a building outside the Vihāra, wherein allowable articles were stored, a kind of warehouse Vin 1.139; 11.159; -dāraka a boy given to the Bhikkhus to work for them in the Vihāra DA 1.78 (v. 1. BB °kāraaka); -bhaṇḍa utensils allowable to the Bhikkhus J 1.41; DhA 1.412. a° thing unauthorised Vin. 11.169; a list of such forbidden articles is found at Vin 1.192; -bhūmi (f.) a plot of ground set apart for storing (allowable) provisions Vin 1.239 (cp. °kuṭi); -lesa [cp. Sk. kalpya] guile appropriate to one's own purpose VvA 348; -saññin (a) imagining as lawful (that which is not) A 1.84; a° opp. ibid. -°tā the imagining as lawful (that which is not) appl. to kukkuca Dhs 1160; a° opp. ibid.

**Kappu** (nt.) = kappā in the dialect used by Makkhali Gosāla, presumably the dialect of Vesālī, D 1.54; DA 1.164 (a Burmese MS. reads kappi, and so do Pv 1v.33; PvA 254).

**Kappūra** (m. & nt.) [cp. Sk. karpūra] camphor: (a) the plant J VI.537. — (b) the resinous exudation, the prepared odoriferant substance (cp. kaṭukapphala) J 11.416 = DhA III.475; Miln 382; Dāvs v.50.

**Kappeti** [Der. from kappā, cp. Sk. kṛpa shape, form; \*qner caus. from. fr. \*qner = Sk. kr, karoti to shape, to make, cp. karoti] to cause to fit, to create, build, construct, arrange, prepare, order.

I. *lit.* 1. in special sense: to prepare, get done, i. e. harness: J 1.62; plait DA 1.274, an offering (yañña) Sn 1043; i. e. to trim etc. M 11.155; J III.223; Mhvs 25. 64.

2, generally (to be translated according to the meaning of accompanying noun), to make, get up, carry on etc. (= Fr. passer), viz. iriyāpathaṅ to keep one's composure Th 1.570; J V.262; Bhdh 33; jivitaṅ to lead one's life PvA 3. 4. 13; divāvihāraṅ to take the noonday rest Mhvs 19. 79; nisajjaṅ to sit down Vin III.191; vāsaṅ, saṅvāsaṅ to make one's abode D 11.88; Sn 283; PvA 36. 47; saṅvāsaṅ to have (sexual) intercourse with J III.448; Mhvs 5. 212; PvA 6; seyyaṅ to lie down, to make one's bed Pug 55 etc. (acelaka-passage = D 1.166).

II. *fig.* 1. in special sense: to construct or form an opinion, to conjecture, to think Sn 799; DA 1.103; — 2. generally: to ordain, prescribe, determine J V.238 (= say vidahati) — Caus. II. kappāpeti to cause to be made in all senses of kappeti; e. g. Vin 11.134 (massuṅ k. to get one's beard done); J V.262 (hatthiyānāni k. to harness the elephant-cars); DA 1.147 (pañca hatthinikā-satāni k. harness the 500 elephants). Pass. kappiyati in ppr. kappiyamāna getting harnessed J 1.62.

**Kabara** (adj.) [cp. Sk. kabara] variegated, spotted, striped; mixed, intermingled; in patches Vism 190. Of a cow (°gāvī) DhA 1.71 (°go-rūpa) ibid. 99; of a calf (°vaccha) J V.106; of a dog (°vaṇṇa = sabala q. v.) J VI.107; of leprosy J V.69; of the shade of trees (°cchāya, opp. sanda°) M 1.75; J IV.152; DhA 1.375.

-kucchi having a belly striped with many colours, of a monster J 1.273; -kuṭṭha a kind of leprosy J V.69; -maṇi the cat's eye, a precious stone, also called masā-ragalla, but also an emerald; both are prob. varieties of the cat's eye VvA 167. 304.

**Kabala** (m., nt.) [cp. Sk. kavala BSk. kavaḷa Divy 290 (+ ālopa), 298, 470] a small piece (= ālopa PvA 70), a mouthful, always appl. to food, either solid (i. e. as much as is made into a ball with the fingers when eating), or liquid Vin 11.214; It 18 = J III.409; IV.93; Dh 324; Miln 180, 400; Bhdh 69; DhA 11.65; PvA 39; Mhvs 19. 74. Kabale kabale on every morsel J 1.68; Miln 231; -sakabala appl. to the mouth, with the mouth full of food Vin 11.214; IV. 195; — Sometimes written kabaḷa. -āvachedaka choosing portions of a mouthful, nibbling at a morsel Vin 11.214; IV.196.

**Kabalikāra** (adj.) [kabala in comp<sup>n</sup> form kabali° before kr & bhū; kabalin for kabali°] always in comb<sup>n</sup> with āhāra, food "made into a ball," i. e. eatable, material food, as one of the 4 kinds of food (see stock phrase k° āhāro olāriko vā sukhumo vā . . . at M 1.48 = S 11.11, 98 = D III.228, 276; Bhdh 135) Dhs 585, 646 (where fully described), 816; Miln 245; Vism 236, 341, 450, 616; Bhdh 69, 74; DA 1.120. Written kabalikāra nearly always in Burmese, and sometimes in Singh. MSS.; s. also Nett 114-118.

-āhāra-bhakkha (of attā, soul) feeding on material food D 1.34, 186, 195; -bhakkha, same A III.192 = v.336 (appl. to the kāmāvacara devas); DA 1.120.

**Kabalikā** (f.) [cp. Sk. kavalikā] a bandage, a piece of cloth put over a sore or wound Vin 1.205 (cp. Vin. Texts 11.58 n<sup>4</sup>).

**Kabba** (nt.) [cp. Sk. kāvya] a poem, poetical composition, song, ballad in °ṅ karoti to compose a song J VI.410; -karaṇa making poems DA 1.95; and -kāra a poet Kh 21; J VI.410.

**Kabya** = kabba in cpds. °ālankāra composing in beautiful verse, a beautiful poem in °ṅ bandhati, to compose a poem ibid.; and -kāraaka a poet, ibid.

**Kama** [fr. kram, cp. Vedic krama (—°) step, in uru°, BSk. krama reprieve, Divy 505] — 1. (nt.) going, proceeding, course, step, way, manner, e. g. sabbatth'āvihatakkama "having a course on all sides unobstructed" Sdhp 425; vaḍḍhana° process of development Bhdh 06 paṭiloma° (going) the opposite way Bhdh 106; cp. also

Bdhd 107, 111. a fivefold kama or process (of development or division), succession, is given at Vism 476 with nppattik°, pahāna°, paṭipattik°, bhūmik°, desanāk°, where they are illustrated by examples. Threefold applied to upādāna at Vism 570 (viz. nppattik°, pahānāk°, desanāk°) — 2. oblique cases (late and technical) "by way of going," i. e. in order or in due course, in succession: kamato Vism 476, 483, 497; Bdhd 70, 103; kamena by & by, gradually Mhvs. 3, 33; 5, 136; 13, 6; Dāvs 1.30; SnA 455; Bdhd 88; yathākamañ Bdh 96. — 3. (adj.) (—) having a certain way of going: catukkama walking on all fours (= catuppāda) Pv 1.118.

**Kamana** a step, stepping, gait J v.155, in expl<sup>n</sup> J v.156 taken to be ppr. med. — See san°.

**Kamatī** [kram, Dhdp. expl<sup>d</sup> by padavikkhepe; ppr. med. kamamāna S 1.33; Sn 176; Intens. cankamati.] to walk. (1) lit. i. c. loc. to walk, travel, go through: dibbe pathe Sn 176; ariye pathe S 1.33; ākāse D 1.212 = M 1.69 = A 11.17; — 2. c. acc. to go or get to, to enter M 11.18; J v.1107; Pv 1.118 (saggañ) — (11) fig. 1. to succeed, have effect, to affect M 1.186; J v.198; Miln 198; — 2. to plunge into, to enter into A 11.144; — 3. impers. to come to (c. dat) S 1v.283.

**Kamaṇḍalu** (m., nt.) [etym. uncertain] the waterpot with long spout used by non-Buddhist ascetics S 1.167; J 11.73 (= kuṇḍikā); 1v.362, 370; v1.86, 525, 570; Sn p. 80; DhA 111.448 — adj. kamaṇḍaluka [read kā°?] "with the waterpot" A v.263 (brāhmaṇā pacchābhūmakā k.).

**Kamatthañ** (adv.) [kañ atthañ] for what purpose, why? J 11.398 (= kimatthañ).

**Kamañya** (adj.) [grd of kāmayañi] (a) desirable, beautiful, lovely J v.155, 156; Miln 11; (b) pleasant, sweet (-sounding) D 11.171; J 1.96. — As nt. a desirable object S 1.22.

**Kamañ** (nt.) a lotus, freq. comb<sup>d</sup> with kuvalaya; or with uppala J 1.146; DA 1.40, expl<sup>d</sup> as vārikiñjakkha PvA 77. 1. lotus, the lotus flower, Nelumbium J 1.146; DA 1.40; Mhbv 3; Sdhp 325; VvA 43, 181, 191; PvA 23, 77; — At J 1.119, 149 a better reading is obtained by corr. kambala to kamala, at J 1.178 however kamb° should be retained. — 2. a kind of grass, of which sandals were made Vin. 1.190 (s. Vin. Texts 11.23 n.). — 3. f. kamalā a graceful woman J v.160; — komalakara (f.) (of a woman) having lotus-like (soft) hands Mhbv 29; — dala a lotus leaf Vism 465; Mhbv 3; Bdhd 19; DhA 1.217; VvA 35, 38. — pādūkā sandals of k. grass Vin 1.190.

**Kamalin** (adj.) [fr. kamala] rich in lotus, covered with lotuses (of a pond) in kamalini-kāmuka "the lover of lotuses," Ep. of the Sun Mhbv. 3 (v. 1. °sāmika perhaps to be preferred).

**Kampa** (—) [fr. kamp] trembling, shaking; tremor DA 1.130 (paṭhavi°); Sdhp 401; a° (adj.) not trembling, unshaken; calm, tranquil Sdhp 594; Mhvs 15, 175.

**Kampaka** (adj.) [fr. kampa] shaking, one who shakes or causes to tremble Miln 343 (paṭhavi°).

**Kampati** [kamp to shake Dhdp. 186; calane; p. pres. kampañto, kampañ, kampañāna; aor. akampi; caus. kampeti; p. pres. kampetan Dpvs xvii.51; ger. kampañyitvāna D 11.108; J v.178] — to shake, tremble, waver Kh 6; J 1.23; Sn 268 (expl. KhA 153: calati, vedhati); Bdhd 84; — Cp. anu°, pa°, vi°, sam°. — kampañāna (adj.) trembling J 11.161; agitated, troubled (°citta) J 11.337; a° not trembling, unhesitating, steadfast J v. 293.

**Kampana** [fr. kamp] 1. adj. causing to shake DhA 1.84, trembling Kacc 271; 2. (nt) (a) an earthquake J 1.26 47; (b) tremor (of feelings) J 11.163.

-rasa (adj.) "whose essence is to tremble," said of doubt (vicikicchā) DhA 259.

**Kampiñ** (adj.) [fr. kampa] see vi°.

**Kampiya** (adj.) [grd. of kampati] in a° not to be shaken, immovable, strong Th 2, 195; Miln 386; (nt.) firmness, said of the 5 moral powers (balāni) DA 1.64.

**Kampuri** (va.) at Th 2, 262 is to be corr. into kambu-r-iva (see Morris, J.P.T.S. 1884, 76).

**Kambala** (m., nt.) [cp. Sk. kambala] 1. woollen stuff, woollen blanket or garment. From J 1v.353 it appears that it was a product of the north, probably Nepal (cp. J.P.T.S. 1889, 203); enum<sup>d</sup> as one of the 6 kinds of civaras, together w. koseyya & kappāsika at Vin 1.58 = 96, also at A 1v.394 (s. °sukkhuma); freq. preceded by ratta (e. g. DA 1.40. Cp. also ambara° and ambala), which shows that it was commonly dyed red; also as pañḍu Sn 689; Bdhd 1. — Some woollen garments (aḍḍhakāsika) were not allowed for Bhikkhus: Vin 1.281; 11.174; see further J 1.43, 178, 322; 1v.138; Miln 17, 88, 105; DhA 1.226; 11.89 sq. 2. a garment, two kinds of hair-(blankets, i. e.) garments viz. kesa° and vāla° mentioned Vin 1.305 = D 1.167 = A 1.240, 295. — 3. woollen thread Vin 1.190 (expl<sup>d</sup> by unñā) (cp. Vin. Texts 11.23); J v.1340; — 4. a tribe of Nāgas J v.165.

-kañcuka a (red) woollen covering thrown over a temple, as an ornament Mhvs 34, 74; — kūtāgāra a bamboo structure covered with (red) woollen cloth, used as funeral pile DhA 1.69; — pādūkā woollen slippers Vin 1.190; — puñña a heap of blankets J 1.149; — maddana dyeing the rug Vin 1.254 (cp. Vin. Texts 11.154); — ratana a precious rug of wool J 1v.138; Miln 17 (16 ft. long & 18 ft. wide); — vañña (adj.) of the colour of woollen fabric, i. e. red J v.359 (°mañsa); — silāsana (pañḍu°) a stone-seat, covered with a white k. blanket, forming the throne of Sakka DhA 1.17; — sukkhuma fine, delicate woollen stuff D 11.188 = A 1v.394; Miln 105; — sutta a woollen thread J v.1340.

**Kambalin** (adj.) [fr. kambala] having a woollen garment D 1.55; 11.150.

**Kambaliya** (nt.) [fr. kambala] (a sort of) woollen garment Pv 11.117 (cp. PvA 77).

**Kambu** [cp. Sk. kambu, Halāyudha = śankha; Dhdp. sañvaraṇe] 1. a conch, a shell: sañha-kambu-r-iva . . . sobhate su givā Th 2, 262 (for kampuri°va); s. cpds. — 2. a ring or bracelet (made of shells or perhaps gold: see Kern, Toev. s. v.) J 1v.18, 466 (+ kāyūra); Pv 11.127, 111.93 (= PvA 157, sankhavalaya) Vv 363 (= VvA 167 hatth'ālakāra), worn on the wrist, while the kāyūra is worn on the upper part of the arm (bhujālakāra ibid.); — 3. a golden ring, given as second meaning at VvA 167, so also expl. at J 1v.18, 130; J v.400.

-glva (adj.) having a neck shaped like a shell, i. e. in spirals, having lines or folds, considered as lucky J 1v.130 (= suvaññalingasadisagivo), cp. above 1; — tala the base or lower part of a shell, viz. the spiral part, fig. the lines of the neck J v.155 (°ābhāsā givā, expl<sup>d</sup> on p. 156 as suvaññalingatāla-sannibhā); also the (polished) surface of a shell, used as simile for smoothness J v.204, 207; — pariharaka a wristlet or bracelet VvA 167.

**Kambussa** [fr. preceding] gold or golden ornament (bracelet) J v.260, 261 (: kambussañ vuccati suvaññañ).

**Kambojaka** (adj.) coming fr. Kamboja J 1v.464 (assatara).

**Kambojā** (f.) N of a country J v.446 (°ka rañṭha); Pv 11.91 (etc.); Vism 332, 334, 336.

**Kamboji** (m., nt.) [meaning & etym. unexpl<sup>d</sup>] the plant *Cassia tora* or *alata* J III.223 (°gumba=elagalā-gumba; vv. II. kammoja° & tampo° [for kambo°]).

**Kamma** (nt.) [Vedic karman, work esp. sacrificial process. For ending °man=ldg. \*men cp. Sk. dhāman=Gr. *ḗμα*, Sk. nāman=Lat nomen] the doing, deed, work; orig. meaning (see karoti) either building (cp. Lit. kūrī, Opr. kūra to build) or weaving, plaiting (still in mālākamma and latā° “the intertwining of garlands and creepers”); also in kamma-kara possibly orig. employed in weaving, i. e. serving); cp. Lat. texo, to weave=Sk. takṣan builder, artisan, & Ger. wirken, orig. weben. Grammatically karman has in Pāli almost altogether passed into the -a decl., the cons. forms for instr. & abl. kammā and kammanā gen. dat. kammuno, are rare. The nom. pl. is both kammā and kammāni.

1. *Crude meaning.* 1. (lit.) Acting in a special sense, i. e. office, *occupation*, doing, action, profession. Two kinds are given at Vin IV.6, viz. low (hīna) & high (ukkaṭṭha) professions. To the former belong the kammāni of a koṭṭhaka and a pupphacchaddaka, to the latter belong vāñijjā and gorakkhā.—Kamma as a profession or business is regarded as a hindrance to the religious life, & is counted among the ten obstacles (see palibodha). In this sense it is at Vism 94 expl<sup>d</sup> by navakamma (see below 2a).—kassa° ploughing, occupation of a ploughman Vism 284; kumbhakāra° profession of a potter J VI.372; tunna° weaving Vism 122; PvA 161. purohita° office of a high-priest (=abstr. n. porohiccaṅ) SnA 466; vāñija° trade Sāsv. 40.—kamma-nā by profession Sn 650, 651; kammāni (pl.) occupations Sn 263=Kh v.6 (anavajjāni k.=anākulā kammantā Sn 262). paresaṅ k°ṅ katvā doing other people's work=being a servant VvA 299; sa° pasutā bent upon their own occupations D 1.135, cp. attano k°. kubbānaṅ Dh 217. kamma-karaṇa-sālā work-room (here: weaving shed) PvA 120.

2. Acting in general, *action*, deed, doing (nearly always —°) (a) (active) act, deed, job, often to be rendered by the special verb befitting the special action, like civara° mending the cloak VvA 250; uposatha° observing the Sabbath Vbh 422; nava° making new, renovating, repairing, patching Vin II.119, 159 (°karoti to make repairs); J 1.92; Vism 94, adj. navakanmika one occupied with repairs Vin II.15; S 1.179; patthita° the desired action (i. e. sexual intercourse) DhA II.49; kammaṅ karoti to be active or in working, to act; nāgo pādehi k.k. the elephant works with his feet M 1.414; kata° the job done by the thieves DhA II.38 (corehi), as adj. kata° cora (& akata° cora) a thief who has finished his deed (& one who has not) Vism 180, also in special sense: occasion for action or work, i. e. *necessity*, purpose: ukkāya kammaṅ n'atthi, the torch does not work, is no good Vism 428. (b) (passive) the act of being done (—°), anything done (in its result), *work*, often as collect. abstr. (to be trsl<sup>d</sup>. by E. ending -ing): apaccakkha° not being aware, deception Vbh 85; dalhī° strengthening, increase Vbh 357, Vism 122; citta° variegated work, mālā° garlands, latā° creeper (-work) Vism 108; nāma° naming Bdhd 83; pañhā° questioning, “questionnaire” Vism 6. — So in *definitions* niṭṭhuriya°=niṭṭhuriya Vbh 357; nimitta°=nimitta, obhāsa°=obhāsa (apparition > appearing) Vbh 353. — (c) (intrans.) making, getting, act, *process* (—°). Often trsl. as abstr. n. with ending -ion or -ment, e. g. okāsa° opportunity of speaking, giving an audience Sn p. 94; pātu° making clear, manifestation DhA IV.198 anāvi°, anuttāni° concealment Vbh 358; kata° (adj.) one who has done the act or process, gone through the experience SnA 355; añjali°, sāmici° veneration, honouring (in formula with nipaccakāra abhivādāna pac-cuṭṭhāna) D III.83 (≈Vin II.162, 255); A 1.123; II.180; J. 1.218, 219.

3. (Specialised) an “act” in an ecclesiastical sense; proceedings, ceremony, performed by a lawfully constituted chapter of bhikkhus Vin I.49, 53, 144, 318; II.70, 93; V.220 sq.; Khus J.P.T.S. 1883, 101. At these formal functions a motion is put before the assembly and the announcement of it is called the ñatti Vin 1.56, after which the bhikkhus are asked whether they approve of the motion or not. If this question is put once, it is a ñattidutiyakamma Vin II.89; if put three times, a ñatticatuttha° Vin 1.56 (cp. Vin. Texts 1.169 n°). There are 6 kinds of official acts the Sangha can perform: see Vin 1.317 sq.; for the rules about the validity of these ecclesiastical functions see Vin 1.312-333 (cp. Vin T. II.256-285). The most important ecclesiastical acts are: apalokanakamma, ukkhepaniya° uposatha° tajjanīya° tassapāpiyyasikā° nissaya°, patiññākaraṇīya°, paṭipucchākaraṇīya° paṭisāraṇīya° pabbājanīya°, sammukhākaraṇīya°. — In this sense: kammaṅ karoti (w. gen.) to take proceedings against Vin I.49, 143, 317; II.83, 260; kammaṅ garahati to find fault with proceedings gone through Vin II.5; kammaṅ paṭippasambhetti to revoke official proceedings against a bhikkhu Vin III.145.

4. In cpds.:—**Adhiṭṭhāyaka** superintendent of work, inspector Mhvs 5, 174; 30, 98; **Adhipateyya** one whose supremacy is action Miln 288; **ārambha** commencement of an undertaking Mhvs 28, 21; **āraha** (a) entitled to take part in the performance of an “act” Vin IV.153; v.221; **ārāma** (a) delighting in activity D II.77; A IV.22; It 71, 79; **ārāmatā** taking pleasure in (worldly) activity D II.78=A IV.22, cp. Vbh 381; A III.116, 173, 293 sq., 330, 449; IV.22 sq., 331; v.163; It 71; **āvādāna** a tale of heroic deeds J VI.295; **-kara** or **°kāra**: used indiscriminately. 1. (adj.) doing work, or active, in puriso dāso+pubbuṭṭhāyi “willing to work” D 1.60 et sim. (=DA 1.168: analaso). A 1.145; II.67; Vv 75<sup>4</sup>; 2. (n.) a workman, a servant (a weaver?) usually in form dāsā ti vā peṣā ti vā kammakarā ti vā Vin 1.243; D 1.141=Pug 56 (also °kāra); A II.208; III.77, 172; Th 2, 340; J 1.57. Also as dāsā peṣā k°kāra A III.37=IV.265, 393, and dāsā k° kāra Vin 1.240, 272; II.154; D III.191; S 1.92:—a handyman J 1.239; Miln 378; (f) -ī a female servant Vin II.267; °kāra Vin IV.224, kāri Dhs A98=VvA 73 (appl. to a wife); **-karaṇa** 1. working, labour, service J III.219; PvA 120; DA 1.168; 2. the effects of karma J 1.146; **-karaṇā** and **kāraṇā** see below; **-kāma** liking work, industrious; a° lazy A IV.93=J II.348; **-kāra** a workman, a servant DA 1.8; Mhvs 30, 42; Nd<sup>2</sup> 427; a sailor J IV.139; **-garu** bent on work Miln 288; **-chedā** the interruption of work J I.149; 246; II.270; **-jāta** sort of action J V.24 (=kammam eva); **-dhura** (m. nt.) draught-work J 1.196; **-dheyya** work to be performed, duty A IV.285=325; cp. J VI.297; **-dhoreyya** “fit to bear the burden of action” Miln 288 (cp. Mil. trsl. II.140); **-niketavā** having action as one's house or temple ibid.; **-nipphādāna** accomplishing the business J VI.162; **-ppatta** entitled to take part in an eccles. act Vin 1.318; v.221; **-bahula** abounding in action (appl. to the world of men) Miln 7; **-mūla** the price of the transaction Miln 334; **-rata** delighting in business D II.78; It 71; **-vatthu** objects, items of an act Vin v.116; **-vācā** the text or word of an official Act. These texts form some of the oldest literature and are embodied in the Vinaya (cp. Vin 1.317 sq.; III.174, 176; IV.153, etc.). The number of officially recognized k° is eleven, see J.P.T.S. 1882, 1888, 1896, 1907; k°ṅ karoti to carry out an official Act Mhvs 5, 207; DhsA 399; °ṅ anussāveti to proclaim a k°, to put a resolution to a chapter of bhikkhus Vin 1.317; **-vossagga** difference of occupation J VI.216; **-sajja** (a) “ready for action,” i. e. for battle J V.232; **-sādutā** “agreeableness to work” DhsA 151 (cp. kammaññatā & kamyatā); **-sāmin** “a master in action,” an active man Miln 288; **-sipl** an artisan VvA 278; **-sīla** one whose habit it is

to work, energetic, persevering Miln 288, a° indolent, lazy J vi.245; a°-ttag indolence, laziness Mhvs 23, 21; -hina devoid of occupation, inactive Miln 288.

11. *Applied (pregnant) meaning*: doing, acting with ref. to both deed and doer. It is impossible to draw a clear line between the source of the act (i. e. the acting subject, the actor) and the act (either the object or phenomenon acted, produced, i. e. the deed as objective phenomenon, or the process of acting, i. e. the deed as subjective phenomenon). Since the latter (the act) is to be judged by its consequences, its effects, its manifestation always assumes a quality (in its most obvious characteristics either good or bad or indifferent), and since the act reflects on the actor, this quality is also attached to him. This is the popular, psycho-logical view, and so it is expressed in language, although reason attributes goodness and badness to the actor first, and then to the act. In the expression of language there is no difference between: 1. the deed as such and the doer in character: anything done (as good or bad) has a corresponding source; 2. the performance of the single act and the habit of acting: anything done tends to be repeated; 3. the deed with ref. both to its cause and its effect: anything done is caused and is in itself the cause of something else. As meanings of kamma we therefore have to distinguish the foll. different sides of a "deed," viz.

1. the deed as expressing the doer's will, i. e. qualified deed, good or bad; 2. the repeated deed as expression of the doer's habit=his character; 3. the deed as having consequences for the doer, as such a source qualified according to good and evil; as deed done accumulated and forming a deposit of the doer's merit and demerit (his "karma"). Thus *pāpakamma*=a bad deed, one who has done a bad deed, one who has a bad character, the potential effect of a bad deed=bad karma. The context alone decides which of these meanings is the one intended by the speaker or writer.

Concerning the analysis of the various semantic developments the following practical distinctions can be made: 1. Objective action, characterized by time: as past=done, meaning *deed* (with kata); or future=to be done, meaning *duty* (with kātappa). 2. Subjective action, characterized by quality, as reflecting on the agent. 3. Interaction of act and agent: (a) in subjective relation, cause and effect as action and reaction on the individual (individual "karma," appearing in his life, either here or beyond), characterized as regards action (having results) and as regards actor (having to cope with these results); (b) in objective relation, i. e. abstracted from the individual and generalized as Principle, or cause and effect as Norm of Happening (universal "karma," appearing in Saṅsāra, as driving power of the world), characterized (a) as cause, (b) as consequence, (c) as cause-consequence in the principle of retribution (talio), (d) as restricted to time.

1. (Objective): with ref. to the Past: *kiṃ kammaṃ akāsi nāri* what (deed) has this woman done? Pv 1.9<sup>2</sup>; *tassā kātakkammaṃ pucchi* he asked what had been done by her PvA 37, 83, etc. — with ref. to the Future: *k. kātappaṃ* hoti I have an obligation, under 8 kusitavatthūni D iii.255=A iv.332; *cattāri kammāni kattā* hoti "he performs the 4 obligations" (of gahapati) A ii.67.

2. (Subjective) (a) doing in general, acting, action, deed; var. kinds of doings enum. under micchājīva D ii.112 (santikamma, paṇidhi°, etc.); *tassa kammaṃsa katattā* through (the performance of) that deed D iii.156; *dukkaraṃ kamma-kubbataṃ* he who of those who act, acts badly S i.19; *abhabbo taṃ kammaṃ kātum* incapable of doing that deed S iii.225; *sañcetanika k.* deed done intentionally M iii.207; A v.292 sq.; *pamāṇakatāṃ k.* D i.251=S iv.322. *kataṃ k'ṅ karonto* ahaṃ nirayaṃ na gaccheyyaṃ? how (i. e. what doing) shall I not go to Niraya? J iv.340; *yaṃ kiñci*

*sithilaṃ k'ṅ . . . na taṃ hoti mahapphalaṃ . . .* S i.49=Dh 312=Th i. 277; *kadariya°* a stingy action PvA 25, k. classed with sippa, vijjā-carāṇa D iii.150; *kām k'āni sammā-nivṛtṭha* established slightly in what doings? Sn 324; (b) Repeated action in general, constituting a person's habit of acting or character (cp. kata ii.1. a.); action as reflecting on the agent or bearing his characteristics; disposition, character. Esp. in phrase *kammena samannāgata* "endowed with the quality of acting in such and such a manner, being of such and such character": *tihi dhammehi samannāgato* nirayaṃ nikkhitto "endowed with (these) three qualities a man will go to N." A i.292 sq.; *asucinā kāya-k'ena sam° asucimanussī* "bad people are those who are of bad ways (or character)" Nd<sup>2</sup> 112; *anavajja kāya-k° sam°* A ii.69 (cp. A iv.304); *kāya-kamma-vaci-kammena sam° kusalena* (pabbajita) "a bhikkhu of good character in deed and speech" D i.63; *kāya . . . (etc.) -k°sam° bāla* (and opp. paṇḍita) A ii.252 (cp. A i.102, 104); *visamena kāya (etc.) -k° sam°* A i.154=iii.129; *sāvajjena kāya (etc.) -k° sam°* A ii.135 — *kammaṃ vijjā ca dhammo ca silaṃ jīvitam uttamaṃ, etena maccā sujjhanti, na gottena dhanena vā* S i.34=55; M iii.262, quoted at Vism 3, where k. is grouped with vipassanā, jhāna, sila, satipaṭṭhāna as main ideals of virtue; *kammaṇā* by character, as opp. to *jaccā* or *jātiyā*, by birth: Sn 130; 164; 599; *nihina° manussā* (of bad, wretched character) Sn 661; *manāpena bahulaṃ kāya (etc.) -kammena* A ii.87=iii.133, 131; and esp. with *mettā*, as enum. under *aparihāniyā* and *sārāṇiyā dhammā* D ii.80; A iii.288; *mettena kāya (etc.) -kammena* D ii.144; iii.191; A v.350 sq. (c) Particular actions, as manifested in various ways, by various channels of activity (k°-dvārā), expressions of personality, as by deed, word and thought (kāyena, vācāya, manasā). *Kamma* कार' लक्षण means action by hand (body) in formula *vacasā manasā kammaṇā ca* Sn 330, 365; later specified by *kāya-kamma*, for which *kāya-kammanta* in some sense (q. v.), and complementing *vaci-k° mano-k°*; so in foll. comb<sup>ns</sup>: *citte arakkhite kāya-k° pi arakkhitaṃ hoti (vaci° mano°)* A i.261 sq.; *yaṃ nu kho ahaṃ idaṃ kāyena k° kattu-kāmo idaṃ me kāya-k° attabyādhāya pi saṃvatteyya . . .* "whatever deed I am going to do with my hands (I have to consider:) is this deed, done by my hands, likely to bring me evil?" M i.415; *kāya-(vaci- etc.) kamma*, which to perform & to leave (sevitaḃḃaṃ and a°) A i.110=iii.150; as *anulomika°* A i.106; *sabbaṃ kāya-k° (vaci° mano°) Buddhassa* nānānuparivattati "all manifestation of deed (word & thought) are within the knowledge of Buddha" Nd<sup>2</sup> 235; *yaṃ lobhapakataṃ kammaṃ karoti kāyena vā vācāya vā manasā vā tassa vipākaṃ anubhoti . . .* Nett 37; *kiṃ nu kāyena v° m° dukkataṃ kataṃ* what evil have you done by body, word or thought? Pv ii.1<sup>3</sup> and freq.; *ekūna-tiṅsa kāya-kammāni* Bdhd 49. (d) Deeds characterized as *evil* (pāpa-kammāni, pāpāni k., pāpakāni k°; pāpakamma adj., cp. pāpa-kammanta adj.). *pāpakamma*: *n'atthi loke raho nāma p° pakubbato* "there is no hiding (-place) in this world for him who does evil" A i.149; so p°-o dummedho jānaṃ dukkataṃ attano . . . "he, afflicted with (the result of) evil-doing . . ." A iii.354; p°-ṅ pavaḍḍhento *ibid.*; *yaṃ p°-ṅ kataṃ sabbaṃ taṃ idha vedaniyaṃ* "whatever wrong I have done I have to suffer for" A v.301; *pabbajitvāna kāyena p°-ṅ vivajjayi* "avoid evil-acting" Sn 407; *nissaṅsayag p°-ṅ . . .* "undoubtedly there is some evil deed (the cause of this) i. e. some evil karma Pv iv.101.—*pāpaṃ kammaṃ*: *appanattikam pi p° k° kataṃ taṃ enaṃ nirayaṃ upaneti* "even a small sin brings man to N." A i.249, *tayā v'etaṃ p° k° kataṃ tvaṃ* neva etassa vipākaṃ paṭisaṅvedissasi "you yourself have done this sin you yourself shall feel its consequences" M iii.180=A i.139, *na hi p° kataṃ k° saṃju khiraṃ va muccati* Dh 71=Nett 161; *yassa p° kataṃ k° kusalena pithiyati*



so imaṅ lokaṅ pabhāseti "he will shine in this world who covers an evil deed with a good one" M II.104 = Dh 173 = Th 1, 872; p<sup>o</sup>-ssa k<sup>o</sup>-ssa samatikkamo "the overcoming of evil karma" S IV.320; p<sup>o</sup>-ssa k<sup>o</sup>-ssa kiriyāya "in the performance of evil" M 1.372; p<sup>o</sup>-āni k<sup>o</sup>-āni karaṅ bālo na bujjhati "he, like a fool, awaketh not, doing sinful deeds" Dh 136 = Th 1, 146; pāpā p<sup>o</sup>-ehi k<sup>o</sup>-ehi nirayaṅ upapajjare "sinners by virtue of evil deeds go to N." Dh 307; te ca p<sup>o</sup>-esu k<sup>o</sup>-esu abhinham upadissare Sn 140. -**pāpakāni kammāni**: p<sup>o</sup>-ānaṅ k<sup>o</sup>-ānaṅ hetu coraṅ rājo gāhetvā vīvidhā kamma-kāraṇā kārenti "for his evil deeds the kings seize the thief and have him punished" A 1.48; ye loke p<sup>o</sup>-āni k<sup>o</sup>-karonti te vīvidhā kamma-kāraṇā kariyanti "those who do evil deeds in this world, are punished with various punishments" M III.186 = A 1.142; k<sup>o</sup>-ṅ karoti p<sup>o</sup>-ṅ kāyena vācā uda cetasā vā Sn 232 (= kh 190); similarly Sn 127; karontā p<sup>o</sup>-ṅ k<sup>o</sup>-ṅ yaṅ hoti kaḷukaphalaṅ, "doing evil which is of bitter fruit" Dh 66 = S 1.57 = Nett 131; k<sup>o</sup>-ehi p<sup>o</sup>-ehi Sn 215. — *In the same sense*: na taṅ k<sup>o</sup>-ṅ kataṅ sādhu yaṅ katvā anutappati "not well done is that deed for which he feels remorse" S 1.57 = Dh 67 = Nett 132; āveni-kammāni karonti (with ref. to sangha-bheda) A V.74; adhammika-kammāni A 1.74; asuci-k<sup>o</sup>-āni (as suggested by 5 and attributes: asuci, duggandha, etc.) A III.269; sāvajja-kammāni (as deserving Niraya) (opp. avajja > sagga) A II.237; kammāni ānantarikāni deeds which have an immediate effect; there are five, enum<sup>d</sup> at Vbh 378. — (b) deeds characterized as *good* or meritorious (*kusala*, *bhaddaka*, etc.) taṅ k<sup>o</sup>-ṅ katvā kusalaṅ sukhudrayaṅ D III.157; puñña-kammo of meritorious (character) S 1.143; kusalehi k<sup>o</sup>-ehi vippayuttā carati viññāpācariyā Ps 1.80; kusalassa k<sup>o</sup>-ssa katattā Vbh 173 sq.; 266 sq.; 297 sq.; kusala-k<sup>o</sup>-paccayāni Bdhd 12; puñña-kamma, merit, comp<sup>d</sup> with kapparukkha in its rewarding power VvA 32 (cp. puññānubhāva-nissandena "in consequence of their being affected with merit" PvA 58) — Cp. also cpds.: kamma-kilesa, k<sup>o</sup>-tthāna, k<sup>o</sup>-patha; k<sup>o</sup>-lakkhaṇa k<sup>o</sup>-samādāna.

3. (Interaction) A. in subjective relation; (a) character of interaction as regards action; action or deed as having results: phala and vipāka (fruit and maturing); both expressions being used either singly or jointly, either — or independ<sup>t</sup>; phala: tassa mayhaṅ atite katassa kammassa phalaṅ "the fruit of a deed done by me in former times" ThA 270; Vv 47<sup>o</sup> (= VvA 202); desanā . . . k-phalaṅ pacakkhakāriṅ "an instruction demonstrating the fruit of action" PvA 1; similarly PvA 2; cp. also ibid. 26, 49, 52, 82 (v. l. for kammabala). vipāka: yassa k<sup>o</sup>-ssa vipākena . . . niraye paccēyāsi . . . "through the ripening of whatever deed will you be matured (i. e. tortured) in N." M II.104; tassa k<sup>o</sup>-ssa vipākena saggāṅ lokaṅ uppajji "by the result of that deed he went to Heaven" S 1.92; II.255; k-vipāka-kovida "well aware of the fruit of action," i. e. of retribution Sn 653; kissa k-vipākena "through the result of what (action)" Pv 1.6<sup>o</sup>; inunā asubhena k-vipākena Nett 160; k-vipāka with ref. to avyākata-dhammā: Vbh 182; with ref. to jhāna ibid. 268, 281; with ref. to dukkha ibid. 106; k-vipāka-ja produced by the maturing of (some evil) action, as one kind of ābādha, illness: A V.110 = Nd<sup>o</sup> 304<sup>o</sup>; same as result of good action, as one kind of iddhi (supernatural power) Ps II.174; -vipāka (adj.). asakkacakatānaṅ kammānaṅ vipāko the reaper of careless deeds A IV.393; der. vepakka (adj.) in dukkha-vepakka resulting in pain Sn 537. — -phala + vipāka: freq. in form. sukaṅ dukkhaṅānaṅ kammānaṅ phalaṅ vipāko: D 1.55 = III.264 = M 1.401 = S IV.348 = A 1.268 = IV.226 = V.265, 286 sq.; cp. J.P.T.S. 1883, 8; nissanda-phala-bhūto vipāko ThA 270; tiṅṅaṅ k<sup>o</sup>-ānaṅ phalaṅ, tiṅṅaṅ k<sup>o</sup>-ānaṅ vipāko D II.186 — (b) the effect of the deed on the doer: the consequences fall upon the doer, in the majority of cases expressed as punishment or affliction: yathā yathāyaṅ puriso kammaṅ karoti tathā

tathā taṅ paṭisaṅvedissati "in whichever way this man does a deed, in the same way he will experience it (in its effect)" A 1.249; na vijjati so jagati-ppadeso yathā ṭhito muñceyya pāpa-kammā "there is no place in the world where you could escape the consequences of evil-doing" Dh 127 = Miln 150 = PvA 104, cp. Divy 532; so the action is represented as vedaniya, to be felt; in various combinations: in this world or the future state, as good or bad, as much or little A IV.382; the agent is represented as the inheritor, possessor, of (the results of) his action in the old formula: kamma-sakā sattā k-dāyādā k-yoni k-bandhū . . . yaṅ k<sup>o</sup>-ṅ karonti kalyānaṅ vā pāpakaṅ vā tassa dāyādā bhavanti M III.203 = A III.72 sq. = 186 = v.88 ~ 288 sq. (see also cpds.). The punishment is expressed by **kamma-kāraṇa** (or **kāraṇa**), "being done back with the deed," or the reaction of the deed, in phrase kamma-kāraṇaṅ kāreti or kārapeti "he causes the reaction of the deed to take place" and pass, kamma-kāraṇā kariyati he is afflicted with the reaction, i. e. the punishment of his doing. The 5 main punishments in Niraya see under kāraṇaṅ, the usual punishments (beating with whips, etc.) are enumerated passim, e. g. M III.164, 181, and Nd<sup>o</sup> 604. [As regards form and meaning Morris J.P.T.S. 1884, 76 and 1893, 15 proposes kāraṇā f. "pain, punishment," fr. **kṛ** to tear or injure, "the pains of karma, or torture"; Prof. Duroiselle follows him, but with no special reason: the derivation as nt. causative-abstr. fr. karoti presents no difficulty.] — ye kira bho pāpakāni k<sup>o</sup>-āni karonti te diṭṭh' eva dhamme evarūpā vīvidhā k-kāraṇā kariyanti, kim anga pana parattha! "Those who, as you know, do evil are punished with various tortures even in this world, how much more then in the world to come!" M III.181; M III.186 = A 1.142; sim. k<sup>o</sup>-kāraṇāni kārenti (v. l. better than text-reading) S IV.344; Sdbp 7; Nd<sup>o</sup> on dukkha. As k-kāraṇaṅ saṅvidahisū J II.398; kamma-kāraṇa-ppatta one who undergoes punishment Vism 500. See also examples under 2d and M 1.87; A 1.47; J V.429; Miln 197.

B. in objective relation: universal karma, law of cause and consequence. — (a) karma as cause of existence (see also d, purāṇa<sup>o</sup> and pubbe kataṅ k<sup>o</sup>): compared to the fruitful soil (khetta), as substratum of all existence in kāma, rūpa, arūpa dhātu A 1.223 (kāma-dhātu-vepakkaṅ ce kammaṅ nābhavissa api nu kho kāmabhavo paññāyethā ti? No h'etaṅ . . . iti kho kammaṅ khettaṅ . . .) as one of the 6 causes or substrata of existence A III.410; kammanā vattati loko kammanā vattati pajā "by means of karma the world goes on, mankind goes on" Sn 654; kamma-paccayā through karma PvA 25 (= Kh 207); k<sup>o</sup>-ṅ kilesā hetu saṅsāraṇa "k. and passions are the cause of saṅsāra (renewed existence)" Nett 113; see on k. as principle: Ps II.78; 79 (ch. VII., kamma-kathā) M 1.372 sq.; Nett. 161; 180-182; k. as 3 fold: Bdhd 117; as 4 fold M III.215; and as cause in general Vism 600 (where enum<sup>d</sup> as one of the 4 paccaya's or stays of rūpa, viz. k., citta, utu, āhāra); Bdhd 63, 57, 116, 134 sq.; Vbh 366; Miln 40 sq. as a factor in the five-fold order (dhammatā or niyama) of the cosmos: k<sup>o</sup>-niyama DA. on D II, 12; DhsA. 272; Cp. cpds.: kammaja (resulting from karma) Bdhd 68, 72, 75; -vatā, birth-pains i. e. the winds resulting from karma (caliṅsu) DhA 1.165; DhA II.262; k<sup>o</sup>-nimitta Bdhd 11, 57, 62; k<sup>o</sup>-sambhava Bdhd 66; k<sup>o</sup>-samutthāna Vism 600; Bdhd 67, 72; see further cpds. below. — (b) karma as result or consequence. There are 3 kamma-nidānāni, factors producing karma and its effect: lobha, dosa, moha, as such (tiṇi nidānāni kammānaṅ samudayaṅ, 3 causes of the arising of karma) described A 1.134 = 263 = III.338 = Nd<sup>o</sup> 517; so also A V.86; 262; Vbh 208. With the cessation of these 3 the factor of karma ceases: lobha-kkhayā kamma-nidāna-saṅkhayo A V.262. There are 3 other nidānāni as atīte anāgate paccuppanne chanda A 1.264.

and 3 others as producing or inciting existence (called here *kamma-bhava*, consequential existence) are *puñña*, *apuñña*, *ānejjā* (merit, demerit and immovability) Vbh 137=Nd<sup>2</sup> 471. — (c) *karma* as cause-consequence: its manifestation consists in essential likeness between deed and result, cause and effect: like for like "as the cause, so the result." Karma in this special sense is Retribution or Retaliation; a law, the working of which cannot be escaped (cp. Dh 127, as quoted above 3 A (b), and Pv 11.7<sup>17</sup>: *sace taṅ pāpakaṅ kammaṅ karissatha karoṭha vā, na vo dukkhā pamutt'atthi* — na hi nassati kassaci kammaṅ "nobody's (trace, result of) action is ever lost" Sn 666; *puññāpuñña-kamma* nissandena kanaka vimāne ekikā hutvā nibbatti "through the consequence of both merit and demerit" PvA 47; cp. VvA 14; *yatth'assa attabhāvo nibbattati tattha taṅ k'ṅ vipaccati* "wherever a man comes to be born, there ripens his action" A 1.134; — correspondence between "light" and "dark" deeds and their respective consequence are 4 fold: *kaṇha-kamma* > *kaṇha vipāka*, *sukka°*, *kaṇhasukka*, *akappa-asukka*: D 111.230=M 1.389=A 11.230 sq.; so *sakena kamma* *nirayaṅ upapajjati* Nd<sup>2</sup> 304<sup>m</sup>; *k°-ānubhāva* -*ukkhitta* "thrown, set into motion, by the power of k." PvA 78; *sucarita-k°-ānubhāvānibbattāni vimānāni* "created by the power of their result of good conduct" VvA 187; *k°-ānubhāvena* by the working of k. PvA 77; *k°-vega-ukkhittā* (same) PvA 284; *yathā kamma-ūpaga* "undergoing the respective consequences (of former deeds) affected with respective karma: see cpds., and cp. *yathā kammaṅ gato gone* (into a new existence) according to his karma J 1.153 & freq.; see cpds.; *k-sarikkhatā* "the karma-likeness," the correspondence of cause and consequence: *taṅ k-s'ṅ vibhāventāṅ suvaṇṇamayaṅ aho* "this, manifesting the karma-correspondence, was golden" VvA 6; so also *k-sarikkhaka*, in accordance with their deed, retributory, of *kamma-phalaṅ*, the result of action: *tassa kamma-sarikkhakaṅ kammaphalaṅ hoti* "for her the fruit of action became like action," i. e. the consequence was according to her deed. PvA 206; 284; 258; as nt.: *k-s'ṅ pan'assa udupādi* "the retribution for him has come" DhA 1.128; J 111.203; cp. also Miln 40 sq.; 65 sq.; 108. — (d) The working and exhaustion of karma, its building up by new karma (*nava°*) and its destruction by expiration of old karma (*purāṇa*). The final annihilation of all result (*°kkhaya*) constitutes *Arahantship*. *nava* > *purāṇa-kamma*: as *aparipakka*, not ripe, and *paropakka*, ripe D 1.54=S 111.212; as *pañca-kammuno satāni*, etc. *ibid.*; *kāyo . . . purāṇaṅ k'ṅ abhisankhataṅ* ("our body is an accumulation of former karma" S 11.65=Nd<sup>2</sup> 680 D; see also A 11.197; Pv 1v.7<sup>1</sup>; PvA 1, 45; Nett 179; and with simile of the snake stripping its slough (*porāṇassa k°ssa parikkhiṇattā . . . santo yathā kammaṅ gacchati*) PvA 63. — *k°-nirodha* or *°kkhaya*: so . . . *na tāva kālaṅ karoti yāva na taṅ pāpakammaṅ vyanti hoti* "He does not die so long as the evil karma is unexhausted" A 1.141; *nava-purāṇāni k°āni desisāmi k°-nirodhaṅ k°-nirodha-gāminiṅ ca paṭipadaṅ* "the new and the old karma I shall demonstrate to you, the destruction of k. and the way which leads to the destruction of k." S 1v.132~A 111.410; . . . *navānaṅ k°ānaṅ akaraṇā setughātaṅ; iti k-kkhayaṅ dukkhak-khaya . . .* (end of misery through the end of karma) A 1.220=M 11.214; same Ps 1.55-57; cp. also A 1.263; Nd<sup>2</sup> 411 (expl. as *kamma-parāyāna vipāka-p°*: "gone beyond karma and its results," i. e. having attained *Nibbāna*). See also the foll. cpds.: *k°-ābhisankhisa*, *°āvaraṇa*, *°kkhaya*, *°nibandhana*.

-*Adhikata* ruled by karma, Miln 67, 68; °ena by the influence of k. *ibid.* -*Adhigahita* gripped by karma Miln 188, 189; -*ānurūpa* (adj.) (of *vipāka*) according to one's karma J 111.160; DA 1.37; -*ābhisankhāra* (3 B) accumulation of k. Nd<sup>2</sup> 116, 283, 506. -*ābhisanda*

in °ena in consequence of k. Miln 276, cp. J.P.T.S. 1886, 146; -*āraha* see I.; -*āyatana* 1. work Vbh 324, cp. Miln 78; 2. action=*kamma* J 111.542; cp. J 1v.451, 452. -*āyūhana* the heaping up of k. Vism 530; DhA 267, 268; cp. k'ṅ *āyūhi* Miln 214 and J.P.T.S. 1885, 58. -*āvaraṇa* the obstruction caused by k. A 111.436=Pug 13=Vbh 341 (in defn. of *sattā abhabbā*: *kamm-āvaraṇena samannāgatā, kiles°*, *vipāk°* . . .), Kvu 341; Miln 154, 155; Vism 177 (= *ānantariya-kamma*); -*ūpaga* in *yathā kamma-ūpaga satte*: the beings as undergoing (the consequences of) their respective karma (3B) in form. *cavamāne upapajjamāne hīne paṇite suvaṇṇe dubbhāṇe sugate duggate . . . pajānāti* (or *passati*) Vin 111.5=D 1.82=S 11.122 (214)=v.266=A 1v.178=v.13 (35, 200, 340)=Vbh 344; abbreviated in M 111.178; Nett. 178; see also similar Sn 587; Bdhd 111; -*upacaya* accumulation of k. Kvu A. 156; -*kathā* exposition of k.; chapter in Ps 11.98; -*kāma* (adj.) desirous of good karma Th 2, 275; PvA 174; a° opp.=inactive, indolent A 1v.92, PvA 174; -*kiriya-dassana* (adj.) understanding the workings of k. J 1.45; -*kiliṭṭha* bad, evil k. Dh 15 (=DhA 1.129, expl. *kiliṭṭha-k°*); -*kilesa* (2) depravity of action, bad works, there are 4 enum<sup>d</sup> at D 111.181=J 111.321, as the non-performance of *silā* 1-4 (see *silā*), equal to *pāpa-kāya-k°*; -*kkhaya* (3 B) the termination, exhaustion of the influence of k.; its destruction: *sabba-k°-kkhayaṅ patto vimutto upadhi-sankhaye* S 1.134; as brought about by neutral, indifferent karma: D 111.230=A 11.230 sq.; M 1.93, DhA 89; -*ja* (3 B) produced by k. J 1.52; as one mode of the origin of disease Miln 135; Nd<sup>2</sup> 304<sup>1</sup>; appl<sup>d</sup> to all existence Miln 271; Vism 624 (kammajaṅ *āyatana-dvāra-vasena pākataṅ hoti*); appl<sup>d</sup> to rūpa Vism 451, 614; appl. to pains of childbirth (*°vātā*) J 1.52, DhA 1.165; a° not caused by k., of *ākāsa* and *nibbāna* Miln 268, 271; -*ṭṭhāna* (2) 1. a branch of industry or occupation, profession, said of diff. occupations as farmer, trader, householder and mendicant M 11.197; A v.83. 2. occasion or ground for (contemplating) *kamma* (see *ṭṭhāna* 11.2. c.), *kamma*-subject, a technical term referring to the instruments of meditation, esp. objects used by meditation to realize impermanence. These exercises ("stations of exercise" *Expos.* 224) are highly valued as leading to *Arahantship* DhA 1.8 (*yāva arahattaṅ kamma-ṭṭhānaṅ kathesi*), 96; PvA 98 (*catu-saccakamma-ṭṭhāna-bhāvanā* meditation on the 4 truths and the objects of meditation). Freq. in phrase *kamma-ṭṭhāne anuyutto* (or *anuyoga-vasena*) in *cirass'eva arahattaṅ pāpuṇi*: J 111.36; Sās v.49; see also J 1.7, 97, 182, 303, 414; Sdhp 493. These subjects of meditation are given as 38 at DhA 168 (cp. *Cpd.* 202), as 32 (*dvattiṅṅ' ākāra-k°*) at Vism 240 sq., as 40 at Vism 110 sq. (in detail); as *pañca-sandhika* at Vism 277; some of them are mentioned at J 1.116; DhA 1.221, 336; 1v.90; -°ṅ *anuyūjati* to give oneself up to meditation Sās v.151; PvA 61; -°ṅ *uggaṇhāti* to accept from his teacher a particular instrument of meditation Vism 277 sq. (also °assa *uggaḥo & uggāṇhana*); KhA 40; DhA 1.9, 262; 1v.106; PvA 42; -°ṅ *katheti* to teach a pupil how to meditate on one of the k° DhA 1.8, 248, 336; PvA 61; -°ṅ *adāsi* DhA 1v.106; °ṅ *gaṇhāti* J 111.246; Vism 89; °*ācikkhama* instruction in a formula of exercise DhA 246; °*dāyaka* the giver of a k-ṭṭh° object, the spiritual adviser and teacher, who must be a *kalyāṇamitta* (q. v.), one who has entered the Path; Vism 89; Bdhd 89, 91, cp. Vism 241; -*ṭṭhānika* a person practising *kamma-ṭṭhāna* Vism 97, 187, 189; DhA 1.335; -*tappana* the being depressed on acct. of one's (bad) karma DhA 1.150. — *dāyāda* (3 A (b) and cp. °saka) the inheritor of k., i. e. inheriting the consequences of one's own deeds M 1.390; Miln 65=DhA 66; -*dvāra* "the door of action," i. e. the medium by which action is manifested (by *kāya*, *vacī*, *mano*) (s. 2b) J 1v.14; KvuA 135; DhA 82; Bdhd 8; -*dhāraya* name of a class of noun-compounds Kacc 166; -*nānatta* manifoldness



of k. DhsA 64 (also -nānākaṇa ib.); -nibandhana (3 B) bound to k. (: rathass'āni va yāyato, as the linchpin to the cart) Sn 654; -nibbatta (3 B) produced through k. Miln 268; DhsA 361; -nimitta the sign, token of k. DhsA 411; -nirodha the destruction of k. [see 3 B (d)]; -paccaya the ground, basis of karma Vism 538; KvuA 101; °paccayena by means of k. J vi.105, Vism 538; (adj.) J v.271, DhsA 304; -paṭi-saraṇa (a) having k. as a place of refuge or as a protector J vi.102; Miln 65; cp. DhsA 66; -paṭibālha strong by k. Miln 301; -pathā (2 b) pl. the ways of acting (=sila q. v.), divided into kusala (meritorious, good) and akusala (demeritorious, evil) and classified according to the 3 manifestations into 3 kāya°, 4 vāci°, 3 mano°, altogether 10; so at Vin v.138, S ii.168, A v.57, 268; as kus° and akus° at D iii.71, 269, 290; as 7 only at S ii.167; as akus° only at A v.54, 266; Vbh 391; Nett 43; Bdhd 129, 131; °ppatta having acquired the 10 items of (good) action Sdhp 56, 57. -phala [3 A (a)] the fruit of k., the result of (formerly) performed actions J i.350; VvA 39, PvA 1, 26, 52; °-upajivin 1. living on the fruit of one's labour (ad I) J iv.160; — 2. living according to the result of former deeds A ii.135; -bandhu having k. as one's relative, i. e. closely tied to one's karma (see °saka) Th 1, 496; cp. J vi.100, etc. -bala the power of k. J vi.108; PvA 82. -bhava [3 B (b)] karmic existence, existence through karma Vbh 137; DhsA 37; -bhūmi 1. the place of work J iii.411; 2. the ground of actions, i. e. the field of meritorious deeds Miln 229; -mūla (good) k. as a price (for long life, etc.) Miln 333, 334, 341; -mūlaka produced by k. Miln 134; -yoni having k. for matrix, i. e. as the cause of rebirth Miln 65; DhsA 66. -lakkhana having k. as distinctive characteristic A 1.102; AA 370; -vagga name of section in Nipāta IV of Anguttara (Nos. 232-238) A ii.230 sq.; -vavatthāna the continuance of k. DhsA 85; -vāda (a) holding to the view of (the power and efficacy of) k. S ii.33 sq.; A 1.287 (+ kiriyavāda, viriyavāda); -vādin believing in k. D i.115; Vin i.71; J vi.60; -vipāka [3 A (a)] the ripening of k., the result of one's actions (see above) Vbh 106, 182, 268, 281; as one of the four mysteries (acinteyyāni) of Buddhism at Miln 189. — °ja produced as a result of k.: D ii.20; Mhvs 78; Ps ii.174, 213; Miln 135; Vism 382 (appl<sup>d</sup> to iddhi) concerning disease as not produced by k., see A v.110; Miln 134, 135; AA 433, 556. -visuddhi meritorious karma Dh 16 (=Dh i.132); -viseṣa variety or difference of k. DhsA 313; -vega the impetus of k. PvA 284; -sacca (adj.) having its reality only in k.; said of loka, the world A ii.232. -samādāna (2) the acquisition of ways of acting, one's character, or the incurring of karma, either as micchādiṭṭhi° (of wrong views) or sammā-diṭṭhi (conforming to the right doctrine), so in yathā-kamm-ūpaga passage (q. v.): D iii.96; M 1.70; iii.178, 179; four such qualities or kinds of karma enum. at Nett 98; of Buddha's knowledge as regards the quality of a man's character: S v.304; A iii.417 sq.; Ps ii.174; Vbh 338; -samārambha [3 B (a)] having its beginning in k.; said of loka, the world of men; with °māyāyini: lasting as long as the origin (cause) of k. exists A ii.232; -samuṭṭhāna [3 B (a)] rising from k. Miln 127; DhsA 82; Kvu 100; -sambhava produced by k. Miln 127; -sarikkhaka [see above 3 B (c)] similar or like in consequence to the deed done DhA iii.334 (°vipāka). -sarikkhatā (do.) the likeness between deed and result; -sahāya "companion to the deed," said of thought DhsA 323; -soeana sorrowing for one's (bad) deeds DhA 1.128. -(s)saka [3 A (b), q. v.] (a) one whose karma is his own property, possessed of his own k. M iii.203, etc. (in phrase k., kamma-dāyāda, kamma-bandhu, etc.; cp. Vism 301); J iv.128; Miln 65; DA 1.37=who goes according to his own karma (attano k°ānurūpaṅ gatī gacchanti, n'eva pitā puttassa kamma gacchati, na putto pitu kamma . . .); der. °ā the fact that

every being has his very own karma A iii.186; Dhs 1366; Vbh 324; °ta as adj.; qualifying nāna, i. e. the knowledge of the individual, specific nature of karma Dhs 1366, Vbh 328.

**Kammaka** (adj.) [fr. kamma] connected with, dependent on karma Miln 137 (a°).

**Kammaṇiya**, °iya & **kammaṇña** (adj.) "workable," fit for work, dexterous, ready, wieldy. Often of citta "with active mind" in formula vigatūpakkilesa mudubbūta k°ṭhita ānejjappatta D 1.76, etc.=M 1.22=Pug 68; S iii.232; v.92, 233; A 1.9; DhA 1.289; Bdhd 101, expl<sup>d</sup> at Vism 377 (°iya). Further of citta (muduṇ ca kammaṇṇā ca pabhassaraṇ ca) A 1.257 (reads °iyaṇ)=Vism 247; of upekhā and sati Nd<sup>2</sup> 661, cp. Bdhd 104; of kāya & citta Bdhd 121. Said of a lute=workable, ready for playing A iii.375=Vin 1.182. Of the body A iv.335. — a° not ready, sluggish A iv.333; Vism 146. — kammaṇña-bhāva the state of being workable, readiness, of kāya Dhs 46, of vedanā, etc., Dhs 326, of citta DhsA 130, see next; a° unworkable condition DhsA 130.

**Kammaṇṇatā** (f.) [abstr. fr. prec.] workableness, adaptability, readiness, appl. to the wood of the sandal tree (in simile) A 1.9; said of kāya and citta in connection with kammaṇṇattaṅg k°bhāvo k°mudutā: Dhs 46, 47=326=641=730; cp. Dhs 585; similar Bdhd 16, 20, 71; DhsA 130, 151 (=kammāsādutā) a° unworkableness, inertness, unwieldiness, sluggishness Miln 300; Nett 86, 108, cp. Dhs 1156, 1236; DhsA 255; expl<sup>d</sup> as citta-gelaṇṇaṅ DhsA 377; as cetaso linattaṅ Vbh 373.

**Kammanta** [Sk. karmānta; kamma + anta, cp. anta 14.] 1. doing, acting, working; work, business, occupation, profession. paṭicchanna° of secret acting Sn 127=Vbh 357; as being punished in Niraya A 1.60; S iv.180; as occupation esp. in pl. kammantā: S v.45=135; DhA 1.42 (kammantā nappavattanti, no business proceeds, all occupations are at a standstill); anākulā° Sn 262=Kh v.5; abhantarā k° unṇā ti vā, kappāsā ti vā as housework, falling to the share of the wife A iii.37=iv.365; khetta° occupation in the field A iii.77; see also D 1.71; M iii.7; S 1.204; Miln 9, 33; and below; as place of occupation: Sn p. 13, PvA 62. Phrases: °ṅ adhiṭṭhāti to look after the business A 1.115; PvA 141; jahati give up the occupation S iv.324; PvA 133; °ṅ payojeti to do or carry on business D 1.71; ii.175; iii.66, 95; A iii.57; °ṅ pavatteti to set a business on foot PvA 42 (and vicāreti: PvA 93); °ṅ saṅvidahati to provide with work A iv.269=272. Mhvs vi.16. — 2. deed, action in ethical sense=kamma, character, etc., Kh 136 (k°=kamma); pāpa° doing wrong Pv iv.81; iv.161, J vi.104 (opp. puñña°); as specified by kāya° vaci° mano° A v.292 sq.; VvA 130 (in parisuddha-kāya-kammantatā); dhammikā k°ā M ii.191; ākiṇṇa-k° (evam-) of such character S 1.204; kurūra-k° (adj.) of cruel character A iii.383=Pug 56 (in def. of puggalo orabhhiko); sammā° of right doing, opp. micchā°, as constituting one element of character as pertaining to "Magga" (: q. v.) D ii.216; S ii.168; v.1; A iii.411; Bdhd 135; expl. as kāya-kamma (=sila 1-3) at S v.9=Vbh 105; Vbh 235; as kāya-duccaritehi ārati virati . . . Vbh 106.

-Adhiṭṭhāyika superintendent of work DhA 1.393; -tṭhāna: 1. the spot where the ceremonies of the Ploughing Festival take place J 1.57; 2. the common ground of a village, a village bazaar J iv.306; -dāsa a farm-servant J 1.468; -bheri the drum announcing the (taking up of) business DhA iii.100; -vipatti° failure of action, right-doing A 1.270 opp. -sampaḍā "perfection of action, right-doing" A 1.271; -saṅvidhāna the providing of work D iii.191 (one of the 5 duties of the gahapati).

**Kammantika** (adj.) [fr. kammanta] 1. a business manager J 1.227. — 2. a labourer, artisan, assistant J 1.377.

**Kammāra** [Vedic karmāra] a smith, a worker in metals generally D 11.126; A v.263; a silversmith Sn 962=Dh 239; J 1.223; a goldsmith J 111.281; v.282. The smiths in old India do not seem to be divided into black-, gold- and silver-smiths, but seem to have been able to work equally well in iron, gold, and silver, as can be seen e. g. from J 111.282 and VvA 250, where the smith is the maker of a needle. They were constituted into a guild, and some of them were well-to-do as appears from what is said of Cunda at D 11.126; owing to their usefulness they were held in great esteem by the people and king alike J 111.281.

-uddhana a smith's furnace, a forge J v1.218; -kula a smithy M 1.25; kūṭa a smith's hammer Vism 254; -gaggari a smith's bellows S 1.106; J v1.165; Vism 287 (in comparison); -putta "son of a smith," i. e. a smith by birth and trade D 11.126; A v.263; as goldsmith J v1.237, Sn 48 (Nd<sup>a</sup> ad loc.: k° vuccati suvannakāro); -bhaṇḍu (bhaṇḍ, cp. Sk. bhāṇḍika a barber) a smith with a bald head Vin 1.76; -sālā a smithy Vism 413; Mhvs 5, 31.

**Kammāsa** [Vedic kalmāsa, which may be referred, with kalana, kaluṣa, kalanka and Gr. κελαιός to \*qel, fr. which also Sk. kāla black-blue, Gr. κηλός, κηλός; Lat. cāligo & callidus] 1. variegated, spotted, blemished J v.69 (°vaṇṇa), said of the spotted appearance of leprosy. — fig. inconsistent, varying A 11.187. — 2. (nt.) inconsistency, blemish, blot A 1v.55; Vism 51. — a° not spotted, i. e. unblemished, pure, said of moral conduct D 11.80; A 11.52; 111.36, 572; v1.54, 192; Bdhd 89.

-kārīn in a° not acting inconsistently A 11.187; cp. ibid. 243. -pāda 1. (a) having speckled feet J v.475; (b) (m) one who has speckled feet, i. e. an ogre; also N. of a Yakkha J v.503, 511 (cp. J.P.T.S. 1909, 236 sq.).

**Kammika** (adj.-n.) [fr. kamma] 1. (-°) one who does or looks after; one whose occupation is of such & such a character: āya° revenue-overseer, treasurer DhA 1.184; sabba° (always with ref. to amacca, the king's minister) one who does everything, the king's confidant Vism 130; PvA 81. — On term ādi° beginner (e. g. Vism 241) see Cpā. 53, 129 n.2. — 2. a merchant, trader, in jalapatha° and thalapatha° by sea & by land J 1.121. — 3. a superintendent, overseer, manager J 11.305 (executioner of an order); v1.294; Mhvs 30, 31. — 4. one connected with the execution of an ecclesiastical Act Vin 11.5 (cp. p. 22); Bdhd 106.

**Kammīn** (adj.) (-°) [fr. kamma, cp. kammaka] doing, performing, practising J v1.105; Sdhp 196, 292.

**Kamyā** (adj.) (-°) [fr. kām] wishing for, desiring DhsA 365 (sādhu°; v. l. °kāma); kamyā, abl. in the desire for, see next.

**Kamyā** (-°) in abl. function (of kamyā f. for kamyāya or kamyā adj.?) in the desire for: S 1.143=J 111.361 (expl<sup>d</sup> by kāmātāya); Sn 854, 929.

**Kamyatā** (-°) & **kammātā** (Nd) [fr. kām] wish, desire, longing for, striving after; with inf. or equivalent: kathetu° VvA 18; muñcitu° (+paṭisankhā) Ps 1.60, 65; Bdhd 123; asotu°, adatṭhu° and adassana° Vbh 372. Esp. in definitions, as of chanda: kattu° Vbh 208; Bdhd 20; of jāppā: puñcikatā sādhu° Vbh 351; 361=Dhs 1059; Nd<sup>a</sup> s. v. tanhā° ("has the better reading mucchañci katā asādhu°; v. l. pucchañci°; both Vbh and Dhs have sādhu in text which should be corrected to asādhu°; see detail under puñcikatā); of māna; ketu° Nd<sup>a</sup> 505; Dhs 1116=1233; Vbh 350 sq.; Bdhd 24; of lapanā: pātu° (v. l. cātu°) Vbh 246=352. — As abl. (=kamyā) in dassana° S 1.193=Th 1, 1241; Sn 121 (expl. as icchāya SnA 179). Cp. kammaññatā & kamma-sādutā.

**Kaya** [fr. kṛi] purchase, buying A 111.226 (+vi°).

-(a)kkaya, buying & selling Pv 1.5° (see also Kh v11.6 and note). -vikkaya (kraya vikraya) buying & selling, trade in °paṭivirata D 1.5=A 11.209=v.205=Pug 58; D 1.64; S v.473; Sn 929; J v.243; KhA 114; DhA 1.78; PvA 29 (=KhA 212).

**Kayati** [kṛi, perhaps connected with kṛi to buy; Inf. ketuṅ J 111.282; cp. kiñāti.

**Kayika** [fr. kṛi, cp. BSk. krayika Divy 505] a buyer, trader, dealer Miln 334.

**Kayin** a buyer J v1.110.

**Kara** [fr. kṛi] 1. (adj.) (-°) producing, causing, forming, making, doing, e. g. anta° putting an end to; pabhaṅ causing splendour; pāpa° doing evil; divā° & divasa the day-maker, i. e. the sun; kaṇhabhāva° causing a "black" existence (of pāpakamma) J iv.9; pada-sandhi° forming a hiatus PvA 52; vacana°, etc. — 2. (m) "the maker," i. e. the hand Mhvs 5, 255-256; 30, 67. -atikaraṅ (adv.) doing too much, going too far J 1.431; -dukkara (a) difficult to do, not easy, hard, arduous S 1.7; 1v.260; A 1.286; 1v.31, 135; v.202; +durabhisambhavo Sn 429 701; Ud. 61; (n. nt.) something difficult, a difficult task A 1.286 (cp. 1v.31); J 1.395; Miln 121, dukkara-kārikā "doing of a hard task," exertion, austerity M 1.93; Nd<sup>a</sup> 262<sup>b</sup>. -sukara easy to do S 1.9; 11.181; Dh 163; Ud 61; na sukaraṅ w. inf. it is not easy to . . . D 1.250; A 111.52, 184; 1v.334.

-kaṭaka (m. nt.) a hand-wheel, i. e. a pulley by which to draw up a bucket of water Vin 11.122; cp. Vin. Texts 111.112; -ja "born of kamma" in karaṅja-kūya the body sprung from action, an expression always used in a contemptible manner, therefore=the impure, vile, low body A v.300; J 1.5; Vism 287, 404; DA 1.113, 217, 221; DhA 1.10; 111.420; DhsA 403. karaṅja-rūpa Vism 326. -tala the palm of the hand Mhvs 6, 34; -mara "one who ought to die from the hand (of the enemy)," but who, when captured, was spared and employed as slave; a slave J 111.147, 361; 1v.220; DhA 111.487; °ān i a woman taken in a raid, but subsequently taken to wife; one of the 10 kinds of wives (see ithi) Vin 111.140 (= dhajāhāṭā); -gāhan gāhānti to make prisoner J 1.355; 111.361; -mita "to be measured with (two) hands," in °majjhā, a woman of slender waist J v.219; v1.457.

**Karaka**<sup>1</sup> [Etymology unknown. The Sanskrit is also karaka, and the medieval koṣas give as meaning, besides drinking vessel, also a coco-nut shell used as such (with which may be compared Lat. carina, nutshell, keel of a boat; and Gr. κάρυα, nut.) It is scarcely possible that this could have been the original meaning. The coco-nut was not cultivated, perhaps not even known, in Kosala at the date of the rise of Pali and Buddhism] 1. Water-pot, drinking-vessel (= pāniya-bhājana PvA 251). It is one of the seven requisites of a samaṇa Vin 11.302. It is called dhammakaraka there, and at 11. 118, 177. This means "regulation water-pot" as it was provided with a strainer (parissavana) to prevent injury to living things. See also Miln 68; Pv 111.2<sup>24</sup>; PvA 185. — 2. hail (also karakā) J iv. 107; Miln 38; Mhvs x11. 9.

-vassa a shower of hail, hail-storm J iv.167; Miln 38, 308; DhA 1.360.

**Karakarā** (for kaṭakaṭā, q. v.) (adv.) by way of gnashing or grinding the teeth (cp. Sk. dantān kaṭakaṭāpya), i. e. severely (of biting) J 111.203 (passage ought to be read as karakarā nikhādītā).

**Karañja** [cp. Sk. karañja, accord. to Aufrecht, Halāyudha p. 176 the Dalbergia arborea] the tree Pongamia glabra, used medicinally Vin 1.201; J vi.518, 519.

**Karaṇa** [fr. kr, cp. Vedic karaṇa] i. adj. (f. i) (—°) doing, making, causing, producing; as cakkhu° fiāṇa° (leading to clear knowledge) S iv.331; v.97; It 83; and acakkhu° etc. S v.97; nāthā °ā dhammā A v.23 (cp. v.89) and therā° A ii.22; dubbanna° S v.217; see also D 1.245; M. 1.15; S v.96, 115; A iv.94; v.268; Miln 289. — 2. (nt.) (—°) the making, producing of; the doing, performance of (=kamma), as bali° offering of food = bali kamma PvA 81; gabbha° Sn 927; pānūjja° Sn 256. 3. (abs.) (a) the doing up, preparing J v.40, vi.270 (of a building: the construction) (b) the doing, performance of, as pānātipātassa k° and ak° ("commission and omission"); DhA 1.214; means of action J iii.92. (c) ttg. the instrumental case (with or without °vacana) PvA 33; VvA 25, 53, 162, 174. —°atthe in the sense of, with the meaning of the instrumental case J iii.98; v.444; PvA 35; VvA 304; DhA 48; Kacc 157. — 4. (—°) state, condition; in noun-abstract function=°ttaṅ (cp. kamma I.2) as nānā° (=nānattaṅ) difference M ii.128; S iv.294; Bdhd 94; kasi° plonching PvA 66; kattabba° (=kattabbattaṅ) "what is to be done," i. e. duty PvA 30; piñjā° veneration PvA 30. sakkāra° reverence, devotion SnA 284.

Note: in massu° and kamma° some grammarians have tried to derive k° from a root 𑀓𑀲, to hurt, cut, torture (see Morris J.P.T.S. 1893, 15), which is however quite unnecessary [see kamma 3 A (b), kataṃ 1 (b)]. Karaṇa here stands for kamma, as clearly indicated by semantic grounds as well as by J vi.270 where it explains kapita-kesa-massu, and J iii.114=v.309 where massu-kamma takes the place of °karaṇa, so also DA 1.137. a° Negative in all meanings of the positive, i. e. the non-performing J 1.131; v.222; Nett 81; PvA 59; DhA 127; non-undertaking (of business) J 1.229; non-commission M 1.93; abstaining from Dhs 299. Cpd. -uttariya (nt.) angry rejoinder, vehement defence DhA 1.44.

**Karaṇiya** [grd. of karoti] i. adj. (a) that ought to be, must or should be done, to be done, to be made (=kātabbaṅ karaṇārahaṅ KhA 236) Vin 1.58; D 1.3, cp. Miln 183; A v.210; DA 1.7. Often —° in the sense of "doing, making," as yathā kāma° S ii.226; cp. iv.91, 159; "having business" bahu° D ii.76; A iii.116; S ii.215; anukampa° PvA 61; — (b) done, in the sense of undoing, i. e. overcome, undone D ii.76 cp. Dial. ii.81 n. — 2. (m.) one who has still something left to perform (for the attainment of Arāhantship, a sekha J iii.23. — 3. (nt.) (a) what ought to be done, duty, obligation; affairs, business D 1.85; ii.68, 74 cp. A iv.16; M 1.271; S iii.163; iv.281 cp. Vin iii.12; Vin 1.139; A v.58; Sn 143; Sn p. 32 (yan te karaṇiyaṅ taṅ karohi "do what you have to do"); — °ṅ tireti to conclude a business Vin ii.158, J v.298. Kataṅ °ṅ done is what was to be done, I have done my task, in freq. formula "khinā jāti vusitaṅ brahmacariyaṅ . . ." to mark the attainment of Arāhantship D 1.84; ii.68=153; Th 2, 223; Vin 1.14; Sn p. 16; DA 1.226, etc. See Arāhant II.C. — There are 3 duties each of a samaṇa, farmer and householder enumerated at A 1.229; 3 of a bhikkhu A 1.230; — (b) use, need (with instr.): appamādena k° S iv.125; cetaṇāya k° A v.2, 312; cp. Miln 5, 78. akaraṇiya i. (adj.) (a) what ought not to be done, prohibited A 1.58; iii.208=DA 1.235. — (b) incapable of being done (c. gen.) It 18. — (c) improper, not befitting (c. gen.) Vin 1.45=216=iii.20; PvA 64. — (d) not to be "done," i. e. not to be overcome or defeated D ii.76; A iv.113; — (e) having nothing to do Vin 1.154. — 2. (nt.) a forbidden matter, prohibition Vin ii.278 — sa° i. having business, busy Vin 1.155; — 2. one who has still something to do (in sense of above 2) D ii.143; Th 1, 1045; DA 1.9.

**Karaṇiyatā** (f.) [abstr. fr. prec.] the fact that something has to be performed, an obligation Vin ii.89, 93; sa° being left with something to do Miln 140.

**Karaṇḍa** (m. nt.) [cp. Sk. karaṇḍa, °ka, °ikā. The Dhātu-mahjūsā expl° k. by "bhājanatthe"] 1. a basket or box of wicker-work Mhvs 31, 98; Dāvs v.60; DhA iii.18; — 2. the cast skin, slough of a serpent D 1.77 (=DA 1.222 ahi-kaṅcuka) cp. Dial. 1.88.

**Karaṇḍaka** [fr. last] a box, basket, casket, as dussa° M 1.215=S v.71=A iv.230 (in simile); S iii.131; v.351 cp. Pug 34; J 1.96; iii.527; v.473 (here to be changed into karaṇḍaka); DA 1.222 (viliva°); SnA 11.

**Karamanda** [etym. ?] a shrub Vism 183 (+kanavira).

**Karati** [cp. Sk. kṛntati] to cut, injure, hurt; in "karaṇḍa kārayato chindato chedāpayato . . ." D 1.52=M 1.516; S iii.208.

**Karati**° (°ti) (f.) a superior kind of bean, the Dolichos catjang J vi.536 (=rājamāsa).

**Karabha** the trunk of an elephant; in karabhoru (k°+ūrn) (a woman) with beautiful thighs Mhbv 29.

**Karamaṇa** see Kara.

**Karala** (karala) a wisp of grass (tiṇa°) DhA iii.38; DhA 272.

**Karavi** [cp. Sk. kala-kaṅṭha cuckoo, & kalavinka sparrow] the Indian cuckoo J vi.539.

**Karaviṅka** same J v.204, 416; Vv 36<sup>4</sup>; Vism 112, 206; VvA 166, 219.

-bhāṇin speaking like the cuckoo, i. e. with a clear and melodious voice, one of the mahāpurisa-lakṣhaṇas D ii.20=iii.144=173=M ii.137, etc.; cp. Dial. ii.17 n. and BSk. kalaviṅka-manojna-bhāṣin Sp. Av.Ś 1.371 (Index p. 225, where references to Lalitavist. are given).

**Karaviya** (°iya)=prec. J vi.538.

**Karavira** [cp. Sk. karavira] 1. the oleander, Nerium odorum. Its flower was used especially in garlands worn by delinquents (see kaṅṭha) — 2. a kind of grass J iv.92. -patta a kind of arrow M 1.429.

**Karahi** (Sk. karhi, when? kar=loc. of pron. st. \*quo= Lat. cur why, Goth. hvar, E. where), only in karaha-ci (karhi cid) at some time, generally preceded by kadāci D 1.17; ii.139; M 1.177, 454; A 1.179; iv.101; Miln 73, 76.

**Karin** (adj.) [fr. kara] "one who has a hand," an elephant (cp. hatthin) Mhvs 24, 34; 25, 68; Dāvs iv.2. In cpds. kari.

-gajjita the cry of the elephant, an elephant's trumpeting Dāvs v.56; -vara an excellent elephant Mhbv 4, 143; Dāvs iv.2.

**Kari-paribandha** (adj.) [=karisa-paribaddha] bound up in filth, full of filth, disgusting; Ep. of the body Th 1, 1152. Kari here is abbrev. of karisa<sup>3</sup> (see note ad loc.).

**Karisa**<sup>1</sup> (nt.) a square measure of land, being that space on which a karisa of seed can be sown (Tamil karisa), see Rhys Davids, *Ancient Coins and Measures of Ceylon*, p. 18; J 1.94, 212; iv.233, 276; VvA 64.

**Karisa**<sup>2</sup> (nt.) [cp. Sk. kariṣa, to chṛṇatti to vomit, cp. Lat. -cerda in müscerda, sücerda] refuse, filth, excrement, dung D ii.293; J 1.5; Vism 259, 358 (in detail); PvA 87, 258; KhA 59; mutta° urine and faeces A 1.139; Sn 835.

-maggā the anus J iv.327; -vāca (nt.) a cesspool J iii.263 (=gūthakūpa); -vāyin. f. °ini diffusing an odour of excrement PvA 87.

**Karuṇā** (f.) [cp. Vedic karuṇa nt. (holy) action; Sk. karuṇā, fr. *kr*. As adj. karuṇa see under 3.] pity, compassion. Karuṇā is one of the 4 qualities of character significant of a human being who has attained enfranchisement of heart (ceto-vimutti) in the 4 sentiments, viz. mettā k.° upekkhā muditā. Freq. found in this formula with °sahagatena cetasā. The first two qualities are complementary, and SnA 128 (on Sn 73) explains k° as "ahita-dukkh-āpanaya-kāmatā," the desire of removing bane and sorrow (from one's fellow-men), whilst mettā is expl. as "hita-sukh-ūpanaya-kāmatā," the desire of bringing (to one's fellow-men) that which is welfare and good. Other definitions are "paradukkhe sati sādḥūnaṃ hadayakampanaṃ karoti ti" Bhdh 21; "sattesu k° karuṇāyaṇā karuṇāyitattaṃ karuṇā cetovimutti" as expl. of avihiṅsa dhātu Vbh 87; paradukkhāsahana-rasā Vism 318. K°sahagatena cetasā denotes the exalted state of compassion for all beings (all that is encompassed in the sphere of one's good influence: see cātuddisa "extending over the 4, i. e. all, directions): D 1.251; III.78, 50, 224; S IV.296, 322, 351; V.115; A 1.183, 196; II.129, 184; III.225; V.300, 345; J II.129; Nd² on Sn 73; Vbh 273, 280; Dhs 1258. The def. of karuṇā at Vism 318 runs "paradukkhe sati sādḥūnaṃ hadaya-kampanaṃ karoti." Frequently referred to as an ideal of contemplation (in conn. w. bhāvanā & jhāna), so in "karuṇaṃ cetovimuttiṃ bhāveti" S v.119; A 1.38; v.360; in k° cetovimutti bhāvitā bahulī katā, etc. D III.248; A III.291; IV.300; in k°sahagataṃ saddhūriyaṃ A 1.42; unspecified S v.131; A III.185; Nett 121, 124; Ps 1.8; k°+mettā Nett 25; k°+muditā Bhdh 16 sq., 26 sq., 29; ananta k° pañña as Ep. of Buddha Bhdh 1; karuṇaṃ dūrato katvā, without mercy, of the Yamadūtā, messengers of Death Sdhp 287; mahā° great compassion Ps 1.126, 133; °samāpatti a 'gest,' feat of great compassion: in which Buddha is represented when rising and surveying the world to look for beings to be worthy of his mercy and help D II.237; Ps. 1, 126 f. DhA 1.26, 367; PvA 61, 195; — 3. As adj. only in cpds. (e. g. °vācā merciful speech; neg. akaruṇa merciless Mhbv 85, & ati° very merciful J IV.142) and as adv. karuṇaṃ pitifully, piteously, mournfully, in k° paridevati J VI.498, 513, 551; Cp. IX.54; also in abl. karuṇā J VI.466. — See also kāruṇā.

-Adhimutta intent upon compassion D II.241, 242; -ānuvattin following the dictates of mercy Dāvs III.46; -guṇaja originating in the quality of compassion Sdhp 570; -jala water of c., shower of mercy Miln 22; Mhbv 16; -jhāna meditation on pity, ecstasy of c. D II.237-30; -tṭhāniya worthy of c. PvA 72; -para one who is highest in compassion, compassionate Sdhp 112, 345; -bala the power of c. Mhvs 15, 61, 130; Sdhp 577; -brahmavihāra divine state of pity Vism 319. -bhāvanā consideration or cultivation of pity Vism 314 sq. -rasa the sweetness of c. Mhbv 16; -vihāra (a heart) in the state of c. Vism 324 (& adj. °vihārin); DA 1.33; -sāgara an ocean of mercy Mhbv 7; -sītala "cool with c." + hadaya, whose heart is tempered with mercy Sdhp 33; DA 1.1.

**Karuṇāyati** [v. den. fr. karuṇā; cp. BSk. karuṇāyati Divy 105] to feel pity for, to have compassion on Sn 1065 (°āyamāna; expl by Nd² as anuddāyamāno anurakkh° anuggaṇh° anukamp°); Vbh 273; Vism 314. Der. °āyanā compassionateness Vbh 87=273 (and °āyitattaṃ ibid.).

**Karumbhaka** a species of rice-plant of a ruddy colour Miln 252 (see Mil. trsl. II.73).

**Karumbhā** (pl.) a class of Devas D II.260.

**Kareṇu** [metathesis for kaṇeru, q. v., cp. Sk. kareṇu] elephant, in cpd. -lolita resounding with the noise made by elephants, of a forest Th 2, 273.

**Karaṇukā** (f.) [fr. kareṇu] a female elephant J II.343; DhA 1.196 (v. l. for kaṇeru).

**Kareri** in Childers the tree Capparis trifoliata, but see *Brethren*, p. 363, n. 2: musk-rose tree or "kärer"; Th 1, 1062; Ud 31; J v.405; VI.534.

**Karoṭi**<sup>1</sup> (f.) 1. a basin, cup, bowl, dish J 1.243; II.363; III.225; IV.67; v.289, 290. — 2. the skull (cp. kalopi). On the form cp. *Dial.* 1.227 n.) J VI.592.

**Karoṭi**<sup>2</sup> (m.) a class of genii that formed one of the 5 guards of the devas against the asuras J 1.204, associated with the nāgas (cp. Divy 218; and Morris, *J.P.T.S.* 1893, 22). As N. of Supaṇṇas (a kind of Garuḍas) expl<sup>d</sup> as "tesaṃ karoṭi nāma pānabhojanaṃ" by C. on J 1.204. Kern, *Toev.* s. v. compares BSk. karoṭa-pāṇayah a class of Yakṣas MVastu 1.30.

**Karoṭika** [fr. karoṭi<sup>1</sup>] 1. a bowl, basin J IV.68; DhA II.131 (sappi°). — 2. the skull J VI.592; where it may be a helmet in the form of a skull.

**Karoṭiya** = karoṭika 2, J VI.593.

**Karoti** v. irreg. [Sk. karoti, \*qer to form, to build (or plait, weave? see kamma), cp. kar-man, Lith. kūrto to build, O.Tr. cruth form; Lat. corpus, with p. addition, as Sk. kṛpa, kṛp = kṛp. Derived are kalpa > kappa, kalpate > kappeti]. Of the endless variety of forms given by grammarians only the foll. are bona fide and borne out by passages from our texts (when bracketed, found in gram. works only): I. *Act.* 1. Ind. Pres. karomi, etc. Sn 78, 216, 512, 666=Dh 306=1t 42; Opt. kare Dh 42, 43, pl. (kareyyāma) kareyyātha Sn p. 101; or (sing.) kareyya (freq.), kareyyāsi PvA 11; kareyya Sn 920, 923; kuriyā (=Sk. kuryāt) J VI.206; Ppr. karan Dh 136, or karonto (f. karonti) Dh 16, 116. — 2. Impf. (akara, etc.). — 3. Aor. (akaṇ) akariṇ, etc., 3rd sing. akāsi Sn 343, 537, 2nd pl. akattha Pv 1.112; PvA 45, 75; 3rd pl. akariṇsu; akaṇsu Sn 882; PvA 74; without augment kari DhA II.59. Prohibitive mā(a)kāsi Sn 339, 1068, etc. — 4. Imper. karohi Sn p. 32; 1062; karotha Sn 223; KhA 168. — 5. Fut. karissāmi, etc.; kassāmi Pv IV.139; kāsāṃ J IV.286; VI.36; kāhāmi (in sense of I will do, I am determined to do, usually w. puññaṃ & kusalaṃ poetical only) Pv II.113; Vv 33<sup>192</sup>; 2nd sing. kāhāsi Sn 427, 428; Dh 154; 1st pl. kāhāma Pv IV.10<sup>11</sup>. — 6. Inf. kātuṃ PvA 4, 61, 69, 115, Kh VI.10, etc.; kattuṃ VvA 13; kātave Mhvs 35, 29; Vv 44<sup>18</sup> (=kātuṃ); kātuye Th 2, 418. — 7. Pp. kata, see sep. — 8. Ger. katvā Sn 127, 661, 705, etc.; katvāna (poet.) Sn 89, 269, Pv 1.1<sup>8</sup>; karitvā see IV. II. *Med.* 1. Ind. pres. (kubbe, etc.) 3rd sing. kubbati Sn 168, 811; 3rd pl. kubbanti Sn 794; or 3rd sing. kurute Sn 94, 796, 819; It. 67; Opt. (kubbe, etc.) 2nd pl. kubbetha Sn 702, 719, 917; It 87; or 3rd sing. kayirā Sn 728=1051; S 1.24; Dh 53, 117; kayirātha (always expl. by kareyya) Dh 25, 117; It 13; Pv 1.11<sup>11</sup>; KhA 224; kubbaye Sn 943. — Ppr. (kurumāna, kubbāno, karāno) (a)kubbaṃ Sn 844, 913; (a)kubbanto It 86; f. (vi)kubbanti Vv 112; (a)kubbamāna Sn 777, 778, 897; (vi)kubbamāna Vv 33<sup>1</sup>. — 2. Impf. (akariṇ, 2nd sing. akarase, etc.) 3rd sing. akubbatha Pv II.13<sup>18</sup>; 1st pl. akarambase J III.26, °a DhA 1.145. — 3. Aor. (none) — 4. Imper. (2nd sing. kurussu, 3rd sing. kurutaṃ, 2nd pl. kuruvho) 3rd sing. kurutaṃ (=Sk. kurutāṅ) J VI.288. — 5. Fut. (none). III. *Pass.* 1. Ind. pres. (kariyati, etc.) kayirati Dh 292=Th 1, 635; KhA 168; and kirati Th 1, 143. Ppr. (kariyamāna, kayira°). — 2. Fut. kariyissati Vin 1.107. — 3. Grd. kariyaṃ (q. v.), (kayya) kātabba DhA 1.338. IV. *Caus.* I. (Denom. to kāra) kārayati=kāreti, in origin, meaning of build, construct, and fig. perform, exercise, rule, wield (rajjāṃ): kārehi PvA 81 (of huts), kārayissāmi Pv II.64 (of doll); kāressaṃ J v.297 (do.), akārayi Pv II.13<sup>10</sup>; akārayuṃ Mhvs IV.3; akāresi Mhvs 23, 85;

kāretuṅ PVA 74; kārayamāna VVA 9 (of chair); kāretvā (nāmaṅ) PVA 162; karitvā Sn 444 (vasiṅ) 674; 680 (vittij); p. 97 (uttarāsaṅga). V. Caus. II. Kārāpeti S 1.179; PVA 20; Aor. kārāpesi he had (=caused to be) erected, constructed Vin 11.159; fut. kārāpessāmi Mhvs 20, 9; ger. kārāpetvā PVA 123; grd. kārāpetabba Vin 11.134.

**Meanings of karoti:** 1. to build, erect Mhvs 19, 36; 20, 9 (Caus.). — 2. to act, perform, make, do Vin 1.155; J 1.24; 11.153 (tathā karomi yathā na . . . I prevent, cp. Lat. facio ne . . .); 11.297; Pv 1.8<sup>8</sup>=11.6<sup>10</sup>; Mhvs 3. 1; 7, 22; — 3. to produce DhA 1.172; — 4. to write, compose J VI.410; PVA 287; — 5. to put on, dress Vin 11.277; J 1.9; — 6. to impose (a punishment) Mhvs 4, 14; — 7. to turn into (with loc. or two acc.) J 11.32; Mhvs 9, 27; — 8. to use as (with two acc.) J 1.113; 11.24; — 9. to bring into (with loc.) J v.454 — 10. to place (with loc.) J v.274; (with acc. of the person) Dh 162. It is very often used periphrastically, where the trsl<sup>n</sup> would simply employ the noun as verb, e. g. kathag k° D 11.98; kodhag k° and kopag k° to be angry J IV.22; VI.257; cayaṅ k° to hoard up; corikaṅ k° to steal Vin 1.75; taṅhaṅ k° (c. loc.) to desire J 1.5; sitaṅ k° to cool D 11.129. — It is often comp<sup>d</sup> with nouns or adjectives with a change of final vowel to ī (i) uttāni° to make clear D 11.105; pākāṅi°, bahuli°, muṭṭhi°, etc. (q. v.). Cp. the same process in conn. with bhavati. — The meanings of karoti are varied according to the word with which it is connected; it would be impossible and unnecessary to give an exhaustive list of all its various shades. Only a few illustrations may suffice: aṅse k° to place on one's shoulder J 1.9; antarāyaṅ k° to prevent J 1.232; ādiṅ k° (c. acc.) to begin with; nimittaṅ k° to give a hint D 11.103; pātārāsaṅ k° to breakfast; mānasaṅ k° to make up one's mind; mahag k° to hold a festival D 11.165; massuṅ k° to trim the beard DhA 1.253; musāvādaṅ k° to tell a lie J VI.401; rajjaṅ k° to reign S 1.218; vase k° to bring into one's power J 1.79; sandhiṅ k° to make an agreement Mhvs 16; sinhaṅ k° to become fond of J 1.190. — Similarly, cp<sup>d</sup> with adverbs: alaṅ k° to make much of, i. e. to adorn, embellish; dūrato k° to keep at a distance, i. e. keep free from PVA 17; Sdhp 287; purak k° (purakkharoti) to place before, i. e. to honour Pv III.7<sup>1</sup>. — Note phrase kiṅ karissati what difference does it make? (Cp. Ger. was macht's) D 1.120; or what about . . . J 1.152.

**Kalakala** (adj.) [cp. Sk. kala] any indistinct and confused noise Mhvs 23 (of the tramping of an army); in -mukhara sounding confusedly (of the ocean) ibid. 18. Cp. karakara.

**Kalati** [kal, kālayati] to utter an (indistinct) sound: pp. kalita Th 1, 22.

**Kalanda** [cp. Sk. karaṇḍa piece of wood?] heap, stack (like a heap of wood? cp. kalingara) Miln 292 (sisa°).

**Kalandaka** 1. a squirrel Miln 368; — 2. an (ornament) cloth or mat, spread as a seat J VI.224; -nivāpa N. of a locality in Veḷuvana, near Rājagaha, where oblations had been made to squirrels D 11.116; Vin 1.137; 11.105, 290, etc.

**Kalabha** [cp. Sk. kalabha] the young of an elephant: see **hatthi°** and cp. **kalāra**.

**Kalamba** (nt.) [cp. Sk. kalamba menispermum calumba, kalambi convolvulus repens] N. of a certain herb or plant (Convolv. repens?); may be a bulb or radish J IV.40 (=tālakanda), cp. p. 371, 373 (where C expl<sup>y</sup> by tāla-kanda; gloss BB however gives latā-tanta); VI.578. See also **kadamba** & **kaḷimba**.

-rukka the Kadamba tree J VI.290.

**Kalambaka**=kalamba, the C. tree J VI.535.

**Kalambukā** (f.)=kalambaka D III.87 (vv. 11. kaladukā, kalabakā) the trsl<sup>n</sup> (Dial. III.84) has "bamboo."

**Kalala** (m. nt.) 1. mud J 1.12, 73; Miln 125, 324, 346; Mhvs 150; PVA 215 (=kaddama); DhA III.61; IV.25. — su° "well-muddied" i. e. having soft soil (of a field) Miln 255. — 2. the residue of sesamum oil (tela°), used for embalming J II.155. — 3. in Embryology: the "soil," the placenta S 1.206=Kvu II.494; Miln 125. Also the first stage in the formation of the foetus (of which the first 4 during the first month are k., abbuda, pesi, ghana, after which the stages are counted by months 1-5 & 10; see Vism 236; Nd<sup>1</sup> 120; & cp. Miln 40). — 4. the foetus, appl. to an egg, i. e. the yolk Miln 49. — In cpds with kar & bhū the form is kalali°. —gata (a) fallen into the mud Miln 325; -gahaṇa "mud thicket," dense mud at the bottom of rivers or lakes J 1.329; -kata made muddy, disturbed Vv 84<sup>81</sup> (VVA 343); -bhūta=prec., A 1.9. cp. J II.100; A III.233; Miln 35; -makkhita soiled with mud DhA III.61.

**Kalasa** (nt.) [cp. Vedic kalaśa] 1. a pot, waterpot, dish, jar M III.141; J IV.384; Dāvs IV.49; PVA 162. — 2. the female breasts (likened to a jar) Mhvs 2, 22.

**Kalaha** [cp. Sk. kalaha, fr. **kaḷ**] quarrel, dispute, fight A 1.170; IV.196, 401; Sn 862, 863 (+vivāda); J 1.483; Nd<sup>2</sup> 427; DhA III.256 (udaka° about the water); IV.219; Sdhp 135. ṅ udireti to quarrel J V.395; karoti id. J 1.191, 404; PVA 13; vadḍheti to increase the tumult, noise J V.412; DhA III.255. — a° harmony, accord, agreement S 1.224; mahā° a serious quarrel, a row J IV.88.

-Abhirata delighting in quarrels, quarrelsome Sn 276, Th 1, 958. -ṅkara picking up a quarrel J VI.45; -karaṇa quarrelling, fighting J V.413; -kāraḷa (f.-i) quarrelsome, pugnacious A IV.196; Vin 1.328; 11.1; -kāraṇa the cause or reason of a dispute J III.151; VI.336; -jāta "to whom a quarrel has arisen," quarrelling, disputing A 1.70; Vin 1.341; 11.86, 261; Ud 67; J III.149; -pavaddhaṇi growth or increase of quarrels, prolongation of strife (under 6 evils arising from intemperance) D III.182=DhsA 380; -vaddhana (nt.) inciting & incitement to quarrel J V.393, 394; -sadda brawl, dispute J VI.336.

**Kalā** [Vedic kalā \*squel, to Lat scalpo, Gr. σκάλω, Ohg scolla, scilling, scala. The Dhpt. (no 613) expl<sup>s</sup> kala by "sankhyāne."] 1. a small fraction of a whole, generally the 16th part; the 16th part of the moon's disk; often the 16th part again subdivided into 16 parts and so on: one infinitesimal part (see VVA 103; DhA 11.63), in this sense in the expression kalaṅ nāgghati soḷasiṅ "not worth an infinitesimal portion of" = very much inferior to S 1.119; III.156=v.44=lt 20; A 1.166, 213; IV.252; Ud 11; Dh 70; Vv 43<sup>7</sup>; DhA 11.63 (=koṭṭhāsa) DhA IV.74. — 2. an art, a trick (lit. part, turn) J 1.163.—kalaṅ upeti to be divided or separated Miln 106; DhA 1.119; see sakala. — In cpd. with bhū as kali -bhavati to be divided, broken up J 1.467 (=bhij-jati). Cp. vikala.

**Kalāpa** [cp. Sk. kalāpa] 1. anything that comprises a number of things of the same kind; a bundle, bunch; sheaf; a row, multitude; usually of grass, bamboo- or sugar-canes, sometimes of hair and feathers S IV.200 (tiṅa°); J 1.158 (do.); 25 (naḷa°), 51 (mālā°), 100 (uppala-kumuda°); V.39 (usira°); Miln 33; PVA 257, 260 (ucchu°), 272 (veḷu°); 46 (kesā), 142 (mora-piṅja°) — 2. a quiver Vin 11.192; It 68; J VI.236; Miln 418; PVA 154, 169. — 3. in philosophy: a group of qualities, pertaining to the material body (cp. rūpa°) Vism 364 (dasadhammā°) 626 (phassa-pañcamakā dhammā); Bdhd 77 (rūpa°), 78, 120.

-agga (nt.) "the first (of the) bunch," the first (sheaves) of a crop, given away as alms DhA 1.98.

-sammasanā grasping (characteristics) by groups Vism 287, 606, 626 sq.

**Kalāpaka** 1. a band, string (of pearls) Vin II.315; Mhvs 30, 67. — 2. a bundle, group J 1.239.

**Kalāpin** (adj.) [fr. kalāpa] having a quiver J VI.49 (acc. pl. °ine). f. kalāpinī a bundle, sheaf (yava°) S IV.201; II.114 (naḷa°).

**Kalābuka** (nt.) [cp. Sk. kalāpaka] a girdle, made of several strings or bands plaited together Vin II.136, 144, 319;

**Kalāya** a kind of pea, the chick-pea M 1.245 (kalāya), S 1.150; A v.170; Sn p. 124; J II.75 (= varaka, the bean Phaseolus trilobus, and kālarāja-māsa); J III.370; DhA 1.319. Its size may be gathered from its relation to other fruits in ascending scale at A v.170 = 1.150 = Sn p. 124 (where the size of an ever-increasing boil is described). It is larger than a kidney bean (mugga) and smaller than the kernel of the jujube (kolaḷhi).

-matta of the size of a chick-pea S 1.150; A v.170; Sn p. 124 (l); J III.370; DhA 1.319.

**Kalāyati** [Denom. fr. kalā] to have a measure, to outstrip J 1.163 (taken here as "trick, deceive").

**Kalāra** in hatthi° at Ud 41, expl<sup>d</sup> in C by potaka, but cp the same passage at DhA 1.58 which reads kalabha, undoubtedly better. Cp. kalārikā.

**Kali** (m.) [cp. Sk. kali] 1. the unlucky die (see akkha); "the dice were seeds of a tree called the vibhitaka . . . An extra seed was called the kali" (*Dial.* II.368 n.) D II.349; J 1.380; Dh 1.252 (= DhA III.375); at J VI.228, 282, 357 it is opposed to kaṭṭa, q. v. — 2. (= kaliggaha) an unlucky throw at dice, bad luck, symbolically as a piece of bad luck in a general worldly sense or bad quality, demerit, sin (in moral sense) kaliṅ vicināti "gathers up demerit" Sn 658; appamatto kali . . . akkhesu dhana-parājayo . . . mahāvatāro kali yo sugatesu manam padosaye S 1.149 = A II.3 = v.171, 174 = Sn 659 = Nett 132; cp. M III.170; A v.324; Dh 202 (= DhA III.261 aparādha). — 3. the last of the 4 ages of the world (see °yuga). — 4. sinful, a sinner Sn 664 (= pāpaka). — 5. saliva, spittle, froth (cp. khela) Th 2, 458, 501; J v.134.

-(g)gaha the unlucky throw at dice, the losing throw; symbolically bad luck, evil consequence in worldly & moral sense (ubhayattha k° faring badly in both worlds) M 1.403 = 406; III.170 (in simile). See kaḷaggaha; -devatā (m. pl.) the devotees of kali, the followers of the goddess kali Miln 191 (see *Miln trsl.* 1.266 n.); -(p)piya one who is fond of cheating at dice, a gambler Pgdp 68; -yuga (nt.) one of the 4 (or 8) ages of the world, the age of vice, misery and bad luck; it is the age in which we are Sāsv 4, 44, VinI 281; -sāsana (nt.) in °ṅ āropeti to find fault with others Vin VI.93, 360.

**Kalingara** (m. nt.) (BB l) [cp. Sk. kaḷāṅkara & kaḷāṅgara, on which in sense of "log" see Kern, *Toev.* s. v. kalīngara] 1. a log, a piece of wood M 1.449, 451; S II.268; DhA III.315; often in sense of something useless, or a trifle (comb<sup>d</sup> with kaḷṭha q. v.) Dh 41; DhA 1.321 (= kaḷṭhakhaṇḍa, a chip) Th 2, 468 (id.) as kaḷṭhakalīngarāni DhA II.142. — 2. a plank, viz. a step in a staircase, in sopāna° Vin II.128, cp. sopāna-kalēvara. — ūpadhāna a wooden block used for putting one's head on when sleeping S II.267; Miln 366; -kaṇḍa a wooden arrow J III.273 (acittaṅ k°; without feeling)

**Kalīngu** (m. nt.) [cp. Sk. kalīṅga & kalīṅgaka] the Laurus camphora, the Indian laurel J VI.537.

**Kalīta** [pp. of kalāti] sounding indistinctly Th 2, 22.

**Kaluṣa** [cp. Sk. kaluṣa] muddy, dirty, impure; in °bhāva the state of being turbid, impure, obscured (of the mind) DA 1.275.

**Kalevara** see kalebara.

**Kalya** see kalla; -rūpa pleased, glad Sn 680, 683; a° not pleased Sn 691.

**Kalyatā** (f.) 1. the state of being sound, able, pliant J II.12. — 2. pleasantness, agreeableness, readiness, in a° opp. (appl<sup>d</sup> to citta) Dhs 1156; DhsA 377 (= gilānabhāva).

**Kalyāna** (& kallāna) [Vedic kalyāna] 1. (adj.) beautiful, charming; auspicious, helpful, morally good. Syn. bhaddaka PvA 9, 116) and kusala (S II.118; PvA 9, 122); opp. pāpa (S 1.83; M 1.43; PvA 101, 116 and under °mitta). kata° = katūpakāra PvA 116 Appl<sup>d</sup> to dhamma in phrase ādi° majjh° pariyoṣāne° D 162 and ≈; S v.152; Sn p. 103; VvA 87; Vism 213 sq. (in var. applications), etc. — As m one who observes the silapadaṅ (opp. pāpa, who violates it) A II.222, cp. k°-mittā = silādihi adhikā SnA 341. — S IV.303; v.2, 29, 78; A III.77; IV.361; Vin II.8, 95; J 1.4; Miln 297; -kata° (opp. kata-pāpa) of good, virtuous character, in phrase k° katakusala, etc. It 25, etc. (see kata II.1 a). k° of kitti (-sadda) D 1.49 (= DA 1.146 seṭṭha); S IV.374; v.352; of jhāna (tividha°) Bdhd 96, 98, 99; of mittā, friends in general (see also cpd.) Dh 78 (na bhaje pāpake mitte . . . bhajetha m° kalyāne), 116, 375 (= suddhā-jivin); Sn 338. — 2. (nt.) (a) a good or useful thing, good things Vin 1.117; A III.109; cp. bhadraṅ. — (b) goodness, virtue, merit, meritorious action J v.49 (kalyāṇā here nt. nom. in sense of pl.; cp. Vedic nt.), 492; — ṅ karoti to perform good deeds S 1.72; A 1.138 sq.; Vin 1.73; PvA 122. — (c) kindness, good service J 1.378; III.12 (= upakāra), 68 (ṅ karoti). — (d) beauty, attraction, perfection; enum<sup>d</sup> as 5 kalyāni, viz. kesa°, maṅsa°, aṭṭhi°, chavi°, vaya° i. e. beauty of hair, flesh, teeth, skin, youth J 1.394; DhA 1.387.

-ajjhāsaya the wish or intention to do good DhA 1.9; — ādhimuttika disposed towards virtue, bent on goodness S II.154, 155; It 70, 78; Vbh 341; -kāma desiring what is good A III.109; -kārin (a) doing good, virtuous (opp. pāpa°) S 1.227, cp. J II.202 = III.158; DhA 350; (m.) who has rendered a service J VI.182; -carita walking in goodness, practising virtue Vbh 341; -jātika one whose nature is pleasantness, agreeable J III.82; -dassana looking nice, lovely, handsome Sn 551 = Th 1, 821 (+ kañcanasannibhattacca); -dhamma (t) of virtuous character, of good conduct, virtuous Vin 1.73; III.133; S v.352; Pug 26; It 96; Pv IV.1<sup>36</sup>; Miln 129; DhA 1.380; J II.65 (= sundara°). PvA 230 (= sundara-sīla); sīlavā + k° (of bhikkhu, etc.) M 1.334; S IV.303; PvA 13. — k°ena k°atara perfectly good or virtuous A II.224. — (2) the Good Doctrine DhA 1.7. °tā the state of having a virtuous character A II.36; -pañña "wise in goodness" possessed of true wisdom Th 1, 506; It 97; -paṭipadā the path of goodness or virtue, consisting of dāna, uposathakamma & dasakusalakammāpathā J III.342; -paṭibhāna of happy retort, of good reply A III.58, cp. Miln 3; -pāpaka good and bad J v.238; VI.225; Kvu 45; (nt.) goodness and evil J v.493; -pīti one who delights in what is good Sn 969; -bhattika having good, nice food Vin II.77; III.160 (of a householder); -mitta 1. a good companion, a virtuous friend, an honest, pure friend; at Pug 24 he is said to "have faith, be virtuous, learned, liberal and wise"; M 1.43 (opp. pāpa°); S 1.83, 87 (do.); A IV.30, 357; Pug 37, 41; J III.197; Bdhd 90; a° not a virtuous friend DhA 247. — 2. as t.t. a spiritual guide, spiritual adviser. The Buddha is the spiritual friend par excellence, but any other Arahant can act as such S v.3; Vism 89, 98, 121; cp. kanmaṭṭhāna-dāyaka. -mittatā friendship with the good and virtuous, association with the virtuous S 1.87; such friendship is of immense help for the attainment of the Path and Perfection S v.3, 32; it is the sign that the bhikkhu will realize the 7



bojjhangas S v.78=101; A 1.16, 83, it is one of the 7 things conducive to the welfare of a bhikkhu D III.212; A IV.29, 282; Th 2, 213; It 10; Dhs 1328=Pug 24; Vism 107. — a° not having a virtuous friend and good adviser DhsA 247. —rūpa beautiful, handsome J III.82; v.204; -vākkaraṇa, usually comb. with °vāca, of pleasant conversation, of good address or enunciation, reciting clearly D I.93, 115; A II.97; III.114, 263; IV.279; Vin II.139; Miln 21; DA I.263 (=madhura-vacana); a° not pronouncing or reciting clearly D I.94. 122; -°tā the fact of being of good and pleasing address A 1.38; -vāca, usually in form. k° k°-vākkaraṇa poriyā vācāya sammānāgato D I.114; A II.97; III.114, 195, 263; IV.279; Vin II.139; DA I.282; -sadda a lucky word or speech J II.64; -sampavanka a good companion A IV.357 (in phrase k°-mitta k°-sahāya k°-s°); Pug 37; -°tā companionship with a virtuous friend S 1.87. -sahāya a good, virtuous companion A IV.284; 357; Pug 37; cp. prec., -°tā=prec. S 1.87; -sīla practising virtue, of good conduct, virtuous Th 1, 1008; It 96.

**Kalyāṇaka** (adj.) [fr. last] good, virtuous DA I.226; DhsA 32.

**Kalyāṇatā** (f.) [abstr. fr. kalyāṇa] beauty, goodness, virtuousness Vism 4 (ādi); k°-kusala clever, experienced in what is good Nett 20.

**Kalyāṇin** (adj.) [fr. kalyāṇa] (a) beautiful, handsome Vv IV.5; — (b) auspicious, lucky, good, proper J v.124; Ud 59; — (c) f. [cp.-I Vedic kalyāṇi] a beautiful woman, a belle, usually in janapada° D I.193=M II.40; S II.234; J 1.394; v.154.

**Kalla° & Kalya** (adj.) [cp. Sk. kalya] 1. well, healthy, sound Vin I.291. — 2. clever, able, dexterous Miln 48, 87. — 3. ready, prepared J II.12, cp. -citta. — 4. fit, proper, right S II.13 (pañha). — nt. kallaṇ it is proper, befitting (with inf. or inf.-substitute): vacanāya proper to say D I.168, 169; A 1.144; abhinanditū D II.69; -kallaṇ nu [kho] is it proper? M III.19; S IV.346; Miln 25. — a° 1. not well, unfit Th 2, 439, cp. ThA 270. — 2. unbecoming, unbecoming D II.68; J v.394.

-kāya sound (in body), refreshed Vin I.291; -kusala of sound skill (cp. kallita) S III.265; -citta of ready, amenable mind, in form. k°, mudu-citta, vinivarāṇa°, udagga°, etc. D I.110=148=11.41=A IV.209=Vin I.16=11.156; VvA 53, 286; Vv 50<sup>10</sup> (=kammaniya-citta "her mind was prepared for, responsive to the teaching of the dhamma"); PvA 38. -cittatā the preparedness of the mind (to receive the truth) J II.12 (cp. citta-kalyatā); -rūpa 1. of beautiful appearance Th 1, 212, — 2. pleased, joyful (kalya°) Sn 680, 683, 691; -sarira having a sound body, healthy J II.51; a°-tā not being sound in body, ill-health VvA 243.

**Kalla°** (m. nt.) ashes J III.94 (for kalala), also in °-vassa a shower of ashes J IV.389.

**Kallaka** (adj.) [fr. last] in a° nwell, indisposed Vin III.62; J III.464; DhsA 377.

**Kallatā** (f.) see kalyatā; -a° unreadiness, unpreparedness, indisposition (of citta), in expl<sup>n</sup> of thina Nd<sup>3</sup> 290 = Dhs 1156=1236=Nett 86; DhsA 378; Nett 26. The reading in Nd<sup>2</sup> is akalyāṇatā, in Dhs akalyatā; follows akammaññatā.

**Kallahāra** [cp. Sk. kahlāra, the P. form to be expl<sup>d</sup> as a diaeretic inversion kalhāra > kallahāra] the white esculent water lily J v.37; Dpvs xv.19.

**Kallita** (nt.) [fr. kalla] pleasantness, agreeableness S III.270, 273 (samādhismiṇ °kusala); A III.311; IV.34 (id.).

**Kallola** [cp. Sk. kallola] a billow, in °-mālā a series of billows Dāvs IV.44.

**Kalāya** = kalāya.

**Kalāra** (adj.) [cp. Sk. karāla projecting (of teeth), whereas kaḍāra means tawny] always referring to teeth: with long, protruding teeth, of Petas (cp. attr. of the dog of the "Underworld" PvA 152; tikhiṇāyatakāṭhina-dāṭho and the figure of the witch in fairy-tales) J v.91 (=nikkhantadanto); VI.548 (=sūkara-dāṭhehi sammānāgato p. 549); Pv II.4<sup>1</sup> (=k°-danto PvA 90).

**Kalārikā** (f.) [fr. last, lit. with protruding teeth] a kind of large (female) elephant M I. 178 (so read with v. 1. for kāl°). Cp. kalāra.

**Kalīngara** = kalingara.

**Kalimb(h)aka** (cp. kaḍamba, kalamba) a mark used to keep the interstices between the threads of the kaṭhina even, when being woven Vin II.116, 317 (v. 1. kalimpaka).

**Kalira** the top sprout of a plant or tree, esp. of the bamboo and cert. palm trees (e. g. coco-nut tree) which is edible Sn 38 (vaṅsa° = veḷugumba Nd<sup>2</sup> 556 and p. 58); Th 1, 72; J I.74, cp. III.179; VI.26; Miln 201 (vaṅsa°); Vism 255 (vaṅsa°-cakkalaka, so read for kalira°; KhA 50 at id. passage reads kalira-daṇḍa).

-(c)chejja (nt.) "the cutting off of the sprout," a kind of torture Miln 193, cp. Miln. trsl. 1.270 and kadalicheda.

**Kalēbara** (: kale° and kalevara) (m. & nt.) [cp. BSk. kaḍēbara Av. Ś. II.26] 1. the body S I.62=A II.48;=IV.429 =M 1.82; J II.437, III.96, 244; Vism 49, 230. — 2. a dead body, corpse, carcass; often in description of death: khandhānaṅ bhedo k°assa nikkhepo, D II.355 = M. 1.49 = Vbh 137; Th 2, 467; J III.180, 511; v.459; Mhvs 20<sup>10</sup>; 37<sup>81</sup>; PvA 80. Cp. kuṇapa. — 3. the step in a flight of stairs M II.92, cp. kalingara.

**Kalopī** (= khalopī) f. 1. a vessel, basin, pot: see cpds. — 2. a basket, crate (=pacchi ThA 219; J v.252) M 1.77, 342; S I.236=Th 2, 283 (where osenti is to be corr. to openti); J v.252. — On the form of the word (=karoṭi?) see Trenckner J.P.T.S. 1908, 109 and Davids, Dial. 1.227. kalopī (as khalopī) is expl<sup>d</sup> at Pug A p. 231 as "ukkhali, pacchi vā."

-mukha the brim of a pan or cooking vessel D I.166 = M 1.77 = 342 = A 1.295 = II.206 (kumbhi-m° + kalopī-m°); -hattha with a vessel or basket in his hand A IV.376.

**Kavaca** (nt.) [cp. Sk. kavaca] a mail, a coat of mail, armour D II.107 = Ud 64 (appl<sup>d</sup> to existence); Th 1, 614 (of sila); J IV.92, 296; Miln 199, 257; Vism 73. -jālikā a mail-coat Miln 199.

**Kavandha** (m. nt.) [cp. Sk. kavandha & kabandha] 1. the (headless) trunk of the body, endowed with the power of motion Vin III.107; cp. S II.260 (asāsaka°); Miln 292; DhA I.314. — 2. a headless dwarf, whose head has been crushed down into his body J v.424, 427 (cp. the story of Dhann, the Rākṣasa who was punished by having his head and thighs forced into his body, Raghuvāṅsa XII.57).

**Kavāṭa** (m. nt.) 1. the panels of the door, the door proper, not the aperture Vin II.114, 120, 207, 208 (see Vin II.148 for the description of a door) IV.269, 304 (°baddha = āvasatha); J I.19; Nd<sup>2</sup> 235<sup>1d</sup>; Vism 28 (°koṇa door-corner). — 2. dvāra° a door-post J I.63; II.334; PvA 280. — 3. a window Mhvs IX.17; — °ṇ panāmeti to open the door Vin II.114, 120, 207; °ṇ ākoṭeti to knock at the door D 1.88 (= Dh 1.252); Vin II.208. — akavāṭaka (adj.) having no doors, doorless Vin II.148, 154 (v. 1. for akavāṭa Text).



-**piṭṭha** the panels and posts of a door; the door and the door-posts Vin 1.47, 48=11.208, 218; -**baddha** "door-bound," closed, secure Vin 1v.292 (see also above).

**Kavāṭaka** = kavāṭa Vin 11.148; DA 1.62 (nīvarana°).

**Kavi** [Vedic kavi] a poet S 1.38; 11.267; Dāvs 1.10; four classes enum<sup>d</sup> at A 11.230 & DA 1.95, viz. 1. cintā° an original p. 2. suta° one who puts into verse what he has heard. 3. attha° a didactic p. 4. paṭibhāna° an improvisor.

-**kata** composed by poets S 11.267; A 1.72.

**Kavya** [cp. Vedic kavya wise; sacrificer] poetry; ballad, ode (cp. kabba) J v1.213, 216.

-**kāra** a poet J v1.216.

**Kaviṭṭha** [cp. kapittha] the elephant-apple tree, Feronia elephantum J v.38 (°vana).

**Kasaka** see kassaka.

**Kasaṭa** (metathesis of sakaṭa, cp. Trenckner, Miln p. 423) 1. (adj.) bad, nasty; bitter, acrid; insipid, disgusting A 1.72; J 11.96; 159. — 2. (m.) (a) fault, vice, defect M 1.281; Ps 11.87. — (b) leavings, dregs VvA 288 (v. 1. sakaṭa). — (c) something bitter or nasty J 11.96; v.18. — (d) bitter juice J 11.105 (nimba°). — sa° faulty, wrong, bitter to eat, unpalatable Miln 119.

-**ōdaka** insipid, tasteless water J 11.97.

**Kasati** [kṛs or kara] to till, to plough S 1.172, 173=Sn 80; Th 1.531; J 1.57; 11.165; v1.365. — kassate (3rd sing. med.) Th 1.530. — pp. kattha (q. v.) Caus. 11. kasāpeti Miln 66, 82; DhA 1.224.

**Kasana** (nt.) ploughing, tilling J 1v.167; v1.328, 364; Vism 384 (+ vapana sowing).

**Kasambu** [Derivation uncertain] anything worthless, rubbish, filth, impurity; fig. low passions S 1.166; Sn 281=Miln 414=A 1v.172; Vism 258 (maṅsa°), 259 (parama°).

-**jāta** one whose nature is impurity, in comb. brahmacāripaṭiñño antopūti avassuto k° S 1v.181; A 11.240; 1v.128, 201; Vin 11.236; Pug 27, 34, 36; Vism 57 (+ avassuta pāpa). °ka-jāta ibid. in vv. 11.

**Kasā** (f.) [Vedic kaśā] a whip Vin 1.99 (in Uddāna); M 1.87, etc.; Dh 143; Miln 197. — **kasāhi** tāleti to whip, lash, flog as punishment for malefactors here, as well as in Niraya (see kamma-karanā) M 1.87=A 1.47=11.122, etc.; PvA 4 (of a thief scoured on his way to the place of execution); DhA 11.39 (id.).

-**nivīṭṭha** touched by the whip, whipped Dh 144 (=DhA 11.86); -**pahāra** a stroke with the whip, a lash J 11.178; -**hata** struck with the whip, scoured Vin 1.75; 91=322; Sdhp 147.

**Kasāya** and **Kasāva** [Derivation uncertain. The word first appears in the late Vedic form **kasāya**, a decoction, distillation, essence; used fig<sup>y</sup> of evil. The old Pali form is **kasāva**] 1. a kind of paste or gum used in colouring walls Vin 11.151. — 2. an astringent decoction extracted from plants Vin 1.207; 277; J v.198. — 3. (of taste), astringent DhS 629; Miln 65; DhA 11.31. — 4. (of colour) reddish-yellow, orange coloured Vin 1.277. — 5. (ethical) the fundamental faults (rāga, dosa, moha) A 1.112; Dh 10; Vbh 368. -a° faultless, flawless, in akasāvattaṅg being without defect A 1.112 (of a wheel, with -sa° ibid.); -sa° faulty DhA 1.82; -mahā° wicked J 1v.387. In cpds. both forms, viz. (kasāya)-yoga an astringent remedy J v.198 (kasāva° ibid.); -rasa reddish-yellow dye J 11.198; (kasāva)-ōdaka an astringent decoction Vin 1.205; -gandha having a pungent smell Vin 1.277; -rasa having an astringent taste ibid.; -vaṅga of reddish-yellow colour ibid.

**Kasāyatta** (nt.) [abstr. fr. kasāya] astringency Miln 56.

**Kasi** and **Kasi** (f.) [fr. kasāti] tilling, ploughing; agriculture, cultivation M 11.158; S 1.172, 173=Sn 76 sq.; Vin 1v.6; Pv 1.5<sup>6</sup> (k°, gorakkha, vanijjā); PvA 7; Sdhp 390 (k°, vanijjā); VvA 63. — °ṅ **kasati** to plough, to till the land J 1.277; Vism 284.

-**kamma** the act or occupation of ploughing, agriculture J 11.165, 300; 111.270. -**kaṛaṇa** ploughing, tilling of the field PvA 66; -**khetta** a place for cultivation, a field PvA 8 (kasi°); -**gorakkha** agriculture and cattle breeding D 1.135; -**bhaṇḍa** ploughing implements DhA 1.307.

**Kasiṇa**<sup>1</sup> [Vedic kṛtsna] (adj.) entire, whole J 1v.111, 112.

**Kasiṇa**<sup>2</sup> [Deriv. uncertain] (nt.) one of the aids to **kammaṭṭhāna** the practice by means of which mystic meditation (bhāvanā, jhāna) may be attained. They are fully described at A v.46 sq., 60; usually enumerated as *ten* [sāvakaḥ dasa k° -āyatanāni bhāventi]: paṭhavi°, āpo°, tejo°, vāyo°, nila°, pita°, lohita°, odāta°, ākāsa°, viññāna°—that is, earth, water, fire, air; blue, yellow, red, white; space, intellection (or perhaps consciousness) M 11.14; D 11.268, 290; Nett 89, 112; DhS 202; Ps 1.6, 95; cp. *Manual* 49-52; Bhdh 4, 90 sq., 95 sq. — For the last two (ākāsa° and viññāna°) we find in later sources āloka° and (paricchinn°) ākāsa° Vism 110; cp. *Dhs trsl.* 43 n. 4, 57 n. 2; *Cpd.* 54, 202. — Eight (the above omitting the last two) are given at Ps 1.49, 143, 149. — See further J 1.313; 111.519; DhA 186 sq. There are 14 manners of practising the kasiṇas (of which the first nine are: k°-ānulomaṅ; k°-paṭilomaṅ; k°-ānupaṭilomaṅ; jhānānulomaṅ; jh°-paṭi°; jh°-ānupaṭi°; jh°-ukkantikaṅ; k°-ukk°; jh°-k°-ukk°) Vism 374; cp. Bhdh 5, 101 sq., 104, 152. — *Nine* qualities or properties of (paṭhavi-) kasiṇa are enum<sup>d</sup> at Vism 117. — Each k. is *fivefold*, according to uddhaṅ, adho, tiriyaṅ, advayaṅ, appamāṇaṅ; M 11.15, etc. — **kasiṇaṅ oloketi** to fix one's gaze on the particular kasiṇa chosen J v.314; °ṅ **samannāharati** to concentrate one's mind on the k. J 111.519.

-**āyatana** the base or object of a kasiṇa exercise (see above as 10 such objects) D 11.268; M 11.14; Ps 1.28, etc.; -**ārammaṇa** =°āyatana Vism 427 (three, viz. tejo°, odāta°, āloka°). -**kamma** the k. practice J 1.141; 1v.306; v.162, 193. -**jhāna** the k. meditation DhA 413. -**dosa** fault of the k. object Vism 117, 123 (the 4 faults of paṭhavi-kasiṇa being confusion of the 4 colours). -**parikkamma** the preliminary, preparatory rites to the exercise of a kasiṇa meditation, such as preparing the frame, repeating the necessary formulas, etc. J 1.8, 245; 111.13 526; DhA 187; °ṅ **katheti** to give instructions in these preparations J 111.369; °ṅ **karoti** to perform the k-preparations J 1v.117; v.132, 427; v1.68; -**maṅḍala** a board or stone or piece of ground divided by depressions to be used as a mechanical aid to jhāna exercise. In each division of the maṅḍala a sample of a kasiṇa was put. Several of these stone maṅḍalas have been found in the ruins at Anurādhapura. Cp. *Cpd.* 54 f. 202 f. J 111.501; DhA 1v.208. -**samāpatti** attainment in respect of the k. exercise Nd<sup>3</sup> 466<sup>8</sup> (ten such).

**Kasita** (pp. of kasati) ploughed, tilled Anvs 44; -a° untitled ibid. 27, 44. — Cp. vi°.

**Kasira** (adj.) [Probably fr. Vedic kṛcchra, the deriv. of which is uncertain] miserable, painful, troubled, wretched A 1v.283; Sn 574; J 11.136; 1v.113=1v.17; Pv 1v.1<sup>21</sup> (=PvA 229 dukkha). — adv. **kasirā** (abl.) with difficulty J v.435; -**kasirena** (instr.) D 1.251; M 1.104; S 1.94; Vin 1.195; J 1.338; 111.513. -a° without pain, easy, comfortable J v1.224 (=niddukha); -**lābhin** obtaining without difficulty (f° inī A 1v.342) in formula

akicchālābhī akasirālābhī etc. M 1.33; S 11.278; A 1.184; 11.23, 36; 1V.106; Ud 36; Pug 11, 12.

-ābhata amassed with toil and difficulty (of wealth) J v.435; -vuttika finding it hard to get a livelihood A 1.107 = Pug 51.

**Kaseruka** [etym. connected with Sk. kaseru backbone?] a plant, shrub SnA 284 (v. l. kaṅsiruka for kiṅsuka?). See also **kaṭeruha**.

**Kassaka** [fr. kasati] a husbandman, cultivator, peasant, farmer, ploughman D 1.61 (k° gahapatiko kārakārako rāsi-vaḍḍhako); A 1.241; A. 1.229, 239 (the three duties of a farmer); S 1.172 = Sn 76; 111.155 (v. l. for T. kasaka); 1V. 314; Vin 1V.108; Bdhd 96; DA 1.170; often in *similes*, e. g. Pv 1.1<sup>1</sup>; 11.9<sup>68</sup> (likeness to the doer of good works); Vism 152, 284, 320. -vaṇṇa (under) the disguise of a peasant S 1.115 (of Māra).

**Kasati** [kṛs] see ava°, anu° (aor. anvakāsi), pari°; otherwise **kasati**; cp. also **kissati**.

**Kassāma** fut. of karoti.

**Kahay** [cp. Vedic kuha; for a: u cp. kad°] interr. adv. where? whither? Vin 1.217; D 1.151; Sn p. 106; J 11.7; 111.76; v.440. — k-nu kho where then? D 1.92; 11.143, 263.

**Kahāpaṇa** [doubtful as regards etym.; the (later) Sk. kārsāpaṇa looks like an adaptation of a dial. form] 1. A square copper coin M 11.163; A 1.250; v.83 sq.; Vin 11.294; 111.238; DhA 280 (at this passage included under rajataṅ, silver, together with loha-māsaka, dāru-māsaka and jatu-māsaka); S 1.82; A 1.250; Vin 11.294; 1V.249; J 1.478, 483; 11.388; Mhvs 30<sup>14</sup>. The extant specimens in our museums weigh about  $\frac{1}{2}$  of a penny, and the purchasing power of a k. in our earliest records seems to have been about a florin. — Frequent numbers as denoting a gift, a remuneration or alms, are 100,000 (J 11.96); 18 koṭṭis (J 1.92); 1,000 (J 11.277, 431; v.128, 217; PvA 153, 161); 700 (J 111.343); 100 (DhA 111.239); 80 (PvA 102); 10 or 20 (DhA 1V.226); 8 (which is considered, socially, almost the lowest sum J 1V.138; 1.483). A nominal fine of 1 k. (= a farthing) Miln 193. — ekaṅ k° pi not a single farthing J 1.2; similarly eka-kahāpaṇen' eva Vism 312. — Various qualities of a kahāpaṇa are referred to by Bdgh in similes at Vism 437 and 515. *Black kahāpaṇas* are mentioned at DhA 111.254. — See Rh. Davids, *Ancient Measures of Ceylon*; *Buddh. India*, pp. 100-102, fig. 24; *Miln trsl.* 1.239.

-gabbha a closet for storing money, a safe DhA 1V.104; -vassa a shower of money Dh 186 (= DhA 111.240).

**Kahāpaṇaka** (nt.) N. of a torture which consisted in cutting off small pieces of flesh, the size of a kahāpaṇa, all over the body, with sharp razors M 1.87 = A 1.47, 11.122; cp. Miln 97, 290, 358.

**Kā** (indecl.) interj. imitating the crow's cry: kā kā J 1V.72.

**Kā°** in composition, is assimilated (and contracted) form of kad°, as kāpuppha, kāpurisa.

**Kāka** [onomat., cp. Sk. kāka; for other onomat. relatives see note on gala] the crow; freq. in similes: S 1.124 = Sn 448; J 1.164. Its thievish ways are described at DhA 111.352; said to have ten bad qualities A v.149; J 1.342; 111.126; kākā vā kulā vā Vin 1V.40. — As bird (of the dead) frequenting places of interment and cremation, often with other carcass-eating animals (sigāla, gijjha) Sn 201; PvA 198 (= dhanka); cp. kākoḷa. — In cpds. often used derisively. — f. kākī J 11.39, 150; 111.431.

-āmasaka "touching as much as a crow," attr. of a person not enjoying his meals DhA 1V.16; DhA 404; -uttēpaka a crow-scarer, a boy under fifteen, employed

as such in the monastery grounds Vin 1.79 cp. 371. -opamā the simile of the crow DhA 11.75. -orava "crow-cawing," appl<sup>d</sup> to angry and confused words Vin 1.239, cp. 1V.82; -ālūka crows and owls J 11.351; DhA 1.50; Mhvs 15; -guyha (tall) enough to hide a crow (of young corn, yava) J 11.174; cp. *J. trsl.* 11.122; -ñiḷa a crow's nest J 11.365; -paññā "crow-wisdom," i. e. foolishness which leads to ruin through greed J v.255, 258; cp. 1V.358; -paṭṭanaka a deserted village, inhabited only by crows J 1V.456; -pāda crow's foot or footmark Vism 179 (as pattern); -peyya " (so full) that a crow can easily drink of it," full to the brim, overflowing, of a pond; samatittika k° "with even banks and drinkable for crows" (i. e. with the water on a level with the land) D 1.244; S 11.134 (do.); D 11.89; M 1.435; A 111.27; J 11.174; Ud 90; cp. note to *J. trsl.* 11.122; PvA 202. See also peyya. -bhatta "a crow's meal," i. e. remnants left from a meal thrown out for the crows J 11.149; -vaṇṇa "crow-coloured," N. of a king Mhvs 22<sup>11</sup>; -vassa the cry of a crow Vin 11.17; -sisa the head of a crow J 11.351; as adj.: having a crow's head, appl<sup>d</sup> to a fabulous flying horse D 11.174; cp. J 11.129; -sūra a "crow-hero," appl. to a shameless, unconscientious fellow Dh 244; DhA 111.352; -ssaraka (having a voice) sounding like a crow Vin 1.115.

**Kākacchati** [derived by Fausböll fr. kās, to cough; by Trenckner fr. krath; by Childers & E. Müller fr. kath; should it not rather be a den. fr. kakaca a saw?] to snore Vin 1V.355; A 111.299; J 1.61, 160 (= ghurughurūpassāsa; cp. DA 1.42 ghurū-ghurūpassāsi); 1.318; 1V.57; Miln 85; Vism 311.

**Kākaṇa** (nt.) [kā (for kad°) + kaṇa = less than a particle] a coin of very small value Sdhp 514.

**Kākaṇikā** (f.) = prec. J 1.120, 419; 1V.346; DA 1.212; DhA 1.391; VvA 77 = DhA 111.108. From the latter passages its monetary value in the opinion of the Commentator may be guessed at as being  $\frac{1}{2}$  of a kahāpaṇa; it occurs here in a descending line where each succeeding coin marks half the value of the preceding one, viz., kahāpaṇa, aḍḍha, pāda, māsaka, kākaṇikā, upon which follows mudhā "for nothing."

-agghanaka "not even a farthing's worth," worth next to nothing J 1V.346.

**Kākoḷa** and **Kākoḷa** [Onomat. The Lit. Sk. has the same form] a raven, esp. in his quality as bird of prey, feeding on carrion (cp. kāka) J 111.246 (= vanakāka); v.268, 270 (gijjha k° ā ca ayomukhā . . . khādanti naraṅ kibbisakāriṇaṅ); 1V.566.

-gaṇā (pl.) flocks of ravens Sn 675; VV52<sup>15</sup> (= VvA 227).

**Kāca**<sup>1</sup> [Der. unknown. The word first occurs in the Śat Br. & may well be non-Aryan] a glass-like substance made of siliceous clay; crystal Vin 1.190; 11.112 (cp. Divy 503, kācamaṇi rock-crystal). — a° not of glass or quartz, i. e. pure, clear, flawless, appl. to precious stones D 11.244 = J 11.418 (= akakkasa) Sn 476. In the same sense also MVastu 1.164.

-ambha (nt.) red crystal J 1V.268 (= rattamaṇi); -maya made of crystal, crystalline Vin 1.190; 11.112.

**Kāca**<sup>2</sup> [cp. Sk. kāca & kāja] a pingo, a yoke, a carrying-pole, usually made of bamboo, at both ends of which baskets are hung (double pingo). Besides this there is a single pingo (ekato-kājo) with only one basket and "middle" p. (antarā°) with two bearers and the basket suspended in the middle Vin 11.137; J 1.154; v.13, 293, 295 sq., 320, 345; PvA 168

-daṇḍaka the pole of a pingo DA 1.41.

**Kācanā** (f.) [fr. kāca<sup>2</sup>] balancing like carrying on a kāca, fig. deliberation, pondering Vbh 352 = Vism 27.

**Kācin** (adj.) [fr. *kāca*<sup>1</sup>], only neg. a° free from quartz, free from grit, flawless Vv 60<sup>1</sup> (=niddosa VvA 253).

**Kāja** = *kāca*<sup>2</sup>, i. e. carrying-pole M III.148; J 1.9; III.325; v.200; Dpvs XII 3; Mhvs 5. 24; DhA IV.232.

-*koṭi* the end of a carrying-pole J 1.9; v.200. -*hāra*ka a pingo-bearer DhA IV.128.

**Kāṭa-koṭacikā** [kāṭa + koṭacikā] a low term of abuse, "pudendum virile & muliebri" Vin IV.7 (Buddhagh IV.354: kātan ti purisa-nimittāṅ); cp. Morris, *J.P.T.S.* 1884, 1889.

**Kāṇa** (adj.) [cp. Sk. *kāṇa*] blind, usually of one eye, occasionally of both (see PugA 227) S 1.94; Vin II.90 = A 1.107 = II.85 = Pug 51 (in expl<sup>n</sup> of tamaparāyaṇa purisa); Th 2, 438; J 1.222 (one-eyed); VI.74 (of both eyes); DhA III.71.

-*kaccha* Np. Sdhp 44; -*kacchapa* "the blind turtle" in the well-known parable of a man's chances of human rebirth after a state of punishment Th 2, 500 (=ThA 290); Miln 204; DhsA 60; cp. M III.169 = S v.455.

**Kātabba** (adj. -n.) (grd. of karoti) that which ought to, can or must be done (see karoti) J 1.264, etc. Also as kattabba PvA 30.

**Kātuṅ** and **Kātu**<sup>o</sup> (in comp<sup>n</sup> with kāma) inf. of karoti. -*kāma* desirous of doing or making, etc. Mhvs 37<sup>34</sup> (a°). PvA 115; -*kāmatā* the desire to do, etc. J IV.253; v.364. See also kattu<sup>n</sup> in same comb<sup>n</sup>.

**Kātuṅ** is Vedic inf. of karoti Th 2, 418 (in ThA 268 taken as kātuṅ ayye l)

**Kādamba** [cp. Sk. *kādamba*] a kind of goose with grey wings J v.420; VvA 163.

**Kādambaka** made of Kadamba wood; also °ya for °ka; both at J v.320.

**Kānana** (nt.) [cp. Sk. *kānana*] a glade in the forest, a grove, wood Sn 1134 (=Nd<sup>2</sup> s. v. *vanasaṇḍa*); Th 2, 254 (=ThA 210 *upavana*); J VI.557; Sdhp 574.

**Kānāmā** f. of *konāma* of what name? what is her (or your) name? Vin II.272, 273; J VI.338.

**Kāpilani** patron. f. of Kapila; the lady of the Kapila clan Th 2, 65.

**Kāpilavathava** (adj.) of or from Kāpilavathu, belonging to K. D II.165, 256; S IV.182.

**Kāpurisa** [kad + purisa] a low, vile, contemptible man, a wretch Vin II.188; D III.279; S 1.91, 154; II.241, v.204; Th 1, 124, 495; J II.42; VI.437; Pv II.9<sup>30</sup> (PvA 125 = *lāmaka*<sup>o</sup>); sometimes denoting one who has not entered the Path A III.24; Th 2, 189.

**Kāpotaka** (adj.) [fr. *kapota*] pigeon-coloured, grey, of a dull white, said of the bones of a skeleton D 1.55; Dh 149 (=DhA III.112).

**Kāpotikā** (f.) [of doubtful origin, fr. *kapota*, but probably popular etym., one may compare Sk. *kāpiśāyana*, a sort of spirituous liquor Halāyudha 2, 175, which expresses a diff. notion, i. e. fr. *kapi*] a kind of intoxicating drink, of a reddish colour (like pigeons' feet) Vin IV.109, cp. J 1.36<sup>o</sup> (surā).

**Kāma** (m. nt.) [Dhtp (803) & Dhtm (843) paraphrase by "icchāyaṅ," cp. Vedic *kāma*, *kam* = Idg. \**qā*] to desire, cp. Lat. *carus*, Goth. *hōrs*, E. *whore*. — 1. *Objective*: pleasantness, pleasure-giving, an object of sensual enjoyment; — 2. *subjective*: (a) enjoyment, pleasure on occasion of sense, (b) sense-desire. Buddhist commentators express 1 and 2 by *kāmiyati* ti *kāmo*, and *kameti* ti *kāmo* CpD. 81, n. 2. *Kāma* as sense-desire

and enjoyment *plus* objects of the same is a collective name for all but the very higher or refined conditions of life. The *kāma-bhava* or -*loka* (worlds of sense-desire) includes 4 of the 5 modes (*gati*'s) of existence and part of the fifth or *deva-loka*. See *Bhava*. The term is not found analyzed till the later books of the Canon are consulted, thus, Nd<sup>1</sup> distinguishes (1) *vatthukāmā*: desires relating to a base, i. e. physical organ or external object, and (2) *kilesakāmā*: desire considered subjectively. So also Nd<sup>2</sup> 202, quoted DhA II.162; III.240; and very often as *ubho kāmā*. A more logical definition is given by Dhammapāla on Vv 1<sup>1</sup> (VvA 11). He classifies as follows: 1. *manāpiyā rūpādi-visayā*. — 2. *chandarāga*. — 3. *sabbasmiṅ lobha*. — 4. *gāmadhamma*. — 5. *hitacchanda*. — 6. *seribhāva*, i. e. k. concerned with (1) pleasant objects, (2) impulsive desire, (3) greed for anything, (4) sexual lust, (5) effort to do good, (6) self-determination.

In all enumerations of obstacles to perfection, or of general divisions and definitions of mental conditions, *kāma* occupies the leading position. It is the first of the five obstacles (*nīvaranāni*), the three *esānās* (longings), the four *upādānas* (attachments), the four *oghas* (floods of worldly turbulence), the four *āsavas* (intoxicants of mind), the three *taṇhās*, the four *yogas*; and k. stands first on the list of the six factors of existence: *kāmā*, *vedanā*, *saññā*, *āsavā*, *kamma*, *dukkha*, which are discussed at A III.410 sq. as regards their origin, difference, consequences, destruction and remedy. — *Kāma* is most frequently connected with *rāga* (passion), with *chanda* (impulse) and *gedha* (greed), all expressing the active, clinging, and impulsive character of desire. — The foll. is the list of synonyms given at various places for *kāma-cchanda*: (1) *chanda*, impulse; (2) *rāga*, excitement; (3) *nandī*, enjoyment; (4) *taṇhā*, thirst; (5) *sineha*, love; (6) *pipāsā*, thirst; (7) *parilāha*, consuming passion; (8) *gedha*, greed; (9) *mucchā*, swoon, or confused state of mind; (10) *ajjhosāna*, hanging on, or attachment Nd<sup>1</sup>. At Nd<sup>2</sup> 200; Dhs 1097 (omitting No. 8), cp. DhsA 370; similarly at Vism 569 (omitting Nos. 6 and 8), cp. Dhs 1214; Vbh 375. This set of 10 characteristics is followed by *kām-ogha*, *kāma-yoga*, *kām-upādāna* at Nd<sup>2</sup> 200, cp. Vism 141 (*kām-ogha*, °*āsava*, °*upādāna*). Similarly at D III.238: *kāme avigata-rāga*, °*chanda*, °*pema*, °*pipāsā*, °*parilāha*, °*taṇha*. See also *kāma-chanda* below under cpds. In connection with synonyms it may be noticed that most of the verbs used in a *kāma*-context are verbs the primary meaning of which is "adhering to" or "grasping," hence, attachment; viz. *esānā* (iṅ to Lat *ira*), *upādāna* (*upa* + *ā* + *dā* taking up), *taṇhā* (tr̥, Lat. *torreo* = thirst) *pipāsā* (the wish to drink), *sineha* (*snih*, Lat. *nix* = melting), etc. — On the other hand, the reaction of the passions on the subject is expressed by *khajjati* "to be eaten up" *pariḍayhati* "to be burnt," etc. The foll. passage also illustrates the various synonymic expressions: *kāme paribhuñjati*, *kāma-majjhe vasati*, *kāma-parilāhena pariḍayhati*, *kāma-vitakkehi khajjati*, *kāma-pariyesanāyā usukko*, A 1.68; cp. M 1.463; III.129. Under this aspect *kāma* is essentially an evil, but to the popular view it is one of the indispensable attributes of bliss and happiness to be enjoyed as a reward of virtue in this world (*mānussa-kāmā*) as well as in the next (*dibbā kāmā*). See *kāmāvacara* about the various stages of next-world happiness. Numerous examples are to be found in Pv and Vv, where a standing Ep. of the Blest is *sabbakāma-samiddha* "fully equipped with all objects of pleasure," e. g. Pv 1.10<sup>6</sup>; PvA 46. The other-world pleasures are greater than the earthly ones; S v.409; but to the Wise even these are unsatisfactory, since they still are signs of, and lead to, rebirth (*kāmūpapatti*, It 94): *api dibbesu kāmesu ratiṅ so nādhigacchati* Dh 187; *rāgaṅ vinayetha mānusesu dibbesu kāmesu cāpi bhikkhu* Sn 361, see also It 94. — *Kāma* as sensual pleasure finds its

most marked application in the sphere of the sexual: **kāmesu micchācārin**, transgressing in lusts, sinning in the lusts of the flesh, or violating the third rule of conduct equivalent to abrahmacariyā, in chastity (see *śīla*) Pug 38, 39; It 63, etc. **itthi-kāmehi paricāreti** "he enjoys himself with the charms of woman" S 1v.343. **Kāmesu brahmacariyavā** practising chastity Sn 1041. **Kāmatthā for sexual amusement** A 111.229.

Redemption from *kāma* is to be effected by self-control (*saṅgyama*) and meditation (*jhāna*), by knowledge, right effort and renunciation. "To give up passion" as a practice of him who wishes to enter on the Path is expressed by: **kāmānaṃ pahānaṃ, kāmasaṅṅhānaṃ pariññā, kāma-pipāsānaṃ-paṭivinaṃ, kāma-vitakkānaṃ samuggāhato kāma-parilāhānaṃ vūpasamo** Vin 111.111; -**kāmesu (ca) appaṭibaddhacitto** "uddhaṃsoto" ti vuccati: he whose mind is not in the bonds of desire is called "one who is above the stream" Dh 218; cp. Th 2, 12; — **tasmā jantu sadā sato kāmāni parivajjaye** Sn 771; — **yo kāme parivajjeti** Sn 768 = Nett 69. — **nikkamma gharā paṇuṃjā kāme** Sn 359; — **ye ka kāme pariññāya caranti akutobhaya te ve pāragatā loke ye pattā āsavakkhayaṃ** A 111.69. — **Kāmānaṃ pariññāya paṇḍāpeti** Gotamo M 1.84; cp. A v.64; **kāme paṇḍāpeti**: S 1.12 = 31; Sn 704; **kāmānaṃ vipphaṇṇa** S 1.47; — **ye kāme hitvā agihā caranti** Sn 464; — **kāmā nirujjhanti** (through *jhāna*) A 1v.410; **kāme pamudāti** Dh 383 = S 1.15 (context broken), cp. **kāmasukhaṃ analaṅkaritvā** Sn 59; — **kāmesu anapekkhin** Sn 166 = S 1.16 (abbrev.); S 11.281; Sn 857; — cp. **rāgaṃ vinayetha . . .** Sn 361. **vivicc' eva kāmehi, aloof from sensuous joys is the prescription for all Jhāna-exercise.**

Applications of these expressions: — **kāmesu palāṭita** A 111.5; **kāmesu mucchita** S 1.74; **kāmālaye asatta** S 1.33; **kāmesu kathaṃ nameyya** S 1.117; **kāmesu anikālitāvin** S 1.9 (cp. *kela*); **kāttassa munino carato kāmesu anapekkhino oghatiṇṇassa pihayanti kāmesu gathitā pajā** Sn 823 (gadhita Nd<sup>1</sup>); — **kāmesu asaṅṅhata** Sn 243; — **yo na lippati kāmesu tam ahaṃ brūmi brāhmaṇaṃ** Dh 401; — **Muni santivādo agiddho kāme ca loke ca anupālitto** Sn 845; **kāmesu gādha** D 111.107; Sn 774; **kāmesu gedhaṃ āpajjati** S 1.73; — **na so rajjati kāmesu** Sn 161; — **kāmānaṃ vasam upāgamam** Sn 315 (= **kāmānaṃ āsattatāṃ pāpuniṅsu** SnA 325); **kāme parivajjeti** Sn 768, **kāme anugijjhati** Sn 769.

**Character of Kāmā.** The pleasures of the senses are evanescent, transient (*sabbe kāmā aniccā*, etc. A 11.177), and of no real taste (*appāsādā*); they do not give permanent satisfaction; the happiness which they yield is only a deception, or a dream, from which the dreamer awakens with sorrow and regret. Therefore the Buddha says "Even though the pleasure is great, the regret is greater: *ādinavo ettha bhīyyo*" (see *k-sukha*). Thus **kāmā as kīlikā** (needing time) S 1.9, 117; **aniccā** (transitory) S 1.22; **kāmā citrā madhurā** "pleasures are manifold and sweet" (i. e. tasty) Sn 50; but also **appāsādā bahudukkā bahupāyāsā**: quot. M 1.91; see Nd<sup>2</sup> 71. Another passage with var. descriptions and comparisons of *kāma*, beginning with *app' assādā dukkhā kāmā* is found at J 1v.118. — **atittāṃ yeva kāmesu antako kurute vasaṃ** Dh 48; — **na kahāpaṇa-vassena titti kāmesu vijjati appāsādā dukkhā kāmā iti viññāya paṇḍito** "not for showers of coins is satisfaction to be found in pleasures—of no taste and full of misery are pleasures: thus say the wise and they understand" Dh 186; cp. M 1.130; Vin 11.25 (cp. Divy 224). — **Kāmato jāyati soko kāmato jāyati bhayaṃ** **kāmato vippamuttassa n'atthi soko kuto bhayan ti** "of pleasure is born sorrow, of pleasure is born fear" Dh 215. — **Kāmānam adhivacanāni**, attributes of *kāma* are: **bhaya, dukkha, roga, gaṇḍa, salla, sanga, panka, gabbha** A 1v.289; Nd<sup>2</sup> p. 62 on Sn 51; same, except *salla & gabbha*: A 111.310. The misery of such pleasures is painted in vivid colours in the Buddha's discourse on

pains of pleasures M 1.85 and parallel passages (see e. g. Nd<sup>2</sup> 199), how *kāma* is the cause of egoism, avarice, quarrels between kings, nations, families, how it leads to warfare, murder, lasciviousness, torture and madness. **Kāmānaṃ ādinavo** (the danger of passions) M 1.85 sq. = Nd<sup>2</sup> 199, quot. SnA 114 (on Sn 61); as one of the five **anupubbikathās**: **K' ādinavaṃ okāraṃ saṅkilesaṃ** A 1v.186, 209, 439; — they are the leaders in the army of *Māra*: **kāmā te paṭhamā senā** Sn 436; — **yo evamvādi . . . n'atthi kāmesu doso ti so kāmesu pātavayaṃ āpajjati** A 1.266 = M 1.305 sq.

**Similes.**—In the foll. passage (following on *appāsādā bahudukkā*, etc.) the pleasures of the senses are likened to: (1) *aṭṭhi-kankhala*, a chain of bones; — (2) *maṅsapesa*, a piece of (decaying) flesh; — (3) *tip'ukkā*, a torch of grass; (4) *angāra-kāsu*, a pit of glowing cinders; — (5) *supina*, a dream; (6) *yācita*, beggings; — (7) *rukkha-phala*, the fruit of a tree; — (8) *asi-sūna*, a slaughter-horse; — (9) *satti-sūla*, a sharp stake; — (10) *sappa-sira*, a snake's head, i. e. the bite of a snake at Vin 11.25; M 1.130; A 111.97 (where *aṭṭhi-sankhala*); Nd<sup>2</sup> 71 (leaving out No. 10). Out of this list are taken single quotations of No. 4 at D 111.283; A 1v.224 = v.175; No. 5 at DhA 111.240; No. 8 at M 1.144; No. 9 at S 1.128 = Th 2, 58 & 141 (with *khandhānaṃ* for *khandhāsaṃ*); No. 10 as *āsivisa* (poisonous fangs of a snake) *yesu mucchitā bālā* Th 2, 451, and several at many other places of the Canon.

Cases used adverbially: — **kāmaṃ** acc. as adv. (a) *yathā kāmaṃ* according to inclination, at will, as much as one chooses S 1.227; J 1.203; PvA 63, 113, 176; *yena kāmaṃ* wherever he likes, just as he pleases A 1v.194; Vv 1.1<sup>1</sup> (= *icchānurūpaṃ* VvA 11) — (b) *willingly, gladly, let it be that, usually with imper.* S 1.222; J 1.233; 111.147; 1v.273; VvA 95; **kāmaṃ tacco nahāru ca aṭṭhi ca avasissatu (avasussatu in J) sarire upasussatu maṅsa-lohitāṃ** "willingly shall skin, sinews and bone remain, whilst flesh and blood shall wither in the body" M 1.481; A 1.50; S 11.28; J 1.71, 110; — **kāmasā** (instr.) in same sense J 1v.320; vi.181; — **kāmena** (instr.) do. J v.222, 226; — **kāmā** for the love of, longing after (often with *hi*) J 111.466; 1v.285, 365; v.294; vi.563, 589; cp. Mhv 111.18, 467. — **akāmā** unwillingly D 1.94; J vi.506; involuntarily J v.237.

**kāma** (adj.) desiring, striving after, fond of, pursuing, in *kāma-kāma* pleasure-loving Sn 239 (*kāme kāmayanto* SnA 284); Dh 83 (cp. on this passage Morris, *J.P.T.S.* 1893, 39-41); same expl<sup>n</sup> as prec. at DhA 11.156; Th 2, 506. — **atthakāma** well-wishing, desirous of good, benevolent J 1.241; v.504 (*anukampakā +*); *sic lege* for *attakāmarūpā*, M 1.205, 111, 155, cf. S 1.44 with ib. 75; A 11.21; Pv 1v.3<sup>91</sup>; VvA 11 (in quotation); PvA 25, 112; **mānakāma** proud S 1.4; **lābhakāma** fond of taking; grasping, selfish A 11.240; **dūsetu°** desiring to molest Vin 1v.212; **dhamma°** Sn 92; **paṅsa°** Sn 825. So frequently in comh. w. inf., meaning, willing to, wishing to, going to, desirous of: **jivitu°**, **amaritu°**, **dātu°**, **daṭṭhu°**, **dassana°**, **kātu°**, **pattu°**, **netu°**, **gantū°**, **bhojētu°**, etc. — **sakāma** (-adj.) willing J v.295. — **akāma** i. not desiring, i. e. unwilling: M 11.181; **mayhaṃ akāmāya** against my wish (= *mama anicchantiyā*) Pv 11.10<sup>7</sup>, J v.121, 183, etc. 2. without desire, desireless, passionless Sn 445. — **nikkāma** same Sn 1131.

— **agga** (nt.) the greatest pleasure, intense enjoyment M 11.43; Vv 16<sup>3</sup> (= VvA 79, attributed to the *Paranimmita-vasavattino-devā*); — **aggi** the fire of passion J v.487; — **ajjhosāna** (nt.) attachment to lust and desire, No. 10 in *kāmacchanda* series (see above); — **ādhikaraṇa** having its cause in desire M 1.85; S 1.74; — **ādhimutta**, bent upon the enjoyment of sensual pleasures A 111.168; J vi.159; — **ānusārīn** pursuing worldly pleasures J 11.117; — **andha** blinded by passion Ud 76 = Th 1, 297; — **ābhībhū** overcoming passions, Ep. of the Buddha D 11.274; — **ābhimukha** bent upon lust, voluptuous PvA 3; — **āvācara** "having its province in *kāma*," belonging to the

realm of sensuous pleasures. This term applies to the eleven grades of beings who are still under the influence of sensual desires and pleasures, as well as to all thoughts and conditions arising in this sphere of sensuous experience D 1.34 (of the soul, expl<sup>d</sup> DA 120 : cha k°-deva-pariyāpanna); J 1.47; Dhs 1, 431; Ps 1, 84, 85, 101; Vbh 324; Vism 88, 372, 452 (rūpa°, arūpa°, lokuttara). 493 (of indriyas); 574; PvA 138. -*kamma* an action causing rebirth in the six kāma-worlds Dhs 414, 418, 431; -*devatā* PvA 138 (+brahmādevatā) and -*devā* the gods of the pleasure-heavens J 1.47; v.5; v1.99; Vism 392; or of the kāmāvacara-devaloka J v1.586, -*bhūmi* and -*loka* the plane or world of kāma Ps 1.83; J v1.99; see also *avacara*; -*āvaccaraka* belonging to the realm of kāma J v1.99; Sdhp 254 (°ika); -*assāda* the relish of sensual pleasures PvA 262; DA 1.89, 311; -*ātura* affected by passion, love-sick J III.170; -*ārāma* pleasure-loving A 1v.438 (grihi k-bhogi, °ratā, °sammuditā); -*āi ya*, the abode of sensual pleasure (i. e. kāma-loka) S 1.33=S n 177; S n 306; -*āvatta* the whirlpool of sensuality J II.330; -*āsava* the intoxication of passion, sensuality, lusts; def. as *kāmesu kāma-chando*, etc. (see above *k-chando*) Vbh 364, 374; Dhs 1097; as the first of four impurities, viz. k°, bhava°, diṭṭhi°, avijjā° at Vin III.5 (the detachment from which constitutes Arahantship); Vbh 373; Dhs 1096, 1448; as three (prec. without diṭṭhi°) at It 49; Vbh 364; cp. D 1.84; II.81; III.216; M 1.7; -*itthi* a pleasure-woman, a concubine Vin 1.36; J 1.83; v.490; v1.220; -*upabhoga* the enjoyment of pleasures VvA 79; -*upādāna* clinging to sensuality, arising from *taṇhā*, as k° diṭṭhi° silabbata°, attavāda° D III.230; M 1.51; Vbh 136, 375; Vism 569; -*ūpapatti* existence or rebirth in the sensuous universe. These are three: (1) *Paccupaṭṭhita-kāmā* (including mankind, four lowest *devalokas*, *Asuras*, *Petas* and animals), (2) *Nimmāna-ratino devā*, (3) *Paranimmita-vasavattino devā* D III.218; It 94. -*ūpasāghita* endowed with pleasantness: in formula rūpā (saddā, etc.) iṭṭhā kantā manāpā piyarūpā k° rajaniyā "forms (sounds, etc.=any object of sense), desirable, lovely, agreeable, pleasant, endowed with pleasantness, prompting desires" D 1.245=M 1.85; 504; D II.265; M III.267; VvA 127. -*esanā* the craving for pleasure. There are three *esanās*: *kāma°*, *bhava°*, *brahmacariya°* D III.216 270; A II.42; Vbh 366; It 48; S v.54; -*ogha* the flood of sensual desires A III.69; D III.230, 276; Vbh 375; Vism 141; DhsA 166; Nd<sup>2</sup> 178 (viz. *kām°*, *bhav°*, *diṭṭh°*, *avijj°*); -*kaṇṭaka* the sting of lust Ud 27; -*kara* the fulfilment of one's desires J v.370 (=kāma-kiriyā) -*karaṇiya* in *yathā*° *pāpimato* the puppet of the wicked (lit. one with whom one can do as one likes) M 1.173; It 56; -*kalala* the mud of passions J III.293; -*kāra* the fulfilment of desires S n 351=Th 1, 1271; -*kārin* acting according to one's own inclination Th 1.971; or acting willingly DA 1.71; -*koṭṭhāsa* a constituent of sensual pleasure (=kāmaguṇa) J III.382; v.149; DA 1.121; PvA 205; -*kopa* the fury of passion Th 1, 671; -*gavesin*, pleasure-seeking Dh 99=Th 1, 992. -*gijjha* J 1.210 and -*giddha* greedy for pleasure, craving for love J III.432; v.256; v1.245; -*giddhimā*, same J v1.525. -*giddhin* f. °inī same Mhvs VI.3. -*guṇā* (pl.) always as *pañca* the five strands of sensual pleasures, viz., the pleasures which are to be enjoyed by means of the five senses; collectively all sensual pleasures. Def. as *cakkhuvīññeyyā rūpā*, etc. A III.411; D 1.245; II.271; III.131, 234; Nd<sup>2</sup> s. v.; Ps 1.129; as *manāpiyehi rūpādīhi pañcahi kāma-koṭṭhāsehi bandhanehi vā* DA 1.121, where it is also divided into two groups: *mānusakā* and *dibbā*. As constituents of *kāmarāga* at Nett 28; as *vana* (desire) Nett 81. — In the popular view they are also to be enjoyed in "heaven": *saggaṇ* *lokaṇ* *upapajjissāmi tathā dibbhehi pañcahi k-guṇehi samappito samangibhūto paricāressāmi ti* Vin III.72; mentioned as pleasures in *Nandana* S 1.5; M 1.505; A III.40, IV.118; in various other connections S IV.202; Vv 30<sup>7</sup>; Pv III.71

(°ehi *sobbasi*; expl. PvA 205 by *kāma-koṭṭhāsehi*); PvA 58 (*paricārenti*); cp. also *kāma-kāmin*. As the highest joys of this earth they are the share of men of good fortune, like kings, etc. (*mānusakā k° guṇā*) S v.409; A v.272, but the same passage with "dibbhehi pañcahi k°-guṇehi samappita . . ." also refers to earthly pleasures, e. g. S 1.79, 80 (of kings); S v.342 (of a Cakkavatti); A II.125; IV.55, 239; v.203; of the soul D 1.36; Vbh 379; other passages simply quoting *k-g°* as worldly pleasures are e. g. S 1.16=S n 171; S 1.92; IV.196, 326; A III.69 (iṭṭhirūpasmiṇ); D 1.60, 104; Sdhp 261. In the estimation of the early Buddhists, however, this bundle of pleasures is to be banned from the thought of every earnest striver after perfection: their critique of the *kāmaguṇā* begins with "pañc' ime bhikkhave *kāmaguṇā* . . ." and is found at various places, e. g. in full at M 1.85=Nd<sup>2</sup> s. v.; M 1.454; II.42; III.114; quoted at M 1.92; A III.411; IV.415, 430, 449, 458. Other expressions voicing the same view are: *gedho pañcannaṇ* k°-*guṇānaṇ* *adhivacanaṇ* A III.312 sq.; *asisūnā* . . . *adhivac°* M 1.144; *nivāpo* . . . *adhivac°* M. 1.155; *sāvaṭṭo* . . . *adhivac°* It 114. In connection w. *rata* & *giddha* PvA 3; *paḥiṇa* M II.295; *gathita* & *mucchita* M 1.173; *nā* te *kāmaguṇe bhamassu cittaṇ* "Let not thy heart roam in the fivefold pleasures" Dh 371; *cittassa vossaggo* Vbh 370; *asantutṭha* Vbh 350. See also S n 50, 51, 171, 284, 337. -*gunika* consisting of fivefold desire, appl. to *rāga* S II.99; J IV.220; Dhs A.371; -*gedha* a craving for pleasure S 1.100; ThA 225; -*cāgin* he who has abandoned lusts S n 719. -*citta* impure thought J II.214; -*chanda* excitement of sensual pleasure, grouped as the first of the series of five obstacles (*pañca nivarāṇāni*) D 1.156, 246; III.234, 278; A 1.231; IV.457; A 1.134=S n 1106; S 1.99; v.64; Bdhd 72, 96, 130; Nd<sup>2</sup> 200, 420A. Also as the first in the series of ten fetters (*saṃyojanāni*) which are given above (p. 31) as synonyms of *kāma*. Enumerated under 1-10 at Nd<sup>2</sup> 200 as eight in order: 1, 2, 3, 4, 5, 7, 9, 10 (omitting *pipāsā* and *gedha*) Vbh 364; Dhs 1114, 1153; Nd<sup>2</sup> ad *chandarāga* and *bhavachanda*; in order: 2, 3, 5, 9, 6, 7, 10, 4 at A II.10; — as nine (like above, omitting *gedha*) at Vbh 374; Dhs 1097; — as five in order: 1, 5, 9, 6, 7, (cp. above passage A II.10) at M 1.241; — as four in order: 1, 5, 9, 7 at S IV.188; — as six *nivaraṇas* (5 + *avijjā*) at Dhs 1170, 1486. See also D 1.246; III.234, 269; Ps 1.103, 108; II.22, 26, 44, 169; Vism 141; Sdhp 459; -*jālā* the net of desires Th 1, 355; -*taṇhā* thirst after sensual pleasures; the first of the three *taṇhās*, viz. *kāma°*, *bhava°*, *vihava°* D III.216, 275; It 50; Vbh 365 (where defined as *kāmadhātu-paṇṣanyutto rāgo*); Dhs 1059, 1136 (cp. *taṇhā*: *jappā*-passage); as the three *taṇhā*, viz. *ponobbhavikā*, *nandirāga-sahagatā*, *tatratatr'* *ābhinandini* at Vin 1.10 = Vbh 101; as *k-taṇhāhi khajjamāno k-parijāhena pariḍayhamāno* M 1.504. See also D II.308; S 1.131; A II.11; Th 2, 140; J II.311; v.451; Miln 318. -*da* granting desires, bestowing objects of pleasure and delight; Ep. of *Yakkhas* and of *Vessantara* (cp. the good fairy) J v1.498, 525; Mhvs 19, 9; as *sabba°* Pv II.138; -*dada*=prec. Pv II.918; PvA 112; J v1.508; of a stone Miln 243, 252; of *Nibbāna* Miln 321; Kh VIII.10: *esa devamanussānaṇ sabbakāmadado nidhi* "this is the treasure which gives all pleasures to gods and men"; -*dukkha* the pain of sensual pleasures J IV.118; -*duba* granting wishes, like a cow giving milk J v.33 v1.214; f° *duhā* the cow of plenty J IV.20; -*dhātu* "element of desire," i. e. 1. the world of desire, that sphere of existence in which beings are still in the bonds of sensuality, extending from the *Avicī-niraya* to the heaven of the *Paranimmita-vasavatti-devas* S II.151; Th 1, 181; also 2. sensual pleasures, desires, of which there are six *dhātus*, viz. *kāma°*, *vyāpāda*, *vihingsā°*, *nekkhamma°*, *avyāpāda°*, *avihiṅṣā°*, Vbh 86; Nett 97; D III.215 = Vbh 363 (as the first three = *akusaladhātus*); Vbh 404. See also D II.275; Th 1, 378; J v.454; Vism 486 (cp.



Vbh 86). -**nandi** sensual delight (cp. °chanda) A 11.11; Dhs 1114, etc. -**nidāna** acc. adv. as the consequence of passion, through passion, M 1.85, etc. (in kāmagaṇā passage); -**nissaraṇa** deliverance from passion, the extinction of passion It 61 (as three nissaranīyā dhā-tuyo), cp. A 111.245; -**nissita** depending on craving Miln 11; -**nīta** led by desire J 11.214, 215; -**panka** the mire of lusts Sn 945; Th 2, 354; J v.186, 256; vi.230, 505; Mhbv 3; -**paṭisaṅghi-sukhin** finding happiness in the association with desire M 111.230; -**pariḷāha** the flame or the fever of passion M 1.242, 508; S 1v.188; A 1.66 (pariḷayhāti, khajjati, etc.); A 11.11; Vin 111.20; Nd<sup>2</sup> 374 (com<sup>d</sup> with °palibodha); DhA 11.2; see also kāmaccanda passage. -**pāta** the guardian of wishes, i. e. benefactor J v.221; -**pipāsā** thirst for sensuality M 1.242; A 11.11, and under k°-chanda; -**bandha** Ud 93, and -**bandhana** the bonds of desire J vi.28, also in the sense of k°-gaṇā, q. v.; -**bhava** a state of existence dominated by pleasures. It is the second kind of existence, the first being caused by kamma Vbh 137. It rests on the effect of kamma, which is manifested in the kāma-dhātu A 1.223. It is the first form of the 3 bhavas, viz. kāma°, rūpa°, arūpa° Vin 1.36; D 111.216; A 1v.402; Vism 572. Emancipation from this existence is the first condition to the attainment of Arahantship: kāma-bhava asatta akiñcana Sn 176, 1059, 1091 (expl. SnA 215: tividha bhava aṅggaṇa); Bhdh 61. °**parikkhina** one who has overcome the desire-existence Dh 415=Sn 639. -**bhoga** enjoyment of sensual pleasures, gratification of desires S 1.74 (sāratta °esu giddhā kāmesu mucchitā); Th 2, 464; It 94 (°esu paṇḍito who discriminates in worldly pleasures); J 11.05; -**bhoga** enjoying the pleasures of the senses Vin 1.203, 287; 11.136, 149; D 111.124, 125; Miln 243, 350, as Ep. of the kāmūpapatti-beings It 94; as ten kinds A v.177; as bringing evil, being blameworthy S 1.78; cp. A 1v.281, 438; S 1v.333 sq.; A 111.351; Th 2, 480; J 111.154. ye keci kāmesu asaṅghatā janā avī-tarāgā idha k-bhogino (etc.) A 11.6, cp. 11.17. kāma-bhogi kām'ārāmo kāmarato kāma-sammudita A 1v.439; °**seyyā** sleeping at ease, way of lying down, the second of the four ways of sleeping (kāma-bhogiseyyā vāmena passena) A 11.244; -**bhōjin**=°bhogin Ud 65; -**magga** the path of sensuous pleasures J v.67; -**matta** intoxicated with sensuous pleasures J vi.231; -**mucchā** sensual stupor or languor S 1v.189; A 11.11; Dhs 1114, etc. (see kāmaccanda); -**yoḡa** application to sensuous enjoyment, one of the four yogas, viz. kāma°, bhava°, dīḷḷhi°, avijjā° (cp. āsavā) A 11.10; only the first two, at It 95; cp. D 111.230, 270; S v.59; DhSA 166; -**rata** delighting in pleasures J v 255, -**rati** amorous enjoyment (as arati) Th 2, 58 and 141; J 1.211; 111.396; 1v.107. -**n'atthi** nissaraṇaṃ loke kiṃ vivekena kāhasi bhuñjassu k-ratiyo māhu pacchānutāpini S 1.128. mā pamādam anuyūñjetha, mā kāmaratisanthavaṇ appamatto hi jhāyanto pappoti paramaṇ sukhan S 1.25=Dh 27=Th 1, 884; -**rasa** the taste of love J 11.329; 111.170; v.451; -**rāga** sensual passion, lust. This term embraces the kāmagaṇā & the three rāgas: Dhs 1131, 1460; Nett 23; M 1.433 sq.; D 111.254, 282; S 1.22=A 111.411; S 1.13, 53; 111.155; Th 2, 68, 77; PvA 6; see also k-chanda passage. Relinquishing this desire befits the Saint: Sn 139 (°ṇ virājetvā brahmalokūpago). As k-rāgavyāpāda Dhs 362; SnA 205; -**rūpa** a form assumed at will VvA 80, or a form which enjoys the pleasures of heaven Vbh 426; -**lāpin** talking as one likes D 1.91 (=DA 1.257 yadicchaka-bhāṇin); -**lābha** the grasping of pleasures, in °abhijjappin A 111.353; -**loka** the world of pleasures=kāmāvacara, q. v. Sdhp 233, 261; -**vaṇṇin** assuming any form at will, Protean J 11.255=111.409=Vv 33<sup>181</sup>; J v.157, Vv 16<sup>3</sup>; VvA 80, 143, 146; -**vasika** under the influence of passions J 11.215; -**vitakka** a thought concerning some sensuous pleasure, one of the three evil thoughts (kāma° vyāpāda° vihiṅsā°) D 111.215, 226; M 1.114; A 1.68; J 1.63; 111.18, 375;

1v.490; vi.29; It 82, 115; Vbh 362; Miln 310; -**vega** the impulse of lust J vi.268; -**sagga** the heaven of sensuous beings, there are six q. v. under sagga J 1.105; 11.130; 111.258; 1v.490; vi.29, 432; at all these passages only referred to, not enum<sup>d</sup>; cp. k-āvacara; -**sankappa-bahula** full of aspirations after pleasure A 111.145, 259; D 111.215; -**sanga** attachment to passion Ud 75; -**saṅghā** lustful idea or thought; one of the three akusala-saṅghās (as vitakka) D 1.182; 111.215; M 11.262; S 1.126; Vbh 363. Th 1, 1039; virata k āya S 1.53=Sn 175; -**saṅghojana** the obstacle or hindrance formed by pleasures; °āṭiga Ep. of Arahant, free of the fetters of lust A 111.373 (+ kāmāraḡaṇ virājetvā); -**sineha** love of pleasures Dhs 1097 (also as °sneha M 1.241; S 1v.188; A 11.10); see k-chanda; -**sukha** happiness or welfare arising from (sensual) pleasure, worldly happiness, valued as milha°, puthujjana°, anariya°, and not worth pursuit: see kāmagaṇā, which passage closes: yaṃ ime paṇca k-guṇe paṭicca uppajjati sukhaṇ somanassaṇ idaṇ vuccati k-sukhaṇ A 1v.415; S 1v.225; varying with . . . somanassaṇ ayaṇ kāmānaṇ assādo M 1.85, 92, etc. — As kāma° and nekkhamma° A 1.80; as renounced by the Saint: anapekkhino k° ṇ pahāya Dh 346=S 1.77; M 111.230; S 59 (see Nd<sup>2</sup> s. v.). See also S 1v.208; M 11.43; Th 2, 483; Vv 6<sup>17</sup>; J 11.140; 111.396; v.428; *kāmasukhālik'ānuyoga* attachment to worldly enjoyment S 1v.339; v.421; Vin 1.10; D 111.113; Nett 110; Vism 5, 32; -**sutta** N. of the first sutta of the Aṭṭhakavagga of Sn; -**setṭhā** (pl.) a class of devas D 11.258; -**sevanā** pursuit of, indulgence in, sensuous pleasure J 11.180; 111.464; -**sevin** adj. to prec. J 1v.118; -**hetu** having craving as a cause: in ādinava-section, foll. on kāmagaṇā M 1.86, etc., of wealth S 1.74; -**hetuka** caused by passion Th 2, 355=ThA 243; J v.220, 225.

**Kāmasa** (adj.) [fr. kāma] only — ° in neg. **akāmasa** unwilling, undesirous D 1.115; M 1.163; Vin 111.13; J 1v.31; cp. **kāmuka**.

**Kāmaṇḍaluka** (adj.) having a kamaṇḍalu (q. v.) S 1v.312 cp. A v.263.

**Kāmatā** (f.) [abstr. fr. kāma] desire, longing, with noun: **viveka**° . . . to be alone PvA 43; **anatta**° J 1v.14; with inf. PvA 65 (gahetu°); J 111.362 (vināsetu°); Mhvs 5, 260; DhA 1.91.

**Kāmin** (adj.) [fr. kāma] 1. having kāma, i. e. enjoying pleasure, gratifying one's own desires in **kāma-kāmin** realizing all wishes; attr. of beings in one of the Sugata, the blissful states, of Yakkhas, Devas or Devaṅgataras (Pv 1.3<sup>d</sup>=PvA 16), as a reward for former merit; usually in comb<sup>n</sup> with bhuñjāmi paribhogavant (Pv 1v.3<sup>6</sup>) or as "nandino devalokasmiṇ modanti k-kāmino" A 11.62=It 112; Th 1, 242; J 111.154; Pv 11.1<sup>18</sup>; Pv 111.1<sup>18</sup> (expl. "as enjoying after their hearts' content all pleasures they can wish for"). — 2. **giving** kāma, i. e. benevolent, fulfilling people's wishes; **satisfying** their desires, in **atthakāmini devatā** Sn 986. — **akāmakāmin** passionless, dispassionate Sn 1096, syn. of vitatāṇhā without desire (cp. Nd<sup>2</sup> 4).

**Kāmuka** (adj. -n.) [cp. Sk. kāmuka] desiring, loving, fond of; a sweetheart, lover J v.306; Mhbv 3.

**Kāmeti** [den. fr. kāma] to desire, to crave, i. 1. to crave for any object of pleasure: Th 1, 93; J 111.154; 1v.167; v.480; — 2. to desire a woman, to be in love with D 1.241; M 11.40; J 11.226; v.425; vi.307, 326, etc. — pp. **kāmīta** in kāmīta-vatthu the desired object PvA 119; VvA 122; grd. **kāmītabba** to be desired, desirable PvA 16 (v. 1. for kañña, better), 73; VvA 127; and **kāmetabba** J. v.156 (=kamaṇīya); ppr. (kāmaṇ) **kāmaya-mānassa** S 766 (=icchamānassa, etc., Nd<sup>1</sup>); J vi.172=Nett 69.

**Kāya** [der. probably fr. *ci*, *cinoti* to heap up, cp. *nikāya* heaping up, accumulation or collection; Sk. *kāya*] group, heap, collection, aggregate, body. — Definitions and synonyms. — SnA 31 gives the foll. synonyms and similes of *kāya*: *kuṭi*, *guhā* (Sn 772), *deha*, *sandeha* (Dh 148 = Th 1, 20), *nāvā* (Dh 369), *ratha* (S iv.292), *dhaja*, *vammika* (M 1.144), *kuṭikā* (Th 1, 1); and at KhA 38 the foll. def.: *kāye* ti sarire, *sariraṅ* hi asuci-sañcayato *kucchitānaṅ* vā *kesādināṅ* āyabhūtato *kāyo* ti *vuccati*. . . It is equivalent to *deha*: S 1.27; PvA 10; to *sarira* KhA 38; PvA 63, to *nikāya* (deva°) D iii.264; and cp. formula of *jāti*: *sattānaṅ* tamhi tamhi *sattaniccā* jāti . . . Nd° 257.

*Literal meaning*.—1. *mahājana-kāya* a collection of people, a crowd S iv.191; v.170; VvA 78; —*balā°* a great crowd Sn p. 105; DhA 1.193, 398. — 2. group or division: *satta kāyā akatā*, etc. (seven eternal groups or principles) D 1.56 = M 1.517 = S iii.211 (in Pakudha Kaccāyana's theory); with reference to groups of sensations or sense-organs, as *vedanā-kāya*, *saññā°*, *viññāna°*, *phassa°*, etc. S iii.60, 61; D iii.243, 244; *tanhā°* D iii.244; appl. to *batthi°*, *ratha°*, *patti°*, groups of elephants, carriages or soldiers S 1.72. — A good idea of the extensive meaning of *kāya* may be gathered from the classification of the 7 *kāyas* at J ii.91, viz. *camma°*, *dāru°*, *loha°*, *ayo°*, *vāluka°*, *udaka°*, *phalaka°*, or "bodies" (great masses, substances) of skin, wood, copper, iron, sand, water, and planks. — Var. other comb<sup>s</sup>: *Asura°* A 1.143; D iii.7; *Ābhassara°* ("world of radiance") D 1.17 = iii.29, 84; *Deva°* S 1.27, 30; D iii.264 ("nikāya"); *dibbā kāyā* A 1.143; *Tāvatiṅsa°* D iii.15.

*Applied meaning*.—1. *Kāya* under the *physical* aspect is an aggregate of a multiplicity of elements which finally can be reduced to the four "great" elements, viz. earth, water, fire, and air (D 1.55). This "heap," in the valuation of the Wise (*muni*), shares with all other objects the qualities of such elements, and is therefore regarded as contemptible, as something which one has to get rid of, as a source of impurity. It is subject to time and change, it is built up and kept alive by cravings, and with death it is disintegrated into the elements. But the *kamma* which determined the appearance of this physical body has naturally been renewed and assumes a new form. II. *Kāya* under the *psychological* aspect is the seat of sensation (Dhs §§ 613-16), and represents the fundamental organ of touch which underlies all other sensation. Developed only in later thought DhsA. 311 cf. Mrs. Rhys Davids, *Bud. Psy. Ethics* lvi. ff.; *Bud. Psy.* 143, 185 f.

I. (*Physical*).—(a) Understanding of the body is attained through *introspection* (*sati*). In the group of the four *sati-paṭṭhānas*, the foundations of introspection, the recognition of the true character of "body" comes first (see Vbh 193). The standing formula of this recognition is *kāye kāyānupassī* . . . contemplating body as an accumulation, on which follows the description of this aggregate: "he sees that the body is clothed in skin, full of all kinds of dirty matter, and that in this body there are hair, nails, teeth," etc. (the enumeration of the 32 *ākāras*, as given Kh iii.). The conclusions drawn from this meditation give a man the right attitude. The formula occurs frequently, both in full and abridged, e. g. D ii.293, 294; iii.104, 141; A iii.323 = v.109; S iv.111 = v.278; Vbh 193, 194; Nett 83, 123; with slight variation: *kāye asubhānupassī* . . . A iii.142 sq.; v.109 (under *asubhasaññā*); It 81; cp. *kāye aniccānupassī* S iv.211; and *kāyagatā sati*. — This accumulation is described in another formula with: *ayaṅ* . . . *kāyo rūpi cātum(m)ahābhūtika* *mātā-pettika-sambhavo odana-kummiās' upacayo*, etc. "this body has form (i. e. is material, visible), is born from mother and father, is a heap of gruel and sour milk, is subject to constant dressing and tending, to breaking up and decay," etc., with inferences D

1.55 = S iii.207; S ii.94; iv.194; v.282, 370; D 1.76, 209; M 1.144, 500; ii.17; A iv.386 = S iv.83.

(b) *Various qualities and functions* of the material body. As trunk of the body (opposed to *pakkhā* and *sisā*) S ii.231; also at Pv 1.83; as depending on nourishment (*āhāra-tṭhītika*, etc.) Sv.64; A ii.145 (with *tanhā*, *māna*, *methuna*); as needing attention: see *parihārika*. As *saviññānaka*, having consciousness A iv.53 = S ii.252 = S iii.80, 103, 136, 169; cp. *āyu usmā* ca *viññānaṅ* *yadā kāyaṅ* *jāhant' imañ* S iii.143. As in need of breathing *assāsa-passāsa* S v.330, 336; as tired, fatigued (*kilanta-kāya*) *kilanta-kāyā* *kilanta-cittā* te *devā tanhā kāyā* *cavanti* "tired in body, tired in mind these gods fall out of this assembly" (D 1.20; iii.32 ≈); in other connection PvA 43; see also *kilanta*, *kāyo* *kilanto* D iii.255 sq.; = A iv.332, S v.317; M 1.110; *jijñassa* me . . . *kāyo* na *paleti* Sn 1144; *ātura-kāyo* S iii.1 (cittāṅ *anāturaṅ*); *paripunna-k°* *suruci* *suajāto*, etc., with a perfect body (of the Buddha) Sn 548 = Th 1, 818; cp. *mahā-k°* (of Brahmins) Sn 298. The body of a Buddha is said to be endowed with the 32 signs of a great man: *Bhagavato kāye dvattiṅsa mahāpurisa-lakkhaṇāni* . . . Sn p. 107, cp. 549. The *Tathāgata* is said to be *dhamma-kāyo* "author and speaker of Doctrine," in the same sense *Brahma-kāyo* "the best body" (i. e. of Doctrine) D iii.84 (*Dial.* iii, 81).

(c) *Valuation of physical body*. From the contemplating of its true character (*kāyānupassī*) follows its estimation as a transient, decaying, and repulsive object. — *kāye anicc' ānupassī* S iv.211 (and *vay' ānupassī*, *nirodh' ānupassī*), so also *asubhānupassī* It 81; *kāyañ* ca *bhindantaṅ* *ñatvā* It 69; *evaṅghammo* (i. e. a heap of changing elements) A iii.324; *aciraṅ* *vat' ayaṅ* *kāyo* *paṭhaviṅ* *adhissati* *chuddho* *apetaviññāno* *nirattaṅ* *va* *kalingaraṅ* Dh 41. *pittaṅ* *semhāñ* ca *vamati* *kāyamhā* Sn 198. As *bahu-dukkho* *bahu-ādīnava* A v.109; as *anica* *dukkha*, etc. M 1.500; ii.17; *kāyena* *aṭṭiyamānā* *harayamānā* S iv.62; v.320; *dissati* *imassa kāyassa ācayo* *pi* *apacayo* *pi* *ādānam* *pi* *nikkhepanam* *pi* S ii.94. — This body is eaten by crows and vultures after its death: S v.370. Represented as *pūti°* foul S 1.131; iii.120. — *Bdhgh.* at *Vism* 240 defines *kāya* as "catu-mahābhūtika *pūti-kāya*" (cp. similar passages on p. 367: *paṭhaddho* *bhavati* *kāyo*, *pūtikō* *bhavati* *kāyo*).

(d) *Similes*.—Out of the great number of epithets (*adhivacanāni*) and comparisons only a few can be mentioned (cp. above under def. & syn.): The body is compared to an abscess (*gaṇḍa*) S iv.83 = A iv.386; a city (*nagara*) S iv.194; a cart (*ratha*) S iv.292; an ant-hill (*vammika*) M 1.144; all in reference to its consisting of the four fundamental elements, cp. also: *phen' ūpamaṅ* *kāyaṅ* *imaṅ* *viditvā* "knowing that the body is like froth" Dh 46; *kumibh' ūpamaṅ* *kāyaṅ* *imaṅ* *viditvā* *nagaṅ* ' *ūpamaṅ* *cittaṅ* *idaṅ* *ḥapetvā* Dh 40; the body is as fragile as a water-pot.

(e) *Dissolution* of the body is expressed in the standard phrase: *kāyassa* *bhedā* *param* *maranā* . . . i. e. after death . . . upon which usually follows the mention of one of the *gatis*, the destinies which the new *kāya* has to experience, e. g. D 1.82, 107, 143, 162, 245, 247, 252; iii.96, 97, 146, 181, 235; M 1.22; S 1.94; iii.241; Dh 140; It 12, 14; J 1.152; PvA 27, etc., etc. Cp. also iv.

II. (*Psychological*).—As the seat of feeling, *kāya* is the fifth in the enumeration of the senses (*āyatanaṅ*). It is *ajjhattika* as sense (i. e. subjective) and its object is the tangible (*phoṭṭhabba*). The contact between subject and object consists either in touching (*phusitvā*) or in sensing (*viññeyya*). The formulas vary, but are in essence the same all through, e. g. *kāya-viññeyyā* *phoṭṭhabhā* D 1.245; *kāyena* *phoṭṭhabbaṅ* *phusitvā* D iii.226, 250, 269; M 1.33; ii.42; S iv.104, 112; *kāyena* *phusitvā* A v.11; *kāyo* *c' eva* *phoṭṭhabbā* ca D iii.102. Best to be grouped here is an application of *kāya* in the sense of the self as experiencing a great joy;



the whole being, the "inner sense," or heart. This realization of intense happiness (such as it is while it lasts), pīti-sukha, is the result of the four stages of meditation, and as such it is always mentioned after the jhānas in the formula: so imaṃ eva kāyaṃ viveka-jena pīti-sukhena abhisandeti . . . "His very body does he so pervade with the joy and ease born of detachment from worldliness" D 1.73 sq. = M 1.277; A 11.41, etc. — A similar context is that in which kāya is represented as *passaddha*, calmed down, i. e. in a state which is free from worldly attachment (*vivekaja*). This "peace" of the body (may be translated as "my senses, my spirits" in this connection) flows out of the peace of the mind and this is born out of the joy accompanying complete satisfaction (*pamuditā*) in attaining the desired end. The formula is *pamuditassa pīti jāyati pīṭima-nassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhiṃ cittaṃ samādhīyati* D 111.241, 288; S 1v.351; M 1.37; A 111.21, 285; 1v.176; v.3, 333; Vbh 227. — Similarly: *pamuditāya pīti jāyati, pīṭimaṇāya kāyo p°, passadhakāyā sukhaṃ ved°* Vin 1.294 (cp. *Vin. Texts* 11.224: "all my frame will be at peace," or "individuality"; see note) *passaddhakāya-sankhāra* mentioned at A v.29 sq. is one of the ten *ariya-vāsa*, the noblest conditions. A quasi-analogy between *kāya* and *kāma* is apparent from a number of other passages: *kāya-chando °sneho °anvayatā pahīyati* M 1.500; *ajjhataṇṇa ca bahiddha ca kāye chandaṇ virājaye* Sn 203; *kāye avigata-rāgo hoti (kāme, rūpe)* D 111.238 = A 111.249; *madhurakajāto viya kāyo* S 111.106; A 111.69.

III. (*Ethical*).—*Kāya* is one of the three channels by which a man's personality is connected with his environment & by which his character is judged, viz. action, the three being *kāya*, *vacī (vāca)* and *mānas*. These three *kammantas*, activities or agents, form the three subdivisions of the *sīla*, the rules of conduct. *Kāya* is the first and most conspicuous agent, or the principle of action *κατ' ἔξοχην*, character in its pregnant sense.

*Kāya as one of a triad*.—Its usual combination is in the formula mentioned, and as such found in the whole of the Pāli Canon. But there is also another combination, found only in the older texts, viz. *kāyena vācāya udā cetasā*: *yañ ca karoti kāyena vācāya udā cetasā taṃ hi tassa sakaṇ hoti tañ ca ādāya gacchati* S 1.93 yo *dharmacāri kāyena vācāya udā cetasā idh eva nam pasāṅsanti pacca sarge pamodati* S 1.102. — So also at A 1.63; Sn 232. Besides in formula *arakkhitaṇa kāyena a° vācāya a° cittaṇa* S 11.231 = 271; 1v.112. — With *su-* and *duccarita* the comb<sup>n</sup> is extremely frequent, e. g. S 1.71, 72; M 1.22, etc., etc. In other comb. we have *kāya-* (v°, m°) *kamma*, *moneyya*, *soceyya*, etc. — *k°*. v°. m°. *hīṃsati* S 1.165; *saṅsapatti* A v.289 sq.; *kāye* (v°, m°) *sati kāya-sañcetanā-hetu uppajjati* S 11.39 sq.; The variations of *k-* in the ethics of the Dhamma under this view of *k°*, v°, m°. are manifold, all based on the fundamental distinctions between good and bad, all being the *raison d'être* of *kamma*: *yaṇ . . . etarahi kammaṇ saṅgati kāyena v. m. idaṇ vuccati navakammaṇ* S 1v.132. — Passages with reference to good works are e. g. D 111.245; A 1.151; v.302 sq.; (see also *Kamma* 11.2 b. c.). — With reference to evil: S 111.241, 247; A 1.201; *kin nu kāyena vācāya manasā dukkaṭaṇ kataṇ* Pv 11.1<sup>3</sup> and *passim*. *Assutavā puthujjano tīhi thānehi micchā paṭipajjati kāyena v. m.* S 11.151; *pāpaṇ na kayirā vacasā manasā kāyena vā kiñcana sabbaloke* S 1.12 = 31; *yassa kāyena vācāya manasā n'atthi dukkaṭaṇ saṅvutaṇ tīhi thānehi, tam ahaṇ brūmi brāhmaṇaṇ* Dh 391 = Nett 183. *Kāyena saṅvaro sādhu sādhu vācāya saṅvaro manasā saṅvaro sādhu sādhu sabbattha saṅvaro* Dh 361 = S 1.73 = Miln 399; *ye ca kāyena v. m. ca susaṅvutā na te Māra-vasānugā, na te Mārassa paccagū* S 1.104; *vācānurakkhi manasā susaṅvuto kāyena ca akusalaṇ na kayirā* Dh 281 = Nett 183.

*Kāya as one of a dyad*: *vācā* and *kāya*: S 1.172 (°gutta) M 1.461 (*rakkhita* and *a°*); Pv 1.2<sup>2</sup> ("saññatā and opp.); Vism 28 (*k°-vacī-kamma*); PvA 98.

*Kāya alone as a collective expression for the three*: A 1.54; Dh 259, 391; Sn 206, 407; *kāye avitarāgo* M 1.101; A 111.249; 1v.461 sq.; °-*samācāra* S v.354; *kāyaṇ paṇidhāya* Ps 1.175; Vbh 244 = 252; *bhāvita°* and *a°* M 1.239; A 1.250; 111.106 sq., cp.: *kāya-ppakopaṇ rakkheyya, kāyena saṅvuto siyā kāyaduccaritaṇ hitvā, kāyena sucariṇaṇ care* Dh 231. *Ahīṃsakā ye munayo niccaṇ kāyena saṅvutā* Dh 225.

*Kāya in comb<sup>n</sup> with citta*: *ḥito va kāyo hoti ḥitaṇ cittaṇ . . .* S v.74; *anikaṭṭha-kāyo nikaṭṭha-citto* A 11.137; *sāradha-kāyo sankiliṭṭha-citto* A v.93 = 95 = 97; *bhāvita-kāyo*, °*silo*, °*citto*, °*pañño* S 1v.111; A 1v.111; v.42 sq. *Apakassa kāyaṇ apakassa cittaṇ* S 11.198. *Kāya-citta-passaddhi*, etc. Dhs ḥḥ 29-51. In these six couples (or yugals) later *Abhidhamma* distinguished *kāya as = th: cetasikas* (mental properties, or the *vedanā*, *saññā* and *sankhārā khandhas*), body being excluded. Cp. 96. See also comb<sup>n</sup> *kilanta-kāya, kilanta-citta* under *kilamati*.

IV. (*Various*).—*Kāyena* (i. e. "visibly") *aññamaññaṇ passituṇ* A 11.61; *as nānatta° and ekatta°* at A 1v.39 = Nd<sup>2</sup> 570. The relation between *rūpa-kāya* (= *cātuma-hābhūtika*), and *nāma-kāya*, the mental compound (= *vedanā saññā*, etc.) is discussed at Nett 77, 78, and Ps 1.183 sq., see also S 11.24. *K.* is *anattā*, i. e. *k.* has no soul A v.109; S 1v.166. *n'āyaṇ kāyo tumhākaṇ n'āpi paresaṇ, purāṇaṇ idaṇ kammaṇ . . .* "neither is this body yours, nor anyone else's: it is (the appearance of) former karma" S 11.64, 65 = Nd<sup>2</sup> 680. *Dissamānena kāyena and upādāha-dissamānena* S 1.156. — *Manomaya-kāya* a body made by the mind (cp. VvA 10 and DA 1.110, 120, 222) according to Bdgh only at the time of *jhāna* S v.282 sq.; *manomaya pīti-bhakkha sayaṇpabha* D 1.17 = VvA 10; *manomayaṇ kāyaṇ abhinimmināya . . .* D 1.77; *m° sabbanga-paccangi* D 1.34, 77, 186, 195. — Under the control of psychic powers (*iddhi*): *kāyena va saṅvatteti* he does as he likes with his body, i. e. he walks on water, is ubiquitous, etc. (*yāva brahmalokā pi: even up to heaven*) S v.265 = D 1.78 = A 1.170; see also S v.283, 284. — In the various stages of *Saṅsāra*; *kāyaṇ nikkhipati* he lays down his (old) body S 1v.60, 400; cp. S 111.241 (*ossatṭha-kāya*); referring to continuous change of body during day and night (of a *Peti*) Pv 11.12<sup>11</sup>.

-*anga* a limb of the body, *kāy'angaṇ vāc'angaṇ vā na kopenti*: they remain motionless and speechless (ref. to the *bhikkhus* begging) J 111.354; DhsA 93, 240; -*Anupassin* in comb<sup>n</sup> *kāye kāyānupassi* "realizing in the body an aggregate" D 11.94, 100, 291 sq.; D 111.58, 77, 141, 221, 276; M 1.56; A 1.39, 296; 11.256; 111.449; 1v.300, 457 sq.; S 1v.211; v.9, 75, 298, 329 sq.; Vbh 193 sq.; 236; see also above. Der.: °*anupassanā* Ps 1.178, 184; 11.152, 163, 232; °*passita* Nett. 123; -*āyatana* the sense of touch D 111.243, 280, 290; Dhs 585, 613, 653, 783; — *indriya* same D 111.239; Dhs 585, 613, 972; -*ujjukatā* straightness of body (+ *citta°*, of thought) Dhs 53, 277, 330; Vism 466; Bdhd 16, 20. -*ūpaga* going to a (new) body S 11.24; -*kamma* "bodily action," deed performed by the body in contradistinction to deeds by speech or thought (see above) D 1.250; 111.191, 245, 279; M 1.415; 111.206; A 1.104; 111.6, 9, 141 sq.; v.289; Th 2, 277; Ps 11.195; Dhs 981, 1006; Vbh 208, 321, 366; Pug 41; Bdhd 69; DhsA 68, 77, 344. -*kammaññatā* weldiness, alertness of the bodily senses included under *nāmākāya* Dhs 46, 277, 326. -*kammanta* = *kamma*, in comb. °*sampatti* and °*sandosa* A v.292, 294, 297; M 1.17. -*kali* "the misfortune of having a body" = this miserable body Th 2, 458, 501; ThA 282, 291; -*kasāva* bodily impurity or depravity A 1.112; -*gata* "relating to the body," always combined with *sati* in the same sense as °*anupassin* (see above) S 1.188; M. 111.92; A 1.44; Sn 340

(cp. SnA 343); Th 1. 468, 1225; J 1.394; Dh 293 = Nett 39; Dh 299; Miln 248, 336, 393; Vism 111, 197, 240 sq. -**gantha** bodily tie or fetter (binding one to saṅsāra), of which there are four: abhijjhā, byāpāda, silabbata-parāmāsa, idaṅ-saccābhivivesa D 111.230 = S v.59 = Dhs 1135 = Vbh 374; cp. Mrs. Rh. D., Dhs. trsl. p. 304; —**gandha** spelling for °gantha at Nett 115-119; -**gutta** one who guards his body, i. e. controls his action (+ vacigutta) S 1.172 = Sn 74; -**gutti** the care or protection of the body Vin 1.295; J 11.162; -**citta** body and mind: °**ābādhā** physical and mental disease J 11.166; see other comb<sup>ns</sup> above; -**ḍāha** fever Vin 1.214; -**tapana** chastisement of body, curbing one's material desires, asceticism PvA 98. -**thāma** physical strength J 111.114; -**daratha** bodily distress J v.397; vj.295; -**dalha** bodily vigour Vin 11.76, 313; -**dukkha** bodily pain (+ ceto°) M 111.288; -**duccarita** misconduct by the body, evil deeds done through the instrumentality of the body (cp. °kamma) D 111.52, 96, 111, 214; A 1.48; Dh 231; It 54, 58; Dhs 300, 1305; Bdhd 16, 20; -**duṭṭhulla** unchastity Th 1, 114; -**dvāra** the channel or outlet of bodily senses J 1.276; 11.14; VvA 73; DhA 11.85; Bdhd 69; -**dhātu** the "element" of body, i. e. the faculty of touch, sensibility Dhs 613; Kvu 12; -**pakopa** blameworthy conduct, misbehaviour (+ vaci°, mano°) Dh 231 = DhA 330; -**pacāla** (nt.) shaking or swaying the body, "swaggering" Vin 11.213; -**paṭi-baddha** 1. adj. (of the breath), dependent on, or connected with the body S 11.293; attached or bound to the body J 111.377; v.254; 2. m. an article of dress worn on the body Vin 111.123, 11.214; -**payoga** the instrumentality or use of the body DA 1.72 = DhsA 98; -**pariyantika** limited by the body, said of *vedānā*, sensation S v.320 = A 11.198; -**parihārika** tending or protecting the body D 1.71 = A 11.209 = Pug 58; Vism 65 (civara); DA 1.207; -**pasāda** clearness of the sense of touch or sense in general DhA 306; Bdhd 62, 66, 74; cp. Dhs. trsl. p. 173<sup>n</sup>, 198<sup>n</sup>; -**passaddhi** serenity or quietude of the senses S 11.125 (cp. 11.351 and above); v.66, 104; Dhs 40, 277, 320; DhA 130; Bdhd 16, 19, 29; -**pāgabhiya** "body-forwardness" immodesty, lasciviousness, gener. said of women J 11.32; v.449; -**pāgabhinīya** same J 1.288; -**pāguṇṇatā** good condition of the mental faculties fitness of sense, opp. kāyagelaṇṇa, apathy Dhs 46, 277, 326; Vism 466; Bdhd 16, 20, 157; -**phandita** (nt.) bodily activity J 111.25; -**baddha** fastened to the body, appl. to robes DA 1.207; -**bandhana** a girdle or waistband Vin 1.46, 51; 11.118, 135, 177, 213, 266; M 1.237; -**bala** physical strength PvA 30; -**bhāvanā** meditation or training with regard to action D 111.219; M 1.237; cp. Miln 85; -**macchera** "body-selfishness," pampering the body Th 1, 1033; -**mudutā** pliability of sense = °kammaṇṇatā Dhs 44, 277, 324; Bdhd 16, 20, 157; -**muni** a sage with regard to action It 56; -**moneyya** the true wisdom regarding the use of the body as an instrument of action It 56, 67; D 111.220; A 1.273; Nd<sup>2</sup> 514; -**ratha** the "carriage-like" body J v.1.253; -**lahutā** buoyancy of sense = °muduta, same loci; -**vanka** crookedness of action A 1.112; -**vikāra** change of position of the body J 111.354; -**vijambhana** alertness DhA 11.113; -**viññatti** intimation by body, i. e. merely by one's appearance, appl. chiefly to the begging bhikkhu Dhs 585, 636, 654, 844; DhA 82, 301; Miln 229, 230; Vism 448; Bdhd 69, 70; -**viññāna** consciousness by means of touch, sensory consciousness D 111.243; Dhs 556, 585, 651, 685, 790; Miln 59; Vbh 180; °**dhātu** element of touch-consciousness Dhs 560; Vbh 88; Kvu 12; -**viññeyya** to be perceived by the sense of touch (+ phoṭṭhabba, see above) D 1.245; 11.281; 111.234; M 1.85, 144; Dhs 589, 967, 1095; Vbh 14; Kvu 210; Miln 270; -**vipphanāna** throbbing of the body, bodily suffusion, appl<sup>d</sup> to °**vinnatti** Bdhd 69, 70; DhA 323; -**viveka** seclusion of the body, hermitism J 1.289; DhA 165; -**vūpakāsa** - °**viveka** D 111.285 (+ citta° "singleness" of heart);

-**veyyāvacca** menial duties J 1.12; °**kāra** a servant J 11.334; -**veyyāvāṭika** same J v.1.418; Sn p. 104; DhA 1.27; °**kamma** id. J v.317 (= veyyāvacca) DhA 160; -**saṅsagga** bodily contact, sexual intercourse Vin 111.121, 190; J v.1.566; -**sakkhin** he who has realized and gained the final truth concerning the body (cp. °anupassin) D 111.105, 254; M 1.478 = Pug 14, 29; M 11.113; 111.45; A 1.74; 118; 11.10, 451; v.23; Ps 11.52, 62; Nett 190; Kvu 58; Vism 93, 387. -**sankhāra** the material aggregate, substratum of body Vin 111.71; S 11.40; 111.125; 11.293; A 1.122; 11.158, 231; Ps 1.184, 186; Vism 530. -**sangaha** control of body (+ citta°) Nett 91; -**sañcetanā** (-hetu) ground (for the rise of), material, i. e. impure thoughts A 1.157; Vism 530 (+ vaci°, mano°). -**samācāra** (good) conduct as regards one's actions D 11.279 (+ vaci°) M 1.272 sq.; 11.113; 111.45; S v.354; A 111.186 sq. -**sampīlana** crushing the body (of dukkha) Nett 29; -**samphassa** the sense of touch (see āyatana) D 111.243; S v.351; Dhs 585, 616, 651, 684; °**ja** arisen through touch or sensibility D 111.244; Dhs 445, 558; -**sucarita** good conduct in action, as one of the three °kammāni (vacī°, mano°) D 111.52, 96, 111, 169, 215; It 55, 59, 99, Dhs 1306; -**suci** purity of body, i. e. of action (+ vaci°, ceto°) A 1.273; It 55; -**soceyya** purification of body (+ vaci°, mano°) D 111.219; A 1.271; v 264, 266; It 55.

**Kāyika** (adj.) [fr. kāya] 1. belonging to the body, i. e. felt by the body (experienced by the senses), or resulting from the body, i. e. done by the body (= acted as opposed to spoken or thought). sukhaṅ physical happiness (opp. cetāsika°) S v.209; A 1.81; dukkhaṅ D 11.306; M 1.302 (opp. cetāsikan); kāyikaṅ (sc. dhammaṅ) sikkhati to teach the conduct of body (opp. vācasikan) Vin 11.248. In comb. with vācasika also at S 1.190; Pug 21; Vism 18 (of anācāra); PvA 119 (of saṅyama, control) Shhp 55; Bdhd 26, 134; referring to diff. kinds of amusements Nd<sup>2</sup> 219 = SnA 86. 2. ° (of devas) belonging to the company of — ° D 1.220; gandhabba° PvA 119.

**Kāyūra & Kāyura** [see also keyūra, which is the only form in Sk.] 1. an ornamental bracket or ring worn on the upper arm (bāh'āṅkāra Pv; bhuj° Vv) or neck (gīvāya pīlandhana J 111.437); a bracelet or necklace Vin 11.106; J 111.437; 11.92; Pv 111.93; Vv 36<sup>2</sup>. — 2. adj. as sakāyura raṭṭha having the insignia "regis" J v.289 = 486.

**Kāyūrin** (adj.) [fr. last] wearing bracelets Pv 111.93.

**Kār**—secondary root of karoti, in denom. and intensive function in kāra, kāraka, kāraṇa, kārin, kāreti and their derivations.

**Kāra** [fr. kār-, cp. Vedic kāra song of praise, which is, however, derived fr. **kṛ** = **kir** to praise; also Vedic °kāra in brāhma°, fr. **kṛ**] 1. abs. (a) deed, service, act of mercy or worship, homage: kāra-panṇaka J v.1.24 (vegetable as oblation); appako pi kato kāro devūpa-pattig āvahati "even a small gift of mercy brings about rebirth among the gods" PvA 6. -**kāraka** one who performs a religious duty D 1.61 (= DA 1.170). (b) doing, manner, way: yena kārena akattha tena k° pavattamānaṅ phalaṅ "as you have done so will be the fruit" PvA 45. — 2. (°) (a) the production or application of, i. e. the state or quality of . . . : **atta**° one's own state = ahaṅ kāra, individuality; **para**° the personality of others A 111.337; **citti**° reflection, thought PvA 26; see e. g. **andha**° darkness, **sak**° homage, etc. — **balakkārcna** forcibly PvA 68. — (b) as ttg. the item, i. e. particle, letter, sound or word, e. g. ma-kāra the letter m PvA 52; ca-kāra the particle ca PvA 15; sa-kāra the sound sa SnA 23. — (c) (adj. -n.) [cp. kara] one who does, handles or deals with: ayakāra iron-smith Miln 331.

**Kārā** (f.) [cp. Sk. kārā] confinement, captivity, jail, in °**bhedaka** cora a thief who has broken out of jail Vin 1.75.

**Kāraka** (usually -°) the doer (of): Vin 11.221 (capu-capu°); sāsana° he who does according to (my) advice Sn 445; Bdhd 85 sq.; — f. kārīkā: veyyāvacca° a servant PvA 65 (text reads °tā); as n. the performance of (-°), service: dukkara-kārīkā the performance of evil deeds S 1.103; Th 2, 413 (=ThA 267). -**agga-kārīkā** first test, sample Vin 111.80.

**Kāraṇa** (nt.) [in meaning 1 represented in later Sk. by kārāṇā f., in meaning 2 = Sk. kārāṇa nt., equivalent to prakṛti, natural form, constituent, reason, cause]. 1. — (a) a deed, action, performance, esp. an act imposed or inflicted upon somebody by a higher authority (by the king as representative of justice or by kamma: M 111.181; see kamma 11.3.A b.) as an ordeal, a feat or punishment: a labour or task in the sense of the 12 labours of Heracles or the labours of Hades. kārāṇaṅ **kārāpeti** "he makes somebody perform the task." Pass. kārāṇaṅ or kārāṇā kariyati. Thus as a set of five tasks or purgatory obligations under the name of pañcavidha-bandhana "the group of five" (not, as Warren *trsl.* p. 257 "inflict on him the torture called the fivefold pinion"), a means of punishment in Niraya (q. v. under pañca). Not primarily torture (Rh. Davids, *Miln trsl.* 1.254, and others with wrong derivation from kṛṇāti). At DhA 111.70 these punishments are comprehended under the term dasa-dukkha-kārāṇāni (the ten punishments in misery) the meaning "punishment" also at J 1v.87 (tantarajjukaṅ k'ṅ katvā), whereas at J 1v.416 k. is directly paraphrased by "maraṇa," as much as "killing." Often spelt karaṇa, q. v.; the spelling kārāṇā (as f.) at Miln 185 seems to be a later spelling for kārāṇaṅ. See karaṇa for further reference. — Kiṅ kārāṇaṅ ajja kāressati "what task will he impose on me to-day?" A v.324; as pañcavidhabandhana K° A 1.141, PvA 251, Nd<sup>2</sup> 304<sup>m</sup>. — As adj. °kārāṇa in dāruṇa° "being obliged to go through the dreadful trial" PvA 221. — (b) duty obligation, in kārāṇ'ākārāṇā (pl.) duties great and small DhA 1.385. Cp. also kārāṇaṅ karoti to try M 1.444. — (c) a trick (i. e. a duty imposed by a higher authority through training) J 11.325 (ānañja°); Miln 201 (ākāsa-gamana°). 2. — (a) acting, action as (material) cause: k°-bhūta being the cause of . . . PvA 15; — (b) (intellectual) cause, reason Miln 150; DhA 1.389; esp. as -°: arodana° the reason for not crying PvA 63; asocana° same, ibid. 62; āgamana° the reason for coming (here) ibid. 81, 106. = pariyaṭṭi, DhA. 36. = attha, SA on 1.215, SnA. 1.238 — instr. kārāṇena by necessity, needs PvA 195; tena k° therefore ibid. 40 — abl. kārāṇā by means of, through, by (=hetu or nissāya) PvA 27; imasmā k° therefore PvA 40; kārāṇatthā (expl. as attha-kārāṇā Nd<sup>2</sup>) for the purpose of some object or advantage Sn 75; opp. nikkārāṇā from unselfishness ibid. — sakārāṇa (adj.) with good reason (of vacana) PvA 109.

**Kāraṇika** [der. fr. prec.] the meaning ought to be "one who is under a certain obligation" or "one who dispenses certain obligations." In usu° S 11.257 however used simply in the sense of making; arrow-maker, fletcher. Perhaps the reading should be °kāraka.

**Kāraṇḍava**<sup>1</sup> [of uncertain etym., cp. karaṇḍa] chaff, offal, sweepings, fig. dirt, impurity: yava° A 1v.169 (chaff); samaṇa° ibid. — In passage kārāṇḍavaṅ niddhamatha, kasambuṅ apakassatha A 1v.172 = Sn 281 = Miln 414 *trsl*<sup>d</sup> by Rh. Davids *Miln trsl.* 11.303 "get rid of filth, put aside rubbish from you," expl. SnA 311 by kacavara (q. v.). Rh. D's note<sup>3</sup> loc. cit. is to be modified according to the parallel passages just given.

**Kāraṇḍava**<sup>2</sup> [cp. Sk. kārāṇḍava] a sort of duck Vv 35<sup>8</sup> (expl<sup>d</sup> as also by Halāyudha 2, 99 by kādamba, black goose).

**Kārāpaka** [fr. kārāpeti] a schemer, inventor J 1v.333.

**Kārāpaṇa** see kāreti.

**Kārāpita** [pp. of kārāpeti, Caus. of karoti] made to do J 1v.374.

**Kārīkā** see kāraka

**Kārītā** = kārīkī (performance); see pāripūri°.

**Kārin** (-°) (adj.) doing: yathāvādī tathākārī "as he says so he does" D 111.135, Sn 357; see for examples the various cpds. as kamma°, kibbisa°, khaṇḍa°, chidda°, dukkaṭa°, dvaya°, paccakkha°, pubba°, sakkacca°, sampajāna°, etc.

**Kāriya** (adj.) [grd of kāreti, Caus. of karoti] to be done, neg. akāriya to be undone, (not) to be made good It 18.

**Kāruṇṇa** (nt.) [fr. karuṇa] compassion (usually with anudayā and anukampā) S 11.199; A 111.189; Vism 300; PvA 75; Sdhp 509.

**Kāruṇṇatā** (f.) compassionateness S 1.138.

**Kāruṇika** (adj.) [fr. karuṇa] compassionate, merciful Pv 11.113; PvA 16; Bdhd 49; often with mahā°: of great mercy Sdhp 330, 557; so of the Buddha: mahā-kāruṇika nātha "the Saviour of great mercy" in introductory stanza to Pv and Vv.

**Kāreti** (Causative of karoti), to construct, to build, etc.; pp. kārīta; der. -**kārāpaṇa** the construction of (vihāra°) DhA 1.416. For details see karoti 1v.; see also kārā-paka & kārāpita.

**Kāla** (and **Kāla**) — *Preliminary.* 1. dark (syn. kaṇha, which cp. for meaning and applications), black, blue-black, misty, cloudy. Its proper sphere of application is the dark as opposed to light, and it is therefore characteristic of all phenomena or beings belonging to the realm of darkness, as the night, the new moon, death, ghosts, etc. — There are two etymologies suggestible, both of which may have been blended since Indo-Aryan times: (a) kāla = Sk. kāla, blue-black, kāli black cloud from \*qāl (with which conn. \*qel in kalanka, spot, kalusa dirty, kammāsa speckled, Gr. κελαινός, Mbg. hilwe mist) = Lat. cālidus spot, Gr. κηλίς spot, and κηλός dark cloud; cp. Lat. cāligo mist, fog, darkness. — (b) see below, under note. — Hence. 2. the morning mist, or darkness preceding light, daybreak, morning (cp. E. morning = Goth. maúrgins twilight, Sk. marka eclipse, darkness; and also gloaming = gleaming = twilight), then: time in general, esp. a fixed time, a point from or to which to reckon, i. e. term or terminus (a quo or ad quem). — *Note.* The definition of colour-expressions is extremely difficult. To a primitive colour-sense the principal difference worthy of notation is that between dark and light, or dull and bright, which in their expressions, however, are represented as complements for which the same word may be used in either sense of the complementary part (dark for light and vice versa, cp. E. gleam > gloom). All we can say is that kāla belongs to the group of expressions for *dark* which may be represented simultaneously by black, blue, or brown. That on the other hand, black, when polished or smooth, supplies also the notion of "shining" is evidenced by kāla and kaṇha as well, as e. g. by \*skel in Sk. chāyā = Gr. σκιά shadow as against Ags. hāōven "blue" (E. heaven) and Ohg. skinan, E. to shine and sky. The psychological value of a colour depends on its light-reflecting (or light-absorbing) quality. A bright black appears lighter (reflects more light) than a dull grey, therefore a polished (añjana) black (= sukāla) may readily be called "brilliant." In the same way kāla, combined with other colour-words of black connotation does not need to mean "black," but may mean simply a kind of black, i. e. brown. This depends on the semasiological contrast or equation of the passage in question. Cp. Sk. śvāma (dark-grey) and śyāva (brown) under kāsāya. That the notion of the speckled or variegated colour

belongs to the sphere of black, is psychologically simple (: dark specks against a light ground, cp. kammāsa), and is also shown by the *second etymology of kāla*=Sk. śāra, mottled, speckled=Lat. cæruleus, black-blue and perhaps cælum "the blue" (cp. heaven)=Gr. κηπίλος the blue ice-bird. (On k>s cp. kaṇṇa>śṅga, kilamati>śramati, kilissati>ślis°, etc.) The usual spelling of kāla as kālā indicates a connection of the l with the r of śāra.—The definition of kāla as jhām' angārasadisa is conventional and is used both by Bdhgh. and Dhpa: DhsA 317 and PvA 90.

1. **Kāja**, dark, black, etc., in cnum<sup>n</sup> of colours Vv 22<sup>1</sup> (see VvA 111). na kālo samaṇo Gotamo, na pi sāmo: mangura-cchavi samano G. "The ascetic Gotamo is neither black nor brown: he is of a golden skin" M 1.246; similarly as kāli vā sāmā vā mangura-cchavi vā of a kalyāṇi, a beautiful woman at D 1.193=M. 11.40; kāla-sāma at Vin 11.120 is to be taken as dark-grey.—Of the dark half of the month: see °pakkha, or as the new moon: āgame kāle "on the next new moon day" Vin 1.176.—of Petas: Pv 11.4<sup>1</sup> (kāli f.); PvA 56<sup>1</sup> (°rūpa); of the dog of Yama (°sunakha) PvA 151.—In other conn<sup>s</sup>: kālavanna-bhūmi dark-brown (i. e. fertile) soil Vin 1.48=11.209.

-añjana black collyrium Vin 1.203; -ānusāri black, (polished?) Anusāri ("a kind of dark, fragrant sandal wood" Vin. Texts 11.51) Vin 1.203; S 111.156=v.44=A v.22; -ayasa black (dark) iron (to distinguish it from bronze, Rh. D., Miln trsl. 11.364; cp. blacksmith>silversmith) Miln 414, 415; -kañjaka a kind of Asuras, Titans D 111.7; J v.187; PvA 272; -kaṇṇi "black-eared," as an unlucky quality. Cp. 111.6<sup>11</sup>; J 1.239; 11.189; v.134, 211; v.1.347; DhA 1.307; 11.26: the vision of the "black-eared" is a bad omen, which spoils the luck of a hunter, e. g. at DhA 111.31 (referring here to the sight of a bhikkhu); as "witch" PvA 272; DhA 111.38, 181; as k-k. sakuna, a bird of ill omen J 11.153; -kaṇṇika=prec.; -kabara spotted, freckled J v.1.540; -kesa (adj.) with glossy or shiny hair, by itself (kāla-kesa) rare, e. g. at J v.1.578; usually in cpd. *susukāla-kesa* "having an over-abundance of brilliant hair" said of Gotama. This was afterwards applied figuratively in the description of his parting from home, rising to a new life, as it were, possessed of the full strength and vigour of his manhood (as the rising Sun). Cp. the Shamash-Saga, which attributes to the Sun a wealth of shiny, glossy (=polished, dark) hair (=rays), and kāla in this connection is to be interpreted just as kaṇṇa (q. v.) in similar combinations (e. g. as Kṛṣṇa Hṛṣīkesa or Kesavā). On this feature of the Sun-god and various expressions of it see ample material in Palmer, *The Samson Saga* pp. 33-46.—The double application of su° does not offer any difficulty, sukāla is felt as a simplex in the same way as εὐλοκαμῶς or duh° in comb<sup>ns</sup> like sudubala PvA 149, sudullabha VvA 20. Bdhgh. already interprets the cpd. in this way (DA 1.284=suṭṭhu-k°, añjana-vaṇṇa k° va butvā; cp. kaṇṇa-añjana J v.155). Cp. also siniddha-ñāla-mudu-kuñcita-keso J 1.89, and sukaphakapha J v.202.—susukālakesa of others than the Buddha: M 11.66. Modern editors and lexicographers see in susu° the Sk. śīsu young of an animal, cub, overlooking the semantical difficulty involved by taking it as a separate word. This mistake has been applied to the compound at all the passages where it is found, and so we find the reading susu kālakeso at M 1.82=A 11.22=J 11.57; M 1.163=A 1.68=S 1.9, 117; also in Childer's (relying on Burnouf), or even susu k° at S 11.111; the only passages showing the right reading susu-k° are D 1.115, M 1.463. Konow under susu J.P.T.S. 1909, 212 has both. -kokila the black (brown) cuckoo VvA 57; -jallika (kāli° for kāla°) having black drops or specks (of dirt) A 1.253; -daṇḍa a black staff, Sdhp 287 (attr. to the messengers of Yama, cp. Yama as having a black stick at Sat. Br. xi. 6, 1, 7 and 13); -pakkha the dark side, i. e. moonless fortnight of the month A 11.18;

-°cātuddasi the 14th day of the dark fortnight PvA 55; -°vatti a moonless night VvA 167; (opp. dosina r.) -meyya a sort of bird J v.1.539; -leṇa black (dark) salt Vin 1.202 (Bdhgh. pakati-loṇa, natural salt); -loha "black metal," iron ore Miln 267; -valli a kind of creeper Vism 36, 183. -siha a special kind of lion J v.208. -sutta a black thread or wire, a carpenter's measuring line J 11.405; Miln 413; also N. of a Purgatory (nivaya) J v.266. See Morris J.P.T.S. 1884, 76-78; -hathin "black elephant," an instrument of torture in Avici Sdhp 195.

2. **Kāla** time, etc. (a) *Morning*: kāle early Pv 11.9<sup>41</sup> (=pāto PvA 128), kālassa in the morning (gen. of time), early VvA 256. Cp. paccūsa-kāle at dawn DhA 111.242. Opposed to evening or night in kālena in the morning Pv 1.6<sup>3</sup> (opp. sāyaṇ). Kāle juṇhe by day and by night Nd<sup>2</sup> 631.—(b) *time in general*: gacchante gacchante kāle in course of time DhA 1.319; evaṇ gacchante kāle as time went on PvA 54, 75, 127, etc.—kālaṇ for a time Vin 1.176 (spelt kālaṇ); kañci kālaṇ some time yet VvA 288; ettakaṇ kālaṇ for a long time PvA 102.—kālena kālaṇ (1) from time to time PvA 151; VvA 255, 276;—(2) continuously, constantly A 11.45; Pug 11 (+samayena samayaṇ); D 1.74 (: but expl<sup>d</sup> at DA 1.218 by kāle kāle in the sense of "every fortnight or every ten days"). kāle in (all) time, always (cp. *atīti*) Sn 73 (expl. in Nd<sup>2</sup> by niccakāle under sadā; but at SnA 128 by phāsu-kālena "in good time"); -kāle kāle from time to time, or repeatedly VvA 352. See also cira°, sabba°.—(c) *Time in special*, either (1) appointed time, date, fixed time, or (2) suitable time, proper time, good time, opportunity. Cp. Gr. *καίριος* and *ἔπος*; or (3) time of death, death.—(1) *Mealtime*: PvA 25; VvA 6; esp. in phrase kālo bho Gotamo, niṭṭhitaṇ bhattaṇ "it is time, Gotama, the meal is ready" D 1.119=226; Sn p. 111; and in kālaṇ āroceti or ārocāpeti he announces the time (for dinner) D 1.109, 226; Sn p. 111; PvA 22, 141; VvA 173. -date: kālato from the date or day of . . . e. g. diṭṭha° paṭṭhāya "from the day that she first saw her" VvA 206; gihi° paṭṭhāya "from the day of being a layman" PvA 13. (2) proper time, *right time*: also season, as in utu° favourable time (of the year) Vin 1.299; 11.173; kālaṇ jānāti "he knows the proper time" A 11.114; as cattāro kālā, four opportunities A 11.140; yassa kālaṇ maññasi for what you think it is time (to go), i. e. goodbye D 1.106, 189, etc. The 3 times of the cycle of existence are given at Vism 578 as past, present, and future.—kāla° (adj.) in (due) time, timely Vism 229 ("maraṇa timely death).—Opp. akāla (it is the) wrong time or inopportune D 1.205; akāla-cārin going (begging) at the improper time Sn 386. akālamegha a cloud arising unexpectedly (at the wrong time) Miln 144.—kāle at the proper time, with vikāle (opp.) Vin 1.199, 200; J 11.133; Sn 386. akāle in the wrong season VvA 288. kālena in proper time, at the right moment A 11.140; Sn 326, 387 (=yutta kālena SnA 374); Pv 1.5<sup>3</sup> (=ṭhitakālena PvA 26); Pug 50; It 42; KhA 144 (=khaṇena samayena). Cp. vikāla. (3) The day, as appointed by fate or karma, point of time (for death, cp. Vism 236), the "last hour," cp. ἡμῶν, illa dies. So in the meaning of *death* appl<sup>d</sup> not only to this earthly existence, but to all others (petā°, deva°, etc.) as well, in phrase kālaṇ karoti "he does his time=he has fulfilled his time" Vin 11.80; Sn 343, DhA 1.70; and frequently elsewhere; cp. -kata, -kiriya°.—As death in kālaṇ kankhati to await the appointed time S 1.187; Sn 516 (cp. kankhati) and in der<sup>n</sup> kālika.—Other examples for this use of kāla see under bhata°, yañña°, vappa°.

-antara interval, period: kālantarena in a little while PvA 13; na kālantare at once PvA 19; -kata (adj.) dead Sn 586, 590; in comb<sup>n</sup> petā kālakatā "the Petas who have fulfilled their (earthly) time Sn 807; Pv 1.5<sup>7</sup>; 1.12<sup>1</sup>. Also as kālankata Pv 11.7<sup>9</sup>; Vv 80<sup>9</sup>; Vism 296.

-**kiṛiyā** death (often comb<sup>d</sup> with maraṇa) M 11.158, A 1.22, 77, 261 (as bhaddikā, cp. A 111.293); IV.320; Sn 694; Pv 1.10<sup>19</sup> (of a Peti who has come to the end of her existence); DhA 11.36; IV.77. -**gata** = °kata PvA 29, 40. -**ññā** knowing the proper time for . . . (c. dat. or loc.) Sn 325; described at A IV.113 sq.; as one of the five qualities of a rājā cakkavatti (viz. atthaññū, dhamma°, matta°, k°, parisa°) A 111.148; one of the seven qual. of a sappurisa, a good man (=prec. + atta°, puggala°) D 111.252, 283, as quality of the Tathāgata D 111.134 = Nd<sup>2</sup> 276; Pug 50. -**ññutā** n. abstr. to prec. A 11.101; -(p)pavedana announcement of death-(time) Th 1. 563 = J 1.118 = Vism 389 = DhA 1.248. -**bhojana** in a° eating at the improper time S v.470; -**vādin** speaking at the proper time, in formula kāla° bhūta° attha° dhamma° vinaya° under sila No. 7: D 1.4; 111.175; DA 1.76; A 11.22, 209; Pug 58; -**vipassin** considering the right moment, taking the opportunity It 41. -**satat** (°sahasasā, etc.) a hundred (thousand, etc.) times Vism 243.

**Kālika** (adj.) [fr. kāla 2] belonging to time, in time, as sabba-kālika always in time, cp. Gr. *ὑπαίος* Vv 39<sup>2</sup>; with time, i. e. gradual, slowly, delayed S 1.117 = Nd<sup>2</sup> 645; usually neg. **akālika** 1. not delayed, immediate, in this world, comb. with sandiṭṭhika S 11.58; S 1.117 = IV.41 = 339 = v.343; — 2. subject to time, i. e. temporal, vanishing PvA 87; — 3. unusual, out of season Miln 114 (cp. akāla). — See also tāva-kālika.

**Kāliya** a kind of (shiny) sandal wood; so to be read for tāliśa at Vin 1.203 (see note on p. 381).

**Kāluṣiya** (and **Kāluṣsiya**) (nt.) [der. fr. kalusa, stained, dirty see cognates under kammāsa and kāla] darkness, obscurity DA 1.95; PvA 124 (cakkhu°); fig. (dosa°) VvA 30.

**Kāla** see kāla 1.

**Kālika** (adj.) [fr. kāla] black, stained; in enumeration of colours at DhS 617 (of rūpa) with nila, pitaka, lohita, odāta, k°, mañjeṭṭha; of a robe A 11.241; f. kālikā VvA 103; — (nt.) a black spot, a stain, also a black grain in the rice, in apagata° without a speck or stain (of a clean robe) D 1.110 = A IV.186 = 210 = 213; viciṭa° (of rice) "with the black grains removed" D 1.105; A IV.231; Miln 16; **vigata°** (same) A 111.49. — A black spot (of hair) J V.197 (=kaṇha-r-iva). — Fig. of character DhA IV.172.

**Kālārika** see kalārika.

**Kāveyya** (nt.) [grd. fr. kāvyate fr. kavi poet cp. Sk. kāvya] 1. poetry, the making of poems, poetry as business, one of the forbidden occupations D 1.11 (=DA 1.95 kabba-karaṇa) — 2. poetry, song, poem (of suttanta) A 1.72 = 111.107. — **matta** intoxicated with poetry, musing, dreaming S 1.110, 196.

**Kāsa**<sup>1</sup> [cp. Sk. kāsā] a kind of reed, Saccharum spontaneum S 111.137.

**Kāsa**<sup>2</sup> [cp. Sk. kāsā] cough; in list of diseases under ābādhā A v.110 = Nd<sup>2</sup> 304.

**Kāsāya** and **Kāsāva** (adj.) [Sk. kāsāya from the Pāli; kāsāya prob. fr. Sk. śyāma or śyāva brown = Pāli sāma, with kā = kad, a kind of, thus meaning a kind of brown, i. e. yellow. See further under sāma and cp. kāla] 1. **Kāsāya** as attr. of vettāni, the yellow robes of the Buddhist mendicant, in phrase kāsāyāni v° acchādetvā agārasmā anagāriyaṇ pabbajitvā, describing the taking up of the "homeless state" D 1.60, 61, 63, 115; M 11.67; A 1.107; 11.208; IV.118, 274, 280; Pug 57; Nd<sup>2</sup> 172. °**vattha** (adj.) with yellow robes Sn 64; cp. °**nivāltha** J 111.179 (dressed in yellow, of the executioner:

see Fick, *Soziale Gliederung* p. 104 & cp. kāsāya-nivāsana J 111.41; kāsāviya J IV.447); PvA 20; °**vāsin** dressed in yellow Sn 487. — 2. **Kāsāva** (vattha) the yellow robe (*never* in above formula) Vin 1.287; S IV.190 = v.53 = 301; Dh 9, 10 = Th 1, 969, 970 = J 11.198 = v.50; Miln 11. °**kaṇṭhā** (pl.) the "yellow necks" those whose necks are dressed in yellow Dh 307 (= DhA 111.480) = It 43; °**pajjota** glittering with yellow robes Vbh 247; Miln 19.

**Kāsāvaka** [fr. kāsāva] a yellow robe DhA 11.86.

**Kāsāviya** [fr. kāsāva] one who is dressed in yellow, esp. of the royal executioner (cp. kāsāya-vattha) J IV.447 (=cora-ghātaka C.).

**Kāsika** (adj.) [cp. Sk. kāsika & in a diff. sense aḍḍha-kāsika] belonging to the Kāsī country, or to Benares; in °**ut-tama** (scil. vattha) an upper garment made of Benares cloth Pv 1.10<sup>8</sup>; J VI.49 (where to be read kāsik' uttama for kāsī-kuttama). °**vattha** Benares muslin A 1.248; 111.50; Pug 34; Miln 2; DhA 1.417; Vism 115.

**Kāsu** [cp. Sk. karṣū, fr. kṛṣ] a hole; only in cpd. angāra-kāsu a cinderhole, a fire-pit, usually understood as a pit of glowing cinders J 1.232. Mostly found in similes, e. g. S IV.56, 188; Sn 396; Sdhp. 208; and in kāmā angārakāś' ūpamā metaphor A IV.224 = v.175; see also kāmā.

**Ki**<sup>o</sup> 2nd. stem of interr. pron. (cp. ka° ku°); 1. in oblique cases of ko (kaḥ), as gen. kiśsa, loc. kiśmiṇ & kiḥhi. — 2. in nt. kiṇ what? (cp. Gr. τί, Lat. quid; ending -m besides -d in kad, as Lat. quom, tum besides quod, id). — 3. in primary derivations, as kittaka, kiya (=Sk. kiyant) which stands in same relation to \*qui as Lat. quantus to \*quo; and in secondary derivations from kiṇ, as kiñci, kiñcakkha, kidisa, etc.

**Kin** [nt. of rel. pron. ka] 1. as *nt. subst.* what? sotānaṇ kiṇ nivāraṇaṇ what is the obstruction? Sn 1032; kiṇ tava patthanāya what is it about your wish, i. e. what good is your wish? VvA 226; kim idaṇ this is what, that is why, therefore, PvA 11; often with su in dubitative question: kiṇ sū' dha vittaṇ purisassa setṭhaṇ what, then, is the best treasure of man in this world? Sn 181; or with nu: kiṇ nu kho what is it then (in series evaṇ nu kho, na nu kho, kathaṇ nu kho) Nd<sup>2</sup> 186. — Gen. kiśsa of what? Pv 1.9<sup>1</sup>; 11.9<sup>40</sup> (=kidisassa) and in kiśsa hetu on the ground of what i. e. why? Sn 1131; Pv 11.8<sup>1</sup> (=kiṇ nimittaṇ). — Instr. kena by what or how is it that: kena ssa nivuto loko Sn 1032. — Acc. kiṇ: kiṇ kāhasi what will you do? Sn 428; kiṇ āgama kiṇ ārabha on what grounds & for what reason? D 1.13, 14, etc.; kiṇ nissita to what purpose Sn 1043. — Loc., kiśmiṇ in what or what about: kiśmiṇ vivādo "what is the quarrel about?" D 1.237; or kimhi, e. g. kimhi sikkhamāno in what instructed? D 11.241 (corresponds to ettha = in this). The ṇ of kiṇ in Sandhi is either elided or contracted or undergoes the usual Sandhi changes; ki ha = kiṇ ha KhA 78, kiśsa = kiṇ assa Sn 1032; kidisa (q. v.) = kiṇ disa; kiñci (see below) = kiṇ cid; kiṇ va a little: see kittaka. — 2. as *interr. particle*, introducing a question = Lat. nonne, Gr. *ἄν*: kiṇ idāni pi dinne te labheyyuṇ? "Will they receive that which is given now?" PvA 22. So as disjunctive particle in comb. with udāhu (whether—or): kiṇ-udāhu what (about this) . . . or is it (otherwise), is it so . . . or is it not so? (cp. *ἢ*, Lat. utrum-an): kim imasmiṇ attabhāve pitarāṇ pucchasi udāhu atite? "do you enquire about your father in this existence, or in a past one?" PvA 38; kiṇ nakkhattaṇ kiḷissasi udāhu bhatīṇ karissasi? "Will you take a holiday or will you work?" VvA 63. — Very often modified and intensified by other exhortative particles: kiṇ aññatra (with abl.) unless (by), except for Sn 206 (see aññatra) kin nu kho why, but why, why in the world? D 11.131; J 11.159; DhA



11.91. As kimo in kimo nu why then? J 111.373; v.479 (=kim eva); kimu Sdhp 137; kim pana=nonne: kim pana bhante addasa? "Have you not seen?" D 11.132; kim pana tvaṅ mañhasi what then do you think=do you not think then, that? . . . J 1.171; kim anga how much more or less, i. e. far more, or far less Miln 274 as kim anga pana why then? M 111.181; Miln 23; Vism 233; kin ti how then? D 11.74; kin ti te sutāṅ have you not heard? D 1.104; kintikaro= kathankaro q. v.; kiñca (cp. kiñcāpi under kiñci)= num-que, nonne; is it not that, rather J 1.135 (expl<sup>d</sup> in c. by garahatte ca anuggahatthe nipāto). — kiñci in comb. with yaṅ or yad: whatever; in other comb<sup>n</sup> positive: some, neg.: na kiñci nothing; yad atthi kiñci whatever there is of . . . Sn 231; n'atthi kiñci there is nothing: see under atthi and kiñcana; kiñci n'atthi loke there is nothing in this world . . . Sn 1122. — kiñcāpi whatever, however much: kiñcāpi te tattha yatā caranti "however much they endeavour in this" Sn 1080; J 1.147; It 114; KhA 187, 190. Same as disjunctive conjunction with foll. pana: (=Lat. quamvis) kiñcāpi hi . . . pana although . . . yet DhA 1.391; kiñcāpi with pot. . . . atha kho although—yet; it may be that—but S 1.72. — 3. In composition (-) often implying doubt, uncertainty ("what is it, that is so & so?"), or expressing strangeness (: doubtful likeness), e. g. kin-nara a kind of man (but not sure about it), a half-man; kimpakka odd-looking or doubtful (poisonous) fruit; kimpurisa a strange man (doubtful whether man or beast); cp. kiṅsuka.

-akkhāyin preaching what? in conn. with kiṅ vādin saying what? i. e. holding what views? A 1.62; -atthaṅ for what purpose J 1.279. -atthiya to what purpose J 1v.239; Miln 19; VvA 230; to any purpose, of any use S v.171; -abhiñña having what name? J vi.126. -kara doing whatever (his duty), a servant, in k<sup>o</sup>-patis-sāvin an obedient servant D 1.61 (cp. expl<sup>d</sup> at DA 1.168) A 111.37; 1v.265 sq.; ThA 252; -karaṇiya business, occupation A 111.113, 116, 258; v.24, 90, 338; -kāraṇā (abl. of kāraṇa) by reason of what, i. e. why? PvA 25; -kusalagavesin striving after that which is good M 1.163=240; -jacca of what caste? Sn p. 80; -nāma of what name? Miln 15, 17; DhA 111.397 (both koṇāma and kiṅnāma). -pakka strange or unknown (doubtful) fruit, in <sup>o</sup>rukka a tree with odd fruit (i. e. poisonous fruit, cp. Rām. 11.66, 6; Kern, *Toev.* s. v. takes it to be Strychnos nux vomica) J 1.368. -purisa 1. a wild man of the woods J 1v.254; vi.272, 497. — 2. =kin-nara (q. v.) A 1.77; J v.42, 416. f. kimpurisi J v.215, 216. -phala="pakka, in <sup>o</sup>rukka a tree with unknown (poisonous) fruit J 1.271. -rukka what kind of tree J v.203. -vādin holding what view? A 1.62; -samā-cāra (a) of what conduct, in comb. with; -sila of what character Sn 324 (=SnA 331).

**Kinsuka** [kiṅ+su+kā] N. of a tree (creeper), lit. "what-ever-like," or "what do you call it," i. e. strange tree (see kiṅ su & kiṅ 3), pop. name for the Butea frondosa S 1v.193 (parable of the k.); J 11.265 (<sup>o</sup>opama-jātaka); v.405; vi.536. Perhaps v. l. at SnA 284. -puppha the (red) flower of the k. tree Vism 252. -vaṅṅa of the colour of the k. (flower) J 1.73 (aṅgārā ashes).

**Kikita** (?) dense, thick (?) SS at S 1v.289 (for kiñthita), said of the heat.

**Kiki** [onomat. to sound-root kī (see note on gala), cp. Sk. kīka-vāku cock, after the cry of the bird] 1. (m.) the blue jay (J 11.350 k. sakuṇo). — 2. (f.) a hen (or the female of the jay?), in simile fr. the Apadāna of a hen watching her egg Vism 36 (aṅḍaṅ anurakkhamānā); J 111.375 (rakkhati); cp. SnA 317 (kiki sakuṇikā aṅḍassa upari seti).

**Kinkāṇika** (m. nt.) [=kinkīṇika] a small bell J 1v.362; VvA 12.

**Kinkīṇika** (m. nt.) [onomat. formation fr. sound part. kiṇi, see note on gala] a small bell J 1v.259, 413; (su-vanna<sup>o</sup>); Vv 78<sup>1</sup> (=kinkīṇi VvA 303); Vin 111.42 (kinkīṇikā saddo).

-jāla a net or fringe of tinkling bells D 11.183; J 1.32; DhA 1.274.

**Kicca** (nt.) [grd. of karoti=Sk. kṛtya] 1. (adj.) that which ought to be done, that which is to be performed; nt. something to do DhA 1.15. Def<sup>d</sup> as kātabban ti kiccaṅ, kiñcid eva karaṇīyan ti KhA 218; kattabaṅ karaṇīyaṅ DhA 111.452. — 2. (nt.) (a) duty, obligation, service, attention; ceremony, performance. The sg. is used collectively as pl. — adj. (—<sup>o</sup>) one who is under an obligation, etc., or to whom an obligation, etc., is due A 11.67; Dh 276, 293; J 111.26; DhA 1.5. — kattabba-k<sup>o</sup>-karaṇa "the performance of incumbent duties" PvA 30; idaṅ me kiccaṅ akāsi "he has done me this service" PvA 29. — In special sense of the duties to the dead: ahaṅ tava pitu "ṅ karomi" "I will do the last duty to your father" PvA 274. — a<sup>o</sup> that which is not (his) duty A 11.67; Dh 292, 293. — (b) (as philos. term) function; rasa (essence) is either kicca r<sup>o</sup>. or sampatti r. function or property. Cp. 13, 213, n. 1.; Vism 162 (pariyatta<sup>o</sup> quite conspicuous f.), 264 (abbhaṅga<sup>o</sup> f. of lucubrating), 338, 493 (indriyānaṅ kiccaṅ), 547 (tad-ārammaṇa<sup>o</sup>, bhavanga<sup>o</sup>, cuti<sup>o</sup>, etc.); kiccavasena by way of f. Abhdh.-sangaha v.8, cp. DhS. *trsl.* 132 (with ref. to DhA 264); kiccato Vism 581. — appa<sup>o</sup> having few or no duties Sn 144 (cp. KhA 241. — āramika<sup>o</sup> duties of the Ārāma J 1.38. — udaka<sup>o</sup> water-performance, ablution D 11.15. — kata<sup>o</sup> one who has performed his duties or mission, i. e. an Arahan Sn 1105; Vv 53<sup>1</sup> (cp. VvA 231. — bahu<sup>o</sup> having many obligations, being very busy A 111.116 sq. — bhatta<sup>o</sup> meal DA 1.45 sq.; PvA 76; freq. in formula kata<sup>o</sup> (see kata), cp. kat-anna-kicca Dāvs 1.59. — mata<sup>o</sup> funeral rites PvA 274. — sarira<sup>o</sup> the duties of the body, i. e. funeral rites PvA 74). — Note. In comp<sup>n</sup> with kud<sup>o</sup> kicca appears as kuk-kucca (q. v.).

-ākkicā pl. (kicca+kicca, see Trenckner, *Notes J.P.T.S.* 1908, 127; cp. ṭhānāṭhāna, bhavābhava maggāmagga, phalāphala, etc.) duties of all kinds, various duties: ativasā assu kiccākiccesu "they shall serve me in all duties" Dh 74 (DhA 11.78=khuddakamahantesu karaṇīyesu "in small and great duties"); <sup>o</sup>esu yuttapayutto māṇavo (cp. a maid "of all work") VvA 298; <sup>o</sup>esu ussukā endeavouring to do all duties Sn 298 (but expl<sup>d</sup> at SnA 319 as "zeal in what is to be done and what is not to be done," taken as kicca + akicca cp. akicca); -ādhikaraṇa settlement of the agenda at formal meetings of a chapter Vin 11.89=111.164; 111.168; v.101 sq.; 150 sq.; See *Vin Texts* 111.45; -kara doing one's duty S 1.91; Sn 676; -karaṇīyāni pl.=kiccākicca, various duties A 1v.87; -kārin=kiccakara A 111.443.

**Kiccayātā** (f.) [abstr. fr. last] duty Vin 11.89 (k<sup>o</sup> karaṇī-yātā); Miln 42.

**Kiccha** [see kasira] 1. (adj.) (a) distressed, in difficulty, poor, miserable, painful: kicchā vatāyaṅ idha vutti yaṅ jano passati kibbisakāri (miserable is the life of one who does wrong) Sn 676=parihinattha, in poverty PvA 220 (kicco=kiccho). — (b) difficult to obtain, hard, troublesome Dh 182 (kiccho manussapaṭilābho, DhA 235=dullabho). — 2. (nt.) distress, misery, pain, suffering: kicchaṅ āpanno loko D 11.30; S 11.5; ṅ vā so nigacchati "he gets into difficulties (i. e. becomes poor)" J v.330 (=dukkhaṅ nigacchati); Vism 314; DhA 1.80. — Oblique cases used adverbially: instr. kicchena with difficulty J 1.147, 191 (paṭijaggita); v.331 (id.) abl. kicchā id. J v.330. — akiccha (°-) without

difficulty, easily, in phrase *akiccha-lābhin taking or sharing willingly (+ kasira-lābhin)* M 1.33, 354 = S 11.278 = A 11.23, 36; A 11.31, 114.  
-patta fallen into misery Pv 111.54 (=PvA 199 dukkhappatta) -vuttin living in misery, poor Pv 11.914 (= dukkhajivita).

**Kicchati** [v. denom. fr. *kiccha*, cp. Sk. *kṛcchrāyate*] to be troubled, to be wearied, to suffer Th 1, 962 (w. acc. of obj.), usually with *kilamati*: k° *kāyo kilamati* Th 1, 1073. Used in a play of words with *vicikicchati* by Bdhgh at Dhs. 354 as "ārammaṇaṇ nicchetuṇ asak-konto *kicchati kilamati*" and at Bdh. 25 (on *vicikicchā*) as *sabbhavaṇ vicinanto eṭāya kicchati kilamati*.

**Kiñcana** (adj.-nt.) [*kiñ + cana*, equal to *kiñ + ci*, indef. pron.] only in neg. sentences: something, anything. From the freq. context in the older texts it has assumed the moral implication of something that sticks or adheres to the character of a man, and which he must get rid of, if he wants to attain to a higher moral condition. — Def. as the 3 impurities of character (*rāga, dosa, moha*) at D 111.217; M 1.298; S 1v.297; Vbh 368; Nd<sup>2</sup> 206<sup>b</sup> (adding *māna, diṭṭhi, kilesa, duccharita*); as obstruction (*palibujjhana*), consisting in *rāga*, etc. at DhA 111.258 (on Dh 200). *Kiñna-saṅsāro na c'atthi kiñcanaṇ* "he has destroyed *saṅsāra* and there is no obstruction (for him)" Th 1, 306. *n'āhaṇ kassaci kiñcanaṇ tasmīṇ na ca mama katthaci kiñcanaṇ n'atthi* "I am not part of anything (i. e. associated with anything), and herein for me there is no attachment to anything" A 11.177. — *akiñcana* (adj.) having nothing Miln 220. — In special sense "being without a moral stain," def. at Nd<sup>2</sup> 5 as not having the above (3 or 7) impurities. Thus freq. an attribute of an Arāhant: "yassa pure ca paechā ca majjhe ca n'atthi kiñcanaṇ akiñcanaṇ anādhānaṇ tam ahaṇ brūmi brāhmaṇaṇ" Dh 421 = Sn 645, cf. Th 1. 537; *kāme akiñcano* "not attached to *kāma*" as Ep. of a *khiṇāsava* A v.232 sq. = 253 sq. Often comb<sup>d</sup> with *anādhāna*: Dh 421; Sn 620, 645, 1094. — *Akiñcano kāmahave asatto* "having nothing and not attached to the world of rebirths" Vin 1.36; Sn 176, 1059; — *akiñcanaṇ nānupatanti dukkhā* "ill does not befall him who has nothing" S 1.23. — *sakiñcana* (adj.) full of worldly attachment Sn 620 = DA 246.

**Kiñcikkha** (nt.) [E. Müller *P. Gr.* p. 35 expl<sup>b</sup> *kiñcid + ka*] a trifle, a small thing: *yaṇ vā taṇ vā appamattaṇaṇ* Sn 121; 131; PugA 210 (111.4). *āmisā-kiñcikkha-hetu* "for the sake of a little gain" A 1.128 = Pug 29; at Pv 11.83 as *āmisā-kiñci-hetu* (but all vv. ll. B. have "kiñcakkha") "for some food" (expl<sup>d</sup> at PvA 107: *kiñci āmisāṇ patthento*); — *katā kiñcikkhabāvanā* at S 1v.118 is evidently corrupt (v. l. °*bhādhānā* for *bādhānā*?).

-*kamyatā* in the desire for some little thing Sn 121 (cp. SnA 179: *appamattake kismiñcid eva icchāya*).

**Kiñjakkha** (m. nt.) [cp. Sk. *kiñjalka* & remarks at Aufrecht *Halāyudha* p. 186] a filament, esp. of the lotus S 111.130; J 1.60, 183; v.39; Vv 221; -*vāri*° Pv 11.120 (=kesara PvA 77) in comb<sup>l</sup> with *kesara* VvA 12, 111, 175.

**Kiṭṭaka** [doubtful] only at Pv 1.92<sup>d</sup>, of clothes which are changed into *missā kiṭṭakā*, which is expl. at PvA 44 by *kiṭṭakasadisāni lohapaṭṭasadisāni bhavanti* "they become like (hot) copper plates."

**Kiṭṭika** at Vin 11.153 of *ālanda*, a verandah, said to be *saṅsaraṇa*° *ugghātana*° (a movable screen or a curtain that can be drawn aside) *Vin Texts* 111.174, 176.

**Kiṭṭha** [cp. Sk. *krṣṭa kṛṣṭ*] growing corn, the crop on the ground, a cornfield A 111.393 (in simile), cp. S 1v.195. — *āda* eating corn A 111.393. — *ārakkha* the guardian of the cornfield S 1v.196. — *sambādha* "when the corn is

thick," in °*samaye* near harvest-time M 1.115 (in simile); J 1.143 (*sassa-samaye* +), 338.

**Kinakiṇāyati** [= *kinkināyati*, denom. fr. *kinkipi*, small bell] to tinkle; also spelt *kiṇikiṇāyati* J 111.315. See also *kilikilāyati* and cp. Sk. *kiṭikiṭāyati* to grind (one's teeth) & Prk. *kiṭikiṭiya* (chattering) Weber, *Bhagavati* p. 289; also BSk. *katakaṭāyati* Tal. Vist. 251. See *tataṭāyati* & note on *gala*.

**Kiṇāti** [kri Vedic *kriṇāti*] to buy Vism 318; pot. *kiṇe* J v.375; ger. *kiṇitvā* M 1.384; J 1.92, 94; inf. *kiṇitūṇ* J 111.282.

**Kiṇi** (indecl.) a part., expressing the sound of a small bell: "tink" DhA 1.339 (v. l. *kiri*; see also *kili* and note on *gala*).

**Kiṇṇa**<sup>1</sup> [cp. Sk. *kiṇva*] ferment, yeast; Vin 11.116; VvA 73.

**Kiṇṇa**<sup>2</sup> [pp. of *kirati*] strewn, scattered, covered; only in comp<sup>n</sup> with prefixes: ā°, o°, ud°, upa°, pari°, saṅ°, see also *appa*°.

**Kiṇha** (adj.) [see *kaṇha*; DA 1.254 *kiṇhā ti kaṇhā, kālakā ti attho*] black; in the stock phrase *muṇḍakā samaṇakā ibbhā k° bandhupādāpaccā* D 1.90 = 116; S 1v.117; M 1.334; 11.177; in a moral sense = bad, wicked, with *nālam-ariyā dhammā* D 1.163.

**Kita** [pp. of *kiṇ*, with *i* for *a*, cp. *kiraṇa* for *karaṇa*. The Dhṭp. expl<sup>d</sup> by *nivāsane*] 1. adorned: *mālā*° adorned with garlands Vin 111.249. — 2. soiled, only in cpds. *kaṇṇa*° said of a wall, also of the ground at Vin 1.48 = 11.209; and *paṇsu*°, soiled with dust Vin 11.101, 174.

**Kitava & kitavā** [= *kaṭavā* ? cp. *kaṭa*] one who plays false; a cheat; adj. deceitful S 1.24; J v.116; 117 (a°); -*kitavā* at Dh 252 (=DhA 111.375) in comb<sup>l</sup> with *saṭha* also at J v.228, where the connection with *kaṭa* is evident: *kaṭaṇ Aḷāto gaṇhāti kiṭavā sikkhito yathā* = like one who is skilled in having the *kaṭa*, the lucky die. Expl<sup>d</sup> at DhA 111.375 as taken from fowling: *kitavāya attabhāvaṇ paṭicchādeti* "he hides himself by means of a pretence" (behind sham branches).

**Kittaka** (pron. interr.) [fr. *kiva*, cp. *ettaka* & BSk. *kettaka* (MVastu 1.50); see Trenckner, *Notes* p. 134] how much? how great? nt. as adv.: to what extent? pl.: how many? Vin 1.297; k°ṇ *antovassaṇ avasiṭṭhaṇ* "how much of the rainy season is left?" VvA 66; *kittakā pana vo bhante parivāra-bhikkhū* "How many *bhikkhus* are in your retinue?" J 1.32. — As indef.: a little; *kittakaṇ jivissāmi*, J v.505; *kittakaṇ addhānaṇ a short time* VvA 117 (= *kiṇva ciraṇ*).

**Kittana** (nt.) [f. *kitteti*] praise PvA 31, 107.

**Kittāvatā** (adv.) to what extent? how far? in what respect? K° *nu kho mahāpurisa hoti* "in what respect is a man a great man?" Nd<sup>2</sup> 502 B; k° *nu kho paṇṇavā ti vuccati*? M 1.292.

**Kitti & Kitti** f. [Vedic *kirti*, \**qer*: cp. Gr. *κακάρω*, Ohg. *bruođ*, hruom = Ger. *ruhm*; \**qār*: cp. Sk. *kāru* poet; Gr. *κίρως* herald, Lat. *carmen* hymn of praise. — The expl<sup>m</sup> of Dhṭp (579) & Dhṭm (812) are *saṅsadda & saṅsaddane*] fame, renown, glory, honour, *yaso ca kitti ca* S 1.25; *kittiṇ ca sukhaṇ ca* S 1.187; *yaso kitti sukhaṇ ca* A 11.32 *yaso kitti ca* "fame and renown" Sn 817 (=Nd<sup>1</sup> 147, where appl. to the religious perfection attained by a *samaṇa*); Sn 185 (in the same sense); VvA 68 (*bāhira*°-*bhāva* becoming known outside); *yaso kitti* Sdhp 234.

-*sadda* the sound of fame, praise, renown (thuti-ghosa DA 1.146) esp. appl<sup>d</sup> to the Buddha, whose fame is heralded before him: *Bhagavantaṇ Gotamaṇ evaṇ*



kalyāno k<sup>o</sup>-saddo abhuggato "the high reputation went forth over the world, concerning the Venerable Gotama": (such is this Exalted One, Arahant, etc.) D 1.40, 87, 115, 116, 236; S 1v.323, 374; v.352; A 1.57, 180; 111.30, 39, 58, 253, 267; 1v.80; etc. The same with reference to others: Mln 284. Appl<sup>d</sup> to the good reputation of a man (of a kalyānamitta) at Pug 37; the opposite is pāpako kittisaddo, bad reputation: A 1.126; 111.269; Pug 36; -vaṇṇa praise, in "hara receiving or deserving praise D 111.191; cp. °bhatā Nd<sup>1</sup> 147.

**Kittika** (adj.) [fr. kitti] famous VvA 200.

**Kittita** (pp. of kitteti) told Bdhd 124; su<sup>o</sup> well told Sn 1057.

**Kittima** (adj.) [cp. Sk. kṛtimā, der. fr. kṛti, karoti, in sense of kata 1.2 (a) made up, artificial; clever, skilful ThA 227; DhA 391 (of nāma); VvA 275 (of ratha: cleverly constructed)]. Cp. also kutta, — f. kittimā at J 111.70; v1.508 is according to Kern, *Toev.* s. v. a misspelling for tittima.

**Kitteti** [v. den. fr. kitti] 1. to praise, extol PvA 124, 162; — 2. to proclaim, announce, relate, tell; ppr. kittento praising PvA 159. — fut. kittayissati in sense of aor. Vv 34<sup>b</sup> (=katheti VvA 151). — kittayissāmi I shall relate Sn 1053, 1132. *grd.* kittaniya to be praised PvA 9. — aor. akittayi Sn 875, 921. — pp. kittita.

**Kinnara** [kiṅ + nara, lit. what-man, see kiṅ 3] a little bird with a head like a man's J 1v.106, 254, 438, v.47, 456; Ml 267. Canda kinnara Np. J 1.91, v1.283, v1.74. — f. kinnarā Np. of a queen J v. 437 sq., and kinnari Th 2, 381 (cp. ThA 255). J 11.121 (matta-kinnari viya), 239; 1v.432 sq. Cp. kimpurisa.

**Kinnāma** see under kiṅ.

**Kipillikā** (f.) & **Kipillaka** (nt.) [Cp. Sk. pipilikā, see Treckner, *Notes*, p. 108] an ant Sn 602 (kuntha<sup>o</sup>); DhA 1.360; J 1v.142 (kuntha<sup>o</sup>); v.39 (tamba<sup>o</sup>-āni); Mln 272. — kipillaka J 1.487 (v. I. BB. for pillaka); 1v.375 (tamba<sup>o</sup>-pūḷa); DhA 1v.134 (v. I. SS. for T. pillaka). — Cp. kuntha & pipilikā.

**Kibbisa** (nt.) [Ved. kilbiṣa, according to Grassmann to \*kil as in kilāsa, thus originally "stain, dirt." Bddh. Sk. kilviṣa classed with aparādhā at Mvyntp. 245 No. 903] wrongdoing, demerit, fault, usually with °ḡ karoti to do wrong Sn 246; Sdhp, 204; J 111.135 or °ḡ pasavati A v.75; Vin 11.198. —kata<sup>o</sup> (adj.) having done wrong in akata-kalyāno, etc. A 11.174 and ≈(see kalyāna and kata 11.1 a); M 1.39; Pv 1v.77; PvA 59. —kāraka<sup>1</sup>=ncx J 111.14; —kārin, doing wrong Sn 665 sq.; PvA 58.

**Kibbisaka**=kibbisa Sdhp 290.

**Kimi** m. [Vedic kṛmi] a worm, vermin: setā kimi kaṅhasisā A 111.241; Mln 272; DA 1.199; — As animal of death and putrefaction M 1.507; J 1.146; Sn 201; esp. with ref. to the punishment of Petas: Pv 1.31; Th 2, 439; PvA 192; Sdhp 603. As glow-worm M 11.34, 41 (with khajjopanaka); sāḷaka<sup>o</sup> a very minute insect Mln 312. In similes: Th 1, 1175 (kimi va milhasalitto); Vism 500, 598. In cpd. kimi-kula the worm kind (genus worm) Mln 100; Vism 235; °gana crowd of worms Vism 314.

**Kimina** (adj.) [from kimi] covered with worms J v.270.

**Kira** (& **Kila**) [Vedic kila] adv. 1. emphatic: really, truly, surely. (Gr. *ῥῆ*) — 2. presumptive (with pres. or fut.): I should think one would expect. — 3. narrative (with aor.): now, then, you know (Gr. *ῆ*, Lat. at, G. aber). — kira in continuous story is what "iti" is in direct or indirect speech. It connects new points in a narrative with something preceding, either as expected or guessed.

It is aoristic in character (cp. Sk. sma). In questions it is dubitative, while in ordinary statements it gives the appearance of probability, rather than certainty, to the sentence. Therefore the definitions of commentators: "people say" or "I have heard": kira-saddo *anussavane*: "kira refers to a report by hearsay" IvA 103; kira-saddo *anussav'atthe* J 1.158; VvA 322 are conventional and one-sided, and in both cases do not give the meaning required at the specified passages. The same holds good for J 1.158 & 11.430 (kirā ti anussavathe nipāto). — 1. mahantaṅ kira Bārānasirajjaṅ "the kingdom of B. is truly great" J 1.126; attā hi kira duddamo "self is difficult to subdue, we know" Dh 159; amohaṅ kira me puṭṭhaṅ Sn 356. — na kira surely not Sn 840; J 1.158. — 2. eṣā kira Visākhā nāma "that I presume is the Visākhā" (of whom we have heard) DhA 1.399; petā hi kira jānanti "the petas, I should say, will know" Pv 11.7<sup>10</sup>; evaṅ kira Uttare? "I suppose this is so. Uttara" VvA 69. evaṅ kira saggaṅ gamissatha "thus you will surely go to Heaven" Vv 82<sup>b</sup>; "I hear" DhA 1.392. — 3. atite kira with aor. once upon a time . . . PvA 46, etc.; so kira pubbe . . . akāsi, at one time, you know, he had made . . . J 1.125; sā kira dāsi adāsi now the maid gave her . . . PvA 46; cp. J 1.195, etc.

**Kiraṇa** (nt.) 1. [fr. kṛ, karoti to do] an occupation, place of work, workshop J 1v.223. Cp. kita & kittima. — 2. [fr. kṛ, kirati to scatter, cp. pp. kiṇṇa scattering, effusion (of sun rays), effulgence VvA 169, 199.

**Kirati** [kir] to scatter, strew; not found in simples, only in cpds. apa<sup>o</sup>, abbhuk<sup>o</sup>, abhi<sup>o</sup>, ava<sup>o</sup> (o<sup>o</sup>), pari<sup>o</sup>, vi<sup>o</sup>. See also pp. kiṇṇa<sup>2</sup>.

**Kirāta** (& **kirāṭa**) [prob. dial.] a man of a tribe of jungle-men, classed with dwarfs among the attendants of a chief DA 1.148. See on the Kirāta as a mountain tribe Zimmer, *Altindisches Leben* p. 34. Cp. also apakiri-tūna & okirati<sup>2</sup>, okiraṇa. — A secondary meaning of kirāṭa is that of a fraudulent merchant, a cheat (see kirāsa & kerāṭika).

**Kirāsa** (adj.) [a by-form of kirāṭa] false, fraudulent J 1v.223 (=kerāṭika).

**Kiriyati** [Pass. of kirati or karoti] to be affected or moved Vism. 318.

**Kiriya**, **Kiriya** & **Kriyā** [abstr. fr. karoti] 1. (n.) — (a) (—<sup>o</sup>) action, performance, deed; the doing = fulfilment; cp. °karaṇa, anta<sup>o</sup>, making an end of, putting a stop to (dukkhassa) S 111.149; 1v.93; Sn 454, 725; —kāla<sup>o</sup> "fulfilment of one's time" i. e. death S 111.122; Pv 1.10<sup>12</sup>; Sn 694; Pug 17; kusala<sup>o</sup> performance of good actions S 1.101; v.456; dāna<sup>o</sup> the bestowing of gifts PvA 123; pāpa<sup>o</sup> commission of sin Pug 19 = 23; puñña<sup>o</sup> the performance of good works S 1.87 = 89 = A 111.48; a<sup>o</sup> PvA 54 mangala<sup>o</sup> celebration of a festival PvA 86; massu-kiriya<sup>o</sup> the dressing of the beard J 111.314 (cp. m-karana and kappanā); sacchi<sup>o</sup> realization, see s. v. —akiriya<sup>o</sup> the non-performance of, omission, abstaining from (a<sup>o</sup> akarana = veramaṇi) J 111.530; Vbh 285. — (b) an act in a special sense = promise, vow, dedication, intention, pledge: PvA 18; justice: Mln 171; kiriyāṅ bhindati to break one's vow Mln 206. — (c) philosophically: action ineffective as to result, non-causative, an action which ends in itself (Mrs. Rh. D. in *Dhs. trsl.* xciii.), inoperative (see *Cpd.* 19). In this sense it is grouped with kamma (cp. for relation kamma: kiriyā = Ger. sache: ursache). Thus is the theory of Makkhali: n'atthi kammaṅ, n'atthi kiriyāṅ n'atthi viriyan ti = there is no karma, no after-effect and no vigour in this world A 1.286 (different at D 1.53); n'atthi kiriyā it does not matter M 1.495. — 2. (adj.) (a) making no difference, indefinite; of no result, as def. of avyākatā

dhammā Vbh 106, 182 = 302 = Dhs 566 and 989 (mano-dhātu kiriyaṅ neva kusalā nākusalā na ca kamma-vipākā: indifferent, neither good nor bad and having no fruit of kamma), same of jhāna Vbh 268 = 281; DhsA 388. — (b) indecisive, in akiriyaṅ vyākaroṭi to give an indecisive answer, to reply evasively D 1.53 and ≈

-pada (ttg.) the verb (i. e. that which supplies the action) VvA 315; -vāda (adj.) promulgating the (view of a) consequence of action, believing in merit and demerit, usually comb<sup>d</sup> with kammavāda (q. v.) also °vādin: D 1.115 (of Gotama) A 1.62; Vin 1.71; a° denying the difference between merit & demerit A 1v.174 = Vin 1.234; 242, Vin III.2; A 1v.180 sq.; S III.73. (+ natthikavāda); -vādin adj. to prec. A 1.62; -hetu being a cause of discrimination Dhs 1424 sq.

**Kiriyaṭā** (f.) [abstr. fr. last] the performance of (—), state of, etc. See sakkacca°, sacchi°, sātacca°.

**Kiriñin** (adj.) enveloped, adorned Pv III.9<sup>1</sup> (= vethitasisa).

**Kila** see kili (the sound click).

**Kilañjā** (f.) a mat of fibre or rushes, matting Vism 327; also a screen, a fascine, hurdle, faggots; a crate, crating: tassa gandhabbaṅ kilañjā-kaṇḍūvanaṅ viya hutvā . . . J II.249; "his music was like the scraping of a mat" . . . suvaṇṇa-kilañjā a gilt mat J 1v.212. As a fascine, used in making a road: DhA 1.442. as a screen (comb<sup>d</sup> with chatta, fan) PvA 127; as faggots: J 1.158; Miln 287; as a crate or basket, used by distillers: M 1.228 = 374 (soṇḍikā-kilañjā) (cp. the trsl<sup>n</sup> under soṇḍa in J.P.T.S. 1909); to which is likened the hood of a snake: S 1.106 (snake = māra).

**Kilanta** [pp. of kilamati] tired, exhausted, weary, either with °kāya tired in body PvA 43; VvA 65 (indicating the falling asleep); or °citta tired in mind D 1.20 = III.32 (paduṭṭhacitta+, of the waning of the gods); or both °kāya-citta Pv III.2<sup>3</sup>; opp. akilanta-kāya-citta alert, vigorous; with sound body and mind.

**Kilama** [spelt klama, fr. klam] fatigue J v.397 (= kilanta-bhāva).

**Kilamati** [Sk. klamati, a variation of śramati sri from sri to lean, cp. kilanta, as "sleepy," and Lat. clinare, clemens. To k > ś cp. kaṇṇa > śṅga, kilissati > śliṅyati, etc. The Dhṭp (222) & Dhṭm (316) paraphrase kilam by gilāne.] 1. to go short of, to be in want of (instr.) DhA II.79; va piṇḍakena kilamati does not go short of food Vin II.15. 87; 1v.23 sq. — 2. to weary, to be wearied, tired, fatigued; to be in trouble or in misery PvA 215 (to be incommoated) 277 (be in distress); fut. kilamissāmi PvA 76. Cp. pari°. — PP. kilanta.

**Kilamatha** [fr. klam, in formation cp. samatha] tiredness, fatigue, exhaustion M 1.168; A II.199; S 1.136; as kāya°, citta° S v.128; as daratha° A III.238; PvA 23; as niddā° A II.48, 50.

**Kilamita** [pp. of kilameti] worn out, tired, fatigued PvII.8<sup>3</sup>.

**Kilameti** [denom. fr. kilama] to be tired or fatigued J 1.115; ppr. kilamayanto D 1.52. — pp. kilamita.

**Kilāsa** [cp. Sk. kilāsa] a cutaneous disease, perhaps leprosy, enum<sup>d</sup> under the var. diseases (ābādhā) together with kuṭṭha gaṇḍa k° sosa Vin II.271; A v.110; Nd<sup>2</sup> 304<sup>1</sup>.

**Kilāśika** & °iya (adj.) [fr. last] afflicted with a cutaneous disease, a leper, in same comb<sup>n</sup> as kilāsa, Vin 1.93; Kvu 31 (°iya).

**Kilāsu** [fr. sram, cp. kilamatha. E Müller P. Gr. 38 = glāśnu, glā, cp. gilāna] exhausted, tired of (c. dat. or inf.) Vin III.8; a° untiring in (c. dat. or acc.) S 1.47; v.162; J 1.109; Miln 382.

**Kili** (sometimes kila) [onomat. fr. sound-root k] 1. in-decl. the sound "click," of the noise of a trap when shutting J 1.243; II.363, 397 (as "kili"). — Also repeated "kilikili ti" click, click J 1.70. — 2. as n. f. tinkling, clicking, ticking (cp. kiñi), in kilij karoti to tinkle J v.203.

**Kilikilāyati** [denom. fr. kili with reduplication] to tinkle J v.206; (freq. fr. kili or den. fr. kilikilā; cp. kilakilā "shouting for joy" AvŚ 1.48 and in cpd. bhāhākāra-kilakilā "shouting hā-hā and hail-hail" ibid. 1.67 MVastu III.312 and Divy 459). See also kiñakīyati. Note.—Kil is one of the variations of the sound-imitating q<sup>l</sup>, which otherwise appears as q<sup>l</sup>, q<sup>l</sup> in Gr. κελ-αδός, L. cal-are, Ohg. hell-an (cp. Sk. krandati?) also Gr. κλάζω, L. clango, Goth. hlahjan ("laugh") and in Sk. kolāhala, kokila, cp. cuculus (cuckoo) and perhaps Sk. ululi, ulūka (owl), Gr. ὀλολύζω, L. ululare. See also the cognate q<sup>r</sup> under kitti.

**Kilijjati** [med-pass. of kilid = Sk. klid, to be wet. prob. = ślis to stick to, and confounded with avid, cp. also kelana & khela. The meaning "to get wet, to be soiled" only in pp. kilinna. — The Dhṭm (199), however, expl<sup>d</sup> k. by parideva lament, to be in trouble, which is not quite in harmony with the meaning; it is more likely that in P. we have a confusion between kilid & klis in a meaning which differs from Sk.] to become heated, to get into a state of inflammation, to fester (of wounds) Vin 1.205 (vaṇo kilijjittha festered); Sn 671 (gloss for kilissati, expl<sup>d</sup> at SnA 481 by pūti hoti). — pp. kilinna. See also ukkiledeti (to clean out a stain, to "disinfect").

**Kilijjtha** [pp. of kilissati] 1. soiled, stained, impure; of gatta, limbs J 1.129; of cīvara, cloak Bdhd 92; of vattha, clothes DhA II.261; of pāvāra-puppha, mango blossom KhA 58 = Vism 258. — 2. unclean, lustful (morally) bad, in °kamma dirty pursuit, i. e. cohabitation J 1v.190; PvA 195 (of a gaṇikā); together with kuthita Miln 250.

**Kilinna** [pp. of kilijjati] 1. wet, usually with saliva and perspiration Vin III.37; J 1.61 (lāla°, 164 (khele°); DA 1.284 (assu°); VvA 67 (seda°). — 2. The other meaning of kilid (to get inflamed) is to be found in kilinna-sarira (adj.) with an inflamed body (i. e. suffering from a skin-disease), which is Bdgh's expl<sup>o</sup> of okiini: see under okiraṇa.

**Kilissati** [Sk. klīsyati = klis or ślis to adhere, cp. P. kheja and silesuma or semha, Sk. śleṣma, slime. Same root as Gr. λείμαξ snail; Ags. slim slime. Another, specifically Pāli, meaning is that of going bad, being vexed, with ref. to a heated state. This lies at the bottom of the Dhṭp. (445) & Dhṭm. (686) expl<sup>n</sup> by upatāpe.] 1. to get wet, soiled or stained, to dirty oneself, be impure It 76 (of clothes, in the passing away of a deva); Th 1, 954 (kilissanti, for kilissanti); Ps 1.130. Kilisseyya Dh 158 (expl<sup>d</sup> as nindag labhati) to do wrong. Cp. pari°.

**Kilissana** (nt.) getting dirty, staining J 1.8.

**Kileśa** (and kleśa) [from kilissati] 1. stain, soil, impurity, fig. affliction; in a moral sense, depravity, lust. Its occurrence in the Piṭakas is rare; in later works, very frequent, where it is approx. tantamount to our terms lower, or unregenerate nature, sinful desires, vices, passions.

1. Kileśa as obstacle (see °āvaraṇa, °sampayutta, °vippayutta, °pahāna) Ps 1.33; Sdhp 455; bhikkhu

bhinnakileso "one whose passions are broken up" Vbh 246, PvA 51; upasanta kileso "one whose passions are calmed" PvA 230; no ce pi jātu puriso kilese vāto yathā abbhaghaṇaṇa vihāne Sn 348; pariyoḍapeyya attānaṇa cittaḷeṣehi paṇḍito S v.24 = A v.232, 253 = Dh 88. 2. Occurs in such combinations as kilesā ca khandhā ca abhisankhārā ca Nd<sup>2</sup> 487; kilesa + khandha: Ps 1.69-72; II.36, 140; cp. Vbh 44, 68; kilesa + saṅsāra PvA 7; kammaṇa kilesā hetu saṅsārassa Nett 113, cp. 191. — 3. kileśa also occurs in a series explanatory of tanhā, in the stereotype comb<sup>n</sup> of t., diṭṭhi, kileśa "clinging to existence, false ideas and lust" (see Nd<sup>2</sup> s. v. tanhā v.). — 4. In the same function it stands with rāga, viz. rāga dosa moha kileśa, i. e. sensuality, bewilderment and lust (see Nd<sup>2</sup> s. v. rāga II.), cp. Dhs 982, 1006. — The grouping as dasa kileśa-vatthūni is: lobha dosa moha māna diṭṭhi vicikicchā thīnaṇa uddhaccaṇa ahirikaṇa anottappaṇa Dhs 1548 = Vbh 341; Vism 683; mentioned at Ps 1.130. — These with the exception of the last two, are also grouped as aṭṭha k<sup>o</sup>-vatthūni at Vbh 385. — As three kileśas (past, present and future) at Ps II.217. — 5. The giving up of kileśa is one of the four essentials of perfection: the recognition of evil, the removal of its source (which is kileśa), the meditation on the Path, and the realization of the extinction of evil (see Nd<sup>2</sup> s. v. dukkha II.). Kileśa in this connection interchanges with samudaya, as denoting the origin of evil; cp. samudayo kileśā Nett 191.

-āvaraṇa the obstacle of lust Vbh 342 = Pug 13; Vism 177; āvaraṇatā id. A III.436; -kkhaya the destruction of lust Bdhd 81; -paripantha danger of lust J VI.57; -pahāna the giving up of worldly lust Vin III.92 sq., IV.25; Bdhd 129, 131; -puñja the heap of lusts; consisting of ten qualities, viz. the four āhārā (etc. four of each:), vipallāsā, upādānāni, yogā, gandhā, āsavā, oghā, sallā, viññāṇaṭṭhitiyo, agatigamanāni. Nett 113, 114; 116 sq. -bhūmi the substratum or essence of lust Nett 2, 192; there are four mentioned at Nett 161: anusaya<sup>o</sup>, pariyoṭṭhāna<sup>o</sup>, saṃyojana<sup>o</sup>, upādāna<sup>o</sup>; -māra death which is the consequence of sinful desire DhA 1.317 (in expl. of Māra); -vatthūni (pl.) the (10) divisions of kileśa (see above) Dhs 1229, 1548; Vism 20. -vinaya the discipline of lust Nett 22; -vippayutta free from lust (dhamma principles, to which belongs Nibbāna) Dhs 1555; -sampayutta connected or affected with lust Dhs 1554 (as 12 principles); Vbh 18 = 30 = 44 = 56, 68, 80, 96, 120, 323.

**Kileseti** [v. den. fr. kileśa] to become soiled or stained (fig.): indriyāni kileseti Sdhp. 364.

**Kiloma** [=next?] at J III.49 taken as syn. of loma, hair and used in sense of pharusa, shaggy, rough (in kiloma maṅsakaṇḍa as simile for kiloma-vācā).

**Kilomaka** [=Sk. kloman, the right lung, cp. Greek πνεύμων, Lat. pulmo] the pleura M 1.185 = Kh III, Nett 77 = Vbh 193; J IV.292; Miln 26. Discussed in detail at Vism 257, 357.

**Kiśa** (adj.) [Sk. kṛśa, perhaps to Lat. gracilis, slim] lean, haggard, emaciated, opp. thūla fat (VvA 103). As Ep. of ascetics Sn 165, Dh 395 = Th 1, 243; esp. as Ep. of petas: Pv II.113; Sn 426, 585; Sdhp 101; Miln 303. For phrase kiśa-dhamani-santhata see the latter.

**Kisaka** = kisa Vin 1.36 = J 1.83; f. kisikā Th 2, 27.

**Kisati** [den. fr. kisa] 1. to get thin, to become exhausted, to waste, weary, worry J VI.495 (pret. mā kisittha = C. mā kiśā bhava). — 2. [Pass. of kassati, kṛś] see pari<sup>o</sup>.

**Kisava** in neg. akissava at S I.149 is doubtful in origin and meaning. The trsl<sup>n</sup> gives "without wisdom." Should we read akittima or akiñcana, as we suggested under a<sup>o</sup>, although this latter does not quite agree with the sense required?

**Kiṭa** (nt.) [cp. Sk. kiṭa] a general term for insect DhA 1.187; usually in comb<sup>n</sup> with paṅga, beetle (moth?) M III.168 (with puḷava); Sn 602; J VI.208; Miln 272 (°vanna); PvA 67; Vism 115. kiṭa at J V.373 means a kind of shield (=cāṭipāla? c.), the reading should prob. be khetā.

**Kiṭaka** (nt.) one or all kinds of insects Vin 1.188.

**Kiṭa** [pp. of kiṇāti] bought J 1.224 (°dāsa a bought slave) II.185.

**Kiḍisa** (interr. adj.) [cp. Sk. kiḍṛś = kiṇ dṛśa] what like? of what kind? which? (cp. tādisa) Sn 836, 1089 (=kiṇ saṅghita Nd<sup>2</sup>; Pv II.63; PvA 50, 51; VvA 76). — As Np. S IV.193. — See also Kirisa.

**Kira** [cp. Sk. kira] a parrot Abhp 640 (cp. ciriti).

**Kirisa** = kiḍisa Th 2, 385 (cp. ThA 256).

**Kila** = a pin, a stake, see Khila.

**Kiḷati** [Sk. kriḷati] to play, sport, enjoy or amuse oneself Vin IV.112 (udake k. sport in the water); Pv II.1<sup>21</sup> (=indriyāni paricarāmi PvA 77) D II.196; J V.38; Th 2, 147; PvA 16, 67, 77, 189; — c. acc. to celebrate: nakkhattaṇa J 1.50; VvA 63; PvA 73; ThA 137; chaṇṇa DhA III.100. — pp. kiḷita. Caus. II. kiḷāpeti to make play, to train J II.207 (sappaṇa to train or tame a snake).

**Kiḷanaka** [fr. kiḷati] a plaything, a toy Th 2, 384 (with ref. to the moon).

**Kiḷanā** (f.) [fr. same] playing, sport, amusement Nett 18; PvA 67; DhA III.401 (nakkhatta<sup>o</sup> celebration).

**Kiḷā** f. [fr. kriḷ, cp. Sk. kriḷā] play, sport, enjoyment; udakakiḷaṇa kiḷanti enjoying herself on the water PvA 189. — uyyāna<sup>o</sup> amusement in the park DhA 1.220; IV. 3; nakkhatta-kiḷaṇa kiḷati to celebrate a festival (i. e. the full moon when standing in a certain Nakkhatta) VvA 109, ThA 137; sāla-kiḷā sport in the sāla woods J V.38; kiḷāhippāyena in play, for fun PvA 215; — Cp. kiḷikā.

-goḷa a ball to play with Vism 254. -goḷaka id. Vism 256 (cp. Kha 53); ThA 255; -pasuta bent on play J 1.58; -bhaṇḍaka (nt.) toy Miln 229 (=kiḷāpanaka M 1.266); -maṇḍala play-circle, children's games, playground J VI.332; DhA III.146; -sālā playhouse J VI.332.

**Kiḷāpanaka** 1. (nt.) a plaything, toy M 1.266, 384; a list given at A V.203. — 2. (adj.) one who makes play J IV.308 (sappa<sup>o</sup> a snake-trainer, cp. sappaṇa kiḷāpeti J II.267).

**Kiḷikā** (f.) play, sport, amusement; always —<sup>o</sup>, like kumāra<sup>o</sup> D II.196; uyyāna<sup>o</sup> (sport in the garden) J III.275; IV.23, 390; udaka<sup>o</sup> ThA 186.

**Kiḷita** [pp. of kiḷati] played or having played, playing, sporting; celebrated (of a festival) A IV.55 (hasitalapita<sup>o</sup>); PvA 76 (sādhu<sup>o</sup>). — (nt.) amusement, sport, celebration M 1.229 (kiḷita-jātaṇa kiḷati). Cp. saha-paṅsu<sup>o</sup>; see also keḷi & khiḍḍā.

**Kivanta & Kiva** (interr. adj. and adv.) [Sk. kiyant and kivant; formed fr. interr. stem ki] how great? how much? how many? and in later language how? (cp. rel. yava). As indef.: Kivanto tattha bheravā "how-ever great the terrors" Sn 959. — Kiva kaṭuka how painful? PvA 226; k<sup>o</sup>-ciraṇa how long? Pj and Sn 1004; k<sup>o</sup>-dighaṇa same Sn p. 126; k<sup>o</sup> dūre how far? Miln 16; DhA 1.386; k<sup>o</sup>-mahantaṇa how big? DhA 1.29; VvA 325; k<sup>o</sup> bahaṇa how much? DhA IV.193.

**Kivatika** (interr. adj.) [fr. last] of number: how much? how many? Kivatikā bhikkhū how many Bhikkhus? Vin 1.117.

**Ku** (kud- and kum-) 3rd stem of interrog. pron. ka (on form and meaning cp. kad; =Lat.\* quu in (qu)ubi, like katarā <(qu)uter, cp. also Vedic kū how? Sk. kutra, kutaḥ, kuha, kva) where? when? whither? whence? As adv. in cpds. in disparaging sense of "what of"? i. e. nothing of, bad, wrong, little, e. g. kum-magga wrong path; kuk-kucca = kud-kicca doing wrong, troubling about little = worry. — kuḅ at PVA 57 (in expl. of kuḅjara) is interpreted as paḅhavi.

1. **Kuto** where from? whence? Dh 62; k°bhayaḅ whence i. e. why fear? Dh 212 sq.; Sn 271, 862; Pv II.6<sup>6</sup>; how? J VI.330; with nu whence or why then? Sn 1049 (=kacci ssu Nd<sup>2</sup> s. v.). kut-ettha = kuto ettha J. 1.53. —na kuto from nowhere Sn 35, 919; a-kuto id. in akutohaya "with nothing to fear from anywhere" i. e. with no reason for fear S 1.192; Th 1, 510; Th II, 333; Sn 50; (modāmi akutohaya); Pv II.121 (id.); kuto-ja arisen from where? Sn 270; °nidāna having its foundation or origin in what? Sn 270, 864 sq.

2. **Kudā** at what time, when? (cp. kadā) Pug 27; indeh. kudācaḅ: at any time, na k° never Sn 221 (expl. by soḅasim pi kaḅ SnA 277); Dh 5, 210; Bdhd 125; gamanena na pattabho lokass' anto k° "by walking, the end of the world can never be reached" S 1.62.

3. **Kuva, kva**, where? Sn 970 (kuvaḅ & kuva) indef. kvaci anywhere; with na: nowhere; yassa n'atthi upamā kvaci "of whom (i. e. of Gotama) there is no likeness anywhere" Sn 1137; cp. 218, 395; expl<sup>d</sup> by Nd<sup>2</sup> like kuḅiḅci. kuvaḅ at D III.183.

4. **Kutha** (kudha) where? J v.485 (=kuḅiḅ).

5. **Kuḅiḅ** (=kuhaḅ, cp. Sk. kuha) where? whither? Often with fut.: k° bhikkhu gamissati Sr 411; ko gacchasi where are you going? Pv II.81; tvaḅ ettakaḅ gacchaya k° gatā where have you been all these days? PVA 6; 13; 42; indef. kuḅiḅci, anywhere, with na k°: nowhere, or: not in anything, in: n'atthi taphā k° loke "he has no desire for anything in this world" Sn 496, 783, 1048 see Nd on 783 & 1048 = kimhici; Dh 180.

**Kukutthaka** (v. l. BB. kukkuthaka) a kind of bird J VI.539. Kern (*Toev. s. v.*) takes it to be Sk. kukkutaka, phasianus gallus.

**Kukku** [cp. Sk. kīku?] a measure of length S v.445 = A IV.404, and in kukkukata Vin 1.255 = v.172 (cp. however *Fin. Texts* I.154, on Bdhdgh's note = temporary).

**Kukkuka** [fr. kukku] "of the kukku-measure," to be measured by a kukku. Of a stone-pillar, 16 k's high S v.445; A IV.404. — akukkuka-jāta of enormous height (of a tree) M 1.233 = S III.141 (text: akukkajāta) = IV.167; A II.200 (text: akukkuccakajāta). Kern (*Toev. s. v. kukka*) takes it to mean "grown crooked," a° the opposite.

**Kukkucca** [kud-kicca] 1. bad doing, misconduct, bad character. Def. kucchitay kataḅ kukataḅ tassa bhāvo kukkuccaḅ Vism 470 & Bdhd 24; — Various explanations in Nd<sup>2</sup> on Sn 1106 = Dhs 1160, in its literal sense it is bad behaviour with hands and feet (hattha-pada°) J 1.119 = DA 1.42 (in comb<sup>a</sup> with ukkāḅsita & khīpita-sadda); hattha° alone J II.142. — 2. remorse, scruple, worry. In this sense often with vipattiḅsāra; and in conn. w. uddhacca it is the fourth of the five nivaranaḅ (q. v.) Vin 1.49; IV.70; D 1.246; S 1.99; M 1.437; A 1.134 = Sn 1106; A 1.282; Sn 925; Nd<sup>2</sup> 379; DhA III.483; IV.88; Sdhp 459; Bdhd 96. — na kiḅci k'ḅ na koci vipattiḅsāreti "has nobody any remorse?" S III.120 = IV.46. The dispelling of scrupulousness is one of the duties and virtues of a muni: k'ḅ vmodetḅ A v.72; k. paḅāya D 1.71 = A II.210 = Pug 59; chinna-kukkucca (adj.) free from remorse M 1.108; khināsava k°-vūpasanta S 1.167 = Sn 82. — akukkucca (adj.) free from worry, having no remorse Sn 850. Kukkucaḅ kurute (c. gen.) to be scrupulous about J 1.377; kariḅsu DhA IV 88; cp. kukkuccaḅ āpajati (expl. by sankati) J III 66

**Kukkuccaka** (adj.) conscientious (too) scrupulous, "faithful in little" J 1.376; VvA 319.

**Kukkuccāyati** [denom. fr. kukkucca] to feel remorse, to worry A 1.85; Pug 26. Der. are kukkuccāyanā and °āyitatta = kukkucca in def. at Dhs 1160 = Nd<sup>2</sup> s. v

**Kukkucciya** = kukkucca Sn 972.

**Kukkuḅa** (Sk. kurkuḅa & kukkuḅa; onomatopoeic = Lat. cucurio, Ger. kikeriki) a cock Miln 363; J IV.58; VvA 163; f. kukkuḅi a hen DhA 1.48; ThA 255; in simile M 1.104 = 357 = A IV.125 sq., 176 sq. (cp. °potako). — aḅḅa (kukkuḅi°) a hen's egg Vism 261. — patta the wing of a cock A IV.47. — potaka a chicken, in simile M 1.104 = 357 = A IV.126 = 176. — yuddha a cock fight D 1.6; — Jakkhaḅa divining by means of a cock D 1.9; — sampātika a shower of hot ashes (cock as symbol of fire) A 1.159 = D III.75, cp. Divy 316 and see Morris, *J.P.T.S.* 1885, 38; — sūkarā (pl.) cocks and pigs D 1.5 = A II.209 = Pug 58; D 1.141; A II.42 sq.; It 36.

**Kukkura** [Sk. kurkura, or is it ku-krura? Cp. kurūra] a dog, usually of a fierce character, a hound A III.389; v.271; J 1.175 sq.; 189; Pv III.7<sup>9</sup>; Sdhp 90. In similes: S IV.198; M 1.364; A IV.377. — f. kukkurini Miln 67.

—vatika (adj.) imitating a dog, cynic M 1.387 (+ dukkara kāraka; also as k°-vata, °sila, °citta, °ākappa); D III.6, 7; Nett 99 (+govatika; —sangha a pack of hounds A III.75.

**Kukkuḅa** [taken as variant of kukkuḅa by Morris, *J.P.T.S.* 1885, 39; occurs also in BSk. as Name of a Purgatory, e. g. MVastu 1.6; III.369, 455. The classical Sk. form is kukūla] hot ashes, embers S III.177; J II.134; Kvu 208, cf. trans. 127; with ref. to Purgatory S 1.209; J v.143 (°nāma Niraya); Sdhp 194; Pgdp 24. — vassa a shower of hot ashes J 1.73; IV.389 (v. l.).

**Kukkusa** 1. the red powder of rice husks Vin II.280 (see Bdhd II.328: kukkusaḅ mattikaḅ = kuḅḅakaḅ c'eva mattikaḅ ca). — 2. (adj.) variegated, spotted J VI.539 (=kaḅakabara 540; v. l. B. ukkusa).

**Kunkuma** (nt.) [cp. Sk. kunkuma] saffron Miln 382; Vism 241.

**Kunkumin** (adj.) fidgety J v.435.

**Kunkumiya** (nt.) noise, tumult J v.437 (=kolāhala).

**Kucchi** (f.) [Sk. kuḅḅiḅ, cp. koḅa] a cavity, esp. the belly (Vism 101) or the womb; aḅḅava° the interior of the ocean I.119, 227; J v.416; jāla° the hollow of the net J 1.210. As womb frequent, e. g. mātu° J 1.149; DA 1.224; PvA 19, 63, 111, 195; as pregnant womb containing gabbha J 1.50; II.2; VI.482; DhA II.261

—ḅāha enteric fever DhA 1.182; —parihārika sustaining, feeding the belly D 1.71 = Pug 58; —roga abdominal trouble J 1.243; —vikāra disturbance of the bowels Vin 1.301; —vitthambhana steadying the action of the bowels (digestion) Dhs 646 = 740 = 875.

**Kucchita** [Sk. kutsita, pp. of kutsāy] contemptible, vile, bad, only in Com° VvA 215; in def. of kāya KhA 38; in def. of kusala DhA 39; VvA 169; in def. of kukkucca Vism 470; in def. of paḅsu-kūla Vism 60.

**Kucchimant** (adj.) [fr. kucchi] pregnant J v.181.

**Kujati** [or kujjati? see kujja] in kujantā dīnalocaiḅ Sdhp 160: to be bent, crooked, humpbacked?

**Kujana** (adj.) [fr. kujati] only neg. a° not going crooked, in ratho akujano nāma S 1.33.

**Kujja** (adj.) [Sk. kujja, humpbacked; √(qu)ub, Lat. cubare, Gr. κυφός, Mhg. hogger, humpback] lit. "bent," as nt. kujjay in ajjhena-kujjay Sn 242 crookedness, deceit, fraud (cp. SnA 286 kūta?). Cp. kujati & khujja, see also ava°, uk°, mk°, paḅi°, pah°.

**Kujjhati** [cp. Vedic *krunhyate*, fr. *kruḍh*] to be angry with (dat.) A 1.283 = Pug 32, 48; Vism 306; mā kujjhittha kujjhatag, "don't be angry" S 1.240; mā kujjhi J 111.22; na kujjheyya Dh. 224; ger. kujjhitvā PvA 117, grd. kujjhitabba Pv 1v.11.

**Kujjhaua** (adj.) [fr. kujjhati] angry = kodhana VvA 71; Pug A 215 (°bhāva). Kujjhanā (f.) anger, irritation, \*ogether with kujjhitattag in def<sup>n</sup> of kodha DhS 1060 = Pug 18, 22.

**Kujjhāpana** (nt.) [Caus. formation fr. kujjhati] being angry at DhA 1v.182.

**Kuñca** (nt.) [kruñc, cp. Sk. krośati, Pali koñca, Lat. crocio, cornix, corvus; Gr. κρωξω, κρωυξ; all of crowing noise; from sound-root *kg*, see note on gala] a crowing or trumpeting noise (in compounds only). —kāra cackling (of a hen) ThA 255; —nāda trumpeting (of an elephant) J 111.114.

**Kuñcika** (f.) a key, Bdhgh on C.V. v.29, 2 (Vin 11.319) cp. tāla Vin 11.148; Vism 251 (°kosaka a case for a key); DA 1.200, 207, 252; DhA 11.143.

**Kuñcita** (adj.) [pp. of *kuñc* or *kruñc*; cp. Sk. kruñcati, to be crooked, Lat. crux, Ohg. hrukki, also Sk. kuñcita bent] bent, crooked J 1.89 (°kesa with wavy hair); v.202 (°agga: kannesu lambanti ca kuñcitaggā; expl<sup>d</sup> on p. 204 by sihakundale sandhāya vadati, evidently taking kuñcita as a sort of earring); of Petas, Sdhp 102.

**Kuñja** (m.) a hollow, a glen, dell, used by Dhpa in expl<sup>d</sup> of kuñjara at VvA 35 (kuñjaro ti kuñje giritale ramati) and PvA 57 (kuṇ pathaviṇ jirayati kuñjo suvāraṇ aticarati kuñjaro ti). —nadi° a river glen DA 1.209.

**Kuñjara** (m.) [Deriv. unknown. The sound is not unlike an elephant's trumpeting & need not be Aryan, which has hadi. The Sk. of the epics & fables uses both h° and k°] an elephant Vin 11.195; M 1.229, 375; S 1.157; Dh 322, 324, 327; J v.336; Vv 5<sup>1</sup>; Pv 1.113; DhA 1v.4; ThA 252; Miln 245. —deva° chief of the gods, Ep. of Sakka Vv 47<sup>1</sup>; J v.158. —vara a state elephant VvA 181. —sālā an elephant's stable DhA 1v.203.

**Kuṇa** a pitcher Vv 50<sup>9</sup>; J 1.120; DhA 11.19, 261; 111.18. Kuṇa is to be read at J 1.145 for kūta (antokuṇe padipo viya; cp. ghata). Note. Kuṇa at DhS 263 stands for kūta<sup>3</sup> sledge-hammer.

**Kuṇaka** a cheat Pgdp 12; read kūtaka. So also in gāma kuṇaka S 11.258.

**Kuṇaja** a kind of root (Wrightia antidysenterica or Nerium antidysentericum), used as a medicine Vin 1.201 (cp. Vin. Texts 11.45).

**Kuṇati** see paṭi° and cp. kūta<sup>1</sup>, koṭṭeti & in diff. sense kuṇṭa<sup>1</sup>.

**Kuṇava** (v. l. S. kū°; B. kulāvaka) a nest J 111.74; v. l. at DhA 11.23 (for kuṇikā).

**Kuṇikā** (f.) from kuṇi [B. Sk. kuṇikā Av.Š. 11.156] a little hut, usually made of sticks, grass and clay, poetical of an abode of a bhikkhu Vin 11.35, 41, 42 = VvA 10; PvA 42, 81; DhA 11.23. Cp. also tiṇa°, dāru°, araṇṇa° a hut in the woods S 1.61; 111.116; 1v.380. Often fig. for body (see kāya). Th 1, 1. — As adj. °, c. g. atṭha-kuṇiko gāmo a village of 8 huts Dh 1.313.

**Kuṇimbika** (also kuṭumbika) a man of property, a landlord, the head of a family, J 1.68, 126, 169, 225; 11.423, PvA 31, 38, 73, 82. Kutumbiya-putta Np. Vism 48.

**Kuṇila** (adj.) bent, crooked (cp. kuj and *kuo*, Morris J.P.T.S. 1893, 15) J 111.112 (=jimha); Miln 297 (°san-kulila), 418 (of an arrow); nt. a bend, a crook Miln 351. —a° straight Vv 10<sup>7</sup> (=magga).

—bhāva crookedness of character Vism 466; PvA 51; VvA 84. —a° uprightness Bdh 20.

**Kuṇilatā** (f.) [fr. kuṇila] crookedness, falseness, in a°, uprightness of character DhS 50, 51; DhA 1.173.

**Kuṇi** (kuṇi°) (f.) any single-roomed abode, a hut, cabin, cot, shed Vin 11.144 (on veḥāsa-kuṇi see veḥāsa & Vin 1v.46); Sn 18, 19; Pv 11.2<sup>8</sup>; VvA 188, 256 (civara°, a cloak as tent). See also kappiya°, gandha°, panna°, vacca°.

—kāra the making of a hut, in °sikkhāpada, a rule regarding the method of building a hut J 11.282; 111.78. 351; —dūsaka (a) destroying a hut or nest DhA 11.23; —purisa a "hut man," a peasant Miln 147.

**Kuṭukuṇca** see kaṭukaṇca.

**Kuṭumba** (nt.) family property & estates J 1.122, 225; rāja° (and °kuṭumbaka) the king's property J 1.369, 439. —kuṭumbaṇ saṇṭhapeti to set up an establishment J 1.225; 11.423; 111.376.

**Kuṭumbika** see kutumbika.

**Kuṭṭa**<sup>1</sup> [cp. koṭṭeti, kuṭ to crush, which is expl<sup>d</sup> by Dhpt (9v, 555) & Dhmt (115, 781) together with koṭṭ by chedana; it is there taken together with kuṭ of kūta<sup>1</sup>, which is expl<sup>d</sup> as koṭṭilla] powder. Sāsapa° mustard powder Vin 1.205; 11.151 (at the latter passage to be read for °kuḍḍa, cp. Vin Texts 11.171), 205.

**Kuṭṭa**<sup>2</sup> [of doubtful origin & form, cp. var. BSk. forms koṭṭa-rājā, koṭṭa° & koḍḍa°, e. g. MVastu 1.231] only found in cpds. °dārūni sticks in a wattle & daub wall Vism 354, and in kuṭṭa-rājā subordinate prince, possibly kuḍḍa° a wattle and daub prince S 111.156 (v. l. kuḍḍa°); =v.44 (v. l. kujja°); cp. kuḍḍa° J v.102 sq., where expl. pāpa-rājā, with vv. 11. kuta and kūta. See also khujja and khuddaka-rājā.

**Kuṭṭha**<sup>1</sup> (nt.) (cp. *kus*; Sk. kuṣṭhā f.) leprosy J v.69, 72, 89, vi.106, 383; Vism 35 (+ganḍa); DA 1.260, 261, 272. The disease described at DhA 161 sq. is probably leprosy. Cp. kilāsa. On var. kinds of leprosy see J v.69, iv.196.

**Kuṭṭha**<sup>2</sup> a kind of fragrant plant (Costus speciosus) or spice J vi.537.

**Kuṭṭhita** hot, sweltering (of unha) S 1v.289 (v. l. kikita); molten (of tamba, cp. uttatta) Pgdp 33. See also kathati kuthati, ukkaṭṭhita & pakkuṭṭhita.

**Kuṭṭhiu** a leper M 1.506 (in simile); Th 1, 1054. J v.413; vi.190; Ud 49; DhA 111.255.

**Kuṭṭhikā** the pericarp or envelope of a seed (phala°) VvA 344 (=sipāṭikā).

**Kuṭṭhāri** (f.) [cp. Sk. kuṭṭhāra, axe = Lat. culter, knife from \*(s)qer, to cut, in Lat. caro, etc]. An axe, a hatchet Vin 11.144; S 1v.160, 167; M 1.233 = S 111.141; A. 1.141; 11.201; 1v.171; J 1.431; DhA 111.59; PvA 277. Purisassa hi jātassa kuṭṭhāri jāyate mukhe "when man is born, together with him is born an axe in his mouth (to cut evil speech)" S 1.149 = Sn 657 = A v.174.

**Kuṭṭumslaka** [for kusuma°] an opening bud A 1v.117, 119.

**Kuḍḍa** [to *ksud* to grind, cp. cuṇṇa] a wall built of wattle and daub, in °nagaraka "a little wattle and daub town" D 11.146, 109 (cp. Rh.D. on this in Buddh. Suttas p. 99). Three such kinds of simply-built walls are mentioned at Vin 1v.266, viz. itṭhakā° of tiles, silā-

of stone, dāru° of wood. The expl<sup>n</sup> of kuḍḍa at Vism 394 is "geha-bhittiyā etam adhivacanaṃ." Kuḍḍa-rāja see under kuṭṭa. Also in tirokuḍḍaṅ outside the wall M 1.34=II.18; A IV.55; Vism 394, and tirokuḍḍesu Kh VIII<sup>1</sup>=Pv 1.5<sup>1</sup>. — parakuḍḍaṅ nissāya J II.431 (near another man's wall) is doubtful; vv. II. S. kuḍḍaṅ. B. kuṭṭaṅ and kuṭṭaṅ. (kuḍḍa-) pāda the lower part of a lath and plaster wall Vin II.152. Note. Kuḍḍa at Vin II.151 is to be read kuṭṭa.

**Kuḍḍa-mūla** a sort of root Vin III.15.

**Kuḍḍaka** in eka° and dvi° having single or double walls J 1.92.

**Kuṇa** (adj.) [cp. kuṇi lame from \*qer, to bend = Gr. κολλός crooked and lame, Lat. curvus & coluber snake] distorted, bent, crooked, lame Pv II.9<sup>28</sup> (v. I. kuṇa; cp. PvA 123, kuṇita paṭikuṇita an-ujubhūta); DhA III.71 (kāna° blind and lame).

**Kuṇapa** [der. fr. kuṇa? ch. Sk. kuṇapa] a corpse, carcase, Vin III.68 = M 1.73 = A IV.377 (ahi°, kukkura°, manussa° pūti°); A IV.198 sq.; Sn 205; J 1.61, 146; PvA 15. Kuṇthe āsatto kuṇapo a corpse hanging round one's neck M 1.120; J 1.5; also Vin III.68 ≈. — The above-mentioned list of corpses (ahi°, etc.) is amplified at Vism 343 as follows: hatthi°, assa°, go°, mahiṇsa°, manussa°, ahi°, kukkura°. Cp. kalebara. — gandha smell of a rotting corpse SnA 286; PvA 32.

**Kuṇalin** in kuṇalīkata and kuṇalīmukha contracted, contorted Pv II.9<sup>28, 28</sup>. (Hardy, but Minayeff and Hardy's S.S. Kuṇḍali°, expl<sup>d</sup> PvA 123 by mukhavikārena vikunītaṅ (or vikucitaṅ SS.) sakunītaṅ (better: sankucitaṅ) (cp. Sk. kuṇ or kuṇc to shrink).

**Kuṇāla** N. of a bird (the Indian cuckoo) J v.214 sq. (kuṇāla-jātaaka). Kuṇāla-daha "cuckoo-lake," N. of one of the seven great lakes in the Himavanta Vism 416.

**Kuṇāla** [fr. kuṇāla] the cuckoo J v.406 (=kokila).

**Kuṇi** (adj.) deformed, paralysed (orig. bent, crooked, cp. kuṇa) only of the arm, acc. to Pug A IV.19 either of one or both arms (hands) J 1.353 (expl. kuṇṭhahattha) = DhA 1.376; Pug 51 (kāna, kuṇi, khañja); see khañja.

**Kuṇika** (or kuṇika) = kuṇa PvA 123, 125 (or should it be kucita?). Cp. paṭi°.

**Kuṇṭha** [cp. kuṇa and kuṇḍa] 1. bent, lame; blunt (of a sword) DhA 1.311 (°kuddāla); Pug A 1.34 (of asi, opp. tikkhina); °tiṇa a kind of grass Vism 353. — 2. a cripple J II.117.

**Kuṇṭhita** [a variant of guṇṭhita, as also found in cpd. palikuṇṭhita] Pv II.3<sup>8</sup> and kuṇḍita S 1.197, both in phrase paṇsu°, according to Hardy, PvA p. 302 to be corrected to guṇṭhita covered with dust (see guṇṭheti). The v. l. at both places is °kuṇṭhita. Also found as paṇsukuṇṭhita at J VI.559 (=°makkhita C; v. I. B.B. kuṇḍita).

**Kuṇḍa** (a) bent, crooked DA 1.296 (°daṇḍaka); PvA 181.

**Kuṇḍaka** the red powder of rice husks (cp. kukkusa° Vin II.151; 280; J II.289 (text has kuṇḍadaka) = DhA III.325 (ibid. as ācāma°). Also used as toilet powder: DhA II.261 (kuṇḍakena sariraṅ makkhetvā). — sakunḍaka (-bhata) (a meal) with husk powder-cake J v.383.

-angārāpūva pancake of rice powder DhA III.324; -kucchi in °sindhavapotaka "the rice- (cake-) belly colt" J II.288; -khāḍaka (a) eating rice-powder J II.288; (cp. DhA III.325) -dhūma, lit. smoke of red rice powder, Ep. of the blood J III.542; -pūva cake of husk-powder J 1.422 sq.; -mutṭhi a handful of rice-powder VvA 5; DhA 1.425; -yāgu husk-powder gruel J II.288.

**Kuṇḍala** [cp. kuṇḍa, orig. bending, i. e. winding] a ring esp. earring A 1.254 = III.16; J IV.358 (su° with beautiful earrings); DhA 1.25. Frequent as maṇi°, a jewelled earring Vin II.156; S 1.77; M 1.366; Pv II.9<sup>60</sup>; siha° or sihamukha° an earring with a jewel called "lion's mouth" J v.205 (=kuṇḍita), 438. In sāgara° it means the ocean belt Miln 220 = J III.32 (where expl. as sāgarāmañjhe dipavasena ṭhitattā tassa kuṇḍalabhūtaṅ). Cp. also rajju° a rope as belt VvA 212. — kuṇḍalavatta turning, twisting round D II.18 (of the hair of a Mahāpurisa).

**Kuṇḍalin<sup>1</sup>** (adj.) [fr. kuṇḍala] wearing earrings S IV.343; J v.136; VI.478. su° Vv 73<sup>1</sup>. Cp. Maṭṭha° Np. DhA 1.25; Pv II.5.

**Kuṇḍalin<sup>2</sup>** in kuṇḍali-kata contorted Pv II.9<sup>27</sup>. See kuṇalin and cp. Morris, J.P.T.S. 1893, 14.

**Kuṇḍi** (f.) [=kuṇḍikā] a pail or pot, in phrase kuṇḍi-paddhana giving a pailful of milk J VI.504 (Kern, Toev. s. v. compares phrase Sk. kāṇsy'opadohana & proposes reading kuṇḍ' opadohana. See also kaṇsupadhāraṇa).

**Kuṇḍika** [cp. kuṇḍa] bending, in ahi-kuṇḍika (?) a snake charmer (lit. bender) J IV.308 (v. I. S. guṇṭhika) see ahi; and catu-kuṇḍika bent as regards his four limbs, i. e. walking on all fours M 1.79; Pv III.2<sup>4</sup> (expl. at PvA 181).

**Kuṇḍikā** (f.) a water-pot J 1.8, 9, II.73 (=kamaṇḍalu), 317; v.390; DhA 1.92 (cp. kuṭa).

**Kutuka** (adj.) eager, in sakutuka eagerness Dāvs IV.41.

**Kutumbaka** (-puppha) N. of a flower J 1.60.

**Kutūhala** (m. nt.) tumult, excitement; Dāvs v.22; DhA III.194 (v. I. kot°). a° (adj.) unperturbed, not shaming J 1.387 (expl. by avikīṇṇa-vaco of straight speech). See also kotūhala.

-mangala a festivity, ceremony, Nd<sup>2</sup> in expl. of anekarūpena Sn 1079, 1082; -sālā a hall for recreation, a common room D 1.179 = S IV.398 = M II.2, cp. Divy 143.

**Kuto** see under ku°.

**Kutta** (nt.) [Der. fr. kattā = Sk. kṛtṛ as kṛttra = P. kutta, cp. Sk. kṛtrima artificial = P. kuttima, in caus. — pass. sense = kappita of klp] "being made up." 1. Work. The beginning of things was the work of Brahmā. The use of kutta implies that the work was so easy as to be nearer play than work, and to have been carried out in a mood of graceful sport. D III.28. — 2. behaviour, i. e. charming behaviour, coquetry J II.329, comb<sup>d</sup> with liḷā (graceful carriage) J 1.296, 433; and with vilāsa (charming behaviour) J II.127; IV.219, 472; itthi° and purisa° A IV.57 = Dhs 633 (expl. at DhsA 321 by kiriyā). — As adj. in kuttavāla, well arranged, plaited tails D 1.105 (expl<sup>d</sup> at DA 1.274 as kappita-vāla; cp. kappita).

**Kuttaka** [der. fr. kutta, that which is made up or "woven," with orig. meaning of karoti to weave?] 1. nt. a woollen carpet (DA 1.87 = as used for dancing-women), together with kaṭṭhissa and koseyya in list of forbidden articles of bedding D 1.7 = A 1.181 = Vin 1.192 = II.163. — 2. adj. "made up," pretending, in samaṇa-k° a sham ascetic Vin III.68-71.

**Kuttama** in kāsi-kuttama J VI.49 should be read as kāsik'-uttama.

**Kutti** (f.) [cp. kutta] arrangement, fitting, trapping, harnessing Vin II.108 (sara°: accuracy in sound, harmony); J III.314 (massu° beard-dressing, expl<sup>d</sup> by



massu-kiriya. Here corresponding to Sk \*kṛpti!); iv.352 (hattha°, elephant trappings, cp. kappanā); v.215 (= karana, cp. Sk. kalpa).

**Kutthaka** S 1.66 should be replaced by v. 1. koṭṭhka.

**Kutha** see under ku°.

**Kuthati** [Sk. kvathati cp. kaṭhāti, kaṭhita, kuṭṭhita, ukkaṭṭhita & upakūlita<sup>2</sup>] to cook, to boil: kuthanto (ppr) boiling (putrid, foul? So Kern, *Toev*, s. v.) J vi.105 (of Vetaraṇi, cp. kuṭṭhita).—pp. kuthita.

**Kuthana** (nt.) [fr. kvath=kuth] digestion Vism 345.

**Kuthita** [pp. of kuthati] 1. boiled, cooked Th 2, 504; KhA 62; Vism 259=KhA 58. Cp. vikkuthita.—2. digested Vism 345.—3. fig. tormented, distressed (perhaps: rotten, foul, cp. kilijjati=pūti hoti) Miln 250 (+kiliṭṭha).—Cp. *Vin. Texts* II.57 on Bdgh's note to MV vi.14, 5.

**Kudapḍaka** a thong J III.204.

**Kudassu** (kud-assu) interj. to be sure, surely (c. fut.) A 1.107; Nett 87; SnA 103.

**Kudā** see under ku°.

**Kudāra** (ku-dāra) a bad wife Pv iv.147.

**Kudārikā** at Pv iv.147 & PvA 240 is spelling for kuṭṭhārikā.

**Kudiṭṭhi** (f.) [ku + diṭṭhi] wrong belief Sdhp 86.

**Kuddāla** a spade or a hoe (kanda-mūla-phalagahan'-atthan DA 1.269) Vin III.144; J v.45; DhA iv.218. Often in comb<sup>n</sup> kuddāla-piṭṭaka "hoe and basket" D 1.101; S II.88; v.53; A 1.204; II.199; J 1.225, 336.

**Kuddāla**=prec. DhA 1.266.

**Kuddha** (adj.) [pp. of kujjhati] angry A iv.96 (and akkudha iv.93); Pv 1.7<sup>7</sup>; J II.352, 353; VI.517; DhA II.44. Nom. pl. kuddhāse It 2=7.

**Kudrūsa** a kind of grain Miln 267; also as kudrūsaka Vin iv.264; D III.71; Nd<sup>2</sup> 314; DA 1.78; DhA 331.

**Kunta** [cp. Sk. kunta lance?] a kind of bird, otherwise called adāsa J iv. 466.

**Kuntani** (f.) a curlew (koṭca), used as homing bird J III.134.

**Kuntha**, only in comb<sup>n</sup> kuntha-kipillaka (or °ikā) a sort of ant J 1.439; iv.142; Sn 602 (°ika); Vism 40. KhA 189. Cp. kimi.

**Kunda** (nt.) the jasmine Dāvs v.28.

**Kunnadi** (f.) (kuṅ-nadi) a small river, a rivulet S 1.109; II.32, 118; A iv.100; J III.221; Vism 231, 416; DA 1.58.

**Kupatha** (kuṅ+patha) wrong path (cp. kumragga) Miln 390.

**Kupita** (adj.) [pp. of kuppatti]—1. shaken, disturbed Th 2, 504 (by fire=ThA 292); J III.344 (°indriya).—2. offended, angry D III.238=M 1.101=A iv.460=v.18; M. 1.27; A III.196 sq.; Pv 1.6<sup>7</sup>. Often comb<sup>n</sup> with anattamana "angry and displeased" Vin II.189; D 1.3, 90 (=DA 1.255 kuddha).—As nt. kupitaṅ disturbance, in paccanta° a disturbance on the borderland J III.497; Miln 314; PvA 20.

**Kuppa** (adj.) [ger. of knppati] shaking, unsteady, movable; A III.128 (°dhammo, unsteady, of a pāpabhikkhu); Sn 784; of a kamma: a proceeding that can be quashed Vin II.71 (also a°). nt. kuppāṅ anger Vin II.133 (karis-

sāmi I shall pretend to be angry).—akuppa (adj.) and akuppāṅ (nt.) steadfast, not to be shaken, an Ep. of arahant and nibbāna (cp. asankuppa); akuppa-dhammo Pug 11 (see akuppa). Akuppāṅ as freedom from anger at Vin II.251.

**Kuppatti** [Sk. kupyate, \*qup to be agitated, to shake=Lat. cupio, cupidus, "to crave with agitation," cp. semantically Lat. tremere>Fr. craindre] to shake, to quiver, to be agitated, to be disturbed, to be angry.—aor. kuppi, pp. kupita, ger. kuppa, caus. kopeti A III.101; Sn. 826, 854; Pug 11, 12, 30. Of the wind Miln 135; of childbirth udaravāto kuppi (or kupita) J II.393, 433; paccanto kuppi the border land was disturbed J IV.446 (cp. kupita).

**Kuppila** [?] a kind of flower J VI.218 (C: mantālakamakula).

**Kubbati**<sup>2</sup> etc. see karoti II.

**Kubbanaka** [fr. kuṅ-vana] brushwood or a small, and therefore unproductive, wood Sn 1134 (expl. Nd<sup>2</sup> by rittavanaka appabhakkha appodaka).

**Kubbara** the pole of a carriage A iv.191, 193; VvA 269, 271, 275. ratha° S 1.109. Vv 64<sup>2</sup> (=vedikā VvA). Der. (vividha-) kubbaratā VvA 276.

**Kumati** wrong thought, wrong view (cp. kudiṭṭhi) Bdhd 137.

**Kumāra** [Vedic kumāra] a young boy, son Sn 685 sq. (kuhiṅ kumāro aham api daṭṭhukāmo: w. ref. to the child Gotama); Pv III.5<sup>2</sup>; PvA 39, 41 (=mānava); daharo kumāro M II.24, 44.—a son of (-°) rāja° PvA 163; khattiya°, brāhmaṇa° Bdhd 84; deva° J III.392 yakkha° Bdhd 84.

-kilā the amusement of a boy J 1.137; -pañhā questions suitable for a boy Kh III.; -lakkhana divination by means of a young male child (+kumāri°) D 1.9.

**Kumāraka** 1. m. a young boy, a youngster, kumārakā vā kumārīyo boys and girls S III.190. 2. nt. °ṅ a childish thing A III.114.—f. °ikā a young girl, a virgin J 1.290, 411; II.180; iv.219 (thulla°); VI.64; DhA III.171. -vāda speech like a young boy's; S II.219.

**Kumārī** (f.) a young girl Vin II.10; v.129 (thulla°); A III.76; J III.395 (daharī k°); Pug 66 (itthi vā k° vā). -pañha obtaining oracular answers from a girl supposed to be possessed by a spirit D 1.11 (cp. DA 1.97).

**Kumina** (nt.) a fish net Vin III.63; Th I. 297; J II.238; ThA 243.

**Kumuda** (nt.) 1. the white lotus Dh 285; Vv 35<sup>4</sup> (=VvA 161); J v.37 (seta°); Vism 174; DA 1.139.—2. a high numeral, in visati kumudā nirayā A v.173=Sn p. 126. -naja a lotus-stalk J 1.223; -patta (-vanṇa) (having the colour of) white lotus petals J 1.58 (Ep. of sindhavā, steeds); -bhaṅḍikā a kind of corn Miln 292; -vanṇa (adj.) of the colour of white lotus (sindhavā) PvA 74. -vana a mass of white lotuses J v 37.

**Kumbha** [for etym. s. kūpa and cp. Low Ger. kump or kumme, a round pot] 1. a round jar, waterpot (=kulālabhājana earthenware DhA 1.317), frequent in similes, either as illustrating fragility or emptiness and fullness: A 1.130, 131=Pug 32; A v.337; S II.83; Miln 414. As uda° waterpot Dh 121; J II.20; Pv 1.12<sup>9</sup>.—2. one of the frontal globes of an elephant Vin II.195 (hatthissa); VvA 182 (°ālankārā ornaments for these). -ūpama resembling a jar, of kāya Dh 40 (=DhA 1.317); of var. kinds of puggalā A II.104=Pug 45. -kāra 1. a potter; enumerated with other occupations and trades at D 1.51=Miln 331. Vin IV.7. In similes, generally referring to his skill D 1.78=M II.18; Vism 142, 376; Sn 577; DhA 1.39 (°sālā). rāja° the



king's potter J 1.121. — 2. a bird (Phasianus gallus? Hardy) VvA 163. — Cpds.: °*antevāsīn* the potter's apprentice D 1.78 = M 11.18; °*nivesana* the dwelling of a potter Vin 1.342, 344; S 11.119; °*pāka* the potter's oven S 11.83; A 11.102; °*putta* son of a potter (cp. *Dial.* 1.100), a potter Vin 11.41 sq.; -*kārikā* a large earthen vessel (used as a hut to live in, Bdhgh) Vin 11.143, cp. *Vin. Texts* 11.156; -*ṭṭhāna-kathā* gossip at the well D 1.8 = D 11.30 = A 1.128 = S 1.419, expl<sup>l</sup>. at DA 1.99 by udaka-ṭṭhānakathā, with variant udakatittha-kathā ti pi vuccati kumbha-dāsī-kathā vā; -*thūṇa* a sort of drum D 1.6 (expl. at DA 1.84; caturassara-ammanakatāḷaṅ kumbhasaddan ti pi eke); D 11.183; J 1.506 (pānissaraṅ +). -°*ika* one who plays that kind of drum Vin 11.285 = 302; -*tthenaka* of cora, a thief, "who steals by means of a pot" (i. e. lights his candle under a pot (?) Bdhgh on Vin 11.256, cp. *Vin. Texts* 11.325 "robber burglars") only in simile Vin 11.256 = S 11.264 = A 11.278; -*dāsī* a slave girl who brings the water from the well D 1.168; Miln 3.31; DhA 1.401 (udakatitthato k° viya āntā). -*dūhana* milking into the pitchers, giving a pail of milk (of gāvo, cows) Sn 309. Cp. *kundī*. -*bhāramatta* as much as a pot can hold J 1.46; -*matta* of the size of a pot, in kumbha-mattarahassangā mahodarā yakkhā, expl<sup>l</sup>. of kumbhaṇḍā J 11.147.

**Kumbhaṇḍa** 1. m. a class of fairies or genii grouped with Yakkhas, Rakkhasas and Asuras S 11.258 (k° puriso vehāsaṅ gacchanto); J 1.204; 11.147 (with def.); Miln 267; DhA 1.280; Pgdp 60. — 2. nt. a kind of gourd J 1.411 (lābu°); v.37; (elāluka-lābuka°); DA 1.73 = DhA 1.309 (placed on the back of a horse, as symbol of instability); the same as f. *kumbhaṇḍi* Vism 183 (lābu+).

**Kumbhī** (f.) a large round pot (often comb<sup>d</sup> with kalopī.) Vin 1.49, 52, 286; 11.142, 210; Th 2, 283. loha° a copper (also as lohamaya k° Sn 670), in °pakkhepana, one of the ordeals in Niraya PvA 221. Also a name for one of the Nirayas (see lohakumbhī). Cp. *nidhi*°. -*mukha* the rim of a pot (always with kalopī-mukha) D 1.166 and ≈ (see kalopī); Vism 328.

**Kumbhīla** (kuṅ + bhīra?) a crocodile (of the Ganges) J 1.216, 278; DhA 1.201; 11.362. -*bhaya* the fear of the crocodile, in enumeration of several objects causing fear, at M 1.459 sq. = A 11.123 sq.; Miln 196 = Nd<sup>2</sup> on bhaya. — Th 2, 502; -*rājā* the king of the crocodiles J 11.159.

**Kumbhīlaka** [fr. *kumbhīla*] a kind of bird ("little crocodile") J 11.347.

**Kumma** [Vedic kūrma] a tortoise S 11.177 (+ kacchapa); M 1.143; J 1.489; Miln 363, 408 (here as land-tortoise; cittaka-dhara°).

**Kummagga** (and *kumagga*) [kuṅ + magga] a wrong path (lit. and fig.) Miln 390 (+kupatha); fig. (=micchā-patha) Dhs 381, 1003; Pug 22. Kummaggaṅ pati-pajjati to lose one's way, to go astray. lit. Pv 11.35; PvA 44 (v. l. SS.); fig. Sn 736; It 117; Th 2, 245.

**Kummāsa** [Vedic kulmāsa] junket, usually with odana, boiled rice. In formula of kāya (cātummahābhūtika etc., see kāya) D 1.76 = M 11.17 and ≈; in enum. of material food (kabalīnkārāhāra) Dhs 646, 740, 875. — Vin 11.15; J 1.228; Vv 14<sup>6</sup> (=VvA 62 yava°). VvA 98 (odana°). In comb<sup>n</sup> with pūva (cake) DhA 1.367; PvA 244.

**Kummiga** (kuṅ + mīga) a small or insignificant animal Miln 346.

**Kuyyaka** a kind of flower J 1.60 (°puppha).

**Kuraṇḍaka** [cp. Sk. kuraṇṭaka blossom of a species of Amaranth] a shrub and its flower Vism 183 (see also kuravaka & koranḍaka). °leṇa Npl. Vism 38.

**Kurara** an osprey J 11.295, 397 (=ukkusa); v.416; v1.539 (=seta°).

**Kuravaka** [=Sk. kuraṇṭaka Halāyudha, cp. kuraṇḍaka] N. of a tree, in ratta° J 1.39 (=bimbijāla the red Amaranth tree).

**Kurunga** [deriv. unknown. The corresponding Sk. forms are kulunga and kulanga] a kind of antelope, in -mīga the antelope deer J 1.173 (k°-jatāka); 11.153 (do.).

**Kuruttarū** (v. l. kururū) D 11.242.

**Kuruddi** N. of one of the lost SS commentaries on the Vinaya, used by Buddhaghosa (cp. *Vin. Texts* 1.258; 11.14).

**Kuruvindaka** vermilion in *cunna*, a bath-powder made from k. J 11.282; and °*sutti* a string of beads covered with this powder Vin 11.106 (cp. Bdhgh Vin 11.315; *Vin. Texts* 11.67).

**Kurūra** (adj.) [Sk. krūra, cp. Lat. cruor thick blood, Gr. *κρῶς* (raw) flesh, Sk. kravih; Ohg. hrō, E. raw] bloody, raw, cruel, in °kamanta following a cruel (bloody) occupation (as hunting, fishing, bird killing, etc.) A 11.383 = Pug 56 (expld. Pug A 233 by dāruṇa°, also at PvA 181).

**Kurūri** = kurūra Pv 11.23.

**Kula** (nt; but poetic pl. kulā Pv 11.9<sup>43</sup> [Idg. \**qvel* (revolve); see under kaṇṭha, cacka and carati] 1. clan, a high social grade, "good family," cp. Gr. (doric) *φύλ*, Goth. *kuni*. A collection of cognates and agnates, in sense of Ohg. *sippa*, clan; "house" in sense of line or descent (cp. House of Bourbon, Homeric *γενεή*). Bdhgh at Vism 91 distinguishes 2 kinds of kulāni, viz. *nāti-kulāṅ* & *upaṭṭhāka-kulāṅ*. — 1. A 11.249 (on welfare and ill-luck of clans); Sn 144; 711; It 109 sq. (sabrahma-kāni, etc.); Dh 193. — *brāhmaṇa*° a Brahmanic family A 11.249; J 11.411, etc.; *vānija*° the household of a trader J 11.82; *kassaka*° id. of a farmer J 11.109; *purānasetṭhi*° of a banker J 11.364; *upaṭṭhāka*° (Sāri-puttassa) a family who devoted themselves to the service of S. Vin 11.83; *sindhava*° VvA 280. — *uccākula* of high descent Pv 11.116, opp. *nica*° of mean birth Sn 411 (cp. °*kulino*); viz. *caṇḍālakula*, *nesāda*°, *veṇa*°, etc. M 11.152 = A 1.107 = 11.85 = 11.385 = Pug 51; *sadisa*° a descent of equal standing PvA 82; *kula-rūpa-sampanna* endowed with "race" and beauty PvA 3, 280. — 2. household, in the sense of house; kulāni people DhA 1.388; *parakulesu* among other people Dh 73; *parakule* do. VvA 66; *kule* *upaṭṭhācchacitto* not in love with a particular family Sn 65; cp. *kule gaṇe āvāse* (asatto or similar terms) Nd<sup>2</sup> on taṇhā 11. — *devakula* temple J 11.411; *rāja*° the king's household, palace J 1.290; 11.277; v1.368; kulāni *bahutthikāni* (=bahutthikāni, bahukitthi° A 11.278) *appapurisāni* "communities in which there are many women but few men" Vin 11.256 = S 11.264 = A 11.278; *nāti-kula* (my) home Vv 37<sup>10</sup> (; *pitugehaṅ sandhāya* VvA 171).

-*angāra* "the charcoal of the family" i. e. one who brings a family to ruin, said of a squanderer S 11.324 (text *kulāṅgāro*ti: but vv. ll. show ti as superfluous); printed *kulāṅguro* (for *kul-ankuro*? v. l. *kulāṅgāro*) *kulapacchimako* (should it be *kulapacchijako*? cp. vv. ll. at J 11.69) *dhanavināsako* J 11.380. Also in *kulapacchimako kulagaro pāpadhammo* J 11.69. Both these refer to an *ajāta* *putta*. Cp. also *kulassa angārabhūta* DhA 11.350; Sn A 192 (of a *dujjāto puttō*), and *kulagandhana*; -*itthi* a wife of good descent,

together with kuladhītā, °kumāri, °suphā, °dāsi at Vin 11.10; A 111.76; Vism 18. -ūpaka (also read as °upaka, °ūpaga; °opaga; for ūpaga, see Treckner, P.M. 62, n. 16; cp. kulopaka Divy 307) frequenting a family, dependent on a (or one & the same) family (for alms, etc.); a friend, an associate. Freq. in formula kulūpako hoti bahukāni kulāni upasankamati, e. g. Vin 111.131, 135; IV.20. — Vin 1.192, 208, 111.84, 237; v.132; S 11.200 sq.; A 111.136, 258 sq.; Pv 111.86; Vism 28; DA 1.142 (rāja°); PvA 266. f. kulūpikā (bhikkhuni) Vin 11.268; IV.66; -gandhana at It 64 and kule gandhina at J IV.34 occur in the same sense and context as kulangāra in J-passages on avajāta-putta. The It-MSS. either explain k- gandhana by kulacchedaka or have vv. II. kuladhānsana and kusajantuno. Should it be read as kulangāra? Cp. gandhina; -geha clan-house, i. e. father's house DhA 1.49. -tanti in kulatanti-kulapaveṇi-rakkhako anujāto putto "one who keeps up the line & tradition of the family" J VI.380; -dattika (and °dattiya) given by the family or clan J 111.221 (°sāmika); IV.146 (where DhA 1.346 reads °santaka), 189 (°kambala); VI.348 (pati). -dāsi a female slave in a respectable family Vin 11.10; VvA 196; -dūsaka one who brings a family into bad repute Sn 89; DhA 11.109; -dvāra the door of a family Sn 288; -dhitā the daughter of a respectable family Vin 11.10; DhA 111.172; VvA 6; PvA 112; -pasāda the favour received by a family, °ka one who enjoys this favour A 1.25, cp. SnA 165, opp. of kuladūsaka; -putta a clansman, a (young) man of good family, fils de famille, cp. Low Ger. haussohn, a gentleman, man of good birth. As 2nd characteristic of a Brahmin (with sujāto as 1st) in formula at D 1.93, 94; Vin 1.15, 43, 185, 288, 350; M 1.85 (in kāmānañ ādinavo passage), 192, 210, 463; A 11.249; J 1.82; VI.71; It 89; VvA 128; PvA 12, 29; -macchariya selfishness concerning one's family, touchiness about his clan D 111.234 (in list of 5 kinds of selfishness); also to be read at Dhs 1122 for kusala°; -vaṅsa lineage, progeny M 11.181; A 111.43; IV.61; DA 1.256; expressions for the keeping up of the lineage or its neglect are: °ṭhāpana D 111.189; PvA 5; nassati or nāseti J IV.69; VvA 149; upacchindati PvA 31, 82; -santaka belonging to one's family, property of the clan J 1.52; DhA 1.346 (where J IV.146 reads °dattika).

**Kulanka** -pādaka "buttresses of timber" (Vin. Texts 111.174) Vin 11.152 (cp. Bdgh. p. 321 and also Morris, J.P.T.S. 1884, 78).

**Kulattha** a kind of vetch M 1.245 (°yūsa); Miln 267; Vism 256 (°yūsa).

**Kulala** a vulture, hawk, falcon, either in comb<sup>h</sup> with kāka or gijjha, or both. Kāka + k° Vin IV.10; Sn 675 (=SnA 250); gijjha + k° PvA 198; gijjhā kākā k° Vin 111.106; kākā k° gijjhā M 1.58; cp. gijjho kanko kulalo M 1.364, 429.

**Kulāla** a potter; only in -cakka a potter's wheel J 1.63; -bhājana a potter's vessel DhA 1.316; PvA 274.

**Kulāva** 1. waste (?) Vin 11.292; na kulāvaṅ gamenti "don't let anything go to waste." Reading doubtful. — 2. a cert. bird J VI.538.

**Kulāvaka** (nt.) a nest D 1.91 (=DA 1.257 nivāsaṭṭhanāṅ); S 1.8; S 1.224 = J 1.203 (a brood of birds = supanna-potakā); J 111.74 (v. l. BB), 431; VI.344; DhA 11.22.

**Kulika** (adj.) [fr. kula] belonging to a family, in agga° coming from a very good family PvA 199.

**Kulika** (?) in kata°-kalāpaka a bundle of beads? Bdgh Vin 11.315 (C.V. v. 1, 3) in expl<sup>h</sup> of kuruvindaka-sutti.

**Kulinka** a bird J 111.541 (=sakuṅika 542) Cp. kulunka.

**Kulio** = kulika, in akulino rājāno ignoble kings Anv. introd. (see J.P.T.S. 1886 p. 35<sup>5</sup>, where akuliro which is conjectured as akulino by Andersen, Pāli Reader, p. 102<sup>4</sup>).

**Kulina** = prec. in abhijāta-kula-kulina descendant of a recognized clan Miln 359 (of a king); uccā° of noble birth, in uccākulinatā descent from a high family S 1.87; M 111.37; VvA 32; nica° of mean birth Sn 462.

**Kulira** a crab, in kulira-pādaka "a crab-footer," i. e. a (sort of) bedstead Vin 11.149; IV.40 (kulira), cp. Bdgh on latter passage at Vin IV.357 (kulira° and kuliya°): a bedstead with curved or carved legs; esp. when carved to represent animal's feet (Vin. Texts 111.164).

**Kuliraka** a crab J VI.539 (=kakkatāka 540).

**Kulunka** a cert. small bird J 111.478. Cp. kulinka.

**Kulla** a raft (of basket-work) (orig. meaning "hollow shaft," cp. Sk. kulya, bone; Lat. caulis stalk, Gr. κωλύς, Ohg. hol, E. hollow) Vin 1.230; D 11.89 (kullaj bandhati); M 1.134 (kullūpama dhamma).

**Kulla**<sup>2</sup> (adj.) [fr. kula, Sk. kaula & kaulya, \*kulya] belonging to the family J IV.34 (°vatta family custom).

**Kullaka** crate, basket work, a kind of raft, a little basket J VI.64.

-vihāra (adj.) the state of being like one who has found a raft (?) Vin 11.304 (cp. Bdgh uttānavihāra ibid. p. 330, and Vin. Texts 111.404; an easy life). More correct is Kern's expl<sup>h</sup> (Toev. s. v.) which puts kullaka in this comb<sup>h</sup> = kulla<sup>2</sup> (Sk. kaulya), thus meaning well-bred, of good family, gentlemanly. -saṅṭhāna consisting of stalks bound together, like a raft J 11.406-408 (not correct Morris, J.P.T.S. 1884, 78). Cp. Kern, Toev. 1.154.

**Kuva**(ṅ) see ku-.

**Kuvalaya** the (blue) water-lily, lotus, usually comb<sup>h</sup> with kamala, q. v. Vv 35<sup>4</sup>; DA 1.50; VvA 161, 181; PvA 23, 77.

**Kuvilāra** = kovilāra J V.69 (v. l. B. ko°).

**Kusa** 1. the kusa grass (Poa cynosuroides) DhA 111.484; tikhinadhāraṅ tinaṅ antamaso tālapaṅṅam pi; Dh 311; J 1.190 (=tina); IV.140. — 2. a blade of grass used as a mark or a lot; pāṭite kuse "when the lot has been cast" Vin 1.299; kusaṅ sankāmetvā "having passed the lot on" Vin 111.58.

-agga the point of a blade of grass PvA 254 DA 1.164; Sdhp 349; kusaggena bhūjati or pivati to eat or drink only (as little as) with a blade of grass Dh 70; VvA 73 (cp. Udānavarga p. 105); -kaṅṭhaka = prec. Pv 111.228; -cira a garment of grass Vin 1.305 = D 1.167 = A 1.240, 295 = 11.206 = Pug 55; -pāta the casting of a kusa lot Vin 1.285; -mutṭhi a handful of grass A v. 234 = 249.

**Kusaka** = prec. Vv 35<sup>5</sup> (=VvA 162).

**Kusala** (adj.) [cp. Sk. kuśala] 1. (adj.) clever, skilful, expert; good, right, meritorious M 1.226; Dh 44; J 1.222. Esp. appl. in moral sense (= puñña), whereas akusala is practically equivalent to pāpa. ekam pi ce pāṅṅaṅ aduṭṭhacitto mettāyati kusalo tena hoti It 21; sup. pañño paṇḍito kusalo naro Sn 591, cp. 523; Pv 1.3<sup>3</sup> (=nipuna). With kanima = a meritorious action, in kammaṅ katvā kusalaṅ D 111.157; Vv 111.2<sup>7</sup>; Pv 1.10<sup>11</sup> see cpds. — ācāra-k° good in conduct Dh 376; parappa-vāda° skilled in disputation Dps IV.19; magga° (and opp. amagga°) one who is an expert as regards the Path (lit. & fig.) S 111.108; samāpatti, etc. A v. 156 sq.; s'āttaka-pavoge k° skilled in the art of throwing pot-

sherds PvA 282. — In derivation k. is expl<sup>d</sup> by Dhpaḷā & Bdhg by kucchita and salana, viz. kucchita-salanādi atthena kusalāṅ VvA 169; kucchite pāpadhamme salayanti calayanti kappenti viddhaṅṅenti ti kusalā DhA 39; where four alternative derivations are given (cp Mrs. Rh. D., *Dhs. trsl.* p. lxxxii). — 2. (nt.) a good thing, good deeds, virtue, merit, good consciousness (citta omitted; cp. DhA 162, 200, etc.): yassa pāpaṅ kataṅ kammaṅ kusalena pithiyati, so imaṅ lokaṅ pabhāseti “he makes this world shine, who covers an evil deed with a good one” M 11.104=Dh 173=Th 1, 872; snkhaṅ ca k. pucchi (fitness) Sn 981; Vv 30<sup>1</sup> (=ārogyaṅ); D 1.24; J VI.367; Pv 1.1<sup>3</sup> (=puñña); PvA 75; Miln 25. — In special sense as ten kusalāni equivalent to the dasaṅṅaṅ (cp. silā) M 1.47; A v.241, 274. All good qualities (dhammā) which constitute right and meritorious conduct are comprised in the phrase -kusala-dhammā Sn 1039, 1078, expl<sup>d</sup>. in extenso Nd<sup>2</sup> s. v. See also cpd. °dhamma. — Kusalāṅ karoti to do what is good and righteous, i. e. kāyena, vācāya, manasā It 78; cp. Dh 53; sabba-pāpassa akaraṅṅaṅ kusalassa upasampadā sacittapariyodapanāṅ etaṅ Buddhānusāsanaṅ D 11.49=Dh 183; cp. Nett 43, 81, 171, 186. Kusalāṅ bhāveti to pursue righteousness (together with akusalāṅ pajahati to give up wrong habits) A 1.58; IV.109 sq.; It 9. — akusala adj.: improper, wrong, bad; nt.: demerit, evil deed D 1.37, 163; bālo+akusalo Sn 879, 887; =pāpa PvA 60, cp. pāpasuto akatakusalo ib. 6. kusalāṅ & akusalāṅ are discussed in detail (with ref. to rūpāvacara° fivefold, to arūpāvacara° & lokuttara° fourfold, to kāmāvacara° eight & twelvefold) at Vism 452-454. — kusalākusala good and bad M 1.489; S v.91; Miln 25; Nett 161, 192; DhS 1124 sq. — sukusala (dhammāṅṅ) highly skilled D 1.180 (cp. M. 11.31).

-anusin striving after righteousness Sn 965; cp. kinkusalānesin D 11.151 and kinkusalagavesin M 1.163 sq.; -abhisanda overflow of merit (+ puñña°) A 11.54 sq.; III.51; 337; -kamma meritorious action, right conduct A 1.104; 292 sq.; Ps 1.85; 11.72 sq.; PvA 9, 26; -citta (pl.) good thoughts Vbh 169-173, 184, 285 sq., 294 sq.; -cetanā right volition Vbh 135; -dhammā (pl.) (all) points of righteousness, good qualities of character S 11.206; M 1.98; A IV.11 sq.; v.90 sq.; 123 sq.; Pug 68, 71; Vbh 105; Ps 1.101, 132; 11.15, 230; VvA 74, 127; -pakkha “the side of virtue,” all that belongs to good character M 11.77 (and a°) with adj. °pakkhika S v.91; -macchariya DhS 1122 is to be corrected to kula° instead of kusala° (meanness as regards family) cp. Nd<sup>2</sup> on veviccha; -mūla the basis or root of goodness or merit; there are three: alobha, adosa, amoḥa M 1.47, 489=A 1.203=Nett 183; D 11.214; DhS 32, 313, 981; Vbh 169 sq., 210; Nett 126. Cp. °paccaya Vbh 169; °ropanā Nett 50; -vitakka good reasoning, of which there are three: nekkhamma°, avyāpāda°, avihigā° D 11.215; It 82; Nett 126; -vipāka being a fruit of good karma DhS 454; Vism 454 (twofold, viz. āhetuka & sahetuka). -vedanā good, pure feeling Vbh 3 sq.; cp. °saññā and °sankhārā Vbh 6 sq.; Nett 126 (three °saññā, same as under °vitakkā); -sīla good, proper conduct of life M 11.25 sq.; adj. °sīlin D 1.115 (=DA 1.286).

**Kusalatā** [fem. abstr. fr. kusala] (only -°) skill, cleverness, accomplishment; good quality. — lakkhana° skill in interpreting special signs VvA 138; aparicita° neglect in acquiring good qualities PvA 67. For foll. cp. Mrs. Rh. D. *Dhs. trsl.* pp. 345-348; āpatti° skill as to what is an offence; samāpatti° in the Attainments; dhātu° in the Elements; manasikāra° proficiency in attention; āyatana° skill in the spheres; pañccasamuppāda° skill in conditioned Genesis; ṭhāna° and atṭhāna° skill in affirming (negating) causal conjunction: all at D 11.212 and DhS 1329-1338; cp. A 1.84, 94.

**Kusi** (nt.) one of the four cross seams of the robe of a bhikkhu Vin 1.287; 11.177; and aḍḍha° intermediate cross seam ibid. See Bdhg's note in *Vin. Texts* 11.208.

**Kusita** (adj.) [Sk. kusīda; cp. kosajja] indolent, inert, inactive. Expl. by kāma-vitakkādīhi vitakkehi vitināmanakapuggalo DhA 11.260; by nibbiriyo DhA 111.410; by alaso PvA 175. Often comb<sup>d</sup> with hinaviriya, devoid of zeal; It 27, 116; Dh 7, 112, 280; Miln 300, 396. Also equivalent to alasa Dh 112; comb<sup>d</sup> with dussīla Miln 300, 396; with duppaffa D 111.252=282; A 11.227, 230; 111.7, 183, 433. — In other connections: M 1.43, 471; A 111.7 sq., 127; v.95, 146, 153, 329 sq.; S 11.29, 159, 206; It 71, 102; J IV.131 (nibbiriya+); Vism 132; DhA 1.69. The eight kusitavattḥūni, occasions of indolence, are enumerated at A IV.332; D 111.255; Vbh 385. — akusita alert, mindful, careful Sn 68 (+ alinacitto); Nd<sup>2</sup> s. v.; Sdhp 391.

**Kusitātā** (f.) [abstr. fr. kusita] in a° alertness, brightness, keenness VvA 138.

**Kusuma** (nt.) any flower J 111.394 (°dāma); v.37; PvA 157 (=puppha); VvA 42; Dpvs 1.4; Sdhp 246, 595; Dāvs v.51 (°agghika), fig. vimutti° the flower of emancipation Th 1, 100; Miln 399.

**Kusumita** (adj.) in flower, blooming VvA 160, 162.

**Kusumbha** (nt.) the safflower, *Carthamus tinctorius*, used for dyeing red J v.211 (°rattavatta); VI.264 (do); Khus IV.2.

**Kussobbha** and **kussobbha** (nt.) [Sk. kuśvabhra] a small pond, usually comb<sup>d</sup> with kunnadī and appl<sup>d</sup> in similes: S 11.32=A 1.243=v.114; S 11.118; v.47, 63, 395; A 11.140; IV.100; Sn 720; PvA 29; DA 1.58.

**Kuha** (adj.) [Sk. kuha; \*quēdh to conceal, cp. Gr. κεύθω; Ags hūdan, E. hide] deceitful, fraudulent, false, in phrase kuhā thaddhā lapā singī A 11.26=Th 1, 959=It 113. — akuha honest, upright M 1.386; Sn 957; Miln 352.

**Kuhaka** [der. fr. prec.] deceitful, cheating; a cheat, a fraud, comb<sup>d</sup> with lapaka D 1.8; A 111.111. — A v.159 sq.; Sn 984, 987; J 1.375 (°tāpasa); DhA IV.152 (°brāhmaṇa); IV.153 (°cora); Miln 310, 357; PvA 13; DA 1.91.

**Kuhanā** (f.) [abstr. fr. adj. kuhana=kuhaka] 1. deceit, fraud, hypocrisy, usually in comb<sup>d</sup> kuhana-lapana “deceit and talking-over”=deceitful talk D 1.8; A 111.430; DA 1.92; Miln 383; Nd<sup>2</sup> on avajja. — M 1.465=It 28, 29; S IV.118; A v.159 sq.; Vism 23; Vbh 352; Sdhp 375. — 2. menacing SnA 582. — Opp. akuhaka Sn 852. — Var. commentator's derivations are kuhāyanā (fr. kuhanā) and kuhitattaṅ (fr. kuheti), to be found at Vism 26.

-vattḥūni (pl.) cases or opportunities of deceit, three of which are discussed at Nd<sup>2</sup> on nikkuha, mentioned also at Vism 24; DA 1.91 & SnA 107.

**Kuhara** (nt.) (der. fr. kuha) a hole, a cavity; lit. a hiding-place Dāvs 1.62.

**Kuhij** see under ku°.

**Kuhilikā** (pl.) kuhali flowers Attanugalavaṅsa 216.

**Kuhiyati** only in pahaṅṅiyati + k° “he exults and rejoices” at Miln 326 (cp. *Miln trsl.* 11.220, where printed kuhūyati).

**Kuheti** [v. denom. fr. kuha] to deceive DA 91; ger. kuhitvā deceiving J VI.212.

**Kūjati** [kuj, expl<sup>d</sup> with guj at Dhpt 78 by “avyatte sadde”] to sing (of birds; cp. vikūjati) J 11.439; IV.296; Dāvs v.51. — pp. kūjita see abhi°, upa°.

**Kūṭa**<sup>1</sup> (nt.) [Dhtp 472 & Dhtm 526 expl. **kuṭ** of **kūṭa**<sup>1</sup> by **koṭiile** (**koṭiilye**), cp. Sk. **kūṭa** trap, cp. Gr. **παλεύω** to trap birds] a trap, a snare; fig. falsehood, deceit. As trap J 1.143 (**kūṭapāsādi**); IV.416 (expl<sup>n</sup> **paṭicchanna-pāsa**). As deceit, cheating in formula **tuḷā° kaṅsa° māna°** "cheating with weight, coin and measure" (DA 1.78=**vañcana**) D 1.5=**III.176**=S V.473=M 1.180=A 1.209; V.205=Pug 58. **māna°** PvA 278. — As adj. false, deceitful, cheating, see cpds. — *Note.* **kūṭe** J 1.145 ought to be read **kūṭe** (**antokūṭe** **padipo** **viya**, cp. **ghaṭa**).

-**aṭṭa** a false suit, in **°kāra** a false suitor J 11.2; DhA 1.353; -**jaṭṭa** a fraudulent ascetic J 1.375; DhA 1.40; -**māna** false measure PvA 191; -**vāñija** a false-trader Pv 111.4<sup>2</sup>; PvA 191; -**vinicchayikatā** a lie (false discrimination) PvA 210. -**vedin** liar, calumniator J IV.177.

**Kūṭa**<sup>2</sup> (m. nt.) [Vedic **kūṭa** horn, bone of the forehead, prominence, point, **\*qele** to jut forth, be prominent; cp. Lat. **celsus**, **collis**, **column**; Gr. **κολωνός** **κολοφών**; Ags. **holm**, E. **hill**] — (a) prominence, top (cp. **koṭi**), in **abbha°** ridge of the cloud Vv 1.1 (= **sikhara**); **aṅsa°** shoulder, clavicle, VvA 121, 123 **pabbata°** mountain peak Vin 11.193; J 1.73. Cp. **koṭa**. — (b) the top of a house, roof, pinnacle A 1.261; Vv 78<sup>4</sup> (= **kaṅṅikā** VvA 304); **gaha°** Dh 154; PvA 55. Cp. also **kūṭāgāra**. — (c) a heap, an accumulation, in **sankāra°** dust-heap M 11.7, PvA 144. — (d) the topmost point, in phrase **desanāya kūṭaṅ** **gahetvā** or **desanā kūṭaṅ** **gañhanto** "leading up to the climax of the instruction" J 1.275, 393, 401; v.151; VI.478; VvA 243. Cp. **arahattena kūṭaṅ** **gañhanto** J 1.114; **arahattaphalena** k. **gañhiṅ** ThA 99.

-**anga** the shoulder Vv 15<sup>3</sup> (=VvA 123). -**āgāra** (nt.) a building with a peaked roof or pinnacles, possibly gabled; or with an upper storey Vin 1.268; S 11.103=v.218; III.156; IV.186; v.43, 75, 228; A 1.101, 261; III.10, 364; IV.231; v.21; Pv 111.17; 2<sup>21</sup>; Vv 8<sup>2</sup> (= **ra-tanamayakaṅṅikāya** **bandhaketu** **vanto** VvA 5c); VvA 6 (**upari°**, with upper storey) v. l. **kuṭṭhāgāra**; PvA 282 (**dhaja** with a flag on the summit); DhA IV.186. In cpds.: -**°malla** as big as an upper chamber J 1.273; Miln 67; -**°sālā** a pavilion (see description of **Maṅḍala-māla** at DA 1.43) Vin 11.15, 68, 87; IV.75; D 1.150; S 11.103=v.218; IV.186. -(n)**gama** going towards the point (of the roof), converging to the summit S 11.263=v.1156=v.43; -**ṭṭha** standing erect, straight, immovable, in phrase **vañjha k°** **esikaṭṭhāyin** D 1.14=56=S 11.211=M 1.517 (expl. DA 1.105 by **pabbata** **kūṭaṅ** **viya** **ṭṭita**); -**poṇa** at Vism 268 is to be read **°goṇa**; see **kūṭa**<sup>4</sup>.

**Kūṭa**<sup>3</sup> (nt.) [**\*qolā** to beat; cp. Lat. **clava**; Gr. **κλάω**, **κλόος**, and also Sk. **khadga**; Lat. **clades**, **procello**; Gr. **κλαδάρος**. The expl<sup>n</sup> of **kuṭ**<sup>3</sup> at Dhtp 557 & Dhtm 783 is "āko ṭane" a hammer, usually as **aya°** an iron sledge-hammer J 1.108; or **ayo°** PvA 284; **ayomaya°** Sn 669; **kammāra°** Vism 254.

**Kūṭa**<sup>4</sup> (adj.) [Sk. **kūṭa**, not horned; **\*(s)ger** to cut, mutilate, curtail, cp. Lat. **caro**, **curtus**; also Sk. **krḍhu** maimed. The expl<sup>n</sup> of **kuṭ** as "chede," or "chedane" (cutting) at Dhtp 90, 555; Dhtm 115, 526, 781 may refer to this **kūṭa**. See also **kuṭṭa**] without horns, i. e. harmless, of **goṇa** a draught bullock Vin IV.5=M 1.192 (in play of words with **kūṭa** deceitful J. trsl. misses the point & translates "rascal"). These maimed oxen (cows & calves) are represented as practically useless & sluggish in similes at Vism 268, 269: **kūṭa-goṇa-** (so read for **°poṇa**)-**yutta-ratha** a cart to which such a bullock is harnessed (**uppathaṅ** **dhāvati** runs the wrong way); **kūṭa-dhenuyā** **khiraṅ** **pivitvā** **kūṭa-vaccho**, etc., such a calf lies still at the post. — **Kūṭa-danta** as Np. should prob. belong here, thus meaning "ox-tooth" (derisively) (D 1.127; Vism 208), with which may be compared **danta-kūṭa** (see under **danta**).

**Kūṭeyya** (nt.) [der. fr. **\*kūṭya** of **kūṭa**<sup>1</sup>, cp. in formation **sāṭheyya**] fraud, deceit, in comb<sup>n</sup> with **sāṭheyya** & **vankeyya** M 1.340; A V.167.

**Kūpa** (m.) [Vedic **kūpa**, orig. curvature viz. (a) interior=cavity, cp. Lat. **cupa**, Gr. **κύπελλον** **cup**; also Gr. **κύμβη**, Sk. **kumbha**; — (b) exterior=heap, cp. Ags. **hēap**, Ohg. **heap**, Sk. **kūpa** mast]. 1. a pit, a cavity: **akkhi°** the socket of the eye M 1.80, 245; DhA 306; **gūtha°** a cesspool D 11.324; Sn 279; Pv 11.31<sup>16</sup>; Pug 36; **miḷha°** a pit for evacuations Pgdp 23, 24; **loma°** the root of the hair, a pore of the skin DA 1.57; Vism 262, 360; also in na **loma-kūpamattaṅ** **pi** not even a hair-root J 1.31; III.55; **vacca°**=**gūtha°** Vin 11.141, 222. As a tank or a well: J VI.213; VvA 305. — 2. the mast of a boat J 111.126; Miln 363, 378. See next.

-**khapa** one who digs a pit J VI.213. -**tala** the floor of a pit Vism 362.

**Kūpaka**=**kūpa** 1. Vism 361 (**akkhi°**), 362 (**naditira°**), 449 (id.); =**kūpa**. 2. J 11.112; IV.17.

**Kūla** (nt.) [Dhtp 271: **kūla** **āvarane**] a slope, a bank, an embankment. Usually of rivers: S 1.143=J 111.361; A 1.162; Sn 977; J 1.227; Miln 36: **udapāna°** the facing of a well Vin 11.122; **vaccakūpassa k°** the sides of a cesspool Vin 11.141. See also **paṅsu°**, & cp. **uk°**, **upa°**, **paṭi°**.

**Kūra** (nt.) in **sukkhā°** boiled rice (?) Vin IV.86; DhA 11.171.

**Koka** [?] N. of a tree J V.405. Kern, *Toev.* s. v. suggests misreading for **koka** Phoenix *sylvestris*.

**Koṭubha** [deriv. unknown] expl<sup>d</sup> by **Buddhaghosa** DA 1.247 as "the science which assists the officiating priests by laying down rules for the rites, or by leaving them to their discretion" (so **Trenckner**, *J.P.T.S.* 1908, 116). In short, the ritual; the **kalpa** as it is called as one of the **vedangas**. Only in a stock list of the subject a learned Brahmin is supposed to have mastered D 1.88; A 1.163, 166; Sn 1020; Miln 10, 178. So in BSk; AvŚ 11.19; Divy 619.

**Koṭubhin** [deriv. unknown] MA 152 (on M 1.32) has "trained deceivers (**sikkhitā** **kerāṭikā**); very deceitful, false all through"; III.6=A 111.199.

**Kotaka** [etym. uncertain] N. of a flower J IV.482.

**Kotana** sign etc., see **saṅ°**.

**Ketu** [Vedic **ketu**, **\*(s)qait**, clear; cp. Lat. **caelum** (= **\*caid-lom**), Ohg. **heitar**, **heit**; Goth. **haidus**; E. -hood, orig. appearance, form, like] — 1. ray, beam of light, splendour, effulgence Th 1, 64; which is a riddle on the various meanings of **ketu**. — 2. flag, banner, sign, perhaps as token of splendour Th 1, 64. **dhamma-k°** having the Doctrine as his banner A 1.109=III.149; **dhūma-k°** having smoke as its splendour, of fire, J IV.26; VvA 161 in expl<sup>n</sup> of **dhūmasikha**.

-**kamyatā** desire for prominence, self-advertisement (perhaps vainglory, arrogance) Vism 469; DhS 1116 (DhS A. trs. 479), 1233=Nd<sup>2</sup> 505; Nd<sup>1</sup> on Sn 829 (= **upṇama**); — **mālā** "garland of rays" VvA 323.

**Ketuṅ** see **kayati**.

**Ketuvant** (adj.) [fr. **ketu**] having flags, adorned with flags VvA 50.

**Kedāra** (m. nt.) an irrigated field, prepared for ploughing, arable land in its first stage of cultivation: **kedāre** **pāyevā** **karissāma** "we shall till the fields after watering them" J 1.215; as square-shaped (i. e. marked out as an allotment) Vin 1.391 (**caturassa°**); Bdhgh on MV VIII.12, 1; J 111.255 (**caturkaṅṅa°**); surrounded by a trench, denoting the boundary (-**mariyādā**) DhA

III.6. — J IV.167; v.35; PvA 7 (=khetta). The spelling is sometimes ketāra (J III.255 v.1.) see Trenckner, *J.P.T.S.* 1908, 112. Note. The prefix ke- suggests an obsolete noun of the meaning "water," as also in kebuka, ke-vaṭṭa; perhaps Sk. kṣvid, kṣvedate, to be wet, ooze? ke would then be k(h)ed, and kedāra = ked + dr, bursting forth of water = inundation; kebuka = kedvu(d)ka (udaka); kevaṭṭa = ked + vr, moving on the water, fisherman; (cp. AvŚ Index Kaivarta: name of an officer on board a trading vessel).

-koṭi top or corner-point of a field Vism 180.

**Kebuka** [on ke- see note to prec.] water J VI.38 (=42: k. vuccati udakay). As nadī a river at J III.91, where Seruma at similar passage p. 189.

**Keyūra** (nt.) a bracelet, bangle DhA II.220 (v. l. kāyura).

**Keyūrin** (adj.) wearing a bracelet PvA 211 (=kāyūrin).

**Keyya** (ger. of kayati) for sale J VI.180 (=vikkiṇitabba).

**Kerāṭṭika** (adj.) [fr. kirāṭṭa] deceitful, false, hypocritical J I.461 (expl<sup>d</sup> by bilāra); IV.220; IV.223 (=kirāsa); MA 152; DhA III.389 (=saṭṭha). — a° honest, frank J v.117 (=akitava, ajūtakara).

**Kerāṭṭiya** = prec. J III.260 (\*lakkaṇa); MA 152.

**Kelisā** at Th I, 1010 is to be corrected into kejiyo (see keji<sup>2</sup>).

**Kelanā** (f.) [fr. kilissati? or is it khelana?] desire, greed, usually shown in fondness for articles of personal adornment; thus "selfishness" Vbh 351 = DA 1.286 (+paṭṭikelanā). In this passage it is given as a rather doubtful expl<sup>n</sup> of cāpalla, which would connect it with kṣvel to jump, or khel to swing, oscillate, waver, cp. expl<sup>n</sup> Dhṭp 278 kela khela = calane. Another passage is Nd<sup>2</sup> 585, where it is comb<sup>d</sup> with parikelanā and acts as syn. of vibhūsanā.

**Kelāyati** [Denom. fr. kī] in meaning "to amuse oneself with," i. e. take a pride in. Always comb<sup>d</sup> with mamāyati. BSk. same meaning (to be fond of): śālikṣetrāṇi k. gopāyati Divy 631. Morris. *J.P.T.S.* 1893, 16 puts it (wrongly?) to kel to quiver: see also kelanā to adorn oneself with (acc.), to fondle, treasure, take pride in (gen.) M 1.260 (alliyati kelāyati dhanāyati mamāyati, where dhanāyati is to be read as vanāyati as shown by v. l. S. III.190 & M 1.552); S III.190 (id.); Miln 73. — pp. kelāyita.

**Kelāyana** (nt.) [fr. kelāyati, cp. kelanā & keji] playfulness, unsettledness Vism 134 (opp. majjhata), 317.

**Kelāyita** [pp. of kelāyati] desired, fondled, made much of J IV.198 (expl<sup>d</sup> with the ster. phrase kelāyati mamāyati pattheti piheti icchatī ti attho).

**Kelāsa** (cp. Sk. kailāsa) N. of a mountain Bdhd 138.

**Keji<sup>1</sup>** (f.) [fr. kṛd to play, sport: see kilati] 1. play, amusement, sport PvA 265 (=khiḍḍā); pariḥāsa° merry play, fun J I.116. — 2. playing at dice, gambling, in "maṇḍala" "circle of the game," draught-board; °ṅ bhindati to break the board, i. e. to throw the die over the edge so as to make the throw invalid (cp. Cunningham, *Stupa of Bharhul*, plate 45) J 1.379.

**Keji<sup>2</sup>** (f.) [either fr. kil as in kilijjati & kilissati, or fr. kel, as given under kelanā] the meaning is not quite defined, it may be taken as "attachment, lust, desire," or "selfishness, deceit" (cp. kerāṭṭika & kilissati), or "unsettledness, wavering." — keji-sīla of unsettled character, unreliable, deceitful PvA 241. °sīlaka id. J II.447. — pañca citta-kejiyo = pañca nivarāṇāni (kāma-chanda etc.), the gratifications of the heart Th I, 1010 (corr. kelisā to kejiyo!). — citta-kejiṅ kilantā bahug

pāpakammaṅ katvā enjoying themselves (wrongly) to their heart's content J III.43. Cp. kāmesu a-ni-kij-tāvin unstained by desires S 1.9, 117.

**Kevaṭṭa** [on ke- see kedāra] fisherman D 1.45 (in simile of dakkho k°) A III.31 = 342, cp. IV.91; Ud 24 sq.; J 1.210; DhA II.1132; IV.41; PvA 178 ("gāma, in which to be reborn, is punishment, fishermen being considered out-cast); cp. J VI.399 N. of a brahmin minister, also D 1.411 N. of Kevaḍḍha (?).

-dvāra N. of one of the gates of Benares, and a village near by Vv 197; VvA 97.

**Kevala** (adj.-adv.) [cp. Lat. caelebs = \*caivilo-b° to live by oneself, i. e. to live in celibacy, perhaps also, Goth. hails, Ohg. heil, E. whole] expression of the concept of unity and totality: only, alone; whole, complete; adv. altogether or only — 1. °ṅ (adv.) (a) only = just: k. tvaṅ amhākaṅ vacanaṅ karohi "do all we tell you" PvA 4; — only = but, with this difference: VvA 203, 249; — k. . . . vippalapati he on.y talks PvA 93; — and yet: "sakkā nu kiñci adatvā k. sagge nibbattitug?" is it possible not to give anything, and yet go to heaven? kevalaṅ mano-pasāda-mattena only by purity of mind DhA 1.33; kevalaṅ vacchake balava-piya-cittatāya simply by the strong love towards the baby-calf Vism 313; (b) alone: k. araṇṇaṅ gamiṣāmi VvA 260; — exclusive Miln 247. — na k. . . . atha kho not only . . . but also VvA 227. — 2. whole, entire Sn p. 108; Cp. 1.10<sup>19</sup>; Pv 11.6<sup>3</sup> (=sakala PvA 95); Vism 528 (=asammissa, sakala); Pv 11.6<sup>3</sup> (=sakala PvA 95). — k. > akevala entire > deficient M 1.326. °ṅ entirely, thoroughly, all round: k° obhāsenti VvA 282.

-kappa a whole kappa Sn pp. 18, 45, 125; KhA 115; VvA 124, 255. -paripuṇṇa fulfilled in its entirety (sakala DA 1.177) of the Doctrine; expl<sup>d</sup> also at Nett 10.

**Kevalin** (adj.) [fr. kevala] one who is fully accomplished, an Arahant; often with mahesi and uttamapurisa. Def<sup>n</sup> sabbaguna-paripuṇṇa sabba-yoga-visayayutta Sn A 153. — ye suvimuttā te kevalino ye kevalino vaṭṭaṅ tesāṅ natthi paññāpanāya S III.59 sq., i. e. "those who are thoroughly emancipated, these are the accomplished . . ."; kevalinaṅ mahesij khīn' āsavaṅ Sn 32 = S 1.167; — k. vusitavā uttamapurissa Nd<sup>2</sup> on tiṇṇa = A v.16. — with gen.: brahmacariyassa k° "perfected in morality" A II.23. — As Ep. of "brāhmaṇa" Sn 519 = Nd<sup>2</sup> s. v.; of dhammacakka A II.9; see also Sn 490, 595. — akevalin not accomplished, not perfected Sn 878, 891.

**Kesa** [Vedic keśa; cp. kesara hair, mane = Lat. caesaries, hair of the head, Ags. heord = E. hair] the hair of the head S 1.115 (haṭa-haṭa-k°, with dishevelled hair); A 1.138 (palita-kesa with grey hair; also at J 1.59); Sn 456 (nivutta°). 608; Th I, 169; J 1.59, 138; III.393; Miln 26; KhA 42; Vism 353 (in detail). The wearing of long hair was forbidden to the Bhikkhus: Vin II.107 sq.; 133 (cp. kesa-massu); — dark (glossy) hair is a distinction of beauty: susukāla-keso (of Gotama) D 1.115; cp. kaṇha and kalyāṇa; PvA 26. — The hair of Petas is long and dishevelled PvA 56; Sdhp 103; it is the only cover of their nakedness: kesehi patichanna "covered only with my hair" Pv 1.10<sup>2</sup>. — kesesu gahetvā to take by the hair (in Niraya) D 1.234; — kesāṅ oropeti to have one's hair cut Vin II.133.

-oropaṇa(-satthaka) (a) hair-cutting (knife), i. e. a razor DhA 1.431; -ohāraka one who cuts the hair, a barber Vism 413. -kambala a hair blanket (according to Bdgh human hair) D 1.167 = A 1.240, 295 = II.206 = Vin 1.305 = M 1.78 = Pug 55; A 1.286. -kambalin wearing a hair blanket (of Ajita) D 1.55. -kalāpā (pl.) (atimanohara°) beautiful tresses PvA 46; -kalyāṇa beauty of hair DhA 1.387; -kārika hairdresser Vv 17<sup>6</sup>; -dhātu the hair-relic (of the Buddha) J 1.81; — nivāsin covered only with hair of Petas (: keseh' eva paṭicchā-

dita-kopinā) Pv III.1<sup>0</sup>. °massu hair and beard; kapita-k<sup>2</sup>-m<sup>0</sup> (adj.) with h. and b. dressed D I.104; A IV.94; J VI.268. Esp. freq. in form kesa-massuṃ oḥāretvā kāśāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati "to shave off hair & beard, dress in yellow robes and leave the home for the homeless state," i. e. renounce the world and take up the life of a Wanderer D 1.60, 115; III.60, 64, 76; A I.107; III.386; It 75; Pug 57; similarly A II.207=Pug 56. -sobha the splendour or beauty of the hair PvA 46. -hattha a tuft of hair PvA 157; VvA 167.

**Kesayati** see kisa.

**Kesara<sup>1</sup>** a mane, in -siha a maned lion J II.244; SnA 127.

**Kesara<sup>2</sup>** [fr. kesa] filament of flowers, hairy structures of plants esp. of the lotus; usually of kuṅjakka PvA 77; VvA 12; III.111; — sa-kesarehi padumapatteliṃ lotus-leaves with their hairs VvA 32; nicula-k<sup>0</sup> fibres of the Nicula tree VvA 134.

-bhāra a sort of fan (cp. vāladhi and cāmara) VvA 278.

**Kesarin** [fr. kesara<sup>1</sup>] having a mane, of a lion, also name of a battle-array (°saṅgāmo) Dpvs 1.7; cp. AvŚ 1.56.

**Kesava** [fr. last] of rich hair, of beautiful hair. Ep. of King Vāsudeva (cp. kaṇha) Pv II.6<sup>2</sup>.

**Kesika** (adj.) [fr. kesa] hairy, of mangoes Miln 334.

**Ko** see ka.

**Koka<sup>1</sup>** [not=Sk. koka, cuckoo] a wolf J VI.525; Nd<sup>1</sup> 13=Nd<sup>2</sup> 420; Miln 267=J V.416. °vigh<sup>2</sup>sa remainder of a wolf's meal Vin III.58.

**Koka<sup>2</sup>** [cp. Sk. koka] N. of a tree, Phœnix sylvestris: see keka.

**Kokanaḍa** (nt.) [cp. Sk. kokanada] the (red) lotus A III.239=J I.116.

**Kokāsika** the red lotus in °jāta "like the red lotus," said of the flower of the Pāricchattaka tree A IV.118.

**Kokila** [cp. Sk. koka a kind of goose, also cuckoo, with derivation kokila cuckoo; cp. Gr. *κόκκιλος*, Lat. *culculus*, E. cuckoo] the Indian cuckoo. Two kinds mentioned at VvA 57: kāḷa° and phussa° black and speckled k. — As citra° at J V.410. — Vv 11<sup>1</sup>, 58<sup>2</sup>; VvA 132, 163.

**Koca** [fr. *kuc*] see saṅ<sup>1</sup>.

**Koci** see ka.

**Koccha<sup>1</sup>** (nt.) some kind of seat or settee, made of bark, grass or rushes Vin II.149; IV.40 (where the foll. def. is given: kocchaṃ nāma vāka-mayaṃ vā usira-mayaṃ vā muṅḍamayaṃ vā bahajja-mayaṃ vā anto saṅvethetvā baddhaṃ hoti. Cp. *Vin. Texts* I.34; III.165); J V.407. Also in list of 16 obstructions (palibodhā) at Miln 11.

**Koccha<sup>2</sup>** (nt.) a comb (for hair-dressing) Vin II.107; Vv 84<sup>10</sup> (=VvA 349); Th 2, 254, 411 (=ThA 267).

-kāra a comb-maker Miln 331 (not in corresp. list of vocations at D 1.51).

**Koja** mail armour J IV.296 (=kavaca).

**Kojava** a rug or cover with long hair, a fleecy counterpane Vin I.281; DhA I.177; III.297 (pāvāra°); Dāvs V.30. Often in expl<sup>0</sup> of goṇaka (q. v.) as digha-lonaka mahākojava DA 1.86; PvA 157.

**Koṅca<sup>1</sup>** [cp. Sk. *kraūca* & *kruñc*] the heron, often in comb<sup>0</sup> with mayūra (peacock): Th I, 1113; Vv 11<sup>1</sup>, 35<sup>2</sup>; J V.394; VI.272; or with haṅsa Pv II.12<sup>3</sup>. — Expl<sup>0</sup> as sārāsa VvA 57; jūṇṇa° an old heron Dh 155.

**Koṅca<sup>2</sup>**=abbr. of koṅca-nāda, trumpeting, in koṅcaṃ karoti to trumpet (of elephants) Vin III.109; J VI.497.

-nāda the trumpeting of an elephant ("the heron's cry") [not with Morris, *J.P.T.S.* 1887, 163 sq. to *kruñc*, (meaning to bend, cp. Lat. *crux*, E. ridge), but prob. a contamination of krōśa, fr. *krus* to crouch, and kuṅja=kuṅjara, elephant (q. v.). Partly suggested at Divy 251, see also expl<sup>0</sup> at VvA 35, where this connection is quite evident.] J I.50; Miln 76 (in etymol. play with koṅca); VvA 35. -rāva=prec. DhA IV.70. -vādikā a kind of bird J VI.538.

**Koṅga** [fr. kūṭa<sup>2</sup>] belonging to a peak, in cpd. °pabbata "peak-mountain," Npl. *Vism* 127 (write as K°), 292.

**Koṅcakā** pudendum muliebre, in conn. with kāṭa as a vile term of abuse Vin IV.7 (Bdgh. koṅcakā ti itthinimittāṃ . . . hino nāma akkoso).

**Koṭi** (f.) [cp. Sk. *koṭi* & *kūṭa*<sup>3</sup>] the end—(a) of *space*: the extreme part, top, summit, point (cp. *anta* to which it is opposed at J VI.371): dhanu-koṭiṃ nissāya "through the (curved) end of my bow," i. e. by means of hunting J II.200; aṭṭhi-koṭi the tip of the bone J III.26; cāpa° a bow VvA 261; vema° the part of a loom that is moved DhA III.175; khetta° the top (end) of the field SnA 150; cankamana° the far end of the cloister J IV.30; PvA 79. — (b) of *time*: a division of time, with reference either to the past or the future, in pubba° the past (cp. *pubbanta*), also as *purima*°; and *pacchima*° the future (cp. *aparanta*). These expressions are used only of *saṅsāra*: *saṅsāra*sa *purima koṭi na paññāyati* "the first end, i. e. the beginning of S. is not known" Nd<sup>2</sup> 664; DhA 11; of *pacchima koṭi* *ibid.* — *anamatta*g'āyaṃ *saṅsāro*, *pubba° na paññāyati* S's end and beginning are unthinkable, its starting-point is not known (to beings obstructed by ignorance) S II.178=III.149=Nd<sup>2</sup> 664=Kvu 29=PvA 166; cp. Bdhd 118 (p.k. *na nāyati*). — *koṭiyaṃ ṭhito bhāvo* "my existence in the past" J I.167. — (c) of *number*: the "end" of the scale, i. e. extremely high, as numeral representing approximately the figure a hundred thousand (cp. *Kirfel, Kosmographie*, p. 336). It follows on *sata-sahassāni* Nd<sup>2</sup> 664, and is often increased by *sata°* or *sahasā°*, esp. in records of wealth (dhana) Sn 677; J 1.227, 230, 345=DhA 1.367 (*asitī°-vibhavo*); J 1.478; PvA 3, 96; cp. also *koṭisatā arahanto* Miln 6, 18. — *kahāpana-koṭi-santhārena* "for the price (lit. by the spreading out) of a 100,000 *kahāpanas*" Vin II.159=J 1.94 (ref. to the buying of *Jetavana* by *Ānāthapindika*).

-gata "gone to the end," having reached the end, i. e. perfection, *nibhāna*. Nd<sup>2</sup> 436; -ppatta°=prec. Nd<sup>2</sup> 436; as "extreme" J 1.67. -*simbalī* N. of a tree (in *Avici*) Sdhp 194.

**Koṭjika** (adj.) [fr. *koṭi*] 1. having a point or a top, with ref. to the human teeth as *eka°*, *dvi°*, *ti°*, *catu°*, or teeth with one, two, etc., points *Vism* 251. — 2. having an end or climax SA on *pariyanta* (see *KS*, p. 320); *āpāna°* lasting till the end of life Miln 397; *Vism* 10. — 3. referring to (both) ends (of *saṅsāra*), in *ubhato° pañhā* questions regarding past & future M I 393 sq.

**Koṭin** (adj.) [fr. *koṭi*] aiming for an end or goal J VI.254 (cp. *koṭjana*<sup>2</sup>).

**Koṭilla** (nt.) [fr. *kuṭilla*] crookedness Dhṭm 526; Abhp 859. As *koṭiḷya* at Dhṭp 472.

**Koṭumbara** (nt.) [cp. BSk. *kaṭumba* Divy 559] a kind of cloth J VI.47 (coming from the kingdom of k.), 500 (spelt *kodumb°*). -ka k-stuffs Miln 2.

**Koṭṭa** (?) breaking, *asi-k°* note on Vin IV.363 (for *asikoṭṭha* Vin IV.171?); °aṭṭhi at *Vism* 254 read *koṭṭh°*.



**Kotṭana** [fr. koṭṭeti] 1. grinding, crushing, pounding (grains) J 1.475; °pacan° ādi pounding and cooking, etc. DhA II.261. — 2. hammering or cutting (?) in dāru° J II.18; VI.86 (maṅsa°, here "beating," T. spells tṭh). Cp. adhikuṭṭanā.

**Kotṭita** [pp. of kotteti] beaten down, made even Vism 254, 255.

**Kotṭima** a floor of pounded stones, or is it cloth? Dāvs IV.47.

**Kotṭeti** [cp. Sk. kuṭ & kuṭṭa<sup>1</sup>. Expl<sup>d</sup> one-sidedly by Dhṭp (91 & 556) as "chedane" which is found only in 3 and adhikuṭṭanā. The meaning "beat" is attributed by Dhṭp (557) & Dhṭm (783) to root kuṭ<sup>2</sup> (see kṭa<sup>3</sup>) by expl<sup>n</sup> "akoṭane." Cp. also kṭa<sup>4</sup>; ākoṭeti & paṭikoṭeti]—1. to beat, smash, crush, pound J 1.478; VI.366 (spelt tṭh); DhA 1.25 (suvannaṅ) 165. — 2. to make even (the ground or floor) Vin II.291 (in making floors); J VI.332. — 3. to cut, kill SnA 178 (=hanti of Sn 121); DhA 1.70 (pharasunā). — pp. koṭṭita. — Caus. koṭṭāpeti to cause to beat, to massage Vin II.266; J IV.37 (tṭ the only v. l. B.; T. has tṭh).

**Kotṭha**<sup>1</sup> (m. nt.) [Sk. koṣṭha abdomen, any cavity for holding food, cp. kuṣṭa groin, and also Gr. κίστρος cavity, κίστρος pudendum muliebre, κίστρος bladder = E. cyst, chest; Lat. cunnus pudendum, Ger. hode testicle] anything hollow and closed in (Cp. gabha for both meanings) as — 1. the stomach or abdomen Miln 265, Vism 357; Sdhp 257. — 2. a closet, a monk's cell, a store-room, M 1.332; Th 2, 283 (?) = ThA, 219; J II.168. — 3. a sheath, in asi° Vin IV.171.

-aṭṭhi a stomach bone or bone of the abdomen Vism 254, 255. -abbhantara the intestinal canal Miln 67; -āgāra (nt.) storehouse, granary, treasury: in conn. with kosa (q. v.) in formula pariṇaṇṇa-kosa-koṭṭhāgāra (adj.) D 1.134, expl<sup>d</sup> at DA 1.295 as threefold, viz. dhana° dhanā° vattha°, treasury, granary, warehouse; PvA 126, 133; -āgārika a storehouse-keeper, one who hoards up wealth Vin 1.209; DhA 1.101; -āsa [= koṭṭha + aṅsa] share, division, part; °koṭṭhāsa (adj.) divided into, consisting of. K. is a prose word only and in all Com. passages is used to explain bhāga: J 1.254; 266; VI.368; Miln 324; DhA IV.; 108 (=pada), 154; PvA 58, 111, 205 (kāma° = kāmaguṇā); VvA 62; anekena k°-ena infinitely PvA 221.

**Kotṭha**<sup>2</sup> a bird J VI.539 (woodpecker?).

**Kotṭha**<sup>3</sup> [cp. Sk. kuṭṭha] N. of a plant, Costus speciosus (?) J V.420.

**Kotṭhaka**<sup>1</sup> (nt.) "a kind of koṭṭha," the stronghold over a gateway, used as a store-room for various things, a chamber, treasury, granary Vin II.153, 210; for the purpose of keeping water in it Vin II.121 = 142; 220; treasury J 1.230; II.168; — store-room J II.246; koṭṭhake pāturahosi appeared at the gateway, i. e. arrived at the mansion Vin 1.291. — **udaka-k** a bath-room, bath cabinet Vin 1.205 (cp. Bdhgh's expl<sup>d</sup> at Vin. Texts II.57); so also nahāna-k° and piṭṭhi-k°, bath-room behind a hermitage J III.71; DhA II.19; a gateway, Vin II.77; usually in cpd. dvāra-k° "door cavity," i. e. room over the gate: gharaj satta-dvāra-koṭṭhaka-paṭimaṇḍitaṅ "a mansion adorned with seven gateways" J 1.227 = 230, 290; VvA 322. dvāra-koṭṭhakesu āsanāni paṭṭhapenti "they spread mats in the gateways" VvA 6; esp. with bahi: bahi-dvāra-koṭṭhakaḥ nikkhāmetvā "leading him out in front of the gateway" A IV.206; °e thiṭa or nisinna standing or sitting in front of the gateway S 1.77; M 1.161, 382; A III.30. — **bala-k.** a line of infantry J 1.179. — **koṭṭhaka-kamma** or the occupation connected with a storehouse (or bathroom?) is mentioned as an example of a low occupation at Vin IV.6; Kern, *Toev.* s. v. "someone who sweeps away dirt."

**Kotṭhaka**<sup>2</sup> [cp. Sk. koyaṣṭika] the paddy-bird, as **rukkha**<sup>o</sup> J III.25; II.163 (v. l. tṭ).

**Kotṭhu** see kotṭhu.

**Kotṭheti** at J II.424 the v. l. khobheti (nāvaṅ) should be substituted. See also koṭṭeti.

**Koṇa** [cp. Sk. koṇa & also P. kaṇṇa] 1. a corner Vin II.137; catu° = catu-kaṇṇa PvA 52; — °racchā cross-roads PvA 24. — 2. a bow for a musical instrument Miln 53.

**Koṇa** (v. l. B. koṇḍa) (?) a man of dirty habits J II.209, 210, 212.

**Koṇṭha** a cripple J II.118.

**Koṇḍa-damaka** (?) [cp. kuṇḍa] J IV.389; also as v. l. B at J II.209.

**Koṇḍaṅga** a well-known gotta J II.360.

**Koṭṭhala** (nt.) [on formation cp. kolāhala; see also kutūhala] excitement, tumult, festival, fair Dāvs II.80; esp. in °mangalaṅ paccāgacchati he visits the fair or show of... M 1.265; A. III.439; °mangalika celebrating feasts, festive A III.206; J 1.373; Miln 94 (cp. *Miln trsl.* I.143<sup>n</sup>: the native commentator refers it to erroneous views and discipline called kotūhala and mangalika) — (b) adj.: kotūhala excited, eager for, desirous of Miln 4; DhA 1.330.

-sadda shout of excitement Miln 301.

**Koṭṭhali** (koṭṭhali?) a sack (?) Vin III.189 = IV.269.

**Koṭṭhu** [koṭṭhu J only; cp. Sk. kroṣṭu, of kruś] a jackal D III.25, 26; M 1.334; Nd<sup>1</sup> 149 (spelt koṭṭhu); J VI.537 (°sunā: expl<sup>d</sup> by sigāla-sunakhā, katthu-sonā ti pi pātho). **koṭṭhuka** (and koṭṭhuka) = prec. S 1.66 (where text has kutthaka) J II.108; Miln 23.

**Koḍaṇḍa** (nt.) [cp. Sk. kodanḍa] a cross-bow M 1.429 (opp. to cāpa); Miln 351 (dhanu and k°). °ka same J IV.433 (expl<sup>d</sup> by dhanu).

**Kodumbara** see koṭumbara.

**Kodha** [Vedic krodha fr. kruḍh, cp. kujjhati] anger. Nearest synonyms are āghāta (Dhs. 1060 = Nd<sup>2</sup> 576, both expositions also of dosa), upanāha (always in chain rāga, dosa, moha, kodha, upanāha) and dhūma (cp. θυμός, Mhg. toṭm = anger). As pair k. and upanāha A 1.91, 95; in sequence kodha upanāha makkha palāsa, etc. Nd<sup>2</sup> rāga 1.; Vbh 357 sq.; Vism 53, 107, 306; in formula abhijjhā byāpāda k. upanāha M 1.36; A 1.299 = IV.148; cp. A IV.456 = V.209; V.39, 49 sq., 310, 361. As equivalent of āghāta Dhs 1060 = Nd<sup>2</sup> 576, cp. Pug 18. In other comb<sup>n</sup>: with mada and thambha Sn 245; kadariya Sn 362; pesuniya Sn 928; mosavajja Sn 866, 868 (cp. S 1.169). Other passages, e. g. A 1.283; S 1.240; Sn 537 (lobha°); Pv II.37; Dh 1.52 (anatta-janano kodho); PvA 55, 222. — kodha is one of the obstacles to Arahantship, and freedom from kodha is one of the fundamental virtues of a well-balanced mind. — mā vo kodho ajjhabhavi "let not anger get the better of you" S 1.240; māno hi te brāhmaṇa khāribhāro kodho dhūmo bhasmani mosavajjan, etc. "anger is the smoke (smouldering) in the ashes" S 1.169 = Nd<sup>2</sup> 576. — kodhaṅ chetvā cutting off anger S 1.41 = 47 = 161 = 237; kodhaṅ jahe vippajjheyya mānaṅ "give up anger, renounce conceit" J 1.23 25 = Dh 221; kodhaṅ pajahanti vipassino: "the wise give up anger" It 2 = 7; panuṇṇa-kodha (adj.) one who has driven out anger Sn 469; akkodhena jine kodhaṅ conquer anger by meekness Dh 223 = J II.4 = VvA 69. Yo ye uppatitaṅ kodhaṅ rathaṅ bhantaṅ va dhāraye tam ahaṅ sārathiṅ brūmi — "He who restrains



rising anger as he would a drifting cart, him I call a waggoner" Dh 222, cp. Sn 1. — **akkodha** freedom from anger, meekness, conciliation M 1.44; S 1.240 (with **avihiṅsā** tenderness, kindness); A 1.95; Dh 223 = J 11.4 = VvA 69.

-**ātīmāna** anger and conceit Sn 968. -**upāyāsa** companionship or association with anger, the state of being pervaded with anger (opp. **akkodh°**) M 1.360, 363; often compared with phenomena of nature suggesting swelling up, viz. "uddhumāyika" **kodhupāyāsassa** **adhivacanaṃ** M 1.144; "sa-ummī" It 114; "sobbho papāto" S III.109; -**garu** "having respect for" i. e. pursuing anger (opp. **saddhammagaru**) A II.46 sq., 84; -**paññāna** (adj.) knowing the true nature of anger Sn 96 (cp. SnA 170); -**bhakkha** feeding on, i. e. fostering anger, Ep. of a Yakkha S 1.238; -**vinaya** the discipline or control of anger A 1.91; V.165, 167 (comb<sup>d</sup> with **upānāha** vinaya).

**Kodhana** (adj.) [fr. **kodha**] having anger, angry, uncontrolled; usually in comb<sup>n</sup> with **upānāhin**, e. g. Vin II.89; D III.45, 246; A V.156, cp. Sn 116; S II.206; Pug 18. — **k°** **kodhābhībhūta** A IV.94 sq.; **k°** **kodhavinayassa na vaṇṇavādī** A V.165. — Used of **caṇḍa** PvA 83. — Cp. S IV.240; M 1.42 sq., 95 sq.; PvA 82. — **akkodhana** friendly, well-disposed, loving D III.159; S II.207; IV.243; M 1.42 sq., 95 sq.; Sn 19, 624, 830, 941; Vv 15<sup>8</sup>; VvA 69.

**Konta** a pennant, standard (cp. **kunta**) J VI.454; DA 1.244; SnA 317.

**Kontimant** at J VI.454 is expl<sup>d</sup> by **camma-kāra**, thus "worker in leather (-shields or armour)," with der. fr. **konta** ("satthitāya **kontāya** **likhattā** . . ."), but reading and meaning are uncertain.

**Kopa** [fr. **kup**] ill-temper, anger, grudge Vin II.184 = Sn 6; Dh 1060; with **appaccaya** (mistrust) M 1.27; almost exclusively in phrase **kopaṇ ca dosaṇ ca appaccayaṇ ca pātukaroti** (**pātvakāsi**) "he shows forth ill-temper, malice and mistrust" (of a "codita" **bhikkhu**) D III.159; S IV.305; M 1.96 sq., 250, 442; A 1.124, 187; II.203; III.181 sq.; IV.168, 193; J 1.301; Sn p. 92. — **akopa** (adj.) friendly, without hatred, composed Sn 499. -**antara** (adj.) one who is under the power of ill-temper S 1.24.

**Kopaneya** (adj.) [fr. **kopa**] apt to arouse anger J VI.257.

**Kopina** (nt.) [cp. Sk. **kaupina**] a loin-cloth J V.404; Pv II.3<sup>30</sup>; PvA 172; Sdhp 106. -**niddaṅsanin** "one who removes the loin-cloth," i. e. shameless, impure D III.183.

**Kopeti** [caus. of **kuppati**] to set into agitation, to shake, to disturb: **rājadhamme akopetvā** not disturbing the royal rules PvA 161; J II.366 = DhA IV.88; **kammaṇ kopetuṃ** Vin IV.153 to find fault with a lawful decision; **kāyagaṇ na kopeti** not to move a limb of the body: see **kāya**. Cp. **paṭi°**, **pari°**, **vi°**, **saṇ°**.

**Komala** see **kamala**; Mhbv 29.

**Komāra** [fr. **kumāra**] (adj.) juvenile, belonging to a youth or maiden: f. **komārī** a virgin A IV.210.

-**pati** husband of a girl-wife J II.120. -**brahmācariyā** ("ṇ carati) to practise the vow of chastity or virginity A III.224; ThA 99. -**bhacca** Np. "master of the k°-science," i. e. of the medical treatment of infants (see note on Vin 1.269 at *Vin. Texts* II.174). As such it is the cognomen of **Jivaka** D 1.47 (as **Komārabhacca** DA 1.132); Vin 1.71; J 1.116; cp. Sdhp 351.

**Komāraka** (and °ika) = prec. A 1.261; J II.180 (dhamma virginity); of a young tree S IV.160. — f. °ikā J III.266.

**Komudī** (f.) [fr. **kumuda** the white waterlily, cp. Sk. **kaumudī**] moonlight; the full-moon day in the month

**Kattika**, usually in phrase **komudī catumāsini** Vin 1.155, 176, sq.; D 1.47 (expl<sup>d</sup> at DA 1.139 as: **tadā kira komudāni supupphitāni honti**) or in phrase **komudiyā puṇṇamāya** DhA III.461.

**Koraka** (m. nt.) [cp. Sk. **koraka**] 1. a bud J II.265. — 2. a sheath J III.282.

**Korakita** (adj.) [fr. **koraka**] full of buds VvA 288.

**Korajika** (adj.) [fr. **ku+raj** or **rañj**, cp. **rāga**] affected, excitable, infatuated Nd<sup>1</sup> 226 = Nd<sup>2</sup> 342 (v. l. **kocakaka**) = Vism 26 (v. l. **korāñjika**).

**Koraṇḍaka** [= **kuraṇḍaka**] a shrub and its flower J V.473 ("dāma, so read for **karaṇḍaka**), VI.536; as Npl. in **Koraṇḍaka-vihāra** Vism 91.

**Korabya** [Sk. **kauravya**] Np. as cognomen: the descendant of **Kuru** J II.371 (of **Dhanañjaya**).

**Koriyā** (f.) a hen v. l. (ti vā pāḷi) at Th 2, 381 for **turiyā**. See also ThA 255 (= **kuñcakārakukkuṭi**).

**Kola** (m. nt.) [Halāyudha II.71 gives **kola** in meaning of "hog," corrupted fr. **krōḍa**] the jujube fruit M 1.80; A III.49 (**sampanna-kolaṇṇaṇ sūkaramaṇsa** "pork with jujube"); J III.22 (= **badara**); VI.578.

-**mattiyo** (pl.) of the size of a j. fruit, always comb. w. **kolaṭṭhi-mattiyo**, of boils A V.170 = Sn p. 125, cp. S 1.150; -**rukkha** the j. tree SnA 356; DA 1.262; -**sampāka** cooked with (the juice of) jujube Vv 43<sup>5</sup> (= VvA 186).

**Kolankola** [der. fr. **kula**] going from **kula** to **kula** (clan to clan) in **saṅsāra**: A 1.233 = Pug 16; S V.205; Nett 189, cp. A IV.381; A V.120.

**Kolañña** (adj.) [fr. **kula**] born of (good) family (cp. **kulaja**); as -°, belonging to the family of . . . D 1.89; DA 1.252; Miln 256. — **khiṇa-kolañña** (adj.) one who has come down in the world Vin 1.86.

**Kolaṭṭhi** the kernel of the jujube, only in cpd. °**mattiyo** (pl.) S 1.150 = A V.170 = Sn p. 125 (with **kolamattiyo**), and °**mattā** Th 2, 498 = ThA 289; DhA 1.319.

**Kolaputti** at A 1.38 is composition form of **kulaputta**, and is to be combined with the foll. -**vaṇṇa-pokkharatā**, i. e. light colour as becoming a man of good family. Kern, *Toev.* s. v. quite unnecessarily interprets it as "heron-colour," comparing Sk. **kolapuccha** heron. A similar passage at Nd<sup>1</sup> 80 = Nd<sup>2</sup> 505 reads **kolaputtikena vā vaṇṇapokkharatāya vā**, thus taking **kolaputtikaṇ** as nt, meaning a man of good virtue. The A passage may be corrupt and should then be read °**puttikaṇ**.

**Kolamba** (and **koḷamba** VvA) a pot or vessel in general. In Vin always together with **ghaṭa**, pitcher: Vin 1.208, 213, 225, 286; J 1.33; DA 1.58; VvA 36.

**Kolāhala** (nt.) (cp. also **halāhala**) shouting, uproar, excitement about (-°), tumult, foreboding, warning about something, hailing. There are 5 **kolāhalāni** enum<sup>d</sup> at KhA 120 sq. viz. **kappa°** (the announcement of the end of the world, cp. Vism 415 sq.), **cakkavatti°** (of a world-king), **buddha°** (of a Buddha), **mangala°** (that a Buddha will pronounce the "εὐαγγέλιον"), **moneyya°** (that a monk will enquire of the Lord after the highest wisdom, cp. SnA 490). One may compare the 3 (**malā**-) **halāhalāni** given at J 1.48 as **kappa-halāhala**, **buddha°** and **cakkavatti°**, **eka-kolāhalaṇ one** uproar J IV.404; VI.586; DhA II.96. See also Vin II.165, 275, 280; J V.437; DhA 1.190; PvA 4; VvA 132.

**Koliya** (adj.) [fr. **kola**] of the fruit of the jujube tree J III.22, but wrongly expl<sup>d</sup> as **kula-dattika** ph. = given by a man of (good) family.

**Kollniyā** (f.) well-bred, of good family J II.348 (BB **koleyaka**).

**Koleyyaka** (adj.) of good breed, noble, appl<sup>d</sup> to dogs J 1.175; IV.457. Cp. koliniyā, and Divy 165: kolika-gadrabha a donkey of good breed.

**Koḷāpa** (and kolāpa) (adj.) 1. dry, sapless; always appl<sup>d</sup> to wood, freq. in similes S IV.161, 185; M 1.242; III.95; J III.495; Miln 151; DhA II.51; IV.166. — 2. hollow tree Nd<sup>2</sup> 40; SnA 355 (where Weber, *Ind. Streifen* v.1862, p. 429 suggests reading koṭara=Sk. koṭara hollow tree; unwarranted).

**Koḷikā** (or kolika?) (f.) adj.=kolaka, appl. to boils, in piḷikoḷikā (itthi) having boils of jujube size Th 2, 395 (expl. at ThA 259; akkhidalesu nibbattanakā piḷikā vuccati).

**Kovidā** (adj.) [ku+vid.] one who is in the possession of right wisdom, with ref. either to dhamma, magga, or ariyasaccāni, closely related to medhāvin and paṇḍita. S 1.146, 194, 196 (ceto-pariyāya°); A II.46; M 1.1, 7, 135, 300, 310, 433; Dh 403=Sn 627; Sn 484 (jāti-marāṇa°), 653 (kammavipāka°); Pv 1.11<sup>12</sup>; Vv 15<sup>9</sup> (=VvA 73), 63<sup>30</sup> (=VvA 269); Miln 344; Sdbp 350. — akovidā ignorant of true wisdom (dhammassa) S 1.162; Sn 763; S IV.287=Nd<sup>2</sup> on attānudiṭṭhi.

**Koṣiḷāra** [cp. Sk. kovidāra] a sort of ebony, Bauhinia variegata; a tree in the devaloka (pāricchattaka koṣiḷāra: k-blossom, called p. VvA 174) A IV.117 sq.; Sn 44; J IV.29; Vv 38<sup>1</sup>; DhA 1.270.

-puppha the flower of the K. tree SnA 354 (where the limbs of one afflicted with leprosy are compared with this flower).

**Kosa**<sup>1</sup> (m. nt.) [cp. Sk. kośa and koṣa, cavity, box vessel. cp. Goth. hūs, E. house; related also kuḷsi=P. kucchi] any cavity or enclosure containing anything, viz. 1. a store-room or storehouse, treasury or granary A IV.95 (rāja°); Sn 525; J IV.409 (=wealth, stores); J VI.81 (aḍḍhakosa only half a house) in cpd. °koṭṭhāgāra, expl<sup>d</sup> at DA 1.295 as koso vuccati bhaṇḍāgāraṇ. Four kinds are mentioned: hatthi°, assā°, rathā°, raṭṭhaṇ°. — 2. a sheath, in khura° Vism 251, paṇṇa° KhA 46. — 3. a vessel or bowl for food: see kosaka. — 4. a cocoon, see °kāra; — 5. the membranous cover of the male sexual organ, the praeputium J V.197. The Com. expl<sup>d</sup> by sarira-saṅkhāta k°. See cpd. kosohita. — Cp. also kosi.

-ārakkha the keeper of the king's treasury (or granary) A III.57; -ohita ensheathed, in phrase kosohita vatthaguyha "having the pudendum in a bag." Only in the brahmin cosmogonic myth of the superman (mahā-purisa) D III.143, 161. Applied as to this item, to the Buddha D I 106 (in the C° DA 1.275, correct the misprint kesa into kosa) D II.17; Sn 1022 pp. 106, 107;

Miln 167. For the myth see *Dial* III.132-136. -kā-raka the "cocoon-maker," i. e. the silk-worm, Vin III.224; Vism 251. -koṭṭhāgāra "treasury and granary" usually in phrase paripuṇṇa-k-k (adj.) "with stores of treasures and other wealth" Vin 1.342; D 1.134; S 1.89; Miln 2; & passim.

**Kosa**<sup>2</sup> at VvA 349 is marked by Hardy, Index and trsl<sup>d</sup> by scar or pock. It should be corrected to kesa, on evidence of corresp. passage in ThA 267 (cp. koccha).

**Kosaka** [fr. kosa] 1. a sheath for a needle J III.282; — 2. a bowl, container, or vessel for food J 1.349 (v. 1. kesaka); M II.6, 7, (-āhāra adj. living on a bowl-full of food; also aḍḍha°) Vism 263. — 3. case for a key (kuñcika°) Vism 251.

**Kosajja** (nt.) [From kusita] idleness, sloth, indolence, expl<sup>d</sup> at Vbh 369. — Vin II.2; S V.277-280; A 1.11, 16; II.218; III.375, 421; V.146 sq.; 159 sq.; A IV.195= Dh 241; Miln 351; Vism 132; Nett 127; DhA III.347; IV.85; DhA 146; SnA 21.

**Kosamattha**=ka+samattha "who is able," i. e. able, fit DA 1.27.

**Kosalla** (nt.) [der. fr. kusala] proficiency. There are 3 kinds mentioned at D III.220, Vbh 325 & Vism 439 sq., viz. āya°, apāya° and upāya°; at DhS 16=20=292=555=Nd<sup>2</sup> ad paññā it is classed between paṇḍicca and nepuñña. See also Pug 25; Vism 128 sq. (appanā°), 241 sq. (uggaha° & manasikāra°), 248 (bojjhanga°); PvA 63, 99 (upāya°).

**Kosātaki** (f.) [cp. Sk. kośātaki] a kind of creeper Vv 47<sup>4</sup>; Vism 256, 260, 359; VvA 200; -bija the seed of the k. A 1.32=v.212.

**Kosika**=kosiya, an owl J V.120.

**Kosiya** an owl J II.353, cp. Np. Kosiyāyana J 1.496. Biḷārakosika (and °kosiya) J IV.69.

**Kosi** (f.) a sheath D 1.77=M II.17.

**Koseyya** [der. fr. kesa, cp. Sk. kauśeya silk-cloth and P. kosa-kāraka] silk; silken material Vin 1.58=Miln 267; Vin 1.192, 281; II.163, 169; D 1.7, cp. A 1.181 (see DA 1.87); A IV.394; Pv II.1<sup>17</sup>; J 1.43; VI.47.

-pāvāra a silk garment Vin 1.281; -vattha a silk garment DhA 1.395.

**Kohaṇṇa** (nt.) [fr. kuhana] hypocrisy, deceit J II.72; III.268; IV.304; DhA 1.141.

**Kvaṇ** (indecl.) is together with kuṇ registered as a part. of sound ("sadde") at DhTp 118 & DhTm 173.

## Kh.

**Kha** syllable & ending, functioning also as root, meaning "void, empty" or as n. meaning "space"; expld. by Bdgh with ref. to dukkha as "khaṇ saddo pana tucche; tucchāṇ hi ākāsāṇ khaṇ ti vuccati" Vism 494. — In meaning "space, sky" in cpd. **khaga** "sky-goer" (cp. viha-ga of same meaning), i. e. bird Abhp 624; Bdhd 56.

**Khagga** [Sk. khadga; perhaps to Lat. clades and gladius; cp. also kūṭa<sup>3</sup>] 1. a sword (often with dhanu, bow) at D 1.7 (Dh 1.89=asi) as one of the forbidden articles of ornament (cp. BSk. khadga-maṇi Divy 147, one of the royal insignia); — khaggaṇ bhandati to gird on one's sword PvA 154, khaggaṇ sannayhati id. DhA III.75; °gāhaka a sword-bearer Miln 114; °tala sword-blade Mhv 25, 90. — 2. a rhinoceros J 4.06 (=gavaja), 416; VI.277 (°miga), 538. In cpd. °visānā (cp. BSk. khadgaviśāṇa Divy 294=Sn 36) the horn of a rh. (: khagga-visāṇaṇ nāma khagga-miga-siṅgaṇ SnA 65) Sn 35 sq. (N. of Sutta); Nd<sup>2</sup> 217 (khagga-visāna-kappa "like the horn of the rh." Ep. of a Paccekabuddha, (cp. Divy 294, 582), also at Vism 234.

**Khacita** [pp. of khac as root expld at Dhtm. 518 by "bandhana"] inlaid, adorned with, usually with jewels e. g. VvA 14, 277; maṇi-muttādi khacitī ghaṇṭā "bells inlaid with jewels, pearls, etc." VvA 36; of a fan inlaid with ivory (danta-khacita) Vin III.287 (Sam. Pās.). Suvanna-khacita-gajak' attharaṇā "elephants' trappings interwoven with gold" VvA 104; of a chair, inlaid with pearls J 1.41; of a canopy embroidered with golden stars J 1.57.

**Khajja** (adj.-nt.) [grd. of khajjati] to be eaten or chewed, eatable, solid food, usually in cpd. -bhōjja solid and other food, divided into 4 kinds, viz. asita, pita, khāyita, sāyita Pv 1.5<sup>2</sup> (=PvA 25) J 1.58; Miln 2. -bhājaka a distributor of food (an office falling to the lot of a senior bhikkhu) Vin II.176 (=v.204); III. 38, 155.

**Khajjaka** (adj.) [fr. last] eatable, i. e. solid food (as °bhojanāni opposed to yāgu PvA 23); (nt.) J 1.186 (of 18 kinds, opp. yāgu); 1.235 (id.); Miln 294. -°bhājaka = prec.

**Khajjati** (=khādiyati, Pass. of khādati; Dhtm 93 bhakhaṇa) 1. to be eaten, chewed, eaten up, as by animals: upacikāhi Vin II.113; suṇakhehi Pv III.7<sup>8</sup>; pulavehi J III.177; cp. Pv IV.5<sup>2</sup> (cut in two) — 2. to be itchy, to be irritated by itch (cp. E. "itch" =Intens. of "eat") J V.198 (kh<sup>o</sup> kanduvāyati); Pv II.3<sup>9</sup> (kacchuyā kh<sup>o</sup>) — 3. to be devoured (fig.), to be consumed, to be a victim of: kāmataṇhāhi M 1.504; rūpena S III.87, 88 (khajjaniya-pariyāya, quoted Vism 479). — ppr. khajjamāna Pv II.1<sup>6</sup> (consumed by hunger & thirst).

**Khajjara** caterpillar Pgd 48.

**Khajjapakana** [cp. Sk. khadyota] the fire-fly M II.34 = 41; J II.415; VI.330, 441; DhA III.178; also khajjūpanaka Vism 412 (in simile). See Trenckner J.P.T.S. 1908, 59 & 79.

**Khaṇja** (adj.) [cp. Sk. khaṇja, Dhṭp 81: khaṇja gati-vekalye] lame (either on one foot or both: PugA 227) Vin II.90 = A 1.107 = 11.85 = Pug 51 (comb. with kāna and kuṇi); Th 2, 438 (+ kāṇa); DhA 1.376 (+ kuṇi).

**Khaṇjati** [fr. khaṇja] to be lame Pv III.2<sup>8</sup>.

**Khaṇjana** (nt.) hobbling, walking lame PvA 185.

**Khaṇakhaṇa** (khāṭ-kata, making khāṭ; cp. kakkāreti) the noise of hawking or clearing one's throat: -sadda Vin 1.88; DhA III.330; cp. khakkhaṇa (v. l. khatkhaṇa) Divy 518 = utkāśanaśabda.

**Khaṇopikā** (f.) [perhaps connected with Sk khaṇvā? uncertain] couch, bedstead M 1.450, 451 (vv. II. ka<sup>o</sup>, khajj<sup>o</sup>).

**Khaṇa** (m.) [Derivation unknown. It has been suggested that khana and the Sk. kshaṇa are derived from ikshaṇa (seeing) by process of contraction. This seems very forced; and both words are, in all probability, other than the word from which this hypothesis would derive them.] 1. Sdhp 584; khaṇo vā mā upaccagā "let not the slightest time be wasted" Sn 333 = Dh 315; cf. Th. II.5 (cp. khaṇātita); n' atthi so kh<sup>o</sup> vā layo vā muhutto vā yaṇ (nadi) āramati "there is no moment, no inkling, no particle of time that the river stops flowing" A IV.137 (as simile of eternal flow of happening, of unbroken continuity of change); Vism 238 (jivita<sup>o</sup>), 473; (khaṇa-vasena uppād'ādi-khaṇa-ttaya, viz. uppāda, ṭhiti, bhanga. cp. p. 431); J IV.128; aṭṭha-kkhaṇa-vinimutto kh<sup>o</sup> paramadulabho: one opportunity out of eight, very difficult to be obtained Sdhp 4, 16; cp. 45, 46. — 2. moment as coincidence of two events: "at the same moment," esp. in phrase taṇ khaṇaṇ yeva "all at once," simultaneously, with which syn. ṭhānaso J 1.167, 253; III.276, PvA 19; PvA 27, 35; tasmiṇ khaṇe J II.154; PvA 67; Sdhp 17. — 3. the moment as something expected or appointed (cp. καιρός), therefore the right moment, or the proper time. So with ref. to birth, rebirth, fruit of action, attainment of Arahantship, presence on earth of a Buddha, etc., in cpds.: cuti-kkhaṇo Bdhd 106; paṭi-sandhi<sup>o</sup> Ps II.72 sq.; Bdhd 59, 77, 78; uppatti<sup>o</sup> Vbh 411 sq.; sotāpattimaggā<sup>o</sup> Ps II.3; phala<sup>o</sup> Ps 1.26, Bdhd 80; nikanti<sup>o</sup> Ps II.72 sq.; upacāra<sup>o</sup> Bdhd 94; citta<sup>o</sup> id. 38, 95. -khaṇe khaṇe from time to time Dh 239 (=okāse okāse DhA III.340, but cp. Comp. 161, n. 5). Buddhuppāda<sup>o</sup>, Th II.A. 12. a'kkhaṇa see sep. Also akkhanavedhin. -akkhaṇe at the wrong time, inopportune Pv IV.1<sup>40</sup> (=akāle). On kh. laya, muhutta cp. Points of Contr. 296, n. 5.

-ātita having missed the opportunity Sn 333 = Dh 315 (=DhA III.489); -ññū knowing, realizing the opportunity Sn 325 (cp. SnA 333). -paccuppanna arisen at the moment or momentarily Vism 431 (one of the 3 kinds of paccuppanna: kh<sup>o</sup>, santati<sup>o</sup>, addhā<sup>o</sup>). -paritta small as a moment Vism 238.

**Khaṇa<sup>2</sup>** [fr. khaṇ] digging J II.296. Cp. atikhaṇa.

**Khaṇati** [fr. khaṇ or khaṇ; Dhṭp 179: anadāraṇe] 1. to dig (? better "destroy"; cp. Kern Toev. s. v.), dig out.

uproot Dh 247, 337; Sn p. 101; J II.205; IV.371, 373; Sdhp 394. Also khanati & cp. abhikkhanati, palikkhanati. — 2. [=Sk. kṣanati] to destroy Vin II.26 (attānaṅ); M I.132 (id.). — pp. khata & khāta (cp. palikkhata).

**Khaṇana** (nt.) [fr. khaṇ] digging Miln 351 (pokkharani°).

**Khaṇika** (adj.) [fr. khaṇa] unstable, momentary, temporary, evanescent, changeable; usually syn. with ittara, e. g. J 1.393; III.83; PvA 60. — Vism 626 (khanikato from the standpoint of the momentary). Khaṇikā pīti "momentary joy" is one of the 5 kinds of joy, viz. khuddikā, khaṇikā, okkantikā, ubbegā, pharaṇā (see pīti) Vism 143, DhA 115.

-citta temporary or momentary thought Vism 289. -maraṇa sudden death Vism 229. -vassa momentary, i. e. sudden rain (-sower) J VI.486.

**Khaṇikatta** (nt.) [fr. khaṇika] evanescence, momentariness Vism 301.

**Khaṇḍa** [freq. spelt kaṇḍa (q. v.). Cp. Sk. khaṇḍa; expl<sup>d</sup> at DhTp 105 as "chedana"] 1. (adj.) broken, usually of teeth; Th 2, 260 (=ThA 211); Miln 342; Vism 51. — 2. (m. nt.) a broken piece, a bit, camma° a strip of hide Vin II.122; coḷa° a bit of cloth PvA 70; pilotika° bits of rags PvA 171; pūva° a bit of cake J III.276; — akhaṇḍa unbroken, entire, whole, in -kārin (sikkhāya) fulfilling or practising the whole of (the commandments) Pv IV.343 and °sīla observing fully the sila-precepts Vv 113; cp. Vism 51 & Bdhh 89.

-ākhaṇḍa (redupl.-iter. formation with distributive function) piece by piece, nothing but pieces, broken up into bits Vism 115. -ākhaṇḍika piece by piece, consisting of nothing but bits, in kh °ṅ chindati to break up into fragments A 1.204 (of māluvālatā); II.199 (of thūṇā); S II.88 (of rukkhā); cp. Vin III.43 (dārūni °ṅ chedāpetvā); J V.231 (°ṅ katvā). -danta having broken teeth, as sign of old age in phrase kh° palitakesa, etc. "with broken teeth and grey hair" A 1.138 and ≈; J 1.59, 79 (id.). -phulla [Bdgh on Vin II.160; khaṇḍa = bhinn°okāso, phulla = phalit° okāso.] broken and shattered portions; °ṅ paṭisankharoti to repair dilapidations Vin II.160 (=navakammaṅ karoti) 286; III.287; A III.263; cp. same expression at Divy 22. a° unbroken and unimpaired fig. of sila, the rule of conduct in its entirety, with nothing detracted Vv 83<sup>16</sup> = Pv IV.176 (cp. akhaṇḍasīla) = DhA 1.32.

**Khaṇḍati** to break, DhA IV.14; pp. khaṇḍita broken, PvA 158 (-kaṇṇo = chinnaṅkaṇṇo).

**Khaṇḍikā** (f.) [fr. khaṇḍa] a broken bit, a stick, in ucchu° Vv 33<sup>26</sup> (=ucchu-yaṭṭhi DhA III.315).

**Khaṇḍicca** (nt.) the state of being broken (of teeth), having broken teeth, in phrase kh° pālicca, etc., as signs of old age (see above) M 1.49 = D II.305; A III.196; DhA 644 = 736 = 869; DhA III.123; in similar connection Vism 449.

**Khaṇḍeti** [v. denom. fr. khaṇḍa] to renounce, to remit, in vetanaṅ °etvā J III.188.

**Khata**<sup>1</sup> [pp. of khanati] 1. dug up, uprooted, fig. one whose foundation (of salvation) has been cut off; in comb° with upahata D 1.86 (=DA 1.237); khatāṅ upahataṅ attānaṅ pariharati "he keeps himself uprooted and half-dead" i. e. he continues to lead a life of false ideas A 1.105 = II.4; opp. akkhatāṅ anupahataṅ, etc. A 1.89.

**Khata**<sup>2</sup> [pp. of ksan, to wound] hurt, wounded; pādo kh° hoti sakalikāya "he grazed his foot" S 1.27 = Miln 134, 179. — akkhata unmolested, unhurt Vv 84<sup>52</sup> (=anupadduta VvA 351). See also parikkhata.

**Khataka** [fr. khata<sup>2</sup>] damage, injury VvA 206, khatakaṅ dāsiyā deti "she did harm to the servant, she struck the s." Or is it khalikaṅ? (cp. khaleti); the passage is corrupt.

**Khatta** (nt.) [Sk. kṣatra, to kṣi, cp. Gr. κράται, κτήμα, possession] rule, power, possession; only in cpds.:

-dhamma the law of ruling, political science J V.490 (is it khattu° = khattā°?) -vijjā polity D 1.9, condemned as a practice of heretics. Bdgh at DA 1.93 explains it as nīti-sattha, political science (=°dhamma). See Rh. D. *Dialogues* 1.18. -vijjavādīn a person who inculcates Macchiavelian tricks J V.228 (paraphrased: mātāpitāro pi māretvā attano va attho kāmetabbo ti "even at the expense of killing father and mother is wealth to be desired for oneself"), so also J V.240; -vijjācariya one who practises kh-°vijjā ibid.; -vida (so read for °vidha) = °vijja (adj.) a tricky person, ibid. (v. l. °vijja, better). Cp Sk. kṣātra-vidya.

**Khattar** [Sk. kṣatṛ fr. kṣatra] attendant, companion, charioteer, the king's minister and adviser (Lat. satelles "satellite" has been compared for etym.) D 1.112 (=DA 1.280, kh° vuccati pucchita-pucchita-pañhaṅ vyākaraṇa-samattho mahāmatto: "kh° is called the King's minister who is able to answer all his questions"); Buddhaghosa evidently connects it with khateti, to speak, respond = katthā: gādhaṅ k° A II.107 = Pug 43 v. l. for kattā (cp. Pug A 225).

**Khattiya** [der. fr. khatta = kṣatra "having possessions"; Sk. kṣatriya] pl. nom. also khattiyāse J III.441. A shortened form is khatya J VI.397. — f. khattiyā A III.226-229, khattī D. 1.193, and khattiyī. A member of one of the clans or tribes recognised as of Aryan descent. To be such was to belong to the highest social rank. The question of such social divisions in the Buddha's time is discussed in *Dialogues* 1.97-107; and it is there shown that whenever they are referred to in lists the khattiyas always come first. **Khattiyo** seṭṭho jane tasmiṅ D 1.199 = II.97 = M 1.358 = S 1.153, II.284. This favourite verse is put into the mouth of a god; and he adds that whoever is perfect in wisdom and righteousness is the best of all. On the social prestige of the khattiyas see further M II.150-157; III.169; A II.86; S 1.71, 93; Vin IV.6-10. On the religious side of the question D III.82; 93; M 1.149, 177; II.84; S 1.98. Wealth does not come into consideration at all. Only a very small percentage of the khattiyas were wealthy in the opinion of that time and place. Such are referred to at S 1.15. All kings and chieftains were khattiyas D 1.69, 136; III.44, 46, 61; A 1.100; III.299; IV.259. Khattiyas are called rājāno DhP 294, quoted Netti 165.

-ābhiseka the inauguration of a king A 1.107, 108 (of the crown-prince) = A II.87; -kaññā a maid of khattiya birth J 1.60; III.394; -kula a khattiya clan, a princely house, Vin II.161 (w. ref. to Gotama's descent); III.80; -parisā the assembly of the khattiyas; as one of the four parisās (kh°, brāhmaṇa°, gabapati°, samaṇa) at Vin 1.227; A II.133; as the first one of the eight (1-4 as above, Cātummahārājika°, Tāvatiṅsa°, Māra°, Brahma°) at M 1.72 = D III.260; -mahāsāla "the wealthy khattiya" (see above II.1) D II.258, etc.; -māyā "the magic of the noble" DhA 1.166; -vaṅsa aristocratic descent DA 1.267; -sukhumāla a tender, youthful prince (of the Tathāgata: buddha°, kh°) DhA 1.5.

**Khattiyī** (f.) a female khattiya, in series brāhmaṇi kh° vessī suddi caṇḍālī nesādī veṇī rathakāri pukkusi A III.229; similarly M II.33, 40.

**°Khattuṅ** [Sk. °kṛtvah, cp. °kad] in comp° with numerals "times": dvikkhattuṅ, tikkhattuṅ, etc.; twice, three times, etc.

**Khadira** [Sk. khadira; Gr. *κισσάρος*, ivy; Lat. hederā, ivy] the tree Acacia catechu, in cpds. -angārā (pl.) embers of (burnt) acacia-wood J 1.232; PvA 152; -ghaṭikā a piece of a.-wood J IV.88; -tthambha a post of a.-wood DhA III.206; -patta a bowl made of a.-wood J V.399; -vana a forest of acacias J II.162; -sūla an impaling stake of a.-wood J IV.29.

**Khanati** see khaṇati.

**Khanitti** (f.) [to khaṇ, cp. Sk. khaṇitra] a spade or hoe Vin 1.270; J VI.520=V.89 (+ ankusa).

**Khanṭar** [n. agent of khaṇti] possessed of meekness or gentleness; docile, manageable. Said of an elephant A II.116=III.161 sq.

**Khaṇti & Khaṇṭi** f. [Sk. kṣānti] patience, forbearance, forgiveness. Def. at DhS 1341: khaṇti khamanāṭā adhiṅṣanāṭā acaṇḍikkāṇ anasuro pa attamanāṭā citassa. Most frequent combinations: with mettā (love) (see below); -titikkhā (forbearance): khaṇti paramaṇ tapo titikkhā nibbāṇaṇ paramaṇ vadanti Buddhā Dh 184=D II.49=Vism 295; khaṇṭiyā bhīyyo va vijjati, S 1.226; cp. DhA III.237: titikkhā-sankhātā khaṇṭi; -avihiṅṣā (tolerance): kh<sup>o</sup>, avihiṅṣā, mettatā, anudayatā, S v.169; -akodhana (forbearing, gentle) VvA 71; -soraccaṇ (docility, tractableness) D III.213=A 1.94; also with maddava (gentleness) and s. as quality of a well-bred horse A III.248, cp. A II.113 and khaṇṭā; -sovacassatā (kind speech) Sn 266 (cp. KhA 148). See also cpds. — Khaṇti is one of the ten paramitās J 1.22, 23; cp. A III.254, 255. — In other connections: khaṇṭiyā upasamena upeta S 1.30; ativissuto Sdhp 473; anulomikāya kh<sup>o</sup>iyā samannāgata (being of gentle and forbearing disposition) A III.437, 441; Ps II.236 sq.; Vbh 340. See also A III.372; Sn 189, 292, 897, 944. — In scholastic language frequent in combination diṭṭhi khaṇti ruci, in def. of idha (Vbh 245), tattha (Nd<sup>2</sup>), diṭṭhi (Nd<sup>2</sup>), cp. Nd<sup>2</sup> 151 and Vbh 325 sq. — akkhaṇti intolerance Vin IV.241 (=kopa); Vbh 360 (in def. as opp. of khaṇti DhS 1341, q. v. above), 378.

-bala (nt.) the force of forbearance; (adj.) one whose strength is patience: . . . aduṭṭho yo titikkhati khaṇtibalaṇ balānikāṇ tam ahaṇ brūmi brāhīṇaṇaṇ Dh 399=Sn 623; — DhA IV.164; Ps II.171, 176; -mettā forbearing love, in phrase kh<sup>o</sup>-mettānuddaya-sampanna (adj.) one whose character is compassion and loving forbearance J I.151, 262; PvA 66 (+ yuttakāra); VvA 71 (in expl<sup>r</sup> of akodhana); -suñña (nt.) the void of khaṇti Ps II.183; -soracca (nt.) gentleness and forbearance S 1.100, 222; A II.68; J III.487; DhA 1.56; °e niviṭṭha "established in forbearance and meekness" A III.46=D III.61.

**Khaṇṭika** (adj.) [fr. prec.] acquiescing in-, of such and such a belief, in añña° belonging to another faith, comb<sup>d</sup> with aññadiṭṭhika and aññarucika D 1.187; M 1.487.

**Khaṇḍati** [skand] to jump, only in cpd. pakkhaṇḍati; given as root khaṇḍ at DhM 196 with meaning "pakkhaṇḍana."

**Khandha** [Sk. skandha] — I. *Crude meaning*: bulk, massiveness (gross) substance. A. esp. used (a) of an elephant: the bulk of the body, i. e. its back S 1.95; vāraṇassa J III.392; hatthi-khandha-vara-gata on the back of the state elephant J 1.325; PvA 75. Also with ref. to an elephant (hatthināga) sañjāta° "to whom has grown bulk = a large back" Sn 53, expl. SnA 103 by susaṇḍhitakkhandho "well endowed with bulk." — (b) of a person: the shoulder or back: nangalaṇ khandhe karitvā S 1.115 appl. to Māra; Vism 100; DhA IV.168 (ohita°-bhāra the load lifted off his shoulder). — (c) of a tree: the trunk. rukkhassa PvA 114, also as rukkhā° J 1.324; tāla° the stem of a palm PvA 56; nigrodhassa khandhaja (see cpds.) S 1.207=Sn 272;

mūlaṇ atikkamma kh<sup>o</sup> ṇ sāraṇ pariyesitabbaṇ "one must go beyond the root and search the trunk for sweetness" S IV.94. — (d) as t. t. in exegetical literature: section, chapter, lit. material as collected into uniform bulk; freq. in postscripts to Texts and Commentaries. See also khandhaka. — B. More general as denoting bulk (-°); e. g. aggi° a great mass of fire M II.34, 41; J IV.139; udaka° a mass of water (i. e. ocean) A III.336; S IV.179; J 1.324; PvA 62; puñña° a great accumulation of merit A III.336=S v.400; bhoga° a store of wealth A v.84; J 1.6; mani° an extraordinarily large jewel (possessing magic power) J II.102 sq. —

II. *Applied meaning*. — A. (-°) the body of, a collection of, mass, or parts of, in collective sense "all that is comprised under"; forming the substance of. — (a) dukkha° all that is comprised under "dukkha," all that goes to make up or forms the substance, the idea of "ill." Most prominent in phrase kevalassa dukkha-khandhassa samudaya and nirodha (the origin & destruction of all that is suffering) with ref. to the paṭicca-samuppāda, the chain of causal existence (q. v.) Vin 1.1; S II.95; III.14; A 1.177; v. 184 & passim. Similarly: samudaya Vbh 135 sq. nirodha Nett 64; antakiriya A 1.147; vyādhimaraṇatunnāṇaṇ dukkha-khandhaṇ vyapānudi Th 2, 162. — (b) lobha° dosa° moha° the three ingredients or integrations of greed, suffering and bewilderment, lit. "the big bulk or mass of greed" (see also under padāleti), S v.88 (nibbijjhati through the satta bojhangā). — (c) vayo° a division of age, part of age, as threefold: purima°, majjhima°, pacchima° Nd<sup>2</sup> in def. of sadā. — (d) sila (etc.) kh<sup>o</sup> the 3 (or 5) groups or parts which constitute the factors of right living (dhamma), viz. (1) sila° the group dealing with the practice of morality; (2) samādhi° that dealing with the development of concentration; (3) pañña° that dealing with the development of true wisdom. They are also known under the terms of sila-sampadā, citta°, pañña° D 1.172 sq.; see sila. — D 1.206; Nett 64.90.; 126. tīhi dhammehi samannāgato "possessed of the three qualities," viz. sila-khandhesu, etc. It 51; cp. A 1.291; v.326. tīhi khandhehi . . . aṭṭhangiko maggo sangahito M 1.301; silakkhandhaṇ, etc. pari-pūreti "to fulfil the sila-group" A 1.125; II.20, III.15 sq. These 3 are completed to a set of 5 by (4) vimutti° the group dealing with the attainment of emancipation and (5) vimutti-ñāna-dassana° the group dealing with the realization of the achievement of emancipation. As 1-4 only at D III.229 (misprint puñña for pañña); cp. A 1.125. As 5 at S 1.99=A 1.162; S v.162; A III.134, 271; v.16 (all loc.=S 1.99); It 107, 108; Nd<sup>2</sup> under sila.

B. (absolute) in individual sense: constituent element, factor, substantiality. More especially as khandhā (pl.) the elements or substrata of sensory existence, sensorial aggregates which condition the appearance of life in any form. Their character according to quality and value of life and body is evanescent, fraught with ills & leading to rebirth. Paraphrased by Bdhgh. as rāsi, heap, e. g. Asl. 141; Vibh A 1f.; cf. B. Psy. 42. 1. Unspecified. They are usually enumerated in the foll. stereotyped set of 5: rūpa° (material qualities), vedanā (feeling), saññā (perception), sankhārā (coefficients of consciousness), viññāna (consciousness). For further ref. see rūpa; cp. also Mrs. Rh. D. DhS trsl. pp. 40-56. They are enumerated in a different order at S 1.112, viz. rūpaṇ vedayitaṇ saññaṇ viññāṇaṇ yaṇ ca sankhataṇ n' eso 'ham asmi. Detailed discussions as to their nature see e. g. S III.101 (=Vbh 1-61); S III.47; III.86. As being comprised in each of the dhātus, viz. kāma° rūpa° arūpa-dhātu Vbh 404 sq.

(a) *As factors of existence* (cp. bhava). Their rôle as such is illustrated by the famous simile: "yathā hi angasambhārā hoti saddo ratho iti evaṇ khandhesu santesu hoti satto ti sammuti" "just as it is by the condition precedent of the co-existence of its various parts, that

the word 'chariot' is used, just so it is that when the skandhas are there, we talk of a 'being' (Rh. D.) (cp. Hardy, *Man. Buddh.* p. 425) S 1.135=Miln 28. Their connotation "khandha" is discussed at S III.101=M III.16: "kittāvatā nu kho khandhānaṃ khandhādhivacanaṃ rūpaṃ (etc.) attitānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā olārikaṃ," etc.: i.e. material qualities are equivalent terms for the kh. What causes the manifestation of each kh.? cattāro mahābhūtā . . . paccayo rūpa-khandhassa paññāpanāya; phasso . . . vedanā°, saññā°, sankhārā°, etc.; nāmarūpaṃ . . . viññāna°: the material elements are the cause of rūpa, touch is that of vedanā°, saññā°, sankhārā°, name and shape that of viññāna (S III.101); cp. M I.138 sq., 234 sq. On the same principle rests their division in: rūpa-kāyo rūpak-khandho nāmakāyo cattāro arūpino khandhā "the material body forms the material factor (of existence), the individualized body the 4 immaterial factors" Nett 41; the rūpak-khandha only is kāmādhātu-pariyāpanno: Vbh 409; the 4 arūpino kh° discussed at Ps II.74, also at Vbh 230, 407 sq. (grouped with what is apariyāpanna) — Being the "substantial" factors of existence, birth & death depend on the khandhas. They appear in every new conjuncture of individuality concerning their function in this paṭisandhi-kkhaṇḍe; see Ps II.72-76. Thus the var. phases of life in transmigration are defined as — (jāti:) ya tesañ tesañ sattānaṃ tamhi tamhi satta-nikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho Nd<sup>2</sup> on Sn 1052; cp. jāti dvīhi khandhehi sangahitā ti VvA 29; khandhānaṃ pātubhāvo jāti S II.3; Nett 29; khandhānaṃ nibbatti jāti Vism 199. — (maraṇaṃ:) yā tesañ tesañ sattānaṃ . . . cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyaṃ khandhānaṃ bhedo kalevarassa nikkhepo M 1.49=Vbh 137=S II.3, 42. — vīvaṭṭa-kkhandha (adj.) one whose khandhas have revolved (passed away), i. e. dead S 1.121=III.123. — kh°anaṃ udaya-vyaya (or udayabbaya) the rising and passing of the kh., transmigration Dh 374=Th 1, 23, 379=It 120=KhA 82; Ps 1.54 sq. — (b) *Their relation to attachment and craving (kāma):* sattisūlūpamā kāma khandhānaṃ adhikuṭṭanā S 1.128=Th 2, 58, 141 (ThA 65: natthi tesañ adhiḥ°?); craving is their cause & soil: hetu-paṭicca sambhūtā kh. S 1.134; the 4 arūpino kh. are based on lobha, dosa, moha Vbh 208. — (c) *their annihilation:* the kh. remain as long as the knowledge of their true character is not attained, i. e. of their cause & removal: yaṃ rūpaṃ, etc. . . . n' etaṃ mama n' eso 'haṃ asmi na m' eso attā ti; evaṃ etaṃ yathābhūtaṃ sammappaññāya passati; evaṃ kho jānato passato . . . ahankāramamankāra-mānānusayā na honti ti S III.103; -pañca-kkhandhe pariññāya S III.83; pañca-kkhandhā pariññātā tiṭṭhanti chinnaṃulakā Th 2, 106. See also S 1.134. — (d) *their relation to dhātu (the physical elements) and āyatanā (the elements of sense-perception) is close, since they are all dependent on sensory experience. The 5 khandhas are frequently mentioned with the 18 dhātuyo & the 12 āyatanāni:* khandhā ca dh° cha ca āyatanā ime hetu-paṭicca sambhūtā hetu-bhaṅgā nirujjhare S 1.134; kh°-dh°-āyatanāṃ sankhataṃ jātimūlaṃ Th 2, 472; dhammaṃ adesesi khandhā-āyatanā-dhātuyo Th 2, 43 (cp. ThA 49). Enumerated under sabba-dhammā Ps 1.101=II.230; under dhammā (states) Dhs 121, as lokuttara-kkhandhā, etc. Dhs 358, 528, 552. — khandhānaṃ khandhaṭṭho abhiññeyyo, dhātūnaṃ dhātutṭho, etc. Ps 1.17; cp. 1.132; II.121, 157. In def. of kāmāvacarā bhūmi S 1.83. In def. of dukkha and its recognition Nett 57. In def. of arahaṇto khīṇāsavā Nd<sup>2</sup> on sankhāta-dhammā ("kh. sankhātā," etc.), on tiṇṇa ("khandha- (etc.) pariyante thitā"), & passim. — (e) *their valuation & their bearing on the "soul"-conception is described in the terms of na mama (na tumhākaṃ), anattā, aniccaṃ and dukkhaṃ (cp. upādānakkh° infra and rūpa), rūpaṃ*

(etc.) . . . aniccaṃ, dukkhaṃ, n' eso 'haṃ asmi, n' eso me attā "material qualities (etc. kh. 2-5) are evanescent, bad, I am not this body, this body is not my soul" Vin 1.14=S IV.382. n' eso 'haṃ asmi na m' eso attā S 1.112; III.103, 130 & passim; cp. kāyo na tumhākaṃ (anattā rūpaṃ) S II.65; Nd<sup>2</sup> 080; and rūpaṃ na tumhākaṃ S III.33 M 1.140=Nd<sup>2</sup> 680. — rūpaṃ, etc. as anattā: Vin 1.13; S III.78, 132-134; A 1.284=II.171; 202; cp. S III.101; Vin 1.14. — as aniccaṃ: S III.41, 52, 102, 122, 132 sq., 181 sq., 195 sq., 202-224, 227; A IV.147 (aniccānupassī dukkhānupassī); anicca dukkha roga, etc., Ps II.238 sq.; Vbh 324. — 2. Specified as pañc' upādāna-kkhandhā the factors of the fivefold clinging to existence. Defined & discussed in detail (rūpupādāna-kkhandha, etc.) S III.47; 86-88; also Vin 1.10; S III.127 sq. Specified S III.58 III.100=M III.16; S III.114, 158 sq.; v.52, 60; A IV.458; Vism 443 sq. (in ch. xiv: Khandha-niddesa), 611 sq. (judged aniccato, etc.). — Mentioned as a set exemplifying the number 5: Kh III.; Ps 1.22, 122. Enumerated in var. connections S 1.112; D III.233; M 1.190; A v.52; Kh IV. (expl<sup>1</sup> KhA 82=A v.52); Miln 12 (var. references concerning the discussion of the kh. in the Abhidhamma). — What is said of the khandhas alone—see above 1 (a)-(e)—is equally applied to them in connection with upādāna. — (a) As regards their *origin* they are characterized as chandamūlakā "rooted in desire, or in wilful desire" S III.100; cp. yo kho . . . pañcas' upādāna-kkhandhesu chandarāgo taṃ tattha upādānaṃ ti M 1.300, 511. Therefore the foll. attributes are characteristic: kummo pañcann' etaṃ upād° ānaṃ addivacanaṃ M 1.144; bhārā have pañcakkhā S III.26; pañcavadhakā paccatthikā pañcann' . . . addivacanaṃ S IV.174; pañc' upād° . . . sakkāyo vutto M 1.299=S IV.259. — (b) their contemplation leads to the recognition of their character as dukkha, anicca, anattā: na kiñci attānaṃ vā attaniyaṃ vā pañcasu upādāna-kkhandhesu S III.128; rogato, etc. . . . manasikātabbā pañc° S III.167; pañcasu upād°esu aniccānupassī "realizing the evanescence in the 5 aggregates of attachment" A v.109; same with udayavyāyānupassī S III.130; A II.45, 90; III.32; IV.153; and dhammānupassī M 1.61. Out of which realization follows their gradual destruction: pañc° . . . khandhānaṃ samudayo atthangamo assādo, etc. S III.31, 160 sq.; A II.45, 90; IV.153; Nd<sup>2</sup> under sankhārā. That they occupy a prominent position as determinants of dukkha is evident from their rôle in the exposition of dukkha as the first one of the noble truths: sankhittena pañc' upādānakkhandhā pi dukkhā "in short, the 5 kh. are associated with pain" Vin 1.10=M 1.48=A 1.177=S v.421; Ps 1.37, 39; Vbh 101 & passim; cp. katamaṃ dukkham ariyasaccaṃ pañc' upād° ā tissa vacaniyaṃ, seyyathidaṃ . . . S III.158=v.425; khandhādisā dukkhā Dh 202 (& expl. DhA III.261). — 3. Separately mentioned: khandhā as tayo arūpino kh° (ved°, saññā°, sankh°) DhA 1.22; viññāṇa-kh° (the skandha of discriminative consciousness) in Def. of manas: manindriyaṃ viññāṇaṃ viññ°-khandho tajjā manoviññāṇadhātu Nd<sup>2</sup> on Sn 1142=Dhs 68.

-Addivacana having kh. as attribute (see above) S III.101=M III.16; -āvāra a camp, either (1) fortified (with niveseti) or (2) not (with bandhāpeti), esp. in the latter meaning w. ref. to a halting place of a caravan (=khandhāvāra?) (1) J IV. 151; v.162; DhA 1.193, 199. — (2) J 1.101, 332; PvA 113; DhA II.79. Said of a hermitage J v.35. — fig. in sila-khandhāvāraṃ bandhitvā "to settle in the camp of good conduct" DA 1.244; -ja (adj.-n.) sprung from the trunk (of the tree), i. e. a growth or parasite S 1.207=Sn 272, expl. at SnA 304; khandhesu jātā khandha-jā, pārōhānaṃ etaṃ addivacanaṃ. -niddesa disquisition about the khandhas Vism (ch. xiv esp.) 482, 485, 492, 509, 558, 389. -paṭipāṭi succession of khandhas Vism 411 sq. -paritta protective spell as regards the khandhas (as N. of a



Suttanta) Vism 414. -bija "trunk seed" as one kind of var. seeds, with mūla° phaḷu° agga° bija° at Vin v.132, & D 1.5, expl<sup>d</sup> DA 1.81. nāma assattho nigrodho pilakkho udumbaro kacchako kapitthano ti evam-ādr. -rasa taste of the stem, one of various tastes, as mūla° khandha° taca° patta° puppha°, etc. Dhs 629=Nd<sup>2</sup> 540. -loka the world of sensory aggregates, with dhātu- and āyatanaloka Ps 1.122. -vibhanga division dealing with the khandhas (i. e. Vibh. 1 sq.) Miln 12. -santāna duration of the khandhas Vism 414.

**Khandhaka** [fr. khandha] division, chapter, esp. in the Vinaya (at end of each division we find usually the postscript: so & so khandhakaṃ niṭṭhitaṃ "here ends the chapter of . . ."); in cpd. °vatta, i. e. duties or observances specified in the v. khandha or chapter of the Vinaya which deals with these duties Vism 12, 101 (cp. Vin II.231), 188.

**Khandhiman** (adj.) having a (big) trunk, of a tree A III.43.

**Khama** (adj.) [fr. ksam] (a) patient, forgiving. (b) enduring, bearing, hardened to (frost & heat, e. g.) fit for. — (a) kh. belongs to the lovable attributes of a bhikkhu (kh. rūpānaṃ, saddānaṃ, etc.; indulgent as regards sights, sounds, etc.) A III.113=138; the same applied to the king's horse A III.282. Khamā paṭipadā the way of gentleness (and opp. akkhamā), viz. akkosantaṃ na paccakosati "not to shout back at him who shouts at you" A II.152 sq.; cp. Nett 77; classed under the four paṭipadā at D III.229. In combn. w. vacana of meek, gentle speech, in vattā vacana° a speaker of good & meek words S 1.63; II.282; Miln 380; cp. suvaco khamo A v.24 sq., forgiving: Miln 207. — (b) khamo sitassa uphassa, etc., enduring frost & heat A III.389=v.132; addhāna° padhāna° (fit for) A III.30; ranga°, anuyoga°, vimajjana° M 1.385. — akkhama (adj.) impatient, intolerant, in comb<sup>d</sup> dubbaca dovacassa karaṇehi dhammehi samannāgata S II.204 sq. = A II.147 sq. With ref. to rūpa, saddā, etc. (see also above), of an elephant A III.156 sq. — D III.229; Sdhp 95.

**Khamati** [Dhtp 218: sahane, cp. Sk. kṣamate, perhaps to Lat. humus, cp. Sk. kṣāh, kṣāman soil; Gr. χθών, χθμα] 1. to be patient, to endure, to forgive (acc. of object and gen. of person); n' āhaṃ bhayā khamāmi Vepacittino (not do I forgive V. out of fear) S 1.221, 222; aparādhaṃ kh. to forgive a fault J III.394. khamatha forgive DhA II.254; khamatha me pardon me Miln 13; DhA 1.40. — 2. (impers.) to be fit, to seem good; esp. in phrase yathā te khameyya "as may seem good to you; if you please" D 1.60, 108; M 1.487. sabbaṃ me na khamati "I do not approve of" M 1.497 sq.; na khamati "it is not right" D II.67. — 3. to be fit for, to indulge in, to approve of, in nijjhānaṃ khamanti M 1.133, 480; cp. diṭṭhi-nijjhāna-kkhamanti M 1.480 & A 1.189. — ppr. med. khamamāna Vin 1.281 (uppaḍḍhakāsinaṃ kh°) fit for, allowing of, worth, cp. Bdhgh. note Vin Texts 1.195. — grd. khamaniya to be allayed, becoming better (of a disease) Vin 1.204; D II.99. — caus. khamāpeti to pacify, to ask one's pardon, to apologize (to=acc.) J 1.267; PvA 123, 195; DhA 1.38, 39; II.75, 254. — to ask permission or leave (i. e. to say good-bye) DhA 1.14.

**Khamana** (nt.) long-suffering Miln 351; bearing, suffering Sdhp 202; and a° intolerance Bhdh 24.

**Khamanāṭṭa** (f.) forbearance and a° intolerance, harshness both as syn. of khamati & akkhanti Dhs 1342, Vbh 360.

**Khamā** (f.) [fr. ksam] (a) patience, endurance. (b) the earth (cp. chaniā & see khamati) J IV.8 (v. l. B. chaniā).

**Khamāpanā** (f.) [abstr. fr. khamāpeti, Caus. of khamati] asking for pardon J IV.389.

**Khambha** [Sk. khambha & sthambha] 1. prop, support, in "kata "making a prop." i. e. with his arms akimbo Vin II.213=IV.188. — 2. obstruction, stiffening, paralysis, in ūru° "stiffening of the thigh" M 1.237 (through pain); J v.23 (through fear). See also chambheti & thambha.

**Khambheti** [Caus. fr. prec. — Sk. skambh, skabhnāti] 1. to prop, to support Th 2, 28 (but expl. at ThA 35 by vi°, obstruct) — 2. to obstruct, to put out, in pp. khambhita (=vi°) Nd<sup>2</sup> 220, where it explains khitta. — ger. khambhiya: see vi°.

**Khaya** [Sk. kṣaya to kṣi, kṣinoti & kṣināti; cp. Lat. situs withering, Gr. φθισις, φθιρω, φθιω wasting. See also kheteti under khipati] waste, destruction, consumption; decay, ruin, loss; of the passing away of night VvA 52; mostly in applied meaning with ref. to the extinction of passions & such elements as condition, life, & rebirth, e. g. āsavānaṃ kh. It 103 sq., esp. in formula āsavānaṃ khayā anāsavaṃ cetovimuttiṃ upasampajja A 1.107=221=D III.78, 108, 132=It 100 and passim. — rāgassa, dosassa, mohassa kh. M 1.5; A 1.299, cp. rāga°, dosa°, moha°, A 1.159; dosa° S III.160, 191; IV.250. — taṇhānaṃ kh. Dh 154; sankhārānaṃ kh. Dh. 383; sabba-maññitānaṃ, etc. M 1.480; āyu°, puñña° Vism 502. — yo dukkhassa pajānāti idh'eva khayā attano Sn 620=Dh 402; khayāṃ virāgaṃ amataṃ paṇitaṃ Sn 225. — In exegesis of rūpassa aniccata: rūpassa khayō vayo bhedo Dhs 645=738=872. — See also kḥiṇa and the foll. cpds. s. v.: āyu°, upadhi°, upādāna°, jāti°, jivita°, taṇha°, dukkha°, puñña°, bhava°, loka°, saṃyojana, sabbadhamma°, samudda°.

-ātita (a) gone beyond, recovered from the waning period (of chanda, the moon=the new moon) Sn 598; -ānupassin (a) realizing the fact of decay A IV.146 sq. = V.359 (+ vāyānupassin); -ñāṇa knowledge of the fact of decay M II.38=Pug 60; in the same sense khayē ñāṇa Nett 15, 54, 59, 127, 191, cp. kvu 230 sq.; -dhamma the law of decay A III.54; Ps 1.53, 76, 78.

**Khara** [cp. Sk. khara] 1. (adj.) rough, hard, sharp, painful D II.127 (ābādha); J III.26 (vedanā) Miln 26 (+ sakkhara-kaṭhala-vālikā), PvA 152 (loma, shaggy hair; cp. Np. Khara-loma-yakkha Vism 208). — °ka = khara rough, stony PvA 265 (=thaṇḍila). — 2. (m.) a donkey, a mule, in -putta, nickname of a horse J III.278. — 3. a saw J II.230 (=kakaca C.); VI.201. — ājina a rough skin, as garment of an ascetic Sn 249 (=kharāni ajina-cammāni Sn A 291); Pug 56; -gata of rough constitution Dhs 962; also as khari-gata M 1.185; Vism 349 (=pharusa). -mukha a conch J VI.580. -ssara of rough sound S II.128.

**Khara**<sup>2</sup> [Sk. kṣara] water J III.282.

**Kharatta** (nt.) [fr. khara] roughness A 1.54; PvA 90 (in expl<sup>d</sup> of pharusa).

**Khala** [cp. Sk. khala] 1. corn ready for threshing, the threshing floor Nd<sup>2</sup> 587, Vism 120; DA 1.203 (khalāṃ sodheti). — 2. threshing, mash, in ekamaṃsa-khalāṃ karoti "to reduce to one mash of flesh" D 1.52=M 1.377 (+ maṃsa-puñja; DA 1.160=maṃsa-rāsi).

-agga the best corn for threshing DhA 1.98; IV.98; -kāla the time for threshing DhA IV.98; -bhaṇḍagga the best agricultural implement for threshing DhA 1.98; IV.98; -bhaṇḍa-kāla the time for the application of the latter DhA IV.98; -maṇḍala a threshing-floor Vism 123; DhA 1.266 (°matta, as large as . . .).

**Khalanka** in -pāda at J VI.3 should probably be read kalanka° (q. v.).

**Khalati** [Dhtp 200: kampane; Dhtp 375: sañcalane; cp. Sk. skhalati, cp. Gr. σφάλλω to bring to fall, to fail] to stumble; ger. khalitvā Th 1, 45; Miln 187; pp. khalita q. v. (cp. upa°, pa°).



**Khali** a paste Vin 11.321 (:Bdhgh. on C.V. vi.3, 1 for madda).

**Khalika** (or khalikā f.) a dice-board, in *khalikāya* *kiṅanti* to play at dice (see illustr. in Rh. D. *Buddh. India* p. 77) Vin 11.10; cp. D 1.6 (in enum<sup>o</sup> of various amusements; expl. at DA 1.85 by *jūta-khalika pāsaka-kiṅanan*). See also *kali*.

**Khalita**<sup>1</sup> [Sk. *khalati*=Lat. *calvus*, bald; cp. *khallāṭa*] bald-headed A 1.138 (+ *vilūna*); Th 2, 255 (= *vilūna-kesa* ThA 210).

**Khalita**<sup>2</sup> [pp. med. of *khalati*, cp. DhTp 611; DhTm 406 *khala*=*soceyye*] (adj. & n.) 1. faltering, stumbling, wrong-doing, failure A 1.198; Nd<sup>1</sup> 300; Th 2, 261; DhA 111.196 (of the voice; ThA 211=*pakkhalita*); J 1.78; Miln 94, 408. — 2. disturbed, treated badly J vi. 375. — *akkhalita* undisturbed Th 1, 512.

**Khalu** [indecl., usually contracted to *kho*, q. v.] either *positive*: indeed, surely, truly D 1.87; Sn p. 103; J iv.391 (as *khalu*); Mhvs vii.17; or *negative*: indeed not Vism 60 (= *paṭisedhan' atthe nipāto*). — *pacchābhatika* (adj.)=*na p*<sup>o</sup>: a person who refuses food offered to him after the normal time Vin v.131=193; Pug 69; Vism 61. See Com. quot. by Childers, p. 310.

**Khalunka** [adj. fr. *khala* in caus. sense of *khaleti*, to shake. In formation=*khalanga*>*khalanka*>*khalunka*, cp. *kulūpaka* for *kulūpaga*] only appl<sup>d</sup> to a horse=shaking, a shaker, racer (esp. as *java* A 1.287), fig. of *purisa* at *Anguttara* passages. Described as bold and hard to manage A iv.190 sq.; as a horse which cannot be trusted and is inferior to an *ājāniya* (a thoroughbred) A v.166. Three kinds at A 1.287 sq.=iv.397 sq. In expl. of *vaḷavā* (mare) at J 1.180=*sindhavakule ajāto khalunk'asso*; as *vaḷavā khalunkā* J 1.184. — Der. *khalunkatā* in a<sup>o</sup>, not shaking, steadiness VvA 278.

**Khaleti** [Sk. *kṣālayati* of *kṣal*?] lit. to wash (cp. *pakkhāleti*), slang for "to treat badly", "to give a rubbing" or thrashing (exact meaning problematic); only at J iv.205=382: *gale gahevā khalayātha jammaṅ* "take the rascal by the throat and thrash him" (Com. *khalayātha khalikāraṅ* (i. e. a "rub," kind of punishment) *pāpetvā niddhamatha*=give him a thrashing & throw him out. v. l. at both passages is *galayātha*).

**Khallaka** in *baddh upāhanāyo* shoes with heel-coverings (?) Vin 1.186 (see Bdhgh. note on it *Vin Texts* 11.15). — Also as *khalla-baddhādibbedan upāhanan* at PvA 127 in expl<sup>n</sup> of *upāhana*. Kern (*Toev.* s. v.) sees in it a kind of stuff or material.

**Khallāts** [Sk. *khalvāta*, cp. *khalita*] bald, in *-sisa* a bald head DhA 1.309. Der. *khallātiya* baldness, in *khallātiya-peti* the bald-headed *Peti* PvA 46 (where spelled *khalā-tiya*) and 67.

**Khalika** only at S v.421; cp. S iv.330 (*Dhammacakka-p-Sutta*). It is a misreading. Read with Oldenberg, Vin 1.10, *kāmesu kāmasukhallikānuyoga* (devotion to the passions, to the pleasures of sense). See *kāmasukha* and *allika*.

**Khalopī** [and *khalopī*, also *kalopī*, q. v. Cp. *Trenckner Notes*, p. 60, possibly=*karoti*] a pot, usually with *kumbhī*: D 1.167 (*-mukha + kumbhī-mukha*); Pug 55; Miln 107.

**Khāṇu** [also often spelled *khānu*; prob.=Sk. *sthānu*, corrupted in etym. with *khaṇati*, cp. *Trenckner Notes* 58, n. 6] a stump (of a tree), a stake. Often used in description of uneven roads; together with *kaṇṭaka*, thorns A 1.35; 111.389; Vism 261 (*'paharaṅ' aggi*), 342 (*'magga*); SnA 334. — *jhāma*<sup>o</sup> a burnt stump (as characteristic of *kālaka*) S iv.193. — *nikhāta*<sup>o</sup> an uprooted trunk DA 1.73. *Khāṇu-kondañña* N. of a *Thera* Vism 380; DhA 11.254.

**Khāṇuka**=*khāṇu* S v.379 (*avihata*<sup>o</sup>): J 11.18, 154; v.45 (*loha-daṇḍa-kh*<sup>o</sup> pins & stakes of brass); Miln 187 (*mūle vā khāṇuke vā . . . khalitvā stumbling over roots & stumps*); Vism 381=DhA 11.254 (with ref. to the name of *Khāṇu-kondañña* who by robbers was mistaken for a tree stump); VvA 338 (in a road=*sankuka*).

**Khāta** (adj.) [Sk. *khāta*; pp. of *khan*] dug DA 1.274 (= *ukkiṇṇa*), a<sup>o</sup> not dug Miln 351 (*'taḷāka*). Cp. *atikhāta* J 11.296.

**Khāda** (nt.) eating, in *-kāraṇa* the reason of eating . . . PvA 37.

**Khādaka** (adj.) eating (nt.) Vism 479; eating, living on (adj. -<sup>o</sup>), an eater J iv.307; PvA 44; *lohita-maṅsa*<sup>o</sup> (of *Yakkhas*) J 1.133, 266; *camma*<sup>o</sup> J 1.176; *gūtha*<sup>o</sup> (of a *Peta*) PvA 266.

**Khādāti** [DhTp 155 "*khāda bhakkhane*"; cp. Sk. *khādāti*, cp. Gr. *κνυδων* the barbed hook of a javelin, i. e. "the biter"; Lith. *kāndu* to bite] to chew, bite, eat, devour (=Ger. *fressen*); to destroy. — *Pres.* Dh 240; J 1.152 (*sassāni*); 111.26; Pv 1.6<sup>3</sup> (*puttāni*, of a *Peti*); 1.9<sup>4</sup>. — *kaṭṭhaṅ kh*<sup>o</sup> to use a toothpick J 1.80, 282, — *dante kh*<sup>o</sup> to gnash the teeth J 1.161. — *santakaṅ kh*<sup>o</sup> to consume one's property DhA 135. — of beasts, e. g. Sn 201, 675. — *Pot.* *khādeyya* J 111.26. — *Imper.* *khāda* J 1.150 (*maṅsaṅ*); 11.128 (*khādaniyaṅ*); vi.367. (*pūvaṅ*); PvA 39, 78. — *Part. pres.* *khādanto* J 1.61; 111.276. — *Fut.* *khādissati* J 1.221; 11.129. — *Aor.* *khādīṇsu* PvA 20. — *Pass.* *ppr.* *khādiyamāna* (cp. *khajjati*) PvA 69 (*taṅhāya*) (expl. of *khajjamāna*). — *Inf.* *khādituṅ* J 1.222; 11.153; DhA iv.226. — *Ger.* *khādītvā* J 1.266, 278 (*phalāni*); PvA 5, 32 (*devour*); poetical *khādīyā* J v.464 (= *khādītvā*). — *Grd.* *khādītabba* J 111.52, and *khādaniya* (q. v.). — *Pp.* *khādita* (q. v.). Cp. *pali*<sup>o</sup>.

**Khādana** (nt.) the act of eating (or being eaten) PvA 158. — adj. f. *khādani* the eater Dpvs 238; *khādana* at J 11.405 is to be read as *ni*<sup>o</sup> (q. v.). Cp. *vi*<sup>o</sup>.

**Khādaniya** [grd. of *khādāti*; also as *khādaniya*] hard or solid food, opp. to and freq. comb<sup>d</sup> with *bhojaniya* (q. v.). So at D 11.127; J 1.90, 235; 111.127; Sn, p. 110; Miln 9, 11. — Also in comb<sup>n</sup> *anna, pāna, kh*<sup>o</sup> Sn 924; 11.4<sup>o</sup>. By itself J 111.276. — *piṭṭha*<sup>o</sup> pastry Vin 1.248.

**Khādā** (f.) food, in *rāja*<sup>o</sup> royal food Sn 831 (*rājakhādāya puṭṭho*=*rājakhādaniya rājabhojaniya posito* Nd<sup>1</sup> 171; where printed *'khādāya* throughout).

**Khādāpana** [fr. *khādāpeti*] causing to be eaten (kind of punishment) Miln 197 (*sunakhehi*).

**Khādāpeti** (Caus. 11. of *khādāti*) to make eat J 111.370; vi.335.

**Khādika**=*khādaka*, in *aññamañña*<sup>o</sup> S v.456.

**Khādita** (adj.) [pp. med. & pass. of *khādāti*] eaten, or having eaten, eaten up, consumed J 1.223; 11.154; PvA 5. — A twin form of *khādita* is *khāyita*, formed prob. on analogy of *sāyita*, with which freq. combined (cp., however, *Trenckner P.M.* 57), e. g. Pug 59; Vism 258; PvA 25. Used as the poetical form Pv 1.12<sup>11</sup> (expl. PvA 158=*khādita*). — Der. *khādītatta* (nt.) the fact of being eaten J 1.176. — *ṭṭhāna* the eating place, place of feeding J v.447.

**Khādīn**, f. *khādīni*=*khādaka* PvA 31.

**Khāyati** [pass.=Sk. *khyāyate*, *khyā*] to seem to be, to appear like (*viya*) J 1.279; aor. *khāyīṇsu* J 1.61; ppr. med. *khāyamāna* J iv. 140; PvA 251. Cp. *pakkhāyati*.

**Khāyita** see *khādita*; cp. *avakkhāyika*.

**Khāra** [Sk. kṣāra, pungent, saline, sharp to **ksā**, kṣāyati to burn, cp. Gr. ξηρός, dry; Lat. serenus, dry, clear, seresco to dry] any alkaline substance, potash, lye. In comb<sup>n</sup> with ūsa (salt earth) at S III.131 (-gandha); A 1.209. — Used as a caustic Pv III.10<sup>2</sup>; Sdhp 281. See also chārikā.

-āpatacchika a means of torturing, in enum<sup>n</sup> of var. tortures (under vividha-kamma-kāraṇā kārenti) M 1.87 = A 1.48 = II.122 = Nd<sup>2</sup> 604; J VI.17 (v. l. °picch°); C. has āpatacchika, v. l. pañcchaka; Vism 500; Miln 197. Both A & Nd have v. l. kharāpañcchaka; -ōdaka an alkaline solution Vism 264, 420; DhA 1.189; PvA 213; cp. khārodikā nadī (in Niraya) Sdhp 194.

**Khāraka** (adj.) [fr. khāra] sharp or dry, said of the buds of the Pāricchattaka A IV.117 sq.

**Khāri** (f.) [and khāri-] a certain measure of capacity (esp. of grain, see below khārika). It is used of the eight requisites of an ascetic, and often in conn. with his yoke (kāja): "a khāri-load."

-kāja Vin 1.33 (cp. *Vin Texts* I.132); J V.204. -bhaṇḍa DhA III.243 (: kahaṇṭo te kh-bb° ko pabbajita parikkhāro); -bhāra a shoulder-yoke S 1.169; J III.83; -vidha = °kāja S 1.78 = Ud 65; D 1.101. At Ud and D passages it is read vividha, but DA 1.269 makes it clear: khāri ti araṇi-kamaṇḍalu-sūcādayo tāpasa-parikkhāra; vidho ti kāco, tasmā khāribharitaṇ kācam ādayā ti attho. As Kern (*Toev.* s. v.) points out, °vidha is a distortion of vividha, which is synonymous with kāja.

**Khārika**<sup>1</sup> [adj. to khāra] alkaline, in enum<sup>n</sup> of tastes (cp. rasa) at S III 87; Dhs 629 and ≈.

**Khārika**<sup>2</sup> [adj. of khāri] of the khāri measure, in visati° kosalako tilavāho A V.173 = Sn p. 126.

**Khāleti** Caus. of khalati: see khaleti & vikkhāleti.

**Khāhinti** at Th 2, 509 is to be read kāhinti (=karissanti ThA 293).

**Khiddā** [Vedic kṛiddā, cp. kilati] play, amusement, pleasure usually comb<sup>d</sup> with rati, enjoyment. Var. degrees of pleasures (bāla°, etc.) mentioned at A V.203; var. kinds of amusement enumerated at Nd<sup>2</sup> 219; as expounded at D 1.6 under jūta-pamādaṭṭhāna. Generally divided into kāyikā & vācasikā khiddā (Nd<sup>2</sup>; SnA 86). Expl. as kilanā SnA 86, as hassādhippāya (means of mirth) PvA 226; sahāyakādihi kelī PvA 265. Cp. Sn 926; Pv IV.1<sup>21</sup>.

-dasaka "the decad of play," i. e. the second 10 years of man's life, fr. 11-20 years of age Vism 619. -padōsika corrupted by pleasures D 1.19, 20 = DA 1.113 (v. l. padūsika); -rati play & enjoyment Sn 41, 59; Vv 161<sup>2</sup>, 32<sup>2</sup>; Pv IV.7<sup>2</sup>; Vism 619.

**Khitta** [pp. of khip, to throw Dhpt 479; perañe] thrown; cast, overthrown Dh 34; rajo pañivātaṇ kh°, dirt thrown against the wind S 1.13, 164 = Sn 662 = Dh 125 = J III.203; ratti-khittā sarā arrows shot in the night Dh 304 = Nett 11; acchi vātavegena khittā a flame overthrown by the power of the wind, blown out Sn 1074 (expl<sup>d</sup> Nd<sup>2</sup> 220 by ukkhittā nūṇā, khambhitā); in interpret. of khetta PvA 7 said of sowing: khittañ vuttañ bijañ. — akkhitta not upset, not deranged, undisturbed, in qualities required of a brahmin w. ref. to his genealogy: yāva sattamā pitāmabāyugā akkhitto D 1.113 = Sn p. 115, etc. Cp. vi°.

-citta (a) one whose mind is thrown over, upset, unhinged, usually comb<sup>d</sup> with ummattaka, out of one's mind Vin 1.131, 321; II.64, etc.; Sdhp 88. Cp. citta-kkhepa.

**Khipa** (nt.) [fr. kṣip] a throw, anything thrown over, as ajina° a cloak of antelope hide D 1.167 and ≈; or thrown out, as a fishing net (=kumina) eel-basket A 1.33 = 287; Th 2, 357 (=ThA 243). Cp. khippa & vikkhepika.

**Khipati** [Vedic kṣipati] to throw, to cast, to throw out or forth, to upset Sn p. 32 (cittañ); J 1.223 (sisañ). 200 (pāsake); II.3 (dalhaṇ dalhassa: to pit force against force) — aor. khipi S IV.2, 3 (kharacakkaṇ); PvA 87 (=atthāresi). — *ger.* khipitvā J 1.202. — 1st caus. khepeti (perhaps to kṣi, see khaya) to throw in, to put in, to spend (of time); dīgham addhāṇaṇ khepetvā J 1.137; Th 2, 168 (khepeti jātisāṅsāraṇ = pariyoṣāpeti ThA 159); DhA 1.102 (dvenavuti-kappe khepesuṇ); āyuṇ khepehi spend (the rest of) your life PvA 148; *ger.* khepayitvāna (saṅsāraṇ) Pv IV.3<sup>32</sup> (=khepetvā PvA 254). In this sense Trenckner (P. M. 76) takes it as corresponding to Sk. kṣāpayati of kṣi = to cause to waste. See also khepana. — 2nd caus. khipāpeti to cause to be thrown J 1.202; IV.139 (jalaṇ). Cp also khepa.

**Khipana** (nt.) the act of throwing or the state of being thrown J 1.290 (pasaka- k°).

**Khipanā** (f.) [fr. khipati] throwing up, provocation, mockery, slander Miln 357; Vbh 352; cp. Vism 29.

**Khipita** (nt.) [pp. of khipati = that which is thrown out; acc. to Trenckner *Notes* p. 75 for khupita fr. kṣu to sneeze; possibly a contamination of the two] sneezing, expectoration Pv II.2<sup>3</sup> (expl. PvA 80: mukhato nikkhamtamala); DhA 1.314 ("roga + kasa, coughing).

-sadda the sound of expectorations D 1.50; DhA 1.250.

**Khippa** (adj.): [Vedic kṣipa to kṣip] 1. quick, lit. in the way of throwing (cp. "like a shot") Sn 350 (of vacana = lahu SnA). — 2. a sort of fishing net or eel-basket (cp. khipa & Sk. kṣepaṇi) S 1.74. — nt. adv. khippaṇ quickly A II.118 = III.164; Sn 413, 682, 998; Dh 65, 137, 236, 289; J IV.142; Pv II.8<sup>4</sup>, 9<sup>2</sup>, 12<sup>21</sup>, Pug 32. — Compar. khippatara Sn p. 126.

-ābhiññā quick intuition (opp. dandh°) D III.106; Dhs 177; Nett 7, 24, 50, 77, 112 sq.; 123 sq.; Vism 138.

**Khippati** [fr. kṣip] to ill-treat, in ppr. khippamāna Vv 84<sup>4</sup>, expl<sup>d</sup> at VvA 348 by vambhento. piḷanto.

**Khila** (m. nt.) [cp. Sk. khila] waste or fallow land A III.248; fig. barrenness of mind, mental obstruction. There are five ceto-khilā enum<sup>d</sup> in detail at M 1.101 = A IV.460 = D III.238 (see under ceto); mentioned A V.17; SnA 262. As three khilā, viz. rāga, dosa, moha at S V.57; also with other qualities at Nd<sup>2</sup> 9. In comb<sup>n</sup> with paligha S 1.27 (chetvā kh° ṇ); khilaṇ pabhindati to break up the fallowness (of one's heart) S 1.193; III.134; Sn 973. — akhila (adj.) not fallow, unobstructed, open-hearted: cittañ susamāhitaṇ . . . akhilaṇ sabbabhūtesu D II.261; S IV.118; in comb<sup>n</sup> with anāsava Sn 212; with akankha Sn 477, 1059; with vivattacchada Sn 1147; cp. vigata-khila Sn 19.

**Khīṇa** [cp. Sk. kiṇa] hard skin, callosity J V.204 (v. l. kiṇa).

**Khīṇa** [pp. of khyati, Pass. to khayati] destroyed, exhausted, removed, wasted, gone; in cpds. °- often to be translated "without." It is mostly applied to the destruction of the passions (āsavā) & demerit (kamma). Khīṇā jāti "destroyed is the possibility of rebirth," in freq. occurring formula "kh. j. vusitaṇ brahmacariyaṇ kataṇ karaṇiyaṇ napaṇaṇ itthattāya," denoting the attainment of Arahanthship. (See arahant II, formula A) Vin 1. 35; D 1.84, 177, 203; M II.39; Sn p. 16; Pug 61 etc. See expl<sup>n</sup> at DA 1.225 = SnA 138. — khīṇaṇ mayhaṇ kammaṇ J IV.3, similarly khīṇaṇ purāṇaṇ navaṇ natthi sambhavaṇ Sn 235 (khīṇa = samucchinna KhA 194); pāpakamme khīṇe PvA 105. āsavakhīṇa one whose cravings are destroyed Sn 370, cp. 162.

-āsava (adj.) whose mind is free from the four mental obsessions. Ep. of an Arahant Vin 1.183; M 1. 145; 11.43; 111.30; D 111.97, 133, 235; It 95; Sn 82, 471, 539, 644; Dh 89, 420; PvA 7 (=arahant); cp. BSk kṣināśrava Divy 542. — The seven powers of a kh.<sup>o</sup> (khināsava-balāni) discussed at D 111.283; Ps 1.35; ten powers at Ps 11.173, 176; cp. Vism 144 (where a kh. walks through the air). -punabbhava one in whom the conditions of another existence have been destroyed (=khināsava) Sn 514, 656; -bija one who is without the seed (of renewed existence) (=prec.) Sn 235 (=ucchinna-bija KhA 194); -maccha without fish (of a lake) Dh 155; -vyappatha without the way of (evil) speech (vyapp<sup>o</sup>=vācāya patho; expl. SnA 204 as na pharusavāco) Sn 158; -sota with the stream gone, i. e. without water, in macche appodake kh<sup>o</sup> Sn 777.

**Khinatta** (nt.) DA 1.225 & khinātā (f.) DhA 1v.228, the fact of being destroyed.

**Khiya** [cp. khiyati<sup>2</sup>] in -dhammaṃ āpajjati to fall into a state of mental depression Vin 1v.151, 154; A 111.269; 1v.374. See also remarks by Kern, *Toev.* s. v.

**Khiyati** [Sk. kṣiyate, pass. to khayati] to be exhausted, to waste away, to become dejected, to fall away from Vin 1v.152; J 1.290 (dhaṇa); Pv 11.91<sup>2</sup>; 11<sup>2</sup>; Ps 1.94, 96; 11.31 (āsavā); Bhdh 80. — ppr. khiyamāna Sn 434; Bhdh 19. aor. khiyi D 111.93; grd. khiyitabba ibid. see also khāya and khiyanaka. In phrase “ujjhāyati khiyati vipāceti it seems to correspond to jhāyati<sup>2</sup> [Sk. kṣāyati] and the meaning is “to become chafed or heated, to become vexed, angry; to take offence”; as evidenced by the comb<sup>n</sup> with quasi-synonyms ujjhāyati & vipāceti, both referring to a heated state, fig. for anger (cp. kilissati). Thus at Vin 11.259 & passim. See ujjhāyati for further refs.

**Khiyanaka** (a) [der. fr. khiya] in comb<sup>n</sup> with pācittiya a “falling away” offence (legal term denoting the falling away from a consent once given) (see khiya) Vin 11.94, 100; 1v.38.

**Khira** (nt.) [Sk. kṣīra] milk, milky fluid, milky juice Vin 1.243, 11.301; M 1.343 sq. = A 11.207 = Pug 56; A 11.95 (in simile with dadhi, navaṇita, sappi, sappi-maṇḍa) = D 1.201; DhA 1.98; enum<sup>l</sup> with dadhi, etc., as one constituent of material food (kabalīnkāro āhāro) at Dhs 616 = 74<sup>o</sup> = 875; — J 1v.138 (mātu kh<sup>o</sup>); 140; Dh 71 = Nett 161; Miln 41; PvA 198 (=sneha, milky juice); VvA 75; DhA 1.98 (nirudaka kh<sup>o</sup>, milk without water). — duddha-khira one who has milked Sn 18.

-ḍdaka (nt.) milk-water or milk & water lit. J 11.104, 106; fig. in simile khīrodakibhūtā for a samaggā parisā “a congregation at harmony as milk and water blend” A 1.70; S 1v.225 = M 1.207, 398 = A 111.67, 104; -odana (nt.) milk-rice (boiled) Vv33<sup>24</sup> (=VvA 147). -gandha the smell of milk J 1v.357. -ghata a pot of milk Miln 48; -paka drinking milk; sucking (of a calf: vaccho mātari kh<sup>o</sup>) Dh 284 (v. l. khira-pāna); DhA 111.424; -paṇṇin (m.) N. of a tree the leaves of which contain a milky sap, Calotropis gigantea M 1.429; -matta having had his fill of milk, happy (of a babe) S 1.108; -mūla the price of milk; money with which to buy milk DhA 1v.217; -sāmin master of the milk (+dhirasāmin) Bhdh 62.

**Khiranikā** (f.) a milk-giving cow S 1.174.

**Khila** [Sk. kīla & khīla] a stake, post, bolt, peg Vin 11.116 (khilaj nikhānitvā digging in or erecting a post); S 111.150 (kh<sup>o</sup> vā thambha vā); 1v.200 (dalha<sup>o</sup> a strong post, Ep. of satī); Mhvs 29, 49. — ayo<sup>o</sup> an iron stake A 1.141; S v.444; Nd<sup>2</sup> 304<sup>m</sup>; Sn 28 (nikhāta, erected); SnA 479. Cp. inda<sup>o</sup>.

††hāyi-ṭhita standing like a post (of a stubborn horse) A 1v.192, 194.

**Khilaka** (adj.) having stieks or stumps (as obstacles), in a<sup>o</sup> unobstructed J v.203 (=akāca nikkantaṅka 206).

**Khīlana** [der. fr. khīleti] scorn Miln 357.

**Khīleti** [to kī] or to khīla<sup>?</sup> to scorn, deride, only in comb<sup>n</sup> hīlita khīlita garahita (pp.) Miln 229, 288; cp. khīlana.

**Khu** (-<sup>o</sup>) is doubtful second part of inghāla<sup>o</sup> (q. v.).

**Khuṅseti** [kru<sup>?</sup>] Dhpt 625; akkosane; cp. Muller *P.G.* 52 to scold, to curse, to be angry at, to have spite against D 1.90, DA 1.256 (=ghaṭṭeti); Vin 1v.7; SnA 357; DhA 1v.38. — pp. khuṅsita DhA 11.75.

**Khujja** (adj.) [either Sk. kubja, of which khujja would be the older form (cp. Walde, *Lat. Etym. With.* s. v. cubitum), or Sk. kṣudra<sup>?</sup>] (so Muller, *P.G.* p. 52). See also the variant kujja & cp. kuttā<sup>2</sup> 1. humpbacked J v.426 (+piṭhasappi); DA 1.148 (in comb<sup>n</sup> with vāmana & kirāta); f. DhA 1.194, 226. — 2. small, inferior, in kh<sup>o</sup>-rājā a smaller, subordinate king Sdhp 453.

**Khuṅḍali** at PvA 162 (mā kh.) is to be read ukkaṅḍi.

**Khudā** [Sk. kṣudh & kṣudhā, also BSk. kṣud in kṣuttarṣa hunger & thirst Jtm p. 30] hunger Sn 52 (+pipāsā); Nd<sup>2</sup> s. v. kh<sup>o</sup> vuccati chātako, 966; Pv 1.6<sup>4</sup> (=jighacchā) 11.16 (+tanhā), 42; PvA 72. See khuppipāsā.

**Khudda** (adj.) [Vedic kṣudra] small, inferior, low; trifling, insignificant; na khuddaj samācare kiñci “he shall not pursue anything trifling” Sn 145 (=limakaṅ KhA 243); kh<sup>o</sup> ca bālaṅ Sn 318. Opp. to strong Vv 32<sup>10</sup> (of migā = balavasena uhiṇā VvA 136).

-ānukhuddaka, in āni sikkhāpadāni the minor observances of discipline, the lesser & minor precepts Vin 11.287 = D 11. 154; Vin 1v.143; A 1.233; cp. Divy 465; -āvakāsa in akhuddāvakāso dassanāya not appearing inferior, one of the attributes of a well-bred brahmin (with brahmavaṇṇi) D 1.114, 120, etc. -desa, in issara ruler of a small district Sdhp 348.

**Khuddaka** = khudda; usually in cpds. In sequence khuddaka-majjhima-mahā Vism 100. Of smaller sections or subdivisions of canonical books Vin v.145 sq. (with ref. to the paññattis, see also below. -catuppade kh<sup>o</sup> ca mahallake Sn 603. Khuddaka (m.) the little one, Miln 40 (mātā āssa).

-nadī = kunnadī, a small river PvA 154; -nikāya name of a collection of canonical books, mostly short (the fifth of the five Nikāyas) comprising the foll. 15 books: Khuddaka-Pāṭha, Dhammapada, Udāna, Itivuttaka, Sutta-Nipāta, Vimāna-Vatthu, Peta-Vatthu, Thera and Therī Gāthā, Jātaka (verses only), Niddesa, Paṭisambhidāmagga, Apadāna, Buddha-Vaṇsa, Cariyā-Piṭaka. The name Kh-N. is taken from the fact that it is a collection of short books—short, that is, as compared with the Four Nikāyas. Anvs (*J.P.T.S.* 1886) p. 35; Gvns (*J.P.T.S.* 1886) p. 57; PvA 2, etc. -pāṭha N. of the first book in the Khuddaka Nikāya; -mañcaka a small or low bed J 1.167; -rājā an inferior king J v.37 (+mahārājā); SnA 121; cp. khujja & kuṭṭa; -vaggulī (f.) a small singing bird DhA 111.223; -vatthuka belonging to or having smaller sections Vin v.114.

**Khuppipāsā** [cp. khudā] hunger & thirst: āya miyamāno M 1.85. Personified as belonging to the army of Māra Sn 436 = Nd<sup>2</sup> on visenikatvā. To be tormented by hunger & thirst is the special lot of the *Petas*: Pv 1.11<sup>10</sup>; 11.2<sup>2</sup>, PvA 10, 32, 37, 58, etc.; Vism 501; Sdhp 9, 101, 507.

**Khubhati** see saṅ<sup>o</sup> & khobha. The root is given at Dhpt 206 & 435 as “khubha = sañcalane.”

**Khura**<sup>1</sup> [Vedic khura] the hoof of an animal Vv 64<sup>10</sup> (of a horse = turagānaḥ khuranipāta, the clattering of a horse's hoof VvA 279). cp. Sk. kṣura, a monkey's claw Sp. AvS 1.236.

**Khura**<sup>2</sup> [Vedic *kṣura*, to *kṣpu*, *kṣṇoti* to whet, *kṣpotra* whetstone; cp. Gr. *κραιβω* scrape, *ξίω* shave, Lat. *novacula* razor. The Pali Dhṭp (486) gives as meanings "chedana & vilekhana"] a razor Vin II.134; S IV.169 (tiṅha a sharp r.) DhA II.257.

-*agga* the hall of tousure PvA 53; -*appa* a kind of arrow D 1.96; M 1.429 (+ *vekaṅga*); Vism 381. -*kosa* razor-sheath Vism 251, 255. -*cakka* a wheel, sharp as a razor J IV.3; -*dhāra* 1. carrying razors, said of the Vetaraṇī whose waters are like razors Sn 674 (+ *tiṅha-dhāra*); J V.269; Vism 163. — 2. the haft of a razor, or its case Sn 716 (°*ūpama*); Vism 500; DhA II.257; -*nāsa* having a nose like a razor J IV.139; -*pariyanta* a disk as sharp as a razor, a butcher-knife D 1.52 (= DA 1.160; *khura-nemi khura-sadisa-pariyanta*), cp. °*cakka*; -*māla* N. of an ocean, in °*samudda* J IV.137; -*māli* (f.) = prec. *ibid.*; -*muṅḍa* close-shaven Vin 1.344; VvA 207. *Khuramuṅḍaṅ karoti* to shave closely D 1.98; S IV.344 = A II.241; -*bhaṅḍa* the outfit of a barber, viz. *khura*, *khura-silā*, *khura-sipāṭikā*, *namataka* Vin 1.249, II.134, cp. *Vin. Texts* III.138. -*silā* a whetstone Vin II.134; -*sipāṭikā* a powder prepared with s. gum to prevent razors from rusting Vin II.134.

**Kheḷa** [cp. Sk. *kheṭaka*] a shield: see *kiṭa*.

**Khetta** (nt.) [Vedic *kṣetra*, to *kṣi*, *kṣeti*, *kṣiti*, dwelling-place, Gr. *κρηῖω*, Lat. *situs* founded, situated, E. site; cp. also Sk. *kṣema* "being settled," composure. See also *khattiya*. *Dhammapāla* connects *khetta* with *kṣip* & *trā* in his expl<sup>1</sup> at PvA 7: *khittāṅ vuttāṅ bijāṅ tāyati . . . ti khettaṅ*] 1. (lit.) a field, a plot of land, arable land, a site, D 1.231; S 1.134 (*bijāṅ khette virūhati*; in simile); three kinds of fields at S IV.315, viz. *agga*°, *majjhima*°, *hina*° (in simile); A 1.229 = 239; IV.237 (do.); Sn 524; J 1.153 (*sāli-yava*°); Pv II.9<sup>68</sup> = DhA III.220 (*khette bijāṅ ropitaṅ*); Miln 47; PvA 62; DhA 1.98. Often as a mark of wealth = possession, e. g. D II.93 in def<sup>1</sup> of *khattiya*: *khettaṅ pati ti khattiya*., In the same sense connected with *vatthu* (field & farm cp. *Haus und Hof*), to denote objects of trade, etc. D 1.5 (expl<sup>1</sup> at DA 1.78; *khetta nāma yasmiṅ pubbaṅṇaṅ rūhāti, vatthu nāma yasmiṅ aparāṅṇaṅ rūhāti*, "kh. is where the first crop grows and v. where the second." A similar expl<sup>1</sup> at Nd<sup>1</sup> 248, where *khetta* is divided into *sāli*°, *vihi*, *mugga*°, *māsa*°, *yava*°, *godhūma*°, *tila*°, i. e. the *pubbaṅṇāmi*, and *vatthu* expl<sup>1</sup> *ghara*°, *koṭṭhaka*°, *pure*°, *pacchā*°, *ārāma*°, *vihāra*° without ref. to *appa*.) S II.41; S 769. Together with other earthly possessions as wealth (*hiraṇṇa*, *svaṅṇa*) Sn 858; Nd<sup>2</sup> on *lepa*, *gahaṭṭha*, etc. As example in definition of visible objects DhS 597; Vbh 71 sq. — *Kasi*° a tilled field, a field ready to bear Pv 1.12, cp. PvA 8; *jāti*° "a region in which a Buddha may be born" (Hardy, after Childers s. *khetta*) PvA 138. Cp. the threefold division of a Buddha-*kkhetta* at Vism 414, viz. *jāti*°, *ānā*°, *visaya*°. — 2. fig. (of *kamma*) the soil of merit, the deposit of good deeds, which, like a fertile field, bears fruit to the advantage of the "giver" of gifts or the "doer" of good works. See *dakkhiṇeyya*°, *puṇṇa*° (see detailed expl<sup>1</sup> at Vism 220; *khetta* here = *virūhana-tṭhāna*), *brahma*°. — A 1.162, 223 (*kamma*), *khettaṅ, viññāṅṇaṅ bijāṅ*); IV.237; It 98; VvA 113 — *akhetta* barren soil A III.384 (*akhettaṅṇu* not finding a good soil); IV.418 (do.); PvA 137. *Sukhetta* a good soil, fertile land S 1.21; PvA 137; opp. *dukkhetta* S V.379.

-*ūpama* to be likened to a (fruitful) field, Ep. of an Arahant Pv 1.14; -*kammanta* work in the field A III.77; -*gata* turned into a field, of *puṇṇākamma* "good work becoming a field of merit" PvA 130, 191; -*gopaka* a held waterer J III.52; -*ja* "born on one's land," one of the 4 kinds of sons Nd<sup>1</sup> 247; Nd<sup>2</sup> 448; J 1.135. -*jina* one unsurpassed in the possession of a "field" Sn 523, 524; -*pāla* one who guards a field J III.54; -*mahantatā* the supremeness of the held (of merit) VvA 108, -*rakkhaka*

the guardian of a field J II.110; -*vatthu* possession of land & goods (see above) D III.164; S V.473 = A II.209; A V.137; Pug 58; PvA 3; -*sampatti* the successful attainment of a field (of merit) PvA 198; VvA 102; see VvA 30, 32 on the three *sampattis*, viz. *khetta*°, *citta*°, *payoga*°; -*sāmika* the owner of the field Miln 47; VvA 311. -*sodhana* the cleaning of the field (before it is ploughed) DhA III.284.

**Kheda** (adj.) [Sk. *kheda* fatigue, *khedati*; perhaps to Lat. *caedo*] subject to fatigue, tired VvA 276. — As noun "fatigue" at Vism 71.

**Khepa** [cp. *kipati*] (°) throwing, casting, Sdhp 42. Usually in *citta-kkhepa* loss of mind, perplexity Dh 138. Cp. vi°, *saṅ*°.

**Khepana** [cp. *khepeti*] ° the passing of, appl<sup>1</sup> to time: *āyu*° VvA 311.

**Khepita** [pp. of *khepeti*] destroyed, brought to waste, annihilated, *khepitatta* (nt.) the fact of being destroyed, destruction, annihilation, DhA II.163 (*kilesa-vatṭassa kh.*).

**Khepeti** see *kipati*.

**Khema** [Vedic *kṣema* to *kṣi*, cp. *khetta*] 1. (adj.) full of peace, safe; tranquil, calm D 1.73 (of a country); S 1.123 (of the path leading to the ambrosial, i. e. *Nibbāna*) 1.189 = Sn 454 (of *vācā nibbānapattiyā*); M 1.227 (*vivaṭaṅ amatadvāraṅ khemaṅ nibbānapattiyā* "opened is the door to the Immortal, leading to peace, for the attainment of *Nibbāna*") A III.354 (of *nāna*) It 32; Sn 268 (= *abhaya*, *nirupaddava* KhA 153); Dh 189 sq.; Pv IV.3<sup>3</sup> (of a road = *nibbhaya* PvA 250); VvA 85. — 2. (nt.) shelter, place of security, tranquillity, home of peace, the Serene (Ep. of *Nibbāna*). In general: D 1.11 (peace, opp. *bhaya*); Sn 896 (+ *avivādabhūmi*); 953. — In particular of *Nibbāna*: S IV.371; A IV.455; Vv 53<sup>20</sup> (*amataṅ khemaṅ*); Ps 1.59. See also *yoga*. Abl. *khemato*, from the standpoint of the Serene S II.109; Sn 414, 1098; Nd<sup>2</sup> s. v. (+ *tānato*, etc.).

-*atta* one who is at peace (+ *viratta*) S 1.112 (= *khemī bhūtaṅ assabhāvaṅ SA*). -*anta* security, in °*bhūmi* a peaceful country (opp. *kantāra*), a paradise (as Ep. of *Nibbāna*) D 1.73; Nd<sup>2</sup> on *Satthā*; Vism 303. -*tṭhāna* the place of shelter, the home of tranquillity Th 2, 350 (= *Nibbāna* ThA 242); -*tṭhita* peaceful, appeased, unmolested D 1.135; -*dassin* looking upon the Serene Sn 809; -*ppatta* having attained tranquillity (= *abhayappatta*, *vesārajappatta*) M 1.72 = A II.9.

**Khemīn** (adj.) one who enjoys security or peace S III.13; Sn 145 (= *abhaya* KhA 244); Dh 258.

**Kheḷa** [Sk. *kheta*, cp. *kṣveda* and *śleṣma*, P. *silesuma*. See also *kiliḍ* & *kilis*, cp. *ukketita*. On root *khela* see *kelaṇā*; it is given by Dhṭp 279 in meaning "calana." The latter (*khela*) has of course nothing to do with *khela*] *phlegm*, saliva, foam; usually with *singhānikā* mucus, sometimes in the sense of perspiration, sweat A 1.34; IV.137; Sn 196 (+ *singh*°); Kh II. = Miln 26 (cp. Vism 263 in detail, & KhA 60); J 1.61, IV.23; VI.307; Vism 259, 343 (+ *singhānikā*), 362; DhA III.181; IV.20, 170; Pv II.2<sup>3</sup> as food for *Petas*, cp. *Av.S.* 1.279 (*kheta mūtropajivini*); II.113; *khetavadutsrjya*); PvA 50 (= *niṭṭhubhana*).

-*kilinna* wet with exudation J 1.164; -*mallaka* a spitting box, a cuspidor Vin 1.48; II.175, 219 sq.; -*singhānikā* *phlegm* & *mucus* DhA 1.50.

**Kheḷākapa** (Vin) & **kheḷāsika** (DhA) an abusive term "eating phlegm" (?) [Muller, *P.G.* 30 = *khetātmakā*] Vin II.188, cp. *Vin. Texts* III.239; °*vāda* the use of the term "phlegm-eater." calling one by this name Vin II.189; DhA 140.

**Kho** [before vowels often khv'; contr. of khalu=Sk. khalu] an enclitic particle of affirmation & emphasis: indeed, really, surely; in narration: taen, now (cp. kira); in question: then, perhaps, really. Def. as adhikār' antara-nidassan' atthe nipāto KhA 113; as avadhāraṇaṅ (affirmative particle) PvA 11, 18. — A few of its uses are as foll.: abhabbo kho Vin 1.17; pasādā kho D 11.155. After pron.: mayhaṅ kho J 1.279; ete kho Vin 1.10; idaṅ kho ibid.; so ca kho J 1.51; yo kho M 1.428; — After a negation: na kho indeed not J 11.111; no ca khv' āssa A v.195; mā kho J 1.253; — Often comb<sup>d</sup> with pana: na sakkhā kho pana "is it then not possible" J 1.151; api ca kho pana J 1.253; siyā kho pana D 11.154; — Following other particles, esp. in aoristic narration: atha kho (extremely

frequent); tatra kho; tāpi kbo; api ca kho; evaṅ bhante ti kho; evaṅ byā kho Vin 1v.134; Dh 1.27, etc. — In interr. sentences it often follows nu: kin nu kho J 1.279; atthi nu kho J 11.52; kahan nu kho J 1.255.

**Khobha** (m.) [cp. Vedic kṣubh kṣobhayati, to shake=Goth. skiuban Ger. schieben, to push. E. shove] shaking, shock Vism 31, 157; khobhaṅ karoti to shake VvA 35, 36, 278; khobha-karaṇa shaking up, disturbance Vism 474. See also akkhobbha.

**Khoma** [cp. Vedic kṣauma] adj. flaxen; nt. a linen cloth, linen garment, usually comb<sup>d</sup> with kappāsika Vin 1.58, 96, 281; A 1v.394; v.234=249 (°yuga); J 1v.47, 500; Pv 11.1<sup>17</sup>; DhA 1.417.

-pilotikā a linen cloth Vin 1.296.

## G.

**°Ga** [fr. *gam*] adj., only as ending: going. See e. g. *atiga*, *anuga*, *antalikkha*<sup>o</sup>, *ura*<sup>o</sup>, *pāra*<sup>o</sup>, *majjha*<sup>o</sup>, *samīpa*<sup>o</sup>, *hattha*<sup>o</sup>. It also appears as *°gu*, e. g. in *addha*<sup>o</sup>, *anta*<sup>o</sup>, *paṭṭha*<sup>o</sup>, *pāra*<sup>o</sup>, *veda*<sup>o</sup>. — *dugga* (m. & nt.) a difficult road Dh 327=Miln 379; Pv 11.7<sup>8</sup> (= *duggamana-tṭhāna* PvA 102); 11.9<sup>26</sup>; J 11.385.

**Gagana** (nt.) the sky (with reference to sidereal motions); usually of the *moon*: *g*<sup>o</sup> *majjhe punṇacando viya* J 1.149, 212; *g*<sup>o</sup> *tale canda-maṇḍalaṇ* J 111.365; *cando g*<sup>o</sup> *majjhe tṭhito* J v.137; *cando gagane viya sobhati* Vism 58; *g*<sup>o</sup> *tale candaṇ viya* DhA 1.372; *g*<sup>o</sup> *tale punṇacanda* "the full-moon in the expanse of the heavens" VvA 3; *g*<sup>o</sup> *talamagga* the (moon's) course in the sky PvA 188; etc. Of the *sun*: *suriyo ākāse antalikkhe gaganapathe gacchati* Nd<sup>2</sup> on Sn 1097. *Unspecified*: J 1.57; Vism 176 (*°tal-ābbimukhaṇ*).

**Gaggara** [Vedic *gargara* throat, whirlpool. \**g*<sup>er</sup> to sling down, to whirl, cp. Gr. *βάρβρον*, Lat. *gurgus*, *gurgulio*, Ohg. *querechela* "kehle" J 1. roaring, only in f. *gaggari* a blacksmith's bellows: *kammāra*<sup>o</sup>, in simile M 1.243; S 1.106; Vism 287. — 2. (nt.) cackling, cawing, in *hagga* the sound of geese J v.96 (expl. by *hagsa-madhurassara*). *Gaggara* as N. of a lake at Vism 208. — See note on *gaia*.

**Gagaraka** [fr. *gagara*] a whirlpool, eddy J v.405; according to Kern *Toev.* s. v. a sort of fish (Sk. *gargaraka*, *Pimelodus Gagara*); as *gagalaka* at Miln 197.

**Gaggariyati** [v. den. fr. prec.; cp. *gurgulio*: *gurgus*, E. *gargle* & *gurgle*] to whirl, roar, below, of the waves of the *Gangā* Miln 3. — cp. *gaḷagalāyati*.

**Gaccha** [not=Sk. *kaccha*, grass-land, as Morris, *J.P.T.S.* 1893, 16. The passage J 111.287 stands with *gaccha*; v. l. *kaccha* for *gaccha* at A 1v.74; *g*<sup>o</sup> for *k*<sup>o</sup> at Sn 20] a shrub, a bush, usually together with *latā*, creeper & *rukka*, tree, e. g. Nd<sup>2</sup> 235, 1<sup>d</sup>; J 1.73; Miln 208; Vism 182 (described on p. 183). With *dāya*, wood A 1v.74. *puppha*<sup>o</sup> a flowering shrub J 1.120; *khuddaka*<sup>o</sup>-*vana* a wood of small shrubs J v.37. — PvA 274; VvA 301 (-*gumba*, brushwood, underwood); DhA 1.171 (-*po-thana-tṭhāna*); 1v.78 (-*mūla*).

**Gacchati** [Vedic *gacchati*, a desiderative (future) formation from \**g*<sup>uem</sup> "I am intent upon going," i. e. I go, with the foll. bases. — (1) Future-present \**g*<sup>uemskēti</sup> > \**gaścati* > Sk. *gacchati*=Gr. *βάρω* (to *βάρω*). In meaning cp. i, Sk. *emi*, Gr. *εμι* "I shall go" & in form also Sk. *prcchati*=Lat. *porco* "I want to know," Vedic *icchati* "to desire." — (2) Present \**g*<sup>uemjo</sup>=Sk. *gamati*=Gr. *βαίω*, Lat. *venio*, Goth. *qiman*, Ohg. *kumbened*, Sk. *gata*=Lat. *ventus*; *gantu*=(ad) *ventus*. — (3) \**g*<sup>uā</sup>, which is correlated to \**stā*, in Pret. Sk. *āgām*, Gr. *ἴβην*, cp. *βίβω*]. These three formations are represented in Pāli as follows (1) *gacch*<sup>o</sup>, in pres. *gacchati*; imper. *gaccha* & *gacchāhi*; pot. *gacche* (Dh 46, 224) & *gaccheyya*; p.pres. *gacchanto*, med. *gacchamāna*; fut (2nd) *gacchissati*; aor. *agacchi* (VvA 307;

v. l. *agañchi*). — (2) *gam*<sup>o</sup> in three variations; viz. (a) *gam*<sup>o</sup>, in pres. caus. *gameti*; fut. *gamissati*; aor. 3 sg. *agamā* (Sn 408, 976; Vv 79<sup>7</sup>; Mhvs 11.9), *agamāsi* & *gami* (Pv 11.8<sup>6</sup>) 1. pl. *agamīṇhase* (Pv 11.3<sup>10</sup>), pl. *agamūṇ* (Sn 290), *agamāṇsu* & *gamiṇsu*; prohib. *mā gami*; ger. *gamyā* (J v.31); grd. *gamaṇīya* (KhA 223). See also der. *gama*, *gamana*, *gāmika*, *gāmin*. — (b) *gan*<sup>o</sup>, in aor. *agañchi* (on this form see *Trenckner, Notes*, p. 71 sq. — In *n'āgañchi* J 111.190 it belongs to *ā+gam*); pres.-aor. *gañchisi* (Sn 605); inf. *gantūṇ*; ger. *gantvā*; grd. *gantabba*. See also der. *gantar*. — (c) *ga*<sup>o</sup>, in pp. *gata*. See also *ga*, *gati*, *gatta*. — 3. *gā*<sup>o</sup>, in pret. *agā* (Pv 11.3<sup>22</sup>), 3rd pl. aor. *agū* (=Sk. *°uḥ*), in *ajjhagū*, *anvagū* (q. v.).

*Meanings and Use*: 1. to go, to be in motion, to move, to go on (opp. to stand still, *tṭṭhati*). Freq. in comb<sup>n</sup> with *tṭṭhati nisidati seyyaṇ kappeti* "to go, to stand, sit down & lie down," to denote all positions and every kind of behaviour; Nd<sup>2</sup> s. v. *gacchati*. — evaṇ *kāle gacchante*, as time went on J 111.52, or evaṇ *g*<sup>o</sup> *kāle* (PvA 54, 75) or *gacchante gacchante kāle* DhA 1.319; *gacchati*=*paleti* PvA 56; *vemakoṭi gantvā pahari* (whilst moving) DhA 111.176. — 2. to go, to walk (opp. to run, *dhāvati*) DhA 1.389. — 3. to go away, to go out, to go forth (opp. to stay, or to come *āgacchati*): *agamāsi* he went Pv 11.8<sup>6</sup>; *yo maṇ icchati anvetu yo vā n' icchati gacchatu* "who wants me may come, who does not may go" Sn 504; *āgacchantānaṇ ca gacchantānaṇ ca pamāṇaṇ n' atthi* "there was no end of all who came & went" J 11.133; *gacchāna* "let us go" J 1.263; *gaccha dāni go away now!* J 11.160; *gaccha re maṇḍaka* Vism 343; *gacchāhi go then!* J 1.151, 222; *mā gami do not go away!* J 1v.2; pl. *mā gamittha* J 1.263; *gacchanto* on his way J 1.255, 278; *agamāṇsu* they went away J 1v.3; *gantukāma* anxious to go J 1.222, 292; *kattha gamissasi* where are you going? (opp. *agacchasi*) DhA 111.173; *kahaṇ gacchis-satha id.* J 11.128; *kuiṇiṇ gamissati* where is he going? Sn 411, 412. — 4. with acc. or substitute: to go to, to have access to, to arrive or get at (with the aim of the movement or the object of the intention); hence fg. to come to know, to experience, to realize. — (a) with acc. of direction: *Rājagahaṇ gami* he went to R. Pv 11.8<sup>6</sup>; *Devadaha-nagaraṇ gantūṇ* J 1.52; *gacchām' ahaṇ Kusiṇaraṇ* I shall go to K. Dh 11.28; *Suvaṇṇabhū-miṇ gacchanti* they intended to go ("were going") to S. J 11.188; *migavaṇ g.* to go hunting J 1.149; *jana-padaṇ gamissāma* J 11.129; *paradāraṇ g.* to approach another man's wife Dh 246. — (b) with *adverbs* of direction or purpose (*atthāya*): *santikāṇ* (or *santike*) *gacchati* to go near a person (in gen.), *pitu s. gacchāma* DhA 111.172; *devāna santike gacche* Dh 224 *santikāṇ* also J 1.152; 11.159, etc. *Kathaṇ tattha gannissāmi* how shall I get there? J 1.159; 11.159; *tattha agamāsi* he went there J 11.160. *dukkhānubhavanatthāya gacchamānā* "going away for the purpose of undergoing suffering" J 1v.3; *vohāratthāya gacchām* I am going out (=fut.) on business J 11.133. — Similarly (fg.) in foll. expressions (op. "to go to Heaven," etc.=to live or experience a heavenly life, op. next); *Nurayaṇ*

gamissati J vi.308; saggaṇ lokaṇ g. J 1.152; gacche pāram apārato Sn 1129, in this sense interpreted at Nd<sup>2</sup> 223 as adhicacchati phusati sacchikaroti, to experience. — Sometimes with *double acc.*: Bhagavantāṇ saraṇaṇ gacchāmi "I entrust myself to Bh." Vin 1.16. — Cp. also phrases as atthangacchati to go home, to set, to disappear; antarā-gacchati to come between, to obstruct. — 5. *to go* as a stronger expression for *to be*, i. e. to behave, to have existence, to fare (cp. Ger. es geht gut, Fr. cela va bien = it is good). Here belongs gati "existence," as mode of existing, element, sphere of being, and out of this use is developed the periphrastic use of *gam°*, which places it on the same level with the verb "to be" (see b). — (a) sugatiṇ gamissasi you will go to the state of well-being. i. e. Heaven Vin 11.195; It 77; opp. duggatiṇ gacchanti Dh 317-319; maggaṇ na jānanti yena gacchanti subbatā (which will fall to their share) Sn 441; gamissanti yattha gantvā na so care "they will go where one sorrows not" Sn 445; Vv 51<sup>4</sup>; yan ca karoti . . . taṇ ca ādāya gacchati "whatever a man does that he will take with him" S 1.93. — (b) *periphrastic* (w. ger. of governing verb): nagaraṇ pattharivā gaccheyya "would spread through the town" J 1.62; pariṇāmaṇ gaccheyya "could be digested" D 11.127; sihacammaṇ ādāya agamaṇsu "they took the lion's skin away with them" J 11.110; itthiṇ pahāya gamissati shall leave the woman alone J vi.348; sve gahetvā gamissāmi "I shall come for it tomorrow" Miln 48.

**Gaja** [Sk. gaja] an elephant J iv.494; Miln 2, 346; DhA 295 (appl<sup>d</sup> to a kind of thought).

-potaka the young of an elephant PvA 152; -rājā the king of the elephants Miln 346.

**Gajaka**=gaja, in gajakattharaṇa an elephant's cover VvA 104.

**Gajjati** [Sk. garjati, cp. gargara & jarā roaring, cp. uggajjati Dhpt 70; gajja saddle] to roar, to thunder, usually of clouds. Of the earth: Dāvs v.29; of a man (using harsh speech) J 1.226; 11.412 (mā gajji); Nd<sup>1</sup> 172 (=abhi°); J iv.25. — Caus. gajjayati, ger. gajjayitvā (megho g° thanayitvā (megho g° thanayitvā pavassati) It 66.

**Gajjitar** [n. agent fr. prec.] one who thunders, of a man in comparison with a cloud A 11.102 = Pug 42.

**Gaṇa** [Vedic gaṇa; \*ger to comprise, hold, or come together, cp. Gr. ἀγείρω to collect, ἀγῶπά meeting, Lat. grex, flock, Sk. jarante "convenient" (see Wackernagel, *Altind. Gr.* 1.193). Another form of this root is **grem** in Sk. grāma, Lat. gremium; see under gāma] — 1. (a) in special sense: a meeting or a chapter of (two or three) bhikkhus, a company (opposed both to saṅgha, the order & puggala, the individual) Vin 1.58, 74, 195, 197; 11.170, 171; iv.130, 216, 226, 231, 283, 310, 316, 317; v.123, 167. — (b) in general: a crowd, a multitude, a great many. See cpds. — 2. as °: a collection of, viz., of gods, men, animals or things; a multitude, mass; flock, herd; host, group, cluster. — (a) deva° J 1.203; DhA 11.441; PvA 140 (°parivuta); piśāca° S 1.33; tidasa° Sn 679. — (b) amacca° suite of ministers J 1.204; ariya° troupe of worthies J vi.50; naranari° crowds of men & women Miln 2; dāsi° a crowd of servants J 11.127; tāpasa° a group of ascetics J 1.140 (°parivuta); bhikkhu° J 1.212 (°parivuta). — (c) dvija° J 1.152; dija° Pv 11.12<sup>4</sup>; sakuna°, of birds J 1.207; 11.352; go°, of cows A 1.229; v.347, 359; J 11.228; kākola°, of ravens Sn 675; "hanarā°, of bees J 1.52; miga° of beasts J 1.150. — (d) taṇu° a cluster of trees PvA 154; tāra°, a host of stars A 1.215; Pv 11.9<sup>67</sup>; with ref. to the books of the Canon: Suttantika° & Abhidhammika° Vism 93. — ācariya "a teacher of a crowd," i. e. a t. who has (many) followers. Always in phrase saṅghī ca gaṇī ca gaṇācariyo ca, and always with ref. either to Gotama:

D 1.116; M 11.3; or to the 6 chief sectarian leaders, as Pūraṇa Kassapa, etc.: D 1.47, 163; S 1.68; iv.398; M 1.198, 227, 233; 11.2; Sn p. 91; cp. DA 1.143. In general: Miln 4. -ārāma (adj.) & -ārāmatā in phrase gaṇārāmo gaṇarato gaṇārāmatāṇ anuyutto: a lover of the crowd A 11.422 sq.; M 11.110 = Nd<sup>2</sup> on Sn 54. -gaṇiṇ the leader of many, Ep. of Bhagavā Nd<sup>2</sup> 307. -(ṇ)gaṇupāhanā (pl.) shoes with many linings Vin 1.185, 187; cp. Vin. Texts 11.14. See also Bdhgh. on aṭaliyo (q. v. under aṭala). -pūraka (adj.) one who completes the quorum (of a bhikkhus chapter) Vin 1.143 sq.; -bandhana in °ena dānaṇ datvā to give by co-operation, to give jointly DhA 11.160; -bhojana food prepared as a joint meal Vin 11.196; iv. 71; v.128, 135, 205; -maggā in °ena gaṇetuṇ to count by way of batches Vin 1.117; -vassika (adj.) through a great many years Sn 279; -sanganika (adj.) coming into contact with one another DhA 1.162.

**Gaṇaka** [fr. gaṇ, to comprise in the sense of to count up] a counter, one skilled in counting familiar with arithmetic; an accountant, overseer or calculator. Enum<sup>d</sup> as an occupation together with muddika at D 1.51 (expl. DA 1.157 by acchidda-pāṭhaka); also with muddika and sankhāyika S 11.376; as an office at the king's court (together with amaccā as gaṇaka-mahāmatta = a ministerial treasurer) D 11.64, and in same context D 11.148, 153, 169, 171, 177; as overseer Vin 11.43; as accountant Miln 79, 293; VvA 66.

**Gaṇakī** (f.) = gaṇikā Vin 11.135-136, in purāṇa° a woman who was formerly a courtesan, & as adj. gaṇakī-dhītā the daughter of a courtesan.

**Gaṇanā** (f.) counting, i. e. 1. counting up, arithmetic, number J 1.29; Vism 278 sq.; Miln 79; VvA 194. — 2. counting, census, statistics; Tikap. 94; J 1.35; Miln 4 (senā °ṇ kāretvā); DhA 1.11. 34. — 3. the art of counting, arithmetics as a study & a profession, forbidden to the bhikkhus Vin 1.77 = iv.129 (°ṇ sikkhati to study ar.); D 1.11 (expl. DA 1.95 by acchiddaka-gaṇanā); M 1.85; 11.1 (°ājiva); DA 1.157. -gaṇana-patha (time-) reckoning, period of time Miln 20, 116.

**Gaṇikā<sup>1</sup>** (f.) "one who belongs to the crowd," a harlot, a courtesan (cp. gaṇakī) Vin 1.231 (Ambapālī) 268, (do.); 11.277 (Aḍḍhakāsī); Ud 71; Miln 122; DhA 11.104; VvA 75 (Sīrimā); PvA 195, 199. — Customs of a gaṇikā J iv.249; v.134. — Cp. saṇ°.

**Gaṇikā<sup>2</sup>** (f.) = gaṇanā, arithmetic Miln 3.

**Gaṇin<sup>1</sup>** (adj.) one who has a host of followers, Ep. of a teacher who has a large attendance of disciples; usually in standing comb<sup>n</sup> saṅghī gaṇī gaṇācariyo (see above). Also in foll.: Sn 955, 957; Dpvs iv.8 (mahāgaṇī), 14 (therā gaṇī); gaṇī-bhūtā (pl.) in crowds, comb<sup>n</sup> with saṅghā saṅghī D 11.112, expl<sup>d</sup> at DA 1.280: pubbe nagarassa anto gaṇā bahi nikkhanitvā gaṇa-sampannā ti. See also paccakagaṇin.

**Gaṇin<sup>2</sup>** a large species of deer J v.406 (=gokanna).

**Gaṇeti** [denom. to gaṇa Dhpt 574; sankhyānc] 1. to count, to reckon, to do sums Dh 19; J vi.334; Miln 79, 293; pp. gaṇita Sn 677; pass. gaṇiyati Sdhp 434; inf. (vedic) gaṇetuye Bw. iv.28; caus. gaṇāpeti M 11.1. — 2. to regard, to take notice of, to consider, to care for J 1.300; iv.267.

**Gaṇṭhi** (m.) [Vedic granthi, to grem to comprise, hold together, cp. Lat. gremium, Sk. gaṇa & grāma, see also gantha] 1. a knot, a tie, a knot or joint in a stalk (of a plant) J 1.172; DA 1.163; DhA 1.321 (°jātaṇ what has become knotty or hard); -diṭṭhi-gaṇṭhi the tangle of false doctrine VvA 297; anta-gaṇṭh-ābādha entanglement of intestines Vin 1.275. — 2. a (wooden) block Vin 11.110 (of sandal wood).



-**ṭhāna** (for gaṇṭhikaṭṭhāna ?) the place of the block (i. e. of execution) J III.538; (reads gaṇṭhi-gaṇṭhi-ṭhāna); Vism 248. — **bhedaka**, in °cora "the thief who breaks the block" (or rope, knot ?) DhA II.30.

**Gaṇṭhikā** (f.) (freq. spelled gaṇḍikā, q. v.) = gaṇṭhi, viz. 1. a knot, a tie DA I.199 (catu-pañca-gaṇṭhik'āhata patta a bowl with 4 or 5 knots, similarly āṇi-gaṇṭhik'āhata ayopatta Vism 108; but see āṇi); DhA I.335 (°jāta = gaṇṭhijāta knotty part), 394. — 2. a block (or is it knot?) Vin II.136 (? + pāsaka; cp. Vin. Texts III.144); V.140. Esp. in phrase gaṇṭhikaṇ paṭimuñcitvā Vin I.46 = II.213, 215, trsl<sup>d</sup> at Vin. Texts III.286 "fasten the block on (to the robe)" but at I.155 "tie the knots." Also in dhamma-gaṇṭhikā a block for execution J I.150 (v. l. gaṇḍikā). — 3. N. of a plant PvA 127. — ucchu-gaṇṭhikā sugar cane: see ucchu.

-**kāsāva** a yellow robe which was to be tied (or which had a block ?) J IV.446.

**Gaṇḍa** [a variation of gaṇṭha (-i), in both meanings of (1) swelling, knot, protuberance, and (2) the interstice between two knots or the whole of the knotty object, i. e. stem, stalk]—1. a swelling, esp. as a disease, an abscess, a boil. Freq. in similes with ref. to kāma and kāya. Mentioned with similar cutaneous diseases under kilāsa (q. v. for loci). As Ep. of kāya S IV.83 = A IV.380, of kāmī A III.310, IV.289; Nd<sup>2</sup> on Sn 51; also Th 2, 491 (= dukkhatā sulaya ThA 288); S IV.64 (= eja); Sn 51, 61 (v. l. for gaḷa); J I.293; Vism 360 (°pilakā); DhA III.297 (gaṇḍ-ā-gaṇḍajāta, covered with all kinds of boils); IV.175; PvA 55. Cp. Av. S II.168<sup>1</sup>. — 2. a stalk, a shaft, in N. of a plant °tindu-rukkha J V.99, and in der. gaṇḍikā & gaṇḍī, cp. also Av. S II.133<sup>12</sup>. — 3. = gaṇḍuppāda in cpd. gaṇḍamattikā clay mixed with earth-worms Vin II.151 (cp. Bdhgh. gaṇḍuppāda-gūtha-mattikā clay mixed with excrement of earthworms Vin. Texts III.172).

-**uppāda** (lit. producing upheavals, cp. a mole) an earth-worm, classed as a very low creature with kiṭṭā & puḷavā at M III.168; J V.210 (°pāṇa); DhA III.361 (°yoni); SNA 317.

**Gaṇḍaka** (adj.) having boils Sdhp 103.

**Gaṇḍikā** (f.) [a-n. formation from gaṇḍa or gaṇṭha, see also gaṇṭhikā]—1. a stalk, a shaft (cp. gaṇḍī) J I.474; DhA 319 (of the branches of trees: g°-ākoṭṭana-sadda). — 2. a lump, a block of wood (more freq. spelling gaṇṭhikā, q. v.). — 3. N. of a plant Vv 35<sup>4</sup> (= bandhujivaka VvA 161).

-**ādhāna** the putting on of a shaft or stem, as a bolt or bar Vin II.172; cp. Vin. Texts III.213 and gaṇḍī; also gaṇṭhikā<sup>2</sup>.

**Gaṇḍin** [adj. fr. gaṇḍa]—1. having swellings, in ure gaṇḍī (f.) with swellings on the chest, i. e. breasts J V.159, 202 (thane sandhāyāha 205). — 2. having boils, being afflicted with a glandular disease (with kuṭṭhin & kilāsin) Kvu 31.

**Gaṇḍī** (f.) [= gaṇḍikā in meaning 1; prob. = Sk. ghaṇṭā in meaning 2]—1. a shaft or stalk, used as a bar J I.237. — 2. a gong DhA I.291 (gaṇḍiṇ paharati to beat the g.); II.54, 244; gaṇḍiṇ ākoṭṭvā KhA 251. Cp. AvS I.258, 264, 272; II.87, 95 & Divy 335, 336. Also in gaṇḍi-saññā "sign with the gong" J IV.306. — 3. the executioner's block (= gaṇḍikā or gaṇṭhikā) J III.41.

**Gaṇḍamba** N. of the tree, under which Gotama Buddha performed the double miracle; with ref. to this freq. in phrase gaṇḍamba-rukkha-mūle vama-kapāṭihāriyaṇ katvā J I.77; IV.263 sq.; DA I.57; PvA 137; Miln 349; Dāvs v.54. Also at DhA III.207 in play of words with amba-rukkha.

**Gaṇḍuṣa** [cp. Sk. gaṇḍuṣa] a mouthful J I.249 (khīra°).

**Gaṇṭhi & Gaṇṭhī** [Vedic grah (grabh), grhṇāti pp. grhīta to grasp. \*gher to hold, hold in, contain; cp. Gr. γῆρας enclosure, Lat. hortus, co-hors (homestead); Goth. gards (house); Ohg. gart; F. yard & garden. To this belong Vedic grha (house) in P. gaha°, gihin, geha, ghara, & also Vedic harati to seize, hasta hand]. The forms of the verb are from three bases, viz. (1) gaṇṭha- (Sk. grhṇā-); Pres.: ind. gaṇṭhāti (gaṇṭhāsi PvA 87), pot. gaṇṭheyya, imper. gaṇṭha (J I.159; PvA 49 = handa) & gaṇṭhāhi (J I.279). Fut. gaṇṭhissati; Aor. gaṇṭhi. Inf. gaṇṭhituṇ (J III.281). Ger. gaṇṭhitvā. Caus. gaṇṭhāpeti & gāḥāpeti. — 2. gahe- (Sk. grhi-); Fut. gaheṣṣati. Aor. aggaheṣi (Sn 847; J I.52). Inf. gaheṭuṇ (J I.190, 222). Ger. gaheṭvā & gaheṭvāna (poet.) (Sn 309; Pv II.3). — 3. gah- (Sk. grh-); Aor. aggahi. Ger. gayha & gahāya (Sn 791). Pass. gayhati. Pp. gahita & gahita. Cp. gaha, gahana, gāha.

*Meanings*: to take, take up; take hold of; grasp, seize; assume; e. g. ovāḍaṇ J to take advice J I.159; khaggaṇ to seize the sword J I.254-255; gocaraṇ to take food J III.275; jane to seize people J I.253; dhanāṇ to grasp the treasure J I.255; nagaraṇ to occupy the city J I.202; pāde gāḥaṇ gaheṭvā holding her feet tight J I.255; macche to catch fish J III.52; manṭaṇ to use a charm J III.280; rajjaṇ to seize the kingdom J I.263; II.102; sākhaṇ to take hold of a branch Sn 791; J I.52. Very often as a phrase to be translated by a single word, as: nāmato g. to enumerate PvA 18; paṭisandhiṇ g. to be born J I.149; maraṇaṇ g. to die J I.151; mūlcna g. to buy J III.126, vacanaṇ g. to obey J III.276 (in neg.). The ger. gaheṭvā is very often simply to be translated as "with," e. g. tidaṇḍaṇ gaheṭvā caranto J II.317; satta bhikkhū gaheṭvā agamāsi VvA 149.

*Caus.* gaṇṭhāpeti to cause to be seized, to procure, to have taken: phalāni J II.105; rājānaṇ J I.264. Cp. gāḥāpeti.

**Gata** [pp. of gacchati in medio-reflexive function] gone, in all meanings of gacchati (q. v.) viz. 1. literal: gone away, arrived at, directed to (c. acc.), opp. ṭhita: gate ṭhite nisinne (loc. abs.) when going, standing, sitting down (cp. gacchati 1) D I.70; opp. āgata; yassa maggaṇ na jānāsi āgatassa gatassa vā Sn 582 (cp. gati 2). Also periphrastic (= gacchati 5 b): aṭṭhi paritvā gataṇ "the bone fell down" J III.26. Very often gata stands in the sense of a finite verb (= aor. gacchi or agamāsi): yo ca Buddhaṇ . . . saraṇaṇ gato (cp. gacchati 4) Dh 190; attano vasaṇaṭṭhānaṇ gato he went to his domicile J I.280; II.160; nāvā Aggimālaṇ gatī the ship went to Aggimālā J IV.139. — 2. in applied meaning: gone in a certain way, i. e. affected, behaved, fared, fated, being in or having come into a state or condition. So in sugata & duggata (see below) and as 2nd part of cpds. in gen., viz. gone; atthaṇ° gone home, set; addha° done with the journey (cp. gat-addhin); gone into: taṇhā° fallen a victim to thirst, tama° obscured, raho°, secluded, vvasana° fallen into misery; having reached; anta° arrived at the goal (in this sense often comb<sup>1</sup> with patta: antagata anta-patta Nd<sup>2</sup>, 436, 612), koṭi° perfected, parinibbāna° having ceased to exist. vijjā° having attained (right) knowledge; connected with, referring to, concerning: kāya° relating to the body (kāyagatā sati, e. g. Vism I.11, 197, 240 sq.); diṭṭhi° being of a (wrong) view; sankhāra°, etc. — Sometimes gata is replaced by kata and vice versa: anabhāvaṇkata > anabhāvaṇ gacchati; kālagata > kalakata (q. v.).

agata not gone to, not frequented: °ṇ disaṇ (of Nibbāna) Dh 323; purisantarāṇ °ṇ mātuḡamaṇ "a maid who has not been with a man" J I.290.

sugata of happy, blessed existence, fortunate; one who has attained the realm of bliss (= sugatiṇ gata, see gati), blessed. As np. a common Ep. of the Buddha: Vin I.35; III.1; D I.49; S I.192; A II.147 et passim (see Sugata). — D 1.83; Sn 227 (see expl. KhA 183).

duggata of miserable existence, poor, unhappy, ill-fated, gone to the realm of misery (duggatāṅ gata PvA 33, see gati) Pv 1.6<sup>2</sup>; II.3<sup>17</sup>; duggata-bhāva (poverty) J VI.366; duggat-itthi (miserable, poor) J 1.29<sup>2</sup>; parama-duggatāni kulāni clans in utmost misery (poverty) PvA 176.—Compar. duggatatara DhA 1.427; II.135.

-atta (fr. attā) self-perfected, perfect D 1.57 (expl. by koṭṭipatta-citto DA 1.168); cp. paramāya satiyā ca gatiyā ca dhitiyā ca samannāgata M 1.82; -addhin (adj. of addhan) one who has completed his journey (cp. addhagata) Dh 90; -kāle (in gata-gata-kāle) whenever he went J III.188; -tṭhāna place of existence PvA 38; =gamana in āgata-tṭhānaṅ vā: coming and going (lit. state of going) J III.188; -yobbana (adj.) past youth, of old age A 1.138; Sn 98 = 124.

**Gataka** a messenger J 1.86.

**Gatatta** 1. = Sk. gat-ātman (see prec.). — 2. = Sk. gatattvaṅ the fact of having gone KhA 183.

**Gati** (f.) {fr. gacchati; cp. Gr. βάσις, Lat. (in-) ventio, Goth. (ga-)qumps} 1. going, going away, (opp. āgati coming) (both gati & āgati usually in pregnant sense of No. 2. See āgati); direction, course, career. Freq. of the two careers of a Mahāpurisa (viz. either a Cakkavatti or a Buddha) D II.16 = Sn p. 106; Sn 1001, or of a gihī arahattaṅ patto Milu 264, with ref. to the distinction of the child Gotama J 1.56. — phassāyatanaṅ gati (course or direction) A II.161; jagato gati (id.) A II.15, 17; sakuntānaṅ g. the course, flight of birds Dh 92 = Th 1, 92. — Opp. āgati Pv II.9<sup>22</sup>. -tassā gatiṅ jānāti "he knows her going away, i. e. where she has gone" PvA 6. — 2. going away, passing on (=cuti, opp. upapatti coming into another existence), course, esp. after death, destiny, as regards another (future) existence A 1.112; D II.91; M 1.388 (tassa kā gati ko abhisamparāyo? what is his rebirth and what his destiny?); in comb<sup>n</sup> āgati vā gati vā (=cutūpapatti), rebirth & death M 1.328, 334. In def<sup>n</sup> of saṅsāra expl<sup>d</sup> as gati bhavābhava cuti upapatti = one existence after the other Nd<sup>2</sup> 664; as gati upapatti paṭisandhi Nd<sup>2</sup> on dhātu (also as puna-gati rebirth). — The Arahant as being beyond Saṅsāra is also beyond gati: yassa gatiṅ na jānanti devā gandhabba-mānusaḥ Dh 420 = Sn 644; yesaṅ gati n' atthi Sn 499; and Nibbāna coincides with release from the gatis: gativippamokkhaṅ parinibbānaṅ SnA 368. — attā hi attano gati "everybody is (the maker of) his own future life" Dh 380; esaḥ maccharino gati "this is the fate of the selfish" Pv III.1<sup>14</sup>; sabbagati te ijjhantu "all fate be a success to you" J v.393; gato so tassa yā gati "he has gone where he had to go (after death)" Pv 1.12<sup>2</sup>. — 3. behaviour, state or condition of life, sphere of existence, element, especially characterized as sugati & duggati, a happy or an unhappy existence. gati migānaṅ pavanaṅ, ākāso pakkhinaṅ gati, vibhavo gati dhammānaṅ, nibbānaṅ arahato gati: the wood is the sphere of the beasts, the air of the birds, decay is the state of (all) things, Nibbāna the sphere of the Arahant Vin v.149 = SnA 346; apuññālābho ca gati ca pāpikā Dh 310; duggati J 1.28; avijjāy' eva gati the quality of ignorance Sn 729; paramāya gatiyā samannāgato of perfect behaviour M 1.82; see also def<sup>n</sup> at Vism 237. — 4. one of the five realms of existence of sentient beings (=loka), divided into the two categories of sugati (=Sagga, realm of bliss) & duggati (=Yamaloka, apāya, realm of misery). These gatis are given in the foll. order: (1) niraya purgatory, (2) tiracchānayoni the brute creation, (3) pittiṅvisaya the ghost world, (4) manussa (m-loka) human beings, (5) devā gods: M 1.73; D III.234; A IV.459; Nd<sup>2</sup> 550; cp. S v.474-77; Vism 552. They are described in detail in the Pañcagatidīpana (ed. L. Feer, J.P.T.S. 1884, 152 sq.; trsl. by the same in *Annales du Musée Guimet* v. 514-528) under

Naraka-kaṇḍa, Tiracchāna°, Peta°, Manussa°, Deva°. Of these Nos. 1-3 are considered duggatis, whilst Nos. 4 and 5 are sugati. In later sources we find 6 divisions, viz. 1-3 as above, (4) asurā, (5) manussa, (6) devā, of which 1-4 are comprised under apāyā (conditions of suffering, q. v.) or duggatiyo (see Pv IV.11, cp. PvA 103). These six also at D III.264. — lokassa gatiṅ pajānāti Bhagavā Sn 377 (gati = nirayādīpanācapabbhedāṅ SnA 368). The first two gatis are said to be the fate of the micchādīṭṭhino D 1.228, dve niṭṭhā DA 1.249 (q. v. for var. appl. of gati) as well as the dussilā (A 1.60), whilst the last two are the share of the silavanto (A. 1.60).

-gata gone its course (of a legal enquiry, vinicchaya) Vin II.85 (cp. *Vin Texts* III.26); J II.1.

agati 1. no course, no access, in agati tava tattha: there you have no access S 1.115. — 2 = duggati, wrong course. agatigamana a wrong course of life D III.133; A 1.72; II.18 sq.; III.274 sq.; J v.510; PvA 161. Technically the four agati-gamanāni are: chanda° dosa° moha° bhaya° D III.228 (see also under chanda).

sugati (sometimes suggati after duggati e. g. J VI.224) a happy existence; a realm of bliss; the devaloka. Cp. sugatin. Usually with gacchati (sugatiṅ) & gata "gone to Heaven" Vin II.195; D II.202; It 77; PvA 65. In comb<sup>n</sup> w. sagga loka (sugatiṅ, etc. uppajjati) D 1.143; A 1.97; J 1.152. parammaraṇā sugati pāṭikankhā It 24; sugatiṅ gata Dh 18; sugati pāpehi kaminehi sulabhā na hoti "bliss is not gained by evil" PvA 87; =sugga & dibbatṭhāna PvA 89; sugati-parāyana sure of rebirth in a realm of bliss, *ib.*

duggati a miserable existence; a realm of misery (see above gati 4). Usually with gacchati (duggatiṅ gata, reborn in a miserable state) or uppajjati D 1.82; A 1.97, 138 (+vinipātaṅ nirayaṅ); II.123; III.3; IV.364; Dh 17; Sn 141; SnA 192 (=dukkhappatti); PvA 87. Sakakammāni nayanti duggati, one's own deeds lead to rebirth in misery, Dh 240; with ref. to a Peta existence: Pv 1.6<sup>2</sup>; II.1<sup>6</sup>; 1<sup>13</sup>; 3<sup>17</sup>. Cp. duggata.

-**Gatika** (adj.) 1. going to, staying with, in bhikkhu° a person living with the bhikkhu Vin 1.148. — 2. leading to; yaṅ° what they lead to (of the 5 indriyas) S v.230. — 3. having a certain gati, leading to one of the four kinds of rebirth: evaṅ° D 1.16 (w. ref. to one of the first 3 gatis: DA 1.108); niyata° whose destiny is certain (w. ref. to sugati) and aniyata° whose destiny is uncertain (w. ref. to a duggati) DhA III.173.

-**Gatin** (adj. = gatika) 1. going, i. e. having a certain course: sabbhā nadī vankagati "every river flows crooked" J 1.289. — 2. having a certain gati, fated, destined, esp. in su° & dug°: samparāye sugatiṅ going to a happy existence after death Vin II.162 = J 1.219; saggaṅ sugatino yanti "those who have a happy fate (because of leading a good life) go to one of the Heavens" Dh 126.

**Gatimant** (adj.) of (perfect) behaviour, going right, clever (cp. gatatta under gata, & gati 3) M 1.82.

**Gatta** (nt.) [Vedic gātra] the body, pl. gattāni the limbs. — As body: Vin 1.47; S 1.169 = 183 (analla° with pure bodies; anallina° at 169, but v. l. analla°); A 1.138; Sn 673 (samacchida° with bodies cut up); Pv 1.11<sup>2</sup> (bhinna-pabbhinna°, id.); PvA 56 (=sarira); 68. — As limbs: S IV.198 (arupakkāni festering with sores); M 1.506 (id.); M 1.80 = 246; J 1.61 (lālākiliinna°); Sn 1001 (honti gattesu mahāpurisalakkhanā), 1017, 1019; Pv III.9<sup>1</sup> (=sarirāvayavā PvA 211); Miln 357 (arupakkāni).

**Gathita** (adj.) [pp. of ganthati to tie, cp. gantha, knot; Sk. grathita] tied, bound, fettered; enslaved, bound to, greedy for, intoxicated with (c. loc.). When abs. always in comb<sup>n</sup> w. paribhuñjati and w. ref. to some object of desire (bhoga, lābha, kāmagaṇe). Usually in

standing phrase gathita mucchita ajjhāpanna (ajjhāpanna) "full of greed & blind desire." In this connection it is frequently (by B MSS.) spelt gadhita and the editors of S, A, & Miln have put that in the text throughout. With mucchita & ajjhāpanna: D 1.245; III.43; M 1.162, 173; S II.270; IV.332; A v.178, 181 Nd<sup>2</sup> on nissita C. —c. loc.: J IV.371 (gharesu); DA 1.59 (k'ima-guṇesu). In other connections: ādānaganthaṅ gathitaṅ visajja Sn 794 (cp. Nd<sup>1</sup> 98); yāni loke gathitāni na tesu pasuto siyā Sn 940. — J IV.5 (=giddha); v.274 (gedhita for pagiddha); PvA 262 (gadhita as expl<sup>o</sup> of giddha)—agathita (agadhita) not fettered (by desire) without desire, free from the ties of craving (+m<sup>o</sup>, a<sup>o</sup>) S II.194, 269; A v.181; Miln 401 (trsl. Rh.D. II.339: "without craving, without faintness, without sinking").

**Gada** speech, sentence Dh 1.66, DA 1.66 f.; and on D III.135 (§ 28); **gada** at S II.230 (v. 1.) in phrase diṭṭhagadena sallena is to be read diddthagadena s.

**Gaddula** (and gaddūla) a leather strap S III.150; J II.246; II.204; fig. in taṇhā-gaddūla "the leash of thirst," Nd<sup>2</sup> on jappā (taṇhā)=Dhs 1059=Vbh 361, cp. DhsA 367.

**Gaddūhana** (nt.) [Derivation unknown; Sk. dadrūghna] a small measure of space & time M III.127; S II.264 ("mattam pi, SA "pulling just once the cow's teat"); A IV.395; Miln 110. See Trenckner P.M. 59, 60; Rh. D. J.R.A.S. 1903, 375.

**Gaddha** [Vedic gr̥dha; see gijjha] a vulture; in gaddhabāhipubbo, of the bhikkhu Ariṭṭha, who had been a vulture trainer in a former life Vin II.25=IV.218=M 1.130; see also Vin. Texts II.377.

**Gadrabha** [Vedic gardabha., Lat. burdo, a mule; see Walde Lat. Wtb. s. v.] an ass, donkey Vin v.129; M 1.334; A 1.229; J II.109, 110; v.453; DA 1.163. — f. gadrabhī J II.340.

-bhāraka a donkey load J II.109; DhA 1.123; -bhāva the fact of being an ass J II.110; -rava (& -rāva) the braying of an ass ibid. & Vism 415.

**Gadhita** see gathita.

**Gantar** [n. agent of gacchati in the sense of a periphrastic future] "goer" in gantā hoti he will go, he is in the habit of going, comb<sup>d</sup> w. sotā hantā khantā, of the king's elephant A II.116=III.161; v. 1. for gatā at M II.155.

**Gantha** (in BB often misspelt gandha) [fr. ganthati]—1. a bond, fetter, trammel; always fig. and usually referring to and enum<sup>d</sup> as the four bodily ties, or knots (kāya<sup>o</sup>, see under kāya): Sv.59=Dhs 1135; D III.230; Nd<sup>1</sup> 98; DhA III.276; 4 kāyaganthā, viz., abhijjhā, byāpāda, silabbataparāmasa, idaṅsaccābhinivesa; thus Nd<sup>1</sup> 98; Vism 683. In other conn. Sn 347, 798, 847, 857, 912; Nd<sup>2</sup> on jappā (taṇhā); Dh 211; Ps 1.129; Dhs 1059, 1472; Vbh 18, 24, 55, 65, 77, 117, 120; Nett 31, 54, 114, 124 (gandha); Sdhp 616. — chinna<sup>o</sup> (adj.) one who has cut the ties (of bad desires, binding him to the body). Comb<sup>n</sup> w. anigha nirāsa S 1.12 (°gandha), 23; w. asita anāsava Sn 219. Cp. pahīnamānassa na santi ganthā S 1.14. See also ādāna<sup>o</sup>; cp. ganthaniya. — 2. [only in late Pali, and in Sk.] composition, text, book (not with ref. to books as tied together, but to books as composed, put together. See gantheti 2).

-dhura the burden of the books, i. e. of studying the Scriptures, expl<sup>d</sup> as one who knows by heart one, two, or all Nikāyas. Always comb<sup>d</sup> w. vipassanādhuraṅ, the burden of contemplation DhA 1.8; IV.37; -pamocana the state of being released from, freed from the fetters of the "body" always w. ref. to Nibbāna S 1.210; A II.24; It 104, cp. 122; -pahina (adj.) connected with or referring to the ganthas Dhs 1480; opp. vi<sup>o</sup> Dhs 1482.

**Ganthati & Gantheti** [Vedic grath, granth, grathnāti, to \*grem, cp. Lat. gremium; see also ganthi gathita, gantha] 1. to tie, knot, bind, fasten together: kathāṅ

mittāni ganthati "how does he bind friends" S 1.214=M Sn 185; mālaṅ ganthamāna tying a garland Vv 38<sup>1</sup> (ganthento VvA 173). Of medicines: to mix, to prepare J IV.361. — pp. ganthita tied, bound, fettered: catūhi ganthehi g<sup>o</sup> Ps 1.129; — grd. ganthaniya to be tied or tending to act as a tie (of "body"); expl. as ārammaṇa-karaṇa-vasena ganthehi ganthitabba DhsA 69; dhammā g<sup>o</sup> ā ("states that tend to be, are liable to be ties" Buddh. Ps. p. 305; Expositor 64) Dhs 1141; 1478. In comb<sup>n</sup> saññojaniya g<sup>o</sup> oghaniya (of rūpa) Dhs 584=Vbh 12; of rūpa-kkhandha Vbh 65, of dasāyatanā ib. 77, dasindriyā ib. 129, saccā g<sup>o</sup> and ag<sup>o</sup> (=gantha-sampayutta & vippayuttā) ib. 117. — 2. to put together, to compose: mante ganthetvā (v. 1. gandhitvā) Sn 302, 306.

**Ganthika** (adj.) [fr. gantha 2] hard-studying DhA 1.156 (bhikkhu; cp. gantha-dhura).

**Gandha** [Vedic gandha, from ghrā, ghrāti to smell, ghrāna smell, & see P. ghāna. Possibly conn. w. Lat. fragro=E. fragrant] smell, viz.—1. odour, smell, scent in gen. J III.189; Dh 54-56=Miln 333; Dhs 605 under ghānāyatanāni; āma<sup>o</sup> smell of raw flesh A 1.280; D II.242; Sn 241 sq; macchā<sup>o</sup> the scent of fish J III.52; muttakarisa<sup>o</sup> the smell of faeces and urine A III.158; catujāti<sup>o</sup> four kinds of scent J 1.265; PvA 127; dibba-g<sup>o</sup>-puppha a flower of heavenly odour J 1.289. — 2. odour, smell in particular: enumerated as mūla<sup>o</sup>, sāra<sup>o</sup>, puppha<sup>o</sup>, etc., S III.156=v.44=A v.22; Dhs 625 (under ghandāyatanāni, sphere of odours). Specified as mālā<sup>o</sup>, sāra<sup>o</sup>, puppha<sup>o</sup> under tiṇi gandhajātāni A 1.255; — puppha<sup>o</sup> Dh 54=A 1.226. — 3. smell as olfactory sensation, belonging to the sphere (āyatanāni) of sense-impressions and sensory objects & enum. in set of the 12 ajjhata-bāhirāni āyatanāni (see under rūpa) with ghānena gandhaṅ ghāyitvā "sensing smell by means of the olfactory organ" D III.102; 244=250=269=Nd<sup>2</sup> on rūpa; M III.55, 267; S IV.71; Vin 1.35; Defined at Vism 447. Also as gandhā ghānaviñeyya under kāmagaṇā M II.42; D III.234, etc. In series of 10 attributes of physical quality (-rūpa, etc.) as characteristic of devas D III.146; Pv II.9<sup>68</sup>; as sāra<sup>o</sup>, pheggu<sup>o</sup>, taca<sup>o</sup>, etc. (nine qualities in all) in definition of Gandhabba-kāyikā devā S III.250 sq. — In the same sense & similar connections: vaṇṇa-g<sup>o</sup>-ras'ūpeto Dh 49, J II.106; gandhānaṅ khamo & akkhamo (of king's elephant) A III.158 sq.; ithi<sup>o</sup>, purisa<sup>o</sup> A I.1, 2; III.68; in comb<sup>n</sup> w. other four senses Sn 387, 759, 974. — 4. perfume, prepared odorific substance used as a toilet requisite, either in form of an unguent or a powder. Abstinence from the use of kallāesthetics is stated in the Silas (D 1.8) as characteristic of certain Wanderers and Brahmins. Here gandha is mentioned together with mālā (flowers, garlands): D 1.5=Kh II; D 1.7 (°kathā); Vin II.123; Sn 401; J 1.50, 291; PvA 62. The use of scented ointment (-vilepana & ālepa, see cpds.) is allowed to the Buddhist bhikkhus (Vin 1.206); and the giving of this, together with other commodities, is included in the second part of the deyyadhamma (the list of meritorious gifts to the Sangha), under Nos. 5-14 (anna-pāna-vattha-yāna-mālā-gandhā-vilepana-seyy-āvasatha-padipeyya): S III.252; Nd<sup>2</sup> 523=It 65. Out of this enumeration: g<sup>o</sup>-m<sup>o</sup>-v<sup>o</sup>-Pv II.3<sup>16</sup>; chatta-g<sup>o</sup>-m<sup>o</sup>-upāhanā Pv II.4<sup>9</sup>; II.9<sup>36</sup>; m<sup>o</sup>-g<sup>o</sup>-v<sup>o</sup> kappūra-kajukapphalāni J II.416. — The application of scented ointment (gandhena or gandhehi vilimpati) is customary after a bath, e. g. PvA 50 (on Pv 1.10<sup>9</sup>); J 1.254, 265; III.277. Var. kinds of perfumes or scented substances are given as g<sup>o</sup>-dhūpa-cunṇa-kappūra (incense, powder, camphor) J 1.290; vāsa-cunṇa-dhūpanādi g<sup>o</sup> KhA 37. See also cpds. duggandha a disagreeable smell Dhs 625; °ṅ vāyati to emit a nasty odour PvA 14; as adj. having a bad smell, putrid Sn 205; PvA 15 (=pūtigandha), f. -ā: duggandhā pūti vāyasi "you emit a bad odour"

Pv 1.6<sup>1</sup> (= anīṭṭha°). -sugandha an agreeable smell Dhs 625; as adj. of pleasant smell J III.277; Sdhp. 246. -āpaṇa a perfumery shop J 1.290; °ika perfume seller Miln 344; -āyatana an olfactory sense-relation, belonging to the six bāhirāni āyatānāni, the objective sensations D III.243, 290; Dhs 585, 625, 655; -ārammaṇa bearing on smell, having smell as its object Dhs 147, 157, 365, 410, 556, 608; -ālepa (nt.) anointing with perfumes Vin 1.206; -āsā "hunger for odours," craving for olfactory sensations Dhs 1059; -odaka scented water J 1.50; II.106; III.189; -karaṇḍaka a perfume-box S III.131; v.351; Pug 34; -kuṭī (f.) a perfumed cabin, name of a room or hut occupied by the Buddha, esp. that made for him by Anāthapiṇḍika in Jetavana (J 1.92). Gotamassa g° J II.416, cp. Av. Ś II.40<sup>1</sup>; DhA IV.203, 206; -cuṇṇa scented (bath-) powder J III.277; -jāta (nt.) odour, perfume ("consisting of smell"). Three kinds at A 1.225 (māla°, sara°, puppha°); enum. as candanādi DhA 1.423; in defn. of gandha DA 1.77; — Dh 55; -taṇhā thirst or craving for odours (cp. g°-āsā) Dhs 1059=Nd<sup>2</sup> on jappā; -tela scented oil (for a lamp) J 1.61; II.104; DhA 1.205; -tthena a perfume-thief S 1.204; -dhātu the (sensory) element of smell Dhs 585; 625, 707 (in conn. w. °āyatana); -pañcangulika see sep.; -sañcetanā the olfactory sensation; together with °saññā perception of odours D III.244; A IV.147; v.359; -sannidhi the storing up of scented unguents D 1.6 (=DA 1.82).

**Gandhana** see gandhina.

**Gandhabba** [Vedic gandharva] 1. a musician, a singer J II.249 sq.; III.188; VvA 36, 137. — 2. a Gandharva or heavenly musician, as a class (see 'kāyika) belonging to the demigods who inhabit the Cātummahārājika realm D II.212; A II.39 (as birds); IV.200 (with asurā & nāgā), 204, 207; cp. S III.250 sq.; also said to preside over child-conception: M 1.265 sq.; Miln 123 sq.

-kāyika belonging to the company of the G. S III.250 sq.; PvA 119; -mānusa (pl.) G. & men Dh 420=Sn 644; -hatthaka "a G.-hand," i. e. a wooden instrument in the shape of a bird's claw with which the body was rubbed in bathing Vin II.106, see Vin. Texts III.67.

**Gandhabbā** (f.) music, song J II.254; VvA 139; Miln 3; °ṅ karoti to make music J II.249; III.188.

**Gandhāra** (adj.) belonging to the Gandhāra country (Kandahar) f. gandhāri in gandhāri vijjā N. of a magical charm D 1.213; at J IV.498 it renders one invisible.

**Gandhika** (and °uja Pv II.1<sup>20</sup>; II.12<sup>1</sup>)—1. having perfume, fragrant, scented, J 1.266 (su°); Pv II.1<sup>0</sup> (=surabhi-gandha); II.12<sup>1</sup> (sogandhiya); VvA 58 (read gandhikā-gandhikhehi).—2. dealing in perfume, a perfumer Miln 262 (cp. gandhin 2).

**Gandhin** (adj.) 1. having a scent of, smelling of (-°), i. e. candana° of sandal wood J III.190; gūtha of° faeces Pv II.3<sup>15</sup> (=karisavāyini PvA). — 2. dealing with scents, a perfumer PvA 127 (=māgadha; cp. gandhika 2).

**Gandhina** in kule antimagandhina J IV.34 (expl. by sabba-pacchimaka) and gandhana in kula-gandhana It 64 see under kula°.

**Gabbita** (adj.) proud, arrogant J II.340 (°bhāva=issariya); III.264 ('sabhāva=dittasabhāva); Sum. V. on D III.153 (=avanāta).

**Gabbha** [Vedic garbha, either to \*gelbh, as in Lat. galba, Goth. kalbo, Ohg. kalba, E. calf, or \*gē bh, as in Gr. γελφίς womb, ἀδελφός sharing the womb, brother, ἔλαφος young pig; cp. \*gelt in Goth. kilþei womb Ags. cild, Ger. kind, E. child. Meaning: a cavity, a hollow, or, seen from its outside, a swelling] 1. interior, cavity (loc. gabbhe in the midst of: angāra° J III.55); an inner room, private chamber, bedroom, cell. Of a Vihāra: Vin II.303; III.119; IV.45; VvA 188; 220; — J 1.90

(siri° royal chamber); III.276; Vv 78<sup>6</sup> (=ovaraka VvA 304); DhA 1.397; Miln 106, 295. See also anto°. — 2. the swelling of the (pregnant) womb, the womb (cp. kucchi). °ṅ upeti to be born Dh 325=Th 1, 17=Nett 34, 129; °ṅ upapajjati to be born again Dh 126; gabbhā gabbhaṅ . . . dukkaṅ nigacchanti from womb to womb (i. e. from birth to birth) Sn 278; gabbhato paṭṭhāya from the time of birth J 1.290, 293. As a symbol of defilement g. is an ep. of kāma A IV.289, etc. — 3. the contents of the womb, i. e. the embryo, foetus: dasa māse °ṅ kucchinā pariharitvā having nourished the foetus in the womb for 10 months D II 14; dibbā gabbhā D 1.229; on g. as contained in kucchi, foetus in utero, see J 1.50 (kucchimhī paṭṭiṭṭhito) 134; II.2; IV.482; M 1.265; Miln 123 (gabbhassa avakkanti); DhA 1.3, 47; II.261. — Pv 1.6<sup>1</sup>; PvA 31; gabbhō vuṭṭhāsī the child was delivered Vin II.278; itthi-gabbhō & purisa° female & male child J 1.51; gabbhaṅ pātehi to destroy the foetus Vin II.268; apagatagabbhā (adj.) having had a miscarriage Vin II.129; mūḷha-gabbhā id. M II.102 (+visatā°); paripuṇṇa-gabbhā ready to be delivered J 1.52; PvA 86; saññi° a conscious foetus D 1.54=M 1.518=S III.212; sannisinna-gabbhā having conceived Vin II.278.

-avakkanti (gabbhe okkanti Nd<sup>2</sup> 304<sup>1</sup>) conception D III.103, 231; Vism 499, 500 (°okkanti); this is followed by gabbhe ṭṭhi & gabbhe vuṭṭhāna, see Nd<sup>2</sup>; -āsaya the impurities of childbirth Pv III.5<sup>3</sup> (=°mala); -karaṇa effecting a conception Sn 927; -gata leaving the womb, in putte gabbhagate when the child was born PvA 112; -dvāra the door of the bed-chamber J 1.62; -pariharaṇa=next Vism 500; -parihāra "the protection of the embryo," a ceremony performed when a woman became pregnant J II.2; DhA 1.4; -pātana the destruction of the embryo, abortion, an abortive preparation Vin III.83 sq.; Pv 1.6<sup>6</sup> (akariṅ); PvA 31 (dāpesi); DhA 1.47 (°bhesajja); -mala the uncleanness of delivery, i. e. all accompanying dirty matter PvA 80, 173 (as food for Petas), 198; DhA IV.215; -visa in ahañc' amhi gabbhaviso "I am 20 years, counting from my conception" Vin 1.93; -vuṭṭhāna (nt.) childbirth, delivery J 1.52; DhA 1.399; II.261; -seyya (f.) the womb; only in expressions relating to reincarnation, as: na punar eti (or upeti) gabbhaseyyaṅ "he does not go into another womb," of an Arahant Sn 29, 152, 535; Vv 53<sup>21</sup>; and gabbhaseyyaka (adj.) one who enters another womb Vbh 413 sq.; Vism 272, 559, 560; Bdhd 77, 78.

**Gabbhara** (nt.) [Derivation uncertain. Cp. Sk. gahvara] a cavern Sn 416 (giri°); Vv 63<sup>5</sup> (giri°).

**Gabbhinī** (adj. f.) pregnant, enceinte Vin II.268; S III.202; J II.151, 290; IV.37; Pv 1.6<sup>6</sup>; PvA 31, 82; VvA 110 (-bhāva); in comb° g° pāyamānā purisantaragatā (pregnant, lactating & having had sex. intercourse) A 1.295=II.206=M 1.77, 238, 307, 342=Pug 55; with utunī anutanī (menstruating & having ceased to menstruate) A III.226 sq.

°Gama 1. adj. going, able to go; going to, leading to; in vihangama going in the air Sn 221, 606; Th 1.1108; J 1.216 (cp. gamana); aghasi° id. Vv 16<sup>1</sup> (=vehāsaṅ° VvA 78); nabhasi° going on clouds Sn 687; nibbāna° leading to N. S v.11; dūraṅ° going far, hadayaṅ° going to one's heart, q. v. — 2. m. course, going to; in atthaṅ° going home, going to rest. etc., q. v.

**Gamana** 1. (nt.) the fact or the state of going, movement, journey, walk; (-°) striving for, the leading of, pursuit A II.48 sq. (gamanena na pattabbo lokass' anto=one cannot walk to the end of the world); Dh 178 (saggassa going to heaven); Sn 40, 691, cp. vāraṅ°; J 1.62; 216 (in expl. of vihangama: (ākāse) gamanato pakkhī vihaṅ gamā ti vuccanti); 295; PvA 57. — pahiṇa° going on messages D 1.5, etc.; agati° wrong pursuit, °ṅ gacchati to pursue a wrong walk of life A II.18; PvA 161; magga°

tramping, being on the road PvA 43; saraṇa° finding shelter (in the Dhamma) PvA 49.—2. (adj.) (°) going or leading to, conducive to: nibbāna° maggo the Path leading to Nibbāna S 1.186; Dh 289; duggati° magga the road to misery Th 2, 355; duggamana-ṭṭhānā (pl.) inaccessible places PvA 102 (in expl. of duggā).

-antarāya an obstacle to one's departure J 1.62; -āgamana going & coming, rise and set Vv 83<sup>8</sup> (= oga-manuggamana VvA 326); DhA 1.80 (°kāle); °sāmpanna senāsana a dwelling or lodging fit for going and coming, i. e. easily accessible A v.15; J 1.85; °ṅ karoti to go to and fro VvA 139. -kamma going away DhA 11.81. -kāraṇa a reason for or a means to going, in °ṅ karoti to try to go J 1.2; -bhāva the state of having gone away J 11.133; -magga (pleonastic) the way J 1.202; 279; -vaṇṇa the praise of his course or journey J 1.87.

**Gamaniya** (adj.; grd to gam) 1. as grd. to gacchati: (a place where one) ought to go; in a° not to be gone to (+ ṭhāna) VvA 72.—2. as grd. to gameti: in bhogā pahāya gamaniyā (riches that have) to be given up (by leaving) Kh VIII.8 (see expl. as KhA 223); PvA 87 (= kālikā, transient).

**Gamika** (and gamiya J 1.87) (adj.) going away, setting out for a journey (opp. āgantuka coming back) appl. to bhikkhus only: Vin 1.292 (° bhatta food for outgoing bh.); 11.170 (āgantuka°), 211, 265; v.196; J VI.333 (āgantuka°). See also under abhisankhāra. Cp. Av Ś 1.87; Divy 50.

**Gamina** (adj.) being on a "gaṭi," only at Sn 587 in "aññe pi passe gamine yathākamm' ūpage nare."

**Gameti** [caus. of gacchati] to make go, to send, to set into motion, to cause to go It 115 (anabhāvaṅ to destroy), see under gacchati.

**Gambhīra** (adj.) [Vedic gambhīra & gabbhīra] deep, profound, unfathomable, well founded, hard to perceive, difficult.—(a) lit. of lakes: Dh 83; Pv II.11<sup>10</sup> (= agādha); Pug 46; of a road (full of swamps) J 1.196.—(b) fig. of knowledge & wisdom: dhammo g. duddaso . . . M 1.487; S 1.136; Tathāgato g. appameyyo duppariyogāho M 1.487; parisā g. (opp. uttāna, shallow, superficial, thoughtless) A 1.70; g. ṭhāna w. ref. jhāna, etc. Ps 11.21; saddhamma g. Sdhp. 530; g. gūlha nipuṇa Nd 342; lokanātho nipuṇo g. PvA 1; also w. nipuṇa J VI.355; Miln 234; Bdhd. 118, 137;—(nt.) the deep; deep ground, i. e. secure foundation Sn 173; Kh VIII.1, 3 (see KhA 217).

-avabhāsa (adj.) having the appearance of depth or profundity, D II.55; S II.36; Pug 46 (+uttāna), cp. Pug A 226; -pañña one whose wisdom is profound Sn 176, 230; 627=Dh 403 (+medhāvin) cp. DhA IV.169 & see Ps 11.192 for detailed explanation; -sita resting on depth (of soil), well-founded A IV.237.

**Gambhīratā** (f.) [abstr. fr. prec.] depth DhA 1.92.

**Gamma** (adj.) [fr. gāma. Vedic gramya] of or belonging to the village, common, pagan (cp. Fr. villain), always comb<sup>d</sup> with hina, low & pagan Vin 1.10 and ≈ (anta, standard of life); A III.325 (dassana, view); D III.130 (sukhallikānuyoga, hedonist) Sdhp 254. Cp. potthujānika.

**Gayha** (adj.) [grd. of gayhati; Vedic grāhya] to be taken, to be seized, as nt, the grip, in gayhūpaga (adj.) for being taken up, for common use SnA 283.—(nt.) that which comes into one's grasp, movable property, acquisition of property DhA II.29; III.119; PvA 4. As gayhūpakaṅ at J IV.219.

**Gayhaka** (adj.=gayha) one who is to be taken (prisoner), in °niyyamāna id. S 1.143=J III.301 (expl. as karamaragāhaṅ gahetvā niyyamāna; cp. karamara).

**Gayhati** [Pass. to gaṇhāti] to get seized, to be taken (see gaṇhāti); p.pres. gayhamāna being caught DhA III.175 (°ka).—grd. gayha.

**Garahaka** (adj.) finding fault with, rebuking; in paṭhavi° āpa°, etc., comb<sup>d</sup> w. paṭhavi-jigucchaka, etc. (disgusted w. the great elements) M 1.327.

**Garahaṇa** (nt.) reproof VvA 16, as f. °ṇā at Vism 29.

**Garahati** [Vedic garhati Dhpt 340 nindāyaṅ] to reproach, to blame, scold, censure, find fault with: agarahiyaṃ mā garahittha "do not blame the blameless" S 1.240; D 1.161 (tapay to reject, disapprove of); D III.92, 93 (aor. garahi, grd. garahitabba); Sn 313, 665; Miln 222 (+jigucchanti); PvA 125, 126; Sdhp. 382.—pp. garahita blameworthy Dh 30 (pamādo); Sn 313; J v.453; Miln 288 (dasa puggalā g.). agarahita blameless, faultless PvA 89 (=anindita, 131).—See also gārayha & cp. vi°.

**Garahā** (f.) blame, reproach D 1.135 "stating an example," see DA 1.296; D III.92, 93; Sn 141; J 1.10 (garaha-paṭicchādanabhāva preventing all occasion for finding fault); 132 (garaha-bhaya-bhita for fear of blame), 135 (garahatthe as a blame); Nett 184.

**Garahin** (adj.) blaming, censuring Sn 660 (ariya°), 778 (atta°), 913 (anatta°); Miln 380 (pāpa°).

**Garu** [Vedic guru; Gr. γάρυς, Lat. gravis & brutus, Goth. kaúrūs] 1. adj. (a) lit. heavy, opp. lahu light, appl<sup>d</sup> to bhāra, a load S III.26; J 1.196 (=bhārika); v.1420; DhA 1.48; Sdhp 494 (rūpagarubbhāra the heavy load of "form"). Compar. garutara (as against Sk. gariyaṅ) PvA 191.—(b) fig. important, to be esteemed, valued or valuable A III.110 sq. (piya manāpa g. bhavaniya); c. gen. or -° bent on (often in sequence °garu, °ninna, °poṇa, etc., e. g. Vism 135); pursuing, paying homage to, reverent; (or) esteemed by, honoured, venerated: Saththuguru esteeming the Lord; Dhamma°, Sanghe g. A III.331=IV.28 sq.; dosa° S 1.24; kodha°, sad-dhamma° (pursuing, fostering) A II.46 sq.=84 sq.; Sdhp 1 (sabba-loka° worshipped by all the world); Dpvs IV.12.—agaru (c. gen.) irreverent towards Sn p. 51 (Gotamassa). Cp. garuka, gārava; also agaru & agalu.—2. N. a venerable person, a teacher: garuṇaṅ dassanāya & sakāsaṅ Sn 325, 326 (v. l. garuṇa to be preferred, so also SnA 332, 333); garuṇaṅ dārā It 36.—garukaroti (for garuṅ k°) to esteem, respect, honour; usually in series sakkaroti g° māneti pūjeti Vin II.162; M 1.31; D 1.91; A III.76; IV.276; Nd<sup>2</sup> 334 (on namati), 530 (on yasassin); PvA 54. Expl. at DA 1.256 by gāravaṅ karoti.—garukātappa worthy of esteem PvA 9.—garukāra (sakkāra g. mānana vandana) esteem, honour, regard Pug 19=Dhs 1121.—See also guru.

-upanissita (adj.) depending on a teacher, one being taught Ps II.202; -ṭṭhāniya one who takes the place of a teacher A III.21, 393; Nett 8; Vism 344.—dhamma a rule to be observed. There are 8 chief rules enum. at Vin II.255=A IV.276, 280; see also Vin IV.51, 315; v.136. Taken in the sense of a violation of these rules Vin 1.49=II.226; 1.52, 143, 144; II.279; -nissaya in °ṅ gaṇhāti to take up dependency on a teacher, i. e. to consider oneself a pupil Vin II.303; -sajvasa association with a teacher Nd<sup>2</sup> 235 4<sup>c</sup>; Miln 408.

**Garuka** [from garu] somewhat heavy.—1. lit. J 1.134 (of the womb in pregnancy); Dh 310; Miln 102. Usually coupled & contrasted with lahuka, light; in def. of sense of touch Dhs 648; similarly w. sithila, dhanita, digha, rassa Miln 344; DA 1.177 (in expl. of dasavidha vyañjana).—2. fig. (a) heavy, grave, serious esp. appl<sup>d</sup> to—āpatti, breach of regulations, offence (opp. lahuka) Vin v.115, 130, 145, 153; Dh 138 (ābādha, illness); appl<sup>d</sup> to kamma at Vism 601 (one of the four kinds); nt. as adv. considerably Miln 92 (°ṅ parinamati).—

(b) important, venerable, worthy of reverence Th 2, 308 (Satthu sāsana=garukātabba ThA 251); Miln 140. — (c) ° “heavy on,” bent on, attaching importance to: nahāna° fond of bathing Vin 1.196; tadattha° engaged in (jhāna) Nd<sup>2</sup> 264; kamma° attributing importance to k. Nd<sup>2</sup> 411; saddhamma° revering the Doctrine Sdhp. 520. Nibbāna-garuka Vism 117 (+N-ādhimutta & N-pabbhāra).

-āpatti a grievous offence, see above. As terasa g-°ino at Miln 310.

**Garutta** (nt.) the fact of being honoured or considered worthy of esteem, honourableness A v.164 sq.

**Garuḷa** [Derivation uncertain. Sk. garuḍa, Lat. volucer winged, volo to fly]. N. of a mythical bird, a harpy Ps II.196=Nd<sup>2</sup> 235, 3 q.; Vism 206; VvA 9 (=suvanna); DhA 1.144.

**Gala** [\*gel to devour, to swallow=Lat. gula, Ohg. kela, cp. Sk. gala jalukā, and \*guel, as Gr. ἔλεαρ, cp. also Sk. girati, gilati DhTp 262 gives as meaning of gal “adana.” This root gal also occurs at Vism 410 in fanciful def. of “puggala”; the meaning here is not exactly sure (to cry, shout?) the throat J 1.216, 264, III.26; IV.494; 1.194 (a dewlap); PvA 11, 104.

-agga the top of the throat Sdhp 379; -ajjhoharaniya able to be swallowed (of solid food) Dhs 646, 740, 875; -ggaha taking by the throat, throttling D 1.144 (+ danḍa-pahāra); -nāli the larynx DhA 1.253; II.257; -ppamāṇa (adj.) going up to the neck J 1.264 (āvāṭa); -pariyosāna forming the end of the throat J III.126; -ppavedhaka (nt.) pain in the throat M 1.371; -mūla the bottom of the throat PvA 283. -vāṭaka the bottom (?) of the throat (oesophagus?) Vism 185, 258.

Note.—gala with many other words containing a guttural+liquid element belongs to the onomatopoeic roots kḷ gḷ (kḷ gr), usually reduplicated (iterative), the main applications of which are the following:

1. The (sounding) throat in designation of *swallowing*, mostly with a dark (guttural) vowel: gulp, belch, gargle, gurgle.

2. The sound produced by the throat (voice) or *sound in general*, particularly of noises or sounds either inarticulate, confused & indefinable or natural sounds striking enough *per se* to form a sufficient means of recognition (i. e. name) of the animal which utters this sound (cuckoo, e. g.). To be divided into:

A. *palatal* group (“light” sounds): squeak, yell giggle, etc., applied to — (a) Animate Nature: the cackling, crowing noise of Palmipeds & related birds, reminding of laughter (heron, hen, cock; cp. P. koṅca, Lat. gallus) — (b) Inanimate Nature: the grinding, nibbling, trickling, dripping, fizzing noises or sounds (P. galati, etc.).

B. *guttural* group (“dark” sounds): groan, growl, howl, etc., appl<sup>1</sup> to — (a) Animate N.: the snorting, grunting noise of the Pachyderms & related quadrupeds (elephant, op. P. koṅca, kuṅjara; pig, boar) — (b) Inanimate N.: the roaring, crashing, thundering noises (P. gaḷagalāyati, ghurughurāyati).

3. The sound as indicating *motion* (produced by motion):

A. *palatal* group (“sharp” sounds, characteristic of *quick* motion: whizz, spin, whirl): P. gaggaraka whirlpool, Gr. κερκίς spindle, bobbin.

B. *guttural* group (“dull” sounds, characteristic of *slow* and heavy motion: roll, thud, thunder). Sometimes with elimination of the sound-element appl<sup>1</sup> to swelling & fullness, as in “bulge” or Gr. σφαραγίω (be full).

These three categories are not always kept clearly separate, so that often a palatal group shifts into the sphere of a guttural one & vice versa. — The formation of kḷ gḷ roots is by no means an extinct process, nor is it restricted to any special branch of a linguistic

family, as examples show. The main roots of Idg. origin are the foll. which are all represented in Pāli — (the categories are marked acc. to the foregoing scheme 1, 2A, 2B, 3): **kāl** (2A): κλάζω, clango, Goth. lhlahan laugh; **kār** (2A): κῆρυξ, Sk. kāru (cp. P. kitti), cārmēn; **kēl** (2A): κέλευθος, calo (cp. P. kandati), Ohg. hellan; **kēr** (2A<sup>2</sup>): κερκαίρω, κέρκορος=querquedula=kakkara (partridge); **kōl** (2B): cuculus, kokila (a); kolāhala and halāhala (b); **kōr** (2B<sup>2</sup>): cornix (cp. P. kāka), corvus=crow=raven; Sk. kroṣati; P. koṅca. — **guel** (1) Lat. gula, glutio, ἔλεαρ; **guer**:

(1) βύρος, βυβρώσκω, Lat. voro, Sk. girati, Ohg. quērka; (3) βάρβρον (whirlpool) Sk. gargara: **gel** (1) Sk. gilati, Ohg. kela — **gal** (2A): gallus (a) gloria (b); **gar** (2A<sup>1</sup>): γῆρυξ, garrulus, Ohg. kara: **gel** (2A): χελιδών (a) hirrio (to whine), Ohg. gellan (b): **ger**: (1) γαργαρίζω (gargle) Sk. gharghara (gurgling). (2A<sup>2</sup>) γίρανος = crane, Ger. krāhen, Lat. gracillo (cackle); (2B<sup>1</sup>) Ohg. kerran (grunt), Sk. grṇāti (sing); (2A<sup>2</sup>) Sk. jarate (rustle); **gur** (2B<sup>2</sup>): γυρίζω=grundio=grunt; Lat. gurgulio; Sk. ghurghura.

With special reference to Pāli formations the foll. list shows a few sound roots which are further discussed in the Dictionary s. v. Closely connected with Idg. kḷ gḷ is the Pāli cerebral t, th, l, r, so that roots with these sounds have to be classed in a mutual relation with the liquids. In most cases graphic representation varies between both (cp. gala & gaḷa) — **kil** (kī) (2A<sup>1</sup>): kiki (cp. Sk. kṛkā<sup>o</sup>), kilikilāyati & kinkīṇāyati (tinkle), kilī (click), kinkānika (bell); **kur** (2B): ākurati to hawk, to be hoarse; **khaṭ** (1) khaṭakhaṭa (hawking), kākacchati (snore); (2A<sup>2</sup>) kukkuṭa (cock); **gal** (1) gala (throat) uggilati (vomit); (2A<sup>1</sup>) galati (trickle): (2B<sup>2</sup>) Pk. galagajjiya (roar) & guluguliya (bellow); (2B<sup>2</sup>) galagalāyati (roar): **gar** (2A); gaggara (roar & cackle, cp. Sk. gargara to 3); (2B); gaggarāyati (roar); (3) gagaraka (whirlpool); **ghar** (1) Sk. gharghara (gurgling); (2A<sup>1</sup>) gharati (trickle), Sk. ghargharikā (bell); (2B<sup>2</sup>) ghurughurāyati (grunt). — See also kakaca, kanka, kankāṇa, cakora (cankora), cakkavaka, jagghati, ciṭṭi-ṭiṭāyati, taṭataṭayati, timingala, papphāsa.

**Galaka** (nt.) throat J III.481; IV.251.

**Gaḷa** [same as gala, see note on prec.] 1. a drop, i. e. a fall: see gaḷāgala. — 2. a swelling, a boil (=ganḍa) J IV.494 (mattā gaḷa bhinnagaḷa elephants in rut, with the temple-swellings broken; expl. p. 497 by maḍaṅ galantā); Sn 61 (? v. l. ganḍa). — 3. a hook, a fish-hook Sn 61 (?), expl. at SnA 114 by ākadḍhanavasena bajaso.

gaḷagalaj gacchati to go from drop to drop, i. e. from fall to fall, w. ref. to the gatis J v.453 (expl. by apāyaṅ gacchati).

**Gaḷagalāyati** [=gaggarāyati, see note on gala] to roar, to crash, to thunder; deve gaḷagalāyate (loc. abs.) in a thunderstorm, usually as deve vassante deve g° amidst rain and heavy thunder D II.132; S 1.106; A v.114 sq. (gala°); Th 1, 189; Miln 116 (gagaṅgaṅ ravati galag°); KhA 163 (mahāmegha). — Gangā gaḷagalantī the roaring Gangā Miln 122 (cp. halāhalasadda ibid.).

**Galati** (and galati) [Sk. galati, cp. Ohg. quellan to well up, to flow out; see note on gala and cp. also jala water] 1. to drip, flow, trickle (trs. & intr.) Vin 1.204 (natthu g.); M 1.336 (sisāṅ lohiteṇa galati); J IV.497 (maḍaṅ); IV.3 (lohitaṅ g.); v.472 (do. v. l. paggharati); Pv IV.5<sup>2</sup> (assukāni g.). — 2. to rain Th 1, 524 (deve galantamhi in a shower of rain. Cp. gala-gaḷāyati). — 3. to drop down, to fall DhA II.146 (suriyo majjhaṭṭhānato galito). — Cp. pari°.

**Gaḷayati** [denom. to gaḷa in sense of galati 1] to drip, to drop, in assukāni g. to shed tears Sn 691.



**Gajita** rough, in a° smooth J v.203, 206 (+ mudu & akak-kasa); vi.64.

**Gajoci** (f.). N. of a shrub (*Cocculus cordifolius*); in galocilatā DhA III.110; a creeper. Cp. pūtilatā.

**Gava**° base of the N. go, a bull, cow, used in cpds. See gāv°, go.

-āghātana slaughtering of cows Vin 1.182; -āssa cows & horses Vin v.350; D 1.5~; Sn 769; -caṇḍa fierce towards cows Pug 47; -pāna milky rice pudding J 1.33; -(°m)pati "lord of cows," a bull Sn 26, 27 (usabha).

**Gavacchita** furnished with netting (?) (Hardy in Index) VvA 276, of a carriage (=suvanṇajālavitata).

**Gavaya** see gavaya.

**Gavaya** (and gavaya) a species of ox, the gayal [Sk. gavaya, cp. gavala, buffalo] J v.406. (°ja=khagga); Miln 149; DhA 331.

**Gavi** a tree-like creeper, in -pphala the fruit of a g. Sn 239 (=rukkhavalliphala SnA).

**Gavesaka** (adj. fr. next) looking for, seeking J 1.176 (kāraṇa°); II.3 (agūṇa°).

**Gavesati** [gava+esati. Vedic gavesate. Origin. to search after cows. DhTp 293=maggana tracking] to seek, to search for, to wish for, strive after Dh 146 (gavessatha), 153; Th 1, 183; Nd<sup>2</sup> 2, 70, 427; J 1.4, 61; Miln 326; PvA 187, 202 (aor. gavesi=vicini); Bdhd 53. In Nd<sup>2</sup> always in comb° esati gavesati pariyesati.

**Gavesana** search for PvA 185.

**Gavesin** (adj.) seeking, looking for, striving after (usually -°) D 1.95 (tāna°, etc.); Dh 99 (kāma°), 245 (suci°), 355 (pāra°); Nd<sup>2</sup> 503 (in expl. of mahesi, with esin & pariyesin); Bdhd 59.

**Gassetuṅ** at DhA 324 is to be corrected into dassetuṅ.

**Gaha**<sup>1</sup> [see under gaṇhāti] a house, usually in cpds. (see below). J III.396 (=the layman's life; Com. geha).

-kāraṇa a house-builder, metaph. of taṇhā (cp. kāya as geha) Dh 153, 154=Th 1, 183, 184; DhA III.128; -kūṭa the peak of a house, the ridge-pole, metaph. of ignorance Dh 154 (=kaṇṇika-maṇḍala DhA 128), replacing thūnirā (pillar) at Th 1, 184 in corresp. passage (=kaṇṇikā Com.); -ṭṭha a householder, one who leads the life of a layman (opp. anagāra, pabbajita or paribbājaka) Vin 1.115 (sagaḥaṭṭhā paṇisā an assembly in which laymen were present); S 1.201; A III.114, 116, 258; It. 112 (gharaṅ esino gahaṭṭhā) Dh 404=Sn 628; Sn 43 (gharaṅ āvasanto, see Nd<sup>2</sup> 226 for explanation), 99, 134 (paribbā-jaṅ gahaṭṭhaṅ vā) 398, 487; Sdhp 375. -°vatta a layman's rule of conduct Sn 393 (=agāriyā paṭipadā SnA 376) -°ka belonging to a layman; acting as a layman or in the quality of a l. A II.35 (kinkaraṇiṇi), III.296 (brahmacariyā); -pati see sep.

**Gaha**<sup>2</sup> [Sk. graha, gaṇhāti, q v. for etym.] "seizer," seizing, grasping, a demon, any being or object having a hold upon man. So at S 1.208 where Sānu is "seized" by an epileptic fit (see note in K.S. 1.207, 208). Used of dosa (anger) Dh 251 (exemplified at DhA III.302 by ajagara° the grip of a boa, kumbhila° of a crocodile, yakkha° of a demon). sagaha having crocodiles, full of e. (of the ocean) (+sarakkhasa) It 57. Cp. gahaṇa & saṅ°.

**Gahaṇa** [fr. gaṇhāti] (adj.) seizing, taking; acquiring; (ii.) seizure, grasp, hold, acquisition Vism 114 (in detail). Usually -°: nāma°-divase on the day on which a child gets its name (lit. acquiring a name) J 1.199, 262; arahatta° DhA 1.8; dussa° DhA II.87; maccha° J IV.139; hattha° J 1.294; byanjana°-lakkhaṇa Nett 27. gahanatthāya in order to get . . . J 1.279; II.352.—**ambhākaṅ** g° sugahaṇaṅ we have a tight grip J 1.222, 223.

**Gahaṇi** (f.) the "seizer," a supposed organ of the body dealing with digestion and gestation. Sama-vepā-kiniyā g° iyā samannāgata "endowed with good digestion" D II.177=III.166. Same phrase at Av Ś 1.168, 172. Cp. Vedic graha. B. Psy. 59, 67.

**Gahaṇika** in phrase saṃsuddha-gahaṇika coming from a clean womb, of pure descent, in the enum. of the indispensable good qualities of a brahmin or a noble D 1.113, 115, 137 (gahaṇi expl. as kucchi DA 1.281); A 1.163, III.154, 223; Sn p. 115. J 1.2; duṭṭha-gahaṇika having a bad digestion Vin 1.62.

**Gahana** [Sk. gahana, cp. also ghana] 1. adj. deep, thick, impervious, only in a° clear, unobstructed, free from obstacles Vv 187 (akanataka+); Miln 160 (gahaṇa a° kataṅ the thicket is cleared). — 2. nt. an impenetrable place, a thicket jungle, tangle. — (a) 18 gahaṇāni at J v.40; usually appl. to grass: tiṇa° A 1.153=III.128 (+rukkhā°); Miln 369; adj. tiṇagahaṇā obstructed with grass (of vihāra) Vin II.138; — S 1.199 (rukkhamaṇḍala°); J 1.7, 158; PvA 5 (pabbata°), 43; VvA 230 (vana°). — (b) fig. imperviousness, entanglement, obstruction, appl. to diṭṭhi, the jungle of wrong views or heresy (usually comb° w. diṭṭhi—kantāra, the wilderness of d., see diṭṭhi) M 1.8, 485; Pug 22; DA 1.108. Of rāga°, moha°, etc., and kilesa° Nd<sup>2</sup> 630 (in expl. of Satthā; rāgagahaṇaṅ tāreti); DhA IV.150 (on Dh 394); VvA 90.—manussa° M 1.340.

-ṭṭhāna a lair in the jungle J 1.150, 253.

**Gahapati** [gaha+pati. Vedic gṛhpati, where pati is still felt in its original meaning of "lord," "master," implying dignity, power & auspiciousness. Cp. Sk. dainpati = dominus = εἰσπορευε; and pati in P. senāpati commander-in-chief, Sk. jāspati householder, Lat. hospes, Oulg. gospoda=potestas, Goth. brūp-faþs, bride-groom, hunda-faþs=senāpati. See details under pati.] the possessor of a house, the head of the household, pater familias (freq. +setṭhi). — 1. In formulas: (a) as regards social standing, wealth & clanship: a man of private (i. e. not official) life, classed w. khattiyā & brāhmaṇā in kh°-mahāsālā, wealthy Nobles, brahm°-mahāsālā, do. Brahmins, gab°-m° well-to-do gentry S 1.71; Nd<sup>2</sup> 135; DhA 1.388. — kh°-kula, br°-kula, g°-kula the kh°, etc. clans: Vin II.161; J 1.218. kh°-amaccā, br°-g°. D 1.130. — (b) as regards education & mode of life ranking with kh°, br°, g°. and samaṇā Vin 1.227; A 1.66; Nd<sup>2</sup> 235, see also cpd. -paṇḍita.— 2. Other applications: freq. in comb° brāhmaṇa-gahapatikā priests & yeomen: see gahapatika. In comb° w. gahapatiputta (cp. kulaputta) it comprises the members of the g. rank, clansmen of the (middle) class, and implies a tinge of "respectable people" esp. in addresses. So used by the Buddha in enumerating the people as gahapati vā gah°-putta vā aññatarasmiṅ vā kule paccājāto D 1.62; M 1.344. gahapati ca gahapatāniyo householders and their wives A II.57. In sg. the voc. gahapati may be rendered by "Sir" (Miln 17 e. g. and freq.), & in pl. gahapatayo by "Sirs" (e. g. Vin 1.227; M 1.401; A II.57). — As regards occupation all resp. businesses are within the sphere of the g., most frequently mentioned as such are setṭhino (see below) & cp. setṭhi° Vin 1.16, but also kassaka, farmer A 1.229, 239 sq.; and dārukanmika, carpenter A III.391. Var. duties of a g. enum. at A 1.229, 239. — The wealth & comfortably-living position of a g. is evident from an expression like kalyāna-bhattiko g. a man accustomed to good food Vin II.77=III.100. — f. gahapatāni Vin III.211, 213 sq., 259 (always w. gahapati); DhA 1.376; pl. gahapatāniyo see above. — *Note.* The gen. sg. of gahapati is °ino (J 1.92) as well as -issa (Vin 1.16; D III.36). — 3. Single cases of gahapatīs, where g. almost assumes the function of a title are Anāthapaṇḍika g. Vin II.158 sq.; S 1.50; II.68; A II.65; J 1.92; PvA 16; Mēṇḍaka g. Vin 1.240 sq.; Citta S IV.281 sq.; Nakulapitā S II.1 sq.; Potaliya M 1.359; Sandhāna D III.30 sq.; Hāhddikāni S II.9. — See next.



-'aggi the sacred fire to be maintained by a householder, interpreted by the Buddha as the care to be bestowed on one's children & servants A IV.45; see enum. under aggi at A IV.41; D III.217; -civara the robe of a householder (i. e. a layman's robe) Vin 1.280 sq.; °dhara wearing the householder's (private man's) robe (of a bhikkhu) M 1.31; A III.391 sq.; -necayika (always with brāhmaṇa-mahāsāla) a business man of substance D 1.136; III.16 sq.; -pañḍita a learned householder. Cp. above 1 (b), together w. khattiya°, etc. M 1.176, 396; w. samaṇa-brāhmaṇa° Miln 5; -parisā a company of gahapatīs (together w. khattiya°, etc., see above) Vin 1.227; M 1.72; D III.260; -putta a member of a g. clan D 1.62, 211; M 1.344; S III.48, 112; PvA 22; -mahāsāla a householder of private means (cp. above 1 a) usually in comb<sup>n</sup> with khattiya°, etc. D III.258; S 1.71; IV.292; A II.86; IV.239; -ratana the "householder-gem" one of the seven fairy jewels of the mythical overlord. He is a wizard treasure-finder (see ratana) D II.16, 176; Sn p. 106. Cp. Rh.D. *Dialogues* etc. II.206.

**Gahapatika** (adj.-n.) belonging to the rank or grade of a householder, a member of the gentry, a man of private means (see gahapati) D 1.61 (expl. as gehassa pati eka-geha-matte jetṭhaka DA 1.171); Nd<sup>2</sup> 342; PvA 39. Often in comb<sup>n</sup> w. khattiya & brāhmaṇa: A 1.66; D III.44, 46, 61; & often in contrast to brāhmaṇa only: brāhmaṇa-gahapatika Brahmins & Privates (priests & laymen, Rh.D. *Buddh.* S. p. 258) M 1.400; A 1.110; It III.; J 1.83, 152, 267; PvA 22. — paṇḍika g<sup>o</sup> "owner of a house of leaves" as nickname of a fruiterer J III.21; of an ascetic J IV.446.

**Gahita** (and gahita Dh 311) (adj.) [pp. of gaṇhāti] seized taken, grasped D 1.16; DA 1.107 (=ādinna, pavattita); J 1.61; IV.2; PvA 43 (v. l. for text gaṇhita). — nt. a grasp, grip DhA III.175; — gahitakaṇ karoti to accept VvA 260. — duggahita (always °gahita) hard to grasp M 1.132 sq.; A II.147, 168; III.178; Dh 311; J VI.307 sq.; sugahita (sic) easy to get J 1.222.

-bhāva (cittassa) the state of being held (back), holding back, preventing to act (generously) DhA 370 (in expl<sup>n</sup> of aggahittantaṇ cittassa Dhs 1122 see under ā°).

**Gāthaka** [demin. of gāthā]=gāthā, in ekaṇ me gāhi gāthakaṇ "sing to me only one little verse" J III.507.

**Gāthā** (f.) [Vedic gāthā, on der<sup>n</sup> see gāyate] a verse, stanza, line of poetry, usually referring to an Anuṭṭhubbaṇ or a Tuṭṭhubbaṇ, & called a catuppādā gāthā, a stanza (śloka) of four half-lines A II.178; J IV.395. Def. as akkhara-padaniya-mita-ganthita-vacanaṇ at KhA 117. For a riddle on the word see S 1.38. As a style of composition it is one of the nine Angas or divisions of the Canon (see navanga Sattu sāsaṇa). Pl. gāthā Sn 429; J II.160; gāthāyo Vin 1.5, 349; D II.157. gāthāya ajjhābhāsati to address with a verse Vin 1.36, 38; Kh v. intr. — gāthāhi anumodati to thank with (these) lines Vin 1.222, 230, 246, 294, etc. — gāthāyo giyamāna uttering the lines Vin 1.38. — anantara-gāthā the foll. stanza J IV.142; Sn 251; J 1.280; Dh 102 (°sataṇ).

-abhigāta gained by verses S 1.107=Sn 81, 480 (gāthāyo bhāsivā laddhaṇ Com. cp. Ger. "ersungen"). — āvasāne after the stanza has been ended DhA III.171; -jānanaka one who knows verses Anvs. p. 35; -dvaya (nt.) a pair of stanzas J III.395 sq.; PvA 29, 40; -pada a half line of a gāthā Dh 101; KhA 123; -sukhattaṇ in order to have a well-sounding line, metri causā, PvA 33.

**Gādha**<sup>1</sup> [Sk. gālha pp. of gāh, see gāhati] depth; a hole, a dugout A II.107=Pug 43 (cp. PugA 225); Sdhp 394 (°ṅ khaṇati). Cp. gālha<sup>2</sup>.

**Gādha**<sup>2</sup> [Sk. gālha firm Dhṛp 167 "paṭiṭṭhāyaṇ" cp. also Sk. gādha, fordable & see gālha<sup>1</sup>] adj. passable, fordable, in a° unfathomable, deep PvA 77 (=gaubhira). nt. a

ford, a firm stand, firm ground, a safe place: gambhīre °ṅ vindati A v.202. °ṅ esati to seek the terra firma S 1.127; similarly: °ṅ labhati to gain firm footing S 1.47; °ṅ ajjhagā S IV.206; °ṅ labhate J VI.440 (=paṭiṭṭhā). Cp. o°, paṭi°.

**Gādhati** [v. der. fr. gādha<sup>2</sup>] to stand fast, to be on firm ground, to have a firm footing: āpo ca paṭhavi ca tejo vāyo na gādhati "the four elements have no footing" D 1.223=S 1.15; — Dhamma-Vinaye gādhati "to stand fast in the Doctrine & Discipline" S III.59 sq.

**Gāma** [Vedic grāma, heap, collection, parish; \*grem to comprise; Lat. gremium; Ags. crammian (E. cram), Obulg. gramada (village community) Ohg. chram; cp. \*ger in Gr. γειρω, γειρά, Lat. grex.] a collection of houses, a hamlet (cp. Ger. gemeinde), a habitable place (opp. araṇṇa: gāme ya yadi vāraṇṇe Sn 119), a parish or village having boundaries & distinct from the surrounding country (gāmo ca gāmupacāro ca Vin 1.109, 110; III.46). In size varying, but usually small & distinguished from nigama, a market-town. It is the smallest in the list of settlements making up a "state" (raṭṭhaṇ). See definition & description at Vin III.46, 200. It is the source of support for the bhikkhus, and the phrase gāmaṇ piṇḍāya carati "to visit the parish for alms" is extremely frequent. — 1. a village as such: Vin 1.46; Arāmika°, Pilinda° Vin 1.28, 29 (as Arāmika-gāmaka & Pilinda-gāmaka at Vin III.249); Sakyānaṇ gāme janapade Lumbineyye S 683; Uruvelā° Pv II.13<sup>18</sup>; gāmo nātikālena pavisitabbo M 1.469; °ṅ raṭṭhaṇ ca bhuṅjati Sn 619, 711; gāme tiṅsa kulāni honti J 1.199; — Sn 386, 929, 978; J II.153; VI.366; Dh 47, 49; Dhs 697 (suṅṅo g.); PvA 73 (gāme amacca-kula); 67 (gāmassa dvārasamipena). — gāmā gāmaṇ from hamlet to hamlet M II.20; Sn 180 (with nagā nagāṇ; expl. SnA 216 as devagāmā devagāmaṇ), 192 (with purā purāṇ); Pv II.13<sup>18</sup>. In the same sense gāmena gāmaṇ Nd<sup>2</sup> 177 (with nigamena n°, nagarena n°, raṭṭhena r°, janapadena j°). — 2. grouped with nigama, a market-town: gāmanigamo sevitaṇṇo or asevitabbo A IV.365 sq., cp. v.101 (w. janapadapadeso); — Vin III.25, 184 (°ṅ vā nigamaṇ vā upanissāya); IV.93 (piṇḍāya pavisati); gāmassa vā nigamassa vā avidūre D 1.237; M 1.488; gāme vā nigame vā Pug 66. — 3. as a geographical-political unit in the constitution of a kingdom, enum<sup>d</sup> in two sets: (a) gāma-nigama-rājadhāniyo Vii III.89; A III.108; Nd<sup>2</sup> 271<sup>14</sup>; Pv II.13<sup>18</sup>; DhA 190. — (b) gāma-nigama-nagara-raṭṭha-janapada Nd<sup>2</sup> 177, 304<sup>14</sup> ("bandhana), 305 (°kathā); with the foll. variations: g. nigama nagara M II.33-40; g. nigama janapada Sn 995; Vism 152; gāmāni nigamāni ca Sn 118 (expl<sup>n</sup> by SnA 178: ettha ca saddena nagaraṇi ti pi vattabbaṇ). — See also dvāra°, paccanta°, bija°, bhūta°, mātu°.

-anta the neighbourhood of a village, its border, the village itself, in °niyaka leading to the village A III.189; °vihārin (=āraṇṇaka) living near a v. M 1.31, 473; A III.391 (w. nemantanika and gahapati-civara-dhara); — Sn 710; -antara the (interior of the) village, only in t. t. gāmantaraṇ gacchati to go into the v. Vin II.300, & in °kappa the "village-trip-licence" (Vin. Texts III.398) ib. 294, 300; cp. IV.64, 65; v.210; -ūpacāra the outskirts of a v. Vin 1.109, 110; defined at Vin III.46, 200; -kathā village-talk, gossip about v.-affairs. Included in the list of foolish talks (+nigama°, nagara°, janapada°) D 1.7 (see expl<sup>n</sup> at DA 1.90); Sn 922. See kathā; -kamma that which is to be done to, or in a village, in °ṅ karoti to make a place habitable J 1.199; -kūṭa "the village-fraud," a sycophant S II.258; J IV.177 (=kūṭavedin); -goṇā (pl.) the village cattle J 1.194; -ghāta those who sack villages, a marauder, dacoit (of corā thieves) D 1.135; S II.188; -ghātaka (corā) =°ghāta S IV.173; Miln 20; Vism 484; nt. village plundering J 1.200. -jana the people of the v. Miln 47; -ṭṭhāna in purāṇa° a ruined village J II.102; -dārakā

(pl.) the youngsters of the v. J III.275; f. -dārikā the girls of the v. PvA 67; -dvaya, in °vāsika living in (these) two vs. PvA 77; -dvāra the v. gates, the entrance to the v. Vin III.52; J II.110, 301; cp. PvA 67; -dhamma doings with women-folk (cp. mātuḡāma), vile conduct D I.42 (~ (+methuna) A I.211; J II.180 (=vasa-ladhama); VvA II; DA I.72 (=gāma-vāsinaḡ dhamma?); -poddava (v. l. kāmapudava) a shani-pooer (? Vin. Texts III.66; Bdhgh explains: kāmapudavā ti chavi-rāga-mandanānuyuttā nāgarikamanussī; gāmaḡ podavā ti pi pādho es' ev' attho, Vin II.315) Vin II.105; -bhojaka the village headman J I.199; DhA I.69; -majje in the midst of the v. J I.199; VI.332; -vara an excellent v. S I.97; J I.138; -vāsin the inhabitant of a v. J II.110; v.107; DA I.72; -saññā the thought of a v. M III.104; -samipe near a v. J I.254; -sahassa a thousand parishes (80,000 under the rule of King Bimbisāra) Vin I.179; -sāmanta in the neighbourhood of a v., near a v. D I.101; (+mgama°) -sīmā the boundary of the parish Vin I.110 (+nigama°); -sūkara a village pig J III.393.

**Gāmaka** 1. =gāma Vin I.208; J I.199 (Macala°), 253; IV.431 (cora°); PvA 67 (Iḡthakavati and Digharājī) DhA II.25 (dvāra°). — 2. a villager J V.107 (=gāma-vāsin).

-āvāsa an abode in a village PvA 12; VvA 291.

**Gāmaḡika** = gāmaḡi S I.61; A III.76 (pūga°).

**Gāmaḡi** (m.) the head of a company, a chief, a village headman Vin II.206 (Maḡicūlaka). Title of the G.-Sanyutta (Book VIII. of the Saḡāyatana-Vagga) S IV.305 sq.; & of the G.-Jātaka J I.136, 137. — S IV.306 (Talapuḡa naḡa°), 308 (yodhājīvo g.), 310 (hatthāroho g.), 312 (Asibandhakaputta), 330 (Rāsiya).

**Gāmaḡala** "the round of the ox." like the oxen driven round & round the threshing-floor Th I, 1143. — Cp. gomaḡala (s.v. go).

**Gāmika** 1. [to gāma] a governor of a village, overseer of a parish Vin I.179; A III.76, 78, 300 (in series w. raḡhika pettanika, senāpatika, pūgagamanika). — 2. [to gam] adj. going wandering, travelling (-°) J II.112.

**Gāmin** (adj.) [from gacchati, gam] f. °iḡi, in composition °gāmi°. — (a) going, walking, lit.: siḡha° walking quickly Sn 381; — (b) leading to, making for, usually with magga or paḡipadā (gāmi i). either lit. Pāḡaliputta-gāmi-magga the road to P. Miln 17; or fig. of ways & means connected w. one of the "gatis," as apāya° DhA III.175. udaya° paḡipadā S V.361; nibbāna° dhamma Sn 233; anata-gāmi-magga S v.8; udayattha-gāmiḡi paḡñā A v.15; dukkhanirodha° paḡipadā Vin I.10; cp. ācāya° Dhs 584, 1013. Acc. °gāmiḡaḡ; khemaḡ Amata° M I.508; brahmacariyaḡ; nibbān° ogadha° It 28, 29; dukkhūpasama° maggaḡ Sn 724 = Dh 191; niraya° maggaḡ Sn 277. ThA 243. Or °gāmiḡ; Sn 233, 381.

**Gāmeyya** (adj.) belonging to a village in sa° of the same v., a clansman S I.30 = 60 (+sakhā).

**Gāyaka** [fr. next] a singer PvA 3 (naḡaka°).

**Gāyati** [Vedic gai, gāyate] to sing, to recite, often comb<sup>d</sup> w. naccati to dance, pp. gāyanto, gāyamāna & giyamāna (Vin I.38); imper. gāhi (J III.507); fut. gāyissati; grd. gāyitabba. Vin II.108 (dhammaḡ), 190 (gāthaḡ); Sn 682 (g° ca vādayanti ca); J I.209 (gītaḡ); III.517 (naccitvā gāyitvā); Vism 121 (aor. gāyi); PvA 151. Cp. gāthā, gita, geyya.

**Gāyana** (nt.) singing VvA 315 (naccana+).

**Gārayha** (adj.) [grd. of garahati] contemptible, low Vin II.186; IV.176 sq.; 242; V.149; M I.493; A II.241 (kammaḡ pādaḡ gārayhaḡ mosallaḡ); Sn 141; Nett 52. SnA 192. a° not to be blamed J VI.200 (spelt aggarayha).

**Gārava** (m. and [later] nt.) [cp. Sk. gaurava, fr. garu] reverence, respect, esteem; with loc. respect for, reverence towards; in the set of six venerable objects: Buddha [Sattari], Dhamma, Sanghe, sikkhāya, appamāde, paḡisanthāre Vin v.92 = D III.244. As 7 gāravā (the 6 + samāñhi) in adj. a° and sa° at A IV.84 (see below). D III.284; Sn 265; Vism 464 (atta° & para°). Expl<sup>d</sup> KhA 144 by garubhāvo; often in comb<sup>d</sup> with bahumāna PvA 135 (=pūjā), saḡjāta-g°-bahumāna (adj.) PvA 50; VvA 205. Instr. gāravena out of respect, respectfully D II.155; J I.465. Appl<sup>d</sup> to the terms of address bhante & bhaddante PvA 33, 121, & āyasmā (see cpd. °adhivacana). — agārava (m. nt.) disrespect Vin v.92 (six; as above); J I.217; PvA 54. — As adj. in sagārava and agārava full of reverence toward (with loc.) & disrespectful; D III.244 (six g.); A IV.84 (seven); M I.469; comb<sup>d</sup> with appatissa & sappatissa (obedient) A III.7 sq., 14 sq., 247, 349. Also in tibba-gārava full of keen respect (Sattu-garu Dhamma-garu Sanghe ca tibba-gārava, etc.) A III.331 = IV.28 sq.

-ādhivacana a title of respect, a reverential address Nd<sup>2</sup> 466 (with ref. to Bhagavā), cp. sagārava sappaḡis-sādhivacana Nd<sup>2</sup> 130 (āyasmā).

**Gāravatā** [Der. fr. gārava] reverence, respect, in Sattu°, Dhamma°, etc. A III.330 sq., 423 sq.; IV.29 (ottappa°).

**Gālha** (adj.) [cp. Sk. gādha] 1. [cp. gādha<sup>1</sup>] strong, tight, close; thick. In phrase pacchābhaḡaḡ g° bandhanaḡ bandhati to pinion the arms tightly D I.245; A II.241; J I.264; PvA 4. Of an illness (gālhenā rogātankena phuḡḡha) A II.174 sq.; appl<sup>d</sup> to poison smeared on an arrow M I.429. — gālhaḡ & gālhaḡaḡ (adv.) tightly J I.265, 291. — agālha (? prob. to be read āgālha) (of vacana, speech, comb<sup>d</sup> with pharusa) strong (?) Pug 32 (expl<sup>d</sup> by Com. atigālha thaddha), cp. 2. and gālita. — 2. [cp. gādha<sup>1</sup>] deep J I.155 (°vedhin, piercing); Miln 370 (ogāhati). Cp. ajjhogālha, atigālha, ogālha, nigālita, pagālha.

**Gāvi** (f.) [see go] gen. sg. gāvīyā (Pug 56 = A II.207); nom. pl. gāvīyo (SnA 323; VvA 308); gen. pl. gāvīnaḡ DhA I.306; SnA 323; VvA 308). — A cow Vin I.193; A IV.418; J I.50; Ud 8, 49; Vism 525 (in simile); DhA II.35; VvA 200.

**Gāvuta** (nt.) [cp. Vedic gavyūti pasture land, district] a linear measure, a quarter of a yojana = 80 usabhas, a little less than two miles, a league J I.57, 59; II.209; Vism 118; DhA I.390.

**Gāvutika** (adj.) reaching a gāvuta in extent DA I.284.

**Gāvo** see go.

**Gāha** [fr. gaḡhāti] 1. (n.) seizing, seizure, grip (cp. gaha° caḡda° suriya° an eclipse (lit. the moon, etc., being seized by a demon) D I.10 (=DA I.95; Rāhu caḡdan gaḡhāti). Esp. appl<sup>d</sup> to the sphere of the mind (obsession, being possessed (by a thought), an idea, opinion, view, usually as a preconceived idea, a wrong view, misconception. So in def<sup>d</sup> of ditḡhu (wrong views) with paḡiggāha & abhinivesa Nd<sup>2</sup> 271<sup>m</sup> (on lepa); Pug 22; Dhs 381 (=obsession like the grip of a crocodile DhsA 253), 1003; Vbh 145, 358. In the same formula as vipariḡesa gāha (wrong view), cp. vipariḡa° VvA 331 (see ditḡhu). As doubt & error in anekaḡ sa + g° in def<sup>d</sup> of kankhā & vicikicchā Nd<sup>2</sup> 1; Vbh 108; ekaḡsa & apannaka° certainty, right thought J I.67. — gāhaḡ vīssajjeti to give up a preconceived idea J II.387. — 2. (adj.) act. holding; rasmi° holding the reins Dh 222; dabbī° holding the spoons Pv II.6<sup>3</sup> (=gāhaka PvA 135). (b) med.-pass. taken. jivagāha taken alive, m<sup>o</sup>ḡ gaḡeti to take (prisoner) alive S I.84. karunaraḡāhaḡ gaḡeti same J III.301 (see kara).

**Gāhaka** (adj.) 1. gāhikā holding (-°) chatta° Sn 688; Davs II.119. katacchi° PvA 135; cāmari° J VI.218. Cp. saḡ°.

**Gāhati** [Sk. gāhate but Dhṛp 349= vilōjana] to immerse, to penetrate, to plunge into: see gādha & gālha; cp. also avagadha ajjhogāhati, ogāhati, pagāhati.

**Gāhana** (nt.) [fr. last] submersion, see avagāhana, avagāhati & avagāhana.

**Gāhavant** in ekaṅsa-gāhavatī nibbici kicchā "doubtlessness consisting in certainty" VvA 85 in expl<sup>o</sup> of ekaṅsika.

**Gāhāpaka** [fr. gāhāpeti] one who is made to take up, a receiver Vin II.177 (patta<sup>o</sup>).

**Gāhāpeti** [caus. of gaṇhāti] to cause to take; to cause to be seized or fetched; to remove. Aor. gāhāpesi J 1.53; II.37; gāhāpayi Pv IV.142. — Ger. gāhāpetvā J 1.166; II.127; III.281; DhA 1.62 (patta-civaraṇ). With double acc. mahājanāṇ kathāṇ g<sup>o</sup> made people believe your words J II.416; cetake kaṣā g. made the servants seize their whips J III.281. Cp. gaṇhāpeti.

**Gāhi** Imper. pres. of gāyati J III.507.

**Gāhika** (-<sup>o</sup>)=gahin, see anta<sup>o</sup>.

**Gāhin** (adj.) (-<sup>o</sup>) grasping, taking up, striving after, ādhāna<sup>o</sup> D III.247; udaka<sup>o</sup> J 1.5; piya<sup>o</sup> Dh 209; nimitta<sup>o</sup> anu-bhyañjana<sup>o</sup>, etc.

**Gāheti** [v. denom. fr. gāha] to understand, to account for DA 1.117.

**Gīgamaka** (v. l. BB kinkamaka) a sort of ornament J VI.59<sup>o</sup>.

**Gijjha** [Vedic gr̥dhra, cp. gijjhati] 1. (m.) a vulture. Classed with kāka, crow & kulāla, hawk M 1.88; (kākā +), 364 (in simile, with kankā & kulatā) 429 (do.); Sn 201 (kākā +); PvA 198 (+kulalā). It occurs also in the form gaddha. — 2. (adj.) greedy, desirous of (-<sup>o</sup>): kāma<sup>o</sup> J 1.210 (cp. giddha); cp. paṭi<sup>o</sup>.

-**kūṭa** "Vulture's Peak" Np. of a hill near Rājagaha Vin II.193; DhA 1.140; PvA 10 and passim. -**potaka** the young of a vulture Vism 537 (in simile).

**Gijjhati** [Sk. gr̥dhyati, to Lat. gradior?] to desire, to long for, to wish: pp. gaddha & giddha. Cp. abhi<sup>o</sup>, pali<sup>o</sup>. — pp. (Pass.) gijjhita Th 2, 152 (=paccāsiṅsita ThA).

**Gījakā** (f.) a brick, in āvasatha a house of bricks, as N pl. "the Brick Hall" D 1.91; Vin 1.232; M 1.205.

**Giddha** (adj.) [pp. of gijjhati] greedy; greedy for, hankering after (with loc.) S 1.74 (+kāmesu mucchita); II.227; A II.2; III.68; Sn 243 (rasesu), 774 (kāmesu); 809; Pv IV.62 (sukhe); PvA 3 (+rata) (=gadhita), 271 (āhāre=hungry; cp. giddhin). In series with similar terms of desire: giddha gathita (or gadhita) mucchita ajjhopanna Nd<sup>2</sup> 369 (missita); SnA 286. Cp. gathita. — agiddha without greed, desireless, controlled It 92 (+vitagedha); Sn 210 (do), 845. Cp. pa<sup>o</sup>.

**Giddhi** (f.) [cp. Sk. gr̥dhyā or gr̥dhnūtā] greed, usually in cpds.: māna greed & conceit Sn 328, lobha g. & desire M 1.360, 362 (also a<sup>o</sup> and giddhilobhin); J v.343. Der. giddhikatā (f. abstr.=Sk. gr̥dhnūtā) greed Vbh 351 (v. l. gedhi<sup>o</sup>).

**Giddhin** (adj. fr. prec.) greedy, usually -<sup>o</sup> greedy for, desirous after Pv IV.107 (āhāra<sup>o</sup>) f. giddhini: gāvi vaccha<sup>o</sup> Vin 1.193; S IV.181. Cp. also paligedhin.

**Giddhimā** (adj. fr. giddhi) greedy, full of greed J v.464 (rasa<sup>o</sup>).

**Gini** (poet.) [Vedic agni; this the apthetic form, arisen in a comb<sup>o</sup> like mahāgni=mahā-gini, as against the usual assimilation agñi] fire A III.347 (mahāgini); Sn 18, 19 (āhito > nibbuto: made > extinguished); J IV.26. —

*Note.* The occurrence of two phonetic representatives of one Vedic form (one by diæresis & one by contraction) is common in words containing a liquid or nasal element (l. r. n; cp. note on gala), e. g. supina & soppa (Sk. svapna), abbikkhaṇa and abhinha (abhikkṣṇa), silesuma & semha (śleṣman) gaḷagaḷa & gaggara (gargara), etc.

**Gimha** [Vedic gr̥ṣma] I. (sg.) heat, in special application to the atmosphere: hot part (of the day or year), hot season, summer; a summer month. Always used in loc. as a designation of time. 1. of the day: VvA 40 (°samaye; v. l. gimhānamāse). — 2. of summer: usually in comb<sup>o</sup> w. and in contrast to hemanta winter: hemanta-gimhisu in w. & s. Dh 286 (cp. gimhika for °isu). Miln 274; Dpvs 1.55; Vism 231 (°ābhitatta worn out by the heat); Sdhp 275 (°kāle). In enum<sup>a</sup> w. other seasons: vasse hemante gimhe Nd<sup>2</sup> 631 (sadā); vasanta gimhādika utū PvA 135. — 3. of a summer month: paṭhamasmiṇ gimbe Sn 233 (see KhA 192 for expl<sup>n</sup>) — II. (pl.) gimhā the hot months, the season of summer, in °naṇ pacchime māse, in the last month of summer M 1.79; S III.141; v.50, 321; Vv 79<sup>o</sup> (=āsāhīmāse VvA 307).

**Gimhāna** (adj. -n.) [orig. gen. pl. of gimhā=gimhānaṇ, fr. comb<sup>n</sup> gimhāna(ṅ) māse, in a month of summer] of summer, summerly, the summer season A IV.138 (+hemanta & vassa); Sn 233 (gimhānamāse); VvA 40 (v. l.). On terms for seasons in gen. cp. Miln trsl. II.113.

**Gimhika** (adj. fr. gimha) summerly, relating to the summer, for the summer Vin 1.15; D II.21 (+vassika & heman-tika).

**Girā** [Vedic gir & gēr, song; gr̥ṇāti to praise, announce gūrti praise=Lat. grates "grace"; to \*ger or \*gner, see note on gala] utterance (orig. song, important utterance, still felt as such in older Pāli, therefore mostly poetical), speech, words D III.174; Sn 350, 632, 690, 1132; Dh 408; Th 2, 316, 402; Vv 50<sup>18</sup> (=vācā VvA); Dhs 637, 720; DhsA 93; DA 1.61 (aṭṭhangupetaṇ girāṇ), J II.134.

**Giri** [Vedic giri, Obulg. gora mountain] a mountain; as a rule only in cpds, by itself (poetical) only at Vism 206 (in enum<sup>a</sup> of the 7 large mountains).

-**agga** mountain top, in giraggasamajja N. of a festival celebrated yearly at Rājagaha, orig. a festival on the mountain top (cp. Dial. 1.8 & Vin. Texts II.71). Vin II.107, 150; IV.85, 267; J III.538; DhA 1.89. The BSk. version is girivaggu-samāgama AvS II.24; -**kannikā** (f.) N. of a plant (Clitoria ternatea) Vism 173; DhA 1.383 (v. l. kannikā cp. Sk. °karni); -**gabbhara**=°guhā Sn 416; -**guhā** a mountain cleft, a rift, a gorge; always in formula pabbata kandara g<sup>o</sup>, therefore almost equivalent to kandara, a grotto or cave Vin II.146; D 1.71 = M 1.269, 274, 346, 440 = A II.210 = Pug 59 (as giriṇ guhaṇ); A IV.437; expl. at DA 1.210: dvinnāṇ pabbatānaṇ antaraṇ ekasmiṇ yeva vā ummagga-sadisāṇ mahā-vivaraṇ; -**bbaja** (nt.) [Etym. uncertain, according to Morris J.P.T.S. 1884, 79 to vaja "a pen," cp. Marāthī vraja "a station of cowherds," Hindi vraja "a cow-pen"; the Vedic giribhraj<sup>o</sup> (RV. x.68. 1) "aus Bergen hervorbrechend" (Roth) suggests relation to bhraj, to break=bhañj=Lat. frango]=°guhā, a mountain cave or gorge, serving as shelter & hiding place J III.479 (trsl. by Morris loc. cit. a hill-run, a cattle-run on the hills); v.260 (sihassa, a lion's abode) expl<sup>d</sup> as kañcanaguhā ibid. (for kandara-guhā? cp. Kern, Toev. p. 130). S II.185. Also N. for Rājagaha Sn 408; Dpvs v.5; in its Sk. form Girivraja, which Beal, Buddh. Records II.149 expl<sup>d</sup> as "the hill-surrounded," cp. ib. II.158 (=Chin. Shan-Shing), 161; see also Cunningham, Ancient Geogr. 462. It does not occur in the Avadānas; -**rājā** king of the mountains, of Moun<sup>t</sup> Sineru Miln 21, 224; -**sikhara** mountain top, peal VvA 4; (kañcana<sup>o</sup>, shining).

**Giriya** (pl.) in dhamma° & brahma°, a name of certain theatrical entertainers Miln 191.

**Gilati** [Vedic girati & gilati Dhpt 488: adane; cp. gala throat, Ohg. kela, E. gullet; see note on gala] to swallow, to devour: mā Rāhu gili caraṇ antalikkhe S 1.51 = VvA 116; mā gili lobagulaṇ Dh 371; — J III.338; Miln 106. —pp. **gilita**: gilitaliṣa having swallowed the hook S IV.159. Cp. ud°, o°, pari°; — Caus. gilāpeti to make swallow J III.338.

**Gilana** (nt.) [fr. gilati] devouring, swallowing Miln 101.

**Gilāna** (adj.) [Sk. glāna, glā to fade, wither, be exhausted, expl<sup>d</sup> suitably by "hāsa-kkhaya" at Dhpt 439] sick, ill Vin 1.51, 53, 61, 92, 142 sq., 176, 302 sq.; II.105, 227 sq.; IV.88, etc.; S v.80, 81 (bālha° very ill); A 1.120 = Pug 27; A III.38, 143 sq.; IV.333; v.72 sq.; J 1.150; II.395; III.392; PvA 14; VvA 76.

-ālaya pretence of illness J VI.262. -upaṭṭhāka (f. -i) one who attends to the sick Vin 1.92, 121 sq.; 142 sq.; 161, 303, A 1.26; III.143 sq.; °bhalla food for the attendant or nurse Vin 1.292 sq.; -upaṭṭhāna tending or nursing the sick D III.191; -paccaya support or help for the sick PvA 144; usually with °bhesajja medicine for the sick in freq. formula of cīvarapīṇḍapāta° (the requisites of the bhikkhu): see cīvara; -pucchaka one who asks (i. e. enquires after) the sick Vin IV.88 = 115, 118; -bhatta food for the sick Vin 1.142 sq.; 292 sq.; 303; Vism 66. -bhesajja medicine Vin 1.292 sq.; -sālā a hall for the sick, hospital S IV.210; A III.142; Vism 259.

**Gilānaka** (adj.) 1. ill (=gilāna) A III.142; — 2. fit for an illness (bhesajja medicine) Miln 74.

**Gilāyati**: see āgilāyati.

**Gīha** [=gaha] only in agīha (adj.) houseless, homeless (=pabbajita, a Wanderer); poet. for anagāra Sn 456, 464, 487, 497.

**Gihin** (adj.-n.) [fr. gaha, cp. gaha & geha; Sk. grhin] a householder, one who leads a domestic life, a layman (opp. pabbajita & paribbājaka). Gen. sg. gihissa (D III.147, 167) & gihino (D III.174); n. pl. gihī; in cpds. gihī° & gihī° (usually the latter). gihī agāraṇ ajjhāvasantā A 1.49; gihī odātvasanā (clad in white robes as distinguished fr. kasāva-vasanā the yellow-robed i. e. bhikkhus) D 1.211; III.117, 124, 210; M 1.340; III.261; A 1.74. — Contrasted with pabbajitā: A 1.69; D III.147, 167, 179. gihī dhañña dhanena vaḍḍhati D III.165. — Other passages in general: S II.120, 269; III.11; IV.180, 300 sq.; A II.65; 69 (kāma-bhogi); IV.438 (do.); D III.124 (do.); A III.211 (sambo-dhiparāyano); IV.345 sq.; D III.167 sq.; 171 sq.; 176, 192; Sn 220, 221, 404; Dh 74; Miln 19, 264; DhA 1.16 (gihiniyāma); Sdhp 376, 426; PvA 13 (gihikālato paṭṭhāya from the time of our laymanship); DhA II.49 (id.).

-kicca a layman's or householder's duties Pv IV.142 (=kuṭumba-kiccāni PvA 240); -dhamma a layman's duty A III.41; -parisā a congregation of laymen S 1.111; M 1.373; A III.184; -bandhanāni (pl.) a layman's fetters Sn 44 (=Nd<sup>2</sup> 228 puttā ca dāsī dāsā ca, etc.); -byañjanāni (pl.) characteristics of a layman, or of a man of the world (w. ref. to articles of dress & ornament) Sn 44, 64 (=Nd<sup>2</sup> 229); Miln 11; -bhūta as a householder D II.196; -bhoga riches of a worldly man S III.93; It 90; -linga characteristic of a layman DhA II.61. -sāyagga association with laymen A III.116, 258; -sanyojana the impediments of a householder (cp. °bandhanāni) M 1.483; -sukha the welfare of a g. A 1.80.

**Gīta** [pp. of gāyati] 1. (pp.) sung, recited, solemnly proclaimed, enunciated: mantapadaṇ gītaṇ pavuttāṇ D 1.104 (cp. gira). — 2. (nt.) singing, a song; grouped under vācasikā khuddī, musical pastimes at Nd<sup>2</sup> 219;

SnA 86. Usually comb<sup>d</sup> with **nacca**, dancing: A 1.261; Vv81<sup>10</sup> as naca gītādi J 1.61; VvA 131; referring to nacca-gita-vādita, dancing with singing & instrumental accompaniment D III.183 (under samajja, kinds of festivities); Vv 32<sup>4</sup>. Same with visūkadassana, pantomimic show at D 1.52 (cp. DA 1.77; KhA 36).

-rava sound of song Mhvs VII.30; -sadda id. J IV.3; Dhs 621; DhA 1.15; -ssara id. Vin II.108; A III.251; J III.188.

**Gītaka** (nt.) & gītikā (f.) a little song J III.507.

**Gīvā** (f.) [Sk. grivā, to \*guer to swallow, as signifying throat: see note on gala for etym.] the neck S 609; J 1.74 (°ṇ pasāreti to stretch forth), 167 (pasārita°), 207, 222, 265; III.52; VvA 27 (mayūra°), 157; DA 1.296 (°āya kuṇḍa-daṇḍaka-bandhana, as exhibition & punishment): similarly in the sense of "life" (hinting at decapitation) J II.300 (°ṇ karissāmi "I shall go for his neck"); IV.431 = v.23. — Syn. kaṇṭha the primary meaning of which is neck, whereas gīvā orig. throat.

**Gīveyyaka** (nt.) [cp. Sk. graiveyaka] necklace, an ornament for the neck (orig. "something belonging to the neck," cp. necklet, bracelet, etc.) Vin 1.287; A 1.254 sq. (=Vism 247, where gīveyya only); 257; III.16; J IV.395 (gīveyya only); v.297; VI.590; VvA 104.

**Guggula** [?] a kind of perfume J VI.537.

**Gucch°** in jigucchati (Des. of gup = Sk. jugupsate) to detest, see s. v.

**Guñjā** (f.) a plant (Abrus precatorius); the redness of its berries is referred to in similes; DhA IV.133 (°vaṇṇāni akkhini). See also jīnjuka.

**Guṇa**<sup>1</sup> [Non-Aryan?] 1. a string, a cord — (a) of a robe, etc., in (kāya-bandhanaṇ) saṇaṇaṇ katvā to make tight by tying with a knot Vin 1.46 (Vin. Texts: "laying the garments on top of each other," wrongly construed); II.213 (trsln. "folding his garments"); cp. guṇaka. — (b) of musical instruments Vin 1.182 = A III.375 (viñā). — (c) of a bow, in aṇa stringless J v.433 (dhanu). — 2. (a strand of a rope as) constituent part, ingredient, component, element; with numerals it equals -fold, e. g. pañca kāmaguṇā the 5 strands of kāma, or 5-fold craving (see kāma); ekaguṇaṇ once, diguṇaṇ twice Sn 714; diguṇaṇ nivāpaṇ pacitvā cooking a double meal VvA 63; catugguṇa fourfold, of a saṅghāti D II.128; S II.221, cp. Rhys Davids, Dialogues II.145. aṭṭhaguṇa (hirañña) Th. 2, 153; aneka-bhāgena guṇena seyyo many times or infinitely better Pv IV.19; sata-guṇena sahasa° 100 and 1,000 times PvA 41; asan-khēyyena guṇena infinitely, inconceivably Miln 106; sataguṇaṇ sahasaguṇaṇ Vism 126. — 3. (a part as) quality, esp. good quality, advantage, merit J 1.266; II.112; III.55, 82. — lobha° Sn 663; sādhu° Sn 678; sīla° J 1.213; II.112; Buddha° J II.111; pabbajita° J 1.59.

-aggatā state of having the best qualities, superiority Dpos IV.1. -addha rich in virtue Sdhp 312, 561. -upeta in khuppipāsāhi guṇūpeto as PvA 10 is to be read khuppipās' ābhībhūto peto. -kathā "tale of virtue," praise J 1.307; II.2. -kittana telling one's praises PvA 107, 120. -guṇika in phrase tantākula-jāta g-g-jāta at S IV.158, see under gulā-guṇthika.

**Guṇa**<sup>2</sup> [for which often gula with common substitution of ] for ṇ, partly due to dissimilation, as mālāguṇa > mālā-guṇa; cp. Sk. guṇikā tumour; guṇa and gala, veḷu; veḷu, and note on gala] a ball, a cluster, a chain (?), in anta° the intestines; M 1.185; Kh II., cp. KhA 57 for expln. — mālāguṇa a garland or chain (cluster) of flowers Dh 53 (but °gula at J 1.73, 74). See gula<sup>3</sup>.

**Guṇa**<sup>3</sup> [Derivation unknown. Cp. Sk. ghuna] a wood-worm J III.431 (°pāṇaka).

**Guṇaka** (adj.) [to gula<sup>1</sup>, cp. guḷika ?] having a knot at the end, thickened at the top (with ref. to kāyabandha, see guṇa ra) Vin 11.136, cp. *Vin. Texts* 11.143.

**Guṇavant** (adj.) [to guṇa<sup>1</sup>] possessed of good qualities, virtuous Pv 11.97<sup>1</sup> (=jhan' ādiguṇa-yutta); PvA 62 (mahā°).

**Guṇi** (f.) [of adj. guṇin, having guṇas or guḷas, i. e. strings or knots] a kind of armour J vi.449 (g. vuccate kavacaṅ C.); see Kern, *Toev.* p. 132.

**Guṇṭhika** (in meaning=guṇṭhita) one who is covered with or wrapped up in, only in ahi° a snake-trainer (like a Laocoon). See details under ahi or J 11.267; 111.348 (text: °guṇṭhika); J 1v.308 (ahi-kunṭhika, v. l. SS guṇṭhika); 1v.456 (text °guṇṭhika; v. l. BB °kunṭhika). Also in guḷā-guṇṭhika (q. v.).

**Guṇṭhima** covered over (?), see pālī°.

**Guṇṭheti** [cp. Sk. guṇṭhayati Dhpt (53) & Dhmt (793) give both roots guṇṭh & guṇḍ as syn. of veth] to cover, to veil, to hide; pp. guṇṭhita in paṅsu° covered with dust Pv 11.35 (in Hardy's conjecture for kunṭhita, q. v.). Also in cpd. paliguṇṭhita obstructed, entangled Sn 131 (mohena) where v. l. BB kunṭhita. Cp. o°.

**Guṇḍika** see guṇṭhika.

**Gutta** [Sk. Gupta, pp. of gup in med.-pass. sense, cp. gopeti].—I. as pp. guarded, protected.—(a) lit. nagaraṅ guttaṅ a well-guarded city Dh 315=Th 1, 653, 1005; Devinda° protected by the Lord of gods Vv 30°. —(b) fig. (med.) guarded, watchful, constrained; guarded in, watchful as regards . . . (with loc.) S 1v.70 (agutta & sugutta, with danta, rakkhita); A 111.6 (atta° self-controlled); Sn 250 (sotesu gutto+vijitindriyo), 971 (id.+yatacārin); Dh 36 (cittaṅ).—II. as n. agent (=Sk. goptr, cp. kata in kāla-kata=kāḷaṅ kartṛ) one who guards or observes, a guardian, in Dhammasutta Dh 257, observer of the Norm (expl. DhA 111.282: dhammojapaññāya samannāgata), cp. dhammagutta S 1.222.

—indriya one whose senses are guarded; with well-guarded senses Sn 63 (+rakkhita-mānasāno; expl. SnA: chassu indriyesu gopitindriyo); Nd<sup>2</sup> 230; Vv 50<sup>15</sup>; Pv 1v.13<sup>2</sup>; -dvāra “with guarded doors” always in comb<sup>1</sup> with indriya g-d. having the doors of the senses guarded, practising self-control D 1.63≈(expl<sup>1</sup> DA 1.182 by pihita-dvāro), 70; S 11.218; 1v.103, 112, 119 sq., 175; Sn 413 (+susaṅyuta); Pug 24. Cp. foll.; -dvāratā (f. abstr. to prec.) in indriyesu g° self constraint, control over (the doors of) one's senses, always comb<sup>1</sup> with bhojane mattaññutā (moderation in taking food) D 111.213; It 24; Pug 20, 24; Dhs 1347; PvA 163. Opp. a° lack of sense-control D 111.213; It 23; Dhs 1345.

**Gutti** (f.) [Vedic gupti] protection, defence, guard; watchfulness.—(a) lit. of a city A 1v.106 sq.—(b) fig. of the senses in indriyānaṅ gutti Dh 375; Pug 24 (+gopana); Dhs 1348; Sdhp 341 (agutti); Vin 1v.305; A 11.72 (atta°); also in pl.: guttisū ussuka keen in the practice of watchfulness D 111.148.

**Guttika** [fr. last<sup>1</sup>] a guardian, one who keeps watch over, in nagara° the town-watchman, the chief-constable PvA 4; Miln 345.

**Gumpha** see ogumpheti.

**Gumba** [Sk. gulma, \*glem to \*gel, to be thick, to conglomerate, cp. Lat. glomus (ball), globus, etc. See gula] 1. a troop, a heap, cluster, swarm. Of soldiers: Vin 1.345; of fish (maccha°) D 1.84=M 1.279=11.22=A 1.9.—2. a thicket, a bush, jungle; the lair of an animal in a thicket (sayana° J 1v.256) S 111.6 (ejaḷalā°); J 111.52 (nivāsa°, vasana°); VvA 301 (gaccha° underwood); J 1.149, 167, 11.19; 111.55; 1v.438; VvA 63, 66.

Cp. pagumba=gumba, in vana° Sn 233 (see KhA 192). velu° Th 1.919.—Acc. gumbaṅ (adv.) thickly, in masses balled together Miln 117 (of clouds).  
-antara thicket VvA 233.

**Gumbiya** (adj.) [fr. gumba] one of the troop (of soldiers) Vin 1.345.

**Gunya** [ger. of guh=Vedic guhya] 1. adj. to be hidden, hidden in °bhaṇḍaka the hidden part (of the body) DhA 1v.197.—2. (nt.) that which is hidden; lit. in vattha° hidden by the dress, i. e. the pudendum D 1.106; Sn 1022, etc. (see vattha). fig. a secret Miln 92; guyhaṅ pariguyhati to keep a secret A 1v.31; Nd<sup>2</sup> 510.

**Guru** (adj.-n.) [a younger form of garu (q. v.); Sk. guru] venerable, reverend, a teacher VvA 229, 230 (°dakkhiṇā a teacher's fee); PvA 3 (°janā venerable persons); Sdhp 227 (°ōpadesa), 417.

**Gula<sup>1</sup>** [Sk. guḍa and guḷi ball, guṭikā pill, guṇikā tumour; to \*gleu to make into a ball, to conglomerate. Cp. Sk. glauḥ ball; Gr. γλοιτός; Ohg. chliuwa; Ger. kugel, kloss; E. clot, cleat; also \*gel with same meaning: Sk. gulma tumour, gilāyu glandular swelling; cp. Lat. glomus, globus; Ger. klamm; E. clamp, clump. A root guḷ is given by Dhpt 576,77 in meaning of “mokkha”] a ball, in cpds. sutta° a ball of string (=Ohg. chliuwa) D 1.54; M 111.95; PvA 145; ayo° an iron globe Dh 308; DA 1.84; loha° of copper Dh 371; sela° a rockball, i. e. a heavy stone-ball J 1.147.  
-kiḷā play at ball DhA 1.178; 111.455; 1v.124. -parimaṇḍala the circumference of a ball, or (adj.) round, globular, like a ball PvA 253.

**Gula<sup>2</sup>** (Non-Aryan ?) sugar, molasses Vin 1.210, 224 sq., 245.—saguḷa sugared, sweet, or “with molasses” J 1v.324 (sagulāni, i. e. saguḷa-pūve pancakes).  
-āśava sugar-juice VvA 73. -odaka s.-water Vin 1.226. -karaṇa a sugar factory ibid. 210. -pūvaka sweet cake Milv 10. 3. -phaṇṭita molasses VvA 179.

**Gula<sup>3</sup>** [for guṇa<sup>2</sup>, due to distance dissimilation in maṇi-guṇa and mālāguṇa > maṇigula and mālāguḷa; cp. similarly in meaning and form Ohg. chliuwa > Ger. knäuel] a cluster, a chain (?), in maṇi° a cluster of jewels, always in simile with ref. to sparkling eyes “manigula-sadisāni akkhini” J 1.149; 111.126, 184 (v. l. BB °gulika); 1v.256 (v. l. id.); mālā° a cluster, a chain of flowers, a garland J 1.73, 54; puppha° id. Dh. 172, 233.

**Guḷā** (f.) [to guḷa<sup>1</sup>] a swelling, pimple, pustule, blight, in cpd. guḷā-guṇṭhika-jāta D 11.55, which is also to be read at A 11.211 (in spite of Morris, prelim. remarks to A 11.4, whose trsln. is otherwise correct)=guḷā-guṇṭhita covered with swellings (i. e. blight); cp. similar expression at DhA 111.97 gaṇḍagaṇḍa (-jāta) “having become covered all over with pustules (i. e. rash).” All readings at corresp. passages are to be corrected accordingly, viz., S 11.92 (guligandhika°); 1v.158 (guṇagūṇika°); the reading at Dpvs 111.32, also v. l. SS at A 11.211, is as quoted above and the whole phrase runs: tantākulajātā guḷāguṇṭhikajātā “entangled like a ball of string and covered with blight.”

**Guḷika** (adj.) [to guḷa<sup>3</sup>=guṇa, cp. also guṇaka] like a chain, or having a chain, (nt. & f.) a cluster, a chain in maṇi° a string; of jewels, a pearl necklace J 111.184 (v. l. BB for °guḷa); 1v.256; Vism 285 (+murtā-gulikā).

**Guḷikā** (f.) [to guḷa<sup>1</sup>; cp. Sk. guṭikā pill, guṇikā tumour] a little ball S v.462 (satta-kolaṭṭhi-mattiyo guḷikā, pl.); Th 2, 498 (kolaṭṭhimatta g° balls of the size of a jujube), cp. ThA 289.

**Guhanā** (f. abstr. to gūhati) hiding, concealing, keeping secret Vbh 358 (+pariguhānā). Also as gūhanā, q. v.

**Guhā** (f.) [Vedic guhā, guh, gūhati to hide (q. v.) Dhrt 337: saṅvaraṇa] a hiding place, a cave, cavern (cp. kandara & see giriguhā); fig. the heart (in °āsaya). According to Bdgh. (on Vin 1.58, see *Vin. Texts* 1.174) "a hut of bricks, or in a rock, or of wood." Vin 1.58, 96, 107, 239, 284; II.146; III.155; IV.48 (cp. sattapaṇṇi-guhā); Sn 772, 958; J II.418; VI.574; Vv 50<sup>16</sup>.  
-āsaya hiding in the heart; or the shelter of the heart A IV.98 (maccupāso+); J V.367 (id.); Dh 37 (cittaṅ; see DhA 1.304).

**Gū** (-°) [fr. gam, cp. °ga] going, having gone (through), being skilled or perfected in. See addha°, anta°, chanda°, dhamma°, paṭṭha°, pāra, veda°.

**Gūtha** [Sk. gūtha; probably to Lat. bubino, see Walde, *Lat. Wtb.* s. v.] excrements, faeces, dung. As food for Petas frequently mentioned in Pv; (cp. Stede, *Peta Vatthu* 24 sq.), as a decoction of dung also used for medicinal purposes (Vin 1.206 e. g.). Often comb<sup>d</sup> with mutta (urine): Pv 1.9<sup>1</sup>; PvA 45, 78; DA 1.198.

-kaṭṭhā an iron pot for defecation Vin IV.265. -kalala dung & mire J III.393; -kūlana playing with excrements Vism 531. -kūpa a privy (cp. karisa) M 1.74; Sn 279; Pv II.31<sup>10</sup>; Pug 36; J VI.370; Vism 54. -khādaka living on faeces J II.211 (°pānaka) PvA 266; -gata having turned to dung It 90; -gandhin smelling of excrements Pv II.31<sup>16</sup>; -ṭṭhāna a place for excrementation Th 1, 1153; -naraka=foll. Vism 501; -niraya the mire-purgatory VvA 226; Sdhp 194; -pāna an insect living on excrement (=°khādakapāna) J II.209, 212; -bhakka feeding on stercus M III.168; PvA 192; DhA II.61; -bhānin of foul speech A 1.128; Pug 29 (Kern, *Toev.* s. v. corrects into kūṭa°?).

**Gūthaka** "a sort of gūtha," excretion, secretion, rheum, in akkhi° and kaṇṇa° (of eye & ear) Sn 197 (cp. SnA 248; Vism 345 sq.).

**Gūlha & gūlhaka** (adj.) [pp. of gūhati] hidden, secret Vin II.98 (gūlha-ko salākagāho).

**Gūhati** [Sk. gūhati, pp. gūhā; see guyha, guhā, etc.] to hide, to conceal. See pati°, pari°. —Caus. gūhayati Sdhp 189 (gūhayag ppr.). Cp. gūlha.

**Gūhana** (nt.) hiding, concealment Sdhp 65 (laddhi°-citta).

**Gūhanā** (f.) [abstr. fr. gūhati]=gūhanā (q. v.) I'ug 19. Cp. pari°.

**Guṇḍuka** a ball for playing. The SS spelling is in all places bheṇḍuka, which has been taken into the text by the editors of J. and DhSA. The misspelling is due to a misreading of Singhalese bh. -g; cp. spelling parābhettvā for parāgetvā. —bheṇḍukena kīḷi J IV.30; bhūmiyaṅ pahata-bheṇḍuka (striking against the ground) J IV.30; Vism 143 (pahaṭa-citra°)=DhSA 116 (where wrongly pahaṭṭha-citta-bheṇḍuka); J V.196 (citra-bh°); DhA III.364.

**Gedha**<sup>1</sup> [Vedic gr̥dhyā, cp. gijjhati] greed. Its connection with craving and worldly attachment is often referred to. Kāmesu g° S 1.73; Sn 152; A III.312 sq. (gedho: pañcann' etaṅ kāmagaṇānaṅ adhivacanaṅ). gedha-ṭaṇhā S 1.15 (v. l. kodha°); Sn 65, 945, 1098; Th 2, 352; Nd<sup>2</sup> 231; DhS 1059 (under lobha), 1136; Nett 18; DhA 1.366; PvA 107. -agedhatā freedom from greed Miln 276. — See also gedhi & paligedha.

**Gedha**<sup>2</sup> [=geha? Kern] a cave A 1.154=III.128 (the latter passage has rodha, cp. v. l. under gedhi).

**Gedhi** [Sk. gr̥dhi, cp. gedha] greed, desire, jealousy, envy; gedhiṅ karoti (c. loc.) to be desirous after M 1.339. -gedhikata in °citta (adj.) jealous, envious, ibid. As gedhikatā (f.) vanity, greed, conceit Nd<sup>2</sup> 585 (v. l. rodhigatā).

**Gedhita** [pp. of gijjhati] greedy, in gedhita-mano greedy-minded Pv II.8<sup>2</sup>; as nt. greed, in der. gedhifatta (syn. of gedhikatā) Nd<sup>2</sup> 585.

**Geyya** (nt.) [grd. of gāyati, Sk. geya] a certain style of Buddhist literature consisting of mixed prose & verse. It is only found in the ster. enum. of the Scriptures in their ninefold division, beginning suttaṅ geyyaṅ veyyākaraṇaṅ. See under navanga.

**Geruka** (nt.) & gerukā (f.) [Sk. gairika] yellow ochre (Edgh suvaṇṇa° cp. Sk. kañcana° & svarṇa°), red chalk used as colouring Vin 1.203; II.151; A 1.210; Miln 133 (°cuṇṇa). Freq. in °parikamma a coating of red chalk, red colouring Vin II.117, 151, 172; °parikammakata "coated with red colouring" Vin 1.48; II.218.

**Gelaṇṇā** (nt.) [u-abstr. fr. gilāna] sickness, illness D II.99; A 1.219; III.298; IV.333 sq.; Vism 321, 466, 478.

**Geha** (nt.) [Sk. geha=gr̥ha, to gr̥h, gaṇhāti; cp. gaha, gihin, ghara; see also gedha<sup>2</sup>] a dwelling, hut, house; the household J 1.145, 266, 290; II.18, 103, 110, 155 VI.307; Vism 593; PvA 22, 62, 73, 82; fig. of kāya (body) Th 1, 184=Dh 154. —Appl<sup>1</sup> to a cowshed at Miln 396.

-angana the open space in front of the house VvA 6; -jana (sg. collective) the members of the household, the servants PvA 16, 62, 93; -jhāpana incendiarism Vism 326. -ṭṭhāna a place for a dwelling DhA III.307; -dvāra the house door PvA 61; -nissita (adj.) concerning the house, connected with (the house and) worldly life Sn 280 (pāpiccha); It 117 (vitakka); cp. °sita; -patana the falling of the house J III.118. -pavesana (-mangala) (the ceremony of) entering a new hut DhA III.307; -piṭṭhi the back of the house PvA 78; -rakkhika keeping (in the) house, staying at home VvA 76 (dārakā); -vigata (nt.) the resources of the house, worldly means, riches Th 2, 327 (=upakaraṇa ThA 234); -sita (\*śrita)=°nissita, connected with worldly life (opp. nekkhama, renunciation). Of chandā & vitakkā (pl.) M 1.123; domanassa & somanassa (grief & pleasure) S IV.232=Miln 45; Vbh 381; DhSA 194; dhammā, etc. S IV.71; Vbh 380; Nett 53.

**Go** (m.-f.) [Vedic go, Lat. Bos, Gr. βοῦς, Ohg. chuo, Ags. cū=E. cow] a cow, an ox, bull, pl. cattle. For f. cp. gāvī; see also gava° for cpds. —Sg. nom. go (Sn 580, also in composition, cp. aja-go-mahisādi PvA 80=paśū); gen. gavassa (M 1.429); instr. gavena, gāvena; acc. gavaṅ, gāvan; abl. gavamhā, gavā (D 1.201=A 11.95=Pug 99); loc. gavamhi, gāvimhi (SnA 323), gave (Sn 310). —Pl. nom. gāvo (D 1.141; M 1.225; A 1.205; II.42 sq.; Sn 20, 290, 307; J 1.295); gen. goṇaṅ A II.75 (cp. Vedic gonām), gavaṅ (J IV.172, cp. gavaṅ pati), gunnaṅ (A 1.229, II.75; V.271; J 1.194; III.112; IV.223); instr. gohi (Sn 33); acc. gāvo (M 1.225; A 1.205; Sn 304; Dh 19, 135); abl. gohi; loc. gosu, gavesu. — See also gava, gavesati, goṇa.

-kaṇṭaka the hoof of an ox, in °hatā bhūmi, trampled by the feet of cattle Vin 1.195; A 1.136 (cp. *Vin. Texts* II.34); -kaṇṇa a large species of deer J V.406 (=ganin), 416 (khagga+); DhSA 331 (gavaya+); cp. next; -kāṇā (f.) =gokaṇṇa D III.38=53; -kula (nt.) a cow pen, a station of cattle S IV.289; -gaṇa a herd of cattle M 1.220; A 1.229; J II.127; DhA 1.175; VvA 311; -ghaṅsikā a cow-hide (?) Vin II.117 (cp. *Vin. Texts* III.98); -ghātaka one who kills cows, a butcher D II.291 (in simile); M 1.58, 244, 364 (°sūnā, slaughter-house); S II.255; IV.50; A III.302, 380; J V.270; Vism 348 (in simile). —cara 1. *Lit.* A (noun-m.) pasture, lit. "a cow's grazing," search after food; fodder, food, subsistence (a) of animals; J 1.221; II.26; Dh 135 (dandena gopālo gāvo pāceti gocaṇaṅ; with a stick the cowherd drives the cattle to pasture). Siho gocarāya pakkaṃmati "the lion goes forth for his hunt" A II.33=



III.121; gocarāya gacchati to go feeding, to graze Sn 39; J 1.243; gocarē carati to go feeding, to feed J 1.242.— (b) metaph. of persons, esp. the bhikkhu: pucchitabba gocara (and agocara) "enquiries have to be made concerning the fitness or otherwise of his pasturage (i. e. the houses in which he begs for food)" Vin II.208; samaṇo gocarato nivatto an ascetic returned from his "grazing" Pv IV.142; Similarly at Vism 127, where a suitable g.-gama ranks as one of the 7 desiderata for one intent on meditation. — B. (adj.) (-°) feeding on or in, living in; metaph. dealing with, mixing with. vana° living in the woods Pv II.66; vāri° (in water) Sn 605; jala° (id.) J II.158 (opp. thala°). Vesiyā° (etc.) associating with v. Vin I.70. — II. Applied. A. (noun—m. or nt.) a "field" (of sense perception, etc.), sphere, object; -° food for, an object of (a) *psychologically*: indriyāṇaṇ nānāgocarāni various spheres of sense-perception S v.218; sense-object (=ārammaṇaṇ) Ps 1.180; II.97; 150 sq.; DhA 314, 315 (sampatta° physical contact with an object, gandha° smell-contact, i. e. sensation); indriya° Sdhp 365. — (b) *ethically*: ariyāṇaṇ gocarē ratā "finding delight in the pasture of the good," walking in the ways of the good Dh 22; vimokho yesaṇ gocarō "whose pasture is liberty" Dh 92=Th 1, 92. Esp. in phrase ācāra-gocara-sampanna "pasturing in the field of good conduct" D 1.63=It 118; M 1.33; S v.187; It. 96; analysed as Dvandva cpd. at Vbh 246, 247, but cp. pāpācāra-gocara Sn 280, 282. This phrase (ācāra-gocara) is also discussed in detail at Vism 19, where 3 kinds of gocarā are distinguished, viz. upanis-saya°, ārakka°, upanibandha°. So also in contrast v. agocara, an unfit pasture, or an unfit, i. e. bad, sphere of life, in gocarē & agocarē carati to move in a congenial or uncongenial sphere A III.389; IV.345 sq.; D III.58=77; S v.147; Vbh 246, 247 (expl. w. vesiyā° etc., cp. above=having bad associations). — B (adj.) -°: belonging to, dependent on, falling to the share of: eta° dependent on this M 1.319; sattaśaddhamma°, moving in the sphere of the seven golden rules S III.83; rūpa° to be perceived by sight J 1.396; Nibbāna° belonging to N. Sdhp 467. -°kusala (adj.) skilled in (finding proper) food; clever in right living -° behaving properly in, exercising properly M 1.220=A v.347 (of a cowherd driving out his cattle); S III.266 sq. (samā-dhī°); A III.311 (do.) v.352 sq. (w. ref. to cattāro sati-paṭṭhānā); -°gahana the taking of food, feeding J 1.242; -°gāma a village for the supply of food (for the bhikkhus) PvA 12, 42; -°thāna pasturage J III.52; -°pasula intent on feeding J III.26; -°bhūmi pasturage, a common DhA III.60; -°visaya (the sphere of) an object of sense S v.218; Vbh 319; -carāṇa pasturing J VI.335; -ṭṭha (nt.) [Sk. goṣṭha to sthā to stand; cp. Lat. stabulum, stable; super-stes; Goth. awistr] a cow-stable, cow-pen M 1.79; J IV.223; -pa [Sk. gopa, cp. gopati] a cowherd, herdsman Sn 18; Dh 19; J IV.364 (a robber); Vism 166 (in simile); DhA 157, f. gopī Sn 22, 32; -pakhuma (adj.) having eyelashes like a heifer D II.18; III.144, 167 sq.; VvA 162, 279 (=ālarāpamha); -pada a cow's footprint, a puddle A III.188; IV.102; Miln 287; also °pa-daka A III.188 v.1.; DA 1.283; -parināyaka leader of the cows, Ep. of a bull (gopitā+) M 1.220, 225; -pāla a cowherd (usually as °ka) Dh 135; -pālaka=prec. Vin I.152, 243 sq.; M 1.79, 115 sq., 220=A v.347; M 1.333; S IV.181; A 1.205 (-°uposatha); Miln 18, 48; Vism 279 (in comparison); DhA III.59; -pitā "father (protector) of the cows" = gavaṇ pati, Ep. of a bull M 1.220 (+°parināyaka); -pi f. of gopa, q. v.; -pura (nt.) [Sk. gopura] the gate of a city J VI.433; Miln 1, 67, 330; Bhdh 138, -balivadda in °nayana; in the expression gobahvadda (black-cattle-bull) i. e. by an accumulation of words VvA 258; -bhatta cows' fodder J IV.67; -maṇḍala ox-beat, ox-round, cp. III.151 (as gā°), quoted J 1.47 (cp. assa-m°); SnA 39; also in phrase °paribbūha Sn 301 (expl<sup>d</sup> by SnA 320 as goyūthehi parikīṇṇa); J VI.27; at M 1.79 however it means the cowherds or

peasants (see note M 1.536: gopāladārakā or gāmadārakā to v. l. gāmaṇḍala) cp. gāmaṇḍala; -maya (m. nt.) cowdung M 1.79; A 1.209, 295; v.234, 250, 263 sq.; Nett 23; DhA 1.377. -°pānaka a lump of coprophagan, dor beetle J II.156; -°piṇḍa a lump of cowdung J 1.242; -°bhakkha eating cowdung D 1.166; -°mayu a jackal Pgdp 49; -mutta (and °ka) a precious stone of light red colour VvA III; DhA 151; -medaka=gomuttaka VvA III.; -medha a cow sacrifice, in °yañña SnA 323; -yūtha a herd of cows SnA 322; DhA 1.323; -rakkhā (f.) cow-keeping, tending cattle, usually comb<sup>d</sup> with kasi, agriculturing M 1.85; Pv 1.5<sup>8</sup>; J 1.338; II.128; given as a superior profession (ukkaṭṭha-kamma) Vin IV.6. -ravaka the bellowing of a cow M 1.225; -rasa (usually pl.) produce of the cow, enum<sup>d</sup> in set of five, viz. khīra, dadhi, takka, navanita, sappi (milk, cream, buttermilk, butter, ghee) Vin 1.244; DhA 1.158, 323, 397; VvA 147; SnA 322; -rūpa (collect.) cattle J 1.194; IV.173; Miln 396 (bull); -lakkhaṇa fortune telling from cows D 1.9; -vaccha (khīra° & takka°) Vism 23. -vatika [Sk. govatin] one who lives after the mode of cows, of bovine practices M 1.837; Nett 99 (cp. govata DhA 355, and DhA. trsl. p. 261); -vikattana (and °vikantana; Sk. vikṛtana) a butcher's knife M 1.244, 449; A III.380 Sdhp 381 (vikatta only); -vittaka one whose wealth is cattle J 1.191; -vinda the supt. of cowherds A III.373; -sappi ghee from cow's milk Vin III.251; DhA 320; -sālā cow-stable A 1.188; -singa a cow's horn Vism 254. -sita mixed with milk VvA 179; -sīla=govatika DhA 355; -sisa (nt.) an excellent kind of sandal wood PvA 215 (cp. Sp. AvS 1.67, 68, 109); -hanuka the jaw bone of a cow, in °ena koṭṭapeti (koṭṭh° J) to massage with a cow's jaw bone Vin II.266, J IV.188; v.303.

**Goḷaviya** (goḷaviṣa Text) v. l. J VI.225, part of a boat, the poop (expl. ib. p. 226 by nāvāya pacchimabandho).

**Gothaphala** a medicinal seed [Sk. gotravṛkṣa? Kern] Vin 1.201.

**Goṇa**<sup>1</sup> [The Sanskrit goṇa, according to B. R., is derived from the Pali] an ox, a bullock S IV.195 sq.; J 1.194; IV.67; Pv 1.8<sup>2</sup>; PvA 39, 40; VvA 63 (for ploughing); DA 1.163; DhA III.60. -°sira wild ox J VI. 538 (=arañña-ḷaṅḷaka).

**Goṇa**<sup>2</sup>=goṇaka<sup>2</sup>, in °santhata (of a pallanka), covered with a woollen rug Vv 81<sup>8</sup>; Pv III.117; (text saṅghita; v. l. BB goṇakatthata, cp. next).

**Goṇaka**<sup>1</sup> [goṇa<sup>1</sup>] a kind of ox, a wild bull J VI.538 (arañña°).

**Goṇaka**<sup>2</sup> [Sk. BSk. goṇika, cp. Pischel, Beitr. III.236; also spelled gonaka] a woollen cover with long fleece (DA 1.86: dighalomako mahākojavo; caturangulādhikāni kira tassa lomāni) D 1.7; S III.144; J v.506; Pv II.12<sup>8</sup>; Th 2, 378 (+tūlika); ThA 253 (=digha-lomakāḷakojava). -°atthata spread w. a goṇaka-cover A 1.137=III.50=IV.394; cp. IV.94, 231 (always of a pallanka). See also goṇa<sup>2</sup>.

**Gonisādika** an ox-stall Vin 1.240; cp. Vin. Texts II.121. As gonisādi Vin III.46.

**Gotta** (ut.) [Vedic gotra, to go] ancestry, lineage. There is no word in English for gotta. It includes all those descended, or supposed to be descended, from a common ancestor. A gotta name is always distinguished from the personal name, the name drawn from place of origin or residence, or from occupation, and lastly from the nick-name. It probably means agnate rather than cognate. About a score of gotta names are known. They are all assigned to the Boddha's time. See also Rh. D. Dialogues 1.27, 195 sq. — jāti gotta lakkhaṇa Sn 1004; gotta salakkhaṇa Sn 1018; Ādiccā nāma gottena, Sākiyā nāma jātiyā Sn 423; jāti gotta kula



J 11.3; jātiyā gottena bhogena sadisa "equal in rank, lineage & wealth" DhA 11.218. — evaṅ-gotta (adj.) belonging to such & such an ancestry M 1.429; 11.20, 33; kathañ° of what lineage, or: what is your family name? D 1.92; nānā° (pl.) of various families Pv 11.9<sup>16</sup>. — With nāma (name & lineage, or nomen et cognomen): nāma-gottaṅ Vin 1.93; 11.239; D 1.92 (expl. at DA 1.257: paññatti-vasena nāmaṅ paveni-vasena gottaṅ: the name for recognition, the surname for lineage); Sn 648; Vv 84<sup>45</sup> (with nāma & nāmadheyya; expl. at VvA 348-349: nāmadheyya, as Tisso, Phusso, etc.; gotta, as Bhaggavo Bhāradvājo, etc.). — gottena by the ancestral name: Vin 1.93; D 11.154; Sn 1019; Dh 393; gottato same J 1.46. Examples: Ambaṭṭha Kaṇhāyana-gottena D 1.92; Vipassī Koṇḍañño g°; Kakusandho Kassapo g°; Bhagavā Gotamo g° D 11.3; Nāgito Kassapo g° DA 1.310; Vasudevo Kaṇho g° PvA 94.

-thaddha concealed as regards descent (+jāti° & dhana°) Sn 104; -pañña question after one's family name Sn 456; -peṭṭisārī (adj.) relying on lineage D 1.99 (cp. *Dialogues* 1.122); A v.327 sq.; -bandhava connected by family ties (ñāti°+) Nd<sup>2</sup> 455; -rakkhita protected by a (good) name Sn 315; VvA 72; -vāda walk over lineage, boasting as regards descent D 1.99.

**Gottā** [n. ag. to gopeti=Sk. goptr] f. gotti protectress J v.329.

**Gotrabhū** [gotr=gotr, Sk. goptr to gup + bhū] "become of the lineage"; a technical term used from the end of the Nikāya period to designate one, whether layman or bhikkhu, who, as converted, was no longer of the worldlings (puthujjanā), but of the Ariyas, having Nibbāna as his aim. It occurs in a supplementary Sutta in the Majjhima (Vol. III. 256), and in another, found in two versions, at the end of the Anguttara (A 1v.373 and v.23). Defined at Pug 12, 13 & Vism 138: amplified at Ps 1.66-68, frequent in P (Tikap. 154 sq., 165, 324 etc.), mentioned at VvA 155. On the use of gotrabhū in medieval psychology see Aung, in *Compendium*, 66-68. Comp. the use of upanissaya at J 1.235. — °ñāṇa, PPA 184; Vism 673. Ā° Vism 683.

**Godhaka** a kind of bird J vi.358.

**Godharaṇi** (f.-adj.) being able to be paired (of a young cow), or being with calf (?) Sn 26.

**Godhā<sup>1</sup>** (f.) [Sk. godhā] ignana, a large kind of lizard Vin 1.215-16 (°mukha); D 1.9 (°lakkhaṇa, cp. DA 1.94); J 11.118; 111.52; 538; DhA 111.420. As godha (m.) at J v.489. Dimin. golikā at J 11.147.

**Godhā<sup>2</sup>** (f.) string of a lute J vi.580 (cp. RV. 8, 58, 9).

**Godhūma** wheat (usually mentioned with yava, spelt) Miln 267; DA 1.163; SnA 323. See dhañña.

**Gopaka** a guardian, watchman DA 1.148; cp. khetta°.

**Gopāṇā** (f.) protecting, protection, care, watchfulness (cp. gutti) Pug 24 (+ gutti) Dhs 1348; Miln 8, 243.

**Gopānasi** (f.) a beam supporting the framework of a roof, shaped A; fig. of old people, bent by age (see °vanka). Vin 111.65, 81; S 11.263; 111.156; v.43, 228; M 1.80; A 1.261; 111.364; v.21; Vism 320; DhA 11.190; VvA 188. -gaṇā (pl.) a collection of beams, the rafters Vv 78<sup>4</sup>; -bhogga (-sama) bent like a rafter (nārī) J 111.395; -vanka (gopānasi°) as crooked as a rafter (of old people, cp. BSk. gopānasi-vakra AvŚ 11.25<sup>16</sup>) S 1.117; M 1.88; A 1.138.

**Gopita** (adj.) [pp. of gopeti] protected, guarded, watch-d (lit. & fig.) J vi.367; Miln 345; SnA 116 (°indriya = guttindriya); Sdhp 398.

**Gopeti** [Sk. gopayati, gup; cp. gutta, gottā] to watch, guard, pot. gopetha Dh 315; — pp. gopita (q. v.).

**Goppaka** [Dem. of goppa=Sk. gulpha] the ankle Vin 1v.112; A 1v.102; J v.472; DhA 11.80, 214; SnA 11.230.

**Gomika** [Sk. gomin] an owner of cows S 1.6=Sn 33, 34.

**Golikā** see godhā<sup>1</sup>.

**Golomika** (adj.) [inverted diuretic form fr. Sk. gulma = P. gumba viz. \*golmika > \*glomika > golomika] like a cluster; in phrase massuṅ golomikaṅ kārāpeti "to have the beard trimmed into a ball- or cluster-shape" Vin 11.134. Bdghh's expl<sup>n</sup> "like a goat's beard" (cp. Vin. Texts 111.138) is based on pop. etym. go + loma + ika "cow-hair-like," the discrepancy being that go does not mean goat.

**Golaka** a ball ThA 255 (kilā°).

## Gh.

\***Gha** (adj.-suffix to **ghan**) killing, destroying, see hanati. — inagha at Sn 246 is v. l. SS for inaghāta. Cp. paṭi° & see also ghana<sup>2</sup> & ghāta.

**Ghaṅṅṅati**<sup>1</sup> [Sk. gharṣati, \*ghrṣ to \*gher to rub or grind, cp. Gr. χεράδος, χερμαίς, χοίω, enlarged in Lat frendo= Ags. grindan to grind] to rub, crush, grind, S II.238; J 1.190 (=ghasitun? to next?) 216; VI.331. — Caus. ghaṅṅāpeti to rub against, to allow to be rubbed or crushed Vin II.266. Cp. upani°, pari°, & pahaṅṅati<sup>1</sup>. — Pass. ghaṅṅiyati (ghaṅṅiyati) to rub (intr.), to be rubbed Vin I.204; II.112.

**Ghaṅṅati**<sup>2</sup> [=haṅṅati for Sk. haṛṣati, see hassati] to be pleased, to rejoice J IV.56 (v. l. ghasati). Cp. pahaṅṅati<sup>2</sup>.

**Ghaṅṅana** rubbing, in pāda-gh°i a towel for rubbing the feet Vin II.130.

**Ghaṅṅikā** in go°, cow-hide (?) see go.

**Ghaccā** (f.) [fr. hanati, han and ghan] destruction (usually -°) D III.67 (mūla°); J I.176 (sakuṇa°).

**Ghañña** (adj.-n.) [fr. Sk. ghana to han, cp. ghānya & hatya] killing, destroying (-°) see atta°.

**Ghaṅṅa**<sup>1</sup> [Non-Aryan?] a hollow vessel, a bowl, vase, pitcher. Used for holding water, as well as for other purposes, which are given under pāniya° paribhojana° vacca° at Vin 1.157=352=M 1.207. In the Vinaya freq. comb<sup>1</sup> with kolamba, also a deep vessel: 1.203, 213, 225, 286. — As water-pitcher: J 1.52, 93 (punṇa°), 166; VvA 118, 207, 244 (°satena nhāto viya); PvA 66 (udaka°), 179 (pāniya°), 282. — In general: S IV.196. For holding a light (in formula antoghaṅṅe padipo viya upanissayo pajjalati) J 1.235 (cp. kuta), PvA 38. Used as a drum J VI.277 (=kumbhathūna); as bhadda° Sdhp 319, 329.

-pamāṇa (adj.) of the size of a large pot J II.104; PvA 55.

**Ghaṅṅa**<sup>2</sup> (m. & f.) [Sk. ghaṅṅā; conn. with ganthati to bind together] multitude, heap, crowd, dense mass, i. e. thicket, cluster, itthi° a crowd of women J IV.316; maccha° a swarm of fish J II.227; vana° dense forest J II.385; IV.56; V.502; VI.11, 519, 564; brahma° company of brahmins J VI.99.

**Ghaṅṅaka** [Dem. of prec.] 1. a small jar (?) Vin II.129, 130 (comb<sup>1</sup> w. kataka & sammajjani); cp. Vin. Texts III.130. — 2. the capital of a pillar J 1.32 (cp. kumbha).

**Ghaṅṅati** [Sk. ghaṅṅate, to granth, cp. ganthati. The Dhṭp gives two roots ghaṅ, of which one is expl<sup>1</sup> by "ghāṅane" (No. 554), the other by "ihāyaṅ," i. e. from exertion (No. 98)] to apply oneself to, to exert oneself, to strive; usually in formula uṭṭhahati gh° vāyamati M 1.86; S 1.267 (yamati for vāy°); Pug 51; or yuñjati gh° vāy° J IV.131. — Sdhp 426, 450.

**Ghaṅṅana** see Ghaṅṅana.

**Ghaṅṅikā**<sup>1</sup> (f.) [to ghaṅṅa<sup>1</sup>] a small bowl, used for begging alms Th 2, 422 (=ThA 269: bhikkhā-kapāla).

**Ghaṅṅikā**<sup>2</sup> (f.) [to ghaṅṅa<sup>2</sup>, orig. meaning "knot," cp. gantha & gaṅṅhi, also gaṅṅa] 1. a small stick, a piece of a branch, a twig J 1.331; IV.87 (khadira°); VI.331; Th 2, 499 (=khaṅṅa ThA 290). upadhānaghaṅṅikā J III.179 (belonging to the outfit of an executioner); pāsa° J II.253 is a sort of magic stick or die (=pāsaka) — 2. a game of sticks ("tip-cat" sticks Miln trsl. II.32). D 1.6≈(DA 1.85: ghaṅṅikā ti vuccati dīgha-dañḍakena rassa dañḍaka-paharaṇa kilā, tip-cat); Vin II.10; III.181; M 1.266; A V.203; Miln 229. — 3. a stack of twigs S II.178, 4; (a stick used as) a bolt Vin II.120, 208; III.119; usually as sūci° a needle-shaped stick Vin II.237 (cp. Vin. Texts III.106); S IV.290; Ud 52; J 1.346. Cp. gaṅṅikādhāna.

**Ghaṅṅita** [pp. of ghaṅṅeti] connected, combined Vism 192.

**Ghaṅṅi** (f.) [to ghaṅṅa<sup>1</sup>] a jar DhA 1.426. In cpds. also ghaṅṅi°. -odana rice boiled in a jar DhA 1.426; -kaṭāha a water pot, or rather a bowl for gathering alms (cp. ghaṅṅikā<sup>1</sup>) Vin II.115 (=ghaṅṅi-kapāla Bdgh); -kāra a potter DhA 1.380; Np. of a kumbhakāra S 1.35, 60; M II.45 sq. (=°suttanta, mentioned as such at DhA III.251); J 1.43.

**Ghaṅṅiyati** [Pass. of ghaṅṅeti] 1. to be connected or continued DhA 1.46 (paveṇi na gh.), 174. — 2. to be obstructed Nd<sup>2</sup> 102 (=virujjhati, paṭihañṅati).

**Ghaṅṅeti** [Denom. fr. ghaṅṅa<sup>2</sup>, cp. gantheti] to join, to connect, to unite J 1.139; freq. in anusandhiṅ ghaṅṅetvā adding the connection (between one rebirth & another) J 1.220, 308.

**Ghaṅṅa** see araghaṅṅa; meaning "rubbed, knocked against" in phrase ghaṅṅa-pāda-tala SnA 582 (for ugghaṅṅa); also at Vin IV.46 in def. of vehāsa-kuṭi° a cell or hut with air, i. e., spacious, airy) as majjhimassa purisassa a-sisa-ghaṅṅa "so that a man of medium height does not knock his head (against the ceiling)"; of uncertain meaning ("beating"?) at J 1.454 (v. l. for T. ghotā).

**Ghaṅṅana** (nt.) [Sk. ghaṅṅana, to granth, cp. gantha] 1. combining, putting together, combination, composition, J 1.220; PA. 312, etc. — 2. striking, fig. insulting (ghaṅṅana=āsajjana) VvA 55. To meaning "strike" cp. sangghaṅṅana.

**Ghaṅṅeti** [Sk. ghaṅṅayati] to strike, beat, knock against, touch; fig. to offend, mock, object to. (a) lit. M II.4 (jannukena; text reads ghatteti, v. l. ghaṅṅeti); Sn 48 (=saṅ° Nd<sup>2</sup> 233); J 1.218; Pv IV.10<sup>9</sup> (=paṭihaṅṅati PvA 271); DA 1.256 (=khunṅeti); DhA 1.251. — (b) fig. A III.343; Sn 847 (cp. Nd<sup>1</sup> 208); Vism 18. — pp. ghaṅṅita Pug 30, 36; psychologically ghaṅṅayati=ruppatti. B or S III.86. — Pass. ghaṅṅiyati (q.v.).—Cp. āsajja aud ugghāṅṅeti.

**Ghaṅṅā** (f.) a small bell (cp. kinkanikā) J IV.215; VvA 36, 37, 279 (khuddaka°). As ghaṅṅi at Vism 181.

**Ghata** (nt.) [Vedic ghrta, ghr to sprinkle, moisten] clarified butter VvA 326; Miln 41; Sdhp 201 (-bindu). With ref. to the sacrificial fire (fire as eating ghee, or being sprinkled w. ghee) ghatāsana; J 1.472; V.64, 446; Pv 1.8<sup>6</sup> (ghatasitta).

**Ghana**<sup>1</sup> [Vedic ghana, cp. Gr. εἰθνηῆς ?] (a) (adj.) solid, compact, massive; dense, thick; in eka° of one solid mass (of sela, rock) Vin 1.185=Dh 81=Th 1, 643=Miln 386; A III.378, cp. ghanasela-pabbata DhA 1.74.—gh. paṅsu J 1.264, pathavi (solid ground) J 1.74; PvA 75; palāsa (foliage) PvA 113; buddharasmiyo J 1.12; °maṅsa solid, pure flesh DhA 1.80; °sāṭaka (thick cloth) J 1.292; °sañchanna (thickly covered) PvA 258; °suvaṅṅakoṭṭima DhA IV.135; abbha° a thick cloud Sn 348 (cp. SnA 348). — (b) (m.) the foetus at a certain stage (the last before birth & the 4<sup>th</sup> in the enum. of the foll. stages: kalala, abbuda, pesī, gh.) S 1.206; J IV.496; Miln 40; Vism 236. The latter meaning is semantically to be explained as "swelling" & to be compared with Gr. βρῖνω to swell and ἐμβρυον=embryo (the gravid uterus).

**Ghana**<sup>2</sup> [Vedic ghana to hanti (ghanti, cp. ghātayati), \*guber "strike," cp. Gr. θείνω, φόνος, Lat. of-fendo, Ags. gud, Ohg. gundea] a club, a stick, a hammer; in ayo° an iron club VvA 20. Also coll. term for a musical instrument played by striking, as cymbal, tambourine, etc. VvA 37.

**Ghanika** [to ghana<sup>1</sup> in meaning of "cloud" (Sk.)] a class of devas (cloud-gods ?) Miln 191.

**Ghamma** [Vedic ghama=Gr. θερμός, Lat. formus, Ohg. etc. warm; to \*guber "warm," cp. Sk. ghr̥ṇoti, hara; Gr. θερμός, etc.] heat; hot season, summer. Either in loc. ghamme J IV.172 (=gimha-kāle); Pv IV.5<sup>3</sup> & ghammani ("in summer" or "by the heat") S 1.143=J III.360 (sampareta overcome by heat); Sn 353; J IV.239; v. 3.—Or. in cpd. with °abhitatta (ghammābhittatta, overpowered by heat) M 1.74; D II.266; A III.187 sq.; Sn 1014 (cp. 353 ghammatatta); Miln 318; VvA 40; PvA 114.

**Ghara**<sup>1</sup> (nt.; pl. °ā Dh 241, 302) [cp. gaha & gaha] a house A II.68; Sn 43 (gahaṭṭhā gharāṅ āvasantā), 337 (abl. gharā), 889 (id. gharāṅhā); J 1.290 (id. gharato); IV.2, 364, 492 (ayo°); Pug 57; Miln 47. Comb<sup>d</sup> with vatthu PvA 3, 17.—sūcighara a needle-case VvA 251.—ājira house-yard Vism 144 (where Dhs A 116 in id. passage reads gharadvāra). —āvāsa the household life (as contrasted with the life of a mendicant) Vin II.180 (gharāvāsattṭhaṅ); A II.208; M 1.179, 240, 267, 344; Sn 406 (cp. S v.350); J 1.61; PvA 61; -kapota [Sk. gṛhakapota] the house-pigeon Miln 364, 403; -golikā house or domestic lizard J II.147. -dāsī a female house-slave Pv II.3<sup>21</sup>; -dvāra a house-door J IV.142; Dhs A 116; PvA 93; -bandhana the bonds of the house, i. e. the establishing of marriage DhA 1.4; -mukha an opening in the house, the front of the house Nd<sup>2</sup> 177; -mesin one who looks after the house, a pater familias, householder Sn 188; It 112 (gahaṭṭha+); J VI.575; -sandhi a cleft or crevice in the house PvA 24; -sūkara a tame, domestic pig DhA IV.16.

**Ghara**<sup>2</sup> [a drink (cp. gala) & garala poison] (°-); in -°dinnakābhāda sickness in consequence of a poisonous drink (expl. as suffering fr. the results of sorcery) Vin 1.206 (cp. Vin. Texts II.60); -visa poison Pug 48; DhA II.38; -sappa a poisonous snake DhA II.256.

**Gharapī** (f.) [fr. ghara<sup>1</sup>] a house-wife Vin 1.271; S 1.201; Pv III.1<sup>9</sup> (=ghara-sāminī PvA 174); DhA III.209.

**Ghasa** (adj.-n.) eating, an eater; in mahagghasa a big eater A v.149 (of the crow); Dh 325; Miln 288.

**Ghasati** [Vedic grasati & \*ghasti, pp. grasta, cp. Gr. γρᾶνω to gnaw, γρᾶσις fodder, Lat. gramen grass] to eat J III.210; ppr. ghasamāna Vin II.201; Th 1, 749.—Cp. ghasa, ghasa & ghāsa. See also jaddhu. Desid. jighacchati.

**Ghata** [pp. of ghasati=Sk. grasta] only in vanka° having eaten or swallowed the hook (cp. grasta-vanka) D II.266 (v-g° va ambujo); J VI.113.

**Ghāṭa** see saṅ°; ghātana see ghaṭati

**Ghāta** (usually -°) [Sk. ghāta & ghātana; to han (ghan), strike, kill; see etym. under ghana<sup>2</sup> & hanti] killing, murdering; slaughter, destruction, robbery D 1.135 (gāma°, etc. village robbery); setu° the pulling down of a bridge (fig.) Vin 1.59, etc. (see setu); pantha° highway robbery, brigandage, "waylaying" J 1.253.—Th 2, 474, 493 (=samugghāta Com.); Sn 246 (ina°); VvA 72 (pāṇa°+pāṇa-vadha & °atipāta). Cp. next & vi°; saṅ°.

**Ghātaka** (adj.-°) murdering, destroying, slaughtering Vin 1.89 (arahanta°), 136 (id.), 168 (id.); II.194 (manussa°); IV.260 (tala°) J IV.366 (gāma° corā robbers infesting the village); v.397 (thi°=itthi°); Pug 56 (maccha°).—As noun: (m.) one who slays, an executioner: go° a bull-slaughterer M 1.244, etc. (see go); cora° an executioner or hangman J III.41; Pug 56; PvA 5.—(nt.) brigandage, robbery, slaughtering: gāmaghātakaṅ karoti J 1.200.

**Ghātikā** (f. abstr. to ghātaka) murder J 1.176 sq.

**Ghātita** (adj.) [pp. of ghāteti] killed, destroyed ThA 289; also in Der. ghātītata (nt.) the fact of having killed J 1.167. Cp. ugghātita.

**Ghātin** (adj.-n.) killing; a murderer J 1.168 (pāṇa°); VI.67 (ghātimhi=ghātaka).

**Ghātimita** (adj.) able to strike, able to pierce (of a needle), in ghana° going through hard material easily J III.282.

**Ghāteti** [Denom. fr. ghāta, cp. Sk. ghātayati to han] to kill, slay, slaughter It 22 (yo na hanti na ghāteti); Dh 129, 405; J 1.255; Mhs VII.35, 36.—aor. aghā-tayī J 1.254; ger. ghātetvā J 1.166.—Caus. ghātāpeti to have somebody killed J IV.124.—Cp. ghacca, ghātita, āghāteti.

**Ghāna** (nt.) [Sk. ghrāna to ghrā, see ghāyati. On n for n cp. Treckner, Notes, p. 81] the nose; usually in its function as organ of smell=sense of smell (either in phrase ghānena gandhaṅ ghāyati: to smell an odour by means of the nose; or in ghana-viññeyyā gandhā: odours which are sensed by the nose). In the enum. of the senses gh. is always mentioned in the 3rd place (after cakkhu & sota, eye & ear); see under rūpa. In this connection: Vin 1.34; D 1.21, 245; III.102, 244 sq.; S 1.115; M 1.112, 191; II.42; Dh 360; Pug 20; Miln 270; Vism 444 sq. (with def<sup>o</sup>).—In other connections: Pv II.2<sup>4</sup> (ghāna-chinna, one whose nose is cut off).

-āyatana the organ of smell D III.243, 280; Dhs 585, 605, 608; -indriya the sense of smell D III.239; Dhs 585 etc. (as above); -dhātu the element of smell Dhs, as above; -viññāṇa perception of smell Dhs 443, 608, 628; -samphassa contact with the sense of smell S 1.115; D III. & Dhs as above.

**Ghāyati**<sup>1</sup> [Sk. ghrāti & jighrati, to ghrā, cp. gandha] to smell, always with gandhaṅ; ger. ghātvā S IV.71, 74 or ghāyitvā J 1.210 (jālagandhaṅ); III.52 (macchagandhaṅ); Miln 347. Cp. sāyati & upagghāyati.

**Ghāyati**<sup>2</sup> [a variant of jhāyati] to be consumed, to be tormented by thirst Pv 1.11<sup>10</sup> (ghāyire=ghāyanti PvA 60; v. l. BB jhāyire & jhāyanti) Miln 397.

**Ghāsa** [Vedic ghāsa, fr. ghasati, q. v. cp. Lat. gramen=grass] grass for fodder, pasturing: food J 1.511 (°ṅ kurute); PvA 173 (°atthāya gacchati "go feeding"). Mostly in: -esana search for food (=gocara) S 1.141; Sn 711.—Cp. vi°.

-chada (chāda & chādāna) food & clothing, i. e. tending, fostering, good care (=posana) (act.) or being well looked after, well provided (pass.); chada: Pug 51; chāda: J 1.94; A 1.107; II.85; III.385; chādāna: D 1.60; M 1.360; VvA 23, 137; -hārika one who feeds the fodder (food) Th 1, 910.

**Ghāsana** (nt.)=ghāsa; in -<sup>o</sup>ṭṭhāna pasture (=gocara) VvA 218.

**Ghuṭṭha** [Sk. ghuṣṭha, pp. **ghuṣ**, see ghoseti & cp. saṅ<sup>o</sup>] proclaimed, announced; renowned J 1.50 (of festival); 425 (nakkhattaṅ); II.248 (ussava); Pv II.8<sup>2</sup> (dūra<sup>o</sup> of wide renown, world-famed of Bārāṇasi); DhA III.100 (chaṇe ghuṭṭhe when the fair was opened).

**Ghuru-ghuru** onomat. expression of snoring & grunting noise [gr-gr to \*gel or \*ger, see note on gala] in -passāsa (& °in) snoring & breathing heavily, panting, snorting & puffing S 1.115 (of Māra); J 1.160 (of sleeping bhikkhus, gh<sup>o</sup> kākacchamānā breathing loud & snoring). Cp. next.

**Ghurughurāyati** [Denom. fr. prec.] to snore J III.538; DhA 1.307. Cp. Prk. ghurughuranti varāhā (grunting hogs) & ghurukkanti vagghā (roaring tigers).

**Ghoṭaka** [cp. Sk. ghoṭaka, Halāyudha 2, 281] a (bad) horse J VI.452.

**Ghota** is read at J 1.454, probably for ghaṭṭa; meaning is "striking, stroke," comb<sup>l</sup> with kasā, whip.

**Ghora** (adj.) [Vedic ghora, orig. meaning, wailing, howling, lamenting, to \*gher, \*ger, see note on gala & cp. ghuru. A root ghur is given by Dhpt 487 in meaning of "bhīma," i. e. horrible. — Rel. to Goth. gaur, sad; Ohg. gōrag, miserable; & perhaps Lat. funus, funeral. See Walde, *Lat. Wtb.* s. v.] terrible, frightful, awful Vin II.147. Freq. as attr. of niraya (syn. with dāruṇa; PvA 87, 159, 206) Pv I.10<sup>12</sup>; IV.1<sup>8</sup>. Of an oath (sapatha)

Pv I.6<sup>8</sup>; II.12<sup>16</sup>. — ghorassara of a terrible cry (Ep. of an ass) Miln 363, 365.

**Ghosa** [Vedic ghoṣa to **ghuṣ**] 1. shout, sound, utterance Vin II.115 ("Buddha" -ghosa); M 1.294; A 1.87, 228; Sn p. 106; Sn 696, 698; Dhs 637, 720 (+ ghosa-kamma). — 2. shouting, howling, wailing (of Petas) Pv III.3<sup>4</sup>; IV.3<sup>6</sup>, 3<sup>38</sup>.

-**pamāṇa** to be measured (or judged) by one's reputation A II.71 = Pug 53; also as **pamāṇika** DhA III.114 (in same context).

**Ghosaka** (adj.) sounding, proclaiming, shouting out (-<sup>o</sup>), in dhamma<sup>o</sup> praising the Law J II.286; Sattu gūṇa<sup>o</sup> sounding the praise of the Master DhA III.114. As n. Name of a deva (Gh. devaputta) DhA I.173.

**Ghosanā** (f.) fame, renown, praise, in Māra<sup>o</sup> J 1.71.

**Ghosavant** (adj.) full of sound, roaring J III.189.

**Ghosita** 1. [pp. of ghoseti] proclaimed, renowned, PvA 107 (=ghuṭṭha); VvA 31 (nakkhattaṅ). As Npl. Ghositārāma DhA 1.53, 161, 208. — 2. [n. ag. = ghositṛ. cp. ghosaka] one who proclaims, advocates, or heralds; in Np. Ghositaseṭṭhi DhA I.187.

**Ghoseti** [Denom. of ghosa, cp. Sk. ghoṣayati, caus. to **ghuṣ**] to proclaim, announce; cry aloud, wail, shout J II.112; III.5<sup>2</sup>; Pv II.9<sup>37</sup> (=uggh<sup>o</sup>); IV.6<sup>8</sup>; pp. ghosita & ghuṭṭha (q. v.). — Caus. ghosāpeti to have proclaimed J 1.71.

## C.

**Ca** (indef. enclitic particle) [Vedic *ca* adv. to rel. pron. \*quo, idg. \*que=Gr. *τε*, Lat. *que*, Goth. -h. Cp. *ka*, *ki*, *ku*] 1. *Indefinite* (after demonstr. pron. in the sense of *kiṅ*=what about? or how is it? cp. *kiṅ*)=ever, whoever, what-ever, etc. [Sk. *kaśca*, Gr. *ος τε*, Lat. *quisque*, Goth. *hvazuh*] so *ca* whoever (see below 3), *tañ ca pañ' amhākaṅ rucati tena c' amhā attamanā* M 1.93; *yañ ca kho . . . ceteti yañ ca pakappeti . . . whatever he thinks, whatever he intends . . .* S 11.65. As a rule the Pali form corresp. to Sk. *kaśca* is \**kascid*=*koci*, & *ci* (*cid*) is the regular P. representative of the indefinite *ca* (cp. *cana* & *api*). — 2. *Copulative or disjunctive* according to the general context being positive or negative. (a) *copulative*: and, then, now: *tadā ca* now then, and then (in historical exposition) J 111.188. Most frequent in connecting two or three words, usually placed after the second, but also after the third: *atthaṅ anatthañ ca* Dh 250; *pubbāparāni ca* Dh 352; *alaṅ etehi ambehi jambūhi panasehi ca* J 11.160. — In the same sense added to each link of the chain as *ca-ca* (cp. Sk. *ca-ca*, Gr. *τε τε*, Lat. *que que*; also mixed with constituents of similar pairs as *api-ca*, cp. *τε-και*): *tuyhañ ca tassā ca* to you and her (orig. this or whatever to you, whatever to her)=to you as well as to her J 1.151. Often with the first member emphasized by *eva*: *c' eva*, as well as: *hasi c' eva rodi ca* he laughed as well as cried J 1.167; *maṅsena c' eva phalāphalena ca* with flesh as well as with all kinds of fruit J 111.127; *subhaddako c' eva supesalo ca* J 111.82; *c' eva apace padūse pi ca* waste and even defile ThA 72 (Ap v.40). — (b) *disjunctive*: but (esp. after a negation): *yo ca* but who Th 1. 401; *yadā ca* but when (cp. *tadā ca*) J 111.128. In conditional clauses (cp. 3) *comb<sup>d</sup>* with *sace*=but if, on the other hand: *sace agāraṅ ajjhāvasati . . . sace ca pabbajati agārā* Sn 1003. With neg. *na ca*=but not: *mahati vata te bondi, na ca paññā tadūpikā* (but your wisdom is not in the same proportion) J 11.160. — 3. *Conditional*: if [=Vedic *ced*, Lat. *absque*] D 1.180, 207; 11.36, 57 (*jāti ca* not *va*); M 1.91; S 111.66 (*rūpañ ca attā abhaviṣṣa*); A 1.58; v.87; J 11.110 (*ciram pi kho khadeyya yavaṅ . . . ravamāno ca dūsayi*: "he might have eaten a long time, if he had not come to harm by his cry," or "but"); 1v.487; v.185, 216 (*Sakko ca me varaṅ dajjā so ca labbheṭha me varo*: "if S. will give me a wish, that wish will be granted," or: "whatever wish he will allow, that one will be fulfilled"); v1.206, 208. — *na ca* (at the beginning of an interrog. phrase)=if not S 1.190 (*aḥaṅ ca kho . . . pavāremi, na ca me bhagavā kiñci garahati*: if the Bh. will not blame me). For BSk. *ca*=*ced* see AvŚ 11.189, n. 9.

**Cakita** (adj.) [Sk. *cakita*, *cakl*] disturbed; afraid, timid Dāvs 1v.35, 46.

**Cakora** [Sk. *cakora* to *kol* (kor), see note on *gala*] the francolin partridge (*Perdix rufa*) J v.416; Vv 35<sup>o</sup>; VvA 163. See also *cankora*.

**Cakka** (nt.) [Vedic *cakra*, redupl. formation fr. \**quel* to turn round (cp. P. *kañṭha*>Lat. *collus* & see also note on *gala*)]=that which is (continuously) turning, i. e. wheel, or abstr. the shape or periphery of it, i. e. circle. **Cakra**=Gr. *κύκλος*, Ags. *hveohl*, *hveol*=wheel. The

unredupl. form in Sk. *carati* (versatur), Gr. *πέλομαι*, *πολλέω*, *πόλος* (pole); Lat. *colo*, *incolo*; Obulg. *kolo* wheel, Oisl. *hvel*] 1. *Crude meaning*: 1. a wheel (of a carriage) Dh 1; PvA 65 (*ratha*<sup>o</sup>); Miln 27. — 2. a discus used as a missile weapon J 1.74; Pgdp 36; cp. *khura*<sup>o</sup> a razor as an instr. of torture. — 3. a disc, a circle: *heṭṭhāpādātesu cakkāni jātāni*, forming the 2<sup>nd</sup> characteristic mark of a Mahāpurisa D 11.17=11.143; D 111.149. — J 11.331; Miln 51. — 4. an array of troops (under *tayo vyūhā*: *paduma*<sup>o</sup> *cakka*<sup>o</sup> *sakaṭa*<sup>o</sup>) J 11.404=1v.343. — II. *Applied meaning*: 1. (a wheel as component part of a carriage, or one of a duad or tetrad=) collection, set, part; succession; sphere, region, cycle Vin 1.330 (cp. *Vin. Texts* 11.281); 111.96; *iriyaṭṭhā*<sup>o</sup> the 4 ways of behaviour, the various positions (standing, walking, sitting, lying down) DA 1.249; Sdhp 604. *sā*<sup>o</sup>, *miga*<sup>o</sup> the sphere or region of dogs & wild animals Miln 178; *cakkena* (instr.) in succession PvA 111. *cakkaṅ kātabbaṅ*, or *bandhitabbaṅ* freq. in Yam. and Paṭṭh. "The cycle of formulated words is to be here repeated." — 2. (like the four wheels constituting the moving power of a carriage=) a vehicle, instrument, means & ways; attribute, quality; state, condition, esp. good condition (fit instrumentality), *catucakka* an instr. of four, a lucky tetrad, a four-wheeler of the body as expressing itself in the four kinds of deportment, *iriyaṭṭhā* A 11.32; S 1.10. 63 (*catucakkaṅ*). In this sense generalized as a happy state, consisting of "4 blessings": *patirūpadesa-vāsa*, *sappurisuṭṭhā*, *atta-sammāpaññi*, *pubbe-kata-puññatā* A 11.32; J v.114; mentioned at Ps 1.84. Cp. also Su 554 sq.; 684. Esp. pronounced in the two phrases *dhamma-cakka* (the wheel of the Doctrine, i. e. the symbol of conquering efficacy, or happiness implicated in the D.) and *brahma-c*<sup>o</sup> the best wheel, the supreme instrument, the noblest quality. Both with *pavatteti* to start & keep up (like starting & guiding a carriage), to set rolling, to originate, to make universally known. *dhamma*<sup>o</sup> e. g. S 1.191; A 1.23, 101; 11.34, 120; 111.151; 1v.313; Su 550 sq.; 693; J 111.412; Ps 11.159 sq.; PvA 67 (see *dhamma*). *brahma*<sup>o</sup> M 1.71; S 11.27; A 11.9, 24; 111.9. 417; v.33; Vbh 317 sq.; 344 (see *brahma*). Cp. *cakkavattin* (below). — Cp. vi<sup>o</sup>.

-*chinna* (udaka) (water of a well) the wheel of which is broken Ud 83; -*bhañjanin* one who destroys a state of welfare & good J v.112 (*patirūpadesavāsādin* kusala-cakkassa *bhañjani* C.); -*bheda* breaking peace or concord, sowing discord Vin 11.198; 111.171; -*yuga* a pair of wheels Vv 83<sup>2</sup>; -*ratana* the treasure of the wheel, that is of the sun (cp. Rh. D. *Buddh. Suttas* p. 252; *Dialogues* 11.197, 102) D 11.172; 111.59 sq.; 75; J 1.63; 11.311; DA 1.249. See also *cakkavattin* and -*vaṭṭaka* (nt.) a scoop-wheel (a wheel revolving over a well with a string of earthen pots going down empty & coming up full, after dredger fashion) Vin 11.122; -*vattin* (cp. *dhammacakkaṅ pavatteti* above) he who sets rolling the Wheel, a just & faithful king (*rājā hoti c. dhammiko dhammarājā cāturanto* Sn p. 106, in corresp. pass. v. 1002 as *vijeyya pathaviṅ imaṅ adaṇḍena asatthena dhammena-m-anusāsati*). A definition is given by

Bdgh. at DA 1.249. — Three sorts of c. are later distinguished: a cakkavāḷa-c° a universal king, or cāturaṅga-c° (ruling over four great continents Sn p. 106; KhA 227), a dipa-c° (ruling over one), a padesa-c° (ruling over part of one). Usually in phrase rājā cakkavattin: D 1.88; III.156; IV.302; V.44, 99, 342; D II.16, 172; III.59 sq., 75, 142 sq.; M III.65; A 1.76, 109 sq.; II.37, 133, 245; III.147 sq., 365; IV.89, 105; V.22; Kh VIII.12 (°sukha); J 1.51; II.395; IV.119; Vbh 336; PvA 117; VvA 18; Sdhp 238, 453; DhA II.135 (°siri). °gabbha Vism 126; °rajjaj kāresi J II.311; -viddha (nt.) a particular form of shooting J V.130; -samārūha (adj.) having mounted the wheels, i. e. their carts (of janapadā) A 1.178; III.66, 104.

**Cakkalaka** [fr. cakka] a disc or tuft (?) Vism 255 (kaḷira°, where KhA 50 reads in same context kaḷira-daṇḍa).

**Cakkali** (f.) drapery Vin II.174.

**Cakkalikā** a window blind, curtain Vin II.148.

**Cakkavāka** [Vedic cakravāka, cp. kṛkavāku, to sound root kṛ, see note on gala] the ruddy goose (Anas Casarca) J III.520; IV.70 sq. (N. of J No. 451); Pv II.12<sup>3</sup>; Miln 364, 401; — f. cakkavāki J III.524; VI.189 = 501.

**Cakkavāḷa** (m. & nt.) a circle, a sphere, esp. a mythical range of mountains supposed to encircle the world; pl. worlds or spheres J 1.53, 203; VI.330; Vism 205 (its extent), 207, 367, 421; DhSA 297; DhA II.15; III.438; in the trope "cakkavāḷaj atisambādhaṅ brahmaloko atinico" (= the whole world cannot hold it) to express immensity DhA 1.310; VvA 68.

-gabbha the interior of the C. sphere J IV.119; DA 1.284; -pabbata (nt.) the C. mountains, "world's end" J III.32; VI.272; -rajjā (nt.) the whole world, strictly speaking the whole region of a sphere J II.392.

**Cakkhu** (nt.) [Vedic cakṣuh, etym. not clear, as redupl. perhaps to *iks*, akṣa eye, kṣāna moment, or as intens. to *cit*, cp. cinteti, & see Walde, *Lit. Wtb.* under inquam] the eye (nom. sg. cakkhuṅ Vin 1.34; S 1.115; M III.136, etc.). — I. *The eye as organ of sense*—(a) psychologically: cakkhunā rūpaṅ disvā "seeing visible object (shape) with the eye" (Nd<sup>2</sup> on rūpa q. v.) is the defin. of this first & most important of the senses (cp. Pv II.61 dakhiṇa c. = the most valuable thing): the psychology of sight is discussed at DA 1.194 sq., and more fully at DhS 507 sq. (see DhSA 306 sq.; DhS *trsl.* 173 sq.); cp. cakkhunā puriso ālokati rūpaṅatāni Nd<sup>2</sup> 234. In any enumeration of the senses cakkhu heads the list, e. g. Vin 1.34; D 1.21; II.308, 336 sq.; III.102, 225, 244 sq.; 269; Nett 28. — See rūpa. Also combd. with sota: M 1.318; III.264; A 1.281. — cakkhumiṅ haññati rūpehi S IV.201; hata° A 1.129. passāmi naṅ manasā cakkhunā va "I see him with my mind as with my eye" Sn 1142. — \ in 1.184; S 1.32, 199; IV.123; Dh 360; J IV.137; DA 1.183; Nett 191. Vism 444 sq. As adj. (-°) seeing, having or catching sight of: eka° (dvī°) one-eyed (two°) A 1.128 sq.; āmisa° seeing an object of sensual enjoyment S II.226; IV.159; J V.91 (= kilesalola). acakkhu blind A III.250, 256; Ps 1.129. — (b) ethically: as a "sense" belonging to what is called "body" (kāya) it shares all the qualities of the latter (see kāya), & is to be regarded as an instr. only, i. e. the person must not value it by itself or identify himself with it. Subduing the senses means in the first place acquiring control over one's eyes (cp. okkhitta cakkhu, with down-cast eyes Sn 63, 411, 972; Pv IV.34<sup>4</sup>; & indriyesu guttadvāra; °indriya). In this connection the foll. passages may be mentioned: Vin 1.34; D 1.70; S IV.123; II.244 (aniccaṅ, etc.); III.255 (do.) IV.81, 128 (na tumhākaṅ); Ps 1.132 (aniccatthaṅ). Numerous others see under rūpa. — II. *The eye as the most important channel of mental acquiring*, as faculty of perception & apperception; insight, knowledge (cp. veda, oḷḷa to vid, to see). In connection with nāṇa (γνώσις) it refers to the apperception of the truth (see dhamma-cakkhu): intuition and recognition, which means perfect understand-

ing (cp. the use of the phrase jānāti passati "to know and to see" = to understand clearly). See e. g. S II.7-11, 105; IV.233; V.179; 258; 422 sq. Most frequently as dhamma° "the eye of the truth," said of the attainment of that right knowledge which leads to Arahantship, in phrase virajaṅ vitamaṅ dh-cakkhuṅ uppajjati Vin 1.16; D 1.86, 110; S II.134 sq.; IV.47; 107; V.467; A IV.186; Ps II.150 sq.; 162; Miln 16. Similarly paññā°, It 52; ariya° M 1.510. — III. *The eye as the instr. of supersensory perception*, "clear" sight, clairvoyance. This is the gift of favoured beings whose senses are more highly developed than those of others, and who through right cognition have acquired the two "eyes" or visionary faculties, termed dibba-cakkhu & buddha-cakkhu It 52; D II.38 resp. They are most completely described at Nd<sup>2</sup> 235 (under cakkhū), & the foll. categories of the range of application of cakkhu are set forth: 1. maṅsa-cakkhu: the physical eye which is said to be exceptionally powerful & sensitive. See Kv III.7 (trans. p. 149 ff.). Vism 428 (maṅsa° 2 nāṇa°). — 2. dibba°: the deva-eye, the eye of a seer, all-pervading, & seeing all that proceeds in hidden worlds. — 3. paññā°: the eye of wisdom; he who knows all that can be known (jānaṅ passaṅ recognizing & seeing, i. e. of perfect understanding; cakkhubhūta nāṇa° dhamma° brahma°). — 4. buddha°: the eye of a Buddha or of complete intuition, i. e. of a person who "sees the heart of man," of a being realizing the moral state of other beings and determined to help them on the Path to Right Knowledge. — 5. samanta°: (a summary account of Nos. 1-4, & in all Scripture-passages a standing Ep. of Gotama Buddha, see below), the eye of all round knowledge, the eye of a Tathāgata, of a being perfected in all wisdom. — Out of these are mentioned & discussed singly or in sets: (Nos. 1-5): DhSA 306; SnA 351; (Nos. 1-3): It 52 = Kvu 251 sg. (It 52 = Kvu 254); (dibba°): Vin 1.8, 288; II.183; III.5; D 1.82, 162; III.52, III.281; M 1.213; S 1.144, 196; II.122, 213, 276; IV.240; V.266, 305; A 1.165, 256, 281 sq.; III.19, 29, 418; IV.85, 141, 178, 201; V.13, 35, 68, 200, 211, 340; J III.346; Ps 1.114; II.175; Vbh 344; PvA 5. — (paññā°): S IV.292; V.467; A 1.35; DhA III.174, 175. — (buddha°): Vin 1.6; S 1.138; Ps II.33; PvA 61. — (samanta°): S 1.137 = Nd<sup>2</sup> 235<sup>4</sup>; Sn 345, 378, 1063, 1069, 1090, 1133; Ps II.31 = Nd<sup>2</sup> 235<sup>6</sup>.

-āyatana (either cakkh' or cakkhv°) the organ or sense of sight D III.243, 280, 290; DhS 585, 653; -indriya (cakkhundriya) the organ of eye, faculty of vision D 1.70; III.225, 239; A 1.113; DhS 585, 597, 661, 830, 971; Visin 7; -karaṇa (always in comb<sup>n</sup> w. nāṇa-karaṇa) producing (right) insight (and knowledge) It 82 (of kusala-vitakkā); f. °i S IV.331 (of majjhima paṭipadā); Ps II.147; -dada one who gives the eye (of understanding) Th 1, 3; -dhātu the element of vision DhS 597, 703, 817. -patha the range of vision; sight J 1.65 = DhA 1.173; J 1.146; IV.189, 378, 403 (= cakkhūnaṅ etaṅ nāmaṅ C.); VvA 119; -bhūta (+ nāṇa°) (adj.) one who has become the possessor of right understanding S II.255; IV.94; A V.226 sq. -lola greed (or greedy) with the eye Nd<sup>2</sup> 177; -viññāṇa consciousness by means of visual perception, visual cognition Vin 1.34; D II.308, 310; III.243; DhS 433, 556, 585, 589, 620; cp. Mrs. Rh. D. *Buddh. Psych. Eth.* p. 177; *Miln trsl.* 1.80, 89; -viññeyya (adj.) (i. e. rūpā) to be appreciated by the sense of sight Vin 1.184; D II.281; III.234; DhS 589, 967, 1095; -samphassa contact with the sense of vision (usually with °ja: sprung from visual contact) (of vedanā, feelings) Vin 1.34; D II.308 sq.; III.243; Ps 1.5, 40, 136.

**Cakkhuka** (adj.) having eyes, seeing (-°), in dibba° A 1.23, 148 (see cakkhu III.<sup>2</sup>) and a° blind D 1.191; S III.140; Nd 67.

**Cakkhumant** (adj.) [cakkhu + mant] having eyes, being gifted with sight; of clear sight, intuition or wisdom; possessing knowledge (cp. samantacakkhu) D 1.76 (one who knows, i. e. a connoisseur); cakkhumanto rūpāni

- dakkhinti "those who have eyes to see shall see" (of the Buddha) D 1.85, 110, etc. — Vin 1.16; S 1.27; A 1.116, 124; IV.106; Dh 273; It 108, 115; DA 1.221; DhA III.403; IV.85. — Esp. as Ep. of the Buddha: the All-wise S 1.121, 134, 159, 210; Sn 31, 160, 992, 1028, 1110, 1128; Vv 12<sup>b</sup> (=pañcahi cakkhūhi cakkhumā Buddh Bhagavā VvA 60, cp. cakkhu III.); Vv 81<sup>27</sup>.
- Cakkhula** (adj.) [=cakkhuka] in visama° squint-eyed squinting J 1.353; VI.548.
- Cakkhussa** (adj.) [Vedic caṅṅṣya] pleasing to or good for the eyes (opp. a°) Vin II.137, 148.
- Cankama** [Sk. cankrama & cankramā, fr. cankamati] (a) walking up & down S IV.104. — (b) the place where one is walking, esp. a terraced walk, cloister Vin I.15, 182; II.220; D 1.105; S 1.212; A 1.114; 183; III.29; IV.87; J 1.17; II.273; V.132 (cp. kattaradaṇḍa-passages).
- Cankamati** [Intens. of kamati, to kram=Sk. cankramiti; cp. kamati] to walk about, to walk up & down Vin 1.15, 182; II.193, 220; IV.18; S 1.107, 212; PvA 105. — Caus. cankamāpeti J III.9.
- Cankamana** (nt.) [fr. cankamati] 1. walking up & down S II.282; DhA 1.10. — 2. a cloister walk (=cankama) VvA 188. Usually °: Vin 1.139 (°sālā); J III.85; IV.329; PvA 79 ("koṭi the far end of the cloister).
- Cankamika** (adj.) [fr. cankama] one who has the habit of walking about Miln 216 (thāna° standing & walking).
- Cankora** [cp. cakora] the Greek partridge Vv 35<sup>8</sup> (cp. VvA 163); J VI.538.
- Cangavāra** [cp. Tamil canguvāra a dhoney, Anglo-Ind. ḍoni, a canoe hollowed from a log, see also doṇi a hollow vessel, a bowl, cask M 1.142; J V.186 (in similes). As \*ka Miln 365 (trsl. Miln II.278 by "straining cloth"). — Cp. cañcu "a box" Divy 131.
- Cangoṭaka** [cp. cangavāra] a casket, a box J 1.65; IV.257; V.110, 393; VI.369, 534; DhA II.116; III.101; VvA 33, 158; Mhvs IV.106; Anvs p. 35 Vism 173.
- Caccara** (nt.) [Sk. catvara, cp. Trenckner, Notes, p. 56] a quadrangular place, a square, courtyard; a place where four roads meet, a cross road Vin III.151; IV.271; Miln 1 (+catukkasinghātaka), 330 (do.); J 1.425 (°raccha).
- Caja** (adj.) giving up, to be given up; in cpd. duc° hard to give up A III.50; J V.8. Cp. cāga.
- Cajati** [Sk. tyajate, tyaj=Gr. *σθίειν* to scare away] 1. to let loose, to emit, to discharge A II.33; J II.342 (mutta karisaṅ) fig. to utter (a speech) J V.362. — 2. to abandon, to give up, sacrifice (with loc. of person to whom: Asuresu pāṇaṅ S 1.224=J 1.203) Dh 290; J II.205; III.211; V.464; VI.570. — pp. catta, q. v. — grd. caja [Sk. tyajya] q. v.
- Cañcala** (adj.) [Intens. of cal=car, to move, with n instead of r in reduplication, cp. Sk. cañcūryate=carcariti, cañcala (=°carcara), Gr. γαργαλιζω & γαργαλιζω to tickle; see also note on gala & cp. cankamati] moving to & fro, trembling, unsteady J IV.498 (=calācala); Sdhp 317, 598.
- Cañala** (adj.) [Sk. catura] clever, skilled Mhbv 148. See catura.
- Caṇḍa** (adj.) [Sk. caṇḍa] fierce, violent; quick tempered, uncontrolled, passionate Vin II.194 (hatthi); D 1.90 (=māṇa-nissita-kopa-yutta DA 1.250); S 1.176; II.242; A II.109=Pug 47 (sakagava°); J 1.459; II.210, 349; Vism 343, 279 (°sota, fierce current), (°hatthi); DhA IV.9 (goṇa) 104; Sdhp 41, 590, 598. — f. caṇḍi M 1.126; J II.443; III.259; Pv II.34 (=kodhanā PvA 83). — Compar. caṇḍatara S II.242. — In cpds. caṇḍi°, see caṇḍikata & caṇḍitta.
- Caṇḍaka** (adj.)=caṇḍa; f. caṇḍikā Pv II.35. & caṇḍiyā J III.259 (=kodhanā).

**Caṇḍikata** (adj.) [cp. caṇḍa] angry Vin IV.310.

**Caṇḍikka** (nt.) [\*caṇḍikya, of caṇḍika > caṇḍaka] ferocity, anger, churlishness Nd<sup>2</sup> 313, 576, Dhs 418, 1060, 1115, 1231; Vbh 357; DhA II.227. Cp. caṇḍitta.

**Caṇḍitta** (nt.) anger Dhs 418; Pug 18=22. Cp. caṇḍikka.

**Caṇḍāla** [Vedic caṇḍāla] a man of a certain low tribe, one of the low classes, an outcaste; grouped with others under nicā kulā (low born clans) as caṇḍālā nesāḍā venā rathakārā pukkusā at A 1.107=II.85=Pug 51. As caṇḍāla-pukkusā with the four recognized grades of society (see jāti & khattiya) at A 1.162. — Vin IV.6; M II.152; S V.168 sq. (°vaṅṣā); A III.214, 228 (brāhmaṇa°); IV.376; J IV.303; PvA 175; Miln 200. — f. caṇḍāli A III.226; Pv III.113; DhA II.25. See also pukkusa.

**Caṇḍāla** (nt.) a kind of amusement or trick D 1.6≈(=ayo-gulakilā play with an iron ball DA 1.84).

**Catukka**<sup>1</sup> (nt.) [fr. catu=\*catuka >\*catukyaṅ] 1. a tetrad, a set of four, consisting of four parts: °pañcaka-jjhānā (pl.) the fourfold & the fivefold system of meditation DhsA 168; see cpds. — 2. a place where four roads meet J VI.389; Miln 330 (see also below); esp. in phrase catukke catukke kaṣāhi tāḷeti (or is it "in sets of four"? See Morris, J.P.T.S. 1884, 79) J 1.326; II.123; DhA IV.52. — 3. a square (in a village) Miln 1, 365; J II.194; V.459; DhA 317. — bhatta a meal for four bhikkhus Vin II.77; III.160; —maggā the 4 fold path Nett 113; —yañña (usually sabba catukka°) a sacrifice consisting of (all) the four parts J III.44, 45; PvA 280; cp. J 1.335. (Or is it the "cross-road sacrifice"?)

**Catukka**<sup>2</sup> [origin. "consisting only of one quarter" ?] empty, shallow, little Nd<sup>2</sup> 415 (°pañña, with omaka-pañña, lāmaka-p°); J IV.441 (nadi=tuccha Com.).

**Catuttha** (num. ord.) [Vedic caturthā, Idg. \*queturtō=Gr. *τέτατος*, Lat. quartus, Ohg. fiordo] the fourth Sn 97, 99, 450; J III.55; VI.307; °ṅ (adv.) for the fourth time DhA III.174. — f. catutthi Sn 436; Vism 338. — See also (s.v. Addha) adḍhucḍha.

—bhatta food eaten only every fourth day J V.424. —maggā "the fourth Path," of Arahantship DhA 1.309; —mana (?) (nt.) name of the tongue, in so far as it forms the fourth vatthu (beside eyes, ears, nose) according to the gloss: J V.155; extremely doubtful.

**Catur**, catu° in composition [Vedic catvārah (m.) catvāri (nt.) fr. \*quetuor, \*quetur=Gr. *τέταρες* (hom. *πινυρε*), Lat. quattuor, Goth. fidwōr, Ohg. fior, Ags. fower, I. four; cataras (f.) fr. \*qu(e)tru, cp. tistrās. Also as adv. catur fr. \*quetrus=Lat. quater & quadru°] base of numeral four; 1. As num. adj. nom. & acc. m. cattāro (Dh 109; J III.51) and caturō (Sn 84, 188), f. catasso (Sn 1122), nt. cattāri (Sn 227); gen. m. catunnaṅ (Sn p. 102), [f. catassannaṅ]; instr. catubbhi (Sn 229), catūhi (Sn 231) & catuhi; loc. catūsu (J 1.262) & catusu. — 2. As num. adv., catu° catur° in cpds. catuddasa (14), also through elision & reduction cuddasa PvA 55, 283, etc., cp. also cātuddasī. Catuvisati (24) Sn 457; catusaṅghi (64) J 1.50; II.193; PvA 74; caturāsiti (84) usually with vassa-sahasāni J 1.137; II.311; Pv IV.7<sup>7</sup>; Dh V.58; PvA 9, 31, 254, etc. See also cattārisā (4°).

—(r)āṅsa (=caturassa, having four edges, four-edged Dhs 617; PvA 189 (read °sobhitāya); —(r)āṅga (consisting of) four limbs or divisions, fourfold M 1.77; J 1.390; II.190, 192; VI.169 (uposatha, cp. aṭṭhaṅga); Dps 1.6; Sdhp 64; —(r)āṅgika =prec. Dhs 147, 157, 397; Kh V.85; Sdhp 58; —(r)āṅgin (adj.) comprising four parts, f. °ṇi, of an army consisting of elephants, chariots, cavalry & infantry D II.190; J II.102, 104; Vism 146;



SnA 225, 353; DhA IV.144; cp. J VI.275; **-(r)angula** (adj.) measuring 4 fingers, 4 fingers broad or wide, Vin I.46; S II.178; J VI.534; Th I, 1137; Vism 124. **-(r)angulika** = prec. Th 2, 498 (=ThA, 290); **-(r)anta** see catur; **-(r)assa** [catur + assa<sup>2</sup>] four-cornered, quadrangular, regular Vin II.310 (Bdgh); J IV.46 (āvāṭa) 492 (sālā); V.49; Pv II.19. Cp. caturraṣa & next; **-(r)assara** (see last) with 4 sharp sides (of a hammer; °muggara) DhA I.126; **-(r)ādhitthāna** (adj.) one who has taken the four resolutions (see adhitthāna) M III.239; **-(r)āpasena** (adj.) endowed with the four apasena: lit.: reclining on four A V.29, 30; D III.269, 270; **-ussada** (catussada) full of four, endowed with 4 things, rich in four attributes J IV.309 (expld. p. 311 as having plenty of people, grain, wood & water); IV.422 = 401 "with four pillows" (p. 422 has caturassada for caturussada, which latter is also to be preferred to catussada, unless this is a haplology). In the same connection occurs satt-ussada (full of people) D I.111 e. g. & Pv IV.18 (see satta). The formation "catussada" has probably been influenced by "sattussada"; **-(k)kaṇṇa** (& °ka) (a) with 4 corners Vin II.137; J III.255. — (b) "between four ears," i. e. secret, of mantā (counsel) J VI.391; **-(k)kama** walking with four (feet), quadruped Vv 64<sup>8</sup>; Pv I.113; **-kuṇḍika** on all fours M I.79; A III.188; D III.6; Pv III.27 (cp. PvA 181); **-koṇa** four cornered, crossed, in °vaccha cross road PvA 24; **-(k)khandha** the four khandhas, viz. feeling, perception, synthesis & intellect (see khandha) DhA 345; **-(g)guṇa** fourfold, quadruple D II.135; S I.27; J I.213; VvA 186; Sdhp 140; **-cakka** with four wheels S I.16 = 63 (said of the human body, see under cakka); **-jāta** of four sorts, viz. gandha (perfume) having four ingredients ThA. 72 (see next) **-jāti** of four kinds J I.265, v. 79; (gandha). These 4 ingredients of perfume are saffron, jasmine, Turkish (tarukkha) & Greek incense (yavana); **-jātiya** (& °jātika) in °gandha prec. J III.291; IV.377; PvA 127; Miln 354; J I.178 (°ka); **-(d)disā** (pl.) the 4 quarters of the globe S I.167 = Sn p. 79; D I.251; may also be taken for abl. sg. as adv.: in the 4 quarters Vin I.16, cp. acc. catuddisā D II.12; **-(d)dīpika** covering the 4 continents, of megha (a cloud) DhA II.95; **-dvāra** with 4 gates, of a house D I.102 (=DA 1.270); of Aviciniraya It 86; J IV.3; Pv I.1013; cp. Catudvāra Jātaka (No. 439; J IV.1 sq.); **-nahuta** ninety-four J I.25; VI.486; **-paccaya** the four requisites (see paccaya) J III.273, °santosa contentment with °DhA IV.111; **-pañña** fifty-four DhA I.4; **-(p)patha** a fourways J IV.460; **-(p)pada** [Sk. caturpād, Gr. τετραπόδιον, Lat. quadrupes] a quadruped Vin II.110; S I.6; A V.21; Sn 603, 904; It 87; J I.152; III.82; **-parivatta** (cp. attha °adhīdeva-ñānadassana A IV.304) fourfold circle S III.59 sq. (pañcupādānakhandhe). **-parisā** (f.) the fourfold assembly, scil. of male & female bhikkhus & upāsakas (cp. parisā) PvA 11; **-pala** fourfold Vism 339. **-(p)pādaka** (adj.) consisting of 4 padas, i. e. a sloka; f. °ikā (gāthā) a complete stanza or sloka Anvs p. 35; **-pārisuddhasīla** (nt.) the four precepts of purity J III.291; DhA IV.111; **-(b)bidha** (catur + vidha) fourfold Th. 74; **-(b)bipallāsa** (catur + vipallāsa) the fourfold change (cp. Nett 85) Th + I, 1143; SnA 46; **-byūha** (catur + vyūha) arranged in 4 arrays (of hāra) Nett 3, 105; **-bhāga** the 4th part, a quarter Dh 108; **-bhūmika** having 4 stories or stages (of citta or dhamma) DhA I.21; IV.72; DhA 344, 345; cp. Vism 493 (of indriya); **-madhura** (nt.) sweetness (syrup) of 4 (ingredients) DhA I.136; ThA 68; **-mahāpatha** a crossing on a high-road Vism 235. **-mahābhūtika** consisting of the four great elements DhA 403; **-(m)mahārājika**: see cītum<sup>o</sup>; **-māsa** 4 months, a season PvA 90; Dpvs I.24, 37 (cā<sup>o</sup>); see under māsa; **-sacca** the four truths or facts (see ariyasacca) DhA III.380; Miln 334; **(s)sāla** (nt.) [catur + sāla] a square formed by 4 houses, in phrase catuḥi gabbhehi paṭimanditay catussalāy karetvā VvA 220; DhA III.291; **-ha** (catuḥa & catūha) 4 days; catuḥena within 4 days S II.191; catūhapañcāha 4 or 5 days Vin IV.280. — See also cpds. with cātu<sup>o</sup>.

**Catura** [Deriv. uncertain. Perhaps from tvar to move, that is quickly. Sk. catura] clever, skilled, shrewd J III.206; VI.25. — Der. f. abstr. caturatā cleverness Vbh 351 (=cāturiya).

**Caturiya** at Vv 41<sup>2</sup> is to be read ca turiya, etc. Otherwise see cāturiya.

**Catta** [pp. of cajati] given up, sacrificed A II.41; III.50; Th I, 209 (°vanṇa who has lost fame); J II.336; IV.195; v. 41 (°jivita).

**Cattatta** (nt.) [fr. catta] the fact of giving up, abandonment, resignation Vbh 254 sq.; DhA 381.

**Cattārisa** (& cattāliṣa) [Sk. catvāriṣat] forty S II.85; Sn p. 87; It 99. Usually cattāliṣa J I.58; v. 433; DhA I.41; II.9. 93.

**-danta** having 40 teeth (one of the characteristics of a Mahāpurisa) D II.18; III.144, 172.

**Cattārisaka** (adj.) having forty M III.77.

**Cadika** at Miln 197 (ūmikavankacadika) prob. for °madika.

**Cana** (°) [Vedic cana fr. rel. pron. \*quo + demonstr. pron. °no, cp. anā, nānā; Gr. νη; Lat. -ne in quandone = P. kudācana. cana = Goth. hun, Ohg. gin, Ger. ir-gen-d. Cp. ci] indef. particle "like, as if," added to rel. or interrog. pronouns, as kūcana anything, kudācana at any time, etc. Cp. ca & ci.

**Canay** = cana; and then, if Vin III.121 (cp. ca 3); or should it be separated at this passage into ca nay?

**Canda** [Vedic candra from \*(s)quend to be light or glowing, cp. candana sandal (incense) wood, Gr. κάρδαμος cinder; Lat. candeo, candidus, incendo; Cymr. cann white; E. candid, candle, incense, cinder] the moon (i. e. the shiner) S I.196; II.206; M II.104; A I.227; II.139 sq.; III.34; Dh 413; Sn 465, 569, 1016; J III.52; VI.232; Pv I.127; II.6<sup>8</sup>; Vv 64<sup>7</sup> (mani<sup>o</sup> a shiny jewel, or a moonlike jewel, see VvA 278, v. l. °sanda). **-punṇa**<sup>o</sup> the full moon J I.149, 267; v. 215; °mukha with a face like a full moon (of the Buddha) DhA III.171. Canda is extremely frequent in similes & comparisons: see list in J.P.T.S. 1907, 85 sq. In enumerations of heavenly bodies or divine beings Canda always precedes Suriya (the Sun), e. g. D II.259; A I.215; II.139; Nd<sup>2</sup> 308 (under Devatā). Cp. candimant. On quasi mythol. etym. see Vism 418.

**-kanta** a gem Miln 118; **-(g)gāha** a moon-eclipse (lit. seizure, i. e. by Rāhu) D I.10 (cp. DA 1.95); **-maṇḍala** the moon's disc, the shiny disc, i. e. the moon A I.283; J I.253; III.55; IV.378; v. 123; DhS 617; Vism 216 (in compar.); PvA 65; **-suriyā** (pl.) sun & moon J IV.61.

**Candaka** = canda VvA 278 (mani<sup>o</sup>); Sdhp 92 (mayūra<sup>o</sup> the eye in a peacock's tail).

**Candatta** (nt.) [abstr. fr. canda] in cpd. paripunṇa<sup>o</sup> state or condition of the full moon SnA 502.

**Candana** (m. & nt.) [Deriv. unknown. Possibly non-Aryan; but see under canda, Sk. candana] sandal (tree, wood or unguent, also perfume) Vin I.203; A I.9, 145, 226; III.237; Dh 54; J v. 420 (tree, m.); Miln 382; DhA I.422; IV.189 (°pūjā); VvA 158 (agalū<sup>o</sup> with aloe & sandal); PvA 70. — Kāsika<sup>o</sup> sandal from Kāsi A III.391; IV.281; Miln 243, 348; ratta<sup>o</sup> red s. J IV.442; lohita<sup>o</sup> id. A v. 22; J I.37; hari<sup>o</sup> yellow s. J I.146.

**-ussada** covered with sandal perfumes Th I, 207; Pv III.9<sup>1</sup> (-candanasārānūlitto PvA 211); **-gaṇṭhi** (or better gaṇḍi; see the latter) a block of sandal wood Vin II.110; **-gandhin** having a scent of sandal J III.190; **-vilepana** sandal unguent J IV.3. **-sāra** choice sandal (wood or perfume) Vv 52<sup>3</sup>; J I.53, 340.

**Candanikā** (f.) a pool at the entrance of a village (usually, but not necessarily dirty; see Vin II.122 & cp. candanapanka Av.Ś I.221; see also PW sub candana<sup>2</sup>) S v. 361; M I.11, 73, 448; A I.101; Th I, 567; J v. 15; Miln 220; Vism 204, 343, 359; Sdhp 132.

**Candimā** (m. or f. ?) [Sk. caudramas m. & candrimā f., cp. pūrṇimā: a cpd. of canda+mā, cp. māsa. The Pāli form, however, is based on a supposed derivation fr. canda+mant, like bhagavā, and is most likely m. On this formation cp. Lat. lumen=Sk. rukmān luminous, shiny) the moon. By itself only in similes at Dh 208, 387 (at end of pada) & in "abbhā mutto va candimā" M 11.104=Dh 172=Th 1, 871; Dh 382=Th 1, 873; Ps 1.175. — Otherwise only in comb<sup>n</sup> with suriya, moon & sun, D 1.240; 11.12; 11.85 sq., 90, 112; S 111.266; v.264 sq.; D 1.227; 11.53, 130; v.59; Vv 30; J 11.213; Miln 191; Vism 153. Also in cpd. candimāpabhā the light of the moon (thus BB, whereas SS read at all passages candiyā° or candiya-pabhā) S 111.156=v.44=It 20.

**Capala** (adj.) [Sk. capala cp. cāpa bow; from \*qep to shake or quiver, see Walde Lat. *l'ib.* under caper] moving to & fro, wavering, trembling, unsteady, fickle S 1.204; v.269; M 1.470 (and a° steady); A 111.199, 355, 391; Dh 33; Pug 35; J 1.295; 11.360. At J 11.548 it means one who lets the saliva flow out of his mouth (expl<sup>d</sup> by paggharita-lāla "trickle-spit").

**Capalātā** (f.) [fr. last] fickleness, unsteadiness Miln 93, 251; Pgdp 47, 64. At Nd<sup>2</sup> 585 as capalanā+ cāpalyaṇ with gedhikātā, meaning greed, desire (cp. capala at J 11.548).

**Capu** (or capucapu) a sound made when smacking one's lips Vin 11.214 (capucapukāraka adj.), 221; IV.197.

**Cappeti** [Sk. carvayati Dhṛp 295 gives root cabb in meaning "adana"] to chew Bdgh on Vin 11.115. Cp. jappati.

**Camati** (& cameti) [cam, to sip; but given at Dhṛm 552 in meaning "adana," eating] to rinse, only in cpd. ācamati (ācameti).

**Camara** [Deriv. unknown, probably non-Aryan. Sk. camara] 1. the Yak ox (Bos grunniens) J 1.149; 111.18, 375; v.416; Miln 365. — f. -ī J 1.20; Sdhp 621. — In cpds. camari° J 11.256. — 2. a kind of antelope (-ī) J 11.537.

-vijāni (f.) a chowry (the bushy tail of the Yak made into a brush to drive away flies) Vin 11.130. This is one of the royal ensigns (see kakudhabhaṇḍa & cp. vāla-vijāni).

**Camasa** [Vedic camasa, a cup] a ladle or spoon for sacrificing into the sacred fire J 11.528<sup>24</sup>=529<sup>4</sup> (unite ca with masa, cp. 529<sup>9</sup> and n. 4; aggijuhana-kaṭacchu-sankhā-timasañca [for camasañ ca] v. 1. B<sup>1</sup>). Cp. Kern, *Toevogelselen* s. v.

**Camu** (f.) [Both derivation and exact meaning uncertain. The Vedic camū is a peculiar vessel into wh. the Soma flows from the press. In late Pāli & Sk. it means a kind of small army, perhaps a division drawn up more or less in the shape of the Vedic vessel] an army J 11.22; °nātha a general Mhvs °pati id. Dāvs 1.3.

**Campa**=campaka J 11.151.

**Campaka** the Champaka tree (Michelia champaka) having fragrant white & yellow flowers J 11.420; v.269; Miln 338; DA 1.280; Vism 514 (°rukka, in simile); DhA 1.384; VvA 194.

**Campā** (f.) N. of a town (Bhagulpore) & a river D 1.111; DA 1.279; J 11.454.

**Campeyya** N. of a Nāgarāja J 11.454 (=°jātaka, No. 596); Vism 304.

**Campeyyaka** (adj.) belonging to Campā Vin 11.111; J 11.269 (here: a Champaka-like tree).

**Camma** (nt.) [Vedic carman, cp. Lat. corium hide or leather, cortex bark, scortum hide; Ohg. herdo; Ags. heorða=E. hide; also Sk. kṛtti; Ohg. scirm (shield); E. skin; from \*sqer to cut, skin (cp. kaṭu)=the cut-off

hide, cp. Gr. *ἔρω*: °*έρομα*] 1. skin, hide, leather Vin 1.192 (siha° vyaggha° dipi°), 196 (eḷaka° aja° miga°); A 11.393 (siha° dipi°); PvA 157 (kadālimiga° as rug); J 11.110 (siha°); 111.82, 184; Miln 53; Sdhp 140. It is supposed to be subcutaneous (under chavi as tegument), & next to the bone: chaviṇ chindetvā cammaṇ chindati S 11.238=A 11.129; freq. in expr. like aṭṭhi-camma-nahāru-matta (skin & bones) PvA 68, see under nahāru; camma-maṅsa-nahāru PvA 80. — 2. a shield Vin 11.192 (asi° sword & shield); M 1.86; A 111.93; J 11.373; v.1580.

-aṇḍa a water-skin J 11.250; -kāra a worker in leather, a tanner Vin 11.7; Miln 331; a harness-maker J 11.45; a wagon-builder and general artisan J 11.174 (=rathakāra); also as -kārin PvA 175 (=rathakārin); -khaṇḍa an animal's skin, used as a rug Miln 366; Vism 99; skin used as a water-vessel (see khaṇḍa) Vin 11.122; Ps 1.176; -ghaṭṭaka a water-skin J 11.345; -naddha (nt.) a drum Bu 1.31; -pasibbaka a sack, made of skin or leather ThA 283; J 11.431, 432 (as v. l.); -bandha a leather strap Vin 1.194; -bhastā (f.) a sack J 11.45; -māluka a leather bag J 11.431, 432; -yodhin a soldier in cuirass D 1.51 (in list of var. occupations; DA 1.157; camma-kaṭcukaṇ pavisitvā); A 11.107, 110; -varatta (f.) a leather thong J 11.153; -vāsin one who wears the skin (of a black antelope), i. e. a hermit J 11.528; -sāṭaka an ascetic wearing clothes of skin J 111.82 (nāma paribhājaka).

**Cammaka** a skin Bu 11.52.

**Caya** [from cināti] piling, heaping; collection, mass Vin 11.117; DhA 44; in building: a layer Vin 11.122, 152. As ° one who heaps up, a collector, hoarder M 1.452 (nikkha°, khetta°, etc.). See also ā°, apa°, upa°.

**Cara** (n-adj.) [from car, carati] 1. the act of going about, walking; one who walks or lives (usually °): oka° living in water M 1.117; J 11.416; antara° S 11.173; eka° solitary Sn 166; saddhiṇ° a companion Sn 45; anatttha° J 11.433; jala° Dāvs 11.38. See also cāreti & gocara. — Instr. carasā (adv.) walking M 1.449. — cara-vāda "going about talk," gossip, idle talk S 111.12; v.419. — sucara easy, duccara difficult Vin 111.26. — 2. one who is sent on a message, a secret emissary, a spy S 1.79. Also as carapurisa J 11.404; 11.343; 11.469; DhA 1.193. — Note.—cara-purāya at A 1.133 should be changed into v. l. SS paramparāya.

**Caraka** 1.=cara<sup>2</sup> (a messenger) J 11.369 (attha°); adj. walking through: sabbalokaṇ° J 11.395. — 2. any animal S 1.106; PvA 153 (vana°).

**Carapa** (nt.) [of a deer, called pañca-battha "having 5 hands," i. e. the mouth and the 4 feet] 1. walking about, grazing, feeding VvA 308 (°tṭhāna). — 2. the foot Vin 11.212; J 11.431. — 3. acting, behaviour, good conduct, freq. in comb<sup>n</sup> with vijjā, e. g. A 11.163; v.327; Dh 144; Vism 202 (in detail); PvA 1, etc. — D 111.97, 156; Sn 410, 462, 536; Miln 24. sampanna-carapa (adj.) accomplished in right behaviour S 1.153, 166; Sn 1126; Pv 11.13<sup>8</sup>. — Cp. sañ°.

**Carapavant** (adj.) one of good conduct (=sampanna-carapa) Sn 533, 536.

**Carati** [Vedic carati, \*quel to move, turn, turn round (cp. kaṇṭha & kula)=Lat. colo (incolo), Gr. *πέλωμαι*, *πύλω* (also *σιπύλω* goat-herd & *βοσκύλω* cowherd=gocara); also P. cakka, q. v. A doublet of car is cal, see calati-Dhṛp 243 expl<sup>d</sup> car by "gati-bhakkhanesu"] to move about, to "live and move," to behave, to be. — Imper. act. cara (J 1.152), carā (metri causa, J 11.393); — imper. med. carassu (Sn 696), pl. carāmase (=exhortative, Sn 32); — ppr. caranto (J 1.152; PvA 14) & carau (Sn 151; Dh 61, 305; It 117); med. caramāna (Vin 1.83; Pv 1.10<sup>10</sup>; PvA 160); — pot. careyya (Sn 45, 386, 1065; Dh 142, 328) & care (Sn 35; Dh 49, 168, 329; It 120); — fut. carissati (M 1.428); — aor. sg. 1<sup>st</sup>

**acarīṅ** (S III.29), **acāriṣaṅ** (Pv III.9<sup>b</sup>), 3<sup>rd</sup> **acari** (Sn 344), **acāri** (Sn 354; Dh 326); **cari** (J II.133). — pl. 3<sup>rd</sup> **acarīṅsu** (Sn 809), **acāriṅsu** (Sn 284); **cariṅsu** (Sn 289), **acarūṅ** (Sn 289), **acāruṅ** (J VI.114); — *inf.* **caritūṅ** (**caritu-kāma** J II.103); — *ger.* **caritvā** (J I.50) & **caritvāna** (Sn 816); — *pp.* **ciṅṇa** (q. v.) — **Caus.** **cāreti** (=Denom. of cara), *pp.* **carita**. 2<sup>nd</sup> **caus.** **carāpeti** (q. v.). — See also **cara**, **carāṇa**, **cariyā**, **cāraka**, **cārikā**, **cārin**.

**Meaning:** 1. Lit. (a) to move about, to walk, travel, etc.; almost synon. with **gacchati** in contrast to **tiṭṭhati** to stand still; cp. phrase **carāṇa vā yadi vā tiṭṭhaṇa nisinnō udāhu sayāṅ** It 117 (walking, standing, sitting, reclining; the four iriyāpathā); **care** tiṭṭhe acche saye It 120; **tiṭṭhaṇa carāṇa nisinnō vā sayāno vā** Sn 151. — Defined as “**catūhi iriyāpathehi vicarati**” (i. e. more generally applied as “behaviour,” irrespective of position) DhA II.36. Expl. constantly by series **viharati iriyati vattati pāleti yapeti yāpeti** Nd<sup>2</sup> 237. — **carāmi** loke I move about (= I live) in the world Sn 25, 455; **agiho** c. I lead a homeless life Sn 456, 464; **eko** c. he keeps to himself Sn 35, 956; Dh 305, 329; **sato** c. he is mindful Sn 1054, 1085; **gocaraṇa gaṇhanto** c. to walk about grazing (see below) J III.275; **gavesanto** c. to look for J 1.61. — (b) With definition of a purpose: **piṇḍāya** c. to go for alms (gāmaṅ to the village) Sn 380; **bhikkhāya** c. id. J III.82. — With acc. (in etymol. constr.) to undertake, set out for, undergo, or simply to perform, to do. Either with c. **cārikaṅ** to wander about, to travel: Vin 1.83; S 1.305 (applied: “walk ye a walk”); Sn 92; Dh 326; PvA 14 (janapada-cārikaṅ), 160 (pabbata-c<sup>o</sup> wandering over the mountains); or with **cāraṅ**: **piṇḍa-c<sup>o</sup>** carati to perform the begging-round Sn 414; or with **caritaṅ**: **duccaritaṅ** c. to lead a bad life Sn 665 (see carita). Also with acc. of similar meaning, as **esanaṅ** c. to beg Th 1, 123; **vadhaṅ** c. to kill Th 1, 138; **dukkhaṅ** c. to undergo pain S 1.210. — (c) In pregnant sense: to go out for food, to graze (as **gocaraṅ** c. to pasture, see **gocara**). Appl. to cows: **caranti gāvo** Sn 20; J III.479; or to the **bhikkhu**: Pv 1.10<sup>10</sup> (bh. **caramāno**=**bhikkhāya** c. PvA 51); Sn 386 (vikāle na c. buddhā: the Buddhas do not graze at the wrong time). — 2. Appl<sup>l</sup> meaning: (a) abs. to behave, conduct oneself Sn 1080; J VI.114; Miln 25 (kāmesu micchā c. to commit immorality). — (b) with obj. to practise, exercise, lead a life: **brahmacariyaṅ** c. to lead a life of purity Vin 1.17; Sn 289, 566, 1128; **dhammaṅ** c. to walk in righteousness J 1.152; **sucaritaṅ** c. to act rightly, **duccaritaṅ** c. to act perversely S 1.94; Dh 231.

**Carahi** (adv.) [Sk. tarhi; with change t c due to analogy with °ci (°cid) in comb<sup>n</sup> with interr.] then, therefore, now, esp. after interr. pron.: **ko carahi jānāti** who then knows? Sn 990; **kathaṅ carahi jānemo** how then shall we know? Sn 999; **kiṅ** c. A v.194. — Vin 1.36; II.292; Sn 988; J III.312; Miln 25; DA 1.289.

**Carāpeti** [Caus. II. of carati] to cause to move, to make go J 1.267 (bberiy c. to have the drum beaten); PvA 75 (do.); DhA 1.398 (to circulate). As **cārāpeti** J v.510 (bberiy).

**Carita** [*pp.* of **cāreti**, see **cara** & **carati**] 1. (adj.) going, moving, being like, behaving (-°) J VI.313; Miln 92 (**rāgac**<sup>o</sup>=**ratta**): Vism 105, 114 (**rāga**<sup>o</sup>, **dosa**<sup>o</sup>, **moha**<sup>o</sup>, etc.). — 2. (nt.) action, behaviour, living Dh 330 (**ekassa** c. living alone); Ps 1.124; Miln 178. See also **carati** 1<sup>b</sup>, 2<sup>b</sup>. Esp. freq. with **su**<sup>o</sup> and **duc**<sup>o</sup>: good, right, proper or (nt.) good action, right conduct & the opposite; e. g. **sucarita** Dh 108, 231; PvA 12, 71, 120; **duccarita** A I.146; II.85, 141; III.267, 352; D III 111 214; Dh 169, Sn 665; Pv 1.9<sup>a</sup> (°ṅ caritvā), etc. See also **kāya**<sup>o</sup> **vaci**<sup>o</sup> **mano**<sup>o</sup> under **kāya**.

**Caritaka** (nt.) conduct (- carita<sup>o</sup>) Th 1, 30.

**Caritar** [n. agent to **cāreti**, cp. **carita**] walking, performing (c. acc.) M 1.77.

**Carima** (adj.) [Vedic **carama**, Gr. **τέλος** end, **πάλα** a long time (ago)] subsequent, last (opp. **pubba**) Th 2, 203; It 18; J v.120. — **acarima** not later (apubba ac<sup>o</sup> simultaneously) D 1.185; M III.65; Pug. 13.

-**bhava** the last rebirth (in Sapsāra, with ref. to Arahantship) ThA 260, cp. **caramabhavika** in Divy (freq.) & next.

**Carimaka** (adj.) last (= **carima**) M 1.426; Nd<sup>2</sup> 569<sup>b</sup> (°**viñ**-**nāpassa nirodha**, the destruction of the last conscious state, of the death of an Arahant); Vism 291.

**Cariya** (nt.) & **cariyā** (f.) [from **car**, **carati**] (mostly -°) conduct, behaviour, state of, life of. Three **cariyās** at Ps 1.79; six at Vism 101; eight at Ps II.19 sq., 225 & four sets of eight in detail at Nd<sup>2</sup> 237<sup>b</sup>. Very freq. in **dhamma**<sup>o</sup> & **brahma**<sup>o</sup>, a good walk of life, proper conduct, chastity — **eka**<sup>o</sup> living alone Sn 820; **unchā**<sup>o</sup> begging J II.272; III.37; **bhikkhā**<sup>o</sup> a life of begging Sn 700; **nagga**<sup>o</sup> nakedness Dh 141. — See also **carati** 2<sup>b</sup>. In cpds. **cariyā**<sup>o</sup>.

-**piṭṭaka** the last book in the **Khuddaka-nikāya**; -**manussa** a spy, an outpost J III.361 (v. l. **cārika**<sup>o</sup>).

**Calā** (adj.) [see **calati**] moving, quivering; unsteady, fickle, transient S IV.68 (**dhammā calā** c' **eva vyayā ca aniccā**, etc.); J II.299; III.381; v.345; Miln 93, 418; Sdhp 430, 494. -**acala** steadfast, immovable S 1.232; J 1.71 (°**ttāna**); Vv 51<sup>4</sup> (°**ttāna**=Ep. of **Nibbāna**); **acalaṅ sukhaṅ** (=Nibbāna) Th 2, 350; cp. **niccala** motionless DhA III.38.

-**ācala** [intens. redupl.] moving to & fro, in constant motion, unsteady J IV.494, 498 (=cañcala); Miln 92; (cp. Divy 180, 281); -**kkaku** having a quivering hump J III.380 IV.330 (=calamānakakudha or calakakudha).

**Calaka**<sup>1</sup> (m.) a camp marshal, adjutant D 1.51≈(in list of various occupations); A IV.107 sq.

**Calaka**<sup>2</sup> (nt.) [perhaps from **carv** to chew; but Sk. **carvana**, chewing, is not found in the specific sense of P. **calaka**. Cp. **ucchiṭṭha** and **cunṇa**] a piece of meat thrown away after having been chewed Vin II.115; IV.266 (=vighāsa); VvA 222 (°**ṭṭhikāni** meat-remnants & bones).

**Calati** [Dhtp 251 **kaṃpana**, to shake. Perhaps connected with **car**, **carati**] to move, stir, be agitated, tremble, be confused, waver S 1.107; Sn 752; J 1.303 (**kilesa cali**); III.188 (**macchā** c.) Miln 260. — *ppr.* med. **calamāna** J IV.331. — Esp. freq. in expression **kammaja-vātā calīṅsu** the labour-pains began to stir J 1.52; VI.485. — *pp* **calita** (q. v.). — *caus.* **caleti** to shake S 1.109.

**Calana** (adj. & nt.) shaking, trembling, vibrating; excitement J III.188; DhA 72. — f. **calanī** (quick, + **laṅghī**) a kind of antelope J VI.537.

**Calita** (adj.) [*pp.* of **calati**] wavering, unsteady Miln 93, 251; Vism 113; VvA 177. — (nt.) Sn p. 146.

**Cavati** [Vedic **cyavate** from **cyu**=Gr. **κυύω**; cp. Lat. **cieo**, **cio**, **sollicitus**, Gr. **κίω**, **κινέω**, Goth. **haitan** = Ohg. **heizan**] to move, get into motion, shift, to fall away, decrease, esp. to pass from one state of existence into another D 1.14 (**sañsaranti** c<sup>o</sup> **upapajjanti**, cp. DA 1.105); Kh VIII.4 (=KhA 220: **apeti vigacchati acetano pi samāno puññakkhaya-vasena aññaṅ thānaṅ gacchati**); It 99=Nd<sup>2</sup> 235<sup>2</sup> (**satte cavamāne upapajjamāne**); It 77 (**devo deva-kāyā** c. “the god falls from the assembly of gods”), Sn 1073 for **bhavetha** (=Nd<sup>2</sup> 238); PvA 10. **Caus.** **cāveti**: *inf.* **cāvetuṅ** S 1.128 sq., 134 (°**kāma**). — *pp.* **cuta** (q. v.), see also **cuti**.

**Cavana** (nt.) [from **cavati**] shifting, moving, passing away, only in °**dhamma** doomed to fall, destined to decrease D 1.18, 19; III.31, 33; M 1.326; It 76; J IV.484; VI.482 (°**dhammatā**).

**Cavanatā** (f.) state of shifting, removal S II.33 (cuti +); M I.49 (id.).

**Cāga** [from cajati, to give up, Vedic tyaj. Cp. Sk. tyāga] (a) abandoning, giving up, renunciation Vin I.10; S III.13, 26, 158; M I.486; A I.299. More freq. as: (b) liberality, generosity, munificence (n.) generous, munificent (adj.): silasampanno saddho purisapuggalo sabbe maccharino loke cāgena atirocati "he who is virtuous & religious excels all stingy people in generosity" A III.34. In freq. comb<sup>ns</sup> e. g. sacca dama dhiṭi c. Sn 188 = S I.215; sacca dama c. khanti Sn 189 = S I.215; mutta° (adj.) liberal, munificent, S v.351 = 392. °paribhāvita citta "a heart bent on giving" S v.369. In this sense cāga forms one of the (3, 4, 5 or 7) noble treasures of a man (cp. the Catholic treasure of grace & see °dhana below), viz. (as 5) saddhā, sila, suta, cāga, paññā (faith, virtue, right knowledge, liberality, wisdom) S I.232; A I.210; III.80 = S IV.250; M III.99; D III.164, 165; cp. A I.152 = III.44; (as 4: the last minus suta) S v.395; A II.62 (sama°); (as 3) saddhā, sila, cāga J II.112; (as 7) ajjhesaṇā, tapo, sila, sacca, cāga, sati, mati J II.327; cp. śīla-śruta-tyāga Itm 31<sup>1</sup>. — PvA 30, 120; Sdhp 214, 323. See also anussati & anusarati.

-**adhittāna** the resolution of generosity, as one of the 4: paññā°, sacca°, c°, upasama° D III.229; -ānussati generosity A I.30; v.331; D III.250, 280; Vism 197; -kathā talk about munificence A III.181; -dhana the treasure of the good gift, as one of the 7 riches or blessings, the ariya-dhanaṅ, viz. saddhā, sila, hiri, ottappa, suta, cā, paññā D III.163, 251; A IV.5; VvA 113; as one of 5 (see above) A III.53; -sampadā (& sampanna) the blessing of (or blessed with) the virtue of munificence A I.62; II.66; III.53; IV.221, etc.

**Cāgavant** (adj.) generous A III.183; IV.217, 220; Pug 24.

**Cāgin** (adj.) giving up, sacrificing, resigning Sn 719 (kāma°).

**Cāji** (f.) [cp. Hindi cāṭā] 1. a jar, vessel, pot J I.199; 302 (pāniya°); III.277 (madhu° honey jar); DhA I.394 (tela° oil tank); VvA 76 (sālibhatta° holding a meal of rice). — 2. a measure of capacity J II.404; IV.343. — 3. a large vessel of the tank type used for living in Vin I.153.

-**pañjara** a cage made of, or of the form of a large earthen jar, wherein a man could lie in ambush J v.372, 385; -**pāla** (nt.) an earthenware shield (?) J v.373 (=kiṭa).

**Cāju** [cp. cāru] pleasant, polite in °**kammata** politeness, flattery Miln 370 (cp. Sk. cātukāra); cātu-kamyatā Vbh 246; Vism 17, 23, 27; KhA 236.

**Cātur°** (and cātu°) [see catur] consisting of four. Only in cpds. viz.

-**(r)anta** (adj.) "of our ends," i. e. covering or belonging to the 4 points of the compass, all-encircling. Ep of the earth: J II.343 (paṭhavi); IV.309 (mahī) (-n-m.) one who rules over the 4 points; i. e. over the whole world (of a Cakkavattin) D I.88 (cp. DA I.249); II.16; Sn 552. See also Sp. AvS II.111, n. 2; -**kummāsa** sour gruel with four ingredients VvA 308; -(d)asi (f.) [to catuddasa fourteen] the 14<sup>th</sup> day of the lunar half month A I.141; PvA 55; VvA 71, 99, 129. With pañcadasi, aṭṭhami & pāṭihāriyapakkha at Sn 402; Vv 15<sup>3</sup>. °**dasika** belonging to the 14<sup>th</sup> day at Vin IV.315. -(d)isa (adj.) belonging to, or comprising the four quarters, appl<sup>d</sup> to a man of humanitarian mind Sn 42 ("showing universal love," see Nd<sup>2</sup> 239); cp. RV x.136. Esp. appl<sup>d</sup> to the bhikkhu-saṅgha "the universal congregation of bhikkhus" Vin I.305; II.147; D I.145; J I.93; Pv II.2<sup>8</sup>; III.2<sup>14</sup> (expl<sup>d</sup> PvA 185 by catūhi disāhi āgata-bhikkhu-saṅgha). Cp. AvS I.266; II.109; -(d)īpa of four continents: rājā Th 2.486; cp. M Vastu I.108, 114; -(d)īpaka sweeping over the whole earth (of a storm) Vin I.290, cp. J IV.314 & AvS I.258;

-(h)bedā (pl.) the four Vedas Miln 3; -**māsin** of 4 months; f. °ini Vin I.155; D I.47; M III.79; DA I.139, cp. komudī; -(m)mahāpatha the place where 4 roads cross, a cross-road D I.102, 194 = 243; M I.124; III.91; cp. catu°. -(m)mahābhūtika consisting of the 4 great elements (of kāya) D I.34, 55, 186, 195; S II.94 sq.; Miln 379; cp. Av.Š II.191 & Sk. cāturbhautika; (m)mahārājikā (pl.) (sc. devā) the retinue of the Four Kings, inhabiting the lowest of the 6 deva-lokas Vin I.12; III.18; D I.215; Nd<sup>2</sup> 307 (under devā); J II.311 (deva-loka); -**yāma** (saṅvara) fourfold restraint (see yāma) D I.57, 58 (cp. DA I.167); III.48 sq.; S I.66; M I.377; Vism 410. Cp. Dial. I.75 n<sup>4</sup>.

**Cāturiya** (nt.) [cp. catura + iya] skill, cleverness, shrewdness J III.267; VI.410; ThA, 227; Vbh 551; Vism 104; Dāvs v.30.

**Cāpa** (m. nt.) [Sk. cāpa, from \*qēp tremble, cp. capala wavering, quivering] a bow M I.429 (opposed to ko-daṇḍa); Dh 156 (°atikkhā shot from the bow, cp. DhA III.132), 320 (abl. cāpāto metri causa); J IV.272; v.400; Miln 105 (daḥa°), 352.

-**koṭi** the end of a bow VvA 261; **nāli** (f.) a bow-case J II.88; -**lasuṇa** (nt.) a kind of garlic Vin IV.259.

**Cāpalla** (nt.) [Der. fr. capala, Sk. cāpalya] fickleness D I.115 (=DA I.286). Also as cāpāla M I.470; Vbh 351; Vism 106.

**Cāmara** (nt.) [from camara] a chowrie, the tail of bos grunniens used as a whisk Sn 688; Vv 64<sup>3</sup>; J VI.510; VvA 271, 276. Cp. cāmari-gābaka J VI.218 (anka) a hook holding the whisk.

**Cāmikara** (nt.) [Deriv. unknown. Sk. cāmikara] gold VvA 12, 13, 166.

**Cāvati** [fr. ci] to honour, only in cpd. -**apacāyati** (q. v.) — The Dhṭp (237) defines the root cāv by pūjā.

**Cāra** [fr. car carati to move about] motion, walking, going; doing, behaviour, action, process Miln 162 (+ vihāra); Dhs 8 = 85 (= vicāra); DhsA 167. Usually -° (n. & adj.): kāma° going at will J IV.261; pamāda° a slothful life J I.9; piṇḍa° alms-begging Sn 414, 708; sabbaratti° wandering all night S I.201; samavattha° A III.257. See also carati 1<sup>h</sup>.

-**vihāra** doing & behaving, i. e. good conduct J II.232; Dpvs. VI.38; cp. Miln 162 (above).

**Cāraka** (cārika) (adj.) wandering about, living, going, behaving, always -°, like akāsa°, niketa°, pure° (see pubbangama), vana°, — f. cārīka° journey, wandering, esp. as cārīkaṅ carati to go on alms-pilgrimage (see carati 1<sup>h</sup>) Vin I.83; J I.82; II.286; Dh 326; Miln 14, 22; °ñ pakkamati to set out wandering J I.87; Miln 16. — S I.199; M I.117; A III.257; DA I.239 sq. (in detail on two cārīkā); VvA 105; EuA 295 (unchā°).

**Cārana** (adj.) — cāraka Sn 162 (saṅsuddha°).

**Cāraṇika** v. v. vāramika Th I.1129? a little play, masque. cp. Sk cārana & Mrs Rh. D. Pss of the Brethren, 419.

**Cāriṭṭa** (nt.) [From car] practice, proceeding, manner of acting, conduct J I.99, 367; II.277 (loka°); v.285 (vanka°); Miln 133; VvA 31. — cāriṭṭaṅ āpajjati to mix with, to call on, to have intercourse with (c loc.) M I.470; S II.270 (kulesu); M I.287 III.40 (kāmesu); J III.46 (rakkhita-gopitesu).

-**vāriṭṭa** manner of acting & avoiding J III.195, cp. Th I. 591; Vism 10. See on their mutual relation Vism 11; -**sīla** code of morality VvA 37.

**Cārin** (only -°) (adj.) walking, living, experiencing; behaving, acting, practising. (a) lit. asanga° S I.199; akāla° Sn 380; ambu° Sn 62; vihangapatha° Sdhp 241; sapadāna° M I.30; Sn 65; pariyanta° Sn 904. — (b) fig. anudhamma° Sn 69; āgu° A II.240. A III.103; dhama° Miln 19; brahma° Sn 995; manāpa° Vv 31<sup>4</sup>; yata° Sn 971; sama° Miln 19. See all s. v. & cp. caṭu.

**Cāru** (adj.) [Vedic cāru & cāru to \*qe - \*qā, as in kāma, Lat. carus, etc., see under kāma] charming, desirable, pleasant, beautiful J VI.481; Miln 201; Sdhp 428, 512; VvA 36 (-vaggu), sucāru S 1.181; Pv II.12<sup>12</sup> (= sutthumanorama).

-dassana lovely to behold Sn 548; J VI.449 (expl. on p. 450 as: cāru vuccati suvaṇṇaṭṭa = suvaṇṇadassana); VI.579; f. -i Pv III.64<sup>4</sup>.

**Cāreti** [Denom. fr. cara; cp. carati] to set going, to pasture, feed, preserve: indriyāni c. to feast one's senses (cp. Ger. "augenweide") PvA 58; khantiṇ c. to feed meekness DA 1.277; olambakaṇ cārento drooping J 1.174; Pass. ppr. cāriyamaṇa being handed round J IV.2 (not vā°)—pp. carita.— Cp. vi°.

**Cāla** [From calati] shaking, a shock, only in bhūmi° earthquake.

**Jālanī** (f.) [to cālana of calaka<sup>2</sup>] a pestle, a mortar Vin 1.202 (in cunṇa° & dussa°, cp. saṇha).

**Cāleti** [caus. of calati] to move, to shake J V.40; to scatter J 1.71 (tiṇāni); to sift Vin 1.202

**Cāvanā** (f.) moving, shifting, disappearance Vin III.112 (thānato); Sdhp 61 (id.).

**Cāveti** [caus. of cavati] to bring to fall, move, drive away; disturb, distract A IV.343 (samādhimhā); J 1.60 (inf. cāvetu-kāma); II.329 (jhānā, abl.). Aor. acāvayi (prohib.) Sn 442 (thānā).

**Ci** (cid in Sandhi) [Vedic cid nom. nt. to interr. base \*qui (as in Gr. τίς, Lat. quis, Goth. hvi-leiks, see ki°, cp. ka°, ku°), = Gr. τι(δ), Lat. quid & quid(d)em, Av. ciṭ (cp. tad, yad, kad beside taṇ, yaṇ, kiṇ)] indef. interr. particle (always -°), in koci (- Sk. kaścid) whoever, kiñci (kincid-eva) whatever, kadāci at some time or any time, etc. (q. v.), see also ca, caṇa, ce.

**Cikicchati** [Sk. cikitsati, Desid. of cit, cinteti. Cp. vicikicchā], usually tikicchati to reflect, think over, intend, aim at. Pp. cikicchita KhA 188 (in expl<sup>n</sup> of vicikicchita q. v.).

**Cikkhati** (cikkhanā, etc.) [Freq. of khyā. Dhpt 19: cikkh = vacane] to tell, to announce: see ā° & paṭisaṇ°.

**Cikkhalla** (nt.) [Sk. cikkaṇa & cikkala, slippery + ya] mud, mire, swamp; often with udaka°. Vin 1.253; II.120, 159, 291; III.41; A III.394; J 1.196; Miln 286, 311, 397; PvA 102, 189, 215.— (adj.) Vin II.221; IV.312; Pv IV.118; Miln 286.

**Cikkhallavant** (adj.) muddy PvA 225.

**Cikkhassati** [Desid. of kṣar - Sk. cikṣaṣati] to wish to drop, to ooze out Miln 152 (°ssanto), see Kern. Toev. II.139 & Morris, J.P.T.S. 1884, 87.

**Cingulaka** (& °ika) (m. nt.) 1. a kind of plant Sn 239 (= kaṇavīra-pupphasañhāna-sisa SnA 283). — 2. a toy windmill, made of palm-leaves, etc. (DA 1.86: tāla-panṇādīhi kataṇ vātappahārena paribbhamana-cakkaṇ) Vin II.10; D 1.6. M 1.266; A V.203; Miln 229.

**Cingulāyati** [Denom. fr. cingula] to twirl round, to revolve like a windmill A 1.112.

**Ciccīṭāyati** [onomat. cp. citicīṭāyati] to hiss, fizz, sizzle (always comb<sup>1</sup> with citicīṭāyati) Vin 1.225; S 1.169; Sn p. 15; Pug 30; Miln 258 sq.

**Ciccīṭāyana** (nt.) fizzing Vism 198 (°sadda).

**Ciñcā** (f.) [Sk. ciñcā & tintīdikā] the tamarind tree J V.38 (°vana), SnA 78.

**Ciṭi-ciṭi** [redupl. interj.] fizz<sup>1</sup> DA 1.137.

**Ciṭicīṭāyati** see ciccīṭāyati: Vin 1.225; cp. Divy 606.

**Cinna** [pp. of carati] travelled over, resorted to, made a habit of; done, performed, practised J III.541; Miln 360. — su° well performed, accomplished S 1.42 = 214 = Sn 181; Pv III.5<sup>8</sup>. — Cp. ā°, pari°, vi°.

-tthāna the place where one is wont to go J II.159;

-mānatta one who performs the Mānatta Vin IV.242;

-vasin one who has reached mastership in (c. loc.) ThA 74; Vism 154, 158, 164, 169, 331 sq., 376; der. -vāsibhāva DhA 167 (read vasi°).

**Cinnatta** (nt.) [Der. fr. cinna] custom, habit Miln 57, 105.

**Cita** [pp. of cināti] heaped; lined or faced with (cp. citaka<sup>2</sup>) pokkharaniyo itthakāhi citā D II.178, cp. Vin II.123.

-antarajsa "one whose shoulder-hole is heaped up," one who has the shoulders well filled out (Ēp. of a Mahāpurisa) D II.18. III.144, 164.

**Citaka & Citakā** (f.) [from ci, cināti to heap up].— 1. a heap, a pile, esp. a funeral pile; a tumulus D II.163; cp. II.10<sup>11</sup>. J 1.255; V.488; VI.559, 576; DA 1.6; DhA 1.69; II.240; VvA 234; PvA 39. — 2. (adj.) inlaid: suvaṇṇa°, with gold J VI.218 (= °khaṭita).

**Citi** (f.) [From ci, cināti, to heap up] a heap, made of bricks J VI.204 (city-avayata-piṭṭhikā). See also cetiya.

**Cittaka** (nt.) [to citta<sup>1</sup>] a sectarian mark on the forehead in °dhara-kumma a tortoise bearing this mark, a land-tortoise Miln 364, 408, cp. Miln trsl. II.352.

**Citta<sup>1</sup> & Citra** (adj.) [to cetati; \*(s)qait to shine, to be bright, cp. Sk. citra, Sk. P. ketu, Av. ciṭrō, Lat. caelum, Ags. hador, Ohg. heitar, see also citta<sup>2</sup>] variegated, manifold, beautiful; tasty, sweet, spiced (of cakes), J IV.30 (geṇḍuka); Dh 171 (rājaratha); Vv 47<sup>9</sup>; Pv II.11<sup>2</sup> (aneka°); IV.31<sup>3</sup> (pūvā = madhurā PvA 251). **Citta** (nt.) painting Th 1, 674.— Sn 50 (kāmā = Nd<sup>2</sup> 240 nānāvanna), 251 (gāthā); J V.196 (geṇḍuka), 241 VI.218.— sucitta gaily coloured or dressed S 1.226 (b); Dh 151 (rājaratha); Pv 1.10<sup>9</sup> (vimāna).

-akkhara (adj.) with beautiful vowels S II.267 (Cp.

°vyañjana); -attharaka a variegated carpet DA 1.256;

-āgāra a painted house, i. e. furnished with pictures;

a picture gallery Vin III.298; -upāhana a gaily coloured

sandal D 1.7<sup>~</sup>; -kata adorned, dressed up M II.64 =

Dh 147 - Th 1, 769; DhA III.109 (= vicitta); -katha

(adj.) = next S 1.199 (+ bahussuta); -kathin a brilliant

speaker, a wise speaker, an orator, preacher. Freq.

comb<sup>1</sup> w. bahussuta (of wide knowledge, learned), e. g.

paṇḍita . . . medhāvin kalyāṇapaṭibhāna S IV.375,

samaṇa bahussuta c. ulāra Vv 84<sup>20</sup>. — A III.58; J 1.148;

Miln 1, 21; -kathika = °kathin A 1.24; Th 2, 449 (+ ba-

hussuta), expl<sup>n</sup> at ThA 281 by cittadhammakatha;

-kamma decoration, ornamentation, painting J IV.408;

VI.333; Miln 278; Vism 306; PvA 147; DhA 334;

(m.) a painter J VI.481; -kāra a painter, a decorator

(cp. rajaka) S II.101 = III.152; Th 2, 255; J VI.333;

-chatta at J VI.540 to be changed into °patta; -patta

(adj.) having variegated wings J VI.540, 590; -pāṭali

(f.) N. of a plant (the "pied" trumpet-flower) in the

world of Asuras J 1.202; DhA 1.280; -pekhuha having

coloured wings J 1.207; VI.539; -bimba (-mukhi) (a

woman whose face is) like a painted image J V.452 (cp

cittakata); -miga the spotted antelope J VI.538;

-rūpa (nt.) a wonder, something wonderful J VI.512;

as adv. °ṇ (to citta<sup>2</sup>?) easily Vin II.78 = III.161; IV.177,

322; -latā the plant Rubia Munjista J VI.278; °vana

the R.M. grove, one of Indra's gardens [Sk. caitra-

ratha] J 1.52, 104; II.188; VI.590, etc.; -vitāna a bright

canopy DhA IV.14; -vyañjana (adj.) with beautiful

consonants (cp. °akkhara) S II.267. A 1.73 = III.107;

-sāni variegated cloth J II.290; DhA IV.14; -sālā a

painted room or picture gallery DA 1.253; -sibhana with

fine sewing; a cover of various embroidery Sn 304 =

J IV.395; J VI.218.

**Citta**<sup>2</sup> (nt.) [Sk. citta, orig. pp. of cinteti, cit, cp. yutta > yuñjati, mutta > muñcati. On etym. from cit. see cinteti].

I. *Meaning*: the heart (psychologically), i. e. the centre & focus of man's emotional nature as well as that intellectual element which inheres in c: accompanies its manifestations; i. e. thought. In this wise citta denotes both the agent & that which is enacted (see kamma II. introd.), for in Indian Psychology citta is the seat & organ of thought (cetasā cinteti; cp. Gr. φρήν, although on the whole it corresponds more to the Homeric θυμός). As in the verb (cinteti) there are two stems closely allied and almost inseparable in meaning (see § III.), viz. cit & cet (citta & cetas); cp. ye should restrain, curb, subdue citta by ceto, M 1.120, 242 (cp. attanā coday' attānaṃ Dhp 379 f.); cetasā cittaṃ samannesati S 1.194 (cp. cetasā cittaṃ samannesati S 1.194). In their general use there is no distinction to be made between the two (see § III.). — The meaning of citta is best understood when explaining it by expressions familiar to us, as: with all my heart; heart and soul; I have no heart to do it; blessed are the pure in heart; singleness of heart (cp. ekagga); all of which emphasize the emotional & cognitive side or "thought" more than its mental & rational side (for which see manas & viññāṇa). It may therefore be rendered by intention, impulse, design; mood, disposition, state of mind, reaction to impressions. It is only in later scholastic lgg. that we are justified in applying the term "thought" in its technical sense. It needs to be pointed out, as complementary to this view, that citta nearly always occurs in the singular (=heart), & out of 150 cases in the Nikāyas only 3 times in the plural (=thoughts). The substantiality of citta (cetas) is also evident from its connection with kamma (heart as source of action), kāma & the senses in general. — On the whole subject see Mrs. Rh. D. *Buddh. Psych. Eth.* introd. & *Bud. Psy.* ch. II.

II. *Cases of citta (cetas)*, their relation & frequency (enum<sup>d</sup> for gram. purposes). — The paradigm is (numbers denoting °, not including cpds.): Nom. cittaṃ; Gen. (Dat.) cetaso (44) & cittassa (9); Instr. cetasā (42) & cittena (3); Loc. citte (2) & cittamhi (2). — Nom. cittaṃ (see below). Gen. cittassa only (of older passages) in c° upakkilesa S 111.232; v.92; A 1.207; c° damatho Dh 35 & c° vasena M 1.214; 111.156. Instr. cittena only in S i. viz. cittena niyati loko p. 39; upakkilīṭṭha° p. 179; asallinena c° p. 159. Loc. citte only as loc. abs. in samāhite citte (see below) & in citte vyāpanne kāyakammam pi v. hoti A 1.162; cittamhi only S 1.129 & cittasmiṃ only S 1.132. — Plural only in Nom. cittāni in one phrase: āsavehi cittāni (vi) muc-cigsu "they purified their hearts from intoxications" Vin 1.35; S 111.132; 1v.20; Sn p. 149; besides this in scholastic works = thoughts, e. g. Vbh 403 (satta cittāni).

III. *Citta & cetas* in promiscuous application. There is no cogent evidence of a clear separation of their respective fields of meaning; a few cases indicate the rôle of cetas as seat of citta, whereas most of them show no distinction. There are cpds. having both citta° & ceto° in identical meanings (see e. g. citta-samādhi & ceto°), others show a preference for either one or the other, as ceto is preferred in ceto-khila & ceto-vimutti (but: vimutta-citta), whereas citta is restricted to comb<sup>n</sup> w. upakkilesa, etc. The foll. sentences will illustrate this. Vijaṭena cetasā sappabhāsaṃ cittaṃ bhāveti "with open heart he contemplates a radiant thought" S v.263 = D 111.223 = A 1v.86; cetasā cittaṃ samannesati vippanuttanā "with his heart he scrutinizes their pure mind" S 1.194; vigaṭābhijjhena cetasā is followed by abhijjāya cittaṃ parisodheti D 111.49; anupārambhacitto bhābo cetaso vikkhepaṃ pahātuṃ A v.149; cetaso vūpasamo foll. by vūpasanta-citto A 1.4; samāhite citte foll. by ceto-samādhi D 1.13; cittaṃ paduṭṭhaṃ foll. by ceto-padosa A 1.8; cp. It. 12,

13; cetaso tato cittaṃ nivāraye "a desire of his heart he shall exclude from this" S 1v.195.

IV. *Citta in its relation to other terms* referring to mental processes.

1. citta ≈ hadaya, the heart as incorporating man's personality; hadayaṃ phaleyya, cittavikkhepaṃ pā-puṇeyya (break his heart, upset his reason) S 1.126; cittaṃ te khipissāmi hadayan te pbālessāmi id. S 1.207, 214; Sn p. 32; kāmarāgena cittaṃ me pariḍayhati S 1.188 > nibbāpehi me hadaya-pariḍāhaṃ Miln 318 ("my heart is on fire"); cp. abhinibbutatto Sn 343 = aparīḍayhamāna-citto SnA 347; cittaṃ adhiṭṭhahati to set one's heart on, to wish DhA 1.327.

2. c. as *mental status*, contrasted to (a) *physical status*: citta > kāya, e. g. kilanta° weary in body & mind D 1.20 = 111.32; ātura° S 111.2-5; nikaṭṭha° A 11.137; ṭhita° steadfast in body & soul (cp. ṭhitatta) S v.74; °passaddhi quiet of body & soul S v.66. The Commentators distinguish those six pairs of the sankhārakkhandha, or the cetasikas: citta-kāya-passaddhi, -lahutā, etc. as quiet, buoyancy, etc., of (a) the viññā-ṇakkhandha (consciousness), (b) the other 3 mental khandhas, making up the nāma-kāya (DhsA 150 on Dhs. 62; *Compendium of Phil.* 96, n. 3); passaddha° D 111.241, 288. — (b) *intellectual status*: citta > manas & viññāṇa (mind > thought & understanding). These three constitute the invisible energizer of the body, alias mind in its manifestations: yañ ca vuccati cittaṃ ti vā mano ti vā viññāṇaṃ ti vā: (a) ayaṃ attā nicco dhuvo, etc., D 1.21; (β) tatv' assutavā puthujjano n' ālaṃ nibbindituṃ, etc. S 11.94; (γ) taṃ rattiyā ca divasassa ca añña-d-eva uppajjati aññaṃ nirujjhati S 11.95, cf. ThA. i on 125. — Under ādesanā-pāṭihāriya (thought reading): evam pi te manoittham pi te manoiti pi te cittaṃ (thus is your thought & thus your mind, i. e. habit of thinking) D 1.213 = 111.103; A 1.170. — niccaṃ idaṃ c. niccaṃ idaṃ mano S 1.53; cittena niyyati loko "by thoughts the world is led" S 1.39 = A 11.177 (cp. KS 55); apatiṭṭhita-citto ādina-manaso avyāpanna-cetaso S v.74; vyāpanna-citto paduṭṭha-manasakappo S 111.93; paduṭṭha-citto = paduṭṭha-manaso PvA 34, 43.

3. c. as *emotional habitus*: (a) *active* = intention, contrasted or compared with: (a) will, c. as one of the four samādhis, viz. chanda, viriya, c., vimāṃsā D 111.77; S v.268; Vbh 288. — (β) action, c. as the source of kamma: citte vyāpanne kāyakammam pi vyāpan-naṃ hoti "when the intention is evil, the deed is evil as well" A 1.262; cittaṃ appamaṇaṃ . . . yaṃ kiñci pamāṇakataṃ kammaṃ, etc. A v.299. — Esp. in contrast to kāya & vācā, in triad kāyena vācāya cittena (in deed & speech & will otherwise as k. v. manasā, see under kāya III.) S 11.231, 271 = 1v.112. Similarly taṃ vācaṃ appahāya (cittaṃ, diṭṭhiṃ) S 1v.319 = D 111.13, 15; & under the constituents of the dakkhiṇeyya-sampatti as khetta-sampatti, citta°, payoga° (the recipient of the gift, the good-will, the means) VvA 30, 32. — (b) *passive* = mood, feelings, emotion, ranging with kāya & paññā under the (3) bhāvanā D 111.219; S 1v.111; A 111.106; cp. M 1.237; Nett 91; classed with kāya vedanā dhammā under the (4) satipaṭṭhānas D 11.95, 100, 299 sq.; S v.114, etc. (see kāya cpds.). As part of the silakkhandha (with sila ethics, paññā understanding) in adhisila, etc. Vin v.181; Ps 11.243; Vbh 325; cp. tisso sampadā, scil. sila, citta, diṭṭhi (see sila & cp. cetanā, cetasika) A 1.269. — citta & paññā are frequently grouped together, e. g. S 1.13 = 165; D 111.269; Th 1.125 sq. As feeling citta is contrasted with intellection in the group saññā c. diṭṭhi A 11.52; Ps 11.80; Vbh 376.

4. *Definitions of citta* (direct or implied): cittaṃ ti viññāṇaṃ bhūmikavatthu-ārammaṇa-kiriyādi-cittatāya pan' etaṃ cittaṃ ti vattha DhA 1.228; cittaṃ ti mano mānasā KhA 153; cittaṃ manoviññāṇaṃ ti cittassa etaṃ vevacanaṃ Nett 54. yaṃ cittaṃ mano mānasāṃ hadayaṃ paṇḍaraṃ, etc. Dhs 6 = 111 (same for def. of



manindriya, under § 17; see *Buddh. Psych.*). As rūpāvacara citta at Vism 376.

V. *Citta in its range of semantical applications*: (1) heart, will, intention, etc. (see I.).

(a) heart as general status of sensory-emotional being; its relation to the senses (indriyāni). A steadfast & constrained heart is the sign of healthy emotional equilibrium, this presupposes the control over the senses; samādahaṅsu cittaṅ attano ujukaṅ akaṅsu, sārathī va nettāni gaheṭvā indriyāni rakkhanti paṇḍitā S 1.26; ujugato-citto ariyasāvako A III.285; ṭhita c. S 1.159; A III.377=IV.404 (+ ānejjappatta); c. na kampati Sn 268; na vikampate S IV.71; opp. capalaṅ c. Dh 33; khittā° a heart unbalanced A II.52 (+ visaññin); opp.: avikkhittā° A V.149; PvA 26; c. rakkhitaṅ mahato atthāya saṅvattati a guarded heart turns to great profit A 1.7; similarly: c. dantaṅ, guttaṅ, saṅvutaṅ ibid. — cittaṅ rakkhetha medhāvi cittaṅ guttaṅ sukhāvahaṅ Dh 36; cakkhundriyaṅ asaṅvutassa viharato cittaṅ vyāsiṅcati . . . rūpesu S IV.78; ye cittaṅ saññamessanti mokkhaṅti Mārabandhanā “from the fetters of Māra those are released who control their heart” Dh 37; pāpā cittaṅ nivāraye Dh 116; bhikkhuno c. kulesu na sajjati, gayhati, bajjhati S II.198 (cp. Schiller: “Nicht an die Güter hänge dein Herz”).

(b) Contact with kāma & rāga: a lustful, worldly, craving heart. — (a) *kāmā*: kāmā mathenti cittaṅ Sn 50; S IV.210; kāmārāgena dayhāmi S 1.188; kāmā nāpekkhate cittaṅ Sn 435; mā te kāmāgane bhamassu cittaṅ Dh 371; manussakehi kāmehi cittaṅ vuṭṭhapetvā S V.409; na ulāresu kāmāganesu bhogāya cittaṅ namati A IV.392; S 1.92; kāmāsavaṅ pi cittaṅ vimuccati A II.211, etc.; kāmesu c. na pakkhandati na ppassidati na santiṭṭhati (my h. does not leap, sit or stand in cravings) D III.239; kāmesu tibbasārāgo vyāpannacitto S III.93; kāmāmise laggacitto (divide thus!) PvA 107. — (d) *rāgā*: rāgo cittaṅ anuddhaṅseti (defilement harasses his heart) S 1.185; II.231=271; A II.126; III.393; rāga-pariyuṭṭhitaṅ c. hoti A III.285; sārattacitto S IV.73; viratta° S IV.74; Sn 235; PvA 168. — (y) *various*: patibaddha — c. (fettered in the bonds of °) A IV.60; Sn 37, 65; PvA 46, 151, etc. — *pariyādinna*° (grasping, greedy), usually comb<sup>d</sup> w. lābhena abhibhūta: S II.226, 228; IV.125; A IV.160; D III.249. — *upakkilittā*° (etc.) (defiled) S I.179; III.151, 232 sq.; V.92 (kāmācchando cittassa upakkilesa); A 1.207; V.93 sq. — *otiṇṇa*° fallen in love A III.67; SnA 322

(c) A heart, composed, concentrated, settled, self-controlled, mastered, constrained. — (a) c. pasidati (pasanna-°c) (a heart full of grace, settled in faith) S 1.98; A 1.207; III.248; Sn 434; pasanna°: A IV.209, 213; Sn 316, 403, 690, cp. c. pakkhandati pasidati S III.133; A III.245; also vipassanna°: S V.144; Sn 506; cp. vipassannena cetasā Pv 1.10<sup>10</sup> — (β) c. santiṭṭhati in set s. sannisidati, ekodihoti, samādhiyati (cp. cetaso ekodibhāva) S II.273; IV.263; A II.94, 157. — (γ) c. samādhiyati (samāhita-°c, cp. ceto-samadhi quiescence) D 1.13=III.30, 108; S 1.120, 129, 188; IV.78=351; A 1.164; II.211; III.17, 280; IV.177; Vbh 227; Vism 376, etc. — (δ) *supatiṭṭhita*-°c° always in formula catūsū satipaṭṭhānesu-s-°c°: S III.93; V.154; 301; D III.101; A V.195. — (e) *suaṅṅhita* c. S V.74. — *vasibhūta* c. S 1.132; A 1.165. — *danta* c. Dh 35. — (d) “with purpose of heart,” a heart set on, striving after, endeavouring, etc. — (a) cittaṅ namati (inclines his h. on, with dat.: apposukkatāya S 1.137); nekkhamma-ninna S III.233; viveka° D III.283; A IV.233; V.175. — (β) cittaṅ padahati (pa+dhā: πῶ-τ(ῆ)ρι) in phrase chandaṅ janeti vāyamati vīriyaṅ ārabbhati c° ṅ pagganhāti padahati D III.221; A II.15=IV.462; S V.269; Nd<sup>2</sup> 97; Nett 18. In the same sense pa-ni-dahati (in panidhi, panihita bent down on) (cp. ceto-panidhi) S 1.133 (tattha) IV.309 (dup°); V.157; Dh 42=Ud 39; Dh 43 (sammā°).

(e) *An evil heart* (“out of heart proceed evil thoughts” Mk. 7, 21) — (a) paduṭṭha-°c° (cp. ceto-padosa) D 1.20=III.32; A 1.8 (opp. pasanna-°c°); IV.92; It 12, 13; Pv

A 33, 43, etc. — (β) *vyāpanna*-°c°: citte vyāpanne kāyakammam pi vyāpannaṅ hoti A 1.262. Opp. a°: S IV.322; A II.220. — (γ) *samo*ha-°c° (+ sarāga, etc.) D 1.79; II.299; III.281; Vism 410, & passim.

(f) “*blessed are the pure in heart*,” a pure, clean, purified (cp. Ger. geläutert), emancipated, free, detached heart. (a) *mutta*-°c°, *vimutta*-°c°, etc. (cp. cetaso vimokkha, ceto-vimutti, mettana cetasā), āsavehi cittāni muccisṅsu S III.132, etc.; vi° Sn p. 149. — *vimutta*: S 1.28 (+ subhāvita), 29, 46=52; III.45 (+ viratta), 90; IV.236 (rāgā); Sn 23 (+ sudanta); Nd<sup>2</sup> 587. — *su*vimutta. S 1.126, 141, 233; IV.164; A III.245; V.29; Sn 975 (+ satimā). — (β) cittaṅ parisodheti M 1.347; A II.211; S IV.104. — (γ) *alina* c. (unstained) S 1.159; A V.149; Sn 68; 717; Nd<sup>2</sup> 97 (cp. cetaso linatta).

(g) *good-will*, a loving thought, kindness, tenderheartedness, love (“love the Lord with all your heart”). — (a) *metta*-°c° usually in phrase mettacittaṅ bhāveti “to nourish the heart with loving thought,” to produce good-will D 1.167; S II.264; A 1.10; V.81; Sn 507 (cp. mettā-sahagatena cetasā). — (β) *bhāvita*-°c° “keep thy heart with all diligence” (Prov. 4, 23) S 1.188 (+ samāhita); IV.294; V.369 (saddhā-paribhāvita); A 1.6 (+ bahulikata, etc.); Sn 134 (=S 1.188); Dh 89=S V.29; PvA 139.

(h) *a heart calmed*, allayed, passionless (*santa*° *upasanta*°) D III.49; S 1.141; Sn 746.

(i) *a wieldy heart*, a heart ready & prepared for truth, an open & receptive mind: *kalla*°, *mudu*°, *udagga*°, *pasanna*° A IV.186; *kalla*° PvA 38 (sanctified); *lahu*° S 1.201; *udagga*° Sn 689, 1028; S 1.190 (+ mudita); *mudu*° PvA 54.

(k) *Various phrases*. *Abbhuta-cittajātā* “while wonder filled their hearts” S 1.178; *evançitto* “in this state of mind” S II.199; Sn 985; *cittam me Gotamo jānāti* (G. knows my heart) S 1.178; *theyya-citto* intending to steal Vin III.58; *āradha-citto* of determined mind M 1.414; S II.21, cp. 107; Sn p. 102; *aññācittaṅ upaṭṭhāpeti* S II.267; *nānā*° of varying mind J 1.295; *nihinacitto* low-minded PvA 107; *nikaṭṭha*° A II.137; *āhata*° A IV.460=v.18; *supahata*° S 1.238 (cp. Miln 26); *visankhāragata*° Dh 154; *sampanna*° Sn 164; *vibbhanta*° S 1.61=A 1.70=II.30=III.391.

(2) *thought*: mā pāpaṅ akusalāṅ cittaṅ cinteyyātha (do not think any evil thought) S V.418; na cittamatam pi (not even one thought) PvA 3; mama cittaṅ bhaveyya (I should think) PvA 40. For further instances see Dhs & Vbh Indexes & cp. cpds. See also remarks above (under I.). Citta likened to a monkey Vism 425.

-*ādhipati* the influence of thought (adj. °pateyya) Nett 16; Dhs 269, 359; DhsA 213. Commentators define c. here as javanacittuppāda, our “thought” in its specialized sense, *Compendium of Phil.* 177, n. 2. -*ānuparivattin* consecutive to thought Dhs 671, 772, 1522; -*ānupassanā* the critique of heart, adj. °ānupassin D II.299; III.221, 281; M 1.59 & passim (cp. kāy°); -*āvila* disturbance of mind Nd<sup>2</sup> 576 (°karaṇa); -*ujjukatā* rectitude of mind Dhs 51, 277, etc.; -*uppāda* the rise of a thought, i. e. intention, desire as theyya °ṅ uppādesi he had the intention to steal (a thought of theft) Vin III.56; — M 1.43; III.45; J II.374; -*ekaggatā* “one-pointedness of mind,” concentration Nett 15, 16; Vism 84, 137, 158; DhA III.425; ThA 75; cp. ekagga-citto A III.175; -*kali* a witch of a heart, a witch-like heart Th 1, 356; -*kallatā* readiness of heart, preparedness of mind VvA 330; -*kilesa* stain of h. Dh 88 (DhA II.162=pañca nivarāṇā); -*keḷisā* pastime of the mind Th 1, 1010; -*kkhepa* derangement of the mind, madness Vin V.189=193 (um-māda+); A III.219 (ummāda+); DhA III.70 (=ummāda); PvA 39; Dh 138; cp. °vikkhepa; -*cetasika* belonging to heart & thought, i. e. mental state, thought, mind D 1.213; Dhs 1022 (-dhammā, Mrs. Rh. D.: emotional, perceptual & synthetic states as



well as those of intellect applied to sense-impressions), 1282; Ps 1.84; Miln 87; Vism 61, 84, 129, 337; -**dubbhaka** a rogue of a heart, a rogue-like heart Th 1, 214; -**pakopana** shaking or upsetting the mind It 84 (dosa); -**pamaddin** crushing the h. Th 2, 357 (=ThA 243; v. l. pamāthin & pamādin); -**pariyāya** the ways (i. e. behaviour) of the h. A v.160 (cp. ceto-paricca); -**passaddhi** calm of h., serenity of mind (cp. kāya°) S v.66; Dhs 62; -**bhāvanā** cultivation of the h. M III.149; -**mala** stain of h. PvA 17; -**mudutā** plasticity of mind (or thought) Dhs 62, 277, 325; -**rucita** after the heart's liking J 1.207; -**rūpaṇ** according to intention, as much as expected Vin 1.222; II.78; III.161; IV.177, 232; -**lahutā** buoyancy of thought Dhs 62, 323, 1283; Vism 465; -**vikkhepa** (cp. °kkhepa) madness S I.126 (+ ummāda); Nett 27; Vism 34; -**vippanyutta** disconnected with thought Dhs 1192, 1515; -**visaṅsaṭṭha** detached fr. thought Dhs 1194, 1517; -**vūpasama**

allayment of one's h. S 1.46; -**sankilesa** (adj.) with impure heart (opp. c.-vodāna) S III.151; -**saññatti** conviction Miln 256; -**santāpa** "heart-burn," sorrow PvA 18 (=soka); -**samādhi** (cp. ceto-samādhi) concentration of mind, collectedness of thought, self-possession S IV.350; v.269; Vbh 218; -**samodhāna** adjustment, calming of thoughts ThA 45; -**sampījana** (adj.) h.-crushing (cp. °pamaddin & °pakopana) Nett 29 (domanassa). -**sahabhū** arising together with thought Dhs 670, 769, 1520. -**hetuka** (adj.) caused by thought Dhs 667, 767.

**Citta**<sup>3</sup> [cp. Sk. caitra, the first month of the year: March-April, orig. N. of the star Spica (in Virgo); see E. Plunket, *Ancient Calendars*, etc., pp. 134 sq., 171 sq.] N. of the month Chaitra PvA 135. Cp. Citra-māsa KhA 192.

## CORRIGENDA.

### TO PART I.

Page x, under *to add*: **Dukapaṭṭhāna**, P.T.S. 1906 (Dukp).

**Tikapaṭṭhāna**, 3 vols. P.T.S. 1921-23 (Tikp).

.. 1b .. **Papañca Sūdanī**, pt. I., P.T.S. 1922 (MA).

.. xii. .. 4 .. Kirfel, W. *Kosmographie der Indier* Bonn & Leipzig 1920.

.. B1 .. Dukp = Dukapaṭṭhāna . . . 1a.

Tikp = Tikapaṭṭhāna . . . 1a.

Paṭṭh = Paṭṭhāna: see Duka° & Tika° . . . 1a.

.. 42, column 2, read **Anuvāda** for **Anuvada**.

.. 73. .. 2, under **Amassuka** read J II.185 for 175.

.. 86, .. 1, .. **Avyāpajjha**<sup>1</sup> read It 31 (abyābajjh') for abyābojjh'.

.. 88, .. 2, .. **Asi** read (under cpds.): -**māla** (-kamma) sword-garland (-torture) J III.178; Davs III.35. Preferable to interpretation "sword-dirt"; see māla (mālā).

### TO PART II.

Page 115, column 1, after **Asana** insert **Āsana**<sup>2</sup> (?) eating Vism 116 (visam°, cp. visam-āsita Miln 302). See, however, **māsana**.

### TO PART III.

Page 17, column 1, exchange respective position of articles **Kamati** and **Kamaṇḍalu**; also write **Kamana** as **Kamaṇa**.

.. 24. .. 1, under **Karaṇa**, in Note, read passage as follows: **Karaṇa** here . . . as by J VI.270, where it expls. kappitakesa-massu and J v. 309 & DhA 1.253, where massukamma takes the place of °karaṇa; and J III.314, where it is represented by massu-kutti (C.: massukiriya). Cp. also DA 1.137.

.. 27. .. 2, .. **Kalyāna** read 5 **kalyāṇāni** for **kalyāni**.

### TO PART IV.

Page 67, for **khelākapa** read **khelāpaka** . . . cp. āpaka. ? spittle-dribbler; cp. our 'windbag.'

## CORRIGENDA

### FURTHER CORRIGENDA TO PART I.

Page 22, column 2, transfer *atta-kāma* to *attha*<sup>o</sup>

- .. 23. .. 1, under *attaniya* read *soul-lik<sup>e</sup>* for *soul-lika*.  
.. 26. .. 1, under *adda*<sup>3</sup> correct *Nd<sup>2</sup> 99<sup>b</sup>* to *Nd<sup>2</sup> 199<sup>b</sup>*, and add: The reading *allāvalepana* occurs at *Nd<sup>2</sup> 40* (=S IV.187), & is perhaps to be preferred. The meaning is better to be given as "newly plastered."  
.. 41. .. 2, under *anurakkhaṇa* read *Pug* for *Rug*.  
.. 79. .. 2, under *alla* 2 insert: *allāvalepana*, see *adda*<sup>3</sup>.

### TO PART II.

Page 93 should have heading **Ā** at top of page.

- .. 98, column 1, under *āṇi*, last line, read *five* for *fire*.  
.. 102. .. 2, under *āpaṇa* read *ā+ paṇ*.  
.. 103. .. 1, under *āpiyati* read *ṛ* for *ṇ*.  
.. 103. .. 2, under *ābhata* delete "for *yathābhūtaṇ*," & insert ref. A II.71; It 12, 14 with phrase "yathābhataṇ as he has been reared (cp. J V.33c<sup>17a</sup> *evaṇ kicchā bhaṭo*)."  
.. 103. .. 2, under *ābhāsa* delete ref. M II.215.  
.. 139. .. 2, under *upakārin* transfer ref. M I.86 (=Nd<sup>2</sup> 199<sup>b</sup>) to art. *upakārikā* in mean: "fortification."

# THE PALI TEXT SOCIETY'S PALI-ENGLISH DICTIONARY

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**Cittaka**<sup>(a)</sup> & **Citraka**<sup>(b)</sup> 1. (adj.)<sup>(a)</sup> coloured J IV.464. — 2. (m.)<sup>(b)</sup> the spotted antelope J VI.538. — 3. (nt.) a (coloured) mark (on the forehead) Miln 408 (°dhara-kumma). — f. **cittakā** a counterpane of many colours (DA 1.86 *cittikā*: vāna [read nāna°] *citra-unnā-may'* *attharaṇaṇ*) Vin 1.192; II.163, 169; D 1.7; A 1.181 ≈.

**Cittaka**<sup>2</sup>: see **acittaka**.

**Cittatara**, compar. of *citta*<sup>1</sup>, more various, more varied. S III.151 sq. — a punning passage, thus: by the procedure (*carāṇa*) of mind (in the past) the present mind (*citta*) is still more varied. Cp. SA in loco: Asl. 66; Expositor 88.

**Cittatā** [f. abstr. to *citta*<sup>1</sup>] SA on S III.151 sq. (*bhūmicittatāya dvāracittatāya ārammanacittatāya kammanāṇāya*).

**Cittatā** [f. abstr. to *citta*<sup>2</sup>] "being of such a heart or mind," state of mind, character S III.152; IV.142 (*vimutta*°); V.158 (id.); A V.145 sq. (*upārambha*°); Vbh 372 (id.); Vbh 359 (*amudu*°); PvA 13 (*visuddhi*°, noble character); *paṭibaddha*° (in love with) PvA 145, 147, 270. In S III.152 / *cittatā* q. v.

**Cittatta** (n.) = *cittatā* S V.158.

**Citti** (f.) [fr. *cit*, cp. *citta*, *cintā*, *cinteti*, formation like *mutti* > *muc*, *sitti* > *sic*] "giving thought or heart" only in comb<sup>1</sup> w. **kar**: *cittikaroti* to honour, to esteem Ger. *cittikatvā* M III.24; A III.172; Pv II.9<sup>65</sup> (*cittig* k. = *pūjetvā* PvA 135); Dpvs 1.2; — *acittikatvā* M III.22; A IV.392. — pp. *cittikata* thought (much) of Vin IV.6 (& a°); Vbh 2.

**Cittikāra** [see *citti*] respect, consideration VvA 178 (*garu*°), 242; PvA 26; Vbh 371 (a°); Vism 123 (*citti*°), 188.

**Cittita** [pp. of *citteti*, Denom. fr. *citta*<sup>1</sup>] painted, variegated, varied, coloured or resplendent with (°) S III.152 (*sic* l. for *cittatā* >). So SA, which, on p. 151, reads *citten' eva cittitaṇ* for *cintitaṇ*. Th 1. 736; 2. 390 (*su*°); Vv 367; 40<sup>2</sup>.

**Citra** = *citta*<sup>3</sup>, the month Chaitra, KhA 192 (°*māsa*).

**Cināti** [Sk. *cinoti* & *cayati*, **ci**, to which also *kāya*, q. v. See also *caya*, *cita*] to heap up, to collect, to accumulate. Inf. *cintuṇ* Vin II.152; pp. *cita* (q. v.). Pass. *ciyati* J V.7. Caus. *cināpeti* to construct, to build J VI.204; Miln 81. — *Note* *cināti* at J II.302 (to weave) is to be corr. to *vināti* (see Kern. *Toev.* s. v.). — Cp. ā°, pa°, vi°. — *Note*. *cināti* also occurs as *cinati* in pa°.

**Cintaka** (adj.) [cp. *cintin*] one who thinks out or invents, in *akkhara*° the grammarian PvA 120, *niti*° the law-giver ib. 130; cp. *Divy* 212, 451, "overseer."

**Cintana** (nt.) = *cintā* Th 1, 695; Miln 233.

**Cintanaka** (adj.) thoughtful, considerate J 1.222.

**Cintā** [to *cit*, *cinteti*] "the act of thinking" (cp. *citti*), thought S 1.57; Pug 25; Dhs 16, 20, 292; Sdhp 165, 216. — *loka*° thinking over the world, philosophy S V.447; A II.80.

-**kavi** "thought-poetry," i. e. original poetry (see *kavi*) A II.230; -**maṇi** the jewel of thought, the true philosopher's stone VvA 32; N. of a science J III.504; -**maya** consisting of pure thought, metaphysical D III.219; J IV.270; Vbh 324; Nett 8, 50, 60 (°*mayin*, of *paññā*); Vism 439 (id.).

**Cintita** [pp. of *cinteti*, cp. also *cintaka*] (a) (adj.) thought out, invented, devised S 1.137 (*dhammo asuddho samalehi c.*); III.151 (*carāṇaṇāma cittaṇ citten' eva c.*); Pv II.6<sup>13</sup> (*manṭaṇ brahma*°, expl. PvA 97 by *ka-thitaṇ*). — (b) (nt.) a thought, intention, in *duc*° & *su*° (bad & good) A 1.102; ThA 76; -*matta* as much as a thought, loc. *cintita-matte* (*yeva*) at the mere thought's just as he thought it DhA 1.326 (= *cintita kkhāṇe* in the moment of thinking it, p. 329).

**Cintin** [adj. to *cintā*] only -°: thinking of, having one's thoughts on A 1.102 (*duccintita*° & *su*°), Sn 174 (*aj-jhatta*°; v. l. B. °*saññā*) 388; J III.306 = IV.453 = V.176 = V.478; Miln 92.

**Cinteti** & **ceteti** [Sk. *cetati* to appear, perceive, & *cintayati* to think, **cit** (see *citta*<sup>2</sup>) in two forms: (a) Act, base with nasal infix *cint* (cp. *muñc*, *yuñj*, *siñc*, etc.); (b) Med. base (denom.) with *guṇa* *cet* (cp. *moc*, *yoj*, *sec*, etc. & the analogous formations of *chid*, *chind*, *chid* under *chindati*) to \***(s)qait**: see *citta*<sup>1</sup>, with which further cp. *caksu*, *cikita*, *ciketi*, *cikitsati*, & in meaning *passati* (he sees = he knows), Gr. *oída* = *vidi*, E. *view* = *thought*, Ger. *anschauung*] — Forms: (a) **cint**: pres. *cinteti*, pot. *cinteyya*; ppr. *cintento* & *cintayanto* (Sn 834). — aor. *cintesi*, 3rd pl. *cintesuṇ* (J 1.149), *acintayuṇ* (Sn 258); — ger. *cintivā* (J 1.279) & *cintiya* (Mhvs VII.17, 32); — grd. *cinteyya* & *cintetabba*; pp. *cintita* (q. v.). Cp. also *cintana*, *cintin*. — (b) **cet**: pres. *ceteti* & *cetayati* (S 1.121), pot. *cetaye* (Pv II.9<sup>7</sup> = *cinteyya* PvA 116); ppr. *cetayāna* (J V.330); fut. *cetessati* (Vin III.19); — aor. *acetayi* (Pv 1.6<sup>6</sup> = *cetesi* PvA 34); — ger. *cecca* (Vin III.112; IV.290); also *cecca*: see *sañ*°. — grd. *cectabba* (for \**cectetabba* only at J IV.157, v. l. *ceceyya*, expl. by *cintetabba*); — pp. *cectayita* (q. v.). Cp. also *cecanā*.

*Note*. The relation in the use of the two forms is that **cet** is the older & less understood form, since it is usually expl<sup>1</sup> by **cint**, whereas **cint** is never expl<sup>1</sup> by **cet** & therefore appears to be the more frequent & familiar form.

*Meaning*: (a) (*intr.*) to think, to reflect, to be of opinion. Grouped with (*phuttho*) *vedeti*, *ceteti*, *sañ-jānāti* he has the feeling, the awareness (of the feeling), the consciousness S IV.68. Its seat is freq. mentioned with *manasā* (in the heart), viz. *manasā diṭṭhigatāni cintayanto* Sn 834; na *pāpaṇ manasā pi cetaye* Pv II.9<sup>7</sup>; J 1.279; PvA 13 (he thought it over), ib. (*evaṇ c.* you think so); Sdhp 289 (*idisaṇ c. id.*) Mhvs VII.18, 32; Miln 233 (*cintayati*), 406 (*cintayitabba*). — Prohibitive: *mā cintayi* don't think about it, don't worry, don't be afraid, never mind J 1.50, 292, 424; III.289; VI.176; pl. *mā cintayittha* J 1.457; IV.414; VI.344; Vism 426; DhA 1.12; III.196; also *mā cintesi* J III.535. — (b) (*tr/h acc.*) to ponder, think over, imagine, think out, design, scheme, intend, plan. In this sense grouped with (*ceteti*) *pakappeti anuseti* to intend, to start to perform, to carry out S II.65. *maranaṇ ākankhati cetayati* (ponders over) S 1.121; *acinteyyāni na cintetabāni* A II.80; *cectabba-rūpa* (a fit object of thought, a good thought) J IV.157 (= *cintetabba*); *loka-cintaṇ c.* S V.447; *ajjhatarūpe*, etc. *ceteti* Vin III.113; *mangalāni acintayuṇ* Sn 258; *diṭṭhigatāni cintavanto* Sn 834; *kiṇ cintesi* J 1.221; *sokavinayan' upāyaṇ c.* to devise a means of dispelling the grief PvA 39. — Esp. with *pāpaṇ* & *pāpakaṇ* to intend evil, to have ill-will against (c. dat.): *mā pāpakaṇ akusalaṇ cittaṇ cinteyyātha* S V.418; na p. *cectaye manasā pi* Pv II.9<sup>7</sup> (= *cinteyya*, *piheyya* PvA 116); p. na *cintetabba* PvA 114; *tassā p. acetayi* Pv 1.6<sup>6</sup> (= *cetesi* PvA 34); *kiṇ amhākaṇ cintesi* what do you intend against us? J 1.211. — (c) (*with dat.*) (restricted to *ceteti*) to set one's heart on, to think upon, strive after, desire: *āgatipunabbhavāya c.* to desire a future rebirth S IV.201; *vimokkhāya c.* to strive after emancipation S III.121; *attavāyabaddhāya c.* M III.23 = A 1.157 = S IV.339; *pabbajjāya c.* It 75. *rakkhāya me tvaṇ vihito* . . . *udāhu me cetayase vadhāya* J III.146 — *acinteyya* that which must not or cannot be thought A II.80 (*cattāri °āni* four reflections to be avoided); VvA 323 (a. *buddhānubhāva* unimaginal majesty of a B.).

**Cipiṭa** (adj.) [pp. to *cip* (?) see next: cp. Sk. *cipiṭa* a grain flattened after boiling] pressed flat, flattened VvA 222. To be read also at J VI.185 for *vippita*.

**Cippiyamāna** [ppr. Pass. of *cip*, see *cipiṭa*] crushed flat (Rh. D.; cp. also Kern. *Toev.*) Miln 261.

**Cimilikā** (f.) see *cimilikā* Vin II.150; IV.40; Cp. *Vin. Texts* III.167; *J.P.T.S.* 1885, 39.

**Cira** (adj.) [Vedic. *cira*, perhaps to \**queje* to rest, cp. Lat. *quies*, *civis*; Goth. *hveila*; Ohg. *wilōn*; E. *while*] long (of time), usually in cpds. & as adv. Either *ciraṅ* (acc.) for a long time Sn 678, 730; Dh 248; Kh VII.5; J II.110; IV.3; Pv II.3<sup>33</sup> or *cirena* (instr.) after a long time Vin IV.86; DhA 239; or *cirāya* (dat.) for long Dh 342. *cirassa* (gen.) see *cirassan*. — *ciratarāṅ* (compar.) for a (comparatively) long time, rather long A III.58; Pv II.87. *cir-ā-ciraṅ* continually Vin IV.261; J V.233. — *acira* not long (ago) lately, newly: °*arahat-tappatta* S I.196; °*pabbajita* S I.185; °*parinibbute* Bhagavati shortly after the death of the Bhagavatt D I.204, etc.; Sn p. 59.

-*kālaṅ* (adv.) a long time freq. e. g. PvA 19, 45, 60, 109; -*ṭṭhitika* perpetual, lasting long A IV.339 (opp. *pariyāpajjati*); Vv 80<sup>1</sup>; Pug 32, 33; Vism 37, 175; DA I.3. -*ḍikkhita* (not °*dakkhita*) having long since been initiated S I.226=J V.138 (= *cirapabbajita*); -*nivāsīn* dwelling (there) for a long time S II.227; -*paṭṭika* [cp. Sk. *ciraṅ prati*] long since, adj. constr. in conformity w. the subject Vin I.33; D II.270= S III.120; -*pabbajita* having long since become a wanderer A III.114; Sn p. 92; DA I.143; -*ppavāsīn* (adj.) long absent Dh 219 (= *cirappavuttha* DhA III.293). -*rattāṅ* (adv.) for a long time Sn 665, 670; J IV.371; and -*rattāya* id. J II.340; Pv I.9<sup>4</sup>.

**Cirassan** (adv.) [origin. gen. of *cira*=*cirasya*] at last Vin II.195; D I.179; S I.142; J II.439; III.315; IV.446 (read *cirassa passāmi*); v.328; Th I, 868; ThA 217; PvA 60. — *na cirass' eva* shortly after D III.11; J IV.2; DhA III.176; PvA 32. — *sucirass' eva* after a very long while S I.193.

**Cirāyati** [Sk. *cirayati*, v. denom. fr. *cira*] to be long, to tarry, to delay, DhA I.16; VvA 64, 208; cp. *ciraṅ karoti* id. J II.443.

**Ciriṭa** [Sk. *ciri*, cp. *kira*] a parrot J V.202 (in comp<sup>a</sup> *ciriṭi*<sup>o</sup>).

**Cimilikā** (f.) [Der. fr. *cira*] as *cimilikā* at Vin II.150; IV.40 a kind of cloth or carpeting, made from palm-leaves, bark, etc. Also at PvA 144 (doubtful ready).

**Cillaka** [kilaka or khilaka, q. v.] a peg, post, pillar, in *dāruka*<sup>o</sup> Th 2, 390 (cp. ThA 257). Not with Kern (*Toev.*) "a wooden puppet," as der. fr. *citta*<sup>1</sup>.

**Cinaka** (m. nt.) a kind of bean Sn 239 (= *aṭavi-pabbata-padesu āropita-jāta-cina-mugga* SnA 283); J V.405.

**Cinapiṭṭha** (nt.) red lead DA I.40; DhA 14.

**Ciyati** [Pass. of *cināti*] to be gathered, to be heaped up Sn 428 (*ciyate pahūtaṅ puññaṅ*). See also *ā*<sup>o</sup>.

**Cira** (nt.) [Sk. *cira*, cp. *civara*] 1. bark, fibre D I.167 (*kusa*<sup>o</sup>, *vāka*<sup>o</sup>, *phalaka*<sup>o</sup>); Vin III.34; A I.295; Pug 55. — a bark dress Vin I.305; J VI.500 (cp. *ciraka*). — 2. a strip (orig. of bark), in *suvaṇṇa*<sup>o</sup>-*khacita* gold-brocaded VvA 280 (see also next). Cp. *ociraka* (under *odiraka*).

**Ciraka** [cp. *cira*] 1. bark (see cpds.) — 2. a strip, in *suvaṇṇa*<sup>o</sup> gold brocade (dress) J V.197.

-*vāsika* (nt.) bark-dress (a punishment) M I.87= A I.48=Miln 197.

**Ciriya** (adj.) [fr. *cira*] like or of bark, in cpd. *dāru*<sup>o</sup> (as Np.) "wood-barker" DhA II.35.

**Cirilīkā** (f) [cp. Sk. *cirī* & *jhillīkā* a cricket, *cirilli* a sort of large fish] a cricket A III.397 (v. l. *cirīkā*). Cp. on word-formation *pipilīkā* & Mod. Gr. *τρίπικος* cricket.

**Civara** (nt.) [\*Sk. *civara*, prob. = *cira*, app<sup>d</sup> orig. to a dress of bark] the (upper) robe of a Buddhist mendicant. C. is the first one of the set of 4 standard requisites of a wandering bhikkhu, viz. c<sup>o</sup>, *piṇḍapāta* alms-bowl, *senāsana* lodging, a place to sleep at, *gilāna-*

*paccaya-bhesajja-parikkhāra* medicinal appliances for use in sickness. Thus mentioned passim e. g. Vin III.89, 99, 211; IV.154 sq.; D I.61; M II.102; A I.49; Nd<sup>1</sup> s. v.; It 111. In abbreviated form Sn 339; PvA 7; Sdhp 393. In starting on his begging round the bhikkhu goes *patta-civaraṅ ādāya*, that is literally 'taking his bowl & robe.' But this is an elliptical idiom meaning 'putting on his outer robe and taking his bowl.' A bhikkhu never goes into a village without wearing all his robes, he never takes them, or any one of the three, with him. Each of the three is simply an oblong piece of cloth (usually cotton cloth). On the mode of wearing these three robes see the note at *Dialogues* II.145. — Vin III.11; D II.85; Sn p. 21; PvA 10, 13 & passim. The sewing of the robe was a festival for the laity (see under *kāṭhina*). There are 6 kinds of cloth mentioned for its manufacture, viz. *khoma*, *kappāsika*, *koseyya*, *kambala*, *sāna*, *bhanga* Vin. 1.58=96=281 (cp. °*dussa*). Two kinds of robes are distinguished: one of the *gahapatika* (layman) a white one, and the other that of the bhikkhu, the c. proper, called *paṅsukūlaṅ* c. "the dust-heap robe" Vin V.117 (cp. *gahapati*). — On *civara* in general & also on special ordinances concerning its making, wearing & handling see Vin I.46, 49 sq., 196, 198, 253 sq., 285, 287 sq., 306=II.267 (of var. colours); II.115 sq. (*sibbati* to sew the c.); III.45, 58 (theft of a c.), 195-223, 254-266; IV.59-62, 120-123, 173, 279 sq., 283 (six kinds). — A III.108 (*civare kalyāṇakāma*); v.100, 206; Vism 62; It 103; PvA 185. — *Sise civaraṅ karoti* to drape the outer robe over the head Vin II.207, 217; °*ḡ khandhe karoti* to drape it over the back Vin II.208, 217; °*ḡ nikkhīpati* to lay it down or put it away Vin I.47 sq.; II.152, 224; III.198, 203, 263; °*ḡ saṅharati* to fold it up Vin I.46. — Var. expressions referring to the use of the robe: *atireka*<sup>o</sup> an extra robe Vin III.195; *acceka*<sup>o</sup> id. Vin III.260 sq.; *kāla*<sup>o</sup> (& *akāla*<sup>o</sup>) a robe given at (and outside) the specified time Vin III.202 sq.; IV.284, 287; *gahapati*<sup>o</sup> a layman's r. Vin III.169, 171; *ti*<sup>o</sup> the three robes, viz. *saṅghāṭi*, *uttarāsāṅga*, *āntaravāsaka* Vin I.288, 289; III.11, 195, 198 sq.; v.142; adj. *tecivarika* wearing 3 rs. Vin V.193; *dubbala*<sup>o</sup> (as adj.) with a worn-out c. Vin III.254; IV.59, 154, 286; *paṅsukūla*<sup>o</sup> the dust-heap robe PvA 141; *sa*<sup>o</sup>-*bhatta* food given with a robe Vin IV.77; *lūkha*<sup>o</sup> (adj.) having a coarse robe Vin I.109 (+ *duccola*), III.263 (id.); A 1.25; *vihāra*<sup>o</sup> a robe to be used in the monastery Vin III.212.

-*kaṇṇa* the lapet of a monk's robe DhA III.420; VvA 76=DhA III.106, cp. *civarakarṇaka* Av.Ś II.184, & °*ika* Divy 239, 341, 350. -*kamma* (nt.) robe-making Vin II.218; III.60, 240; IV.118, 151; A V.328 sq.; DhA III.342; PvA 73, 145. -*kāra* (-*samaya*) (the time of) sewing the robes Vin III.256 sq. -*kāla* (-*samaya*) the right time for accepting robes Vin III.261; IV.286, 287; -*dāna* (-*samaya*) (the time for) giving robes Vin IV.77, 99; -*dussa* clothing-material Vin IV.279, 280; -*nidāhaka* putting on the c. Vin I.284; -*paṭiggāhaka* the receiver of a robe Vin I.283; II.176; v.205; A III.274 sq.; -*paṭiṅṇa* a portion of the c. Vin I.263, 285, 301; -*palibodha* an obstacle to the valid performance of the *kāṭhina* ceremony arising from a set of robes being due to a particular person [a technical term of the canon law. See *Vinaya Texts* II.149, 157, 169]. It is one of the two *kāṭhinassa palibodhā* (c. & *āvāsa*<sup>o</sup>) Vin I.265; v.117, cp. 178; -*paviveka* (nt.) the seclusion of the robe, i. e. of a non-Buddhist with two other *pavivekāni* (*piṇḍapāta*<sup>o</sup> & *senāsana*<sup>o</sup>) at A I.240; -*bhanga* the distribution of robes Vin IV.284; -*bhatta* robes & a meal (given to the bh.) Vin III.265; -*bhājaka* one who deals out the robes Vin I.285; II.176; v.205; A III.274 sq. (cp. °*paṭiggāhaka*); -*bhisi* a robe rolled up like a pillow Vin I.287 sq.; -*raju* (f.) a rope for (hanging up) the robes; in the *Vinaya* always comb<sup>d</sup> with °*vaṅsa* (see below); -*lūkha* (adj.) one who is poorly dressed Pug 53; -*vaṅsa* a bamboo peg for hanging up a robe (cp. °*raju*) Vin I.47, 286; II.117,

121, 152, 153, 209, 222; III.59; J 1.9; DhA III.342; -**sankamaniya** (nt.) a robe that ought to be handed over (to its legal owner) Vin IV.282; 283.

**Cuṇṇa** [Sk. cūrṇa, pp. of carvati, to chew, to \*sqer to cut, break up, as in Lat. caro, Sk. kṛṇāti (cp. kaṭu); cp. Lit. kirwis axe, Lat. scrīpus sharp stone, scrupulus, scortum. See also calaka<sup>2</sup> & cp. Sk. kṣunna of **kṣud** to grind, to which prob. P. kuḍḍa] 1. pp. broken up, powdered; only in cpd. °**vicuṇṇa** crushed to bits, smashed up, piecemeal J 1.73; II.120, 159, 216; III.74. — 2. (nt.) (a) any hard substance ground into a powder; dust, sand J 1.216; VvA 65 (paṇsu°); Pv III.3<sup>3</sup> (suvaṇṇa° gold-dust; PvA 189= vālikā); DA 1.245 (id.); DhA 12. — (b) esp. "chunam" (Anglo-Ind.) i. e. a plaster, of which quicklime & sand are the chief ingredients & which is largely used in building, but also applied to the skin as a sort of soap-powder in bathing. Often comb<sup>d</sup> with mattikā clay, in distinction of which c. is for delicate use (tender skin), whereas m. for rougher purposes (see Vin 1.202); cuṇṇāni bhesajjāni an application of c. Vin 1.202. — Vin 1.47=52; II.220, 224 sq.; A 1.208; III.25; J v.89. cuṇṇa-tela-vālaṇḍupaka Vism 142 (where Asl 115 reads cuṇṇaṇ vā telaṇ vā leḍḍūpaka). — **nahāniya**° D 1.74=M III.92. PvA 46; na-hāna° J II.403, 404. — **gandha-cuṇṇa** aromatic (bath) powder J 1.87, 290; III.276; **candana**° id. Miln 13, 18. — **iṭṭhaka**° plaster (which is rubbed on the head of one to be executed) PvA 4, cp. Mṛcchakaṭika X, beginning (stanza 5) "piṣṭa-cūrṇāvakarīṣa puruṣo 'haṇ paśūkrtaḥ." — **cālanā** a mortar for the preparation of chunam Vin 1.202; -piṇḍa a lump of ch. Vin III.260; IV.154 sq.

**Cuṇṇaka** (adj.) [fr. cuṇṇa] (a) a preparation of chunam, paint (for the face, mukha°) D 1.7; M II.64=Th 1.771; J v.302. — (b) powder: cuṇṇakajātāni reduced to powder M III.92 (aṭṭhikāni). — f. °ikā in cuṇṇika-maṇsa mince meat J 1.243.

**Cuṇṇeti** [Denom. of cuṇṇa] to grind to powder, to crush; to powder or paint w. chunam Vin II.107 (mukhaṇ); J IV.457. — ppr. pass cuṇṇiyamāna being ground J VI.185.

**Cuta** [pp. of cavati; Sk. cyuta] 1. (adj.) shifted, disappeared, deceased, passed from one existence to another Vin IV.216; Sn 774, 899; It 19, 99; J I.139, 205; Pug 17. — **accuta** permanent, not under the sway of Death, Ep. of Nibbāna Dh 225. — 2. (n.) in cpd. **cutūpapāta** disappearance & reappearance, transmigration, Saṅsāra. (see cuti) S II.67 (āgatigatiyā sati c° hoti); A III.420; IV.178; DhA 1.259; usually in phrase **sattānaṇ cutūpapāta-nāna** the discerning of the saṅsāra of beings D 1.82=M 1.248; D III.111. As **cutuppāta** at A II.183. Cp. jātisāṅsāra-nāna.

**Cuti** (f.) [cp. Sk. cyuti, to cavati] vanishing, passing away, decease, shifting out of existence (opp. upapatti, cp. also gati & āgati) D 1.162; S II.3=42; III.53; M 1.49; Sn 643; Dh 419; J 1.19, 434; Vism 292, 460, 554; DhA IV.228.

**Cudita** (adj.) [pp. of codati] being urged, receiving blame, being reproved Vin 1.173; II.250; II.250, 251; M 1.95 sq.; A II.196 sq. -°ka id. Vin V.115, 158, 161, 164.

**Cuddasa** [contracted fr. catuddasa, Sk. caturdaśa, cp. catur] fourteen J 1.71; VI.8; Miln 12; DhA III.120, 186.

**Cunda** an artist who works in ivory J VI.261 (Com: dantakāra); Miln 331.

**Cundakāra** a turner J VI.339.

**Cumbaḥa** (nt.) [cp. Prk. cumbhala] (a) a coil; a pad of cloth, a pillow J 1.53 (dukūla°); II.21 (id.); VvA 73. — (b) a wreath J III.87. Cp. next.

**Cumbaḥaka** (nt.) cumbaḥa, viz. (a) a pillow DhA 1.139; VvA 33, 165. — (b) a wreath J IV.231 (puppha°); SnA 137; DhA 1.72 (mālā°).

**Cumbati** [Sk. cumbati. Dhṭp 197 defines as "vadana-sanyoge"] to kiss J II.193; v.328; VI.291, 344; VvA 260. Cp. pari°.

**Culla & cūla** (adj.) [Sk. kṣulla=kṣudra (P. khudda, see khuddaka), with c: k=cuṇṇa: kṣud] small, minor (opp. mahā great, major), often in conn. with names & titles of books, e. g. c° Anāthapiṇḍika=A jr. J II.287, cp. Anglo-Indian chota sahib the younger gentleman (Hind. chhota=culla); or Culla-vagga, the minor section (Vin II.) as subordinate to Mahā-vagga (Vin I.), Culla-niddesa the minor exposition (following upon Mahā-niddesa); culla-sīla the simple precepts of ethics (opp. mahā° the detailed sīla) D 1.5, etc. Otherwise only in cpds.:

-**angulī** little finger DhA II.86. -**ūpaṭṭhāka** a "lesser" follower, i. e. a personal attendant (of a therā) J 1.108 (cūl°); II.325 (cull°); DhA 1.135; II.260; cūl); -**pitā** an uncle ("lesser" father=sort of father, cp. Lat. matertera, patruus, Ger. Vetter=father jun.) J II.5; III.456 (v. I. petteyya); PvA 107; DhA 1.221 (cūla°).

**Cullāsīti** [= caturāsīti] eighty-four J VI.226 (mahākappe as duration of Saṅsāra); PvA 254 (id.). Also as cūlāsīti q. v.

**Cūlikā** (f.) [Sk. cūlikā, cp. cūḍā]=cūla; **kaṇṇa**° the root of the ear J II.276; Vism 249, 255; DhA IV.13 (of an elephant). °**baddha** S II.182; **KS** II.122. See also cūlā.

**Cūla** [Sk. cūḍa & cūlikā] 1. swelling, protuberance; root, knot, crest. As **kaṇṇa-cūla** the root of an elephant's ear J VI.488. **aḍḍha-cūla** a measure (see aḍḍha). See also cūlikā. — 2. (adj.) see culla.

**Cūjaka** (adj.) [fr. cūḷā] having a cūla or top-knot; **pañca**° with five top-knots J v.250 (of a boy)

**Cūlanikā** (f.) [Der. fr. culla, q. v.] only in phrase **sahassī cūlanikā lokadhātu** "the system of the 1,000 lesser worlds" (distinguished from the **dvi-sahassī majjhīmakā** & the **ti-sahassī mahāsahassī lokadhātu**) A 1.227; Nd<sup>2</sup> 235, 2<sup>b</sup>.

**Cūḷā** (f.) [Vedic cūḷā. to cūḷa]=cūla, usually in sense of crest only, esp. denoting the lock of hair left on the crown of the head when the rest of the head is shaved (cp. Anglo-Indian chuḷā & Gujarāṭī chotali) J 1.64, 462; v.153, 249 (pañca-cūḷā kumārā); DhA 1.294; as mark of distinction of a king J III.211; v.187; of a servant J VI.135. — a cock's comb J II.410; III.265. — **maṇi** (m.) a jewel worn in a crest or diadem, a jewelled crest J 1.65; II.122; v.441.

**Cūḷāsīti** for cullāsīti at Th 2, 51.

**Ce** [Vedic ced; ce=Lat. que in absque, ne-c, etc., Goth. h in ni-h. see also ca 3] conditional particle "if," constructed either with Indicative (ito ce pi yojanasate viharati even if he lived 100 y. from here D 1.117) or Conditional (tatra ce tumbe assatha kupitā D 1.3), or Potential (passe ce vipulaṇ sukhaṇ Dh 290). — Always enclitic (like Lat. que) & as a rule placed after the emphasized word at the beginning of the sentence: puñṇāṇ ce purisa kayirā Dh 118; brāhmaṇo ce tvaṇ brūsi Sn 457. Usually added to pronouns or pron. adverbs: ahaṇ ce va kho pana ceteyyaṇ D 1.185; ettha ce te maṇo atthi S 1.116, or comb<sup>d</sup> with other particles, as **noce**, **yañce**, **sace** (q. v.). Freq. also in comb<sup>d</sup> with other indef. interrog. or emphatic particles, as **ce va kho pana** if then, if now: ahaṇ ce va kho pana paṇhaṇ puccheyyaṇ D 1.117; ahaṇ ce va kho pana abhivādeyyaṇ D 1.125; **api** (pi) ce even if: api ce vassasataṇ jive mānava Sn 589.

**Cecca**=cicca (equal to sañcicca), ger. of cinteti, corresp. to either °cetya [cet] or °cintya [cint]; only in ster. def. jānanto sañjānanto **cecca** abhivitaritvā Vin II.91; III.73, 112; IV.290.



**Ceta** a servant, a boy J III.478. See next.

**Cetaka** a servant, a slave, a (bad) fellow Vin IV.66; J II.176=DhA IV.92 (duttā<sup>o</sup> miserable fellow); III.281; IV.82 (bhāṭika-cetakā rascals of brothers); V.385; Miln 222.

**Cetaka** a decoy-bird (Com. dipaka-tittira, exciting part-ridge) J III.357.

**Cetakedu** a kind of bird J VI.538. See also cela<sup>o</sup>.

**Cetanaka** (adj.) [see cetanā] connected with a thought or intention J VI.304; usually in a<sup>o</sup> without a thought, unintentional J II.375; VI.178; Vbh 419.

**Cetanā** [f. abstr. fr. cet, see cinteti] state of ceto in action, thinking as active thought, intention, purpose, will. Defined as action (kamma: A III.415; cp. KV. VIII.9, § 38 untraced quotation; cp. A V.292). Often comb<sup>d</sup> w. patthanā & paṇḍhi (wish & aspiration), e. g. S II.99, 154; A I.32, 224; V 212; Nd<sup>2</sup> 112 (in def. of asucimānassā, people of ignoble action: asuciya<sup>o</sup> cetanāya, patthanāya, paṇḍhinā samannāgatā). Also classed with these in a larger group in KV., e. g. 343, 380. — Comb<sup>d</sup> w. vedanā saññā c. citta phassa manasikāra in def. of nāmakāya (opp. rūpakāya) S II.3 (without citta), Ps I.183 (do.); Nett 77, 78. — Enum<sup>d</sup> under the four blessings of vatthu, paccaya, c., guṇātireka (-sampadā) & def. as "cetanāya somanassa-sañāgata-ñāna-sampayutta-bhāvo" at DhA III.94. — C. is opposed to cetasika (i. e. ceto) in its determination of the 7 items of good conduct (see sila) which refers to actions of the body (or are wilful, called cetanākamma Nett 43, 96; otherwise distinguished as kāya- & yacikammantā A V.292 sq.), whereas the 3 last items (sila 8-10) refer to the behaviour of the mind (cetasikakamma Nett., mano-kammantā A), viz. the shrinking back from covetousness, malice, & wrong views. — Vin III.112; S III.60; A II.232 (kaṇhassa kammassa pahānāya cetanā: intention to give up wrong-doing); VvA 72 (vadhaka-cetanā wilful murder); maraṇa-cetanā intention of death DhA I.20; āhār' āsā cetanā intention consisting in desire for food Vism 537. — PvA 8, 30 (pariccāga<sup>o</sup> intention to give); Pug 12; Miln 94; Sdhp 52, 72. — In scholastic lgg. often expl<sup>d</sup> as cetanā sañcetana<sup>o</sup> sañcetaṇitatta (viz. state or behaviour of volition) Dhs 5; Vbh 285. — Cp. Dhs 58 (+ citta); Vbh 401 (id.); Vbh 40, 403; Vism 463 (cetaṇitatti cetanā; abhisandahati ti attho).

**Cetaṇita** [pp. of ceteti, see cinteti] intended A V.187; Miln 62.

**Cetasa**<sup>1</sup> N. of a tree, perhaps the yellow Myrobalan J V.420.

**Cetasa**<sup>2</sup> (adj.) [orig. the gen. of ceto used as nominative] only in -<sup>o</sup>: sucetasa of a good mind, good-hearted S I.4=29, 46=52; paraphrased by Buddhaghosa as sundaracetasa; pāpa<sup>o</sup> of a wicked mind, evil-minded S I.70=98; a<sup>o</sup> without mind S I.198; sabba<sup>o</sup> all-hearted, with all one's mind or heart, in phrase atthikatvā manasikatvā sabbacetasa samannāharitvā ohi-tasoto (of one paying careful & proper attention) S I.112 sq.=189, 220; A II.116; III.163, 402; IV.167. The editors have often misunderstood the phrase & we freq. find vv. II. with sabbag cetasa & sabbag cetasā, — appamāṇa<sup>o</sup> S IV.186; avyāpanna<sup>o</sup> S V.74.

**Cetasika** (adj.) belonging to ceto, mental (opp. kāyika physical). Kāyikaṃ sukhaṃ > cetasikaṃ s. A 1.81; S V.209; kāyikā darathā > c. d. M III.287, 288; c. dukkhaṃ D II.306; A I.157; c. roga J III.337. c. kamma is sila 8-10 (see under cetanā) Nett 43. — As n. comb<sup>d</sup> with citta it is to be taken as supplementing it, viz. mind & all that belongs to it, mind and mental properties, adjuncts, co efficient (cp. vitakka-vicāra & such cpds. as phalāphala, bhavābhava) D I.213; see also citta. Occurring in the Nikāyas in sg. only, it came to be used in pl. and, as an ultimate category, the

52 cetasikas, with citta as bare consciousness, practically superseded in mental analysis, the 5 khandha-category. See CpD. p. 1 and pt. II. Mrs. Rh. D., *Eud. Psy.* 6, 148, 175. — <sup>o</sup>cetasikā dhammā Ps I.84; Vbh 421; Dhs 3, 18, etc. (cp. Dhs. trsl. pp. 6, 148).

**Cetaso** gen. sg. of ceto, functioning as gen. to citta (see citta & ceto).

**Cetāpana** (nt.) [see cetāpeti; cp. BSk. cetanika] barter Vin III.216, see also Vin. Texts I.22 & Kacc. 322.

**Cetāpeti** [Caus. of \*cetati to ci, collect; see also Kern, *Toev.* s. v.] to get in exchange, to barter, buy Vin III.216 (expl<sup>d</sup> by parivatteti), 237; IV.250.

**Cetiya** (nt.) [cp. from ci, to heap up, cp. citi, cināti] 1. a tumulus, sepulchral monument, cairn, M I.20; Dh 188; J I.237; VI.173; SnA 194 (dhātu-gharag katvā cetiyaṃ patitthāpesun); KhA 221; DhA III.29 (dhātu<sup>o</sup>); IV. 64; VvA 142; Sdhp 428, 430. Pre-Buddhistic cetiyas mentioned by name are Aggālava<sup>o</sup> Vin II.172; S I.185; Sn p. 59; DhA III.170; Ānanda<sup>o</sup> D II.123, 126; Udena<sup>o</sup> D II.102, 118; III.9; DhA III.246; Gotama (ka)<sup>o</sup> ibid.; Cāpāla<sup>o</sup> D II.102, 118; S V.250; Ma-kuṇḍabādhana<sup>o</sup> D II.160; Bahuputta<sup>o</sup> D II.102, 118; III.10; S II.220; A IV.16; Sattambaka<sup>o</sup> D II.102, 118; Sārandada D II.118, 175; A III.167; Sūpatiṭṭha<sup>o</sup> Vin I.35.

-angaṇa the open space round a Cetiya Miln 366; Vism 144, 188, 392; DA I.191, 197; VvA 254. -vandanā Cetiya worship Vism 299.

**Ceteti** see cinteti.

**Ceto** (nt.) [Sk. cetas] = citta, q. v. for detail concerning derivation, inflexion & meaning. Cp. also cinteti. — Only the gen. cetaso & the instr. cetasā are in use; besides these there is an adj. cetaso, der. from nom. base cetas. Another adj.-form is the inflected nom. ceto, occurring only in viceto S V.447 (+ ummatto, out of mind).

I. Ceto in its relation to similar terms: (a) with kāya & vācā: kāyena vācāya cetasā (with hand, speech & heart) Sn 232; Kh IX. kāya (vācā, ceto<sup>o</sup>) = muni a saint in action, speech & thought A I.273 = Nd<sup>2</sup> 514. In this phrase the Nd has mano<sup>o</sup> for ceto<sup>o</sup>, which is also a v. l. at A-passage. — (b) with paññā (see citta IV. b) in ceto-vimutti, paññā-vimutti (see below IV.). — (c) with samādhi, pīti, sukha, etc.: see <sup>o</sup>phara-natā below.

II. **Cetaso** (gen.) (a) *heart*. c<sup>o</sup> upakkilesa (stain of h.) D III.49, 101; S V.93. Inatta (attachment) S V.64. appasāda (unfaith) S I.179; ekodibhāva (singleness) D III.78; S IV.236 (see 2<sup>nd</sup> jhāna); āvaraṇāni (hindrances) S 66. — vimokkha (redemption) S I.159. santi (tranquillity) Sn 584, 593. vūpasama (id.) A I.4; S V.65. vinibandha (freedom) D III.238 = A III.249; IV.461 sq. — (b) *mind*. c<sup>o</sup> vikkhepa (disturbance) A III.448; V.149: uttrāsa (fear) Vbh 367. abhin-ropanā (application) Dhs 7. — (c) *thought*. in c<sup>o</sup> parivattakko udapādi "there arose a reflection in me (gen.)" S I.139; II.273; III.96, 103.

III. **Cetasā** (instr.) — (a) *heart*. mettā-sahagatena c. (with a h. full of love) freq. in phrase ekaṃ disaṃ pharivā, etc. e. g. D I.186, III.78, 223; S IV.296; A I.183; II.129; IV.390; V.299, 344; Vbh 272. ujjubhūtena (upright) S II.279; A I.63; vivatena (open) D III.223 = S V.263; A IV.86. macchera-maḷa-pariyuṭṭhitena (in which has arisen the dirt of selfishness) S IV.240; A II.58. santim pappuyya c. S I.212. taṇhādhipeṭṭeyena (standing under the sway of thirst) S III.103. — vippasannena (devout) S I.32=57, 100; Dh 79; Pv I.10<sup>10</sup>. mettana A IV.244. vimariyādi-katena S III.31. vigaṭābhijjhena D III.49. pathavi-āpo etc.-samena A IV.375 sq. ākāsasamena A III.315 sq. sabba<sup>o</sup> S II.220. abhijjhā-sahagatena A I.206. satārakkhena D III.269; A V.30. — migabhūtena cetasā, with the heart of a

wild creature M 1.450. — acetasā without feeling, heartlessly J iv.52, 57. — (b) *mind*: in two phrases, viz. (a) c. *anuvitakketi anuvicāreti* "to ponder & think over in one's mind" D III.242; A 1.264; III.178; — (β) c. *pañānāti* (or *manasikaroti*) "to know in one's mind," in the foll. expressions: *para-sattānaṃ parappuggalānaṃ cetasā ceto-paricca pañānāti* "he knows in his mind the ways of thought (the state of heart) of other beings" (see *ceto-paricca* & *pariyāya*) M II.19, S II.121, 213; v.265; A 1.255=III.17=280. *puggalaṃ paduṭṭha-cittaṃ evaṃ c° ceto-paricca p.* It 12, cp. 13. *Arahanto . . . Bhagavanto c° cetoparicca viditā* D III.100. *para-cittapariyāya kusalo evaṃ c° ceto-paricca manasikaroti* A v.160. *Bhagavā (brāhmaṇassa) c° ceto-parivattakaṃ aññāya* "perceiving in his mind the thought of [the b.]" S 1.178; D III.6; A III.374; Miln 10.

IV. *Cpds.* -*khila* fallowness, waste of heart or mind, usually as *pañca c-khilā*, viz. arising from doubt in the Master, the Norm, the Community, or the Teaching, or from anger against one's fellow-disciples D III.237, 278; M I.101; A III.248=IV.460=v.17; J III.291; Vbh 377; Vism 211. -*pañidhi* resolution, intention, aspiration Vv 47<sup>12</sup> (=cittassa samma-d-eva ṭhapanāṃ VvA 203); Miln 129; -*padosa* corruption of the h., wickedness, A 1.8; It 12, 13 (opp. *pasāda*): -*paricca* "as regards the heart," i. e. state of heart, ways of thought, character, mind (=pariyāya) in °ñāṇa Th 2, 71=227 (expl<sup>d</sup> at ThA 76, 197 by *cetopariyāñāna*) see phrase *cetasā c-p.* above (III. b.); -*pariyāya* the ways of the heart (=paricca), in *para-ceto-pariyāya-kusalo* "an expert in the ways of others' hearts" A v.160; c-p-kovido encompassing the heart of others S 1.146, 194=Th 1, 1248; I.196=Th 1, 1262. Also with syncope: °*pariyāñāna* D 1.79; III.100; Vism 431; DA 1.223. -*parivattaka* reflecting, reasoning S 1.103, 178; -*pharaṇatā* the breaking forth or the effulgence of heart, as one of five ideals to be pursued, viz. *samādhi*, *pīti-pharaṇatā*, *sukha°*, *ceto°*, *āloka°* D III.278; -*vasippatta* mastery over one's h. A II.6, 36, 185; IV.312; M I.377; Vism 382; Miln 82, 85; -*vimutti* emancipation of h. (always w. *paññā-vimutti*), which follows out the destruction of the intoxications of the heart (*āsavaṇaṃ khayā anāsava c-v.*) Vin 1.11 (*akuppā*); D 1.156, 167, 251; III.78, 108, 248 (*mudittā*); S II.265 (*mettā*); M I.197 (*akuppā*), 205, 296; III.145 (*appamāṇā*, *mahaggatā*); A 1.124; II.6, 36; III.84; Sn 725, 727=It 106; It 20 (*mettā*), 75, 97; Pug 27, 62; Vbh 86 (*mettā*) Nett 81 (*virāgā*); DA 1.313 (=cittavimutti) and -*vivarana* setting the h. free A IV.352; v.67. See also *arahant* II D. -*samatha* calm of h. Th 2, 118; -*samādhi* concentration of mind (=cittasamādhi) DA 1.104; D 1.15; III.30; S IV.297; A II.54; III.51; -*samphassa* contact with thought Dhs 3.

**Cela** (nt.) [Derivation unknown. Cp. Sk. *cela*] cloth, esp. clothes worn, garment, dress A 1.206; Pv II.127 (*kañcanā°* for *kañcana°*); III.9<sup>3</sup> (for *veḷa*); dhāti° baby's napkin J III.539. In simile of one whose clothes are on fire (*āditta°* + *ādittasisa*) S v.440; A II.93; III.307; IV.320 — *acela* a naked ascetic D 1.161, 165≈; J v.75; VI.222. -*aṇḍaka* (v. l. *aṇḍuka*) a loin-cloth M I.159; -*ukkhēpa* waving of garments (as sign of applause), usually with *sādhukāra* J 1.54; II.253; III.285; v.67; DhA II.43; SnA II.225; VvA 132, 140; -*paṭṭikā* (not °*paṭṭika*) a bandage of cloth, a turban Vin II.128 (Bdhgh. *cela-sandhara*); M II.93; DhA III.116; -*vitāna* an awning J 1.178; II.289; IV.378; Mhbv 122; Vism 108.

**Celaka** 1. one who is clothed; *acelaka* without clothes D 1.166; M 1.77. — 2. a standard-bearer [cp. Sk. *cedakā* P. *ceṭa* & in meaning E. knight > Ger. *knecht*; *knave* > *knabe*, *knappe*] D 1.51; DA 1.156; A IV. 107, 110; Miln 331.

**Celakedu** = *cetakedu* J VI.538.

**Celāvaka** = *oelāvaka* J v.418.

**Celāvaka** [cp. Sk. *chilla*?] a kind of bird J VI.358 (Com. *celabaka*; is it *celā bakā*?); J v.416. See also *celāvaka*.

**Cokkha** (adj.) [Cp. Sk. *coṣa*] clean J III.21; °*bhāva* cleanliness M 1.39 (=visuddhibhāva; to be read for T *mokkha*? See Trenckner's note on p. 530).

**Coca** (nt.) [Both derivation & meaning uncertain. The word is certainly not Aryan. See the note at *Vinaya Texts* II.132] the cocoa-nut or banana, or cinnamon J v.420 (°*vana*); °*pāna* a sweet drink of banana or cocoa-nut milk Vin 1.246.

**Codaka** (adj.) [to *codeti*] one who rebukes; exhorting, reproving Vin 1.173; II 248 sq.; v.158, 159 etc.; S 1.63; M 1.95 sq.; D III.236; A 1.53; III.196; IV.193 sq.; DA 1.40.

**Codanā** (f.) [see *codeti*] reproof, exhortation D 1.230; III.218; A III.352; Vin V.158, 159; Vism 276. — As ttg. in *codan' atthe nipāto* an exhortative particle J VI.211 (for *ingha*); VvA 237 (id.); PvA 88 v. 1. (for *handa*).

**Codita** [pp. of *codeti*, q. v.] urged, exhorted, incited; questioned Sn 819; J VI.256; Pv II.96<sup>6</sup>; Vv 161; PvA 152; Sdhp 309.

**Codetar** [n. ag. to *codeti*] one who reproves, one who exacts blame, etc. Vin v.184.

**Codeti** [Vedic *codati* & *codayati*, from *end*] aor. *acodayi* (J v.112), inf. *codetuṃ*, grd. *codetabba*; Pass. *cujjati* & *codiyati*; pp. *codita* & *codita* (q. v.); Caus. *codāpeti* (Vin. III.165) to urge, incite, exhort; to reprove, reprimand, to call forth, to question; in spec. sense to demand payment of a debt (J VI.69 *inaṃ codetvā*; 245; Sn 120 *inaṃ cujjamāna* being pressed to pay up; PvA 3 *inaṃyikehi codiyamāna*) D 1.230; Vin 1.43 (*āpattiyā c.* to reprove for an offence), 114, 170 sq., 322 sq.; II.2 sq., 80 sq.; III.164, etc.; J v.112; Dh 379; PvA 39, 74.

**Copana** (nt.) [*cup*, *copati* to stir, rel. to *kup*, see *kuppati*] moving, stirring DhA IV.85; DhsA 92, 240, 323.

**Cora** [*cur*, *corayati* to steal; Dhpt 530 = *theyye*] a thief, a robber Vin 1.74, 75, 88, 149; S II.100, 128 = A II.240; S II.188 (*gāmaghāta*, etc.); IV.173; M II.74 = Th 1, 786; A 1.48; II.121 sq.; IV.92, 278; Sn 135, 616, 652; J 1.264 (*rājā*, the robber king); II.104; III.84; Miln 20; Vism 180 (*sah' oḍḍha c.*), 314 (in simile), 489 (*rāja-puris' ānubandha°*, in comparison), 569 (*andhakāre corassa hattha-pasāraṇaṃ viya*); DhA II.30; PvA 3, 54, 274. — *mahā°* a great robber Vin III.89; D III.203; A 1.153; III.128; IV.339; Miln 185. — Often used in similes: see J.P.T.S. 1907, 87.

-*ātavi* wood of robbers Vism 190. — *upaddava* an attack from robbers J 1.267; -*kathā* talk about thieves (one of the forbidden pastimes, see *kathā*) D 1.7 = Vin 1.188≈; -*ghātaka* an executioner A II.207, J III.178; IV.447; v.303; PvA 5.

**Coraka** [cp. Sk. *coraka*] a plant used for the preparation of perfume J VI.537.

**Corikā** f. thieving, theft Vin 1.208; J III.508; Miln 158; PvA 4, 86, 192; VvA 72 (=theyyā).

**Cori** (f.) a female thief Vin IV.276; J II.363; (adj.) thievish, deceitful J 1.295. — *dāraka°* a female kidnapper J VI.337.

**Corovassikāṃ** at Nd<sup>2</sup> 40 (p. 85) read *terovassikāṃ* (as S IV.185).

**Cola** (& *coḷa*) [Cp. Sk. *coḷa*] a piece of cloth, a rag S 1.34; J IV.380; Miln 169; PvA 73; Sdhp 396. -*bhisi* a mat spread with a piece of cloth (as a seat) Vin IV.40. — *duccola* clad in rags, badly dressed Vin I.109; III.263.

**Colaka** (& *coḷaka*) = *cola* Vin 1.48, 296; II.113, 151, 174, 208, 225; Pv II.17; Miln 53 (bark for tinder?); DhA II.173.

## Ch.

**Cha & Chal** (cha in composition effects gemination of consonant, e. g. chabbisati=cha+visati, chabbanṇa=cha+vaṇṇa, chal only before vowels in comp=: chaḷaṅga, chaḷ-abhiñṇā) [Vedic ṣaṣ & ṣaṭ (ṣaḍ=chal), Gr. ἕξ, Lat. sex, Goth. sahs] the number six.

*Cases:* nom. cha, gen. channaṃ, instr. chaḥi (& chambhī (?) J iv.310, which should be chambhī & prob. chabbhī=ṣaḍbhīḥ; see also chambhī), loc. chasu (& chassu), num. ord. chaṭṭha the sixth. Cp. also saṭṭhi (60) soḷasa (16). Six is applied whenever a "major set" is concerned (see 2), as in the foll.: 6 munis are distinguished at Nd<sup>2</sup> 514 (in pairs of 3; see muni); 6 bhikkhus as a "clique" (see chabaggiya, cp. the Vestal virgins in Rome, 6 in number); 6 are the sciences of the Veda (see chaḷaṅga); there are 6 buddha-dhammā (Nd<sup>2</sup> 466); 6 viññāṇakāyā (see upadhi); 6 senses & sense-organs (see āyatana) — cha dānasālā J 1.282; oraṅ chaḥi māsehi kālakiriya bhavissati (I shall die in 6 months, i. e. not just yet, but very soon, after the "next" moon) Pv iv.3<sup>35</sup>. Six bodily faults J 1.394 (viz. too long, too short, too thin, too fat, too black, too white). Six thousand Gandhabbas J ii.334.

-aṅsa six-cornered DhS 617. -aṅga the set of six Vedāṅgas, disciplines of Vedic science, viz. 1. kappa, 2. vākaraṇā, 3. nīrutti, 4. sikkhā, 5. chando (viciti), 6. jotisaṭṭha (thus enum<sup>1</sup> at VvA 265; at PvA 97 in sequence 4, 1, 3, 2, 6, 5) D iii.269; Vv 63<sup>16</sup>; Pv ii.613; Miln 178, 236. With ref. to the upekkhās, one is called the "one of six parts" (chaḷ-ang' upekkhā) Vism 160. -abhiñṇā the 6 branches of higher knowledge Vin ii.161; Pug 14. See abhiñṇā. -āsiti eighty-six [i. e. twice that many in all directions; psychologically 6 × 80 = 6 × (4 × 2)<sup>10</sup>], of people an immense number, millions Pv ii.137; of Petas PvA 212; of sufferings in Niraya Pv iii.10<sup>6</sup>. -āhaṅ for six days J iii.471. -kaṇṇa heard by six ears, i. e. public (opp. catukaṇṇa) J vi.392. -tiṅsa(tī) thirty-six A ii.3; It 15; Dh 339; DhA iii.211, 221 (°yojana-parimaṅḍala); iv.48. -danta having six tusks, in °daha N. of one of the Great Lakes of the Himavānt (satta-mahā-sarā), lit. lake of the elephant with 6 tusks. cp. cha-visāna Vism 116. -dvārika entering through six doors (i. e. the senses) DhA iv.221 (tanhā). -dhātura (=dhātuya) consisting of six elements M iii.239. -pañca (chappañca) six or five Miln 292. -phass' āyatana having six seats of contact (i. e. the outer senses) M iii.239; Th 1, 755; PvA 52; cp. Sn 169. -banṇa (=vaṇṇa) consisting of six colours (of raṅsi, rays) J v.40; DhA 1.249; ii.41; iv.99. -baggiya (=vaggiya) forming a group of six, a set of (sinful) Bhikkhus taken as exemplification of trespassing the rules of the Vinaya (cp. Oldenberg, *Buddha* 7384). Their names are Assaji, Punabbasu, Paṇḍuka, Lohitaka, Mettiya, Bhummajaka Vin ii.1, 77, and passim; J ii.387; DhA iii.330. -bassāni (=vassāni) six years J 1.85; DhA iii.195. -bidha (=vidha) sixfold Vism 184. -bisāna (=visāna) having six (i. e. a "major set") of tusks (of pre-eminent elephants) J v.42 (Nāgarājā), 48 (kuñjara), cp. chaddanta. — bisati (=visati) twenty-six DhA iv.233 (devalokā).

**Chakana & Chakaṇa** (nt.) [Vedic śakṛt & śakan, Gr. κόπρος; Sk. chagana is later, see Trenckner. *Notes* 62 n. 16] the dung of animals Vin 1.202; J iii.386 (ṇ); v.286; vi.392 (ṇ).

**Chakaṇati** (f.) = chakana Nd<sup>2</sup> 199.

**Chakala** [cp. Sk. chagala, from chāga heifer] a he-goat J vi.237; °ka ibid. & Vin iii.166. — f. chakalī J vi.559.

**Chakka** (nt.) [fr. cha] set of six Vism 242 (meda° & mutta°).

**Chakkhattuṅ** (adv.) [Sk. ṣaṭkr̥tvas] six times D ii.198; DhA iii.196.

**Chaṭṭha** the sixth Sn 171, 437; DhA iii.200; SnA 364. Also as chaṭṭhama Sn 101, 103; J iii.280.

**Chaddaka** (adj.) throwing away, removing, in puppha° a flower-rubbish remover (see pukkusa) Th 1, 620; Vism 194; — f. chaddikā see kacavara°.

**Chaddana** (nt.) throwing away, rejecting J 1.290; Dhpt 571. —i (f.) a shovel, dust-pan DhA iii.7. See kacavara°.

**Chaddita** [pp. of chaddeti] thrown out, vomited; cast away, rejected, left behind S iii.143; J 1.91, 478; Pv ii.2<sup>3</sup> (=ucchiṭṭhaṅ vantan ti attho PvA 80); VvA 100; PvA 78, 185.

**Chaddeti** [Vedic chardayati & chṛṇatti to vomit; cp. also avaskara excrements & karisa dung. From \*sqer to eliminate, separate, throw out (Gr. κρῖνω, Lat. ex-(s)cerno), cp. Gr. ακῶε, Lat. mus(s)cerda, Ags. scearn] to spit out, to vomit, throw away; abandon, leave, reject Vin 214 sq.; iv.265; M 1.207; S 1.169 (chaṭṭehi wrongly for chaddehi) = Sn p. 15; J 1.61, 254, 265, 292; v.427; Pug 33; DhA 1.95 (unhaṅ lohitaṅ ch. to kill oneself); ii.101; iii.171; VvA 126; PvA 43, 63, 174, 211; 255; Miln 15. — ger. chaddūna Th 2, 469 (= chaḍḍetvā ThA 284); grd. chaddetabba Vin 1.48; J ii.2; chaddaniya Miln 252; chaddiya (to be set aside) M 1.12 sq. — Pass. chaddiyati PvA 174. — Caus. chaḍḍāpeti to cause to be vomited, to cast off, to evacuate, to cause to be deserted Vin iv.265; J 1.137; iv.139; vi.185, 534; Vism 182. — pp. chaddita (q. v.). — See also kacavara°.

**Chaṇa** a festival J 1.423, 489 (surā°), 499; ii.48 (mangala°), 143, iii.287, 446, 538; iv.115 (surā°); v.212; vi.221; 399 (°bheri); DhA iii. 100 (surā°), 443 (°vesa); iv.195; VvA 173.

**Chanaka** [=akkhana? Kern; cp. Sk. \*ākhaṇa] the Chanaka plant Miln 352; cp. akkhana.

**Chatta** (nt.) [late Vedic chattra = \*chad-tra, covering to chad, see chādati] a sunshade ("parasol" would be misleading. The handle of a chatta is affixed at the circumference, not at the centre as it is in a parasol), a canopy Vin 1.152; ii.114; D 1.7<sup>≈</sup>; ii.15 (seta°, under which Gotama is seated); J 1.267 (seta°); iv.16;

v.383; vi.370; Sn 688, 689; Miln 355; DhA 1.380 sq.; DA 1.89; PvA 47. — Esp. as *seta*° the royal canopy, one of the 5 insignia regis (setachatta-pamukhaṅ pañcavi-dhaṅ rāja-kakudhabhaṅḍaṅ PvA 74), see kakudha-bbāṇḍa. J vi.4, 223, 389; °ḡ *ussāpeti* to unfold the r. canopy PvA 75; DhA 1.161, 167. See also *pañña*°.

-*danda* the handle of a sunshade DhA III.212; -*naḷi* the tube or shaft (of reeds or bamboo) used for the making of sunshades M II.116; -*mangala* the coronation festival J III.407; DhA III.307; VvA 66.

**Chatta**<sup>2</sup> [cp. Sk. *chātra*, one who carries his master's sun-shade] a pupil, a student J II.428.

**Chattaka** (m. nt.) 1. a sun-shade J VI.252; Th 2, 23 (= ThA 29 as nickname of sun-shade makers). See also *pañña*°. — 2. *ahi*° "snake's sun-shade," N. for a mushroom: toadstool D III.87; J II.95; a mushroom, toadstool J II.95.

**Chattisakkhattuṅ** (adv.) thirty-six times It 15.

**Chada** [cp. *chādeti chad*=*saṅvarane* DhTp 586] anything that covers, protects or hides, viz. a cover, an awning D I.77 (sa-uttara° but °chadana at D II.194); — a veil, in phrase *vivatcchada* "with the veil lifted" thus spelt only at Nd<sup>2</sup> 242, 593, DhA 1.106 (*vivattha*°, v. l. *vattā*°) & DA 1.251 (*vivatta*°), otherwise °chadda; — shelter, clothing in phrase *ghāsacchada* Pug 51 (see *ghāsa* & cp. *chāda*); — a hedge J VI.60; — a wing Th 1, 1108 (*citra*°).

**Chadana** (nt.) [Vedic *chad*]=*chada*, viz. *lit.* 1. a cover, covering J 1.376; v.241. — 2. a thatch, a roof Vin II.154 (various kinds), 195; J II.281; DhA II.65 (°*piṭṭha*); IV.194 (°*assa udaka-patana-ṭṭhāna*), 178; PvA 55. — 3. a leaf, foliage J 1.87; Th 1, 527. — 4. hair J v.202. — *fig.* pretence, camouflage, counterfeiting Sn 89 (= *paṭirūpaṅ katvā* SnA 164); Dhs 1059=Vbh 361=Nd<sup>2</sup> 271<sup>u</sup>. Dhs reads *chandanaṅ* & Vbh *chādanaṅ*. — *iṭṭhikā* a tile DhA IV.203.

**Chadda** (nt.) [DhTp 590 & DhTm 820 expl<sup>n</sup> a root *chadd* by "vamane," thus evidently taking it as an equivalent of *chadd*]=*chada*, only in phrase *vivatcchada* (or *vivaṭa*°) D 1.89; Sn 372, 378, 1003, 1147; DA 1.251. Nd<sup>2</sup> however & DA read °*chada* expl. by *vivaṭa-rāga-dosamoha-chadana* SnA 365.

**Chaddhā** [Sk. *satśah*] sixfold Miln 2.

**Chanda** [cp. Vedic and Sk. *chanda*, and *skandh* to jump]. 1. impulse, excitement; intention, resolution, will; desire for, wish for, delight in (c. loc.). Expl<sup>d</sup> at Vism 466 as "*kattu-kāmatāy*" *adhivacanaṅ*; by DhTp 587 & DhTm 821 as *chand*=*icchāyaṅ*. — A. As *virtue*: *dhammapadesu* ch. striving after righteousness S 1.202; *tibba*° ardent desire, zeal A 1.229; IV.15; *kusala-dhamma*° A III.441. Often comb<sup>d</sup> with other good qualities, e. g. *ch. vāyāma ussāha ussolhi* A IV.320; *ch. viriya citta vimaṅsā* in set of *samādhis* (cp. *iddhipāda*) D III.77 (see below), & in cpd. °*ādhipateyya*. — *kusalānaṅ dhammaṅ uppādāya chandaṅ janeti vāyamaṅ viriyaṅ ārabhati*, etc., see *citta* v. 1 d8. — M II.174; A 1.174 (*ch. vā vāyāmo vā*); III.50 (*chandasa* instr.); Sn 1026 (+ *viriya*); Vv 24<sup>12</sup> (= *kusala*° VvA 116); J VI.72; DhA 1.14. — B. As *vice*: (a) kinds & character of *ch.* — With similar expressions: (*kāya*-) *ch. sneha anvyatā* M 1.500. — *ch. dosa moha bhaya* D III.182; Nd<sup>2</sup> 337<sup>2</sup> (See also below *chandāgati*). Its nearest analogue in this sense is *rāga* (lust), e. g. *ch. rāga dosa paṭigha* D 1.25 (cp. DA 1.116); *rūpesu uppajjati ch. vā rāgo* S IV.195. See below °*rāga*. In this bad sense it is nearly the same as *kāma* (see *kāma* & *kāmachanda*: sensual desire, cp. DhsA 370, Vism 466 & Mrs. Rh. D. in *Dhs trsl.* 292) & the comb<sup>n</sup> *kāma-chanda* is only an enlarged term of *kāma*. *Kāye chanda* "delight in the body" M 1.500; Sn 203. *bhave*

*ch.* (pleasure in existence) Th 2, 14 (cp. *bhavachanda*); *lokasmiṅ ch.* (hankering after the world) Sn 866; *methu-nasmiṅ* (sexual desire) Sn 835 (expl. by *ch. vā rāgo vā pemaṅ* Nd<sup>1</sup> 181). — *Ch.* in this quality is one of the roots of misery: *cittass' upakkilesa* S III.232 sq.; v.92; *mūlaṅ dukkhassa* J IV.328 sq. — Other passages illustrating *ch.* are e. g. *vyāpāda*° & *vihīṅsā*° S II.151; *rūpa-dhātuyā*° S III.10; IV.72; *yaṅ aniccaṅ*, etc. . . . *tattha*° S III.122, 177; IV.145 sq.; *asmi ti ch.* S III.130; *atīlino ch.* S v.277 sq., cp. also D II.277. — (b) the emancipation from *ch.* as necessary for the attainment of Arahantship: — *vigata*° (free from excitement) and a° S I.111; III.7, 107, 190; IV.387; A II.173 sq.; D III.238; *ettha chandaṅ virājetvā* Sn 171=S I.116. *Kāye chandaṅ virājaye* Sn 203. (a) *vita*° A IV.461 sq. °ḡ *vineti* S 1.22, 197; °ḡ *vinodeti* S 1.186; *ch. suppaṭi-vinīta* S II.283. *na tamhi* °ḡ *kayirātha* Dh 117. — 2. (in the monastic law) consent, declaration of consent (to an official act; *kamma*) by an absentee Vin I.121, 122. *dhammikānaṅ kammānaṅ chandaṅ datvā* having given (his) consent to valid proceedings Vin IV.151, 152; cp. °*dāyaka* II.94. — *Note*. The commentaries follow the canonical usage of the word without adding any precision to its connotation. See Nd<sup>2</sup> s. v.; DhsA 370; DhA 1.14, J VI.72, VvA 77.

-*āgati* in °*gamana* the wrong way (of behaviour, consisting) in excitement, one of the four *agatigamaṇāni*, viz. *ch.*°, *dosa*°, *moha*°, *bhaya*° D III.133, 228; Vbh 376 (see above); -*ādhipateyya* (adj.) standing under the dominant influence of impulse Dhs 269, 359, 529; Vbh 288 (+ *viriya*°, *citta*°, *vimaṅsā*°); -*ānūnita* led according to one's own desire S IV.71; Sn 781; -*āraha* (adj.) fit to give one's consent Vin II.93; v.221; -*ja* sprung from desire (*dukkha*) S 1.22; -*nānatta* the diversity or various ways of impulse or desire S II.143 sq.; D III.289; Vbh 425; -*pahāna* the giving up of wrong desire S v.273; -*mūlaka* (adj.) having its root in excitement A IV.339; v.107; -*rāga* exciting desire (cp. *kāmachanda*) D II.518, 60; III.289; S 1.198; II.283; III. 232 sq. (*cakkhusmiṅ*, etc.); IV.7 sq. 164 (*Bhagavato ch-r. n' atthi*), 233; A 1.264 (*atīte ch-r-ṭṭhāniyā dham-mā*); II.71; III.73; Nd<sup>2</sup> 413; DhA 1.334; -*samādhi* the (right) concentration of good effort, classed under the 4 *iddhipādā* with *viriya*°; *citta*° *vimaṅsā*° D III.77; S v.268; A 1.39; Vbh 216 sq.; Nett 15; -*sampadā* the blessing of zeal S v.30.

**Chandaka** a voluntary collection (of alms for the Sangha), usually as °ḡ *saṅgharati* to make a vol. coll. Vin IV.250; J 1.422; II.45, 85 (*saṅgharati*vā v. l. BB; text *sankad-dhitvā*), 190, 248; III.288 (*nava*°, a new kind of dona-tion); Cp. BSk. *chandaka-bhiksava* AvŚ vol. II.227.

**Chanda**<sup>2</sup> (f.) [see *chando*] (strong) impulse, will, desire Nd<sup>2</sup> 394; Vbh 350, 370.

**Chandavantatā** (f.) [abstr. to adj. *chandavant*, *chanda*+*vant*]=*chandatā* VvA 319.

**Chandasā** (f.) [see *chando*] metrics, prosody Miln 3.

**Chandika** (adj.) [see *chanda*] having zeal, endeavouring usually as a° without (right) effort, & always comb<sup>d</sup> w. *anādhara* & *assaddha* Pug 13; Vbh 341; PvA 54 (v. l.), 175.

**Chandikata** (adj.) & **chandikatā** (f.) (with) right effort, zealous, zeal (adj.) Th 1, 1029 (*chandit*°) (n.) Vbh 208.

**Chando** (nt.) [Vedic *chandas*, from *skandh*, cp. in mean-ing Sk. *pada*; Gr. *ἰαμβος*] metre, metrics, prosody, esp. applied to the Vedas Vin II.139 (*chandaso buddhava-canaṅ āropeti* to recite in metrical form, or acc. to Bdgh. in the dialect of the Vedas cp. *Vin. Texts* III.150); S 1.38; Sn 568 (*Sāvittī chandaso mukhaṅ*: the best of Vedic metres).

-*victi* prosody VvA 265 (enum<sup>d</sup> as one of the 6 disciplines dealing with the Vedas: see *chalanga*).

- Channa**<sup>1</sup> [pp. of *chād*, see *chādeti*<sup>1</sup>] 1. covered J IV. 293 (vāri°); VI.432 (padara°, ceiling); ThA 257.— 2. thatched (of a hut) Sn 18.— 3. concealed, hidden, secret J II.58; IV.58.— nt. *channag* a secret place Vin IV.220.
- Channa**<sup>2</sup> [pp. to *chād* (chand), *chandayati*, see *chādeti*<sup>2</sup>] fit, suitable, proper Vin II.124 (+ *paṭirūpa*); III.128; D 1.91 (+ *paṭirūpa*); S 1.9; M 1.360; J III.315; V.307; VI.572; Pv II.12<sup>15</sup> (= *yutta* PvA 159).
- Chapaka** name of a low-class tribe Vin IV.203 (= *caṇḍāla* Bdhgh. on Sekh. 69 at Vin IV.364), f. °ī ib.
- Chappaṇca** [cha + *pañca*] six or five Miln 292.
- Chab**<sup>o</sup> see under *cha*.
- Chamā** (f.) [from *kṣam*, cp. *khamati*. It remains doubtful how the Dhṛm (553, 555) came to define the root *cham* (= *kṣam*) as 1. *hīlāne* and 2. *adane*] the earth; only in oblique cases, used as adv. *Instr.* *chamā* on the ground, to the ground (= ved. *kṣamā*) M 1.387; D III.6; J III.232; IV.285; VI.89, 528; Vv 41<sup>4</sup> (VvA 183; bhū-miyan); Th 2, 17; 112 (ThA 116: *chamāyan*); Pv IV.5<sup>3</sup> (PvA 260; bhūmiyan).— *loc.* *chamāyan* Vin 1.118; A 1.215; Sn 401; Vism 18; ThA 116; *chamāya* Vin II.214.
- Chambhati** [see *chambheti*] to be frightened DhA IV.52 (+ *vedhati*).
- Chambhita** [pp. of *chambheti*]. Only in der. *chambhitatta* (nt.) the state of being stiff, paralysis, stupefaction, consternation, always comb<sup>d</sup> with other expressions of fear, viz. *uttāsa* S v.386; *bhaya* J 1.345 (where spelled *chambhitān*); II.336 (where wrongly expl<sup>d</sup> by *sarīracalanān*), freq. in phrase *bhaya ch. lomahaṅsa* (fear, stupefaction & horripilation ("gooseflesh")) Vin II.156; S 1.104; 118; 219; D 1.49 (expl<sup>d</sup> at DA 1.50 wrongly by *sakala-sarīra calanān*); Nd<sup>2</sup> 470; Miln 23; Vbh 367; Vism 187.— In other connections at Nd<sup>2</sup> 1 (= Dhs 425. 1118, where *thambhitatta* instead of *ch*<sup>o</sup>); Dhs 965 (on which see *Dhs trsl.* 242).
- Chambhin** (adj.) [see *chambheti*] immovable, rigid; terrified, paralysed with fear S 1.219; M 1.19; J IV.310 (v. l. *jambhī*, here with ref. to one who is bound (stiff) with ropes (*pāsasatehi chambhī*) which is however taken by com. as instr. of *cha* & expl<sup>d</sup> by *chasu thānesu*, viz. on 4 limbs, body & neck; cp. *cha*).— *acchambhin* firm, steady, undimayd S 1.220; Sn 42; J 1.71.— See *chambheti* & *chambhita*.
- Chambheti** [cp. Sk. *skabhnāti* & *stabhnāti*, *skambh*, and P. *kambha*, *thambha* & *khambheti*] to be firm or rigid, fig. to be stiff with fear, paralysed: see *chambhin* & *chambhitatta*, Cp. *ūrūkhambha* (under *khambha*<sup>2</sup>).
- Challi** [Sk. *challi*] bark, bast DhA II.165; Bdhgh on MV. VIII.29.
- Chava** [Derivation doubtful. Vedic *śava*] 1. a corpse Vin II.115 (°*śisassa patta* a bowl made out of a skull). See cpds.— 2. (adj.) vile, low, miserable, wretched Vin II.112, 188; S 1.66; M 1.374; A II.57; J IV.263.— *-atthika* bones of a corpse, a skeleton C III.15, 1 (?); *-ālāta* a torch from a pyre S III.93 = A II.95 = It 90 = J 1.482; Vism 54, 299 (°*ūpama*).— *-kuṭikā* a charnel-house, morgue, Vin 1.152; *-dāhaka* one who (officially) burns the dead, an "undertaker" Vin 1.152; DhA 1.68 (f. °*ikā*); Vism 230; Miln 331.— *-dussa* a miserable garment D 1.166 ≈ A 1.240; II.206.— *-sarīra* a corpse Vism 178 sq.— *-sitta* a water pot (see above 1) Th 1, 127.
- Chavaka** 1. a corpse J v.449.— 2. wretched Miln 156, 200; (°*caṇḍāla*, see expl<sup>n</sup> at J v.450).
- Chavi** (f.) [\*(s)qeu to cover. Vedic *chavi*, *skunāti*; cp. Gr. *σκῦλον*; Lat. *ob-scurus*; Ohg. *skūra* (Nhg. *scheuer*); Ags *scēo* > E. *sky* also Goth. *skōhs* > E. *shoe*] the (outer, thin) skin, tegument S II.256; A IV.129; Sn 194; J II.92. Distinguished from *camma*, the hide (under-skin, corium) S II.238 (see *camma*); also in comb<sup>n</sup> *ch-camma-maṅsa* Vism 235; DhA IV.56.— *-kalyāṇa* beauty of complexion, one of the 5 beauties (see *kalyāṇa* 2d) DhA 1.387; *-dos*<sup>2</sup>-*ābādha* a skin disease, cutaneous irritation Vin 1.206; *-roga* skin disease DhA III.295; *-vaṅṅa* the colour of the skin, the complexion, esp. beautiful compl., beauty Vin 1.8; J III.126; DhA IV.72; PvA 14 (*vaṅṅadhātu*), 70, 71 (= *vaṅṅa*).
- Chāta** (adj.) [cp. Sk. *psāta* from *bhas* (\**bhsā*), Gr. *ψάω*; see Walde, *Lat. Wtb.* under *sabulum* & cp. *bhasman*, probably Non-Aryan] hungry J 1.338; II.301; v.69; Pv II 11<sup>3</sup> (= *bubhukkhitā*, *khudāya abhikhūta* PvA 72) II 9<sup>36</sup> (*jighacchita* PvA 126); PvA 62; VvA 76; Miln 253; Mhvs VII 24. Cp. *pari*<sup>o</sup>.— *-ajjhata* with hungry insides J 1.345; II.203; v.338, 359; DhA 1.125; DhA 1.367 (*chātak*<sup>1</sup>); III.33, 40. *-kāla* time of being hungry.
- Chātaka** [fr. prec.] 1. adj. hungry J 1.245, 266.— 2. (nt.) hunger, famine J 1.266; II.124, 149, 367; VI.487; DhA 1.170.
- Chātātā** [f. abstr. fr. *chāta*] hunger (lit. hungriness) DhA 1.170.
- Chādāna** (nt.) [to *chādeti*] covering, clothing, often comb<sup>d</sup> with *ghāsa*<sup>o</sup> food & clothing (q. v.) J II.79 (*vattha*<sup>o</sup>); Pv 1.107 (*bhojana*<sup>o</sup>); II.17 (*vattha*<sup>o</sup>); PvA 50 (= *vattha*); DhA IV.7.— As adj. J VI.354 (of the thatch of a house).
- Chādānā** (f.) [fr. *chādeti*] covering, concealment Pug 19, 23. Cp. *pari*<sup>o</sup>.
- Chādi** (f.) [*chādeti*<sup>1</sup>] shade J IV.351.
- Chādiya** (nt.) covering (of a house or hut), thatch, straw, hay (for eating) J VI.354 (= *gehacchādāna-tiṇa*).
- Chādeti**<sup>1</sup> [Caus. of *chād*, Sk. *chādayati*] (a) to cover, to conceal Vin II.211 (Pass. *chādiyati*); Sn 1022 (*mukhaṅ jivhāya ch.*); Dh 252; Pv III.4<sup>3</sup>.— (b) (of sound) to penetrate, to fill J II.253; VI.195.— pp. *channa*<sup>1</sup> (q. v.).
- Chādeti**<sup>2</sup> [for *chandeti*, cp. Sk. *chandati* & *chadayati*; to *khayā*<sup>2</sup>] (a) to seem good, to please, to give pleasure S II.110; A III.54; DhA III.285 (*hhattaṅ me na ch.*).— (b) to be pleased with, to delight in, to approve of (c acc.) esp. in phrase *bhattaṅ chādeti* to appreciate the meal Vin II.138; D 1.72 (= *ruceyya*); v.31 (*chādāyamāna*), 33 (*chādāmana*), 463; Th 2, 409; Pv 1.11<sup>8</sup> (*nacchādīmhamhase*), pp. *channa*<sup>2</sup>.
- Chāpa** & °*ka* [Sk. *śava*] the young of an animal M 1.384 (°*ka*); S II.269 (*bhinka*<sup>o</sup>); J 1.460; II.439 (*sakuṇa*<sup>o</sup>); Miln 402; -f. *chāpī* J VI.192 (*maṇḍūka*<sup>o</sup>).
- Chāyā** (f.) [Vedic *chāyā*, light & shade, \**skei* (cp. (s)qait in *ketu*), cp. Sk. *śyāva*; Gr. *σκιά* & *σκωύς*; Goth. *skeinan*. See note on *kāla*, vol. II, p. 38<sup>2</sup>] shade, shadow S 1.72, 93; M II.235; III.164; A II.114; Sn 1014; Dh 2; J II.302; IV.304; v.445; Miln 90, 298; DhA 1.35; PvA 12, 32, 45, 81, etc.— *Yakkhas* have none; J v.34; VI.337. *chāyā* is frequent in similes: see *J.P.T.S.* 1907, 87.
- Chārikā** (f.) [Cp. *ksāyati* to burn, *ksāra* burning; Gr. *ξηρός* dry, Lat. *serenus* dry, clear. See also *khāra* & *bhasma*.] Ashes Vin 1.210; II.220; D II.164 = Ud 93; A 1.209; IV.103; J III.447; IV.88; v.144; DhA 1.256; II.68; VvA 67; PvA 80 (*chārikangāra*).
- Chiggaḷa** [cp. *chidda*] a hole, in *eka*<sup>o</sup>-*yuga* M III.169 ≈ *tāla*<sup>o</sup> key hole S IV.290; Vism 394.

**Chida** (always °) (adj.) breaking, cutting, destroying M 1.386; S 1.191=Th 1, 1234; Th 1, 521; 1143; Sn 87 (kaukha°) 491, 1021, 1101 (tanha°); VvA 82 (id.).

**Chidda** [cp. Ohg. scetar. For suffix °ra, cp. rudhira, etc. Vedic **chid**+ra. Cp. Sk. chidra] 1. (adj.) having rents or fissures, perforated S 1v.316; J 1.419; (fig.) faulty, defective, Vin 1.290. — 2. (nt.) a cutting, slit, hole, aperture, S 1.43; J 1.170 (cka°), 172, 419, 503; 11.244, 261; (kanna°); Vism 171, 172 (bhitti°), 174 (tāla°); SnA 248 (akkihi°); DhA 111.42; VvA 100 (bhitti°); PvA 180 (kanna°), 253 (read chidde for chinde); fig. a fault, defect, flaw Dh 229 (acchidda-vutti faultless conduct) Miln 94.

-āvachidda full of breaches and holes J 111.491; Vism 252; DhA 1.122, 284 (cp. °vichidda); 111.151. -kārīn inconsistent A 11.187; -vichidda = °āvachidda J 1.419; v.163 (sariraṅ chiddavichiddaṅ karoti to perforate a body).

**Chiddaka** (adj.) having holes or meshes (of a net) D 1.45.

**Chiddatā** (f.) perforation, being perforated J 1.419.

**Chiddavant** (adj.) having faults, full of defects M 1.272.

**Chindati** [Vedic **chid** in 3 forms viz. 1. (Perf.) base **chid**; 2. Act. (pres.) base w. nasal infix. **chind**; 3. Med. (denom.) base w. guṇa **ched**. Cp. the analogous formations of **cit** under **cinteti**. — 1dg. \* **sk(h)eid**, Gr. σχιζω (E. schism); Lat. sciindo (E. scissors); Ohg. scizan; Ags. scitan; cp. also Goth. skaidan, Ohg. scidan. Root **chid** is defined at Dh 382, 406 as "dvedhā-karaṇa" ] to cut off, to destroy, to remove, both *lit.* (bandhanaṅ, pāsayaṅ, pasibbakaṅ, jivaṅ, givaṅ, sīsaṅ, hatthapāde, etc.) and *fig.* (taṅhaṅ, moḥaṅ, āsavā, saṅyojanāni, vicikicchayaṅ, vanathaṅ, etc.) Freq. in similes: see *J.P.T.S.* 1907, 88. — *Forms*: (1) **chid**: aor. **acchidā** Sn 357, as **acchidaya** M 11.35, **acchidda** Dh 351 (cp. agamā); Pass. pres. **chijjati** (Sk. chidyate) Dh 281; It 70; J 1.167; Th 1, 1055 = Miln 395; Miln 40; aor. **chijji** J 111.181 (dvidhā ch. broke in two). — fut. **chijjissati** J 1.336; — ger. **chijjivā** J 1.202; 1v.120; — pp. **chijjita** J 111.389; see also **chida**, **chidda**, **chinna**. — (2) **chind**: Act. pres. **chindati** S 1.149 = A v.174 = Sn 657; PvA 4, 114; VvA 123; — imper. **chinda** Sn 346; J 11.153; **chindatha** Dh 283; — pot. **chinde** Dh 370; — ppr. **chindamāna** J 1.70, 233. — fut. **chindissati** DhA 11.258. — aor. **acchindi** Vin 1.88 & **chindi** J 1.140. — ger. **chindivā** J 1.222, 254, 326; 11.155 — inf. **chinditv** Vin 1.206; PvA 253. — grd. **chindiya** J 11.139 (duce°). — Caus. **chindāpeti** J 11.104, 106; Vism 190 (rājāno core ch.). — (3) **ched**: tut. **cecchati** (Sk. chetsyati) M 1.434; Dh 350; Miln 391. — aor. **acchechhi** (Sk. acchaitsit) S 1.12; A 11.249; Sn 355 = Th 1, 1275; J 11.261. **acchejji** (v. l. of **acchechhi**) is read at S 1v.205, 207, 399; v.441; A 111.246, 444; It 47. — inf. **chetv** J 1v.208; Pv 1v.328, & **chettv** Sn 28. — ger. **chetvā** Sn 66, 545, 622; Dh 283, 369; J 1.255; Nd<sup>2</sup> 245, & **chetvāna** Sn 44; Dh 346; J 111.396. — grd. **chetabha** Vin 11.110, & **chejja** (often comb<sup>d</sup> w. **bhejja**, torture & maiming, as punishments) Vin 111.47 (+ bh°); J v.444 (id.) v.1536; Miln 83, 359. Also **chejja** in neg. **acchejja** S 1v.220. — Caus. **chedeti** Vin 1.50, & **chedāpeti** ib.; J 1v.154. See also **cheda**, **chedana**.

**Chindanaka** (adj.) [fr. **chindati**] breaking, see **pari**°.

**Chinna** [pp. of **chindati**] cut off, destroyed Vin 1.71 (acchinna-kesa with unshaven hair); M 1.430; D 11.8 (°papañca); J 1.255; 11.155; 1v.138; Dh 338; Pv 1.11<sup>2</sup> (v. l. for **hinna**), 116; DhA 1v.48. Very often in punishments of decapitation (**sisā**°) or mutilation (**hatthapāda**°, etc.) e. g. Vin 1.91; 111.28; Pv 11.24 (**ghāna-sisā**°); Miln 5. Cp. **sañ**°. As first part of cpd.,

**chinna**° very frequently is to be rendered by "without," c. g.

-āsa without hope J 11.230; PvA 22, 174; -iriyāpatha unable to walk, i. e. a cripple Vin 1.91; -kanna without ears PvA 151; -gantha untrammelled, unfettered Sn 210; -pilotika with torn rags, or without rags S 11.28; PvA 171 (+ **hinna**°); -bhatta without food i. e. famished, starved J 1.81; v.382; DhA 111.106 = VvA 76; -sangsaya without doubt Sn 1112; It 96, 97, 123; Nd<sup>2</sup> 244. -sātaka a torn garment Vism 51.

**Chinnaka** (adj.) [fr. **chinna**] cut; a° uncut (of cloth) Vin 1.297.

**Chinnikā** (f.) deceitful, fraudulent, sly, only in comb<sup>n</sup> w. **dhuttā** (**dhuttikā**) & only appl<sup>d</sup> to women Vin 111.128; 1v.61; J 11.114; Miln 122.

**Chuddha** [Sk. kṣubdha (?) **kṣubh**, perhaps better **ṣṭiv**, pp. ṣṭivā (see **niṭṭhubhati**), cp. Pischel, *Pvk. Gr.* §§ 66, 120, & *Trenckner Notes* p. 75. See also **khīpita**] thrown away, removed, rejected, contemptible Dh 41 = Th 2, 468 (spelled **chūṭṭha**); J v.302.

**Chupati** [Dh 480 = **samphasse**] to touch Vin 1.191; 111.37, 121; J 1v.82; 1v.166; Vism 249; DhA 1.166 (**mā chupita**). — pp. **chupita**.

**Chupana** (nt.) touching Vin 111.121; J 1v.387.

**Chupita** [pp. of **chupati**] touched Vin 111.37; J 1v.218.

**Chubhati** given as root **chubh** (for **kubh**) with def. "nic-chulike" at Dh 550. See **khobha**.

**Churikā** (f.) [Sk. kṣurikā to **kṣura** see **khura**, cp. **chārikā** > **khara**] a knife, a dagger, kreese Th 2, 302; J 111.370; Miln 339; cp. *Miln Pslm.* 11.227; ThA 227; DhA 111.19.

**Churita**: see **vi**°.

**Cheka** (adj.) 1. clever, skilful, shrewd; skilled in (c. loc.) Vin 11.96; M 1.509; J 1.290 (anga-vijjāya); 11.161, 403; v.216, 366 (°pāpaka good & bad); 1v.294 (id.); Miln 293; DA 1.90; VvA 36, 215; DhA 1.178. — 2. genuine Vism 437 (opp. **kūṭa**).

**Cekatā** (f.) [**cheka** + **tā**] skill VvA 131.

**Chejja** 1. see **chindati**. — 2. one of the 7 notes in the gamut VvA 139.

**Cheta** an animal living in mountain cliffs, a sort of leopard S 1.198.

**Chettar** [Sk. chettṛ, n-agent to **chindati**] cutter, destroyer Sn 343; J 1v.226.

**Cheda** [see **chindati**] cutting, destruction, loss Sn 367 (°bandhana); J 1.419; 485; **sisā**° decapitation DhA 11.204; PvA 5; **aṇḍa**° castration J 1v.364; — **bhatta** °ṅ karoti to put on short rations J 1.156. **pada**° separation of words SnA 150. -°gāmin (adj.) liable to break, fragile A 11.81; J v.453. — Cp. **vi**°.

**Chedaka** (adj.) [fr. **cheda**] cutting; in **aṇḍa**° one who castrates J 1v.366.

**Chedana** (nt.) [see **chindati**] cutting, severing, destroying D 1.5; (= DA 1.80 **hattha**°-ādi); 111.176; Vin 11.133; A 11.209; v.206; S 1v.169 (**nakha**°); v.473; Miln 86; Vism 102 (°vadha-bandana, etc.).

**Chedanaka** 1. (adj.) one who tears or cuts off PvA 7. — 2. (nt.) the process of getting cut (a cert. penance for offences; in comb<sup>n</sup> with **āpattiy** & **pācittiyaṅ**) Vin 11.307; 1v.168, 170, 171, 279; v.133, 146 (**cha** ch. **āpattiy**).

**Cheppā** (f.) [Sk. **sēpa**] tail Vin 1.191; 111.21.



## J.

**Ja** (-°) [adj.-suffix from **jan**, see **janati**; cp. °ga; gacchati] born, produced, sprung or arisen from. Freq. in cpds.: **atta**°, **ito**°, **eka**°, **kuto**°, **khandha**°, **jala**°, **daratha**°, **dāru**°, **di**°, **puthuj**°, **pubba**°, **yoni**°, **vāri**°, **saha**°, **sinelha**°.

**Jagat** (nt.) [Vedic **jagat**, intens. of **gam**, see **gacchati**] the world, the earth A 11.15, 17 (**jagato gati**); S 1.186 (**jagat-gadha** plunged into the world).

**Jagati** (f.) [see **jagat**] only in cpds. as **jagati**°:  
-ppadesa a spot in the world Dh 127=PvA 104;  
-ruha earth grown, i. e. a tree J 1.216.

**Jagga** (nt.) [**jaggati**+**ya**] wakefulness S 1.111.

**Jaggati** (= **jāgarati**, Dh 22 gives **jagg** as root in meaning "niddā-khaya.") (a) to watch, to lie awake J v.269. — (b) to watch over, i. e. to tend, to nourish, rear, bring up J 1.148 (**dārakaṅ**), 245 (**āsivisaṅ**).

**Jaggana** (nt.) [from **jaggati**] watching, tending, bringing up J 1.148 (**dāraka**°).

**Jagganātā** (to **jāgarati**) watchfulness J 1.10.

**Jagghati** [Intens. to sound-root **ghar**. for \***jaḡhrati**. See note on **gala**. Kern compares Ved. **jakṣati**, Intens. of **hasati** (*Toev.* under **anujagghati**); Dh 31 **jaggh**=**hasane**] to laugh, to deride J 111.223; v.436; v1.522. — pp. **jagghita** J v1.522. See also **anu**°, **pa**°.

**Jagghitā** (f.) laughter J 111.226.

**Jaghana** (nt.) [Vedic **jaghana**, cp. Gr. **ροχώνη**; see **janghā**] the loins, the buttocks Vin 11.266; J v.203.

**Jangala** (nt.) a rough, sandy & waterless place, jungle A v.21; J 1v.71; VvA 338. Cp. **ujjāngala**.

**Janghā** (f.) [Vedic **janghā**; cp. Av. **zanga**, ankle; Goth. **gagan**, to go; Aḡs. **gang**, walk. From \***ghenḡh** to walk; see also **jaghana**] the leg, usually the lower leg (from knee to ankle) D 11.17≈(S 1.16=Sn 165 (**enī**°); Sn 610; J 11.240; v.42; v1.34; ThA 212). In cpds. **jangha**° (except in **janghā-vihāra**).

-**ummagga** a tunnel fit for walking J v1.428; -**pesanika** adj. going messages on foot Vin 111.185; J 11.82; Miln 370 (**īya**); Vism 17. -**bala(ṅ)** (**nissāya**) by means of his leg (lit. by the strength of, cp. Fr. à force de); -**magga** a footpath J 11.251; v.203; VvA 194. -**vihāra** the state of walking about (like a wanderer), usually in phrase °ṅ **anucankamati anuvicarati** D 1.235; M 1.108; Sn p. 105, p. 115; or °ṅ **carati** PvA 73. — A 1.136; J 11.272; 1v.7, 74; DhA 111.141.

**Jangheyyaka** (nt.) [see **janghā**] lit. "belonging to the knees"; the kneepiece of a robe Vin 1.287.

**Jacca** (adj.) [**jāti**+**tya**] of birth, by birth (usually -°) M 11.47 (**ittara**°: of inferior birth); Sn p. 80 (**kiṅ**° of what birth, i. e. of what social standing); J 1.342 (**hina**° of low birth); Sdhp 416 (id.) J v.257 (**niḡhina**°); Miln 189 (**sama**° of equal rank).

-**andha** (adj.) blind from birth Ud 62 sq. (**Jaccandha-vagga** v1.4); J 1.45, 76; 1v.192; Vbh 412 sq.; in similes at Vism 544, 596.

**Jaccā** Instr. of **jāti**.

**Jajjara** [From intensive of **jarati**] withered, feeble with age Th 2, 270; J 1.5, 59 (**jarā**°); ThA 212; PvA 63 (°**bhāva**, state of being old) — **a**° not fading (cp. **amata** & **ajarāmara**), of **Nibbāna** S 1v.369.

**Jajjarita** [pp. of intens. of **jar** see **jarati**] weakened DhA 1.7.

**Jaṅṅā** (adj.) [= **janya**, cp. **jātya**; see **kula** & **koleybaka**] of (good) birth, excellent, noble, charming, beautiful M 1.30 (**jaṅṅajaṅṅā**, cp. p. 528); J 11.417 (= **manāpa sādhu**). **a**° J 11.436.

**Jaṅṅa** a handle, only in **vāsi**° (h. of a razor) Vin 1v.168; S 111.154 = A 1v.127.

**Jaṅṅā** (f.) [B.Sk: **jaṅṅā**] tangle, braid, plaiting, esp. (a) the matted hair as worn by ascetics (see **jaṅṅā**) Sn 249; Dh 241, 393; J 1.12 (**ajina**+); 11.272. — (b) the tangled branches of trees J 1.64. — (c) (fig.) (the tangle of) desire, lust S 1.13 = 165.

-**aṅḡva** (= °**andu**?) a chain of braided hair, a matted topknot S 1.117; -**ājina** braided hair & an antelope's hide (worn by ascetics) Sn 1010 (°**dharma**), cp. above J 1.12; -**dharāṇa** the wearing of matted hair M 1.282.

**Jaṅṅita** [pp. of **jaṅṅ**, to which also **jaṅṅā**; Dh 95; **sanghāte**] entangled S 1.13; Miln 102, 390; Vism 1 (etym.).

**Jaṅṅin** one who wears a **jaṅṅā**, an ascetic Sn 689; -f. -**inī** J v1.555.

**Jaṅṅila** [B.Sk. **jaṅṅila**] one who wears a **jaṅṅā**, i. e. a braid of hair, or who has his hair matted, an ascetic. Enum<sup>d</sup> amongst other 'religious' as **ājivikā nḡḡḡ j. tāpasā Nd<sup>2</sup> 149, 513**; — Vin 1.24 = 1v.108; 1.38 (**purāṇa**° who had previously been j.) = VvA 13 = PvA 22; S 1.78; Sn p. 103, 104 (**Kenya j.**); J 1.15; 11.382; Ud 6; Dpvs 1.38.

**Jaṅṅilaka** = **jaṅṅila** M 1.282; A 111.276; Miln 202; Vism 382.

**Jaṅṅhara** (m. nt.) [Vedic **jaṅṅhara**, to \***gelt** = \***gelbh** (see **gabbha**), cp. Goth. **kilpei** uterus, Aḡs. **cild** = E. **child**] the belly Miln 175.

**Janṅu(ka)** [cp. **jānu** & **jannu**] the knee D 11.160; J v1.332; SnA 11.230; DhA 1.80 (°**ka**); 11.57 (id.), 80; 1v.204; VvA 206 (**janṅu-kappara**).

**Jatu** [Sk. **jatu**; cp. Lat. bitumen pitch; Aḡs. **cwīdu**, resin, Ohg. **quiti** glue] lac. As medicine Vin 1.201. °**maṅṅhaka** a decking with lac. used by women to prevent conception Vin 1v.261; consisting of either **jatu**, **kaṅṅha** (wood), **piṅṅha** (flour), or **maṅṅikā** (clay).

**Jattu** (nt.) [Vedic **jatru**] the collar-bone DhA 11.55 (gloss: **aṅsakūṅṅa**); Dāvs 1v.49.

**Jaddhu** [for **jaddhuḡ**, inf. to **jaḡḡ** (P. **jaggh**), corresp. to Sk. **jaḡdhi** eating food; intens. of **ghasati**] only in composition as **a**° not eating, abstaining from food. °**ka** one who fasts M 1.245; °**māra** death by starvation J v1.63 (= **anāsaka-marana**; Fsb. has note: read **ajuttḡha**°?); °**mārika** A 1v.287 (v. l. **ajettḡha**°).



**Jana** [\*genō: see janati. Cp. Gr. γῆνος, γένος; Lat. genus=Fr. gens, to which also similar in meaning] a creature, living being: (a) sg. an individual, a creature, person, man Sn 121, 676, 807, 1023 (sabba everybody). Usually collectively: people, they, one (=Fr. on), with pl. of verb Dh 249 (dadanti); often as mahājana the people, the crowd S 1.115; J 1.167, 294; PvA 6; lokamahājana=loka DhA 111.175; or as bahu(i)jana many people, the many A 1.68; Dh 320; DhA 111.175. See also puthūjjana. — (b) pl. men, persons, people, beings: nānā° various living beings Sn 1102 (expl<sup>d</sup> at Nd<sup>2</sup> 248 as khattiyā brāhmaṇā vessā suddā gahaṭṭhā pabbajitā devā manussā.) dve janā J 1.151; 11.105; tayo j. J 1.63; 111.52; keci janā some people PvA 20. See also Sn 243, 598, 1077, 1121.

-ādhipa a king of men J 11.369; -inda=prec. J 111.280, 294; -esabha the leader of men, the best of all people Dh 255; -kāya a body or group of people J 1.28; DhA 1.33 (dve j.: micchā & sammā-diṭṭhikā); Dpvs 1.40; -pada country see sep.; -majjhe (loc.) before (all) the people J 1.294; Th 2, 394; -vāda people's talk, gossip Sn 973.

**Janaka** [to janati] 1. producing, production Vism 369; adj. (-°) producing: pasāda° Mhvs 1.4 (=°kāraaka); a species of karma Vism 601; Cp<sup>d</sup>. 144 (A.1). — 2. n. f. °ikā genetrix, mother J 1.16; DhS 1059≈(where it represents another jānikā, viz. deception, as shown by syn. māyā & B.Sk. janikā Lal. V. 541; Kern, Toev. p. 41).

**Janatā** (f.) [from janati] a collection of people ("man-kind"), congregation, gathering; people, folk D 1.151 (=DA 1.310, correct jananā), 206; Vin 11.128=M 11.93 (pacchimā); A 1.61 (id.); 111.251 (id.); It 33; J 11.110; Pv 111.57 (=janasamūha upāsakagaṇa PvA 200).

**Janati** [Sk. janati (trs.) & jāyate (intrs.); \*gene & \*gnō to (be able to) produce; Gr. γίγνομαι (γίγνεσθαι) γινώσκω = jāta=(g)nātus; Lat. gigno, natura, natio; Goth. knōps & kunps; Cymr. geni, Ags. cennan, Ohg. kind, etc.] only in Caus. janeti [Sk. janayati] often spelled jāneti (cp. jaleti: jāleti) & Pass. (intrs.) jāyati to bring forth, produce, cause, syn. sañjaneti nibbatteti abhinibbatteti Nd<sup>2</sup> s. v. (cp. karoti). ussāhaṇ j. to put forth exertion J 11.407 (see chanda); (saṇ)vegan j. to stir up emotion (aspiration) J 111.184; PvA 32; Mhvs 1.4; dukkhaṇ j. to cause discomfort PvA 63. — Aor. janayi Th 2, 162 (Māyā j. Gotamaṇ: she bore). — Pp. janita produced PvA 1. — See also jantu jamma, jāta, jāti, nāti, etc.

**Janati**<sup>2</sup> to make a sound J 11.64 (=sanati saddaṇ karoti).

**Janana** (adj.) [to janati] producing, causing (-°) It 84 (anatttha° dosa); J 11.141; Dpvs 1.2; DhS 258; Dbtp 428. — f. janani PvA 1 (saṇvega° desanā); = mother (cp. janetti) J 11.175; PvA 79. Note. jananā DA 1.310 is misprint for janatā.

**Janapada** [jana + pada, the latter in function of collective noun-abstract: see pada 3] inhabited country, the country (opp. town or market-place), the continent; politically: a province, district, county D 1.136 (opp. nigama); 11.349; A 1.160, 178; Sn 422, 683, 995, 1102; J 1.258; 11.3 (opp. nagara), 139, 300; PvA 20, 32, 111 (province). See also gāma. The 16 provinces of Buddhist India are comprised in the soḷasa mahā-janapadā (Miln 350) enum<sup>d</sup> at A 1.213=11.252 sq.=Nd<sup>2</sup> 247 (on Sn 1102) as follows: Angā, Magadhā (+ Kālingā, Nd<sup>2</sup>) Kāsi, Kosalā, Vajji, Mallā, Ceti (Cetiya A 11.4), Vaṇṣā (Vaṅgā A 1.), Kurū, Pañcālā, Majjā (Macchā A.), Sūrasenā, Assakā, Avanti, Yonā (Gandhārā A.), Kambojā. Cp. Rhys Davids, *B. India* p. 23.

-kathā talk or gossip about the province D 1.7≈; -kalyāṇi a country-beauty, i. e. the most beautiful girl

in the province D 1.193 (see kalyāṇa); -cārikā tramping the country PvA 14; -tthāvāriya stableness, security, of the realm, in °patta, one who has attained a secure state of his realm, of a Cakkavattin D 1.88; 11.16; Sn p. 106; -padesa a rural district A 11.366; v.101.

**Janavati** (?) A 11.172.

**Janitta** (nt.) [jan + tra. cp. Gr. γενέτειρα] birthplace J 11.80.

**Janetti** (f.) [f. to janitr=γενέτωρ=genitor, cp. genetrix. The Sk. form is janitri. On e:i cp. petti°: pitri°] mother D 11.7 sq.; M 111.248; A 11.276; J 1.48; 11.381; 11.48.

**Jantāghara** [acc. to Abhp. 214=aggisālā, a room in which a fire is kept (viz. for the purpose of a steam bath, i. e. a hot room, cp. in meaning Mlg. kemenate=Lat. caminata, Ger. stube=E. stove; Low Ger. pesel (room)=Lat. pensile (bath) etc.) Etym. uncertain. Bühler *KZ* 25, p. 325=yantra-grha (oil-mill?); E. Hardy (*D. Lit. Ztg.* 1902, p. 339)=jentāka (hot dry bath), cp. *Vin. Texts* 1.157; 111.103. In all probability it is a distorted form (by dissimilation or analogy), perhaps of °jhānt-āgāra, to jhā to burn=Sk. kṣā, jhānti heat or heating (=Sk. kṣāti)+āgāra, which latter received the aspiration of the first part (=āghāra), both being reduced in length of vowels=jant-āghara]—1. a (hot) room for bathing purposes, a sitzbath Vin 1.47, 139; 11.119, 220 sq., 280; 111.55; M 111.126; J 11.25, 144; Vism 18; Dpvs 111.45. — 2. living room J 1.449.

**Janti** at DA 1.296 in jantiyā (for D 1.135 jāniyā)=hāni, abandonment, giving up, payment, fine [prob.=jahanti, to jahāti]. But see jāni.

**Jantu**<sup>1</sup> [Vedic jantu, see janati] a creature, living being, man, person S 1.48; A 11.227; Sn 586, 773 sq., 808, 1103; Nd<sup>2</sup> 249 (=satta, nara, puggala); Dh 105, 176, 341, 395; J 1.202; 11.415; v.495; Pv 11.9<sup>10</sup> (=sattanikāya, people, a crowd PvA 134).

**Jantu**<sup>2</sup> a grass Vin 1.196.

**Jannu** [cp. jaṇṇu(ka) & jānu] the knee DhA 1.394. -°ka D 11.17≈(in marks of a Mahāpurisa, v. l. ṇṇ); J 11.165; DhA 1.48.

**Japa** (& jappa vv. ll.) [fr. japati] 1. muttering, mumbling, recitation A 111.56=J 111.205 (+ manta); Sn 328 (jappa) (=nirattthaka-kathā SnA 334). — 2. studying J 111.114 (=ajjhena).

**Jap(ḍ)aka** (adj.) whispering, see kaṇṇa°.

**Japati** (& jappati Dhtp 189, also japp 190=vacane; sound-root **jap**) to mumble, whisper, utter, recite J 11.204; Pv 11.61 (=vippalapati PvA 94); PvA 97; ppr. jappaṇ S 1.166 (palāpaṇ); J 11.75. See jaja, japana; also pari°.

**Jāpana** (sic. DA 1.97, otherwise jappana) whispering, mumbling (see japati), in kaṇṇa°. See also pari°.

**Jappati** [not, as customary, to jalp, Sk. jalpati (=japati), but in the meaning of desire, etc., for cappati to capp, as in cappeti=Sk. carvayati to chew, suck, be hungry (q. v.) cp. also calaka] to hunger for, to desire, yearn, long for, (c. acc.) Sn 771 (kāme), 839 (bhavaṇ), 899, 902; Nd<sup>2</sup> 79 (=pajappati), — pp. jappita Sn 902. See also jappā, jappanā, etc., also abhijjappati & pa°.

**Jappanā**=jappā Sn 945; DhS 1059≈. Cp. pa°.

**Jappā** (f.) [to jappati] desire, lust, greed, attachment, hunger (cp. Nd<sup>2</sup> on tāṇhā) S 1.123 (bhava-lobha°); Sn 1033; Nd<sup>2</sup> 250; Nett 12; DhS 279, 1059.

**Jambāla** [Sk. jambāla] mud; adj. jambālin muddy, as n. jambāli (f.) a dirty pool (at entrance to village) A 11.166.

**Jambu** (f.) [Sk. jambu] the rose-apple tree, *Eugenia jambolana* J II.160; v.6; Vv 67; 44<sup>13</sup>, 164. — As adj. f. *jambī* sarcastically "rose-apple-maid," appl<sup>d</sup> to a gardener's daughter J III.22.

-*dīpa* the country of the rose-apples i. e. India J I.263; VvA 18; Miln 27, etc. -*nada* see *jambonada*; -*pakka* the fruit of *Eugenia jambolana*, the rose-apple (of black or dark colour) Vism 409; -*peśi* the rind of the r.-a. fruit J v.465; -*rukka* the r.-a. tree DhA III.211; -*saṇḍa* rose-apple grove (= °*dīpa*, N. for India) Sn 552 = Th I, 822.

**Jambuka** [Sk. jambuka, to *jambh*?] a jackal J II.107; III.223.

**Jambonada** [Sk. jāmbūnada; belonging to or coming from the Jambu river (?)] a special sort of gold (in its unwelded state); also spelled *jambunada* (J IV.105; VvA 13, 340) A I.181; II.8, 29; Vv 84<sup>17</sup>. Cp. *jātarūpa*.

**Jambhati** [cp. Vedic *jehate*, Dhpt 208 & Dhṫm 298 define *jambh* as "gatta-vināma," i. e. bending the body] to yawn, to arouse oneself, to rise, go forth (of a lion) J VI.40.

**Jambhanā** (f.) [to *jambhati*] arousing, activity, alertness Vbh 352.

**Jamma** (adj.) [Vedic \**jāma* (?), dialectical?] miserable, wretched, contemptible J II.110; III.99 (= *lāmaka*); f. -ī S v.217; Dh 335, 336 (of *tanhā*); J II.428; v.421; DhA IV.44 (= *lāmaka*).

**Jamma(a)** (nt.) [to *janati*] birth, descent, rank Sn 1018.

**Jaya** [see *jayati*] vanquishing, overcoming, victory D I.10; Sn 681; J II.406; opp. *parājaya* Vism 401.

-*ggaha* the lucky die J IV.322 (= *kaṭaggaha*, q. v.); -*parājaya* victory & defeat Dh 201; -*pāna* the drink of victory, carousing, wassail; °*ṇ* *pivati* DhA I.193; -*sumana* "victory's joy," N. of a plant (cp. *jāṭisumana*) Vism 174; DhA I.117, 383.

**Jayati** (*jeti*, *jināti*) [Sk. *jayati*, *ji* to have power, to conquer, cp. *jaya*=*βia*; trans. of which the intrans. is *jināti* to lose power, to become old (see *jiṛati*)] to conquer, surpass; to pillage, rob, to overpower, to defeat. — Pres. [*jayati*] *jeti* J II.3; *jināti* Sn 439; Dh 354; J I.289; IV.71. — Pot. *jeyya* Com. on Dh 103; *jine* Dh 103 = J II.4 = VvA 69; 3rd pl. *jineyyuṇ* S I.221 (opp. *parājeyyuṇ*). — Ppr. *jayaṇ* Dh 201. — Fut. *jessati* Vv 332; *jayissati* ib.; *jinissati* J II.183. — Aor. *jini* J I.313; II.404; *ajini* Dh 3; pl. *jinissu* S I.221 (opp. *parājissu*), 224 (opp. *parājissu*, with v. I. °*jinissu*); A IV.432 (opp. °*jinissu*, with v. I. °*jinissu*). Also aor. *ajesi* DhA I.44 (= *ajini*). — Proh. (*mā*) *jivi* J IV.107. — Ger. *jetvā* Sn 439; *jetvāna* It 76. — Inf. *jinituṇ* J v.193; VvA 69. — Grd. *jeyya* Sn 288 (a°); *jinitabba* VvA 69 (v. I. *jetabba*). — Puss. *jiyati* (see *parā*), *jiyati* is also Pass. to *jarati* — Caus. 1. *jayāpeti* to wish victory to, to hail (as a respectful greeting to a king) J II.213, 369, 375; IV.403. — 2. *jāpayati* to cause to rob, to incite, to plunder M I.231; It 22 = J IV.71 (v. I. *hāpayati*) = Miln 402; J VI.108 (to annul); Miln 227. — Des. *jigāṇsati* (q. v.). — pp. *jina* & *jita* (q. v.).

**Jayā** f. [Vedic *ajāyā*] wife only in cpd. *jayampatikā*, the lady of the house and her husband, the two heads of the household. That the wife should be put first might seem suggestive of the matriarchate, but the expression means just simply "the pair of them," and the context has never anything to do with the matriarchate. — husband & wife, a married couple S II.98; J I.347; IV.70, of birds. See also *jāyampatikā*.

**Jara** (adj.) (°-) [See *jarati*] old, decayed (in disparaging sense), wretched, miserable; -*ūdapānaṇ* a spoil well

J IV.387; -*gava*=°*goṇa* Pv I.81; -*goṇa* [cp. Sk. *jarad-gava*] a decrepit, old bull J II.135; -*sakka* "the old S" J IV.389; -*sālā* a tumble-down shed PvA 78.

**Jaratā** (f.) [see *jarati*] old age Dhs 644 ≈ (rūpassa j. decay of form); Vism 449.

**Jarati** [Vedic *jarati* & *jiryati*, \**gerā* to crush, to pound, overcome (cp. *jayati*); as intrs. to become brittle, to be consumed, to decay, cp. Lat. *granum*, Goth *kaurn*, E. etc. corn] to suffer destruction or decay, to become old, in two roots, viz. 1. *jar* [*jarati*] in Caus. *jarayati* to destroy, to bring to ruin J v.501 = VI.375. — 2. *jiṛ* [Sk. *jiryati*] see *jiyati*, *jiṛati*, *jiṛayati*, *jiṛāpeti*. — Pp. *jiṛṇa*. — Cp. also *jara*, *jarā*, *jajjara*, *jiṛanā*.

**Jarā** (f.) & (older) *jaras* (nt.) [of the latter only the instr. *jarasā* in use: Sn 804, 1123 (= *jarāya* Nd<sup>2</sup> 249). — Sk. *jarā* & *jarāḥ* to \**gerā*: see *jarati*; cp. Gr. *γῆρα*, *γῆρα*, *γῆρα* old age, etc. See also *jiṛaṇa*(tā)] decay, decrepitude, old age Vin I.10, 34; A I.51, 138 (as Death's messenger); v.144 sq. (*bhabbo jaraṇ pahātūṇ*); Sn 311 (cp. D III.75); J I.59; Th 2, 252 sq.; Vism 502 (def. as twofold & discussed in its valuation as *dukkha*). Defined as "yā tesaṇ sattānaṇ tamhi satta-nikāye jarā jiṛanāṭā khaṇḍiccaṇ pāliccaṇ valittacatā āyuno saṇhāni indriyānaṇ paripāko" D II.305 = M I.49 = S II.2 = Nd<sup>2</sup> 252 = Dhs 644, cp. *Dhs. trsl.* p. 195. — Frequently comb<sup>d</sup> with *marāṇa* (*maccu*, etc.) "decay & death" (see under *jāti* as to formulas): °*marāṇa*, D II.31 sq.; M I.49; Sn 575; °*maccu* Sn 581, 1092, 1094. *ajarāmara* not subject to decay & death (cp. *ajajjara*) Th II, 512; Pv II.6<sup>11</sup>; Vv 63<sup>11</sup>; J III.515.

-*ghara* the house of age (adj.) like a decayed house Th 2, 270 (= *jiṛnagharasadi* ThA 213). -*jajjara* feeble with age J I.59; -*jiṇṇa* decrepit with age PvA 148; -*dhamma* subject to growing old A I.138, 145; II.172, 247; III.54 sq., 71 sq.; -*patta* old J III.394; IV.403; -*bhaya* fear of old age A I.179; II.121; -*vāta* the wind of age DhA IV.25. -*sutta* the Suttanta on old age, N. of Sutta Niyāta IV.6 (p. 157 sq.; beginning with "appaṇ vata jivitaṇ idaṇ"), quoted at DhA III.320.

**Jala** (nt.) [Sk. *jala*, conn. with *gala* drop (?), prob. dialectical; cp. *udaka*] water Sn 845; J I.222; III.188; IV.137.

-*gocara* living in the water J II.158. -*ja* born or sprung from w. J IV.333; v.445; VvA 42; -*da* "giving water," rain-cloud Dāvs v.32; -*dhara* [cp. *jalandhara* rain-cloud] the sea Miln 117; -*dhi*=prec. Dāvs v.38.

**Jalati** [Sk. *jvalati*, with *jvarati* to be hot or feverish, to *jval* to burn (Dhpt 264; *dittiyaṇ*), cp. Ohg. *kol*=coal; Celt. *gual*] to burn, to shine D 3, 188; M I.487; J I.62; II.380; IV.69; It 86; Vv 462; VvA 107; Miln 223, 343. — Caus. *jaleti* & *jāleti* (cp. *janeti*: *jāneti*) to set on fire, light, kindle S I.169; J II.104; Miln 47. — Pp. *jalita*. Intens. *daddalhati* (q. v.). Cp. *ujjāleti*.

**Jalana** (n.-adj.) [Sk. *jvalana*] burning Pgdp 16.

**Jalābu** [Sk. *jarāyu*, slough & placenta, to *jar* see *jarati*, originally that which decays (= decidua); cp. Gr. *γῆρα* slough. As to meanings cp. *gabbha*] 1. the womb S III.240. — 2. the embryo J IV.38. — 3. the placenta J II.38.

-*ja* born from a womb, viviparous M I.73; D III.230; J II.53 = v.85.

**Jalita** (adj.) [pp. to *jalati*] set on fire, burning, shining, bright, splendid Sn 396, 668, 686; Vv 21<sup>6</sup> (= *jalanto jotanto* VvA 107); Pv I.10<sup>14</sup> (burning floor of Niraya); II.1<sup>12</sup> (°*ānubbāva*: shining majesty); PvA 41 (= *āditta* burning); ThA 292.

**Jalūpikā** (f.) [Sk. \**jalūkikā*=*jalūkā* & (pop. etym.) *jalankā* (sprung fr. water), borrowed fr. Npers. *salū* (? Uhlenbeck); cp. Gr. *βδέλλα* leech, Celt. *gel*; perhaps

to gal in the sense of suck (?) a leech Miln 407 (v. l. jalopikā).

**Jalogi** (nt. ?) toddy (i. e. juice extracted from the palmyra, the date or the cocoa palm) Vin 11.294 (pātun the drinking of j.), 301, 307; Mhvs 4, 10.

**Jalla**<sup>1</sup> (nt.) [\*jalya to jala or gal] moisture, (wet) dirt, perspiration (mostly as seda<sup>o</sup> or in cpd. rajo<sup>o</sup>, q. v.) Sn 249 (= rajojalla SnA 291); J 11.578 (sweat under the armpits = jallikā Com.).

**Jalla**<sup>2</sup> [prob. = jhalla, see Kern, *Toevogsele* s. v.] athlete, acrobat J 11.271.

**Jallikā** (f.) [demin. of jalla] a drop (of perspiration), dirt in seda<sup>o</sup>, etc. A 1.253 (kālī<sup>o</sup>); Sn 198 = J 1.146; 11.578.

**Jala** (adj.) [Sk. jaḍa] dull, slow, stupid D 11.265 (a<sup>c</sup>); A 11.252; Pug 13; Miln 251; DA 1.290.

**Java** [Sk. java, to javati] 1. (n.) speed S 11.266; v. 227; M 1.446; A 11.113; 11.248; Sn 221; J 11.290; 11.2. Often comb<sup>d</sup> with thāma, in phrase thāmajava-sampanna endowed with strength & swiftness J 1.62; VvA 104; PvA 4; Miln 4. — javena (instr.) speedily J 11.377. — 2. (adj.) swift, quick J 11.25; 11.244 (mano<sup>o</sup>, as quick as thought); Vv 16 (=vegavanto VvA 78); VvA 6 (sigha<sup>o</sup>).

-ccinna without alacrity, slow, stupid (opp. sigha-java) DhA 1.262; -sampanna full of swiftness, nimbleness, or alacrity A 1.244 sq.; 11.250 sq.

**Javati** Vedic ju javate intr. to hurry, junāti trs. to incite, urge to run, hurry, hasten S 1.33; J 11.213; Dāvs v.24; DhA 265, pp. jūta.

**Javana** (nt.) 1. alacrity, readiness; impulse, shock Ps 1.80 sq.; Vism 22; DhA 265 (cp. *Dhs trsl.* pp. 132, 156); DA 1.194. Usually in cpd. javana-pañña (adj.) of alert intellection of swift understanding together with hāsa-pañña (hāsu<sup>o</sup> at M 11.25; J 11.136) & puthu<sup>o</sup> tikkha<sup>o</sup> S v.376, 377; Nd<sup>2</sup> 235, 34. Also in cpds. °paññā Ps 11.185 sq.; °paññatā A 1.45; °paññattaṅ S v.413. — 2. The twelfth stage in the function (kicca) of an act of perception (or vithicitta) the stage of full perception, or apperception. *Vism* ch. xiv. (e. g. p. 459); *Abhdhs.* pt. iii, § 6 (kiccaṅ); *Comp.* pp. 29, 115, 245. In this connection javana is taken in its equally fundamental sense of "going" (not "swiftness"), and the "going" is understood as intellectual movement.

**Javanaka** = java 2 (adj.) VvA 78.

**Jaha** (adj.) (°) [to jahati] leaving behind, giving up, see attañ<sup>o</sup>, okañ<sup>o</sup>, kappañ<sup>o</sup>, rañañ<sup>o</sup>, sabbañ<sup>o</sup>, etc (S 1.52; It 58; Sn 790, 1101, etc.); duj<sup>o</sup> hard to give up Th 1, 495.

**Jahati & jahāti** [Vedic root hā. Cp. \*ghē(i) & ghī to be devoid (of), Gr. χῆρος void of, χῆρα widow, χῆρα open space (cp. Sk. viḥāya = ākāsa), χῆριζω separate; Lat. her-es; Sk. jihite to go forth = Ohg. gēn, gān, Ags. gan = go; also Sk. hāni want = Goth. gaidw, cp. Gr. χῆριζω] to leave, abandon, lose; give up, renounce, forsake. Ster. expl<sup>m</sup> at Nd<sup>2</sup> 255 (and passim): pajahati vinodeti byantikaroti anabhavaṅ gameti. Lit. as well as fig.; esp. w. ref. to kāma, dosa & other evil qualities. — Pres. jahāti Sn 1, 506 (dosaṅ), 589; Dh 91; imper. jahassu Sn 1121 (rūpaṅ); pot. jahe It 34; Dh 221; J 11.58, & jaheyya Sn 362; It 115; J 11.153; 11.58. — Fut. jahissāmi J 11.279; 11.420; v.465; in verse: hassāmi J 11.420; v.465. — Ger. hitvā (very frequent) Sn 284, 328; Dh 29, 88, etc.; hitvāna (Sn 60), jahitvā & jahetvā (Sn 500). — Inf. jahitun J 1.138. — Pp. jahita Sn 231; Kh 9; Miln 261. — Pass. hāyati S 11.224; Sn 817; Miln 297, hāyāte J v.488 & hīyati J 11.65; Sn 944 (hīyamāna), cp. hāyare J 11.327; pp.

hina (q. v.). — Caus. hāpeti (q. v.). See also hāni, hāyin, jaha.

**Jahitika** (f.) [See jahati] (a woman) who has been jūted, or rejected, or repudiated J 1.148.

**Jāgara** (adj.) [fr. jāgarti] waking, watchful, careful, vigilant S 1.3; A 11.13 = It 116; M 11.31; It 41; Miln 300. — bahu<sup>o</sup> wide awake, well aware, cautious Su 972 (cp. rakkhita-mānasāno in same context v. 63); Dh 29.

**Jāgarāṇa** (nt.) [der. fr. jāgara] a means for waking or keeping awake Miln 301.

**Jāgaratā** (l.) [cp. Sk. jāgarāṇa] watchfulness, vigilance S 1.3.

**Jāgarati** [Sk. jāgarti to be awake (redupl. perf. for jājarti) \*ger & gerēi; cp. Lat. expurgator (\*expurgator); Gr. ἐγείρω, perf. ἐγρήγορα (for \*ἐγρήγορα). Def. at Dh 254 by niddā-khaya] to be awake, to be watchful, to be on the alert (cp. guttadvāra) Dh 60 (dighā jāgarato ratti), 226; It 41; Miln 300. — pp. jāgarita (q. v.).

**Jāgarita** (nt.) [pp. of jāgarti] waking, vigil It 41; Pug 59.

**Jāgariyā** (f.) [BSk. M Vastu jāgarikā] keeping awake, watchfulness, vigilance, esp. in the sense of being cautious of the dangers that are likely to befall one who strives after perfection. Therefore freq. in comb<sup>n</sup> "indriyesu guttadvāro bhōjane mattaññū jāgariyaṅ anuyutto" (anuyūñjati: to apply oneself to or being devoted to vigilance), e. g. S 11.218; M 1.32, 273, 354 sq., 471; A 1.113 sq.; 11.40. — Also in °ḡ bhajati to pursue watchfulness (bhajetha keep vigil) It 42; Sn 926 (niddaṅ na bahulikareyya jḡ bhajeyya ātāpi). — S 11.104; M 1.273, 355; Miln 388.

-ānyoga application or practice of watchfulness Nd<sup>1</sup> 484.

**Jāta** [pp. of janati (janeti), cp. Lat. (g)nātus, Goth. kunds; also Gr. (κασι-) γέννησις, Ohg. knabo] 1. As adj.-noun: (a) born, grown, arisen, produced (= nibbatta pātu-bhūta Nd<sup>2</sup> 256) Sn 576 (jātanaṅ maccāṅ niccaṅ maraṇato bhayaṅ); jātena maccena kattabbaṅ kusalaṅ bahug Dh 53 = Miln 333; yakkhinī jātasi (born a G.) J 11.337; rukkho j. J 1.222; latā jātā Dh 340; gāmanissandhena jātāni sūpeyya-paññāni Vism 250. — (n.) he who or that which is born: jātassa maraṅḡ hoti Sn 742; jātassa jarā paññāyissati J 1.59; jātaṅ + bhūtaṅ (opp. ajātaṅ abhūtaṅ) It 37. — (b) "genuine," i. e. natural, true, good, sound (cp. kata, bhūta, taccha & opp. ajāta like akata, abhūta): see cpds. — 2. As predicate, often in sense of a finite verb (cp. gata): born, grown (or was born, grew); become; occurred, happened Sn 683 (Bodhisatto hitasukhatāya jāto); bhayaṅ jātaṅ (arose) Sn 207; vivadā jātā Sn 828; ckadvase j. (were born on the same day) J 11.391; aphāsukaṅ jātaṅ (has occurred) J 1.291. — So in loc. abs. jāte (jātamhi) "when . . . has arisen, when there is . . ." e. g. atthamhi Vin 1.350 = M 11.154 = Dh 331; vādhamhi Sn 832; oghe Sn 1092; kahāpanesu jātesu J 1.121. — 3. °jāta (nt.) characteristic; pada<sup>o</sup> pedala character S 1.86; °anga<sup>o</sup> the sexual organ Vin 1.191; as adj. having become . . . (= bhūta); being like or behaving as, of the kind of . . ., sometimes to be rendered by an adj. or a pp. implied in the noun: cunnakajātāni atthikāni (= cunnayitāni) M 11.92; jālakajāta in bud A 11.117; chandajāta = chandika Sn 767; sujāta Sn 548 (well-born, i. e. auspicious, blessed, happy); pitisomanassa<sup>o</sup> joyful & glad Sn p. 94; J 1.60, etc.; gandhajāta a kind of perfume (see gandha). Often untranslatable: lābhappatto jāto J 11.126; vināsa-ppaccayo jāto J 1.256. — 4. a Jātaka or Buddhist birth story DhA 1.34.

-āmaṇḍa the (wild) castor oil plant VvA 10; -ovara the inner chamber where he was born VvA 158;

J 1.391 (so read for jāto varake). -**kamma** the (sooth-saying) ceremony connected w. birth, in °ṅ karoti to set the horoscope PvA 198 (=nakkhatta-yogaṅ ugganḥāti); -**divasa** the day of birth, birthday J III.391; IV.38; -**mangala** birth festival, i. e. the feast held on the birth of a child DhA II.86; -**rūpa** "sterling," pure metal, i. e. gold (in its natural state, before worked, cp. jambonada). In its relation to suvaṅṅa (worked gold) it is stated to be suvaṅṅavanno (i. e. the bright-coloured metal: VvA 9; DhA IV.32: suvaṅṅo jātarūpo); at DA I.78 it is expl<sup>d</sup> by suvaṅṅa only & at Vin III.238 it is said to be the colour of the Buddha: j. Sattuvaṅṅa. At A 1.253 it is represented as the material for the suvaṅṅakāra (the "white"-smith as opp. to "black"-smith).—Comb<sup>d</sup> w. *hivaṅṅa* Pv II.75; very freq. w. *rajata* (silver), in the prohibition of accepting gold & silver (D 1.5)≈ as well as in other connections, e. g. Vin I.245; II.294 sq.; S 1.71, 95; IV.326 (the moral dangers of "money": yassa jātarūpa-rajataṅ kappati pañca pi tassa kāmagaṇā kappanti); V.353, 407; Dhs 617.—Other passages illustr. the use & valuation of j. arc S II.234 (°paripūra); V.92 (upakkilesā); A 1.210 (id.); III.16 (id.);—S 1.93, 117; M 1.38; A 1.215; III.38; IV.199, 281; V.290; J II.296; IV.102; -**veda** [cp. Vedic jāta-veda=Agni] fire S 1.168; Sn 462 (kaṭṭhā jāyati j.) Ud 93; J 1.214; II.326=IV.471; V.326; VI.204, 578; Vism 171; DA 1.226; DhA 1.44 (nirindhana, without fuel); -**ssara** a natural pond or lake Vin I.111; J 1.470; II.57.

**Jātaka**<sup>1</sup> (nt.) [jāta+ka, belonging to, connected with what has happened] 1. a birth story as found in the earlier books. This is always the story of a precious birth of the Buddha as a wise man of old. In this sense it occurs as the name of one of the 9 categories or varieties of literary composition (M 1.133; A II.7, 103, 108; Vin III.8; Pug 43. See navanga).—2. the story of any previous birth of the Buddha, esp. as an animal. In this sense the word is not found in the 4 Nikāyas, but it occurs on the Bharhut Tope (say, end of 3rd cent. B.C.), and is frequent in the Jātaka book.—3. the name of a book in the Pāli canon, containing the verses of 547 such stories. The text of this book has not yet been edited. See Rh. Davids' *Buddhist India*, 189-209, and *Buddh. Birth Stories*, introd., for history of the Jātaka literature.—jātakaṅ niṭṭhapeti to wind up a Jātaka tale J VI.363; jātakaṅ samodhāneti to apply a Jātaka to the incident J I.106; DhA 1.82.—*Note.* The form jāta in the sense of jātaka occurs at DhA 1.34.

-**atthavaṅṅanā** the commentary on the Jātaka book, ed. by V. Fausböll, 6 vols. with Index vol. by D. Andersen, London, 1877 sq.; -**bhāṅaka** a repeater of the J. book Miln 341.

**Jātaka**<sup>2</sup> (m.) [jāta+ka, belonging to what has been born] a son J 1.239; IV.138.

**Jātatta** (nt.) [abstr. fr. jāta] the fact of being born or of having grown or arisen Vism 250; DhA 1.241.

**Jāti** (f.) [see janati & cp. Gr. γενεά, γένεσις; Lat. gens; Goth. kind-ins].—Instr. jātiyā (Sn 423) & jaccā (D II.8; J III.395; Dh 393); abl. jātiyā (S 1.88) & jātito (by descent: D II.8); loc. jātiyaṅ (PvA 10) & jātiyā (PvA 78).—1. birth, rebirth, possibility of rebirth, "future life" as disposition to be born again, "former life" as cause of this life. Defined (cp. the corresp. expl<sup>d</sup> of jarā) as: yā tesag tesag sattanāṅ tambhī tamhī satta-nikāye jāti sañjāti okkanti abhinibbatti khandhānaṅ pātubbhāvo āyatanānaṅ paṭilābho D II.305 =S II.3=Nd<sup>2</sup> 257.—Jāti is a condition precedent of age, sickness & death, and is fraught with sorrow, pain & disappointment. It is itself the final outcome of a kamma, resting on avijjā, performed in anterior births; & forms thus the concluding link in the chain of the

Paṭicca-samuppāda. Under the first aspect it is enum<sup>d</sup> in various formulæ, either in full or abbreviated (see Nd<sup>2</sup> 258), viz. (a) as (1) jāti, (2) jarā, (3) vyādhi, (4) maraṇa, (5) sokaparidevadukkhadomanass' upāyāsa in the dukkhaṅ ariyasaccaṅ (the noble truth of what is misfortune) Vin I.10; A 1.176; III.416; °dhamma destined to be born, etc. M 1.161 sq., 173;—A V.216; Nd<sup>2</sup> 258, 304, 630, etc., in var. connections (referring to some dukkha).—(b) as Nos. 1-4: Nd<sup>2</sup> 254, 494b; J 1.168, etc.—(c) as Nos. 1, 2, 4 (the standard quotation, implying the whole series 1-5): S V.224; A V.144; jātipaccayā jarāmarāṅ Vin 1.1; D II.31, 57, etc.; °ika A II.11, 173; °iya M 1.280; Nd<sup>2</sup> 40.—(d) to this is sometimes added (as summing up) saṅsāra: Nd<sup>2</sup> 282; cp. kicchag loko āpanno jāyati ca jiyati ca miyati ca cavati ca uppajjati ca D II.30.—(e) as Nos. 1+4: pahina-jātimaraṇa (adj.) (=free from life & death, i. e. saṅsāra) A 1.162; °bhayassa pāraga A II.15; °kovida Sn 484; atāri °ṅ asesag Sn 355 (cp. 500); °assa pāraga Sn 32.—(f)=e+saṅsāra (cp. d): sattā gacchanti saṅsāraṅ jātimaraṇagāmino A II.12=52; jātimaraṇasaṅsāraṅ ye vajanti punappanaṅ . . . avijjāy' eva sā gati Sn 729.—(g) as Nos. 1+2, which implies the whole series: atāri so jātijaraṅ A 1.133=Sn 1048; jātijar' ūpaga Sn 725=It 106; saṅyojanaṅ jātijarāya chetvā It 42;—Sn 1052, 1060; Dh 238, 348; cp. jāti ādinā nihina PvA 198.—*Other phrases & applications:* Various rebirths are seen by one who has perfect insight into all happening & remembers his former existences (D 1.81; III.50; A 1.164; M II.20). Arahantship implies the impossibility of a future rebirth: see formula khaṇā jāti (M 1.139; Sn p. 16, etc.) and arahant II.A: jātiyā parimuccati S 1.88; jātiṅ bhabbo pahātuṅ A V.144 sq.—antimā jāti the last rebirth D II.15; (cp. carima); purimā j. a former existence PvA 1; atitajātiyaṅ in a former life (=pure) PvA 10. On jāti as dukkha see Vism 498-501.—2. descent, race, rank, genealogy (cp. *φύς*, genus), often comb<sup>d</sup> w. gotta. Two grades of descent are enum<sup>d</sup> at Vin IV.6 as hinā jāti (low birth), consisting of Candāla, Veṇa, Nesāda, Rathakāra & Pukkusa; and ukkaṭṭhā j. (superior birth), comprising Khattiyas & Brāhmaṇas.—The var. meanings of jāti are given by Bdgh at Vism 498, 499 in the foll. classification (with examples) bhava, nikāya, sankhata-lakkhaṇa, paṭisandhi, pasūti, kula, ariya-sila.—Kiṅ hi jāti karissati? What difference makes his parentage? D 1.121; jāti-rājāno kings of birth, genuine kings J 1.338; na naṅ jāti nivāresi brahmalok' ūpattiyā Sn 139; jātiṅ akkhāhi tell me the rank of his father & mother Sn 421, 1004; cp. 462; na jaccā vasalo hoti Sn 130; 142; id. w. brāhmaṇo Sn 650; with nāma & gotta in the description of a man jātiyā nāmena gottena, etc. Vin IV.6; jātito nāmato gottato by descent, personal & family name D II.8; cp. jāti-gotta-kula J II.3. See also j.-vāda.—3. a sort of, kind of (cp. jāta 3): catujātigandha four kinds of scent J 1.265; II.291.—4. (jāti°) by (mere) birth or nature, natural (opp. artificial); or genuine, pure, excellent (opp. adulterated, inferior), cp. jāta 1 (b): in cpds., like °maṇi, °vinā, etc.—**-kkhaya** the destruction of the chance of being reborn S V.168; A 1.167; Sn 209, 517, 743; Dh 423.—**-khetta** the realm of rebirth PvA 138 (=dasa cakkavālasa-hassāni); -**thaddha** conceited, proud of birth Sn 104 (+dhanatthaddha, gotta°: proud of wealth & name); -**thera** a Th. by rank D III.218; -**nirodha** the extermination of (the cause of) rebirth Vin I.1≈; -**pabhava** the origin or root of existence Sn 728; -**puppha** nutmeg J VI.367; -**bhaya** the fear of rebirth A II.121; -**bhūmi** natural ground, in °bhūmaka, °bhūmika, °bhūmiya living on nat. gr. (vassag vasati) M 1.145; A III.366; -**maṇi** a genuine precious stone J II.417; -**maya** constituting birth, being like birth ThA 285; -**vāda** reputation of birth, character of descent, parentage. The 1st of the 5 characteristics constituting a "well-bred"

brahmin: yāva sattamā pitāmāhāyugā akkhitto anupakkuṭṭho jātivādena "of unblemished parentage back to the 7th generation" D 1.120, etc. (=DA 1.281); A 1.166; III.152, 223; Sn 315, 596. Cp. gotta-vāda (e. g. D 1.99); -vibhanga a characteristic of birth, a distinction in descent Sn 600; -vīṇā a first-class lute J 11.249; -sammaṇṇa endowed with (pure) birth (in phrase khattiyō muddhāvasitto j.<sup>o</sup>) A III.152; -sambhava the origin of birth A 1.142; III.311; J 1.168; -sambheda difference of rank DhA 1.166; -saṅsāra the cycle of transmigration, the saṅsāra of rebirths (see above 1 d. f.); pahina left behind, overcome (by an Arahant) M 1.139; A III.84, 86; °ḅ khepetvā id. Th 2, 168; vitinno j.<sup>o</sup> n' atthi tassa punabbhavo Sn 746; -sindhava a well-bred horse J 11.97; -ssara the remembrance of (former) births (°ñāṇa) J 1.167; IV.29; DhA II.27; IV.51; cp. cutūpapāta-ñāṇa; -hingulaka (& hingulikā) natural vermilion J v.67; VvA 4, 168, 324.

**Jātika** (-°) (adj.) 1. being like, being of, having, etc. (see jāta 3); duppañña° & sappañña° M 1.225; dabba° A 1.254; mukhara° Sn 275; viññū° Sn 294; māna° J 1.88. — 2. descended from, being of rank, belonging to the class of: maṇḍana° M II.19; aviheṭhaka° Miln 219; samāna° (of equal rank) DhA 1.390; veṇa° (belonging to the bamboo-workers) PvA 175.

**Jātimant** (adj.) [jāti+ mant] of good birth, having natural or genuine qualities, noble, excellent Sn 420 (vaṇṇā-rohena sampanno jātimā viya khattiyō); J 1.342 (jātimanta-kulaputtā). Of a precious stone: maṇi vejjuriyo subho j.<sup>o</sup> D 1.76=M II.17; DA 1.221; Miln 215. Sometimes in this spelling for jūtimant Sn 1136=Nd<sup>2</sup> 259 (expl<sup>1</sup> by paṇḍita paññavā). — ajātima not of good birth J VI.356 (opp. sujātimant ibid.).

**Jātu** (indecl.) [Vedic jātu, particle of affirmation. Perhaps for jānātu one would know, cp. Gr. *οἶμαι*, Lat. *credo*, P. *maññe*. But BR. and Fausböll make it a contraction of jāyatu "it might happen." Neither of these derivations is satisfactory] surely, undoubtedly (ekaṅsa-vacanaṅ SnA 348) usually in negative (& interrog.) sentences as na jātu, not at all, never (cp. also sādhū); mā jātu Vin II.203; Sn 152, 348 (no ce hi jātu); J 1.293, 374; IV.261; v.503. Na jātuca at J VI.60 is apparently for na jātu ca.

**Jāna** (adj.) [to jñā, see jānāti] knowing or knowable, understandable J III.24 (=jānamāna). dujjāna difficult to understand D 1.170, 187; M 1.487; II.43. su° recognizable, intelligible Pv IV.13<sup>35</sup> (=suvinñeyya PvA 230). Cp. ājāna.

**Jānana** (nt.) [fr. jñā] knowledge, cognizance, recognition; intelligence, learning, skill J 1.145 (attānaṅ °kālato paṭṭhāya from the time of self-recognition), 200 (°manta knowledge of a spell, a spell known by: tumhākaṅ) II.221; SnA 330; DhA II.73 (°sabhāva=ñatta); DA 1.86 (akkhara°); Vism 391 (°atthāya in order to know), 436 (=pajānana). Cp. ājānana. — ajānana not knowing (-) J v.199; VI.177; not known J 1.32 (°sippa).

**Jānanaka** (adj.) [Sk. \*jñānaka, cp. jānana & Sk. jānaka (c. gen.) expert Av Ś II.119, 120, as n. ib. 1.216] knowing DhSA 394.

**Jānanatā** (f.) [abstr. fr. jānana] the fact of knowing, knowledge KhA 144.

**Jānapada** (adj.-n.) [fr. janapada] belonging to the country, living in the c.; pl. country-folk (opp. negamā towns-folk) D 1.136, 142; M II.74; J II.287, 388; DA 1.297 (=janapada-vāsin).

**Jānāti** [Vedic jñā, jānāti \*genē & \*gnē, cp. Gr. *γινώσκω*, *γνώσις*, *γνώσις*; Lat. *nosco*, *notus*, (i)gnarus (cp.

E. i-ignorant); Goth. *kunnan*; Obg. *kennan*, Ags. *cnāwan*=E. know] to know.

I. *Forms*: The 2 Vedic roots jñā° & jñā° are represented in P. by jān° & nā° (ñā°) 1. jān: pres. jānāti; pot. jāneyya (Sn 781) & jāññā (A IV.366; Sn 116, 775; Dh 157, 352; J II.346; IV.478) 2nd sg. jāneyyāsi (M. 1.487; J 1.288), 1st pl. jāniyāma (Sn 873) & (archaic) jānemu (Sn 76, 599; Vv 83<sup>11</sup>); — imper. jānāhi (Sn 596, 1026; Pv II.9<sup>12</sup>), 3rd. sg. jānātu (It 28); — ppr. jānānto & jānaṅ (D 1.192; A 1.128; Sn 722), ppr. med. jānamāna (J 1.168); — fut. jānissāti (J II.342; VI.364); — aor. ajāni (Sn 536) & jāni (J 1.125, 269), 3rd pl. jāniṅsu (J II.105; VvA 113); — ger. jānitvā (J I.293; III.276); inf. jānituṅ (J 1.125). Caus. jānāpeti (see below IV.2). — 2. ñā: fut. ñassati (D 1.165); — aor. aññāsi (J 1.271) & ñāsi (Sn 471), 3rd pl. aññāṅsu (Vv 22<sup>4</sup>). — ger. ñatvā (freq.); — grd. ñeyya A II.135 (see below) & ñatābba (PvA 133); — inf. ñātuṅ (freq.) — pp. ñāta (q. v.). — Pass. ñāyati to be called or named (Miln 25).

II. *Cognate Forms*: Nd<sup>2</sup> s. v. explains jānāti by passati dakkhati adhigacchati vindati paṭilabhati, & ñatvā (No. 267) by jānitvā tulayitvā tirayitva vibhāvayitvā vibhūtaṅ katvā (very freq.) The 1st expl<sup>n</sup> is also applied to abhijānāti, & the 2nd to passitvā, viditaṅ katvā, abbiññāya & disvā. The use of the emphatic phrase jānāti passati is very frequent. Yaṅ tvaṅ na jānāsi na passasi taṅ tvaṅ icchasi kāmesi? Whom you know not neither have seen, is it she that you love and long for? D 1.193; Bhagavā jānaṅ jānāti passaṅ passati cakkhubbhūto ñāñabhūto M 1.111; similarly A IV.153 sq. See further D 1.2, 40, 84, 157 sq, 165, 192 sq., 238 sq.; A 1.128; III.338; v.226; Sn 908; Nd<sup>2</sup> 35, 413, 517; Vism 200.

III. *Meaning*: (1) *Intr.* to know, to have or gain knowledge, to be experienced, to be aware, to find out: mayam pi kho na jānāma surely, even we do not know D 1.216; te kho evaṅ jāneyyaṅ they ought to know ib.; jānantā nāma n' āhesuṅ "nobody knew" J III.188; jānāhi find out J 1.18; kālantarena jānissatha you will see in time PvA 13; ajānanto unawares, unsuspecting I.223; ajānamāna id. Pv II.3<sup>14</sup>. — 2. *Trs.* to know, recognize, be familiar with (usually c. acc., but also with gen.: J 1.337; II.243), to have knowledge of, experience, find; to infer, conclude, distinguish, state, define: yaṅ ahaṅ jānāmi taṅ tvaṅ jānāsi D 1.88; aham p' etaṅ na jānāmi Sn 989; jānanti taṅ yakkhabhūtā Pv IV.1<sup>36</sup>; paccakkhato ñatvā finding out personally J 1.262; III.168; cittam me Gotamo jānāti S 1.178; jānāti maṅ Bhagavā S 1.116; kathaṅ jānemu taṅ mayaṅ? How shall we know (or identify) him? Vv 83<sup>11</sup>; yathā jānemu brāhmanaṅ so that we may know what a b. is Sn 599; yath' ahaṅ jāneyyaṅ vasalaṅ Sn p. 21; ajānanto ignorant PvA 4; annapānaṅ ajānanto (being without bread & water) PvA 169; itaraṅ itarato ñatvā inferring the trifling from the trifle Pv 1.11<sup>11</sup>; ingha me uṅh' odakaṅ jānāhi find me some hot water S 1.174; seyyaṅ jānāhi Vin IV.16; phalaṅ pāpassa jānamāna (having experienced) J 1.168; mantaṅ j. (to be i<sup>n</sup> possession of a charm) J 1.253; maggaṅ na j. Sn 441; pamāṇaṅ ajānitvā (knowing no measure) PvA 130. — 3. With double acc.: to recognize as, to see in, take for, identify as, etc. (cp. Caus.): petaṅ maṅ jānāhi "see in me a Peta" Pv II.9<sup>12</sup> (=upadhārehi PvA 119); bhadd' itthiyā ti maṅ aññāṅsu (they knew me as=they called me) Vv 22<sup>4</sup>.

IV. *Various*: 1. Grd. ñeyya as nt.=knowledge (cp. ñāna): yāvatakaṅ ñeyyaṅ tāvatakaṅ ñānaṅ (knowledge coincides with the knowable, or: his knowledge is in proportion to the k., i. e. he knows all) Nd<sup>2</sup> 235<sup>2m</sup>; ñānaṅ atikkamitvā ñeyyapatho n' atthi "beyond knowledge there is no way of knowledge" ib.; ñeyya-sāgara the ocean of knowledge PvA 1. — 2. Caus. jānāpeti to make known, to inform, or (with attānaṅ) to identify, to reveal oneself J 1.107 (att. ajānāpetvā); VI.363; Vism 92 (att.); PvA 149 (att.); DhA II.62.

**Jāni<sup>1</sup>** (f.) [from jahati, confused in meaning with jayati. See jahati & cp. janti] deprivation, loss, confiscation of property; plundering robbery; using force, ill-treatment D 1.135=A 1.201 (vadhena vā bandhena vā jāniyā vā); S 1.66 (hatajānisu); J 1.55 (v. l. jāti), 212 (mahājānikara a great robber); IV.72 (dhana,° v. l. hāni); Dh 138 (= DhA III.70 dhanassa jāni, v. l. hāni).

**Jāni<sup>2</sup>** (f.) wife, in jānipatayo (pl.) wife & husband (cp. jāyā(m)pati) A II.59 sq.

**Jānu** (nt.) [Vedic jānu=Gr. γόνυ, Lat. genu, Goth., Ohg., etc. kniu, E. knee] (also as jānu(ka), q.v.) the knee J II.311; IV.41; VI.471; DA 1.254.

-maṇḍala the knee-cap, the knee A 1.67; II.21; III.241 sq.; PvA 179.

**Jānuka** (nt.)=jānu A IV.102.

**Jāpayati** Caus. of jayati.

**Jāmātar** (& jāmāta J IV.219) [Vedic jāmātar. Deriv. uncertain. BR. take it as jā+ mātar, the builder up of the family, supposing the case where there is no son and the husband goes to live in the wife's family, a bina marriage. More likely fr. ldg \*gem, to marry. Cp. Gr. γαμῖω; γαμῖός, Lat. gener] daughter's husband, son-in-law Th 2, 422 (= ThA 269 duhiti pati); J II.63; V.442.

**Jāyati** (jāyate) [from jan, see janati] to be born, to be produced, to arise, to be reborn. Pres. 3rd pl. jāyare J III.459; IV.53; Miln 337; ppr. jāyanto Sn 208; aor. jāyi J III.391; inf. jātum J 1.374. — jāyati (loko), jiyati, miyati one is born, gets old, dies D. II.30; Vism 235. Kaṭṭhā jāyati jātavado out of fire-wood is, born the fire Sn 462. — Vin II.95=305; Sn 114, 296, 657; Dh 58, 193, 212, 282; Pv III.11<sup>11</sup> (are reborn as). Cp. vi<sup>10</sup>.

**Jāyampatikā** (pl.) [see jāyampatikā & cp. jāyāpati] wife & husband VvA 286.

**Jāyā** (f.) [from jan] wife Vin II.259=264; J IV.285.

-pati (pl.) husband & wife PvA 159; Dāvs v.2.

**Jāyikā** f. (cp. jāyā) wife M 1.451.

**Jāra** [Vedic jara] a paramour, adulterer J 1.293; II.309. f. °t adulteress Vin II.259, 268; III.83

**Jāla<sup>1</sup>** (nt.) [Vedic jāla, prob. from jaṣ to plait, make a tangle cp. jaṣita & jaṣā; on l-t cp. phulla: sphūta; cāru: cātu; cela: ceṣa] a net, netting, entanglement (lit. or fig.); snare, deception (=māyā). — A 1.11. Nd<sup>2</sup> 260 (=suttajāla, a plaiting of threads); SnA 115, 263 (=suttamaya) D 1.45 (anto-jālikata caught in a net); Sn 62, 71, 213, 669; J 1.52; VI.139. — kinkinika° a row of bells D II.183; muttā° a net of pearls J 1.9; VvA 40; loha° PvA 153; hema° Vv 35; a fowler's net Dh 174; a spider's web Dh 347; nets for hair J VI.188; pabbata° a chain of mountains J II.399; sirā° network of veins J v.69; PvA 68. — Freq. in similes. see J.P.T.S. 1907, 90. — B. Fig. Very often appl<sup>d</sup> to the snares of Māra: S 1.48 (maccono); Sn 357 (id.); DhA III.175 (Māra°); Sn 527 (deception); tanhā° the snare of worldly thirst (cp. °tanhā) M 1.271; Th 1, 306; SnA 351; kāma° Th 1, 355; moha° S III.83; mohasama Dh 251; diṭṭhi° the fallacies of heresy D 1.46; J VI.220; āna° the net of knowledge VvA 63; DhA III.171. Ebumma° (vijjā) "earthly net," i.e. gift of clear-sight extending over the earth SnA 353.

-akkhi a mesh of a net J 1.208: -tanhā the net of thirst Dh 1059, 1136; DhSA 307; -pūpa a "net-cake" DhA 1.319; -hatthapāda (adj.) having net-like hands & feet (one of the 32 marks of a Mahāpurisa) prob. with reference to long nails D II.17 (see Dial. II.14, note 3), cp. jālitambanakkhehi Vv 81<sup>16</sup> (expl<sup>d</sup> at VvA 315; jālavantehi abhilohita nakkehi. Tena jāli (v. l. jāla-) haṭṭhatāṇ mahāpurisa-lakkhaṇaṇ tambana-khatāṇ anuvyaṇ, janaṇ ca dasseti).

**Jāla<sup>2</sup>** [Sk. jvāla, from jalati] glow, blaze J v.326; PvA 52 (=tejas), 154 (raṇsi°); Miln 357; Vism 419 (kappa-vināsaka°).

-roruva N. of one of the two Roruva hells ("blazes") J v.271; -sikhā a glowing crest i. e. a flame Nd<sup>2</sup> 11 (=acci).

**Jālaka** (nt.) [jāla<sup>1</sup>+ka] 1. a net J VI.536; Dāvs v.51. — 2. a bud A IV.117 sq. (°jāta in bud). — f. jālikā chain armour Miln 199.

**Jālā** (f.) [see jāla<sup>2</sup>] a flame J 1.216, 322; Miln 148, 357.

**Jālin** (adj.-n.) "having a net," ensnaring, deceptive: (a) lit. a fisherman J II.178. — (b) fig. usually in f. °ini of tanhā (ensnarer, witch) S I.107=Dh 180; A II.211; Th 1, 162, 908; DhS 1059; Vism 1; DhSA 363; cp. M Vastu 1.166; III.92.

**Jāleti** [caus. of jalati. See also jaleti] to cause to burn, to light, kindle J II.104; IV.290; V.32.

-Ji (adj.-suffix) [From jayati to conquer] winning, victorious: sangāma° victorious in fight, in sangāmaj' uttama "greatest of conquerors" Dh 103; sabba° S IV.83.

**Jigacchā** (f.) see jighaccā.

**Jigigsaka** (adj.) [see next] one who wishes to gain, desirous of, pursuing Sn 690.

**Jigigsati** [Desid. of ji, jayati. On etym. see also Kern, *Tœv.* p. 44] to desire, to wish to acquire, to covet; Sn 700; J II.285; III.172 (v. l. BB. jigissan); IV.406 (v. l. SS. jihig°, BB. jigig°); V.372; VI.268. As jigisati Th I, 1110.

**Jigigsanatā** (f.) [n. abstr. fr. jigigsati] desire for, covetousness Vbh 353 (v. l. BB. nijigisanatā); cp. Vism. 29

**Jigucchaka** (adj.) one who dislikes or disapproves of M 1.327 (paṭṭhavi°, āpa° etc.) Miln 343.

**Jigucchati** [Desid. of gup] to shun, avoid, loathe, detest, to be disgusted with or horrified at (c. instr.) D 1.213 (iddhi-pāṭṭhāriyena attiyāmi harāyāmi j.); A 1.174 (kāyaduccaritena); Sn 215 (kammehi pāpakelhi); SnA 266=hiriyati); J II.287; Pug. 36. — ppr. jigucchamaṇa It 43; grd. jigucchitabba A 1.126; pp. jigucchita Sn 901. — See also jeguccha, jeguchin.

**Jigucchana** (nt.) dislike, contempt, disgust Vism 159; PvA 120.

**Jigucchā** (f.) disgust for, detestation, avoidance, shunning; tapo° (detesting asceticism) D 1.174; S 1.67; A II.200; jigucchabibhaccha-dassana detestable & fearful-looking PvA 56. *Note.* A diff. spelling, digucchā, occurs at DhSA 210.

**Jighacchati** [Desid. to ghasati, eat] to have a desire to eat, to be hungry D II.266; pp. jighacchita DhA II.145.

**Jighacchā** (f.) [from jighacchati] appetite, hunger, often comb<sup>d</sup> with pipāsā, desire to drink, thirst, e. g. S 1.18; A II.143, 153; Miln 304. — M 1.13, 114; 364; III.1369 A II.163; Dh 203 (j. paramā rogā); J II.445; III.19; (°abhibhūta=chāta); Miln 204, 304; Sdhp 118, 388. Cp. khudā & chāta. *Note.* A diff. spelling as dighacchā occurs at A II.117.

**Jiṇjuka** the Gunja shrub (*Abrus precatorius*) J IV.333 (akkhīni j. °phalasadisāni, cp. in same application guṇjā); v.156 (j. °phalasannibha); DhA 1.177 (°gumba).

**Jinṇa** [pp. of jarati] 1. decayed, broken up, frail, decrepit, old: vuddha mahallaka andhagata vayo-anupatta Nd<sup>2</sup> 261; jarājinnatāya jinṇa DA 1.283. — Vin II.189; D 1.114; M II.48 sq., 66; A II.249; IV.173; Sn 1 (urago



va jīṇṇaṅ tacarā jābāti); Pv 1.12<sup>1</sup> (same simile); Sn 1120, 1144; J 1.58; III.22 (-pilotikā worn-out rags); Dh 155, 260; Pv 11.11<sup>4</sup> (jarājiṇṇa PvA 147); Pug 33; Vism 119 (°vihārā), 356 (°sandamānikā), 357 (°koṭṭha); ThA 213 (-ghara a tumble-down house); PvA 4<sup>o</sup> (-goṇa=jarag-gava), 55 (of a roof). Cp. °tara J IV.108. — 2. digested J II.362

**Jiṇṇaka** (adj.) = jiṇṇa Sn 98, 124; J IV.178, 366; Sdhp 299 (sālā)

**Jiṇṇatā** (f.) [cp. jiṇṇa, jaratā & jiraṇatā] decrepitude DA 1.283 (jarā°).

**Jita** [pp. of jayati, conquer] conquered, subdued, mastered: (nt.) victory. jītā me pāpakā dhammā Vin 1.8; — Dh 40, 104 (attā jitaṅ seyyo for attā jito seyyo see DhA II.228), 105, 179; Vv 64<sup>77</sup> (jītindriya one whose senses are mastered, cp. guttindriya). — Cp. vi°.

**Jitatta** (nt.) [n. abstr. of jita] mastery, conquest VvA 284.

**Jina** [pp. med. of jayati] conquering, victorious, often of the Buddha, "Victor": jītā me pāpakā dhammā tasmāhaṅ Upaka jino ti Vin 1.8=M 1.171; Vin v.217; Sn 379, 697, 989, 996. magga° conqueror of the Path Sn 84 sq.; saṅsuddha° (id.) Sn 372. Cp khetta°. In other connections: Pv 1v.33<sup>3</sup>; Th 2, 419 (jin' amhase rūpinaṅ Lacchiṅ expl<sup>d</sup> at ThA 268 as jinā amhase jinā vat' amha rūpavatiṅ Siriṅ).

-cakka the Buddha's reign, rule, authority J IV.100; -putta disciple of the B. Miln 177; -bhūmi the ground or footing of a conqueror PvA 254; -sāsana the doctrine of the B. Dpvs IV.3, 10.

**Jināti**=jayati (jeti). See also vi°.

**Jimha** (adj.) [Vedic jihma] crooked, oblique, slant, fig. dishonest, false (cp. vanka, opp. uju) M 1.31 (+vanka); A v.289, 290; J 1.290 (spelled jima); III.111=v.222; VI.66; Vism 219 (ajimha=uju); PvA 51 (citta° vanka . . .; opp. uju). Cp. kuṭṭha.

**Jimhatā** (f.) [n. abstr. to jimha] crookedness, deceit (opp. ujatā) Dhs 50, 51 (+vankatā); Vbh 359.

**Jimheyya** (nt.) [from jimha] crookedness, deceit, fraud M 1.340 (sāṭheyyāni kūṭheyyāni vankeyyāni j.°); A IV.189 (id.) v.167.

**Jiyā** (f.) [Vedic jyā=Gr. βίος bow, cp. also Lat. filum thread] a bow string M 1.429 (five kinds); J II.88; III.323; Vism 150; DA 1.207. -kāra bowstring-maker Miln 331.

**Jivhā** (f.) [Vedic jīhvā, cp. Lat. lingua (older dingua); Goth. tuggo; Ohg. zunga; E. tongue] the tongue. — (a) physically: Vin 1.34; A IV.131; Sn 673, 716; Dh 65, 360; J II.306; PvA 99 (of Petas: visukkha-kantha-ttha j.), 152. — Of the tongue of the mahāpurusha which could touch his ears & cover his forehead: Sn 1022; p. 108; & pahūta-jivhatā the characteristic of possessing a prominent tongue (as the 27th of the 32 Mahāpurisa-lakkhaṇāni) D 1.106=Sn p. 107; D II.18. -dujjivha (adj.) having a bad tongue (of a poisonous snake) A III.260. — (b) psychologically: the sense of taste. It follows after ghāna (smell) as the 4th sense in the enum° of sense-organs (jivhāya rasaṅ sāyati Nd<sup>2</sup> under rūpa; jivhā-viññeyya rasa D 1.245; II.281; M II.42) Vin 1.34; D III.102, 226; M 1.191; Vism 444.

-agga the tip of the tongue A III.109; IV.137; DhA II.33. -āyatana the organ of taste D III.243, 280, 290; Dhs 585, 609, 653; -indriya the sense of taste D III.239; Dhs 585, 609, 972; -nittaddana (corr. to -nithaddhana) tying the tongue by means of a spell D 1.11 (cp. DA 1.96); -viññāna the cognition of taste M 1.112; D III.243;

Dhs 556, 612, 632; -samphassa contact with the sense of taste S 1.115; D III.243; Dhs 585, 632, 787.

**Jina** [pp. of jiyati] diminished, wasted, deprived of (with acc. or abl.) having lost; with acc.: J III.153, 223, 335; v.99 (atthaṅ robbed of their possessions; Com. pariḥina vinaṭṭha). — with abl.: J v.401 (read jinā dhanā).

**Jiyati** [Pass. of ji, cp. Sk. jyāti & jiryate] to become diminished, to be deprived, to lose (cp. jayati, jāni); to decay; to become old (cp. jarati, jiṇṇa) jiyasi J v.100; jiyanti J III.336 (dhanā); jiyittha S 1.54; J 1.468; mā jiyi do not be deprived of (ratiṅ) J IV.107. Koci kvaci na jiyati miyati (cp. jāyati) D II.30; cakkhūni jiyare the eyes will become powerless J VI.528 (=jīyissanti); grd. jeyya: see ajeyya<sup>2</sup>. Cp. pariṇiyati. Sometimes spelt jiy°: jiyati J VI.150; jiyāma J II.75 (we lose=parihāyāma). Pp. jina, q. v.

**Jiraka**<sup>1</sup> [Vedic jira, lively, alert, cp. jivati & Gr. διερός, Lat. viridis] digestion, in ajirakena by want or lack of digestion J II.181. See ajiraka.

**Jirkaa**<sup>2</sup> cummin-seed Miln 63; J 1.244; II.363; VvA 186.

**Jiraṇa** (nt.) [fr. jīr] decaying, getting old DhTp 252.

**Jiraṇatā** (f.) [n. abstr. of jīr=jar, see jarati; cp. jarā & jinnatā] the state of being decayed or aged, old age, decay, decrepitude M 1.49; S II.2; Nd<sup>2</sup> 252=Dhs 644; PvA 149.

**Jirati & Jirayati** [Caus. of jarati] 1. to destroy, bring to ruin, injure, hurt Vin 1.237 (jirati); J v.501 (v. 1. BB. for jarayetha, Com. vināseyya)=VI.375; PvA 57. — 2. (cp. jiyati) to get old A III.54 (jarā-dhammaṅ mā jiri "old age may not get old," or "the law of decay may not work"); Vism 235 (where id. p. D II.30 reads jiyati); DhA 1.11 (cakkhūni jiranti). — 3. (intrans.) to be digested Vism 101.

**Jireti & Jirāpeti** [Verbal formation from jira<sup>1</sup>] to work out, to digest J 1.238, 274 (jireti); DhA 1.171. Appl. to bhāti, wages: bhatiṅ ajirāpetva not working off the w. J II.309, 381; jirāpeti as "destroy" at ThA 269 in expl<sup>d</sup> of nijjareti (+vināpeti).

**Jiva**<sup>1</sup> (adj.-n.) [Sk. jīva, Idg. \*g<sup>h</sup>ljos=Gr. βίος, Lat. vivus, Goth. quius, Ohg. queck, E. quick, Lith. gyvas] 1. the soul. Sabbe jivā all the souls, enum<sup>d</sup> with sattā paṇā bhūta in the dialect used by the followers of Gosāla D 1.53(=DA 1.161 jivasaññi). "taṅ jivaṅ taṅ sariraṅ udāhu aññaṅ j. aññaṅ s." (is the body the soul, or is the body one thing and the soul another?) see D 1.157, 188; II.333, 336, 339; S IV.392 sq.; M 1.157, 426 sq.; A II.41. — Also in this sense at Miln 30, 54, 86. — Vin IV.34; S III.215, 258 sq.; IV.286; v.418; A v.31, 186, 193. — 2. life, in yāvajivaṅ as long as life lasts, for life, during (his) lifetime D III.133; Vin 1.201; Dh 64; J II.155; PvA 76.

-gāhaṅ (adv.) taken alive, in phrase j.° gaṇhāti or gaṇhāpeti S 1.84; J 1.180; II.404; cp. karamara; -loka the animate creation J III.394; -sūla "life-pale," a stake for execution J II.443; -sokin (=sokajivin) leading a life of sorrow J VI.509.

**Jiva**<sup>2</sup> (nt.) the note of the jīvaka bird Sum. V. ou D III.201.

**Jivaka** (adj.)=jīva, in bandhu° N. of a plant VvA 43. — f. °ikā q. v.

**Jivaṅ-jivaka** (m. onom.) name of a bird, a sort of pheasant (or partridge?), which utters a note sounding like jivaṅ jiva D III.201; J v.406, 416; VI.276, 538 [Fausböll reads jivajivaka in all the Jātaka passages. Speyer AvŚ II.227 has jivañjivaka]. With this cp. the Jain phrase jivaṅjiveṇa gacchāi jivaṅjiveṇaṅ ciṭṭhaṅ, Weber Bhagavati pp. 289, 290, with doubtful interpretation



("living he goes with life"? or "he goes like the j. bird"?).

**Jivati** [Vedic *jivati*, cp. *jinoti* (*jinvati*); DhTp 282: *pāṇadhāraṇe* \*g<sup>2</sup>ejīḥ = Gr. *βλομαι* & *ζῶω*, *ζῆν*; Lat. *vivo*: Goth. *ga-quīman*; Mhg. *quicken*, cp. E. *quicken*] to live, be alive, live by, subsist on (c. instr. or *nissāya*). Imper. pres. *jiva* Sn 427; very freq. with *ciraṇ* live long . . . as a salutation & thanksgiving. *ciraṇ jiva* J VI.337; c. *jivāhi* Sn 1029; Pv II.3<sup>33</sup>; c. *jivantu* Pv I.5<sup>5</sup>; — pot. *jive* Sn 440, 589; Dh 110; — ppr. *jivaṇ* Sn 427, 432; — ppr. med. *jivamāna* J 1.307; PvA 39; — inf. *jivituṇ* J 1.263; Dh 123. — Sn 84 sq., 613 sq., 804; Dh 197; J III.26; IV.137; VI.183 (*jivare*); PvA 111.

**Jivana** (nt.) living, means of subsistence, livelihood PvA 161. Spelt *jivāna* (v. l. *jivino*) (adj.) at J III.353 (*yācana*<sup>o</sup>).

**Jivamānaka** (adj.) [ppr. med. of *jivati*+ka] living, alive Vism 194.

**Jivikā** (f.) [abstr. fr. *jivaka*] living, livelihood S III.93; A v.87, 210; J IV.459; Miln 122; SnA 466. Freq. in comb<sup>n</sup> °ṅ *kappeti* to find or get one's living: J II.209; PvA 40, etc.; °*kappaka* finding one's livelihood (c. ger. by) J II.167. Cp. next.

**Jivita** (nt.) [Vedic *jivita*, orig. pp. of *jivati* "that which is lived," cp. same formation in Lat. *vita*=\**vivita*; Gr. *βίωτη* living, sustenance, & *δίαιτα*, "diet"] (individual) life, lifetime, span of life; living, livelihood (cp. *jivikā*) Vin II.191; S I.42; IV.169, 213; M II.73 (*appan*); A I.155, 255; III.72; IV.136 (*appakaṇ* *parittan*); Sn 181, 440, 574, 577, 931, 1077; Dh 110, 111, 130; J 1.222; Pv I.11<sup>11</sup> (*ittaraṇ*); II.6<sup>7</sup> (*vijahati*); Dhs 19, 295; Vism 235, 236; Ps II.245; PvA 40. — *jivitā voropeti* to deprive of life, to kill Vin III.73; D III.235; M II.99; A III.146, 436; IV.370 sq.; PvA 67.

-*āsā* the desire for life A 1.86; -*indriya* the faculty of life, vitality Vin III.73; S v.204; Kvu 8, 10; Miln 56; Dhs 19; Vism 32, 230 (°*upaccheda* destruction of life), 447 (def.); DhA II.356 (°ṅ *upacchindati* to destroy life); VvA 72; -*kkhaya* the dissolution of life, i. e. death J 1.222; PvA 95, 111; -*dāna* "the gift of life," saving or sparing life J 1.167; II.154; -*nikanti* desire for life A IV.48; -*parikkhārā* (pl.) the requisites of life M I.104 sq.; A III.120; v.211; -*pariyādāna* the cessation or consumption of life D 1.46 (=DA 1.128); S II.83; A IV.13; -*pariyosāna* the end of life, i. e. death J 1.256; PvA 73; -*mada* the pride of life, enum<sup>d</sup> under the 3 *madā*; viz. *ārogya*, *yobbana*, j.: of health, youth, life D III.220; A I.146; III.72; -*rūpa* (adj.) living (lifelike) J II.190; -*sankhaya*=°*khaya* Sn 74; Dh 331; Nd<sup>2</sup> 262 (=°*pariyosāna*); -*hetu* (adv.) on the ground of life, for the sake of life A IV.201, 270

**Jivin** (adj.) (usually -°) living, leading a life (of . . .) S I.42, 61; Sn 88, 181; Dh 164; PvA 27. Cp. *digha*<sup>o</sup>, *dhamma*<sup>o</sup>.

**Junhā** (f.) [Sk.  *jyotsnā*, see also P. *dosinā*] moonlight, a moonlit night, the bright fortnight of the month (opp. *kālapakkha*) Vin I.138, 176, J 1.165; IV.498 (°*pakkha*).

**Juti** (f.) [Sk.  *jyuti* &  *dyuti*, to dyotate, see *jotati*] splendour, brightness, effulgence, light J II.353; PvA 122, 137, 198. The spelling *juti* at M 1.328 (in comb<sup>n</sup> *gati*+*juti*) seems to be faulty for *cuti* (so as v. l. given on p. 557).

-*dhara* (*jutin*<sup>o</sup>) carrying or showing light, shining, resplendent, brilliant S I.121; J II.353; DhA 1.432.

**Jutika** (adj.) (-°) having light, in *mahā*<sup>o</sup> of great splendour D II.272; A 1.206; IV.248.

**Jutimatā** (f.) [fr. *jutimant*] splendour, brightness, prominence J I.4; v.405

**Jutimant** (adj.) [fr. *juti*] brilliant, bright; usually fig. as prominent in wisdom: "bright," distinguished, a great light (in this sense often as v. l. to *jātimant*) D II.256 (i); S v.24; Dh 89 (=DhA II.163 *nāṇajutiya* *jotetvā*); Sn 508; Pv IV.1<sup>36</sup> (=PvA 230 *nāṇajutiya* *jutimā*).

**Jutimantatā** (f.) [fr. *jutimant*] splendour SnA 453.

**Juhati** [Sk. *juhōti*, \**gheu*(d); cp. Gr. *χίω*, *χύτρα*, *χύλος*; Lat. *fundo*; Goth. *giutan*, Ohg. *giozan*] to pour (into the fire), to sacrifice, offer; to give, dedicate A II.207 (*aggij*); Sn 1046 (=Nd<sup>2</sup> 263 *deti civarāṇ*, etc.); 428 (*aggihuttan jūhato*), p. 79 (*aggij*); Pug 56; fut. *juhissati* S I.166 (*aggij*). — pp. *huta*; see also *hava*, *havi*, *homa*.

**Juhana** (nt.) [fr. *juhati*] offering, sacrifice D 4.12, J II.43.

**Jūta** (nt.) [Sk. *dyūta* pp. of *div*, *divyati*, P. *dibbati* to play at dice] gambling, playing at dice D 1.7 (°*ppamādat-thāna* cp. DA 1.85)≈; III.182, 186 (id.); J 1.290; III.198; VI.281; DhA II.228. °ṅ *kijati* to play at d. J 1.289; III.187. — See also *dūta*<sup>2</sup>.

-*gīta* a verse sung at playing dice (for luck) J 1.289, 293; -*maṇḍala* dice board (=phalaka J 1.290) J 1.293. -*sālā* gambling hall J VI.281.

**Je** (part.) exclamation: oh! ah! now then! Vin 1.232, 292 (*gaccha je*); M I.126; VvA 187, 207; DhA IV.105.

**Jeguccha** (adj.) & *jegucchiya* (J II.437) [sec. der. fr. *jigucchā*] contemptible, loathsome, detestable J IV.305; Vism 250; Th 1, 1056; PvA 78, 192 (*asuci*+). Cp. *pari*<sup>o</sup>. — a° not despised Sn 852; Th 1, 961.

**Jegucchitā** (f.) [see *jigucchita*] avoidance, detestation, disgust Vin 1.234; M 1.30; A IV.182 sq.

**Jegucchin** (adj.) one who detests or avoids (usually -°) M 1.77; (*parama*<sup>o</sup>), 78 A IV.174, 182 sq., 188 sq., Miln 352 (*pāpa*<sup>o</sup>).

**Jeṭṭha** (adj.) [compar.-superl. formation of  *jyā* power, Gr. *βία*, from *ji* in *jināti* & *jayati* "stronger than others," used as superl. (& compar.) to *vuḍḍha* old—elder, eldest. The compar. \**jeyya* is a grammarian's construction, see remarks on *kaniṭṭha*] better (than others), best, first, supreme; first-born; elder brother or sister, elder, eldest D II.15 (*aggo jeṭṭho seṭṭho*=the first, foremost & best of all); A 1.108; II.87; III.152; IV.175; J 1.138 (°*putta*); II.101 (°*bhātā*), 128 (°*yakkhinī*); IV.137.

-*apacāyin*, in phrase *kule-j-apacāyin* paying due respect to the clan-elders D III.72, 74; S v.468; Vism 415; DhA 1.265. Same for °*apacāyikā* (f.) honour to . . . Nd<sup>2</sup> 294, & °*apacāyitar* D III.70, 71, 145, 169. -*māsa* N. of a month SnA 359.

**Jeṭṭhaka**=*jeṭṭha* J 1.253; II.101 (°*tāpasa*); III.281 (°*kam māra*: head of the silversmith's guild); IV.137, 161; v.282; Pv 1.11<sup>3</sup> (*putta*=*pubbaja* PvA 57); DhA III.237 (°*silā*); IV.111 (id.); PvA 36 (°*bhāriyā*), 42 (°*pesakāra* head of the weaver's guild), 47 (°*vāṇija*), 75.

**Jeti** see *jayati*.

**Jevaniya** (nt.) a kind of (missile) weapon A IV.107=110 (comb<sup>d</sup> with *āvudha* & *salāka*; vv. II. *vedhanika*, *jeganika*, *jevanika*).

**Jotaka** (adj.) [from *juti*] illuminating, making light; explaining J II.420; Dpvs XIV.50; Miln 343 (=lamp-lighter). — f. °*ikā* explanation, commentary, N. of several Commentaries, e. g. the *Paramatthajotikā* on the *Sutta Nipāta* (KhA 11); cp. the similar expression *dipani* (*Paramatthadipani* on Th 2; Vv & Pv.). — *Jotika* Np. DhA I.385 (*Jotiya*); Vism 233, 382.

**Jotati** [Sk. *dyotate* to shine, \**dejiā*; cp. Gr. *diarai* shine, *δηλος* clear; also Sk. *di* in *dipyate*; Lat. *dies*. DhTp 120 gives *jnt* in meaning "ditti," i. e. light] to shine, be splendid J 1.53; VI.100, 509; PvA 71 (*jotanti*=*obhā-senti*).

**Jotana** (nt.) & **jotanā** (f.) [cp. Sk. dyotana] illumination, explanation J VI.542; Ps II.112; VvA 17 (<sup>o</sup>nā).

**Joti** (m. nt.) [Sk. jyotis (cp. dyuti) nt. to dyotate, see jotati] 1. light, splendour, radiance S 1.93; A II.85; Vv 16<sup>2</sup>. — 2. a star; see cpds. — 3. fire S 1.169; Th 1, 415; J IV.206; sajotibhūta set on fire S II.260; A III.407 sq.; J 1.232.

-**parāyana** (adj.) attaining to light or glory S 1.93; A II.85; D III.233; Pug 51; -**pāvaka** a brilliant fire Vv 16<sup>2</sup> (expl. VvA 79: candima-suriya-nakkhatta-tāraka-rūpāṇaṃ sādharmaṇa-nāmaṃ); -**pāsāṇa** a burning glass made of a crystal DhA IV.209; -**mālikā** a certain torture (setting the body on fire: making a fiery garland) M 1.87=A 1.47=II.122=Nd<sup>1</sup> 154=Nd<sup>2</sup> 604=Miln 197; -**rasa** a certain jewel (wishing stone) VvA 111, 339;

DhA 1.198; Miln 118; -**sattha** the science of the stars, astronomy: one of the 6 Vedic disciplines: see chaṅga, cp. jotisā.

**Jotimant** (adj.) [joti+ mant, cp. also P. jutimant] luminous, endowed with light or splendour, bright, excellent (in knowledge) Sn 348 (=paññājoti-sampanna SnA 348).

**Jotisā** (f.) [=Sk. jyotiṣa (nt.)] astronomy Miln 3.

**Joteti** [Caus. of jotati] (a) trs. to cause to shine, illuminate, make clear, explain A II.51=J V.509 (bhāsaya jotaye dhammaṃ; Gloss J V.510 katheyya for joteyya=jotaye) It 108; J II.208; PvA 18. — (b) intrs. to shine DhA II.163 (ñāṇajutiyā jotetvā); pp. jotita resplendent PvA 53.

**Jhatta** [pp. of *jhāpeti*; cp. *ñatta* > \**ñāpayati*] set on fire, consumed, dried up (w. hunger or thirst: parched) comb<sup>d</sup> w. *chāta* J II.83; VI.347.

**Jhatvā** see *jhāpeti*.

**Jhāsa** (?) a window or opening in general J II.334.

**Jhāna**<sup>1</sup> (nt.) [from *jhāyati*,<sup>1</sup> BSk. *dhyāna*. The (popular etym-) expl<sup>n</sup> of *jhāna* is given by Bdhgh at *Vism* 150 as follows: "ārammaṇ' ūpanijjhānato paccaṇika-jhāpanato vā jhānaṃ," i.e. called *jh.* from meditation on objects & from burning up anything adverse] literally meditation. But it never means vaguely meditation. It is the technical term for a special religious experience, reached in a certain order of mental states. It was originally divided into four such states. These may be summarized: 1. The mystic, with his mind free from sensuous and worldly ideas, concentrates his thoughts on some special subject (for instance, the impermanence of all things). This he thinks out by attention to the facts, and by reasoning. 2. Then uplifted above attention & reasoning, he experiences joy & ease both of body and mind. 3. Then the bliss passes away, & he becomes suffused with a sense of ease, and 4. he becomes aware of pure lucidity of mind & equanimity of heart. The whole really forms one series of mental states, & the stages might have been fixed at other points in the series. So the Dhamma-saṅgani makes a second list of five stages, by calling, in the second *jhāna*, the fading away of observation one stage, & the giving up of sustained thinking another stage (*Dhs* 167-175). And the *Vibhaṅga* calls the first *jhāna* the *pañcagārika-jhāna* because it, by itself, can be divided into five parts (*Vbh* 267). The state of mind left after the experience of the four *jhānas* is described as follows at *D* I.76: "with his heart thus serene, made pure, translucent, cultured, void of evil, supple, ready to act, firm and imperturbable." It will be seen that there is no suggestion of trance, but rather of an enhanced vitality. In the descriptions of the crises in the religious experiences of Christian saints and mystics, expressions similar to those used in the *jhānas* are frequent (see F. Heiler *Die Buddhistische Versenkung*, 1918). Laymen could pass through the four *jhānas* (*S* IV.301). The *jhānas* are only a means, not the end. To imagine that experiencing them was equivalent to Arahantship (and was therefore the end aimed at) is condemned (*D* I.37 ff.) as a deadly heresy. In late Pali we find the phrase *arūpajjhāna*. This is merely a new name for the last four of the eight *Vimokkhā*, which culminate in trance. It was because they made this the aim of their teaching that Gotama rejected the doctrines of his two teachers. Ālāra-Kālāma & Uddaka-Rāmaputta (*M* I.164 f.).—The *jhānas* are discussed in extenso & in various combinations as regards theory & practice at: *D* I.34 sq.; 73 sq.; *S* II. 210 sq.; IV.217 sq., 263 sq.; V.213 sq.; *M* I.276 sq., 350 sq., 454 sq.; *A* 1.53, 163; II.126; III.394 sq.; IV.409 sq.; V.157 sq.; *Vin* III.4; *Nd*<sup>2</sup> on *Sn* II.119 & s.v.; *Ps* I.97 sq.; II.169 sq.; *Vbh* 257 sq.; 263 sq.; 279 sq.; *Vism* 88, 415.—They are frequently mentioned either as a set, or singly, when often the set is implied (as in the case of the 4th *jh.*). Mentioned as *jh.* 1-4 e. g. at *Vin* I.104; II.161 (foll. by *sotāpanna*, etc.); *D* II.156, 186; III.78, 131, 222; *S* II.278 (*nikāmalābhīn*); *A* II.36 (id.); III.354; *S* IV.299; V.307 sq., *M* I.21, 41, 159, 203, 247, 398, 521; II.15, 37; *Sn* 69, 156, 985; *Dh* 372; *J* I.139; *VvA* 38; *PvA* 163.—Separately: the 1st: *A* IV.422; V.135; *M* I.240, 294; *Miln* 289; 1st-3rd: *A* III.323; *M* I.181; 1st & 2nd: *M* II.28; 4th: *A* II.41; III.325; V.31; *D* III.270; *VvA* 4.—See also Mrs. Rh. D. *Buddh. Psych.* (Quest Series) p. 107 sq.; *Dhs. trsl.* p. 52 sq.; Index to *Saṅyutta* N. for more refs.; also *Kasina*.

-*anuyutta* applying oneself to meditation *Sn* 972; -*anga* a constituent of meditation (with ref. to the 4 *jhānas*) *Vism* 190. -*kiḷā* sporting in the exercise of meditation *J* III.45. -*pasuta* id. (+ *dhīra*) *Sn* 709; *Dh* 181 (cp. *DhA* III.226); -*rata* fond of meditation *S* I.53, 122; IV.117; *It* 40; *Sn* 212, 503, 1009; *Vv* 50<sup>16</sup>; *VvA* 38; -*vimokkha* emancipation reached through *jhāna* *A* III.417; V.34; -*sahagata* accompanied by *jh.* (of *paññābala*) *A* I.42.

**Jhāna**<sup>2</sup> (nt.) [from *jhāyati*?] conflagration, fire *D* III.94; *J* I.347.

**Jhānika** (adj.) [fr. *jhāna*<sup>1</sup>] belonging to the (4) meditations *Vism* III.

**Jhāpaka** (adj.) one who sets fire to (cp. *jhāpeti*), an incendiary *J* III.71.

**Jhāpana** (nt.) setting fire to, consumption by fire, in *sarira*<sup>o</sup>-*kicca* cremation *VvA* 76.

**Jhāpita** [pp. *jhāpeti*] set on fire *Miln* 47; *Vism* 76 (°*kāla* time of cremation).

**Jhāpeti** [Caus. of *jhāyati*?] 1. to set fire to, to burn, to cook *Vin* IV.265; *J* I.255, 294; *DhA* II.66; *PvA* 62.—2. to destroy, to bring to ruin, to kill (see *Keṇa, Toev.*, p. 37 sq.) *J* III.441 (= *dahati* *piḷeti*); *VvA* 38 (= *jhāyati*<sup>1</sup>, connected w. *jhāna*: to destroy by means of *jhāna*); inf. *jhāpetuṅ* *J* VI.300 (+ *ghātetuṅ hantuṅ*); ger. *jhātva* *S* I.19 (reads *chetvā*, v. l. *ghatvā* & *jhātva*) = *J* IV.67 (*T.* *jhātva*, v. l. *chetvā*; expl<sup>d</sup> by *kilametvā*); *S* I.41 (v. l. for *T.* *chetvā*, Bdhgh says "jhātva ti vadhitvā"); *J* II.262 (+ *hantvā vadhitvā*; expl<sup>d</sup> by *kilametvā*); VI.299 (+ *vadhitvā*); also *jhātvaṇa* *J* IV.57 (= *hantvā*).—pp. *jhatta* & *jhāpita*.

**Jhāma** (adj.-n.) [*jhāyati*?] burning, on fire, conflagration, in °*khetta* charcoal-burner's field *J* I.238; II.92; °*angāra* a burning cinder *PvA* 90. By itself: *J* I.405; *DhA* II.67.

**Jhāmaka** N. of a plant *J* VI.537; also in °*bhatta* (?) *J* II.288.

**Jhāyaka** (adj.) one who makes a fire *D* III.94.

**Jhāyati**<sup>1</sup> {Sk. *dhyāyati*, *dhī*; with *dhīra*, *dhīh* from *didheti* shine, perceive; cp. *Goth.* *filu-deisei* cunning, & in meaning *cinteti* > *citta*<sup>1</sup>) to meditate, contemplate, think upon, brood over (c. acc.): search for, hunt after *D* II.237 (*jhānaṅ*); *S* I.25, 57; *A* V.323 sq. (+ *pa*, ° *ni*, ° *ava*°); *Sn* 165, 221, 425, 709, 818 (= *Nd*<sup>1</sup> 149 *pa*, ° *ni*, ° *ava*°); *Dh* 27, 371, 395; *J* I.67, 410; *Vv* 50<sup>12</sup>; *Pv* IV.16<sup>6</sup>; *Miln* 66; *SnA* 320 (aor. *jhāyīṅsu* thought of).—pp. *jhāyita*.

**Jhāyati**<sup>2</sup> [Sk. *kṣāyati* to burn, *keṣy* & *ksl*, cp. *khara* & *chārikā*] to burn, to be on fire; fig. to be consumed, to waste away, to dry up *D* 1.50 (= *jāleti* *DA* I.151); III.94 (to make a fire); *J* I.61, 62; *Pv* I.11<sup>10</sup> (*jhāyare* v. l. *BB.* for *ghāyire*); *Miln* 47; *PvA* 33 (= *pariḍayhati*);—aor. *jhāyī* *DhA* II.240 sq.—(fig.) *Dh* 155; *J* VI.189.—Caus. *jhāpeti*.—Cp. *khiyati*<sup>2</sup>.

**Jhāyana**<sup>1</sup> (nt.) [der. fr. *jhāyati*<sup>1</sup>] meditating, in °*sīla* the practice of meditation (cp. Sk. *dhyānayoga*) *VvA* 38.

**Jhāyana**<sup>2</sup> (nt.) [fr. *jhāyati*<sup>2</sup>] cremation, burning *Pug* A 187.

**Jhāyin** (adj.) [see *jhāyati*<sup>1</sup> & *jhāna*] pondering over (c. acc.) intent on: meditative, self-concentrated, engaged in *jhāna*-practice *Vin* II.75; *S* I.46 = 52; II.284; *M* I.334; *A* I.24; III.355; IV.426; V.156, 325 sq.; *Sn* 85 (*magga*°), 638, 719, 1009, 1105; *It* 71, 74, 112; *J* IV.7; *Dh* 23, 110, 387 (reminding of *jhāyati*<sup>2</sup>, cp. *DhA* IV.144); *Nd*<sup>2</sup> 264; *Vv* 5<sup>8</sup>; *Pv* IV.1<sup>32</sup>; *Vbh* 342. *Nd*<sup>1</sup> 226 = *Nd*<sup>2</sup> 342 = *Vism* 26 (*āpādaka*°).

# N.

**Ñatta** (nt.) [nomen agentis from jānāti] the intellectual faculty, intelligence Dh 72 (=DhA II.73: jānanasabhāva).

**Ñatti** (f.) [Sk. jñapti, from jñāpayati, caus. of jñā] announcement, declaration, esp. as t. t. a motion or resolution put at a kammavācā (proceedings at a meeting of the chapter. The usual formula is "esā ñatti; suñātu me bhante sangho": Vin I.340; III.150, 173, 228; — °ṅ ṭhapeti to propose a resolution Vin IV.152. — Vin V.142, 217 (na c' āpi ñatti nac a pana kammavācā). This resolution is also called a ñattikamma: Vin II.89; IV.152; V.116; A 1.99. Two kinds are distinguished, viz. that at which the voting follows directly upon the motion, i. e. a ñatti-dutiya-kamma, & that at which the motion is put 3 times, & is then followed (as 4th item) by the decision, i. e. a ñ-catuttha-kamma. Both kinds are discussed at Vin I.56, 317 sq.; II.89; III.156; IV.152; & passim. Cp. Divy 356: jñapticaturtha. Cp. āṇatti, viññatti.

**Ñāvā** etc.: see jānāti.

**Ñāṇa** (nt.) [from jānāti. See also jānana. \*genē, as in Gr. γνῶσις (cp. gnostic), γνώμη; Lat. (co)gnitio; Goth. kunþi; Ogh. kunst; E. knowledge] knowledge, intelligence, insight, conviction, recognition. opp. añāṇa & avijjā, lack of k. or ignorance. — 1. *Nāṇa in the theory of cognition*: it occurs in intensive couple-compounds with terms of sight as cakkhu (eye) & dassana (sight, view), e. g. in cakkhu-karaṇa ñāṇa-karaṇa "opening our eyes & thus producing knowledge" i. e. giving us the eye of knowledge (a mental eye) (see cakkhu, jānāti passati, & cpd. °karaṇa): Bhagavā jānaṇ jānāti passaj passati cakkhu-bhūto ñāṇa-bhūto (=he is one perfected in knowledge) M I.111=Nd<sup>2</sup> 235<sup>3h</sup>; natthi hetu natthi paccayo ñāṇāya dassanāya ahetu apaccayo ñāṇaṇ dassanaṇ hoti "through seeing & knowing," i. e. on grounds of definite knowledge arises the sure conviction that where there is no cause there is no consequence S V.126. Cp. also the relation of diṭṭhi to ñāṇa. This implies that all things visible are knowable as well as that all our knowledge is based on empirical grounds; yāvatakaṇ ñeyyaṇ tāvatakaṇ ñāṇaṇ Nd<sup>2</sup> 235<sup>3m</sup>; yaṇ ñāṇaṇ taṇ dassanaṇ, yaṇ dassanaṇ taṇ ñāṇaṇ Vin III.91; ñāṇa+dassana (i. e. full vision) as one of the characteristics of Arahanthood: see arahant II.D. Cp. BSk. jñānadārāna, e. g. AvŚ 1.210. — 2. *Scope and character of ñāṇa*: ñ. as faculty of understanding is included in paññā (cp. wisdom=perfected knowledge). The latter signifies the spiritual wisdom which embraces the fundamental truths of morality & conviction (such as aniccaṇ anattā dukkhaṇ: Miln 42); whereas ñ. is relative to common experience (see Nd<sup>2</sup> 235<sup>3</sup> under cakkhumā, & on rel. of p. & ñ. Ps I.59 sq.; 118 sq.; II.189 sq.). — Perception (saññā) is necessary to the forming of ñāṇa, it precedes it (D I.185); as sure knowledge ñ. is preferable to saddhā (S IV.298); at Vin III.91 the definition of ñ. is given with tisso vijjā (3 kinds of knowledge); they are specified at Nd<sup>2</sup> 266 as aṭṭha-samāpatti-ñāṇa (consisting in the 8 attainments, viz. jhāna & its 4 succeeding developments), pañc' abhiññā° (the 5 higher knowledges, see paññā & abhi°), micchā° (false k. or heresy). Three degrees of k. are distin-

guished at DA I.100, viz. sāvaka-pārami-ñāṇa, pacceka-buddha°, sabbaññūta° (highest k. of a relig. student, k. of a wise man, & omniscience). Four objects of k. (as objects of truth or sammādiṭṭhi) are enum<sup>d</sup> as dhamme ñāṇaṇ, anvaye ñ., paricchede ñ., sammuti ñ. at D III.226, 277; other four as dukkhe ñ. (dukkha-) samudaye ñ., nirodhe ñ., magge ñ. (i. e. the knowledge of the paṭicca-samuppāda) at D III.227; Ps I.118; Vbh 235 (=sammādiṭṭhi). Right knowledge (or truth) is contrasted with false k. (micchā-ñāṇa=micchādiṭṭhi): S V.384; M II.29; A II.222; V.327; Vbh 392. — 3. *Nāṇa in application*: (a) Vin I.35; D II.155 (opp. pasāda); S I.129 (cittamhi susamāhite ñāṇamhi vuttamānamhi); II.60 (jātipaccayā jarāmarāṇaṇ ti ñ.: see ñ-vatthu); A I.219 (on precedence of either samādhī or ñ.); Sn 378, 789, 987 (muddhani ñāṇaṇ tassa na vijjati), 1078 (diṭṭhi, suti, ñ.: doctrine, revelation, personal knowledge, i. e. intelligence; differently expl. at Nd<sup>2</sup> 266), 1113; Pv III.5<sup>1</sup> (Sugatassa ñ. is asādhāraṇaṇ) Ps I.194 sq.; II.244; Vbh 306 sq. (ñ-vibhanga), 328 sq. (kammassakataṇ ñ.); Nett 15 sq.; 161 (+ ñeyya), 191 (id.). — (b) ñāṇaṇ hoti or uppajjati knowledge comes to (him) i. e. to reason, to arrive at a conclusion (with iti=that . . .) S II.124=III.28 (uppajjati); D III.278 (id.); A II.211≈; IV.75; V.195; S III.154. See also arahant II.D. — (c) Var. attributes of ñ.: anutariya A V.37; aparapaccayā (k. of the non-effect of causation through lack of cause) S II.17, 78; III.135; V.179, 422 sq. (=sammādiṭṭhi), same as ahetu-ñāṇa S V.126; asādhāraṇa (incomparable, uncommon k.) A III.441; PvA 197; akuppa D III.273; ariya A III.451; pariyoḍāta S I.198; bhīyosomatta S III.112; yathā bhūtaṇ (proper, definite, right k.) (concerning kāya, etc.) S V.144; A III.420; V.37. — (d) knowledge of, about or concerning, consisting in or belonging to, is expressed either by loc. or ° (equal to subj. or obj. gen.). — (a) *with loc.*: anuppāde ñ. D III.214, 274; anvaye D III.226, 277; kāye D III.274; khaye D III.214, 220 (āsavānaṇ; cp. M I.23, 183, 348; II.38), 275; S II.30; Nett 15; cutūpapāde D III.111, 220; dukkhe (etc.) D III.227; S II.4; V.8, 430; dhamme D III.226; S II.58; nibbāne S II.124 (cp. IV.86). — (β) *as °*: anāvaraṇa° DA I.100; ariya S I.228; A III.451; khanti Ps I.106; dibbacakkhu Ps I.114; dhammaṭṭhiṭṭi S II.60, 124; Ps I.50; nibbidā Ps I.195; pubbe-nivāsānusati M I.22, 248, 347; II.38, etc.; Buddha° Nd<sup>2</sup> 235<sup>3</sup>; Ps I.133; II.31, 195, DA I.100; sabbaññūta Ps I.131 sq.; DA I.90 sq.; PvA 197; sekha S II.43, 58, &, & asekhā S III.83. — (c) añāṇa wrong k., false view, ignorance, untruth S I.181; II.92; III.258 sq.; V.126; A II.11; Sn 347, 839; Ps I.80; Pug 21; Dhs 390, 1061; see avijjā & micchādiṭṭhi.

-indriya the faculty of cognition or understanding Dhs 157; -ūpapanna endowed with k. Sn 1077 (=Nd<sup>2</sup> 266° upeta); -karaṇa (adj.) giving (right) understanding, enlightening, in comb<sup>n</sup> w. cakkhukaraṇa (giving (in)-sight, cp. "your eyes shall be opened and ye shall be knowing good and evil" Gen. 3<sup>d</sup>) Gen. 3<sup>d</sup>) = kusala-vitakkā anandha-karaṇā cakkhu° ñāṇa° It 82; f. -i (of majjhimā-paṭipadā) S IV.331; -cakkhu the eye of k. PvA 166; -jāla the net of k., in phrase ñāṇajālāsa anto

paviṭṭha coming within the net, i. e. into the range of one's intelligence or mental eye (clear sight) DhA 1.26; II.37, 58, 96; III.171, 193; IV.61; VvA 63; -dassana "knowing and seeing," "clear sight," i. e. perfect knowledge; having a vision of truth, i. e. recognition of truth, philosophy, (right) theory of life, all-comprising knowledge. Defined as tisso vijjā (see above 2) at Vin IV.26; fully discussed at DA 1.220, cp. also def. at Ps II.244. — Vin II.178 (parisuddha°; +ājīva, dhammadesanā, veyyākaraṇa); III.90 sq.; V.164, 197; D 1.76≈(following after the jhānas as the first step of paññā, see paññā-sampadā); III.134, 222 (°paññābha), 288 (°visuddhi); M 1.195 sq.; 202 sq., 482; II.9, 31; Nett 17, 18, 28; see also vimutti°; -dassin one who possesses perfect k. Sn 478; -patha the path of k. Sn 868; -phusanā experience, gaining of k. DhA 1.230; -bandhu an associate or friend of k. Sn 911; -bhūta in comb<sup>n</sup> w. cakkhubhūta, having become seeing & knowing, i. e. being wise S II.255; IV.94; A v.226 sq.; -vatthūni (pl.) the objects or items of (right) knowledge which means k. of the paṭiccasamuppāda or causal connection of phenomena. As 44 (i. e. 4 × 11, all constituents except avijjā, in analogy to the 4 parts of the ariyasaccāni) S II.56 sq., as 77 (7 × 11) S II.59 sq.; discussed in extenso at Vbh 306-344 (called nānavatthu); -vāda talk about (the attainment of supreme) knowledge D III.13 sq.; A v.42 sq.; -vippayutta disconnected with k. Dhs 147, 157, 270; -vimokkha emancipation through k. Ps II.36, 42; -viseṣa distinction of k., superior k. PvA 196; -sampayutta associated with k. Dhs I, 147, 157, etc.; Vbh 169 sq., 184, 285 sq., 414 sq.

**Nānika** (adj.) in pañca° having five truths (of samādhi) D III.278.

**Nānin** (adj.) knowing, one who is possessed of (right) knowledge S II.169; A II.39 (sammā°); IV.340. — aññānin not knowing, unaware VvA 76.

**Nāta** [pp. of jānāti=Gr. γνωτός, Lat. (g)notus; ajñāta (P. aññāta) = ἄγνωτος = ignotus] known, well-known; experienced, brought to knowledge, realized. In Nd<sup>2</sup> s. v. constantly expl. by tulita tiritā vibhūta vibhāvita which series is also used as expl<sup>n</sup> of diṭṭha & vidita A v.195; J 1.266; Sn 343 (+ yasassin); Miln 21 (id.). — aññāta not known, unknown Vin 1.209; M 1.430; S II.281; DhA 1.208.

**Nātaka** [for \*nātika from nāti] a relation, relative, kinsman Vin II.194; M II.67; Dh 43; Sn 263 (= KhA 140: nāyante amhākaṇ ime ti nātakā), 296, 579; Pv II.14 (Minayefl, but Hardy °ika); PvA 19, 21, 31, 62, 69; DA 1.90.

**Nāti** [see janati; cp. Sk. jāti, Gr. γνωτός, Lat. cognatus, Goth. knops] a relation, relative (=mātiṭo pitito ca sambandhā PvA 25; = bandhū PvA 86; specialized as °sālohitā, see below). Pl. nātayo (Pv 1.4<sup>3</sup>; KhA 209, 214) and nāti (M II.73; KhA 210, cp. 213; acc. also nāti Pv 1.6<sup>7</sup>); Sn 141; Dh 139, 204, 288; J II.353; Pv 1.5<sup>3</sup>, 12<sup>2</sup>; II.3<sup>13</sup>, 6<sup>7</sup>. — Discussed in detail with regard to its being one of the 10 pañibodhā at Vism 94.

-kathā (boastful) talk about relatives D 1.7≈ (cp. DA 1.90); -gata coming into (the ties of) relationship J VI.307 (°gataka ib. 308); -ghara the paternal home J 1.52; -dhamma the duties of relatives Pv 1.5<sup>12</sup>; (=nātihi nātināṇ kattabba-karaṇaṇ PvA 30); -parivatta the circle of relations D 1.61; M 1.267; Pug 57≈; -peta a deceased relation Pv 1.5<sup>4</sup>; -majjhagata (adj.) in the midst of one's relations Pug 29; -mittā (pl.) friends & relatives Dh 219; J III.396; Pv 1.12<sup>6</sup>; -vvasana misfortune of relatives (opp. °sāmpada) D III.235; enum as one of the general misfortunes under dukkha (see Nd<sup>2</sup> 304F); -sangha the congregation of kinsmen, the clan A 1.152; Sn 589; -sālohitā a relation by blood (contrasted with friendship: mittāmaccā Sn p. 104), often with ref. to the deceased: petā n-sālohitā the spirits of deceased blood-relations M 1.33; A v.132, 269; PvA 27, 28; -sineha the affection of relationship PvA 29; -hetusampatti a blessing received through the kinsmen PvA 27.

**Nāpeti** [Caus. of jānāti, cp. also nāti] to make known, to explain, to announce J II.133. Cp. jānāpeti & ānāpeti.

**Nāya** [Sk. nyāya=ni+i] 1. method, truth, system, later = logic; °gantha book on logic Dāvs III.41. — 2. fitness, right manner, propriety, right conduct, often appl<sup>d</sup> to the "right path" (ariyamagga=ariyañāya Vin 1.10) D III.120; S v.19, 141, 167 sq., 185; A II.95; IV.426; v.194; Dh 1.249; ariya ñ. S II.68; v.387; = the causal law S v.388; = kalyāṇa-kusala-dhammatā A II.36; used in apposition with dhamma and kusala D II.151; M II.181, 197; is replaced herein by sacca S 1.240; = Nibbāna at Vism 219, 524; ñ.-paṭipanna walking in the right path S v.343; A II.56; III.212, 286; v.183.

**Ñū** (-ññū) (adj.-suffix) [Sk. -jña, from jānāti, \*gn: cp. P. gū > Sk. ga] knowing, recognizing, acknowledging, in ughaṭita°, kata°, kāla°, khaṇa°, matta°, ratta°, vara°, vipacita°, veda°, sabba°, etc. (q. v.)—fem. abstr. °ūtā in same combinations.

## T.

**Tan** (?) (adv.) part of sound J 1.287 (tan ti saddo).

## Th.

**Tha** (°t̥tha) (adj.-suffix) [from t̥t̥hati] standing, as opposed to either lying down or moving; located, being based on, founded on (e. g. appa° based on little D 1.143); see kappa° (lasting a k.), kūṭa° (immovable), gaha° (founding a house, householder), dhamma°, nava°, vehāsa° (= vihan-ga). — (n.) a stand i. e. a place for: goṭṭha a stable.

**Thapana** (nt.) 1. setting up, placing, founding; establishment, arrangement, position Vin v.114; J 1.99 (aggha° fixing prices); Miln 352 (pāda°); DA 1.294; (= vidhārite); PvA 5 (kulāvaṅsa°). — 2. letting alone, omission, suspension, in pāṭimokkha° Vin 11.241.

**Thapanā** (f.) 1. arrangement D 1.294. — 2. application of mind, attention Pug 18, Vism 278 (= appanā).

**Thapita** [pp. of ṭhapeti] 1. placed, put down; set up, arranged, often simply pleonastic for finite verb (= being): saṅharitvā ṭh. being folded up J 1.265 (cp. similar use of gahetvā c. ger.): mukke ṭh. J 1.366; °sankāra (dustheap) PvA 82; pariccajane ṭh. appointed for the distribution of gifts PvA 124. — 2. suspended, left over, set aside Vin 11.242 (pāṭimokkha).

**Thapeti** [Caus. of t̥t̥hati] to place, set up, fix, arrange, establish; appoint to (c. loc.); to place aside, save, put by, leave out Vin 11.32 (pavāraṇaṅ), 191 (ucee & nīce ṭhāne to place high or low), 276 (pavāraṇaṅ); v.193 (uposathaṅ), 196 (give advice); D 1.120 (leaving out, discarding); Dh 40 (cittaṅ ṭh. make firm) J 1.62, 138, 223, 293 (except); 11.132 (puttaṭṭhāne ṭh. as daughter); J 11.159; vi.365 (putting by); VvA 63 (kaṣiṅ ṭhapetvā except ploughing); PvA 4, 20 (varaṅ ṭhapetvā denying a wish), 39, 114 (setting up); Miln 13 (ṭhapetvā setting aside, leaving till later). — inf. ṭhapetuy Vin 11.194; PvA 73 (saṅharitvā ṭh. to fold up: cp. ṭhapita); grd. ṭhapetabba J 11.352 (rājajṭhāne); PvA 97; & ṭhapaniya (in paṅha ṭh. a question to be left standing over, i. e. not to be asked) D 11.229. — ger. ṭhapetvā (leaving out, setting aside, excepting) also used as prep. c. acc. (before or after the noun): with the omission of, besides, except D 1.105 (ṭh. dve); J 1.179 (maṅ but for me), 294 (tumbe ṭh.); 11.154 (ekaṅ vaddhaṅ ṭh.); 1v.142 (ṭh. maṅ); VvA 100 (ṭh. ekaṅ itthin); PvA 93 (ṭh. maṅ). Cp. BSk. sthāpayitvā "except" AvŚ 11.111. — Caus. ṭhapāpeti to cause to be set up; to have erected, to put up J 1.266; DhA 11.191.

**Thāna** (ṭṭhāna) (nt.) [Vedic sthāna, sthā, see t̥t̥hati]; ep. Sk. sthāman Gr. στήμις, Lat. stamen] — 1. *Connotation*. As one of the 4 iriyāpathā (behaviours) 1. contrasted (a) as standing position with sitting or reclining; (b) as rest with motion; 2. by itself without particular characterization as location.

II. *Meanings*—(1) *Literal*: place, region, locality, abode, part (-° of, or belonging to)—(a) cattāri ṭhānāni dassaniyāni four places (in the career of Buddha) to be visited D 11.140=A 11.120; vāse ṭhāne gamane Sn 40 (expl. by SnA 85 as mahā-upaṭṭhāna-sankhāte ṭhāne, but may be referred to I. 1 (b)); ṭhānā cāveti to remove from one's place Sn 442; J 1v.138; PvA 55 (spot of the body). — (b) kumbha° (the "locality of the pitcher," i. e. the well) q. v.; araṅṅha° (part of the forest) J 1.253; PvA 32; nivāsana° (abode) PvA 76; pbāsuka° J 11.103;

PvA 13; vasana° J 1.150, 278; VvA 66; virūhana° (place for the growing of . . .) PvA 7; vihāra (place of his sojourn) PvA 22; saka° (his own abode) J 11.129; PvA 66. — (c) In this meaning it approaches the metaphorical sense of "condition, state" (see 2 & cp. gati) in: dibbāni ṭhānāni heavenly regions S 1.21; tidivaṅ S 1.96; saggaṅ ṭh. a happy condition Pv 1.13; pitu gata° the place where my father went (after death) PvA 38; Yamassa ṭh.=pettivāsaya PvA 59. — (d) In its pregnant sense in comb<sup>n</sup> with accuta & acaḷa it represents the connotation I. 1 (b), i. e. perdurance, constancy, i. e. Nibbāna Vv 514; Dh 225. — 2. *Applied meanings*—(a) state, condition; also -° (in sg.) as collective-abstract suffix in the sense of being, behaviour (corresponding to E. ending hood, ion, or ing), where it resembles abstr. formations in °tā & °ttaṅ (Sk. tā & tvaṅ), as lahuṭṭhāna=lahutā & collect. formations in °ti (Sk. daṣāti ten-hood; devatāti godhead, sarvatāti=P. sabbattaṅ comprehensiveness; cp. also Lat. civitātem, juvenitētem). — S 1.129 (condition) 11.27 (asabha°)=M 1.69; S 11.57 (atasitāyaṅ fearless state): A 11.118 sq. (four conditions); Dh 137 (dasannaṅ aññatarāṅ ṭh.° nigacchati he undergoes one of the foll. ten conditions, i. e. items of affliction, expl<sup>d</sup> at DhA 11.70 with kāraṇa "labours"), 309 (states=dukkhakāraṇāni DhA 11.482, conditions of suffering or ordeals); hattha-pāsāraṇa-ṭṭhāna condition of outstretched hands DhA 1.298; loc. ṭhāne (-°) when required, at the occasion of . . . DhA 1.89 (hasitabba°, saṅvega°, dātuṅ yutta°): pubbe nibbatta -ṭṭhānato paṭṭhāya "since the state (or the time) of his former birth" PvA 100. — vibhūsana-ṭṭhāna ornamentation, decoration, things for adornment D 1.5; Sn 59 (DA 1.77 superficially: ṭṭhāṅ vuccati kāraṇaṅ; SnA 112 simply vibhūsā eva v-ṭṭhānaṅ); jūta-pamāda° (gambling & intoxication) D 1.6≈ (cp. expl. at KhA 26); gata° & āgata° (her) going & coming J 11.188; — pariccāga° distribution of gifts PvA 124. — (b) (part=) attribute, quality, degree: aggasāvaka° (degrees of discipleship) VvA 2; esp. in set of 10 attributes, viz. rūpa (etc. 1-5), āyu, vaṇṇa, sukha, vasa, ādhipateyya D 11.140; S 1v.275; Pv 11.9<sup>18</sup>, also collectively [see (a)] as dasaṭṭhānaṅ S 1.193; out of these are mentioned as 4 attributes āyu, vaṇṇa, sukha, bala at Vv 32<sup>7</sup>; other ten at A v.129 (pāsaṅsāni). — (c) (counter-part=) object (-° for), thing; item. point; pl. grounds, ways, respects. With a numeral often=a (five)fold collection of . . . S 1v.249 sq. (5 objects or things, cp. Ger. funferlei); A 11.54 sq. (id.), 60 sq., 71 sq.; etehi t̥hi ṭhānehi on these 3 grounds Dh 224; manussā t̥hi ṭhānehi bahug puññaṅ pasavanti: kāyena vācāya manasā (in 3 ways, qualities or properties) A 151 sq.; ep. 11.119 sq. (=saṅvutaṅ t̥hi ṭhānehi Dh 391); catuhi ṭhānehi in Com. equals catuhi ākārehi or kāraṇehi pāmujjakaraṇaṅ ṭh. (object) Sn 256; ekaccesu ṭhānesu sameti ekaccesu na sameti "I agree in certain points, but not in others" D 1.162; kankhaniya° doubtful point S 1v.350, 399; — n° atthi aññaṅ ṭhānaṅ no other means, nothing else DhA 11.90; agamaniya° something not to be done, not allowed VvA 72; ep. also kamma°. — (d) (standpoint=) ground for (assumption) reason, supposition, principle, esp. a sound conclusion, logic, reasonableness (opp. a° see 4); garayhaṅ ṭh. āgacchati "he advocates a faulty principle" D 1.161;

catuhi ṭh. paññāpeti (four arguments) S III.116; IV.38; ṭhāna-kusala accomplished in sound reasoning S III.61 sq. (satta°); A II.170 sq. Also with aṭṭhāna-kusala: see below 4.

III. *Adverbial use of some cases acc. ṭhānaḥ: ettakaḥ* ṭh. even a little bit DhA 1.389. — abl. ṭhānaḥ: in comb<sup>n</sup> w. hetuso with reason & cause, causally conditioned [see 2 (d)] S v.304; A III.417; v.33; Nett 94 (ñāna); abs. without moving (see I. 1 (b) & cp. Lat. statim) i. e. without an interval or a cause (of change), at once, immediately, spontaneously, impromptu (cp. cpd.° uppatti) S I.193; v.50, 321, 381; Pv I.4<sup>4</sup> (=khaṇṇaḥ yeva PvA 19). — loc. ṭhāne instead=like, as dhītu ṭhāne thapasi he treats her like a daughter VvA 209; puttaṭṭhāne as a son J II.132.

IV. *Contrasted with negation of term (ṭhāna & aṭṭhāna).* The meanings in this category are restricted to those mentioned above under 1 [esp. 1 (c)] & 2 (d), viz. the relations of place > not place (or wrong place, also as proper time & wrong time), i. e. somewhere > nowhere, and of possibility > impossibility (truth > falsehood). (a) ṭhānaḥ upagacchati (pathaviyā) to find a (resting) place on the ground, to stay on the ground (by means of the law of attraction and gravitation) Miln 255; opp. na ṭhānaḥ upa° to find no place to rest, to go into nothingness Miln 180, 237, 270. — (b) ṭhānaḥ vijjati there is a reason, it is logically sound, it is possible D I.163, 175; M III.64; Ps II.236 sq.; cp. M Vastu II.448; opp. na etaḥ ṭhānaḥ vijjati it is not possible, feasible, plausible, logically correct Vin II.284; D I.104, 239; M II.10; III.64; Miln 237; Nett 92 sq. — (c) aṭṭhānaḥ an impossibility Sn 54 (aṭṭhāna, with elision of ṇ); aṭṭhāne at the wrong time J I.256; ṭhāna is that one of the gatis which is accessible to human influence, as regards gifts of relief or sacrifice (this is the pettivisaya), whilst aṭṭhāna applied to the other 4 gatis (see gati) PvA 27 sq. In cpd. ṭhānāṭhāna-gata it means referring or leading to good & bad places (gatis): of sabbe khayadhammā (i. e. keci saggūpagā keci apāyūpagā) Nett 94. In comb<sup>n</sup> apucchī nīpune pañhe ṭhānāṭhānagate (Miln 1) it may mean either questions concerning possibilities & impossibilities or truths & falsehoods, or questions referring to happy & unhappy states (of existence); ṭhānāṭhāna-ñāna is "knowledge of correct & faulty conclusions" Nett 94, cp. Kvu 231 sq.; the same comb<sup>n</sup> occurs with °kusala °kusalatā "accomplished or skilled (& skill) in understanding correct or faulty conclusions" D III.212 (one of the ten powers of the Buddha); M III.64; Dhs 1337, 1338 (trsl. by Mrs. Rh. D. on p. 348 Dhs. trsl. as "skill in affirming or negating causal conjuncture"). In the same sense: ṭhānaḥ ṭhānato pajānāti (& aṭṭhānaḥ aṭṭhānato p.) to draw a logical inference from that which is a proper ground for inference (i. e. which is logical) S v.304; M I.69 sq. = A III.417; v.33.

-uppatti arising instantaneously (see ṭhānaḥ, above III.) VvA 37; J VI.308 (°kāraṇavindana finding a means right on the spot); -ka (adj.) on the spot, momentary, spontaneous J VI.304.

**Ṭhāniya** (adj.) [grd. of ṭiṭṭhati] standing, having a certain position, founded on or caused by (-°) Vin II.194 (-ñica°); A I.264 (chanda-rāga-dhamma°). See also under ṭiṭṭhati.

**Ṭhāyika** (adj.) at Miln 201 "one who gains his living or subsists on" (instr.) is doubtful reading.

**Ṭhāyin** (adj.-n.) [from ṭiṭṭhati] standing, being in, being in a state of (-°), staying with, dependent on (with gen.): pariyyuṭṭhaṭṭhāyin "being in a state of one to whom it has arisen," i. e. one who has got the idea of . . . or one who imagines S III.3 sq.; arūpa-ṭṭhāyin It 62; Yamassa ṭhāyino being under the rule of Yama Pv I.11°.

**Ṭhita** [pp. of ṭiṭṭhati = Gr. *στῆναι*, Lat. *statio*, Celt. *fossad* (firm)] standing, i. e. (see ṭhāna I) either upright (opp. nisinna, etc.), or immovable, or being, behaving in general. In the latter function often (with gen.) pleonastic for finite verb (cp. ṭhapita); — resting in, abiding in (-° or with loc.); of time: lasting, enduring; fig. steadfast, firm, controlled: amissikatam ev' assa cittaḥ hoti, ṭhitaḥ ānejjappattaḥ A III.377=IV.404; tassa ṭhito va kāyo hoti ṭhitaḥ cittaḥ (firm, unshaken) S v.74=Nd° 475 B°; — D I.135 (khema°); A I.152; Sn 250 (dhamme); It 116 sq. (ṭh. caranto nisinna sayāna); J I.167; 279; III.53. — with gen.: nahātvā ṭh. & nivāsetvā ṭh. (after bathing & dressing) J I.265; dāraḥ gahevā ṭh. J VI.336. Cp. saṇ°.

-atta self-controlled, composed, steadfast D 1.57 (+ gatatta yatatta; expl. at DA I.168 by suppatiṭṭhita-citto); S I.48; III.46; A II.5; IV.93, 428; Sn 370 (+ pari-nibbūta), 359 (id. expl. at SnA 359 by lokadhammehi akanpaneyya-citta); Pug 62; -kappin (adj.) (for kappa-ṭṭhitin) standing or waiting a whole kappa Pug 13 (expl. at Pug A 187 by ṭhitakappo assa atthi ti; kappā ṭhapetug samattho ti attho); -citta (adj.) of controlled heart (=°atta) D II.157≈; -dhamma (adj.) everlasting, eternal (of mahāsammudda, the great ocean) Vin II.237 = A IV.198.

**Ṭhitaka** (adj.) = ṭhita in meaning of standing, standing up. erect Vin II.105; D II.17=III.143; M II.65; J I.53, 62; VvA 64.

**Ṭhitatā** (f.) the fact of standing or being founded on (-°) S II.25 = A I.280 (dhamma° + dhamma-niyāmatā).

**Ṭhitatta** (nt.) standing, being placed; being appointed to, appointment J I.124.

**Ṭhiti** (f.) [from ṭiṭṭhati Sk. *sthiti*, Gr. *στῆσις*, Lat. *statio* (cp. stationary), Ohg. *stat*, Ags. *stede*] state (as opposed to becoming), stability, steadfastness; duration, continuance, immobility; persistence, keeping up (of: c. gen.); condition of (-°) relation S II.11; III.31; IV.14, 104, 228 sq.; A v.96; Vism 32 (kāyassa); in ṭhāna: S III.264, 269 sq., saddhammassa (prolongation of) S II.225; A I.159; II.148; III.177 (always with asammosa & anantaradhāna), cp. M II.26 sq.; — dhammaṭṭhiti-ñāna (state or condition of) S II.124; Ps I.50 sq. — n' atthi dhuvaṇ ṭhiti: the duration is not for long M II.64 = Dh 147 = Th I, 769 = VvA 77, cp. Th 2, 343 (=ThA 241); Sn II.114 (viññāna°) PvA 198 (position, constellation), 199 (jivita° as remainder of life, cp. ṭhitakappin); Dhs I.11≈(cittassa), 19≈(+ āyu = subsistence).

-bhāgiya connected with duration, enduring, lasting, permanent (only appl. to samādhi) D III.277; A III.427; Nett 77; cp. samādhissa ṭhitikusala "one who is accomplished in lasting concentration" A III.311, 427; IV.34.

**Ṭhitika** (adj.) [Der. fr. ṭhiti] standing, lasting, enduring; existing, living on (-°), e. g. āhāra° dependent on food Kh III. (see āhāra); nt. adv. ṭhitikaḥ constantly VvA 75.

**Ṭhiyati** see patiṭṭhiyati.



## D.

**Daṅsa** [see *ḍasati*] a yellow fly, gadfly (orig. "the bite") Nd<sup>2</sup> 268 (=pingala-makkhika, same at J III.263 & SnA 101); usually in comb<sup>n</sup> with other biting or stinging sensations, as °siriṅsapa Sn 52, & freq. in cpd. *ḍaṅsa-makasa-vāt°* ātapa-siriṅsapa-samphassa M 1.10 = A II.117, 143 = III.163; A III.388; v.15; Vin 1.3; Nd<sup>2</sup> s. v. (enum<sup>d</sup> under var. kinds of dukkhā); Vism 31 (here expl<sup>d</sup> as *ḍaṅsana-makkhikā* or *andha-makkhikā*).

**Daṭṭha** [pp. of *ḍaṅsati* or *ḍasati* to bite] bitten PvA 144.

**Ḍasati** (& *ḍaṅsati*) [cp. Sk. *ḍasati* & *ḍaṅsati*, Gr. *δακνω*, Ohg. *zanga*, Ags. *tonge*, E. *tong*] to bite (esp. of flies, snakes, scorpions, etc.), pres. *ḍasati* M 1.519; pot. *ḍaseyya* M 1.133; A III.101 = IV.320 (where *ḍaṅs°*) & *ḍaṅseyya* A III.306; ppr. *ḍasamāna* J 1.265 (*givāya*); fut. *ḍaṅsayissāmi* J VI.193 (v. i. *ḍass°*); aor. *adaṅsi* Vv 80<sup>8</sup> (=Sk. *adāṅksīt*), *ḍaṅsi* PvA 62 & *ḍasi* J 1.502; DhA II.258; inf. *ḍasituj* J 1.265; ger. *ḍasitvā* J 1.222; II.102; III.52, 538; DhA 1.358. — Pp. *daṭṭha*; cp. also *dāthā* & *saṅḍāsa*.

**Dahati** (& *dahati*) [Sk. *dahati*, pp. *dagdha*, cp. *dāha*, *nidāgha* (summer heat); Gr. *τιφφα* ashes, Lat. *favilla* (glowing) cinders, Goth. *dags*, Ger. tag. E. *day*=hot time] to burn (trs.) consume, torment M 1.365; II.73;

A v.110; J II.44 (aor. 3 sg. med. *adaḍḍha*=Sk. *adagdha*); Dh 31, 71, 140; Miln 45, 112 (cauterize). Pp. *daḍḍha* — Pass. *ḍayhati* S 1.188 (*kāmarāgena ḍayhāmi cittam me pariḍayhati*); ib. (*mahārāga: mā ḍayhittho punap-punāṇ*) M II.73; S III.150 (*mahāpaṭhavi ḍayhati vinasati na bhavati*) esp. in ppr. *ḍayhamāna* consumed with or by, burning, glowing Dh 371; It 23 (°ena *kāyena* & *cetasā* Pv 1.11<sup>10</sup>, 12<sup>2</sup>; II.2<sup>3</sup>) (of a corpse being cremated); PvA 63, 152 (*vippatisārena: consumed by remorse*). See also similes *J.P.T.S.* 1907, 90. Cp. *uḍ°*.

**Dāka** (m. nt.) [Sk. *sāka* (nt.) on *ś>d* cp. Sk. *sākinī*>*dākinī*] green food, eatable herbs, vegetable Vin 1.246 (°*rasa*), 248; Th 2, 1; Vv 20<sup>6</sup> (v. l. *sāka*); VvA 99 (= *taṅḍuleyyakādi-sākavyañjana*).

**Dāha** [Sk. *dāha*, see *ḍahati*] burning, glow, heat D 1.10 (*disā° sky-glow*=zodiacal light?); M 1.244; PvA 62; Miln 325. Sometimes spelt *dāha*, e. g. A 1.178 (*aggi°*); Sdbp 201 (id.); — *dava°* a jungle fire Vin II.138; J 1.461.

**Ḍeti** [Sk. \**ḍayate*=*ḍiyati*; *ḍayana* flying. The Dhpt gives the root as *ḍī* or *ḍi* with def. of "ākāsa-gamana"] to fly; only in simile "seyyathā pakkhī sakuno yena yen' eva *ḍeti* . . ." D 1.71=M 1.180, 269=A II.209=Pug 58; J v.417. Cp. *dayati* & *ḍiyati*, also *uḍḍeti*.

## T.

**-T-** as composition-consonant (see Müller pp. 62, 63. on euphonic cons.) especially with *agge* (after, from), in *ajja-t-agge*, *tama-t-agge*, *dahara-t-agge* A v.300; cp. *deva ta-t-uttari* for *tad-uttari* A III.287, 314, 316.

**Ta°** [Vedic *tad*, etc.; Gr. *τὸν τῆν τό*; Lat. *is-te*, *tālis*, etc.; Lith. *tās tā*; Goth. *þata*; Ohg. etc. *daz*; E. *that*] base of demonstr. pron. for nt., in oblique cases of m. & f., & in demonstr. adv. of place & time (see also *sa*). — I. *Cases: nom.* sg. nt. *tad* (older) Vin 1.83; Sn 1052; Dh 326; Miln 25 & *taṅ* (cp. *yaṅ*, *kiṅ*) Sn 1037, 1050; J III.26; *acc.* m. *taṅ* J II.158, f. *taṅ* J VI.308; *gen.* *tassa*, f. *tassā* (Sn 22, 110; J 1.151); *instr.* *tena*, f. *tāya* (J III.188); *abl.* *tasmā* (J 1.167); *tamhā* Sn 291, 1138; (J III.26) & *tato* (usually as adv.) (Sn 390); *loc.* *tasmīṅ* (J 1.278), *tamhi* (Dh 117); *tahiṅ* (adv.) (Pv 1.57) & *tahaṅ* (adv.) (J 1.384; VvA 36); pl. *nom.* m. *te* (J II.129), f. *tā* (J II.127), nt. *tāni* (Sn 669, 845); *gen.* *tesaṅ*, f. *tāsaṅ* (Sn 916); *instr.* *tehi*, f. *tāhi* (J II.128); *loc.* *tesu*, f. *tāsu* (Sn 670). — In composition (*Sandhi*) both *tad-* & *taṅ-* are used with consecutive phonetic changes (assimilation), viz. (a) *tad°*: (a) in subst. function: *tadagge* henceforth D 1.93 *tadutthāya* DhA III.344; *tadūpiya* (cp. *Trenckner. Notes* 77, 78 = *tadopya* (see discussion under *opeti*), but cp. Sk. *tadrūpa* Divy

543 & *tatrupāya*. It is simply *tad-upa-ka*, the adj.-positive of *upa*, of which the compar.-superlative is *upama*, meaning like this, i. e. of this or the same kind. Also spelt *tadūpikā* (f.) (at J II.160) agreeing with, agreeable, pleasant Miln 9; *tadatthaṅ* to such purpose SnA 565. — With assimilation: *taccarita*; *tapparāyana* Sn 1114; *tappona* (= *tad-pra-ava-nata*) see *taccarita*; *tabbisaya* (various) PvA 73; *tabbiparita* (different) Vism 290; DhA III.275; *tabbiparitatāya* in contrast to that Vism 450. — (β) as crude form (not nt.) originally only in acc. (nt.) in adj. function like *tad-ahan* this day, then felt as euphonic *d*, esp. in forms where similarly the euphonic *t* is used (*ajja-t-agge*). Hence *ta-* is abstracted as a crude (adverbial) form used like any other root in composition. Thus: *tad-ah-uposathe* on this day's fast-day = to-day (or that day) being Sunday D 1.47; Sn p. 139 (expl<sup>d</sup> as *tam-ah-uposathe*, *uposatha-divase* *ti* at SnA 502); *tadahe* on the same day PvA 46; *tadahū* (id.) J v.215 (= *tasmīṅ chaṇa-divase*). **tad-anga** for certain, surely, categorical (orig. concerning this cp. *kimanga*), in *tadanga-nibbuta* S III.43; *tadanga-samatikkama* Nd<sup>2</sup> 203; *tadanga-vikkhambhana-samuccheda* Vism 410; *tadanga-pahāna* DhA 351; SnA 8; *tadangena* A IV.411. — (b) *tan°*: (a) as subst.: *tammaya* (equal to this, up to this) Sn 846

(= tapparāyana Nd<sup>2</sup> 206); A 1.150. — (β) Derived from acc. use (like a β) as adj. is tankhaṇikā (fr. taṇ khaṇaṇ) Vin 111.140 (= muhuttikā). — (γ) a reduced form of taṇ is to be found as ta° in the same origin & application as ta-d- (under a β) in comb<sup>n</sup> ta-y-idaṇ (for taṇ-idaṇ > taṇ-idaṇ > ta-idaṇ > ta-y-idaṇ) where y. takes the place of the euphonic consonant. Cp. in application also Gr. τάρτο & τάρτα, used adverbially as therefore (orig. just that) Sn 1077; Pv 1.3<sup>3</sup>; PvA 2, 16 (= taṇ-idaṇ), 76. The same ta° is to be seen in tāhaṇ Vv 83<sup>16</sup> (= taṇ-ahaṇ), & not to be confused with tāhaṇ = te ahaṇ (see tvāṇ). — A similar comb<sup>n</sup> is tanyathā Miln 1 (this is how, thus, as follows) which is the Sk. form for the usual P. seyyathā (instead of ta-(y)-yathā, like ta-y-idaṇ); cp. Trenckner, P.M. p. 75. — A sporadic form for tad is tadaṇ Sn p. 147 (even that, just that; for tathaṇ?). — II. Application: 1. ta° refers or points back to somebody or something just mentioned or under discussion (like Gr. οὗτος, Lat. hic, Fr. ci in voicé, ect homme-ci, etc.): this, that, just this (or that), even this (or these). In this sense comb<sup>d</sup> with api: te c' āpi (even these) Sn 1058. It is also used to indicate something immediately following the statement of the speaker (cp. Gr. ὅδε, E. thus): this now, esp. in adv. use (see below); taṇ kiṇ maññasi D 1.60; yam etaṇ pañhaṇ apucchi Ajita taṇ vadāmi te: Sn 1037; taṇ te pavakkhāmi (this now shall I tell you): Sn 1050; tesañ Buddhovākāsi (to those just mentioned answered B.) Sn 1127; te tosita (and they, pleased . . .) ib. 1128. — 2. Correlative use: (a) in rel. sentences with ya° (preceding ta°): yaṇ ahaṇ jānāmi taṇ tvāṇ jānāsi "what I know (that) you know" D 1.88; yo nrayikānaṇ sattānaṇ āhāro tena so yāpeti "he lives on that food which is (characteristic) of the beings in N.; or: whichever is the food of the N. beings, on this he lives" PvA 27. — (b) elliptical (with omission of the verb to be) yaṇ taṇ = that which (there is), what (is), whatever, used like an adj.; ye te those who, i. e. all (these), whatever: ye pana te maññasā saddhā . . . te evam ahaṇsu . . . "all those people who were full of faith said" Vin 11.195; yena tena upāyena gaṇha "catch him by whatever means (you like)," i. e. by all means J 11.159; yaṇ taṇ kayirā "whatever he may do" Dh 42. — 3. Distributive and iterative use (cp. Lat. quisquis, etc.): . . . taṇ taṇ this & that, i. e. each one; yaṇ yaṇ passati taṇ taṇ pucchati whomsoever he sees (each one) he asks PvA 38; yaṇ yaṇ manaso piyaṇ taṇ taṇ gahevā whatever . . . (all) that PvA 77; yo yo yaṇ yaṇ icchati tassa tassa taṇ taṇ adāsi "whatever anybody wished he gave to him" PvA 113. So with adv. of ta°: tattha tattha here & there (freq.); tahaṇ tahaṇ id. J 1.384; VvA 36, 187; tato tato Sn 390. — (b) the same in disjunctive-comparative sense: taṇ . . . taṇ is this so & is this so (too) = the same as, viz. taṇ jīvaṇ taṇ sariraṇ is the soul the same as the body (opp. aññaṇ j. a. s.) A v.193, etc. (see jīva). — 4. Adverbial use of some cases (local<sup>3</sup>, temporal<sup>3</sup>, & modal<sup>3</sup>): acc. taṇ (a) there (to): tad avasari he withdrew there D. 11.126, 156; (b) taṇ etaṇ at once, presently (= tāvad-eva) Vin 1.127 (cp. Ved. enā); (c) therefore (cp. kiṇ wherefore, why), that is why, now, then: S 11.17; M 1.487; Sn 1110; Pv 1.2<sup>3</sup> (= tasmā PvA 11 & 103); 11.7<sup>16</sup>; cp. taṇ kissa hetu Nd<sup>2</sup> on jhāna. — gen. tassa (c) therefore A 1v.333. — instr. tena (a) there (direction = there to), always in correl. with yena: where—there, or in whatever direction, here & there Freq. in formula denoting approach to a place (often unnecessary to translate); e. g. yena Jivakassa ambavanaṇ tena pāyāsi: where the Mangogrove of J. was, there he went = he went to the M. of J. D 1.49; yena Gotamo ten' upasankama go where G. is D 1.88; yena āvasathāgāraṇ ten' upasankami D 11.85 etc.; yena vā tena vā palāyanti they run here & there A 11.33; (c) so then, now then, therefore, thus (often with hi) J 1.151, 279; PvA 60; Miln 23; tena hi D 11.2; J 1.266; 11.188; Miln 19. — abl. tasmā (c) out

of this reason, therefore Sn 1051, 1104; Nd<sup>2</sup> 279 (= taṇ kāraṇaṇ); PvA 11, 103; tato (a) from there, thence Pv 1.12<sup>3</sup>; (b) then, hereafter PvA 39. — loc. tahiṇ (a) there (over there > beyond) Pv 1.5<sup>7</sup>; (c) = therefore PvA 25; tahaṇ (a) there; usually repeated: see above II. 3 (a). — See also tattha, tathā, tadā, tādi, etc.

**Taka** a kind of medicinal gum, enumerated with two varieties, viz. takapattī & takapaṇṇī under jatūni bhesajjāni at Vin 1.201.

**Takka<sup>1</sup>** [Sk. tarka doubt; science of logic (lit. "turning & twisting")] \*treik, cp. Lat. tricæ, intricare (to "trick," puzzle), & also Sk. tarku bobbin, spindle, Lat. torqueo (torture, turn) doubt; a doubtful view (often = ditṭhi, appl. like sammā°, micchā-ditṭhi), hair-splitting reasoning, sophistry (= itihītihaṇ Nd<sup>2</sup> 151). Opp. to takka (= micchā-sankappo Vbh 86, 356) is dhamma-takka right thought (:vuccati sammā-sankappo Nd<sup>2</sup> 318; cp. Dhs 7, 298), D 1.16 (°pariyāhata); M 1.68 (id.); Sn 209 (°ṇ pahāya na upeti sankhaṇ) 885 (doubt), 886; Dhs 7, 21, 298 (+ vitakka, trsl. as "ratiocination" by Mrs. Rh. D.); Vbh 80, 237 (sammā°) 356; Vism 189. See also vitakka.

-āgama the way of (right) thought, the discipline of correct reasoning Dāvs v.22; -āvacara as neg. atakkāvacarā in phrase dhammā gambhīrā duddasā a° nipuṇā (views, etc.) deep, difficult to know, beyond logic (or sophistry: i. e. not accessible to doubt?), profound Vin 1.4 = D 1.12 = S 1.136 = M 1.487. Gogerley trsl. "un-attainable by reasoning," Andersen "being beyond the sphere of thought"; -āsaya room for doubt Sn 972; -gahaṇa the thicket of doubt or sophistry J 1.97; -vaḍḍhana increasing, furthering doubt or wrong ideas Sn 1084 (see Nd<sup>2</sup> 269); -hetu ground for doubt (or reasoning?) A 11.193 = Nd<sup>2</sup> 151.

**Takka<sup>2</sup>** (nt.) [Should it not belong to the same root as takka<sup>1</sup>?] buttermilk (with  $\frac{1}{4}$  water), included in the five products from a cow (pañca gorasā) at Vin 1.244; made by churning dadhi Miln 173; J 1.340; 11.363; DhA 11.68 (takkādi-ambila).

**Takkaṇa** (nt.) thought, representation (of: °) J 1.68 (ussāvabindu°).

**Takkara<sup>1</sup>** (= tat-kara) a doer thereof D 1.235, M 1.68; Dh 19.

**Takkara<sup>2</sup>** a robber, a thief J 1v.432.

**Takkala** (nt.) a bulbous plant, a tuberose J 1v.46, 371 (bilālī°, expl. at 373 by takkala-kanda) = vi.578.

**Takkāri** (f.) the tree Sesbania Aegyptiaca (a kind of acacia) Tb 2, 297 (= dālīka-laṭṭhi TbA 226).

**Takkika** (adj.) [fr. takka<sup>1</sup>] doubting, having wrong views, foolish; m. a sophist, a fool Ud 73; J 1.97; Miln 248.

**Takkin** (adj.-n.) [fr. takka<sup>1</sup>] thinking, reasoning, esp. sceptically; a sceptic D 1.16 ≈ (takkī vimāṇsī); M 1.520; DA 1.106 (= takkettvā vitakketvā ditṭhi-gāhino etaṇ adhivacanaṇ), cp. pp. 114, 115 (takkī-vāda).

**Takketi** [Denom. of tarka] to think, reflect, reason, argue DA 1.106; DhsA 142. — attānaṇ t. to have self-confidence, to trust oneself J 1.273, 396, 468; 11.233.

**Takkoṭaka** [is reading correct?] a kind of insect or worm Vism 258. Reading at id. p. KhA 58 is kakkoṭaka.

**Takkola** [Sk. kakkola & takkola] Bdelium, a perfume made from the berry of the kakkola plant J 1.291; also as Nj at Miln 359 (the Takola of Ptolemy; perhaps = Sk. kakkoṭa: Trenckner, Notes, p. 59).

**Tagara** (nt.) the shrub Tabernaemontana coronaria, and a fragrant powder or perfume obtained from it, incense

Vin 1.203; It 68 (= Udānavarga p. 112, No. 8); Dh 54, 55, 56 (candana+); J iv.286; vi.100 (the shrub) 173 (id.); Miln 338; Dāvs v.50; DhA 1.422 (tagara-mallikā two kinds of gāndhā).

**Taggaruka** = tad+garuka, see taccarita.

**Taggha** [tad+gha, cp. in-gha & Lat. ecce ego-met. Gr. ἰδούτω] affirmative particle ("ekaṅsena" DA 1.230; ekaṅsa-vacana J v.66; ekaṅse nipāta J v.307); truly, surely, there now! Vin II.126, 297; D 1.85; M 1.207, 463; III.179; J v.65 (v. l. tagghā); Sn p. 87.

**Taca** (& taco nt.) [Vedic tvak (f.). gen. tvacaḥ] 1. bark. — 2. skin, hide (similar to canma denoting the thick outer skin, as contrasted with chavi thin skin, see chavi & cp. J 1.146). — 1. bark: M 1.198, 434, 488; A v.5. — 2. skin: often used together with nahāru & atṭhi (tendons & bones), to denote the outer appearance (framework) of the body, or that which is most conspicuous in emaciation: A 1.50=Sdhp. 46; taca-maṅsāvālepana (+atṭhi nahārusaṅyutta) Sn 194=J 1.146 (where °vilepana); SnA 247; atṭhi-taca-mattā-vasesasarīra "nothing but skin & bones" PvA 201. — Of the cast-off skin of a snake: arago va jinaṅṅa tacaṅ jahāti Sn 1, same simile Pv 1.12<sup>1</sup> (=nimmoka PvA 63). — kañcanasannibha-taca (adj.) of golden-coloured skin (a sign of beauty) Sn 551; Vv 30<sup>2</sup>=32<sup>3</sup>; Miln 75; VvA 9. — valita-tacatā a condition of wrinkled skin (as sign of age) Nd<sup>2</sup> 252≈; Kh III.; KhA 45; Sdhp 102.

-gandha the scent of bark Dhs 625; -pañcaka-kammaṭṭhāna the fivefold "body is skin," etc., subject of kammaṭṭhāna-practice. This refers to the satipatṭhāna (kāye kāy' ānupassanā: see kāya I. (a) of which the first deals with the anupassanā (viewing) of the body as consisting of the five (dermatic) constituents of kesā lomā nakhā dantā, taca (hair of head, other hair, nails, teeth, skin or epidermis: see Kh III.). It occurs in formula (inducing a person to take up the life of a bhikkhu): taca-p kammaṭṭhānaṅ ācikkhitvā taṅ pabbājesi J 1.116; DhA 1.243; II.87, 149, 242. Cp. also Vism 353; DhA II.88. SnA 249, 247; -pariyonaddha with wrinkled (shrivelled) skin (of Petas: as sign of thirst) PvA 172; -rasa the taste of bark Dhs 629, -sāra (a) (even) the best (bark, i. e.) tree S 1.70=90=It 45; — (b) a (rope of) strong fibre J III.204 (=venu-daṅḍaka).

**Taccarita** (adj.) in comb<sup>n</sup> with tabbahula taggaruka tanninna tappona tappabhāra freq. as formula, expressing: converging to this end, bent thereon, striving towards this (aim): Nd<sup>2</sup> under tad. The same comb<sup>n</sup> with Nibbāna-ninna, N-poṇa, N-pabhāra freq. (see Nibbāna).

**Taccha**<sup>1</sup> [Vedic takṣan, cp. taṣṭr, to takṣati (see taccheti)] Lat. textor, Gr. τεικτω carpenter (cp. architect), τεικτω art] a carpenter, usually as 'ka' otherwise only in cpd. °sūkara the carpenter-pug (= a boar, so called from felling trees), title & hero of Jātaka No. 492 (iv.342 sq.). Cp. vaḍḍhakin.

**Taccha**<sup>2</sup> (adj.) [Der. fr. tathā+ya=tath-ya "as it is," Sk. tatnya] true, real, justified, usually in comb<sup>n</sup> w. bhūta. bhūta taccha tatha, D 1.190 (paṭipadā: the only true & real path) S v.229 (dhamma; text has tathā, v. l. tathaṅ better); as bhūta t. dhammika (well founded and just) D 1.230. bhūta+taccha: A II.190=Pug 59; VvA 72. — yathā tacchaṅ according to truth Sn 1099 which is interpreted by Nd<sup>2</sup> 270: tacchaṅ vuccati amataṅ Nibbānaṅ, etc. — (nt.) taccha a truth Sn 327. — ataccha false, unreal, unfounded; a lie, a falsehood D 1.3 (abhūta+); VvA 72 (=musā).

**Tacchaka**=taccha<sup>1</sup>. (a) a carpenter Dh 80 (cp. DhA II.147); Miln 413. magga<sup>2</sup> a road-builder J vi.348.

— (b)=taccha-sūkara J iv.350. — (c) a class of Nāgas D II.258. — f. tacchikā a woman of low social standing (=veṇī, bamboo-worker) J v.106.

**Tacchati** [fr. taccha<sup>1</sup>, cp. taccheti] to build, construct; maggaṅ t. to construct or repair a road J vi.348.

**Taccheti** [probably a denom. fr. taccha<sup>1</sup>=Lat. texo to weave (orig. to plait, work together, work artistically), cp. Sk. taṣṭr architect =Lat. textor; Sk. takṣan, etc., Gr. τεκτων craft, handiwork (cp. technique), Ohg. dehssa hatchet. Cp. also orig. meaning of karoti & kamma] to do wood-work, to square, frame, chip J 1.201; Miln 372, 383.

**Tajja** [tad+ya, cp. Sk. tādīya] "this like," belonging to this, founded on this or that; on the ground of this (or these), appropriate suitable; esp. in comb<sup>n</sup> with vāyāma (a suitable effort as "causa movens") A 1.207; Miln 53. Also with reference to sense-impressions, etc. denoting the complementary sensation S iv.215; M 1. 199, 191; Dhs 3-6 (cp. Dhs. trsl. p. 6 & Com. expl. anucchavika). — PvA 203 (tajjassa pāpassa katattā: by the doing of such evil, v. l. SS tassajjassa, may be a contraction of tādiyassa otherwise tādisassa). Note. The expl<sup>n</sup> of Kern, Toev. II.87 (tajja=tad+ja "arising from this") is syntactically impossible.

**Tajjanā** (f.) [from tajjeti] threat, menace J II.169; Vv 50<sup>9</sup>; VvA 212 (bhayasantajjana).

**Tajjaniya** [grd. of tajjeti] to be blamed or censured Vism 115 (a<sup>2</sup>); (n.) censure, blame, scorn, rebuke. M 50th Sta; Miln 365. As t. t. °kamma one of the sangha-kammās: Vin 1.49, 53, 143 sq., 325; II.3 sq., 226, 230; A 1.99.

**Tajjita** [pp. of tajjeti] threatened, frightened, scared; spurred or moved by (-°) D 1.141 (daḍḍa°, bhaya°); Dh 188 (bhaya°); Pug 59. Esp. in comb<sup>n</sup> marana-bhaya° moved by the fear of death J 1.159, 223; PvA 210.

**Tajjeti** [Caus. of tarjati to frighten. Cp. Gr. τάρβωσ fright, fear, τάρβωσ; Lat. torvus wild, frightful] to frighten, threaten; curse, rail against J 1.157, 158; PvA 55. — Pp. tajjita. — Caus. tajjāpeti to cause to threaten, to accuse PvA 23 (=paribhāsāpeti).

**Taṭa** [\*tl, see tala & cp. tālu, also Lat. tellus] declivity or side of a hill, precipice; side of a river or well, a bank J 1.232, 303; II.315 (udapāna); IV.141; SnA 519, DhA 1.73 (papāta°). See also talāka.

**Taṭataṭayati** [Onomatopoeic. to make a sound like taṭ-tat. Root \*k] (on ṭ for ḷ) cp. taṭa for tala] to grind one's teeth, to be in a frenzy. Cp. cititāyāti. See note on gala and kiṅakināyati] to rattle, shake, clatter; to grind or gnash one's teeth; to fizz. Usually said of people in frenzy or fury (in ppr. °yanto or °yamāna): J 1.347 (rosena) 439 (kodhena); II.277 (of a bhikkhu kodhana "boiling with rage" like a "uddhane pakkhitta-lonaṅ viya"); the latter trope also at DhA IV.17; DhA 1.370 (aggimhi pakkhitta-lonasakkharā viya rosena t.); III.328 (vātāhata-tālapanaṅ viya); VvA 47, 121 (of a kodhābhūhūto; v. l. kaṭakaṭāyamaṇa), 206 (+akkosati paribhāsati), 259. Cp. also katakaṭayati & karakarā.

**Taṭṭaka** [Etym. unknown] a bowl for holding food, a flat bowl, porringer, salver J III.10 (suvanna°), 97, 121, 538; IV.281. According to Kern, Toev. s. v. taken into Tamil as taṭṭaṅ, cp. also Av. tasta Morris (J.P.T.S. 1884, 80) compares Marathi tasta (ewer).

**Taṭṭikā** (f.) [cp. kaṭaka] a (straw) mat Vin IV.40 (Bdhgh on this: taṭṭikaṅ (sic) nāma tālapaṇṇehi vā vākehi vā katataṭṭikā, p. 357); J 1.141 (v. l. taddhika); Vism 97.

**Taṇḍula** (\*Sk. taṇḍula: dialectal) rice-grain, rice husked & ready for boiling; freq. comb<sup>d</sup> with tila (q. v.) in mentioning of offerings, presentations, etc.: loṇaṅ telaṅ taṇḍulaṅ khādaniyaṅ sakāṭesu āropetvā Vin 1.220, 238, 243, 249; talitaṇḍulādayo J III.53; PvA 105. — Vin 1.244; A 1.130; J 1.255; III.55. 425 (taṇḍulāni metri causa); vi.365 (mūla° coarse r., majjhima° medium r., kaṇṭhā the finest grain); Sn 295; Pug 32; DhA 1.395 (sāli-taṇḍula husked rice); DA 193. Cp. ut°.

-ammaṅga a measure (handful?) of rice J II.430.  
-dona a rice-vat or rice-bowl DhA IV.15; -pāiadvāra° "doors (i. e. house) of the rice-guard" Npl. M II.185,  
-muṭṭhi a handful of rice PvA 131; -homa an oblation of rice D 1.9.

**Taṇḍuleyyaka** [cp. Sk. taṇḍuliya] the plant *Amaranthus polygonoides* VvA 99 (enum<sup>d</sup> amongst various kinds of dāka).

**Taṇhā** (f.) [Sk. tṛṣṇā, besides tarṣā (m.) & tṛṣ (f.) = Av tarṣna thirst, Gr. *trapsia* dryness, Goth. þaurus, Ohg. durst, E. drought & thirst; to \*ters to be, or to make dry in Gr. *tripsomai*, Lat. torreo to roast, Goth. gaþairsan, Ohg. derren.—Another form of t. is tasināḥ lt. drought, thirst, fig. craving, hunger for, excitement, the fever of unsatisfied longing (c. loc.: kabalinkāre āhāre "thirst" for solid food S II.101 sq; civare piṇḍapāte taṇhā = greed for Sn 339). Opp<sup>d</sup> to peace of mind (upekkhā, santi). — A. *Literal meaning*: khudāya taṇhāya ca khajjanānā tormented by hunger & thirst Pv II.1<sup>6</sup> (=pipāsāya PvA 69). — B. *In its secondary meaning*: taṇhā is a state of mind that leads to rebirth. Plato puts a similar idea into the mouth of Socrates (Phædo 458, 9). Neither the Greek nor the Indian thinker has thought it necessary to explain how this effect is produced. In the Chain of Causation (D II. 34) we are told how Taṇhā arises—when the sense organs come into contact with the outside world there follow sensation and feeling, & these (if, as elsewhere stated, there is no mastery over them) result in Taṇhā. In the First Proclamation (S v.420 ff; Vin 1.10) it is said that Taṇhā, the source of sorrow, must be rooted out by the way there laid down, that is by the Aryan Path. Only then can the ideal life be lived. Just as physical thirst arises of itself, and must be assuaged, got rid of, or the body dies; so the mental "thirst," arising from without, becomes a craving that must be rooted out, quite got rid of, or there can be no Nibbāna. The figure is a strong one, and the word Taṇhā is found mainly in poetry, or in prose passages charged with religious emotion. It is rarely used in the philosophy or the psychology. Thus in the long Enumeration of Qualities (Dhs), Taṇhā occurs in one only out of the 1,306 sections (Dhs 1059), & then only as one of many subordinate phrases of Jobha. Taṇhā binds a man to the chain of Saṃsāra, of being reborn & dying again & again (2<sup>o</sup>) until Arahantship or Nibbāna is attained, taṇhā destroyed, & the cause alike of sorrow and of future births removed (2<sup>o</sup>). In this sense Nibbāna is identical with "sabbupadhi-paṇissaggo taṇhakkhayo virāgo nirodho" (see Nibbāna). — I. *Systematications*: The 3 aims of t. kāma°, bhava°, vibhava°, that is craving for sensuous pleasure, for rebirth (anywhere, but especially in heaven), or for no rebirth; cp. Vibhava. These three aims are mentioned already in the First Proclamation (S v.420; Vin 1.10) and often afterwards D II.61, 308; III.216, 275; S III.26, 158; It 50; Ps 1.26, 39; II.147; Vbh 101, 395; Nett 160. Another group of 3 aims of taṇhā is given as kāma°, rūpa° & arūpa° at D III.216; Vbh 395; & yet another as rūpa°, arūpa° & nirodha° at D III.216. — The source of t. is said to be sixfold as founded on & relating to the 6 bāhirāni āyatanāni (see rūpa), objects of sense or sensations, viz. sights, sounds, smells, etc.: D II.58; Ps 1.6 sq.;

Nd<sup>2</sup> 271<sup>o</sup>; in threefold aspects (as kāma-taṇhā, bhava° & vibhava°) with relation to the 6 senses discussed at Vism 567 sq.; also under the term cha-taṇhā-kāyā (sixfold group, see cpds.) M 1.51; III.280; Ps 1.26; elsewhere called chadvārika-taṇhā "arising through the 6 doors" DhA III.286. — 18 varieties of t. (comprising worldly objects of enjoyment, ease, comfort & well-living are enum<sup>d</sup> at Nd<sup>2</sup> 271<sup>o</sup> (under taṇhā-lepa), 36 kinds: 18 referring to sensations (illusions) of subjective origin (ajjhattikassa upādāya), & 18 to sensations affecting the individual in objective quality (bāhirassa upādāya) at A II.212; Nett 37; & 108 varieties or specifications of t. are given at Nd<sup>2</sup> 271<sup>o</sup> (under Jappā) = Dhs 1059 = Vbh 361. — Taṇhā as "kusalā pi akusalā pi" (good & bad) occurs at Nett 87; cp. Tālapuṭṭa's good t. Th 1.1091 f. — 2. *Import of the term*: (a) various characterizations of t.: mahā° Sn 114; kāma° S I.131; gedha° S I.15; bhava° D III.274 (+ avijjā); grouped with diṭṭhi (wrong views) Nd<sup>2</sup> 271<sup>o</sup>, 271<sup>o</sup>. T. fetters the world & causes misery: "yāya ayaṅ loko uddhasto pariyanaddho tantākulajāto" A II.211 sq.; taṇhāya jāyati soko taṇhāya jāyati bhayaṅ taṇhāya vippanuttassa natthi soko kulo bhayaṅ Dh 216; taṇhāya uḍḍito loko S 1.40; yaṅ loke piyarūpaṅ sātarūpaṅ ettb' esā taṇhā . . . Vbh 103; it is the 4th constituent of Māra's army (M-senā) Sn 436; M's daughter, S 1.134. In comparisons: t. + jālini visattikā S 1.107; = bharādānaṅ (t. ponobbhavikā nandirāga-sabagatā) S III.26; v.402; gaṇḍa = kāya, gaṇḍamūlan ti taṇhāy' etaṅ adhivacanaṅ S IV.83; = sota S IV.292 (and a khināsavo = chinmasoto); manujassa pamatta-cāriṇo t. vaḍḍhati māluvā viya Dh 334. — (b) taṇhā as the inciting factor of rebirth & incidental cause of saṃsāra: kammaṅ khettaṅ viññāṇaṅ bijaṅ taṇhā sineho . . . evaṅ āyatiṅ punabhavābhiniḍḍanti hoti A I.223; t. ca avasesā ca kilesā: ayaṅ vuccati dukkha-samudayo Vbh 107, similarly Nett 23 sq.; as ponobbhavikā (causing rebirth) S III.26; Ps II.147, etc.; as a link in the chain of interdependent causation (see paṭicca-samuppāda), vedanā-paccayā taṇhā, taṇhā-paccayā upādānaṅ Vin 1.1, 5; D II.31, 33, 56, etc.; t. & upadhi: taṇhāya sati upadhi hoti t. asati up. na hoti S II.108; ye taṇhaṅ vaḍḍhenti te upadhiṅ vaḍḍhenti, etc. S II.109; taṇhāya niyati loko taṇhāya parikkassati S 1.39; taṇhā saṅyojanena sayyuttā satta digharattaṅ sandhivanti saṅsaranti It 8. See also t.-dutiya. — (c) To have got rid of t. is Arahantship: vigata-taṇha vigata-pipāsa vigata-pariḷāha D III.238; S III.8, 107 sq., 190; samūlaṅ taṇhaṅ abbhuya S 1.16 = 63, 121 (Godhiko parinibbuto); III.26 (mucchāto parinibbuto); vita° Sn 83, 849, 1041 (+ nibbuta); taṇhāya vipphānena S 1.39 ("Nibbāna" iti vuccati), 40 (sabbhaṅ chindati bandhanaṅ); taṇhaṅ mā kāsi mā lokaṅ punar āgami Sn 339; taṇhaṅ pariññāya . . . te narā oghatiṇṇā ti Sn 1082; ucchinna-blava-taṇhā Sn 746; taṇhāya vūpasama S III.231; t.-nirodha S IV.390. — See also M 1.51; Dh 154; It 9 (vita° + anādāna), 50 (°ṅ pahantvāna); Sn 495, 496, 916; & cp. °khaya. — 3. *Kindred terms* which in Commentaries are expl<sup>d</sup> by one of the taṇhā-formulae (cp. Nd<sup>2</sup> 271<sup>o</sup> & 271<sup>o</sup>): (a) t. in groups of 5: (a) with kilesa saṅyoga vipāka duccharita; (β) diṭṭhi kilesa duccharita avijjā; (γ) diṭṭhi kil° kamma duccharita. — (b) quasi-synonyms: ādāna, eja, gedha, jappā, nandī, nivesana, pariḷāha, pipāsā, lepa, loluppa, vāna, visattikā, sibbani. — In cpds. the form taṇhā is represented by taṇha before double consonants, as taṇhakkhaya, etc.

-ādhipeyya mastery over t. S III.103; -āhipanna seized by t. S. 1.29; Sn 1123; -ādāsa the mirror of t. A II.54; ābhivivesa full of t. PvA 267; -āluka greedy J II.78; -uppādā (pl.) (four) grounds of the rise of craving (viz. civara, piṇḍapāta, senāsana, itibhavā-bhava) A II.10 = It 109; D III.228; Vbh 375; -kāyā (pl.) (six) groups of t. (see above B 1) S II.3; D III.244, 280; Ps 1.26; Vbh 380; -kkhaya the destruction of the

excitement of cravings, almost synonymous with Nibbāna (see above B2c): °*vāla* Dh 187 (expl<sup>d</sup> at DhA 111.241: arahatte c'eva nibbāne ca abhirato hoti); — Vv 73<sup>b</sup> (expl<sup>d</sup> with Nibbāna VvA 296); therefore in the expository formula of Nibbāna as equivalent with N. Vin 1.5; S 111.133; It 88, etc. (see N.). In the same sense: sabbāñjaho taṇhakkhaye vimutto Vin 1.8 = M 1.171 = Dh 353; taṇhakkhaya virāga nirodha nibbāna A 11.34, expl<sup>d</sup> at Vism 293; bhikkhu arahaṇa cha ṭhānāni adhimutto hoti: nekkhamādhimutto, paviveka°, avyāpajjha°, upādānakkhaya°, taṇhakkhaya°, asammoḥa° Vin 1.183; cp. also Sn 70, 211, 1070, 1137; -gata obsessed with excitement, i. e. a victim of t. Sn 776; -gaddula the leash of t. Nd<sup>2</sup> 271<sup>m</sup> ≈; -chida breaking the cravings Sn 1021, 1101; -jāla the snare of t. M 1.271; Th 1, 306; Nd<sup>2</sup> 271<sup>m</sup>; -dutiya who has the fever or excitement of t. as his companion A 11.10 = It 9 = 109 = Sn 740, 741 = Nd<sup>2</sup> 305; cp. *Dhs. trsl.* p. 278; -nadi the river of t. Nd<sup>2</sup> 271<sup>m</sup>; cp. nadiyā soto ti: taṇhāy' etaṇ adhivacanaṇ It 114; -nighātana the destruction of t. Sn 1085; -pakkha the party of t., all that belongs to t. Nett 53, 69, 88, 160; -paccaya caused by t. Sn p. 144; Vism 568; -mūlaka rooted in t. (dhammā: 9 items) Ps 1.26, 130; Vbh 390; -lepa cleaving to t. Nd<sup>2</sup> 271<sup>m</sup>; (+ ditṭhi-lepa); -vasika being in the power of t. J 1v.3; -vicarita a thought of t. A 11.212; -sankhaya (complete) destruction of t.; °*sutta* M 1.251 (cūla°), 256 (mahā°): °*vimutti* salvation through cessation of t. M 1.256, 270, & °*vimutta* (adj.) S 1v.391; -samudda the ocean of t. Nd 271<sup>m</sup>; -sambhūta produced by t. (t. ayaṇ kāyo) A 11.145 (cp. Sn p. 144; yaṇ kiñci dukkhaṇ sambhoti sabbhaṇ taṇhāpaccayā); -saṅyojana the fetter of t. (adj.) fettered, bound by t., in phrase t.-saṅyojanaena saṅyuttā sattā digharattaṇ sandhāvanti saṅsaranti It 8, & t.-saṅyojanānaṇ satānaṇ sandhāvantaṇ saṅsarataṇ S 11.178 = 111.149 = PvA 166; A 1.223; -salla the sting or poisoned arrow of t. S 1.192 (°assa hantāraṇ vande ādiccabandhunaṇ), the extirpation of which is one of the 12 achievements of a mahesi Nd<sup>2</sup> 503 (°assa abbulhana; cp. above).

**Taṇhīyati** [= taṇhāyati, denom. fr. taṇhā, cp. Sk. trīsyati to have thirst] to have thirst for S 11.13 (for v. l. SS. tuṇhīyati; BB. ṭasati); Vism 544 (+ upādiyati ghaṭ-yati); cp. tasati & pp. tasita.

**Tata** [pp. of tanoti] stretched, extended, spread out S 1.357 (jāla); J 1v.484 (tantāni jālāni Text, katāni v. l. for tatāni). *Note*: samo tata at J 1.183 is to be read as samotata (spread all over).

**Tatiya** [Sk. tṛtiya, Av. ṣṛitya, Gr. *trītos*, Lat. tertius, Goth. [ridja, E. third] Num. ord. the third. — Sn 97 (parābhavo); 436 (khuppipāsā as the 3rd division in the army of Māra), 1001; J 11.353; Dh 309; PvA 69 (tatiyā jātiya in her third birth). Tatiyaṇ (nt. adv.) for the 3rd time D 11.155; Sn 88, 95, 450; tatiyavāraṇ id. DhA 1.183; VvA 47 (= at last); yāva tatiyaṇ id. Vin 11.188; J 1.279; DhA 11.75; PvA 272 (in casting the lot: the third time decides); yāva tatiyaṇ id. D 1.95.

**Tato** [abl. of pron. base ta° (see ta° 11.4)] 1. from this, in this S 111.96 (tatoja); J 111.281 (tato paraṇ beyond this, after this); Nd<sup>2</sup> 664 (id.); DA 1.212 (tatonidāna). — 2. thence J 1.278; Miln 47. — 3. thereupon, further, afterwards J 1.58; Dh 42; Miln 48; PvA 21, etc.

**Tatta** [pp. of tapati] heated, hot, glowing; of metals: in a melted state (cp. uttatta) A 11.122 ≈ (tattena talena oṣīcānta, as punishment); Dh 308 (ayogula); J 11.352 (id.); 1v.306 (tattatapo "of red-hot heat," i. e. in severe self-torture); Miln 26, 45 (adv. red-hot); PvA 221 (tatta-lohasacanaṇ the pouring over of glowing copper, one of the punishments in Niraya).

**Tatta**<sup>2</sup> (nt.) [tad + tva] truth; abl. tattato according to truth; accurately J 11.125 (ñatvā); 111.276 (ajānitvā not knowing exactly).

**Tattaka**<sup>1</sup> [tatta pp. of tappati<sup>2</sup> + ka] pleasing, agreeable, pleasant Miln 238 (bhojana).

**Tattaka**<sup>2</sup> (adj.) (= tāvataka) of such size, so large Vism 184 (corresponding with yattaka); tattakaṇ kālaṇ so long, just that time, i. e. the specified time (may be long or short = only so long) DhA 1.103 (v. l. ettakaṇ); 11.16 (= ettaka).

**Tattha** [Sk. tatra adv. of place, cp. Goth. þaþro & also Sk. atra, yatra] A. 1. of place: (a) place where = there, in that place Sn 1071, 1085; Dh 58; J 1.278; Pv 1.10<sup>15</sup>; often with eva: tatth' eva right there, on the (very same) spot S 1.116; J 11.154; PvA 27. In this sense as introduction to a comment on a passage: in this, here, in this connection (see also tatra) Dhs 584; DhA 1.21; PvA 7, etc. (b) direction: there, to this place J 11.159 (gantvā); 1v.308; PvA 16 (tatthagamanasīla able to go here & there, i. e. wherever you like, of a Yakkha). — 2. as (loc.) case of pron. base ta° = in this, for or about that, etc. Sn 1115 (etaṃ abhiññāya tato tattha vipassati: SnA tatra); tattha yo manku hoti Dh 249 (= tasmīṇ dāne m. DhA 111.359); tattha kā paridevanā Pv 1.12<sup>3</sup> ("why sorrow for this?"). — 3. of time: then, for the time being, interim (= ettha, cp. tattaka<sup>2</sup>) in phrase tattha-parinibbāyīn, where corresp. phrases have antarā-parinibbāyīn (A 11.238 e. g. ≈ 1.134; see under parinibbāyīn) D 1.156; A 1.232; 11.5; 1v.12; S v.357; M 11.52, etc. The meaning of this phrase may however be taken in the sense of tatra A 3 (see next). — B. Repeated: tattha tattha here and there, in various places, all over; also corresponding with yattha yattha wherever . . . there It 115; Nett 96 (°gāmini-paṭipadā); VvA 297; PvA 1, 2, 33, 77, etc. — See tatra.

**Tatra** [Sk. tatra] = tattha in all meanings & applications, viz. A. 1. there: Dh 375; PvA 54. tatrāpi D 1.81 = It 22 ≈ (tatrāpasiṇ). tatra pi D 1.1 (= DA 1.42). tatra kho Vin 1.10, 34; A v.5 sq.; 354 sq. (cp. atha kho). — In explanations: PvA 19 (tatrāyaṇ viṭhārakathā "here follows the story in detail"). — 2. in this: Sn 595 (tatra kevalino smase); Dh 88 (tatr' abhirati: enjoyment in this). — 3. a special application of tatra (perhaps in the same sense to be explained tattha A 3) is that as first part of a cpd., where it is to be taken as generalizing (= tatra tatra): all kinds of (orig. in this & that), in whatever condition, all-round, complete (cp. yaṇ taṇ under ta° 11.2, yena tena upāyena): tatra-majjhataṭṭā (complete) equanimity (keeping balance here & there) Vism 466 (cp. tatra-majjhataṭṭ' upekkhā 160); DhsA 132, 133 (majjh° + tatra majjh°); Bdhd 157. tatrūpāyāññū (= tatra upāyāññū) having all-round knowledge of the means and ways Sn 321 (correct reading at SnA 330); tatrūpāyāya vimaṅsiya samanāgatā endowed with genius in all kinds of means Vin 1v.211 (or may it be taken as "suitable, corresponding, proportionate" ? cp. tadūpiya). — B. tatra tatra, in t.-t.-abhinandiṇi (of taṇhā) finding its delight in this & that, here & there Vin 1.10; Ps 11.147; Nett 72; Vism 506.

**Tatha** (adj.) [an adjectivized tathā out of comb<sup>a</sup> tathā ti "so it is," cp. taccha] (being) in truth, truthful; true, real D 1.190 (+ bhūta taccha); M 111.69; Th 1, 347; Sn 1115 (= Nd<sup>2</sup> 275 taccha bhūta, etc.). (nt.) tathaṇ = saccaṇ, in cattāri tathāni the 4 truths S v.430, 435; Ps 11.104 sq. (+ avitathāni anaññathāni). As ep. of Nibbāna: see derivations & cp. taccha. abl. tathato exactly v. l. B for tattato at J 11.125 (see tatta<sup>2</sup>). — yathā tathaṇ (cp. yathā tacchaṇ) according

to truth. for certain, in truth Sn 699, 732, 1127. — Cp vitatha.

-parakkama reaching out to the truth J v.395 (= sac-canikkama); -vacana speaking the truth (cp. tathā-vādin) Miln 401.

**Tathatā** (f.) [abstr. fr. tathā > tatha] state of being such, such-likeness, similarity, correspondence Vism 518.

**Tathatta** (nt.) [\*tathātvaṅ] "the state of being so," the truth, Nibbāna; only in foll. phrases: (a) tathattāya paṭipajjati to be on the road to (i. e. attain) Nibbāna D 1.175, similarly S 11.199; S 11.209 (paṭipajjitabba being conducive to N.); Miln 255; Vism 214. — (b) tathattāya upaneti (of a cittaṅ bhāvitaṅ) id. S 1v.294 = M 1.301; S v.90, 213 sq. — (c) tathattāya cittaṅ upasaṅharati id. M 1.468. — abl. tathattā in truth, really Sn 520 sq. (cp. M Vastu 111.397).

**Tathā** (adv.) [Sk. tathā, cp. also kathaṅ] so, thus (and not otherwise, opp. aññathā), in this way, likewise Sn 1052 (v. l. yathā); J 1.137, etc. — Often with eva: tath' eva just so, still the same, not different D 111.135 (taṅ tath' eva hoti no aññathā); J 1.263, 278; Pv 1.8<sup>3</sup>; PvA 55. Corresponding with yathā: tathā-yathā so — that Dh 282; PvA 23 (tathā akāsi yathā he made that . . ., cp. Lat. ut consecutive); yathā-tathā as — so also Sn 504; J 1.223; Pv 1.12<sup>3</sup> (yath' āgato tathā gato as he has come so he has gone). — In cpds. tath' before vowels.

-ūpama such like (in comparisons, following upon a preceding yathā or seyyathā) Sn 229 (= tathāvidha KhA 185), 233; It 33, 90; -kārin acting so (corresp. w. yathāvādin: acting so as he speaks, cp. tathāvādin) Sn 357; It 122; -gata see sep.; -bhāva "the being so," such a condition J 1.279; -rūpa such a, like this or that, esp. so great, such Vin 1.16; Sn p. 107; It 107; DA 1.104; PvA 5, 56. nt. adv. thus PvA 14. Cp. evarūpa; -vādin speaking so (cp. °kārin) Sn 430; It 122 (of the Tathāgata); -vidha such like, so (= tathārūpa) Sn 772, 818, 1073, 1113; Nd<sup>2</sup> 277 (= tādisa taṅsaṅghita tap-kāra).

**Tathāgata** [Derivation uncertain. Buddhaghosa (DA 1.59-67) gives eight explanations showing that there was no fixed tradition on the point, and that he himself was in doubt]. The context shows that the word is an epithet of an Arahant, and that non-Buddhists were supposed to know what it meant. The compilers of the Nikāyas must therefore have considered the expression as pre-Buddhist; but it has not yet been found in any pre-Buddhist work. Mrs. Rhys Davids (Dhs. tr. 1099, quoting Chalmers J. R. A. S. Jan., 1898) suggests "he who has won through to the truth." Had the early Buddhists invented a word with this meaning it would probably have been tathagata, but not necessarily, for we have upadhī-karoti as well as upadhig karoti. — D 1.12, 27, 46, 63; 11.68, 103, 108, 115, 149, 142; 111.14, 24 sq., 32 sq., 115, 217, 264 sq., 273 sq.; S 1.110 sq.; 11.222 sq.; 111.215; 1v.127, 380 sq.; A 1.286; 11.17, 25, 120; 111.35, etc.; Sn 236, 347, 467, 557, 1114; It 121 sq.; KhA 196; Ps 1.121 sq.; Dhs 1099, 1117, 1234; Vbh 325 sq., 340, etc., etc.

-balāni (pl.) the supreme intellectual powers of a T. usually enum<sup>d</sup> as a set of ten: in detail at A v.33 sq. = Ps 11.174; M 1.69; S 11.27; Nd<sup>2</sup> 466. Other sets of five at A 111.9; of six A 111.417 sq. (see bala); -sāvaka a disciple of the T. D 11.142; A 1.90; 11.4; 111.326 sq.; It 88; Sn p. 15.

**Tathiya** (adj.) [Vedic tadā = taccha] true, Sn 882, 883.

**Tadanurūpa** (adj.) [cp. ta° 1 a] befitting, suitable, going well with J vi.366; DhA 1v.15.

**Tadā** (adv.) [Vedic; cp. kadā] then, as that time (either past or future) D 11.157; J 11.113, 158; Pv 1.10<sup>6</sup>; PvA

42. Also used like an adj.: te tadā-mātāpitaro etarahi m° abesuj "the then mother & father" J 1.215 (cp. Lat. quondam); tadā-sotāpanna-upāsaka J 11.113.

**Tadūpika & Tadūpiya** see ta° 1. a.

**Tanaya & tanuya** [at S 1.7, v. l. tanaya, cp. BSk. tanuja AvŚ 11.209] offspring, son Mhvs 111.28. pl. tanuyā [= Sk. tanuyau] son & daughter S 1.9.

**Tanu** [Vedic tanu, f. tanvī; also n. tanu & tanū (f.) body \*ten (see tanoti) = Gr. τανω, Lat. tenuis, Ohg. dunni, E. thin] 1. (adj.) thin, tender, small, slender Vv 16<sup>2</sup> (vara° graceful = uttamarūpa-dhara VvA 79; perhaps to 2); PvA 46 (of hair: fine + mudhu). — 2. (n. nt.) body (orig. slender part of the body = waist) Vv 53<sup>7</sup> (kañcana°); Pv 1.12<sup>1</sup>; Vism 79 (uju+). Cp. tanutara.

-karaṇa making thinner, reducing, diminishing Vin 11.316 (Bdhgh on CV. v.9, 2); -bhāva decrease Pug 17; -bhūta decreased, diminished Pug 17; esp. in phrase °soka with diminished grief, having one's grief allayed DhA 111.176; PvA 38.

**Tanuka** (adj.) = tanu; little, small Dh 174 (= DhA 175); Sn 994 (soka).

**Tanutara** the waist (lit. smaller part of body, cp. body and bodice) Vin 1v.345 (sundaro tanutaro "her waist is beautiful").

**Tanutta** (nt.) [n.-abstr. of tanu] diminution, reduction, vanishing, gradual disappearance A 1.160 (manussānaṅ khayō hoti tanuttaṅ paññāyati); 11.144 (rāga°, dosa°, moha°); esp. in phrase (characterizing a sakadāgāmin) "rāga-d.-mohānaṅ tanutta sakadāgāmi hoti" D 1.156; S v.357 sq., 376, 406; A 11.238; Pug 16.

**Tanoti** [\*ten; cp. Sk. tanoti, Gr. τανω, τανος, τανος; Lat. teneo, tenuis, tendo [E. ex-tend]; Goth. þanjan; Ohg. denen; cp. also Sk. tanti, tāna, tantra] to stretch, extend; rare as finite verb, usually only in pp. tata. — Pgd 17.

**Tanta** (nt.) [Vedic tantra, to tanoti; cp. tantri f. string] a thread, a string, a loom J 1.356 (°vitata-ṭhāna the place of weaving); DhA 1.424. At J 1v.484 tanta is to be corrected to tata (stretched out).

-ākula tangled string, a tangled skin, in phrase tantākalajāta guḷaṅguṭhikajāta "entangled like a ball of string & covered with blight" S 11.92; 1v.158; A 11.211; Dpvs 111.32. See guḷā; -āvuta weaving, weft, web S v.45; A 1.286; -bhaṅḍa weaving appliances Vin 11.135; -rajjuka "stringing & roping," hanging, execution J 1v.87; -vāya a weaver J 1.356; Miln 331; Vism 259; DhA 1.424.

**Tantaka** (nt.) "weaving," a weaving-loom Vin 11.135.

**Tanti** (f.) [Vedic tantri, see tanta] 1. the string or cord of a lute, etc.; thread made of tendon Vin 1.182; Th 2, 390 (cp. ThA 257); J 1v.389; DhA 1.163; PvA 151. — 2. line, lineage (+ paveṇi custom, tradition) J vi.380; DhA 1.284. -dhara bearer of tradition Vism 99 (+ vaṅsā-nurakkhake & paveṇipolake). — 3. a sacred text; a passage in the Scriptures Vism 351 (bahu-peyyāla°); avimutta-tanti-magga DA 1.2; MA 1.2. — ssara string music Vin 1.182; J 111.178.

**Tantu** [Vedic tantu, cp. tanta] a string, cord, wire (of a lute) J v.196.

**Tandita** (adj.) [pp. of tandeti = Sk. tandrayate & tandate to relax. From \*ten, see tanoti] weary, lazy, giving way Miln 238 (°kata). Usually a° active, keen, industrious, sedulous Dh 305, 366, 375; Vv 33<sup>22</sup>; Miln 390; VvA 142. Cp. next.

**Tandī** (f.) [Sk. tanita] weariness, laziness, sloth S v.64; M 1.464; A 1.3; Sn 926, 942; J v.397 (+ ālasya); Vbh 352 (id.).



**Tapa & Tapo** [from tapati, cp. Lat. tepor, heat] 1. torment, punishment, penance, esp. religious austerity, self-chastisement, ascetic practice. This was condemned by the Buddha: Gotamo sabbaṅ tapāṅ garahati tapassīṅ lūkhajīvīṅ upavadati D 1.161=S IV.330; anatta-sañhitaṅ natvā yaṅ kiñci aparāṅ tapāṅ S 1.103; J IV.306 (tattatapa: see tatta). — 2. mental devotion, self-control, abstinence, practice of morality (often=brahmacariyā & saṅvara); in this sense held up as an ideal by the Buddha. D III.42 sq., 232 (attan & paran°), 239; S 1.38, 43; IV.118, 180; M II.155, 199; D II.49=Dh 184 (paramā tapo), 194 (tapo sukho); Sn 77=S 1.172 (saddhā bijāṅ tapo vuṭṭhi); Sn 267 (t. ca brahmacariyā ca), 655 (id.), 901; Pv 1.3<sup>2</sup> (instr. tapasā=brahmacariyena PvA 15); J 1.293; Nett 121 (+indriyaṅvara); KhA 151 (pāpake dhamme tapatī ti tapo): VvA 114 (instr. tapasā); PvA 98.

-kamma ascetic practice S 1.103; -jigucchā disgust for asceticism D 1.174; III.40, 42 sq., 48 sq.; A II.200; -pakkama=°kamma D 1.165 sq. (should it be tapopakkama=tapa+upakkama, or tapo-kamma?). -vana the ascetic's forest Vism 58, 79, 342.

**Tapati** [Sk. tapati, \*tep, cp. Lat. tepeo to be hot or warm, tepidus=tepid] 1. to shine, to be bright, Dh 387 (divā tapatī ādicco, etc.=virocati DhA IV.143); Sn 348 (jotimanto narā tapeyyuṅ), 687 (suriyaṅ tapantaṅ). — ger. tapaniya: see sep. — pp. tatta<sup>1</sup>.

**Tapana** (adj.-n.) [to tapati & tapa] burning, beat; fig. torment, torture, austerity. — 1. (as nt.) PvA 98 (kāya °sankhāto tapo). — 2. (as f.) tapanī J V.201 (in metaphorical play of word with aggi & brahmacārin; Com. visivana-aggiṭṭha-sankhātā-tapanī).

**Tapaniya<sup>1</sup>** [grd. of tapati] burning; fig. inducing self-torture, causing remorse, mortifying A 1.49=It 24, A IV.97 (Com. tāpajanaka); V.276; J IV.177; DhS 1305.

**Tapaniya<sup>2</sup>** (nt.) also tapaneyya (J V.372) & tapanīṅ (J VI.218) [orig. grd. of tapati] shining; (n.) the shining, bright metal, i. e. gold (=rattasuvanna J V.372; ThA 252) Th 2, 374; Vv 84<sup>16</sup>; VvA 12, 37, 340.

**Tapassin** (adj.-n.) [tapas+vin; see tapati & tapa] one devoted to religious austerities, an ascetic (non-Buddhist). Fig. one who exercises self-control & attains mastery over his senses Vin 1.234=A IV.184 (tapassī samaṅo Gotamo); D III.40, 42 sq., 49; S 1.29; IV.330, 337 sq.; M 1.77; Sn 284 (isayo pubbakā āsuṅ saññatattā tapassino); Vv 22<sup>10</sup>; Pv 1.3<sup>2</sup> (\*rūpa, under the appearance of a "holy" man: samaṅa-patirūpaka PvA 15); II.6<sup>14</sup> (=saṅvāraka PvA 98; tapo etesaṅ atthī ti ibid.).

**Tappana** (nt.) [Sk. tarpaṇa] satiating, refreshing; a restorative, in netta° some sort of eye-wash D 1.12 (in comb<sup>n</sup> w. kaṇṇa-tela & natthu-kamma).

**Tappati<sup>1</sup>** [Sk. tapyate, Pass. of tapati] to burn, to be tormented: to be consumed (by remorse) Dh 17, 136 (t. sehi kammehi dummedho=paccati DhA III.64).

**Tappati<sup>2</sup>** [Sk. tapyate, caus. tarpayati; \*terp=Gr. τέρπω] (instr.) to be satiated, to be pleased, to be satisfied J 1.185 (puriso pāyāsassa t.); II.443; V.485=Miln 381 (samuddo na t. nadihi the ocean never has enough of all the rivers); Vv 84<sup>13</sup>. — grd. tappiya satiable, in atappiya-vatthūni (16) objects of insatiability J III.342 (in full). Also tappaya in cpd. dut° hard to be satisfied A 1.87; Pug 26. — pp. titta. — Caus. tappeti to satisfy, entertain, regale, feed It 67 (annapānena); Pv II.4<sup>8</sup> (id.) Miln 227; — pp. tappita.

**Tappara** (adj.) [Sk. tatpara] quite given to or intent upon (-°), diligent, devoted ThA 148 (Ap. 57, 66) (māna-pūjana° & buddhopatthāna°).

**Tappetar** [n. ag. to tappeti] one who satisfies, a giver of good things in comb<sup>n</sup> titto ca tappetā ca: self-satisfied & satisfying others A 1.87; Pug 27 (of a Sammāsambuddha).

**Tab°** in cpds. tabbisaya, tabbahula, etc.=taṅ°, see under ta° I. a.

**Tama** (nt.) & tamo [Sk. tamas, tam & tim, cp. tamisra=Lat. tenebræ; also timira dark & P. tibba, timira; Ohg. dinstar & finstar; Ags. thimm, E. dim] darkness (syn. andhakāra, opp. joti), lit. as well as fig. (mental darkness=ignorance or state of doubt); one of the dark states of life & rebirth; adj. living in one of the dark spheres of life (cp. kaṇḥajāta) or in a state of suffering (duggati) Sn 248 (pecca tamaṅ vajanti ye patanti sattā nirayaṅ avasīrā), 763 (nivutānaṅ t. hoti andhakāro appasataṅ), 956 (sabbaṅ tamaṅ vinodetvā); Vbh 367 (three tamāni: in past, present & future). adj.: puggalo tamo tama-parāyaṅo D III.233; A II.85=Pug 51; J II.17. — tamā tamaṅ out of one "duggati" into another Sn 278 (vinipātaṅ samāpanno gabbhā gabbhaṅ t. t. . . dukkaṅ nigacchati), cp. M Vastu II.225, also tamāto tamaṅ ibid. 1.27; II.215. — tama-t-agge beyond the region of darkness (or rebirth in dark spheres), cp. bhavagge (& Sk. tamaḥ pāre) S V. 154, 163.

-andhakāra (complete) darkness (of night) v. l. for samandha° at J III.60 (Kern: tamondhakāra); -nivuta enveloped in d. Sn 348; -nuda (tama° & tamo°), dispelling darkness, freq. as Ep. of the Buddha or other sages Sn 1133, 1136; It 32, 108; Nd<sup>2</sup> 281; Vv 35<sup>2</sup> (=VvA 161); Miln 1, 21, etc.; -parāyaṅa (adj.) having a state of darkness or "duggati" for his end or destiny S 1.93; A II.85=Pug 51.

**Tamāla** [Sk. tamāla] N. of a tree (Xanthochymus pictorius) Pv III.10<sup>6</sup> (+uppala).

**Tamba** (nt.) [Sk. tāmra, orig. adj.=dark coloured, leaden; cp. Sk. adj. taṅsra id., to tama] copper ("the dark metal"); usually in combinations, signifying colour of or made of (cp. loha bronze), e. g. lakkhātamba (adj.) Th 2, 440 (colour of an ox); °akkhin Vv 32<sup>3</sup> (timira°) Sdhp 286; °nakhin J VI.290; °nettā (f.) ibid.; °bhājana DhA 1.395; °mattika DhA IV.106; °vammika DhA III.208; °loha PvA 95 (=loha).

**Tambūla** (nt.) [Sk. tambūla] betel or betel-leaves (to chew after the meal) J 1.266, 291; II.320; Vism 314; DhA III.219. -°pasibbaka betel-bag J VI.367.

**Taya** (nt.) [Sk. trayaṅ triad, cp. trayī; see also tāva-tiṅsa] a triad, in ratana-ttaya the triad of gems (the Buddha, the Norm. & the Community) see ratana; e. g. PvA 1, 49, 141. — piṭaka-ttaya the triad of the Piṭakas SnA 328.

**Tayo** [f. tisso, nt. tiṅi; Vedic traya, tri & triṅi; Gr. τρεῖς, τρία; Lat. trēs, tria; Goth. preis, þrija; Ohg. dri; E. three, etc.] num. card. three.

nom.-acc. m. tayo (Sn 311), & tayas (tayas us dhammā Sn 231, see KhA 188) f. tisso (D 1.143; A V.210; It 99) nt. tiṅi (A 1.138, etc.), also used as absolute form (eka dve tiṅi) Kh III. (cp. KhA 79 & tiṅi lakkhaṇā for lakkhaṇāni Sn 1019); gen. m. nt. tiṅṅaṅ (J III.52, 111, etc.), f. tissannaṅ; instr. tibi (thānehi Dh 224, vijjāhi It 101); loc. tisu (janesu J 1.307; vidhāsu Sn 842). — In composition & derivation: ti in numerical cpds.: tidasa (30) q. v.; tisata (300) Sn 566 (brāhmaṇā tisatā); 573 (bhikkhavo tisatā); tisahassa (3000) Pv II.9<sup>81</sup> (janā °ā); in numerical derivations: tiṅsa (30), tika (triad), tikkhattuṅ (thrice); tidbā (threefold). — In nominal cpds.: see ti°. te (a) in numerical cpds.: terasa (SnA 489; DhA 333; VvA 72: terasī the 13th day) & teḷasa (S I.192 Sn pp. 102, 103) (13) [Sk. trayodaśa, Lat. tredecim]; tevisa (23)



- VvA 5; tettiṅsa (33) J 1.273; DhA 1.267; tesaṭṭhi (63) PvA 111 (Jambudīpe tesaṭṭhiyā nagarasahassesu). — (b) in nominal cpds.: see te°.
- Tara** [see tarati] (n.) crossing, "transit," passing over Sn 1119 (maccu°). — (adj.) to be crossed, passable, in duttara hard to cross S IV.157; Sn 174, 273 (oghaṇ t. duttaraṇ); Th 2, 10; It 57. Also as su-duttara S I. 35; V.24.  
-esin wanting to pass over J III.230
- Taranga** [tara+ ga] a wave Vism 157.
- Taraccha** [Derivation unknown. The Sk. forms are tarakṣu & tarakṣa] hyena Vin III.58; A III.101; Miln 149, 267; DhA 331; Mhvb 154. — f. taracchi J V.71, 406; VI.562.
- Taraṇa** (nt.) [see tarati] going across, passing over, traversing Vin IV.65 (tīriyaṇ°); Ps I.15; II.99, 119.
- Tarati**<sup>1</sup> [Vedic tarati, \*ter (tr) to get to the other side, cp. Lat. termen, terminus, Gr. τεμα, τερρον; also Lat. trans=Goth. þairh=Ags. þurh=E. through] (lit.) to go or get through, to cross (a river), pass over, traverse; (fig.) to get beyond, i. e. to surmount, overcome, esp. oghaṇ (the great flood of life, desire, ignorance, etc.) S 1.53, 208, 314; V.168, 186; Sn 173, 273, 771, 1069; sangaṇ Sn 791; visattikaṇ Sn 333, 857; ubhayaṇ (both worlds, here & beyond) Pv IV.13<sup>1</sup> (=atikkameti PvA 278); Nd<sup>2</sup> 28<sup>~</sup> — ppr. taranto Vin 1.191 (Aciravati), grd. taritabba Vin IV.65 (nadi); aor. atari J III.189 (samuddaṇ) & atāri Sn 355, 1047 (jāti-maraṇaṇ), pl. ataruṇ Sn 1045. — See also tāreti (Caus.), tāṇa, tāyate, tiro, tiriyaṇ, tira, tireti.
- Tarati**<sup>2</sup> [tvarate, pp. tvarita; also turati, turayati from \*ter to turn round, move quickly, perhaps identical with the \*ter of tarati<sup>1</sup>; cp. Ohg. dweran=E. twirl; Gr. τροπιση=Lat. trua=Ger. quirl twirling-stick, also Lat. torqueo & turba & perhaps Ger. stören, zerstören; E. storm, see Walde, Lat. Wtb. under trua] to be in a hurry, to make haste Th 1, 291; ppr. taramāna in °vūpa (adj.) quickly, hurriedly Sn 417; Pv II.6<sup>2</sup>; PvA 181 (=turita) & ataramāna Vin 1.248; grd. taraniya Th 1, 293. — See also tura, turita, turiya.
- Tarahi** (adv.) [Vedic tarhi, cp. carahi & ctarahi] then, at that time Vin II.189.
- Tari** (f.) [from tarati] a boat Dāvs IV.53.
- Taritatta** (nt.) [abstr. of tarita pp. of tarati<sup>1</sup>] the fact of having traversed, crossed, or passed through VvA 284.
- Taru** [Perhaps dialect. for dāru] tree, PvA 154 (°gaṇā), 251.
- Taruṇa** (adj.) [Vedic taruṇa, cp. Gr. τέρων, τέων; Lat. tener & perhaps tardus] 1. tender, of tender age, young; new, newly (°) fresh. Esp. appl<sup>d</sup> to a young calf: M 1.459 (in simile); °vaccha, °vacchaka, °vacchi: Vin 1.193; J 1.191; DhA II.35; VvA 200. — Vin 1.243 (fresh milk); D 1.114 (Gotamo t. c'eva t. paribbājako ca "a young man and only lately become a wanderer"); PvA 3, 46 (°janā), 62 (°putta); Bhdd 93, 121. — 2. (m. & nt.) the shoot of a plant, or a young plant Vin 1.189 (tāla°); M 1.432; Vism 361 (taruṇa-tāla).
- Tala** (nt.) [Derivation uncertain. Cp. Sk. tala m. & nt.; cp. Gr. τάλαι (dice-board), Lat. tellus (earth), tabula (=table). Oir. talam (earth), Ags. þel (=deal), Ohg. dili=Ger. diele] (a) flat surface (w. ref. to either top or bottom; cp. Ger. boden), level, ground, base J 1.60, 62 (pāsāda° flat roof); III.60 (id.); paṭhavi° (level ground) J II.111, cp. bhūmi° PvA 176; ādāsa° surface of a mirror Vism 450, 456, 489; salila° (surface of pond) PvA 157; VvA 160; heṭṭhima° (the lowest level) J 1.202; PvA 281; — J 1.233 (base); 266 (khagga° the flat of the sword); II.102 (bheri°). — (b) the palm of
- the hand or the sole of the foot J II.223; Vism 250; & cpds. — See also taṭa, tāla, tālu.  
-ghātaka a slap with the palm of the hand Vin IV.260, 261; -sattika in °j uggirati to lift up the palm of the hand Vin IV.147; DhA III.50; cp. Vin. Texts I.51.
- Talika** (adj.) [from tala] having a sole, in eka-°upāhanā a sandal with one sole. J II.277; III.80, 81 (v. l. BB. paṭilika); cp. Morris, J.P.T.S. 1887, 165.
- Taluṇa**= taruṇa DhA 333 (cp. Burnouf, Lotus 573).
- Talāka** (nt.) [Derivation uncertain. Perhaps from taṭa. The Sk. forms are tataka, taṭāka, taḍāga] a pond, pool, reservoir Vin II.256; J 1.4, 239; PvA 202; DA 1.273; Miln 1, 66=81, 246, 296, 359.
- Tasa** (adj.) [from tasati<sup>2</sup>] 1. trembling, frightened J 1.336=344 (vakā, expl. at 342 by tasita); perhaps the derived meaning of: — 2. moving, running (cp. to meaning 1 & 2 Gr. τρέω to flee & to tremble, always in comb<sup>n</sup> tasa-thāvarā (pl.) movable & immovable beings [cp. M Vastu 1.207 jangama-sthāvara; II.10 calaṇ sthāvara]. Metaphorically of people who are in fear & trembling, as distinguished from a thāvara, a self-possessed & firm being (=Arahant KhA 245). In this sense t. is interpreted by tasati<sup>1</sup> as well as by tasati<sup>2</sup> (to have thirst or worldly cravings) at KhA 245; tasanti ti tasā, satanḥānaṇ sabbhāyānaṇ c' etaṇ adhi-vacanaṇ; also at Nd<sup>2</sup> 479: tasa ti yesaṇ tasitā (tasiṇā ?) tanhā appahinā, etc., & ye te santāsaṇ āpajjanti. — S 1.141; IV.117, 351; V.393; Sn 146, 629; Dh 405. Th 1, 876; J V.221; Nd<sup>2</sup> 479; DhA IV.175.
- Tasati**<sup>1</sup> [Sk. trṣyati=Gr. τέρσσω to dry up, Lat. torreo (=E. torrid, toast), Goth. gaþairsan & gaþaursnan, Ohg. derren; see also tanhā & tanhiyati] to be thirsty, fig. to crave for S II.13; Miln 254. — pp. tasita<sup>1</sup>. Cp. pari°
- Tasati**<sup>2</sup> [Vedic trasati=Gr. τρέω, Lat. terreo (=terror); \*ters fr. \*ter in Sk. tarala, cp. also Lat. tremo (=tremble) and trepidus] to tremble, shake, to have fear; to be frightened Sn 394 (ye thāvarā ye ca tasanti loke); Nd<sup>2</sup> 479 (=santāsaṇ āpajjati); KhA 245 (may be taken as tasati<sup>1</sup>, see tasa). — pp. tasita<sup>2</sup>, cp. also tasa & uttasati.
- Tasara** (nt.) [Vedic tasara, cp. tanta, etc.] a shuttle Sn 215, 464, 497; DhA 1.424; III.172. Cp. Morris, J.P.T.S. 1886, 160.
- Tasiṇā** (f.) [Diæretic form of tanhā, cp. dosiṇā>juṇhā, kasiṇā>kṛtsiṇa, etc.] thirst; fig. craving (see tanhā) S V.54, 58; Nd<sup>2</sup> 479 (to be read for tasitā ?); Dh 342, 343.
- Tasita**<sup>1</sup> [pp. of tasati<sup>1</sup>] dried up, parched, thirsty S II.11C, 118; Sn 980, 1014 (not with Fausböll=tasita<sup>2</sup>); J IV.20; Pv II.93<sup>6</sup> (chāta+), 103 (=pipāsita PvA 143); III.6<sup>6</sup> (=pipāsita PvA 127, 202); Miln 318 (kilanta+).
- Tasita**<sup>2</sup> [pp. of tasati<sup>2</sup>] frightened, full of fear J 1.26 (bhita+), 342, IV.141 (id.); Nd<sup>2</sup> 479 (or=tasiṇā ?). — atasita fearless S III.57.
- Tassa-pāpiyyasikā** (f.) (viz. kiriyā) N. of one of the adhi-karaṇa-samathā; guilt (legal wrong) of such & such a character Vin 1.325; in detail expl. M II.249; + tiṇa-vatthāraka D III.254; A 1.99. \*kammaṇ karoti to carry out proceedings against someone guilty of a certain legal offence Vin II.85, 86; °kata one against whom the latter is carried out A IV.347.
- Tāṇa** (nt.) [from Vedic root trā, variation of \*ter in tarati. Orig. bringing or seeing through] shelter, protection, refuge, esp. as tt. of shelter & peace offered by the Dhamma. Mostly in comb<sup>n</sup> with leṇa & sarāṇa (also dipa & abhaya), in var. contexts, esp. with ref.

to Nibbāna (see Nd<sup>2</sup> s. v.): D 1.95 (°ṅ, etc. gavesin seeking refuge); A 1.155; S IV.315 (maṅṭāṇa, etc. adj. protected by me, in my shelter). — S 1.2. 54, 55, 107 (°ṅ karoti); IV.372 (°gāmi maggo); A IV.184; S 668 (°ṅ upeti); Dh 288; J 1.412 (=protector, expl<sup>d</sup> by tāyitā parittāyitā patitthā); Sdhp 224, 289. Cp. tātar & tāyati.

**Tāṇatā** (f.) [abstr. of tāṇa] protection, sheltering Dh 288.

**Tāta** [Vedic tāta, Gr. *tāra* & *tēra*, Lat. tata, Ger. tate, E. dad(dy); onomat.] father; usually in *voc. sg.* tāta (and pl. tātā) used as term of affectionate, friendly or respectful address to one or more persons, both younger & older than the speaker, superior or inferior. As father (perhaps=tātā, see next) at Th 2, 423, 424 (+ ammā). tāta (sg.) in addr. one: J III.54; IV.281 (amma tāta mammy & daddy) DhA II.48 (=father); III.196 (id.); PvA 41 (=father), 73 (a son), 74 (a minister); J I.179 (id.); Miln 15, 16, 17 (a bhikkhu or thera), in addr. several Vin 1.249; J II.133; PvA 50. tātā (pl.) J I.166; 263; IV.138.

**Tātar** [from Vedic *trā*, n. ag. to trāyati to protect] protector, saviour, helper DA 1.229. For meaning "father" see tāta & cp. pitā=tāyitā at J 1.412.

**Tādin** (adj. n.) (nom. tādi & tādi, in cpds. tādi°) [Vedic tādṛś from tad-dṛś of such appearance] such, such like, of such (good) qualities, "ecce homo"; in pregnant sense appl. to the Bhagavāt & Arahants, characterized as "such" in 5 ways: see Nd<sup>1</sup> 114 sq.; SnA 202 & cp. Miln 382. tādi: Sn 712, 803 (& 154 tādi no for tādino, see SnA 201 sq.); tādi Sn 488, 509, 519 sq.; Dh 95; gen. tādino Dh 95, 96; with ref. to the Buddha D II. 157 (thitacittasa tādino, in BSk. sthira-cittasya tāvīnaḥ AvŚ II.199); Vv 18<sup>6</sup> (expl<sup>n</sup> VvA 95: iṭṭhādisu tādilakkhaṇasampattiyā tādino Satthu: see Nd<sup>1</sup> 114 sq.), of Arahant A II.34; Sn 154 (or tādi no); instr. tādiṇā Sn 697; Miln 382; acc. tādiṇ Sn 86, 219, 957; loc. pl. tādisu Pv II.97<sup>1</sup> (=iṭṭhādisu tādilakkhaṇappattesu PvA 140, cp. VvA 95). — See tādisa<sup>1</sup>.

-bhāva "such-ness," high(est) qualification Vism 5, 214. -lakkhaṇa the characteristic of such (a being) J III.98 (°yoga, cp. nakkhatta-yoga); SnA 200 (°patta); VvA 95 (°sampatti).

**Tādina** (adj.) [enlarged form of tādin]=tādin, only in loc. tādine Vv 21<sup>2</sup> (=tādimhi VvA 106).

**Tādisa<sup>1</sup>** (adj.) [Vedic tādṛśa from tad-dṛśa=tad-rūpa; a reduction of this form in P. tādin] such like, of such quality or character, in such a condition J 1.151; III.280; Sn 112, 317, 459; Nd<sup>2</sup> 277 (in expl. of tathāvidha); It 68; Pv II.9<sup>4</sup>; PvA 69, 72; Miln 382. Also correlative tādisa-tādisa the one—the other VvA 288. — f. tādisī [Sk. tādṛśī] Pv 1.5<sup>6</sup> (vañijjā).

**Tādisa<sup>2</sup>** (adj.) [tvañ+disa. Cp. Sk. tvādrśa] like you J 1.167; v.107.

**Tādisaka** (adj.)=tādisa<sup>1</sup>, of such character Sn 278; It 68.

**Tāpana** (nt.) [from tāpeti] burning, scorching, roasting; fig. tormenting, torture, self-mortification VvA 20 (aggimhi t. udake vā temanā). Cp. ā°; upa°; pari°.

**Tāpasa** [from tapa & tapas] one who practises tapas, an ascetic (brahmin). Eight kinds are enum<sup>d</sup> at DA 1.270 & SnA 295. — J II.101, 102; v.201; PvA 153; °pabbajjā the life of an a. J III.119; DhA IV.29; DA 1.270. — f. tāpasī a female ascetic Mhvs VII.11, 12.

**Tāpeti** [Sk. tāpayati, Caus. to tapati] to burn out, scorch, torment, fig. root out, quench Sn 451 (attānaṅ); J V. 267 (janapadaṅ); VvA 114 (kilesaṅ t. in expl. of tapassin). Cp. pari°.

**Tāma** [Sk. tāma] desire, longing, greed in tāmatamada-sangha-suppahina Th 1, 310, an epithet of frogs, which perhaps (with Kern, *Toev.* II.88) is to be read as tāma-tamata-suppahita; "horribly greedy" (Kern, *gruwelijck vraatzuchtig*).

**Tāyati** [Sk. trāyate & trāte, connected with \*ter in tarati, orig. to see through, to save, cp. tāna, etc.] to shelter, protect, preserve, guard; bring up, nourish S IV.426 (rūpa-balaṅ, bhoga°, nāti°, putta°); J IV.387; Sn 579 (paralokato na pitā tāyate puttāṅ nūti vā pana ūtake); PvA 7 (khettaṅ tāyati bijaṅ).

**Tāyitar** [n. ag. from tāyati] one who protects, shelters or guards J 1.412 (in expl. of tāna, q. v.).

**Tārā** (f.) [Sk. tārā=Gr. *ἀστὴρ*, *ἀστρον* (=Lat. astrum, in E. disaster), Lat. stella, Goth. starnō, Ohg. sterro (=E. star), perhaps loan word from Semitic sources] a star, a planet Sn 687 (tārāsabha the lord, lit. "the bull" of the stars, i. e. the Sun).

-gaṇa (tārā°) the host of stars Pv II.9<sup>67</sup> (cando va t-gaṇe atirocati). -mañivitāna "star-jewel-awning"; canopy of jewelled stars Vism 76.

**Tārakā** (f.) [Sk. tārakā] 1. a star, a planet: osadhī viya tārakā like the morning-star (Venus) Vv 9<sup>2</sup>=Pv II.11<sup>0</sup>; — J 1.108; tāraka-rūpa the light (or sparkling) of the stars D III.85, 90; S III.156=It 19; S V.44; VvA 79; Dh 617. — 2. fig. sparkling, glitter, twinkle; akkhi° the pupil of the eye M 1.80; udaka° sparkling of the water ibid.

**Tāreti<sup>1</sup>** [Caus. of tarati<sup>1</sup>] to make cross, to help over, to bring through, save, help, assist Sn 319 (pare tārayetuṅ), 321 (so tāraye tattha bahū pi aññe); It 123 (tiṇṇo tarayataṅ varo: "one who is through is the best of those who can help through"); J 1.28 (v.203). aor. atārayi Sn 539, 540 & tāresi Sn 545.

**Tāreti<sup>2</sup>** [Caus. of tarati<sup>2</sup>] to make haste Th 1, 293.

**Tāla** [Sk. tāla, cp. Gr. *τῆλε* & *τῆλεθῆλον* (be green, sprout up) Lat. talea shoot, sprout] 1. the palmyra tree (fan palm), *Borassus flabelliformis*; freq. in comparisons & similes M 1.187; J 1.202 (°vana), 273 (°matta as tall as a palm); VvA 162; PvA 100 (chinnamūlo viya tālo). — 2. a strip, stripe, streak J v.372 (=raji).

-aṭṭhika a kernel of the palm fruit DhA II.53, cp. 60 (°aṭṭhi-khaṇḍa); -kanda a bulbous plant J IV.46 (=kalamba); -kkhandha the trunk of a palm J IV.351; VvA 227 (°parimāṇā mukhatuṇḍā: beaks of vultures in Niraya); PvA 56; -chidda see tāla°; -taruṇa a young shoot of the p. Vin 1.189; -pakka palm fruit It 84; -panṇa a palm-leaf DhA 1.391; II.249; III.328; Bhdh 62; also used as a fan (tālapattehi kata-maṅḍalavijani VvA 147) Vv 33<sup>43</sup> (Hardy for °vaṇṭha of Goon. ed. p. 30); VvA 147 (v. 1. °vaṇṭa q. v.); Nd<sup>2</sup> 562 (+ vīdhūpana); -patta a palm-leaf Vin 1.189; VvA 147; -miñja the pith of a p. J IV.402; -vaṇṭa [Sk. tālavṇṭa] a fan A II.130 (+ vīdhūpana), 137; J 1.265; VvA 11, cp. °panṇa; -vatthu (more correct tālavatthu=tāla-a-vatthu) in tālavatthukata a palm rendered groundless, i. e. uprooted; freq. as simile to denote complete destruction or removal (of passions, faults, etc.). Nearly always in formula pahina ucchinna-mūla t° anabhāvaṅ-kata "given up, with roots cut out, like a palm with its base destroyed, rendered unable to sprout again" (Kern, *Toev.* II.88; as een wijnpalm die niet meer geschikt is om weer uit te schieten). This phrase was misunderstood in BSk: M Vastu III.360 has kālavastuṅ. — The readings vary: tālavatthu e. g. at M 1.370; S 1.69; IV.84; A 1.135; II.38; J v.267; tālav° S III.10; v.327; Th 2, 478 (ThA 286: tālassa chindita-ṭṭhāna-sadisa); Nd<sup>2</sup> freq. (see under pahina); tālavatthukatā at Vin III.3. — In other comb<sup>n</sup> tālavatthu bhavati (to be pulled out by the roots & thrown away)

J v.267 (=chinnamūla-tālo viya niraye nibbattanti p. 273), cp. M 1.250; -vāra "palm-time" (?) or is it tāla° (gong-turn ?) DhA 11.49 (note: from tala-prati-ṣṭhāyāṅ ?).

**Tālisa** (nt.) (also tālissa J 1v.286, tālisaka Miln 338) [cp. Sk. tāli, tāliśa & talāśā] the shrub Flacourtia cataphracta & a powder or ointment obtained from it Vin 1.203 (+ tagara); J 1v.286 (id.); Miln 338.

**Tālu** [Sk. tālu, see tala] the palate Sn 716; J 1.419; Vism 264 (°matthaka top of p.); PvA 260.

**Tāla**<sup>1</sup> [tād, cp. Sk. tāla a blow, or musical time; tālyaka cymbal] beating, striking, the thing beaten or struck, i. e. a musical instrument which is beaten, an instr. of percussion, as a cymbal, gong, or tambourine (for tāla = gong cp. thāla): (a) gong, etc. J 1.3; v1.60; Th 1, 893; DA 1.85; DhA 319 (kaṅsa°). — (b) music in general DhA 1v.67.

-āvacara musical time or measure, music, a musician D 11.159 (v. l. tāla°); J 1.60 (l); 1v.41; VvA 257 (°parivuta, of an angel).

**Tāla**<sup>2</sup> (nt.) [Sk. tālaka = tāḍa AvŚ 11.56, tāḍaka Divy 577] a key (orig. a "knocker" ?) Vin 11.148 (3 kinds: loha°, kaṭṭha°, viśāṇa°); Bdhd 1.

-cchiggala a key-hole S 1v.290; v.453; Vism 500. -cchidda id. Vin 11.120, 148, 153 (all tāla°); 111.118; DhA 111.8 (l).

**Tāli** (f.) a strike, a blow, in urattāliṅ karoti to strike one's chest (as a sign of grief) PvA 39, etc. (see ura).

**Tāleti** [Sk. tādayati, tad perhaps = tud] to strike a blow, flog, beat, esp. freq. in phrase kasāhi tāleti to flog with whips, etc. (in list of punishments, see kasā) M 1.87; A 11.122; Nd<sup>2</sup> 604; PvA 4, etc. — ppr. pass. tadḍa-māna (for \*tāḍyamāna) J v1.60 (so read for tadda-māna; Com poṭhīyamāna). — pp. tālita J v1.60 (tu-riyā°); Vv 62<sup>1</sup> (id.); Sdhp 80. Cp. abhi°.

**Tāva** (adv.) [Sk. tāvat] so much, so long; usually correl. with yāva how long, how much; in all meanings to be understood out of elliptical application of this correlation. Thus I. yāva-tāva as long as: yāva dve janā avasiṭṭhā ahesuṅ tāva aññamaññaṅ ghātayiṅsu J 1.254; yāva dukkhā nirayā idha tattha pi tāva ciraṅ vasitabbaṅ Sn 678. Neg. na tāva-yāva na not until: M 1.428; S v.261; A 1.141 ≈ (na t. kālaṅ karoti yāva na taṅ papakammaṅ byantihoti he does not die until his evil kamma is exhausted). II. *Elliptical*: 1. temporal: so long as, for the time (tāvakālikaṅ = yāvaka°-tāvaka°; see below). — 2. comparative: (such-) as, like, so, such, just so, rather, in such a degree; even tāva-bahuṅ suvaṅṅaṅ so much gold Vin 1.209; t.-mahanto so much J 1.207; t. madhuraphala with such sweet fruit J 11.105; asītiyā tāva kimi-kulānaṅ sādharmaṅ (of the body) or rather, i. e. Vism 235; vatthāni t. devapā-tubbhūtāni PvA 44; paṭhamaṅ t. (even) at once, right away PvA 113, 132; gilānāya t. ayaṅ etissā rūpasobhā even in sickness she is so beautiful VvA 76; paritta-kassa kusalakamassa t. = quidem PvA 51; paṅsukūlikangaṅ t. in the first place Vism. 62. — 3. concessive: (a) (absol.) as far as it goes, considering, because: yadi evaṅ pitā tāva purisabhāve na rodati, mātu nāma hadayaṅ mudukaṅ "even if the father as man does not weep, surely," &c, PvA 63. — (b) with imper. in expr. like gaccha tāva go as long as you like (to go) (= gaccha tāva yāva gaccheyyāsi), i. e. if you like, cp. Ger. geh'-immer; passa tāva just look = Lat. licet. Therefore sometimes = please or simply an emphatic imper. as "do go," etc. J 11.5 (ete t. agunā hontu let them be faulty), 133 (ehi t.), 352 (tiṭṭha t. leave off please), 111.53 (pāto va t. hotu only let it be to-morrow, i. e. wait til t.-m.); 1v.2 taṅ t. me detha give me this though); VvA 289 (vimaṅsatha t. just think); PvA 4 (t. ayyo

āgametu yāvāyaṅ puriso pāniyaṅ pivissati may your honour wait till this man shall have drunk the water), 13 (therā t. gacchantu). With prohibitive: mā tāva ito agā please do not go from here Pv 11.3<sup>22</sup>. — 4. hortative, with 1st pers. fut. equal to imperative-subjunctive or injunctive, cp. 3 (b): let me, well, now, then (cp. Lat. age in dic age, etc.). J 1.62 (puttaṅ t. passissāmi please let me see the son), 263 (vimaṅsissāmi t. let me think), 265 (nahāyissāmi t. just let me bathe). — III. *In other combinations*: tāva-na although — yet = not even: ajjā pi t. me balaṅ na passaṅ not even to-day have you yet seen my full strength J 1.207; t. mahā-dhanassāmi na me dātuṅ piyaṅ ahu although lord of wealth yet I did not like to give Pv 11.7<sup>6</sup>. na-tāva (or tāva in neg. sentence) not yet, not even, not so much as (= Lat. ne-quidem) Pv 11.11<sup>2</sup> (na ca tāva khīyati does not even diminish a bit); PvA 117 (attano kenaci anabhibhavanīyataṅ eva tāva: that he is not to be overpowered, even by anyone). tāva-d-eva just now, instantly, on the spot, at once Sn 30; J 1.61, 151; 1v.2; Pv 11.8<sup>9</sup> (= tadā eva PvA 109); PvA 23, 46, 74, 88, etc. tāvade (= tāva-d-eva) for all times Pv 1v.3<sup>38</sup> (= PvA 255).

-kālika (adj.) "as long as the time lasts," i. e. for the time being, temporary, pro tempore Vin 11.174; 111.66; 1v.286; J 1.121, 393; Vism 95; ThA 288; PvA 87 (= na sassata).

**Tāvataka** (adj.) [der. fr. tāva] just so much or just so long (viz. as the situation requires), with (or ellipt. without) a corresp. yāvataka Vin 1.83 (yāvatake-t. as many as): D 11.18 (yāvatak'v' assa kāyo tāvatak'v' assa vyāmo as tall as is his body so far can he stretch his arms: the 19th sign of a Mahāpurisa); instr. as adv. tāvatakena after a little time Miln 107; DhA 111.61. — See also tattaka (contracted of tāvataka).

**Tāvata** (adv.) [from tāva] 1. so long (corr. to yāva) Dpvs 1v.17. — 2. on that account, thns D 1.104 (v. l. ettāvata); Dh 266.

**Tāvatiṅsa** [tayo+tiṅsa. Cp. Vedic trayastriṅsat] No. 33, only in cpds. denoting the 33 gods, whose chief is Sakka, while the numeral 33 is always tettiṅsa. This number occurs already in the Vedas with ref. to the gods & is also found in Zend-Avesta (see Haug, *Language & Writings*, etc., pp. 275, 276). The early Buddhists, though they took over the number 33, rejected the superstitious beliefs in the magical influence and mystic meaning of that & other simple numbers. And they altered the tradition. The king of the gods had been Indra, of disreputable character from the Buddhist point of view. Him they deposed, and invented a new god named Sakka, the opposite in every way to Indra (see for details *Dial.* 11.294-298). Good Buddhists, after death in this world, are reborn in heaven (sagga), by which is meant the realm of the Thirty-three (D 11.209). There they are welcomed by the Thirty-three with a song of triumph (D 11.209, 211, 221, 227). The Thirty-three are represented as being quite good Buddhists. Sakka their new chief and Brahmā address them in discourses suitable only for followers of the new movement (D 11.213, 221). See further Vin 1.12; M 1.252; 11.78; 111.100; A 111.287; 1v.396 = VvA 18 (cp<sup>d</sup> with the people of Jambudīpa); v.59, 331, Vism 225, etc. — See also tidasa.

-devaloka the god-world of the 33; freq. e. g. J 1.202; Vism 399; DhA 111.8; -bhavana the realm of the 33 gods J 1.202; Vism 207 sq., 390, 416, and passim.

**Tāvata** (nt.) [abstr. fr. tāva] lit. "so-much-ness," i. e. relative extent or sphere, relatively Vism 481, 482.

**Tāsa** [see tasati<sup>2</sup>] terror, trembling, fear, fright, anxiety S 111.57; J 1.342; 111.177, 202; Miln 24. Cp. san°.

**Tāsaniya** (adj.) to be dreaded, dreadful, fearful Miln 149.

**Tāhaṅ** contraction of 1. taṅ ahaṅ: see ta°; 2. te ahaṅ: see tvaṅ.

**Ti** (adv.) [cp. Sk. iti] the apostrophe form of iti, thus. See iti.

**Ti°** [Vedic tris, Av. þriš, Gr. τρις, Lat. ter (fr. ters>\*tris, cp. testis>\*tristo, trecenti>\*tricenti), Icl. þrišvar, Ohg. driror] base of numeral three in comp<sup>n</sup>; consisting of three, threefold; in numerical cpds. also= three (3 times).

-kaṭuka threefold spices (kaṭuka-bhaṇḍa) VvA 186; -gāvuta a distance of  $\frac{1}{2}$  of a league (i. e. about 2 miles), DhA 1.108 (less than yojana, more than usabha), 131, 396; II.43, 61, 64, 69; III.202, 269; VvA 227; B. on S 1.52 (sarīra); -catu three or four DhA 1.173; -civara (nt.) the 3 robes of a bhikkhu, consisting of: diguṇā sanghāi, ekacchiya uttarāsaṅga, ekacchiya antaravāsaka Vin 1.289, 296; II.302. ticivarena avippavāsa Vin 1.109 sq. — Vism 60, 66; DhA IV.23. -tālamattaṅ 3 palm-trees high DhA II.62. -daṇḍa 1. a tripod as one of the requisites of a hermit to place the water-pot on (kuṇḍikā) J 1.8 (tidanda-kuṇḍikādike tāpasa-parikkhārā), 9 (hanging from the kāja); II.317 (see tedaṇḍika), — 2. part of a chariot A IV.191 (v. l. daṇḍa only). -diva the 3 heavens (that is the Tāvatiṅsa heaven) D II.167, 272 (tidivūpapanna); S 1.96 (°ṅ ṭhānaṅ upeti), 181 (ākankha-māno °ṅ anutaraṅ). -pada [cp. Vedic tripad or tripād, Gr. τριπους, Lat. tripes; tripod] consisting of 3 feet or (in prosody) of 3 padas Sn 457 (w. ref. to metre Sāvitti); -(p)ala threefold Vism 339; -pallattha "turning in 3 ways," i. e. skilled in all occupations (Kern, *Toev.*: zeer listig) J 1.163 (of miga; Com. expl. as lying on 3 sides of its lair); -piṭaka the 3 Piṭakas Vism 62, 241; DhA 1.382; -peṭaka = tepiṭaka Miln 90; tipetakin at Vin v.3; -maṇḍala (nt.) the 3 circles (viz. the navel & the 2 knees) Vin II.213 (°ṅ paṭicchādentō parimaṇḍalaṅ nivāsento); cp. Vin. *Texts* 1.155; -yojana a distance of 3 leagues, i. e. 20 miles, or fig. a long dist.; Vism 392 (tiyojanika setacchatta); DhA II.41 (°maggā); VvA 75 (°mattake vihāraṅ agamāsi); PvA 216 (sā ca pokkharani Vesaliyā °mattake hoti); °satika 300 cubits long J II.3; -loka the 3 worlds (i. e. kāma, rūpa, arūpa-loka) Sdhp 29, 276, 491 (cp. tebhūmaka); -vaggā consisting of 3 divisions or books DA 1.2 (Dighāgamo vaggato t. hoti); -(v)angika having 3 angas (of jhāna) Dhs 161; -vassika for the 3 seasons (-gandha-sālibhattaṅ bhuñjantā) DhA II.9; J 1.66 (id.); -vidha 3 fold, of sacrifice (yañña) D 1.128, 134, 143; of aggi (fire) J 1.4 & Miln 97; Vism 147 (°kalyāṇatā). -visākha a three-forked frown on the forehead S 1.118; M 1.109; -sandhi consisting of 3 spaces J VI.397 (tāya senāya Mithilā t.-parivāritā), expl<sup>d</sup> as an army made up of elephants, chariots, cavalry, and infantry, with a space between each two.

**Tiṅsaṅ** (tiṅsa°) [Vedic triṅśat, cp. Lat. triginta, Oir. trich] the number 30 D 1.81 (≈(tiṅsaṅ pi jātiyo); S II.217 (t.-mattā bhikkhū); dat. instr. tiṅsāya A v.305 (dhammehi samannāgato); Sn p. 87 (pi dadāmi) PvA 281 (vassasahasahi); t.-yojana-maggāṅ (āgato) DhA II.79, 79; III.172; PvA 154; °yojanika kantāra DhA II. 193 (cp. 192); J v.46 (maggā); DhA 1.26 (vimāna); t.-vassasahasāni āyuppamāṇaṅ (of Konāgamana Buddha) D II.3; t.-mattāni vassāni Miln 15; t.-vassasahasāni PvA 281=DhA II.10. So of an immense crowd: tiṅsa bhikkhu-sahasāni D II.6; tiṅsa-mattā sūkara J II.417; °sahasā-bhikkhū DhA 1.24.

**Tika** (adj.-n.) [Vedic trika] consisting of 3, a triad S II. 218 (t.-bhojana); DhA IV.89 (-nipāta, the book of the triads, a division of the Jātaka), 108 (t.-catukka-jhāna the 3 & the 4 jhānas); Miln 12 (tika-duka-ṭṭhāṇāṇi dhammasangani); Vism 13 sq.; DhsA 39 (-duka triad & pair).

**Tikicchaka** [fr. tikicchati] a physician, a doctor A v.219; J 1.4 (adj. & vejja); IV.361; PvA 233.

**Tikicchati** [also cikicchati=Sk. cikitsati. Desid. of cit, to aim at, think upon, in pregnant sense of endeavouring to heal] to treat medically, to cure Vin 1.276; S 1.222; Miln 172, 272, 302. Caus. tikicchāpeti J 1.4.

**Tikicchā** (f.) [from last] the art of healing, practice of medicine D 1.10 (dāraka° infant healing); Sn 927 (°ṅ māmako na seveyya). — See also tekiccha.

**Tikkag** at J v.291 in "yāva majjhantikā tikkam āgami yeva" is to be read as "yāva majjhantik' ātikamm'-āgami yeva."

**Tikkha** (adj.) [= tikkhiṇa] sharp, clever, acute, quick (only fig. of the mind), in tikkh-indriya (opp. mud-indriya) Nd<sup>2</sup> 235<sup>3P</sup>=Ps 1.121=II.195; & tikkha-paññatā A 1.45.

**Tikkhattuṅ** (adv.) [Sk. trikṛtvāḥ] three times (cp. tayo II. C 2), esp. in phrase vanditvā t. padakkhiṇaṅ katvā "having performed the reverent parting salutation 3 times" VvA 173, 219; t. sāvesi he announced it 3 times J II.352; DhA II.4; t. paggaṅhāpesi offered 3 times PvA 74. See also J IV.207; v.382; VI.71; DhA II.5, 42, 65, 338; IV.122 & passim.

**Tikkhiṇa** (adj.) [Vedic tikṣṇa of which t. is the diæretic form, whereas the contracted forms are tiṅha (q. v.) & tikkha. Cp. also Sk. tikta pp. of tij, tejate. From \*steg in Gr. στεινω "stitch" & στερειός, Lat. instigo, Ohg. stehhan, Ger. stecken, E. stick] pointed, sharp, pungent, acrid; fig. "sharp," clever, cunning, acute (in this meaning only in contr. form tikkha) J v.264; DhA II.9; IV.13; PvA 152, 221 (=tippa). (ati-) tikkhinatā Miln 278. See also tippa & tibba & cp. tejo.

**Tiṭṭha** (adj.) [pp. of tasati<sup>1</sup>] dry, hard, rough J VI.212 (°sela hard rock).

**Tiṭṭhati** [Frequentative of Vedic sthā, stand (cp. sthāna, Lat. sto: see ṭhāna)=Av. hištaiti, Gr. ἵστημι, Lat. sisto] to stand, etc. — I. *Forms*: pres. ind. tiṭṭhati (Sn 333, 434; Pv 1.5<sup>1</sup>); imper. 2nd tiṭṭha, 3rd tiṭṭhatu; ppr. tiṭṭhaṅ, tiṭṭhanto, tiṭṭhamāna; pot. tiṭṭhe (Sn 918, 968) & tiṭṭheyya (Sn. 942); fut. ṭhassati (J 1.172, 217); aor. aṭṭhāsi (J 1.279, pl. aṭṭhaṅsu J II.129) & aṭṭhā (cp. agā, orig. impf.). (Sn 429; J 1.188); inf. ṭhātun (PvA 174); ger. ṭhatvā (Sn 887); grd. ṭhāniya (PvA 72). — pp. ṭhita, Caus. ṭhāpeti. An apparent Med.-Pass. ṭhiyati, as found in cpd. paṭi-ṭhiyati is to be expl<sup>d</sup> as Med. of paṭi+sthāyā (see ṭhāna), and should be written paṭi-tthiyati. See under paṭiṭṭhiyati. See also ṭhāna & ṭhiti. — II. *Meanings*. — 1. to stand, stand up, to be standing (see ṭhāna I. 1<sup>a</sup>): ṭhānakapana-vacanaṅ nisajjādi-ṭhānikkhepato PvA 24; opp. to walking or lying down: tiṭṭhaṅ caraṅ nisinno vā Sn 151, 193; tiṭṭhamānāya eva c' assā gabbhavuṭṭhānaṅ ahoṣi "she was delivered standing" J 1.52; ekamantaṅ aṭṭhāsi PvA 68, etc.; cankamana-koṭiyaṅ ṭhatvā PvA 79. — 2. to stop, stay, abide; to last, endure, be at rest; fig. to remain in, abide by, acquiesce in (see ṭhāna I. 1<sup>b</sup>). In imper. tiṭṭhatu it approaches the meanings of ṭhāpeti viz. leave it alone, let it be so, all right. yāva kāyo ṭhassati tāva naṅ dakkhinti deva-manussā (as long as the body shall last) E 1.46. tiṭṭhe shall he live on (cp. ṭhāna II.<sup>d</sup> Sn 1053, 1072 =Nd<sup>2</sup> 283, tiṭṭheyya saṭṭhikappasahasāni to stay on indefinitely); tiṭṭheyya kappāṅ D II.103. tiṭṭhanti anto vimānasmīṅ "remaining inside the castle" Pv 1.10<sup>1</sup>; tiṭṭha tāva "stop please" J II.352; tiṭṭha-bhadantika one who bids the guest stay (comb<sup>d</sup> w. ehi-bh°) D 1.166; M 1.342; A 1.295; II.206; ovāde ṭhatvā (abiding by) J 1.153; VI.367; similarly J VI.336. — Imper. tiṭṭhatu J IV.40; Miln 14; PvA 74. — 3. to live (on=instr.), behave, exist, be (see ṭhāna I. 2); to be in a certain condition [gati, cp. ṭhāna II. (c)]. Often

periphrastically for finite verb (with ger.: cp. gata & thita) tiṭṭhantam enaṃ jānāti (he knows their "gati") Sn 1114 (see Nd<sup>2</sup> 283); āhārena tiṭṭhati PvA 27 (is supported by, cp. thiti); yāvātāyukaṃ thatvā (out-living their lives) PvA 60; karuṇa-ṭhāniya (= \*kāruṇāyitabba) deserving pity PvA 72; yā tvaṃ tiṭṭhasi (how you are or look!) Vv 44<sup>1</sup>, etc. — with ger.: pharivā aṭṭhāsi (pervaded) J vi.367; aṭṭhiṃ āhacca aṭṭhāsi (cut through to the bone) J iv.415; gehaṃ samparivāretvā aṭṭhaṃsu (encircled the house) PvA 22.

**Tiṇa** (nt.) [Vedic tṛṇa, from \*ter (ep. tarati) to pierce, orig. "point" (= blade); Goth. þǫrnus, Ags. þorn = E. thorn, Ger. dorn] grass, herb; weed; straw; thatch; hay, litter S iii.137 (tiṇa, kaśā, kusa, babbaja, biraṇa); satīṇakaṭṭhodaka full of grass, wood & water (of an estate) D 1.87, 111, etc.; sītaṃ vā uṇhaṃ vā rajo vā tiṇaṃ vā ussāvo vā (dust & weeds) D ii.19; A 1.145; t.+panṇa (grass & leaves) A 1.183; VvA 5. — J 1.108 (dabba°), 295; iii.53; Pv 1.8<sup>1</sup> (harita t.); iv.148; Vism 353 (kuṇṭha°); DA 1.77 (alla° fresh grass); PvA 7 (weed), 62 (grass), 112; DhA iv.121; Miln 47 (thatch), 224 (id.).

-**aṇḍupaka** a roll of grass Vin 1.208=iii.249; -**āgāra** a thatched cottage A 1.101 (+ naḷāgāra); -**ukkā** a fire-brand of dry grass or hay S ii.152; iii.185; J 1.212, 296; Vism 428; DhA 1.126; ThA 287; Bdhd 107; -**karala** a wisp of grass DhA iii.38; -**kājaka** a load of g. DhA iv.121; -**gahaṇa** a thicket of g., a jungle A 1.153; -**cuṇṇa** crushed & powdered (dry) grass or herbs Vin 1.203; VvA 100 (-rajanukīṇṇa); -**jāti** grass-creeper VvA 162; -**dāya** a grass-jungle S ii.152; -**dosa** damaged by weeds (khetta) Dh 356; PvA 7; -**pupphaka** (-roga) sickness caused by the flowering of grass, hay-fever Miln 216; -**purisaka** a straw-man, a scarecrow Miln 352; Vism 462; DhA 111; -**bhakkha** eating grass; of animals M iii.167; of ascetics D 1.166; Pug 55; A 1.241, 295; -**bhusa** chaff, litter, dry grass VvA 47; -**rukkha** a shrub; -**vatthāraka** one of the seven Adhikarāṇasamathas (ways in which litigation may be settled). In case mutual complaints of breach of the rules have been brought before a chapter, then the chapter may decline to go into the details and, with the consent of the litigants, declare all the charges settled. See *Vin. Texts*, iii.30-34. This is the "covering over as if with grass" Vin ii.87 (in detail, cp. also tassapāpiyyasikā); D iii.254; A 1.99; M ii.250; -**santhāraka** a mat of grass Vin 1.286; ii.113, 116; J 1.360.

**Tiṇava** a sort of drum A ii.117.

**Tiṇḍuka** see tinduka.

**Tiṇṇa** [pp. of tarati] one who has reached the other shore (always fig.) gone through, overcome, one who has attained Nibbāna. Ogha° gone through the great flood S 1.3, 142; Sn 178, 823, 1082, 1101, 1145; D iii.54; Sn 21 (+ pārāgata), 359 (+ parinibbuta), 515, 545 (tiṇṇo tāres' imaṃ pajjaṃ); It 123 (tiṇṇo tārayataṃ varo); Dh 195 (-sokapariddava); Nd<sup>2</sup> 282.

-**kathankatha** (adj.) having overcome doubt, free from doubt Sn 17, 86, 367; -**vicikiccha**=prec. Vin 1.16; D 1.110; ii.224, 229; Pug 68; DA 1.211.

**Tiṇṇa** [see tikhiṇa] sharp (of swords, axes, knives, etc.) D 1.56 (sattha); S iv.160, 167 (kuthāri); A iv.171; Sn 667 (°dhāra), 673 (asipattavana); J 1.253; Sdhp 381.

**Titikkhati** [Sk. titikṣate, Desid. of tij, ep. tijo & tikhiṇa to bear, endure, stand S 1.221; Sn 623; Dh 321=Nd<sup>2</sup> 475 B<sup>7</sup>; Dh 399 (titikkhissaṃ=sahissāmi DhA iv.3); J v.81, 368.

**Titikkhā** (f.) [see last] endurance, forgiveness, long-suffering S 1.7; v.4; Dh 184; Nd<sup>2</sup> 203.

**Titta** [pp. of tappati<sup>2</sup>] satisfied (with=instr.) enjoying (c. gen.), happy, contented A 1.87=Pug 26 (+ tappetar);

Miln 249; VvA 86 (=pīṇita); PvA 46 (dibbāhārassa), 59 (=suhita), 109 (=piṇita). — **atitta** dissatisfied, insatiate J 1.440; iii.275; Dh 48 (kāmesu).

**Tittaka** (adj.) [cp. Sk. tiktaka from tij] sharp, bitter (of taste) M 1.80 (°alābhu), 315 (id.); PvA 47 (id.); so read for tintaka lābu) DhS 629=Nd<sup>2</sup> 540 (tittika; enum<sup>d</sup> between lavaṇa & kaṭuka); DhA 320.

**Tittakatta** (nt.) [abstr. to tittaka] bitterness, enum<sup>d</sup> with lavaṇattaṃ & kaṭukattaṃ at Miln 56=63 (cp. Nd<sup>2</sup> 540).

**Titti** (f.) [from tappati<sup>2</sup>] satisfaction (in=loc.) Dh 186 =ThA 287 (na kahāpaṇavassena t. kāmesu vijjati); n' atthi t. kāmānaṃ Th 2, 487; J v.486 (dhammesu); VvA 11; PvA 32 (°ṇ gacchati find s.) 55 (paṭilabhati), 127.

**Tittika** in sama° at D 1.244, Vin 1.230, brimful, of a river. Derivation & meaning doubtful. See the note at *Buddhist Suttas*, 178, 9.

**Tittimant** (adj.) [titti + mant] satisfied, contented, so read at J iii.70 & vi.508 for kittimant.

**Tittira** [Onomat. ep. Vedic tittira & tittiri, Gr. *rariṇa* pheasant, Lit. teterva heath-cock; Lat. tetrinno to cackle] partridge J 1.218; iii.538. -**pattikā** a kind of boot Vin 1.186.

**Tittiriya** (adj.) [fr. tittira] belonging to a partridge, like a partridge J 1.219 (brahmacariya).

**Tittha** (nt.) [Vedic tirtha, from \*ter, tarate, to pass through, orig. passage (through a river), ford] 1. a fording place, landing place, which made a convenient bathing place D ii.89=Vin 1.230 (Gotama° the G. ford); J 1.339, 340 (titthāraṇa); ii.111; iii.228 (°nāvika ferryman); 230 (nāvā° a ferry); iv.379; Pv ii.120; iii.64; iv.122 (su°); Dāvs. v.59 (harbour). Titthaṃ jānāti to know a "fording place," i. e. a means or a person to help over a difficulty or doubt M 1.223=A v.349 (neg.) 2. a sect (always with bad connotation). Promising to lead its votaries over into salvation, it only leads them into error.

-**āyatana** the sphere or fold of a sect (cp. titthiya) Vin 1.60, 69; ii.279; M 1.483; A 1.173; Pug 22; DhS 381, 1003 (cp. *Dhs. trsl.* p. 101<sup>11</sup>); DA 1.118; Ledi Sadaw in *J.P.T.S.* 1913, 117-118; -**kara** a "ford-maker," founder of a sect D 1.47, 116; M 1.198; Sn pp. 90, 92; Miln 4, 6, etc.; -**nūta** knowledge of a ford, in fig. sense of titthaṃ jānāti (see above) Nett 29, 80.

**Titthika** (adj.) [Possible reading in Burmese MSS. for tittika. But the two compound letters (tt and tth) are so difficult to distinguish that it is uncertain which of the two the scribe really meant].

**Titthiya** [from tittha 2, cp. Divy 81<sup>7</sup>; AvŚ 1.48; ii.20. An adherent of another sect (often as añña°, an heretic Vin 1.54, 84, 136, 159 (°samādāna), 306 (°dhaja), 320; S 1.65; iv.37, 394; D iii.44, 46; Sn 381, 891; Nd<sup>2</sup> 38; Ps 1.160; Pug 49; Vbh 247. añña° e. g. Vin 1.101; D 1.175 sq.; iii.130 sq.; J ii.415, 417. -**sāvaka** a follower of an heretic teacher Vin 1.172; J 1.95; Vism 17.

**Tithi** [Sk. tithi] a lunar day DhA 1.174; PvA 198.

**Tidasa** (num.) [Vedic tridaśa] thirty (cp. tiṇṣa), esp. the thirty deities (pl.) or belonging to them (adj.). It is the round figure for 33, and is used as equivalent to tāvatīṇsa. Nandanāṃ rammaṃ tidasānaṃ mahāvanaṃ Pv iii.1<sup>19</sup>=Vv 18<sup>13</sup>; devā tidasā sahindakā Vv 30<sup>1</sup>; Sdhp 420.

-**ādhipati** the Lord of the 30 (viz. Sakka) Vv 47<sup>8</sup>; -**inda** ruler of the 30 Sdhp 411, 478; -**gaṇa** the company

of the 30 Sn 679 (Com. tettiṅsa); Vv 41<sup>0</sup>; -gatin going to the 30 (as one of the gatis) Vv 35<sup>12</sup> (=tidāsabhavanāṅ gata Tāvatiṅsadevanikāyaṅ uppanna VvA 164); -pura the city of the 30, i. e. Heaven Miln 291; -bhāvāna the state of the 30, i. e. heavenly existence VvA 164 (=Tāvatiṅsabhāvāna).

**Tidhā** (adv.) [ti+dhā] in three ways or parts, threefold Miln 282 (-pabhinna nāgarājā).

**Tinta** (adj.) [=timita from temeti] wet, moist Miln 286; DhA II.40 (°mukha).

**Tintaka** at PvA 47 (°alābu) is to be read as tittaka°.

**Tintiṅa** (nt.) greed, desire; (adj.) greedy. Ep. of a pāpa-bhikkhu A v.149 (Com. tintiṅaṅ vuccati taṅhā, tāya samannāgato āsankābahulo vā); Vbh 351 (tintiṅaṅ tintiṅāyanā, etc.=loluppaṅ).

**Tintiṅāti & Tintiṅāyati** [either=Sk. timirayati to be obscured, from **tim** in timira, or from **stim** (Sk. \*tisti-māyati>\*stistim° after tiṣṭhāti>\*stiṣṭhāti;=P. titiṅāyati) to become stiff, cp. timi, thina and in meaning mucchati. The root **tam** occurs in same meaning in cpd. nitammati (q. v.=Sk. nitāmyati) at J IV.284, expl<sup>d</sup> by atikilamati] to become sick, to swoon, to (stiffen out in a) faint J 1.243 (tintiṅanto corres. with mucchita); VI.347 (tintiṅāyamāna, v. l. tiṅāy°).

**Tinduka** [Sk. tinduka] the tree Diospyros embryopteris D 1.178 (v. l. tiṅḍ°; J v.99; tiṅḍukāni food in a hermitage J IV.434; VI.532. —tindukakandarā Npl. the T. cave Vin II.76. — See also timbaru & timbarūsaka.

**Tipu** [cp. Sk. trapu, non-Aryan?] lead, tin Vin 1.190 (°maya); S v.92; J II.296; Miln 331 (°kāra a worker in lead, tinsmith); Vism 174 (°maṇḍala); DhA IV.104 (°parikhā).

**Tipusa** (nt.) [Sk. trapusa] a species of cucumber J v.37; VvA 147.

**Tippa** (adj.) [a variant of tibba=Sk. tivra, presumably from tij (cp. tikhiṅa), but by Bdhgh connected w. **tap** (tapati, burn): tippā ti bahalā tāpana-vasena vā tippā Com. to Anguttara (see M 1.526)] piercing, sharp, acute, fierce; always & only with ref. to pains, esp. pains suffered in Niraya. In full comb<sup>n</sup> saririkā vedanā dukkhā tippā kharā M 1.10; A II.116, 143, 153; ekantadukkhā t. kaṭukā ved. M 1.74; bhayānakā ekantatippa Niraya Pv IV.1<sup>9</sup> (=tikhiṅadukkhā° PvA 221); nerayikā sattā dukkhā t. kaṭukā ved° vediyamānā Miln 148.

**Tibba** (adj.) probably a contamination of two roots of different meaning; viz. **tij** & **tim** (of tamas) or=**stim** to be motionless, cp. styā under thīna] 1. sharp, keen, eager: tibbagārava very devout A II.21; Nett 112 (cp. tivraprasāda AvŚ 1.130); t.-cchanda D III.252, 283. — 2. dense, thick; confused, dark, dim: t.-rāga Dh 349 (=bahalarāga DhA IV.68); A II.149; tibba vanasaṅḍo avijjāya adbhavanāṅ S III.109; tibbasārāga (kāmesu) S III.93=It 90; A II.30; tibbo manussaloko (dark, dense) Miln 7; °andhakāra dense darkness Vism 500 sq.; °kilesu deep blemish (of character) Vism 87.

**Timi** [Derivation unknown. Sk. timi] a large fish, a leviathan; a fabulous fish of enormous size. It occurs always in comb<sup>n</sup> w. **timingala**, in formula timi timingala timitimingala, which should probably be reduced to one simple timitimingala (see next).

**Timingala** [timi+gala, gl. see note on gala] in comb<sup>n</sup> w. timi, timitimingala. Sk. has timingala & timingalagala: redupl. in 2nd syllable where P. has redupl. in 1st; fish-eater, redupl. as intens.=greedy or monstrous fish-eater, a fabulous fish of enormous size, the largest fish in existence Vin II.238=A IV.200=Nd<sup>2</sup> 235<sup>31</sup>; Ps II.196;

Miln 377. At Ud 54 sq. & Miln 262 we find the reading timi timingala timirapingala, which is evidently faulty. A Sanskritized form of t. is timitimingala at Divy 502. See timiratipingala, & cp. also the similar Sk. **cilicima** a sort of fish.

**Timira** (adj.) [Sk. timira fr. **tim**=**tam** (as in tamas), to which also belong tibba 2 & tintiṅāti. This is to be distinguished from **tim** in temeti to (be or) make wet. See tama] dark; nt. darkness Vv 32<sup>3</sup> (t.-tamba); J III.189 (t.-rukkha); vanatimira a flower J IV.285; v.182.

**Timiratipingala** (nt.) a great ocean fish, DhA 13, v. timingala.

**Timirāyittata** (nt.) [abstr. to timirāyita, pp. of timirayati to obscure, denom. to timira] gloom, darkness S III.124 (=Māra).

**Timisa** (nt.) [Vedic tamisrā=tamas] darkness J III.433 (andhakāra-timissāya); Pug 30 (andh°-timissāya).

**Timisikā** (f.) [timisa+ka] darkness, a very dark night Vv 9<sup>6</sup>; J IV.98; Miln 283.

**Timbaru** a certain tree (Strychnos nux vomica or Diospyros) J VI.336; °thani (f.) "with breasts like the t. fruit" Sn 110; J VI.457 (SnA 172: tarunadārikā); VvA 137 (t.-nādasadisa).

**Timbarukkha**=timbarūsaka J VI.529.

**Timbarūsaka**=timbaru (Diospyros or Strychnos) Vin III.59; Vv 33<sup>27</sup> (=tindukaphala VvA 147; tipusa sadisā ekā vallijāti timbarūsakan ti ca vadanti); DhA III.315.

**Tiraccha** (adv.) [Vedic tiryāñc, obliquely, from \***ter** (tarati). Goth. þairh, Ohg. durh, E. through, cp. tiriyaṅ] across, obliquely; in °bhūta deviating, going wrong, swerving from the right direction DA 1.89 (see under tiracchāna-kathā).

**Tiracchāna** [for °gata=Sk. tiraścina (°gata)=tiraścā; "going horizontally," i. e. not erect. Cp. tiraccha, tiriyaṅ, tiro] an animal It 92 (tiracchānaṅ ca yoniyo for tiracchāna-yoniyo); Vbh 339 (°gāmini paṭipadā leading to rebirth among beasts); VvA 23 (manussa-tiracchāna an animal-man, wild man, "werwolf").

-kathā "animal talk"; wrong or childish talk in general Vin 1.188; D 1.7, 178; III.54; Vism 127; expl<sup>d</sup> at DA 1.89 by aniyānikattā sagga-mokkha-maggānaṅ tiraccha-bhūtā kathā; -gata an animal, a beast Vin IV.7; S III.152=DA 1.23; (t. pāṇā) M III.167 (t. pāṇā tiṅabhakkhā); Nd<sup>2</sup> on Sn 72 (t.-pāṇā); J 1.459 (=vanagocara); Vbh 412 sq.; -yoni the realm of the brute creation, the animals. Among the 5 gatis (niraya t. manussā devā pettivisaya) it counts as an apāyagati, a state of misery D 1.228; III.234; S 1.34; III.225 sq.; IV. 168, 307; A 1.60; II.127, 129; Pv IV.11<sup>1</sup>; Vism 103, 427; PvA 27, 166; -yonika (& yoniya A 1.37) belonging to the realm of the animals S v.356; -vijjā a low art, a pseudo-science Vin II.139; D 1.9 sq.

**Tiriyaṅ** (adv.) [Vedic tiryāñc (tiryak) to tiras, see tiro & cp. perhaps Ger. quer=E. thwart, all to \***ter** in tarati] transversely, obliquely, horizontally (as opp. to udhhaṅ vertically, above, & adho beneath), slanting, across. In comb<sup>n</sup> **uddhayaṅ adho tiriyaṅ sabbadhi** "in all directions whatever" D 1.251=A II.129; similarly **uddhayaṅ adho t. vāpi majjhe** Sn 1055; with **uddhayaṅ & adho** D 1.23, 153; Vism 176 (where expl<sup>d</sup>). — A II.48; Sn 150, 537; J 1.96; It 120; DhA 1.40 (dvāra-majjhe t. across the doorway), 47 (sideways); DA 1.312; KhA 248.

-taraṇa ferrying across, adj. vā nāvā, a vessel crossing over, a trajectory Vin IV.65.



**Tiriya** (f.) a kind of grass or creeper A III.240, 242 (tiriya nāma tiṇajāti; Com. dabbatīna).

**Tirivaccha** a certain tree J v.46.

**Tiriṣa** (nt.) the tree *Symplocos racemosa*, also a garment made of its bark Vin 1.306 (°ka); D 1.166=A 1.295; M 1.343; Pug 51.

**Tiro** (prep. & adv.) (always °-) [Vedic *tiras* across, cross-ways, from \**ter* of *tarati*=to go through; cp. Av. *tarō*, Lat. trans, Cymr. tra] across, beyond, over, outside, afar. See also *tiraccha* & *tiriyaṇ*.

-*karaṇī* (f.) a curtain, a veil (lit. "drawing across") Vin 1.276; II.152; -*kucchigata* having left the womb D II.13; -*kuḍḍa* outside the fence or wall, over the wall Vin IV.265 (°*kuḍḍe uccāraṇ chaḍḍeti*); D 1.78=A III.280 (in phrase *tirobhāvaṇ t. kuḍḍaṇ t. pākāraṇ t. pabbataṇ asajjamāno gacchati* to denote power of transplacement); Pv 1.5<sup>1</sup> (°*kuḍḍesu tiṭṭhanti*: the *Tirokuḍḍa-Sutta*, Khp VII.); Vism 176, 394; DhA 1.104; PvA 23, 31; -*gāma* a distant village Vin III.135; -*chada* "outside the veil," conspicuous J VI.60; -*janapada* a distant or foreign country D 1.116; -*pākāra* beyond or over a fence (°*pākāraṇ* or °*pākāre*) Vin IV.266; see also °*kuḍḍa*; -*bhāva* (ṅ) beyond existence, out of existence, magic power of going to a far away place or concealment Vism 393 sq. (=a-*pākaṭa-pāṭihāriya*), see also under °*kuḍḍa*. -*raṭṭha* a foreign kingdom D 1.161 (= *para-ṭṭha* DA 1.286).

**Tirokka** 1. (adj.) one who is outside, or absent Vin III.185. — 2. (adv.) [= *tiras*+ka, cp. *tiraskāra* disdain, abuse] in *tirokka-vāca* one who speaks abusively or with disregard J v.78.

**Tila** (m. nt.) [Vedic *tila* m.] the sesame plant & its seed (usually the latter, out of which oil is prepared: see *tela*), *Sesamum Indicum*. Often comb<sup>d</sup> with *taṇḍula*, e. g. A 1.130=Pug 32; J 1.67; III.53. — Vin 1.212 (*navātilā*); A IV.108; Sn p. 126; J 1.392; II.352; Vism 489 (*ucchu*°); DhA 1.79; PvA 47 (*tilāni piletvā telavā-nijjaṇ karoti*).

-*odana* rice with sesame J III.425; -*kakka* sesame paste Vin 1.205; -*tela* ses. oil VvA 54 (°ṅ *pātukāma*); DhA III.29; Bhdh 105; -*piñṇāka* *tila* seed-cake, oil-cake VvA 142; -*piṭṭha* *sesamum*-grinding, crushed s. seed Vin IV.341. -*muṭṭhi* a handful of ses. J II.278; -*rāsi* a heap of t. seeds VvA 54; -*vāha* a cartload of t. seeds A v.173=Sn p. 126; -*sangulikā* a ses. cake DhA II.75.

**Tilaka** [*tila*+ka, from its resemblance to a sesame seed] 1. a spot, stain, mole, freckle M 1.88; S 1.170; VvA 253; DhA IV.172 (°ṅ *vā kālakaṇ vā adisvā*). — 2. a kind of tree Vv 67 (= *bandhu-jīvaka-puppha-sadisa-pupphā ekā rukkha-jāti*).

**Tilāñchaka** at J. IV.364 acc. to Kern (*Toev.* II.91) to be read as *nilāñchaka*.

**Tisata** (num.) [*ti*+*sata*] three hundred J VI.427 (°*matṭā nāvā*). See also under *tayo*.

**Tira** (nt.) [Vedic *tiras* from \**ter*, *tarati*; orig. the opposite bank, the farther side (of a river or ocean), cp. *tiṭṭha*] a shore, bank Vin I.1; D 1.222, 244; A II.29, 50; Dh 85; Sn 672; J 1.212, 222, 279; II.111, 159; DhS 597; Vbh 71 sq.; Vism 512 (*orima*°); PvA 142, 152. — *tira-dassin* finding the shore S III.164; A III.368. — *a-tira-dassani* (f.) not seeing the shore (*nāvā* a ship) J v.75.

**Tiraṇa** [from *tireti* 2] measurement, judgment, recognition, Nd<sup>2</sup> 413 (v. I. tir°); Nett 54 (+ *vipassanā*), 82 (≈*nāna*), 191; Vism 162. — *tiraṇa* is one of the 3 *pariñhāsa*, viz. t°, *pahāna*°, *nāta-pariñhāsa*. See under *pariñhāsa*.

**Tiriya** (adj.) [from \**tira*] dwelling on the banks of . . . Vin II.287.

**Tireti** [Caus. of *tarati*] 1. to bring through, to finish, to execute (business), to accomplish: *karaṇiyaṇ* Miln 7, PvA 263; *kiccaṇ* PvA 278. — 2. to measure, judge, recognize, always in formula *tūleti tireti vibhāveti* (Nd<sup>2</sup> *tul*° *tir*°, etc.) as interpretation of *jānāti*; pp. *tirita* (Nd<sup>2</sup> *tirita*) Ps II.200; Nd<sup>2</sup> under *nāta* & No. 413.

**Tivarā** (pl.) N. of a people in the time of Buddha *Kakusandha* S II.191.

**Tiḥaṇ** (adv.) [*tri*+*aha*] a period of three days, for 3 days; usually as cpd. *dvīhatihāṇ* 2 or 3 days (see *dvīha*) J II.103, etc.

**Tu** (indecl.) [Vedic *tu*, belonging to pron. base of 2nd sg. *tvaṇ*=Lat. *tu*; Gr. *τί, τοι*=indeed, however (orig. ethical dat. of *σού*), *τοίμων, τοίγαρ*; Goth. *þu*, etc., cp. *tuvan*] however, but, yet, now, then (similar in appl. to *tāva*); kin *tu* but (=quid nunc). Frequent in late verse: ante *tu*, *J.P.T.S.* 1884, 5, 31, 37 etc. *J.P.T.S.* 1913, 5<sup>3</sup>; Pd's Man. 11<sup>62</sup> &c. Usually comb<sup>d</sup> with *eva*: *tv eva* however Sn p. 141; *na tv eva* not however, but not A v.173.

**Tunga** (adj.) [Sk. *tunga*, *tum* to stand out, cp. Gr. *τύμβος* hillock, Lat. *tumeo* & *tumulus*, Mir. *tomm* hill] high, prominent, long J 1.89; III.433 (*pabbata*, expl<sup>d</sup> however by *tikhṇa*, sharp, rough); Davs. IV.30.

-*nāsika* one with a prominent or long nose S II.284; cp. *saṇha-tunga-sadisi-nāsikā* Th 2,258; -*vaṇṭaka* having a long stalk; N. of a plant J VI.537.

**Tuccha** (adj.) [Sk. *tuccha*, prob. rel. to Lat. *tesqua* deserted place, see Walde, *Lat. Wtb.* s. v.] empty, vain, deserted; very often comb<sup>d</sup> with *ritta* D 1.55; III.53 (°*kumbhi*); M 1.207; J 1.209 (°*hattha*, empty-handed); VI.365; Sn 883; Pug 45, 46; Miln 5 (+ *palāpa*), 10 (id.), 13; DhA II.43; PvA 202; Sdhp 431.

**Tucchaka**=*tuccha*; always comb<sup>d</sup> w. *rittaka* D 1.240; S III.141; M 1.329.

**Tujjati** Pass. of *tudati*.

**Tuṭṭha** [pp. of *tussati* to be satisfied] pleased, satisfied; often comb<sup>d</sup> w. *haṭṭha* (q. v.) i. e. *tuṭṭha-haṭṭha* J 1.19 or *haṭṭha-tuṭṭha* J II.240; cp. *tuṭṭha-pahaṭṭha* J II.240. — Sn 683; It 103; J 1.62 (°*mānasa*), 87, 266 (°*citta*), 308 (id.); IV.138. — *tuṭṭhabba* (grd.) to be pleased with Vin IV.259.

**Tuṭṭhi** (f.) [from *tussati*] pleasure, joy, enjoyment S 1.48; Dh 331 (nom. *tuṭṭhi*); J 1.60, 207.

**Tuṇḍa** (nt.) [Sk. *tuṇḍa*, prob. dial. for *tunda* which belongs to *tudati*] the beak of birds, the mouth, snout S v.148 (of a monkey); J 1.222; IV.210; DhA 1.394.

**Tuṇḍaka** (nt.)= *tuṇḍa* J 1.222; III.126.

**Tuṇḍika** see *ahi*°.

**Tuṇḍiya** (adj.) [from *tuṇḍi*] having a beak; n. a pecker, fig. a tax-collector J v.102 (= *adhamma-bali-sādhaka* 103).

**Tuṇhikkhaka** (adj.) [fr. *tūṣṇiṇ*, see next] silent J IV.25 (= *kiñci avadanto*).

**Tuṇhi** (indecl.) [Sk. *tūṣṇiṇ* acc. sg. of fem. abstr. *tūṣṇi*, used adverbially, from *tussati*] silently, esp. in phrase *tuṇhi aho* he remained silent, as a sign of consent or affirmative answer (i. e. he had nothing to say against it) D II.155; A v.194; Dh 227; Sn 720 (*tuṇhi yāti mahodadhi*); PvA 117.



-bhāva silence, attitude of consent, usually in form. *adhivāse* *tuṅhī-bhāvena* he agreed Vin 1.17; Sn p. 104, etc. — S 11.236, 273 (*ariyo t.-bhāvo*); M 1.161 (id.); A 1v.153 (id.).—Miln 15; PvA 17, 20, etc.; -bhūta silent Sn p. 140; Vv 20; DhA 172, etc.

**Tuṅhiyati** = *tuṅhāyati*, misspelling at S 11.13.

**Tuṅhira** inorganic form for *tūṅira* quiver J v.128, also as v. l. at J v.48.

**Tutta** (nt.) [Sk *tottra*, from *tudati* to prick, push] a pike for guiding elephants, a goad for driving cattle (cp. *tomara* & *patoda*) D 11.266 (*tomara*); J 1v.310; v.238; cp. 111.5, 2 (t.-*vegahata*).

**Tudati** [Vedic *tudati*; \**stend*, enlarged fr. \**sten*, cp. Lat. *tundo*, *tudes* (hammer); Goth. *stautan*, Ohg. *stozan* (to push), E. *stutter*, Nhg. *stutzen*; Ags. *styn-tan*=E. *stunt*] to strike with an instrument; to prick, peck, pierce; to incite, instigate J 111.189 (= *vijjhati*). Pass. *tujjati* to be struck Th 1, 780; Vism 503 (cp. *vitujjati*); Sdhp 279. — pp. *tunna*. See also *tuṅḍa* (beak=pecker), *tutta* (goad), *tomara* (lance=striker) & *thūpa* (point).

**Tudampati** (dual) husband & wife [tu°=dial. for du°, Sk. *dve*; *dampati* from *dama*=*domus*, Sk. *daṅpati*=Gr. *δεσπότης*; cp. also Kern, *Toev.* 11.93, who compares *tuvantava* for *dvanduva*]. See under *dampati*.

**Tunna**<sup>1</sup> [pp. of *tudati*] struck Th 2, 192 (*vyādhimaraṇa*° str. with sickness and death).

**Tunna**<sup>2</sup> [from *tudati*] any pointed instrument as a stick, a goad, a bolt, or (usually) a needle Vin 1.290 (+ *aggaḷa*, means of fastening); J 1.8 (id.).

-*kamma* "needle-work," tailoring, patching, sewing J 1v.40; v1.366; Vism 112. -*kāra* (& °*ka*) a (mending) tailor J 1v.38 (v. l. °*ka*); VvA 251 (°*ka*); PvA 120; -*vāya* [Sk. *tunnāvāya*] a "needle-weaver," a tailor Vin 11.159; J 1v.364, 368 (°*vesaṅ* *gahetvā* in the disguise of a tailor); PvA 161 (id.); Pv 11.9<sup>14</sup> (= *tunna-kāra* PvA 120); Miln 331, 365.

**Tuma** (pron.-adj.) [most likely apostrophe form of *ātuma* = *attā*, Sk. *ātman* self; cp. also Sk. *tman* oneself. See Oldenberg, *KZ.* xxv.319. Less likely = Sk. *tva* one or the other (Kern, *Toev.* s. v.). Expl<sup>d</sup> by Com. to A 111.124 as *esa*.] oneself, himself, etc.; every or anybody (= *quisque*) *yaṅ tumo karissati tumo va tena paññāyissati* (quid *quisque* *faciat*) Vin 11.186 = A 111.124; Sn 890 (cp. *ātumaṇaṅ* v.888), 908; Pv 111.2<sup>4</sup> (= *attānaṅ* PvA 181).

**Tumula** [Sk. *tumala*; to \**tən*, Lat. *tumeo*, *tumulus*, *tumulustus*, etc. E. *thumb* (swelling), cp. *tunga* & *tūla*] *tumult*, uproar, commotion J 1v.247 (by Com expl<sup>d</sup> as "andhakāra," darkness); Dpvs xvii.100.

**Tumba** (m. nt.) [possibly = Sk. *tumra* swollen (of shape), same root as *tumula*] 1. a kind of water vessel (*udaka*° DA 1.202), made of copper, wood or a fruit (like a calabash, cocconut, etc., cp. *kaṭṭha*, E. *skull*) Vin 1.205 (*loha*°, *kaṭṭha*°, *phala*°); 11.114 (°*kaṭṭha* of gourd); J 111.430 (*udaka*°); 1v.114; DhA 11.193 (*udaka*°). — 2. a measure of capacity, esp. used for grain J 1.233 (*mahā*°), 467 (= 4 *nāli* p. 468); Miln 102.

**Tumbhādisa** (pron.-adj.) [*tumhe* + *ādisa*] like you, of your kind Sn 459; J 1v.528; DA 1.146.

**Tumhe** [pl. of pron. 2nd pers., see *tuvaṅ*].

**Tura** (adj.) [Vedic *tura*, cp. *tvaraṇa*] swift, quick; only in composition with °*ga*, etc., "going swiftly," denoting the horse; viz. *turaga* VvA 279; *turanga* VvA 281; Miln 192 (*gaja*°, etc.), 352 (id.) 364; *turangama* Dāvs v.56; *turagamana* PvA 57.

**Turati** [= *tarati*<sup>2</sup>] to be in a hurry, to be quick, hasten J 1v.229 (*mā turittho*, Prohib.). — pp. *turita*. Cp. also *tura*, etc.

**Turita** [pp. of *turati*] hastening, speedy, quick; hastily, in a hurry Sn 1014; J 1.69 (*turita-turita*); Vv 80<sup>8</sup> (= *sambhamanto* VvA 311); DA 1.319; PvA 181. — *aturita* leisurely, with leisure, slow J 1.87. — See also *tuvaṅ*.

**Turiya** (nt.) [Derivation uncertain, probably connected with *tuleti*, Sk. *tūrya*] sometimes *tūriya* (e. g. Vv 5<sup>4</sup>); musical instruments in general, usually referred to as comprising 5 kinds of special instruments (*pañcangika* t. e. g. Vv 5<sup>4</sup>; 39<sup>1</sup>; VvA 181, 183, 210, 257), viz. *ātata*, *vitata*, *ātata-vitata*, *ghana*, *susira* (VvA 37). Freq. in phrase *nippurisehi turīyehi parivariyamāna* (or *paricāriyamāna*) "surrounded by (or entertained by) heavenly music" Vin 1.15; D 11.21; A 1.145; J 1.58. — Vv 38<sup>4</sup>; 41<sup>2</sup>; 50<sup>24</sup>, 64<sup>5</sup>; Pv 111.8<sup>1</sup>; DhA 111.460; VvA 92; PvA 74.

-*sadda* the sound of music, music Mhvs 11.30.<sup>1</sup>

**Turī** a hen Th 2, 381 (= *migī* ThA 254) (v. l. *korī*, cp. Tamil *kōḷi* hen).

**Tula** (adj.) [see *tuleti*] only in negative *atula* incomparable, not to be measured, beyond compare or description Vv 30<sup>4</sup> (= *anupama* VvA 126); Pv 11.8<sup>9</sup> (= *appamāṇa* PvA 110); 111.3<sup>2</sup> (= *asadisarūpa* PvA 188); Miln 343.

**Tulanā** (f.) [see *tuleti*] weighing, rating; consideration, deliberation M 1.480; 11.174; Nett 8, 41.

**Tulasi** [Derivation unknown] basil (common or sweet) J 1v.46 (°*gahana* a thicket of b.; v. l. *tūlasi*); v1.536 (*tulasī*=*tulasigaccha*).

**Tulā** (f.) [see *tuleti*. Vedic *tulā*; Gr. *τάλας*, *τάλαντον* (balance, weighing & weight=talentum), *τόλμα*; Lat. *tollo* (lift); Goth. *þulan* (to carry patiently, suffer); Ger. *geduld*, etc.] 1. a beam or pole for lifting, carrying or supporting, a rafter Vin 11.122; VvA 188 (+ *gopānāsī*); DhA 107. — 2. a weighing pole or stick, scales, balance A 1.88; J 1.112; Dh 268; Miln 356 (t. *nikkhepanāya*). — 3. fig. measure ("weighing," cp. *tulanā*), standard, rate S 11.236 (+ *pamāṇa*).

-*kūta* false weighing, false weight (often comb<sup>d</sup> with *kaṅsakūṭa* & *mānakūṭa*, false coining & false measuring) D 1.5 = A 11.209<sup>≈</sup>; DA 1.79; DhA 1.239; -*daṅḍa* the beam or lever of a balance J 1.113; -*puttaka* a goldsmith (using scales) J 1v.424 (or should it be *tulādhuttaka*?).

**Tulita** [pp. of *tuleti*] weighed, estimated, compared, gauged, considered Th 2, 153 (*yattakaṅ esā t. what she is worth*= *lakkhaṇaññūhi parichinna* ThA 139); Nd<sup>2</sup> under *ñāta* (as syn. of *tiritā*); PvA 52 (in expl<sup>d</sup> of *mita*, measured).

**Tuliya** [Sk. ?] a flying fox J 1v.537.

**Tuleti** [from *tulā*; Lat. *tollo*, etc.] to weigh, examine, compare; match, equal M 1.480; Th 1, 107; J 1v.283; — ger. *tulayitvā* M 1.480. — grd. *tuliya* & *tulya* (see sep.). — pp. *tulita*.

**Tulya & Tuliya** (also *tulla* J 1v.102) (adj.) [orig. grd. of *tuleti*] to be weighed, estimated, measured; matched, equal, comparable Sn 377; J 111.324; PvA 87 (= *samaka*). Mostly in the negative *atulya* incomparable, not having its equal Sn 83, 683; J 1v.102 (*atulla*); Miln 249 (*atulyiā guṇā*), 343 (id.). — See also *tula*.

**Tuvaṅ & Tvaṅ** [Sk. *tvaṅ* & (Ved.) *tuvaṅ*, cp. also part. *tu*; Gr. *τύ*, *σύ*; Lat. *tu*; Goth. *þu*; E. *thou*, etc.; Oir. *tū*] pron. of 2nd pers. in foll. forms & applications: — 1. Full forms: 1. sg.: (a) *tv°*, *tu°*, *tuyh°*: nom. *tvajaṅ* (in



prose & verse) Sn 179, 241, 1029, 1058; J 1.279; II.159; Pv 1.84. Also for nom. pl. at J 1.391, 395; VI.576; tuvāṅ (in verse) Sn 1064, 1102, 1121; J III.278, 394; Pv 1.3<sup>3</sup>; II.3<sup>2</sup>; also for acc. Sn 377; Pv II.81; tuyhaṅ (gen. & dat.) [Sk. tubhyaṅ] Sn 983, 1030; J 1.279; PvA 3, 60, 73, etc. — (b) ta°, tay°, taṅ (acc.) M 1.487; Sn 31, 241, 1043, 1049; J 1.222; II.159; Pv 1.101; II.1<sup>6</sup>; tayā (instr.) Sn 335, 344; J 1.222; Pv II.3<sup>6</sup> (= bhotiyā PvA 86); PvA 71; tayi (loc.) Sn 382; J 1.207; tava (gen.) Sn 1102, 1110; J II.153; PvA 106. — 2. pl.: tumh° [Sk. yuṣm°]: tumhe (nom. & acc.) It 31; J 1.221 (acc.); Pv 1.11<sup>2</sup>. Also as pl. majestic in addressing one person J II.102; IV.138; tumhaṅ (gen.) PvA 58 (for sg.), 78; tumhākaṅ (gen. dat.) S II.65; It 32; J 1.150; II.102; tumhesu (loc.) J 1.292 (for sg.); tumhehi (instr.) J II.154; Pv 1.5<sup>12</sup>. — II. *Enclitic forms* (in function of an ethical dative "in your interest," therefore also as possessive gen. or as instrumental, or any other case of the interested person according to construction). 1. sg. te D II.127 (dat.); Sn 76, 120, 1099 (dat.), 1102 (dat.); J 1.151; II.159 (instr.); Pv 1.2<sup>3</sup> (dat.); II.3<sup>2</sup> (gen.); 4<sup>6</sup> (gen.). — 2. pl. vo S III.33 (instr.) Sn 135, 172 (dat.), 331 (dat.); J 1.222 (acc.); II.133; III.395 (gen.).

**Tuvaṅṅ** (adv.) [Sk. tvaritaṅ, cp. tūrata] quickly A v.342; J 1.91; II.61; VI.519 (as tvātaṅ); Miln 198; Vism 305, 313.

**Tuvaṅṅeti** (for \*Sk. dvandvayati, denom. fr. dvandva) to share (with=loc. or abl.) Vin II.10, 124; IV.288.

**Tuvantuva** (nt.) [Sk. dvandva, with dialect. t. (cp. tudam-pati), not (with Müller, *P. Gr.* 38) through confusion with pron. tvaṅ] quarrel, strife M 1.110, 410.

**Tussati** [Sk. tuṣyati to \*teus to be quiet, contented, happy] to be satisfied, pleased or happy J III.280; IV.138; Miln 210. Cp. tuṭṭha (pp.), tuṭṭhi, tuṭṭhi, tosa, tosaṇa, toseti.

**Tussana** (nt.) [Sk. toṣaṇa] satisfying, pleasing, in °kāraṇa cause for satisfaction or delight J III.448.

**Tūpīra** = tūṇī, Vism 251.

**Tūṇī** (f.) [Sk. \*tūṇa & tūṇī, to \*tjñ: see under tulā; cp. Lat. tollo. On ṅ>l. cp. cikkaṇa & cikkhala, guṇa > gula, kiṇi > kilī, etc.] a quiver (lit. "carrier") J II.403 (dhanuṅ tūṇī ca nikkhippa); v.47.

**Tūla** (nt.) [Sk. tūla, to \*ten, Sk. taviti, to swell or be bushy, cp. Gr. τῖλη swelling; Ags. pol peg] a tuft of grass, cotton Vin II.150 (3 kinds: rukkhā°, latā°, poṭaki°); Sn 591 = J IV.127 (vāto tūlaṅ va dhaṅsaye); DA 1.87.

-picu cotton-wool Vism 282, 285, 404; DhA III.202; KhA 173. -puṇṇikā ("stuffed with tuft or cotton") a kind of shoe Vin 1.186.

**Tūlikā** (f.) [der. fr. tūla] a mattress (consisting of layers of grass or wool: tiṅṅaṅ tūlānaṅ aṇṇātara-puṇṇa-tūlikā DA 1.87) Vin 1.192; II.150; D 1.7; A 1.181.

**Tūlinī** (f.) [Sk. tūlinī] the silk-cotton tree M 1.128.

**Te°** [Sk. trai°] secondary base of numeral three (fr. ti) in comp<sup>o</sup>: having a relation to a triad of, three-; in numerical cpds. also=three (see under tayo).

-kaṭṭula containing 3 spices (of yāgu), viz. tīla, taṇḍula, mugga Vin 1.210; III.66; -civarika wearing three robes (cp. ticivara) Vin 1.253; Ud 42; Pug 09; Vism 60. -daṇḍika carrying the tripod (see tidaṇḍa), Ep. of a brahmin ascetic A III.276; J II.316 (=kuṇḍikaṅ ṭhapanattbāya tidaṇḍaṅ gahetvā caranto); -dhātuka (nt.) (the worlds of the) threefold composition of elements=tiloka Nett 14, 63 (tedhātuke vimutti=sabbadhi vippanutta), 82; cp. Kvu 605; -piṭaka versed

in the three piṭakas (see piṭaka), Ep. of theras & bhikkhus J IV.219; Miln 18 sq.; DhA 1.7, 384; III.385; Dāvs v.22. Cp. Sk. tripiṭo bhikṣuḥ (AvŚ 1.334 & Index to Divy); -bhātika hāving 3 brothers DhA 1.88, 97. -bhūmaka belonging to the 3 stages of being (viz. the kāma, rūpa, arūpa existences; cp. °dhātuka & tiloka) DhA 1.305; IV.72; DhA 50, 214 ("kusala), 291; -māsa (nt.) 3 months, i. e. a season M 1.438; Miln 15; DhA II.192; PvA 20; -vācika pronouncing the threefold formula (of the saraṇa-gata) Vin 1.18; -vijja (adj.) possessed of the 3 fold knowledge (i. e. either the higher knowledge of the Brahmins, i. e. the 3 Vedas [cp. Sk. trayī vidyā=the knowledge of the Vedas] or of the Buddha & Arahants, as defined at A 1.164 sq., viz. (1) remembrance of former births, (2) insight into the (future) destiny of all beings, (3) recognition of the origin of misery & of the way to its removal, i. e. of the Path); 1. brahmanic: D 1.238; A 1.163; also as tevijjaka (n.) D 1.88, 107, 119. — 2. buddhistic: Vin II.161; M 1.482; S 1.194; A 1.167 = It 100; Sn 594 = VvA 10; Pug 14; DhA 1.138; Sdhp 420. -tevijjatā (abstr.) Vism 5.

**Tekiccha** (adj.) [der. fr. tikiccha] curable; fig. one who can be helped or pardoned. Only in cpds. a° incurable, unpardonable VvA 322 (of a sick person); DhA 1.25 (id.); Miln 322; of Devadatta w. ref. to his rebirth in Niraya Vin II.202 = It 85; M 1.393; & sa° pardonable Miln 192, 221, 344.

**Teja & Tejo** [Vedic tejas (nt.) from tij to be sharp or to pierce=a (piercing) flame. See tejate; semantically (sharp > light) cp. Ger. strahl (ray of light)=Ags. strael (arrow). — The nt. tejo is the usual form; instr. tejasā (Dh 387; Sn 1097) & tejena (J III.53), cp. tapa & tapo] "sharpness," heat, flame, fire, light; radiance, effulgence, splendour, glory, energy, strength, power D II.259 (personified as deva, among the 4 Elements paṭhavi, āpo, t., vāyo; cp. tejo-dhātu); S IV.215; M 1.327; Sn 1097 (glory of the sun comp<sup>d</sup> with that of the Buddha); Dh 387 (sabbhaṅ ahorattiṅ Buddhō tapati tejasā); J III.53 (sila°); 1.93 (puṇṇa° the power of merit); Vbh 426 (id.); Ps 1.103; Vism 350 (def.); VvA 116.

-kasiṇa fire-contemplation for the purpose of kammaṭ-ṭhāna practice (see kasina) D III.268; DhS 203; Vism 171; DhA II.49; III.214; Bdhd 106; -dhātu the element of flame (or fire), the 3rd of the 6 Elements, viz. paṭhavi āpo t. vāyo ākāsa viññāṇa (cp. *Dhs. trsl.* p. 242) D III.27, 228, 247; M 1.188, 422; A 1.176; II.165; DhS 588, 648, 964; Nett 74; Vism 363.

**Tejate** [Vedic tejate from tij (\*stij)=Lat. in-stigo (to spur), Gr. στίζω, στίκτος, Ohg. stehhan, Nhg. stecken, E. stick] to be sharp or to make sharp, to prick, to incite, etc. — See tikka, tikkaṇa, tiṅha, titikkhati, tittaka, teja, etc.

**Tejana** (nt.) [see tejate] the point or shaft of an arrow, an arrow Th 1, 29; Dh 80, 145; DhA II.147.

**Tejavant** (adj.) [tejas+vant] 1. splendid, powerful, majestic DhA 1.426. — 2. in flames, heated, burning with (-°) Miln 148.

**Tejin** (adj.-n.) [see teja] having light or splendour, shining forth, glorious Sn 1097 (=Nd<sup>2</sup> 286 tejena samannāgata).

**Tettiṅsa** (num.) [tayo+tiṅsa] thirty-three J 1.273; DhA 1.267 sq. See also under tayo & tāvatīṅsa.

**Temana** (nt.) [from temeti] wetting, moistening Vism 338; VvA 20 (aggimhi tāpanaṅ udake vā temanaṅ); DhA III.420.

**Temeti** [cp. Divy 285 timayati; Caus. of tim to moisten. There is an ancient confusion between the roots tim, tanaś, etc. (to be dark), tim, temeti (to be wet), and

**stīm** to be motionless. Cp. tintināyati, tinta, tibba (=tamas), timira] to make wet, to moisten Vin 1.47 (temetabba); II.209 (temetvā); DhA 1.220, 394 (id.). J 1.88≈KbA 104; J II.325 (temento); PvA 46 (sute-mitvā for temetvā).

**Terasa** see under tayo.

**Terovassika** (adj.) [tiro+ vassa+ ika] lasting over or beyond a year (or season), a year old, dried up or decayed S IV.161 (thero vassiko in text)=185 (of wood) M 1.58 (of bones).

**Tela** (nt.) [from tila] sesamum-oil (prepared from tila seeds), oil in general (tela = tilatelādika DA 1.93) used for drinking, anointing & burning purposes Vin 1.205, 220, 245, etc.; A 1.209, 278 (sappi vā t. vā); II.122≈(tat-tena pi telena osiñcante; punishment of pouring over with boiling oil); J 1.293; II.104; Pv IV.148 (tiṇena telaṅ pi na tvaṅ adāsi: frequent as gift to mendicants); Pug 55; Dhs 646, 740, 815; PvA 80 (kalebarāṇaṅ vasā telaṅ ca: fat or oil in general). — tila °ṅ pātukāma desire to drink tila-wine VvA 54; pāka-tela oil concoction VvA 68=DhA III.311; J II.397 (sata°); III.372 (sahassa° worth a thousand); v.376 (sata° worth a hundred); pādabbhañjana° oil for rubbing the feet VvA 44; sāsapa° (mustard seed & oil) PvA 198; sappi° (butter & oil) Sn 295; PvA 278 (also + madhu) as var. objects of grocery trade (dhañña).

-koṭṭhāgāra oil store DhA 1.220; -ghaṭa oil jar DA 1.144; -cāṭi an oil tank DhA 1.220; -dhūpita spiced or flavoured with oil (of a cake) Vv 43<sup>5</sup>; -nāli a reed used for keeping oil in, an oil tube Vism 99; DhA II.193 (+ udakatumba); -pajjota an oil lamp Vin 1.16=D 1.85=A 1.56=Sn p. 15; -padīpa an oil lamp Vin 1.15; S III.126; v.319; VvA 198; -pāka an oil decoction, mixed with spirits, oil-wine Vin 1.205; -pilotikā (pl.) rags soaked in oil DhA 1.221; -makkhana anointing (the body) with oil Miln 11; -miñjaka an oil-cake PvA 51; -vanijjā oil trade PvA 47; -homa an oblation of oil D 1.9

**Telaka** (nt.)=tela Vin 1.204 ("a small quantity of oil"); II.107 (sitha-t. oil of beeswax).

**Teliya** (adj.) oily J III.522.

**Tomara** (m. nt.) [Sk. tomara from tud, see tudati] a pike, spear, lance, esp. the lance of an elephant-driver D II.266 (tutta-t. a driving lance); M III.133 (t. hattha); Vism 235; DA 1.147.

**Toya** (nt.) [Vedic toya from \*tāu to melt away; Lat. tabeo, tabes (consumption); Ags. þāwan=E. dew, Oir. tām=tabes; also Gr. τῆκυω, etc.] water (poetical for udaka); only in simile: puṅḍarikaṅ (or padumaṅ) toyena na upalīppati A II.39=Sn 547; Sn 71=213; Th 1, 700; Nd<sup>2</sup> 287 (t. vuccati udakaṅ); — Bdhd 67, 93.

**Torana** (nt.) [Sk. toraṇa, perhaps related to Gr. τῶραις, τῶραις=Lat. turris (tower), cp. Hor. Od. 1.4<sup>7</sup> "regumque turris"=palaces] an arched gateway, portal; Vin II.154; D II.83; Vv 35<sup>1</sup> (=dvāraḥkoṭṭhaka-pāsā-dassa nāmaṅ VvA' 160); J III.428; Dāvs v.48.

**Tosana** (adj.-n.) [see tosetu] satisfying, pleasing; satisfaction Sn 971.

**Tosāpana** (adj.) [=tosana, in formation of a 2nd causative tosāpeti] pleasing, giving satisfaction J II.249.

**Toseti** [Caus. of tussati] to please, satisfy, make happy Sn 1127 (=Nd<sup>2</sup> 288); J IV.274; Sdhp 304. — pp. tosita contented, satisfied Sn 1128. Cp. pari°.

**Tya** [Sk. tya°, nt. tyad; perhaps to Gr. σήμερον to-day, σήμερον in this year] base of demonstr. pron.=ta°, this, that; loc. sg. tyamhi J VI.292; loc. pl. fem. tyāsu J v.368 (Com. tāsu).

**Tvaṅ** see tuvaṅ.

**Tvātaṅ** see tuvataṅ.

## Th.

**Thakana** (nt.) [see next] covering, lid; closing up DhA iv.85 (saṅvara+).

**Thaketi** [Sk. sthagayati, Caus. to sthagati, from \*steg to cover; cp. Gr. *στῆγω* cover, *τέγη* roof; Lat. *tego*, *tegula* (E.=tile), *toga*; Oir. tech house; Ohg. *decchu* cover, *dah* roof. On P. form cp. Trenckner, *Notes*, p. 62] to cover, cover up, close (usually of doors & windows) Vin 11.134 (kaṇṇagūthakehi kaṇṇā thakitā honti: the ears were closed up), 148 (kavatā na thakiyanti, Pass.), 209 (vātapāna); iv.54; J iv.4 (sabbe apihitā dvārā; api-dhā=Gr. *ἐπι-θη*°, cp. Hom. Od. 9, 243; *ἡλιβατον πύργον ἐπιθηκε θύροισιν* the Cyclops covered the door with a polished rock) v.214; DhA iv.180 (thakesi, v. l. thapesi); VvA 222; PvA 216 (dvārā) Dāvs iv.33; v.25 (chiddaṅ mālāguḷena th.).

**Thaṇḍa** (nt.) [see thana] mother's milk Vin 11.255=289 (°ṅ pāyeti); A iv.276; J III.165; VI.3 (madhura°) Th 2, 496.

**Thaṇḍila** (nt.) [Vedic sthaṇḍila a levelled piece of ground prepared for a sacrifice. Cognate with sthala, level ground] bare, esp. hard, stony ground Pv iv.7<sup>5</sup> (=khara-kathāna bhūmippadesa PvA 265).

-sāyikā (f.) the act of lying on the bare ground (as a penance) [BSk. sthaṇḍila-sāyika] S iv.118; Dh 141 (=DhA III.77: bhūmisayana); -seyyā (f.) a bed on bare ground D 1.167≈(v. l. BB. taṇḍila°) Miln 351; cp. Sk. sthaṇḍilāsāyā.

**Thaddha** [pp. of thambeti, Sk. stabhnāti to make firm, prop. hold up; cp. Av. *stawa* firm, Gr. *ἀστεμφής*, *σταφυλή*; Goth. *stafs*, Ags. *staef*=E. *staff*; Ohg. *stab*. See also *khambha* & *chambheti*] 1. lit. hard, rigid, firm J 1.293 (opp. *muduka*); Vism 351 (°lakkhana); PvA 139 (=ujjhangala). — 2. fig. (a) hardened, obdurate, callous, selfish D 1.118 (māna°); III.45 (+atimānin); A 11.26=It 113 (kuha th. lapa); Sn 104 (see *gotta*°); J 1.88 (māna°) 11.136; Sdhp 90. — (b) slow Miln 103 (opp. *lahuka*; cp. BSk. *dhandha*, on which Kern, *Toev.* 11.90). — See *thambha* & *thūṇa*.

-maccharin obdurate & selfish, or very selfish DhA III.313; VvA 69; PvA 45; -hadaya hard-hearted J III.68.

**Thana** [Vedic *stana*; cp. Gr. *σθῆνιον*=*σθῆθος* (Hesychius)] 1. the breast of a woman D 11.266; J v.205; VI.483; Sdhp 360. — 2. the udder of a cow M 1.343=Pug 56; DhA II.67.

-mukha the nipple J iv.37. -sita-dāraka [see *sita*] a child at the breast, a suckling Miln 364=408.

**Thanaka**, a little breast, the breast of a girl Th 2, 265 (=ThA 212).

**Thanita** (nt.) [pp. of thaneti cp. Vedic (s)tanayitnu thunder=Lat. *tonitrus*, Ohg. *donar*, etc.] thundering, thunder J 1.470; Th 1, 1108; Miln 377.

**Thanin** (adj.) having breasts, -breasted; in *timbaru*° Sn 110; J VI.457. — *pucimanda*° J VI.269.

**Thaneti** [Vedic *stanayati* & *stanati* to thunder; cp. Gr. *στῆνω*, *στενάζω* to moan, groan, *σθονος*; Lat. *tono*; Ags.

*stunian*; Ger. *stöhnen*] to roar, to thunder D 11.262; S 1.100, 154 (megho thanayaṅ), 154 (thaneti devo); It 66 (megho thanayitvā). — pp. *thanita*. See also *gajjati* & *thunati*.

**Thapati** [Vedic *sthapati*, to *sthā*+*pati*] 1. a builder, master carpenter M 1.396=S iv.223; M III.144. — 2. officer, overseer S v.348.

**Thabba** is to be read for °thambha in para° J iv.313.

**Thambha** [see etym. under *thaddha*; occasionally spelt *thamba*, viz. A 1.100; M 1.324; PvA 186, 187] 1. a pillar, a post Vin 1.276; D 1.50 (majjhiman° ṅ nissāya); 11.85 (id.); Sn 214; Vv 78<sup>2</sup> (veluriya°, of the pillars of a Vimāna); Pv III.31 (id.); DhA iv.203; VvA 188 (+*tuḷā-gopānasi*); PvA 186. — 2. (fig.) in all meanings of *thaddha*, applied to selfishness, obduracy, hypocrisy & deceit; viz. immobility, hardness, stupor, obstinacy (cp. Ger. "verstockt"): *thambho ti thaddha-bhāvo* SnA 288, 333; *th. thambhanā thambhitaṅ kakkhaliyaṅ phāruḷiyaṅ ujucittatā* (an°?) *amudutā Vbh 350*. — Often comb<sup>d</sup> w. *māna* (=arrogance), freq. in set *sātheyyaṅ th. sārambho māno*, etc. A 1.100, 299=Nd<sup>2</sup> under *rāga*=Miln 289; cp. M 1.15. — A III.430 (+*māna*); IV.350, 465 (+*sātheyya*); Sn 245 (+*mada*), 326, 437 (as one of Māra's combatants: *makkho th. te aṭṭhamo*); J 1.202. — 3. a clump of grass M 1.324; cp. *thambhaka*.

**Thambhaka** (=thambha 3) a clump of grass-VvA 276 (=gumba).

**Thambhati** & *thambheti*, see *upa*°, *pati*°.

**Thambhanā** (f.) [abstr. to *thambha*] firmness, rigidity, immobility Dhs 636=718; Vbh 350.

**Thambhitatta** (nt.) [abstr. to *thambha*]=*thambha* 2, viz. hardness, rigidity, obduracy, obstinacy Vbh 350. *Note*. Quite a late development of the term, caused by a misinterpretation of *chambhitatta*, is "fluctuation, unsteadiness, inflation" at Dhs 965 (in def. of *vāyodhātu*: *chambhittattaṅ* [?] *thambhitattaṅ*. See on this Dhs. trsl. p. 242), & at Vbh 168 (in def. of *vicikicchā*; v.l. *chambhitatta*), and at Asl. 338 (of *vayo*). None of these meanings originally belong to the term *thambha*.

**Thambhin** (adj.) obstinate Th 1, 952.

**Tharaṇa** (nt.) [Sk. *starāṇa* to *str*] strewing, spreading. In cpds. like *assa*°, *bhumma*°, *ratha*°, *hattha*°, etc. the reading *ass-attharaṇa*, etc. should be preferred (=ā *str*). See *attharaṇa* and cpds.

**Tharati** [Sk. *strṇoti*] only in cpds. ā°, *ava*°, etc.

**Tharu** [Sk. *tsaru*] the hilt or handle of a sword or other weapons, a sword A III.152; J III.221 (=sword); Miln 178; DhA 11.249 (°*mūla*); IV.66 (*asi*°). — *tharusmiṅ sikkhati* to learn the use of a sword Vin 11.10; Miln 66. — *ggaha* one who carries a sword-(handle) Miln 331 (*dhauggaha*+; not in corresponding list of occupations at D 1.51); -*sippā* training in swordsmanship Ud 31.

**Thala**<sup>1</sup> (nt.) [Vedic sthala, to *sthā*, orig. standing place; cp. Gr. *στάλλω*, *στάλος*; Ags. steall (place); also P. *thaṇḍila*] dry ground, viz. high, raised (opp. low) or solid, firm (opp. water) S 1v.179. As plateau opp. to ninna (low lying place) at Sn 30 (SnA 42 = ukkūla); Dh 98; It 66 = S 1.100 (megho thalaṇ ninnañ ca pūreti); PvA 29 (=unnatapadesa). As dry land, terra firma opp. to jala at Dh 34; J 1.107, 222; Pv 1v.1<sup>21</sup>; PvA 260. As firm, even ground or safe place at D 1.234; Sn 946. — Cp. J 111.53; 1v.142; Vism 185.

-*gocara* living on land J 111.159; -*ja* sprung from land (opp. *vārija* Dh 34 or *udakarūha* Vv 35<sup>6</sup> = water-plant); referring to plants A 1.35; J 1.51; Vv 35<sup>6</sup> (=yodhikā-dikā VvA 162); Miln 281; -*ṭṭha* standing on firm ground A 11.241; -*patha* a road by land (opp. *jala*<sup>o</sup> by water) J 1.121; 111.188.

**Thala**<sup>2</sup> (nt.) [prob. dialect. variant of tharu] the haft of a sword, the scabbard J 111.221 (reading uncertain).

**Thava** [see *thavati*] praise, praising, eulogy Nett 161, 188, 192.

**Thavati** [Sk. *stauti*, Av. *staviti*, cp. Gr. *στέυται*] to praise, extol; inf. *thutuḅ* Sn 217 (=thometuḅ SnA 272). — Caus. *thaveti* [Sk. *stavayati*] pp. *thavita* Miln 361. See *thuta*, *thuti*, *thoma*, *thometi*.

**Thavikā** (f.) [derivation uncertain] a knapsack, bag, purse; esp. used for the carrying of the bhikkhu's strainer Vin 1.209 (parissāvanāni pi *thavikāyo* pi pūretvā), 224 (*patte*+*pariss*+*th.*); J 1.55 (*pattaṇ* *thavikāya* *pakkhipitvā*); v1.67 (*pattaṇ* *thavikāya* *osārcitvā*); VvA 40 (*patta*-*thavikato* *parissāvanaṇ* *niharitvā*). Also for carrying money: *sahassathavikā* a purse of 1,000 pieces J 1.54, 195, 506; VvA 33; Anvs 35. See also Vin 11.152, 217; Vism. 91.

**Thāma** (& *thāmo* nt. in instr. *thāmasā* M 1.498; S 11.278 = Th 1, 1165; 111.110, see below) [Vedic *sthāman* & *sthāmas* nt., *sthā* cp. Gr. *στήμων*, Lat. *stamen* (standing structure); Goth. *stoma* foundation] "standing power," power of resistance, steadfastness, strength, firmness, vigour, instr. *thāmena* (Miln 4; PvA 193); *thāmasā* (see above); *thāmunā* (J 11.22). Often comb<sup>d</sup> with *bala* J 1.63; Sn 68; with *bala*+*java* PvA 4; with *bala*+*viriyā* Nd<sup>2</sup> 289, 651; with *java* J 1.62; VvA 104; with *viriyā* J 1.67. — D 111.113; S 1.78; 11.28; v.227; A 1.50; 11.187 sq.; 1v.192. J 1.8, 265 (°*sampanna*); 11.158 (id.); Dhs 13, 22; Vism 233 (°*mahatta*); DhA 1v.18; PvA 259. — Instr. used as adv.: *thāmena* hard, very much PvA 193; *thāmasā* obstinately, perseveringly M 1.257.

-*gataditṭhika* (adj.) one in whom heresy has become strong J 1.83 = v1.220.

**Thāmaka** (adj.) having strength Sn 1144 (*dubbala*<sup>o</sup> with failing strength); Nd<sup>1</sup> 12 (*appa*<sup>o</sup>+*dubbala*).

**Thāmavant** (adj.) [*thāma*+*vant*] strong, steadfast, powerful, persevering S v.197, 225; A 11.250; 1v.110, 234, 291; v.24; Nd<sup>2</sup> 131; Vv 5<sup>1</sup> (=thira *balavā* VvA 35).

**Thāra** see v1<sup>o</sup>, *san*<sup>o</sup>.

**Thāla** (nt.) [from *thala* orig. a flat dish] a plate, dish, vessel D 1.74; J 1.69; Miln 282. *Kaṇṣa*<sup>o</sup> a gong Miln 62; Vism 283 (in simile). See also *thālī*.

**Thālaka** (nt.) [*thāla*+*ka*] a small bowl, beaker Pv 11.1<sup>7</sup> (*thālakassa* *pāniyaṇ*), 11<sup>9</sup> (id.); Nett 79 (for holding oil: *dipakapallika* Com.).

**Thālīkā** (f.) = *thālaka* Vin 1.203, 240. See *ālhaka*<sup>o</sup>.

**Thālī** (f.) (*thālī*<sup>o</sup> in cpds.) [Sk. *sthāli*, cp. *thāla*] an earthen pot, kettle, large dish; in -*dhovana* washing of the dish A 1.161 (+ *sarāva*-*dhovana*); -*pāka* an offering of barley

or rice cooked in milk Vin 111.15; D 1.97 (=DA 1.267); S 11.242; v.384; A 1.166; J 1.186; Miln 249.

**Thāvāra**<sup>1</sup> (adj.) [Vedic *sthāvāra*, from *sthā*, cp. *sthavira*, Gr. *σταυρός* post. Lat. *re-stauro*, Goth. *stana* judgment & *stojan* to judge] "standing stiiil," immovable (opp. to *tasa*) firm, strong (Ep. of an Arahant: KhA 245) DhA 1v.176. Always in connection with *tasa*, contrasting or comprising the movable creation (animal world) & the immovable (vegetable world), e. g. Sn 394 ("sabbesu bhūtesu *nidhāya* *daṇḍaṇ* *ye thāvārā* *ye ca tasanti* *loke*"); It s2 (*tasaṇ* *vā thāvaraṇ* *vā*). See *tasa* for ref.

**Thāvāra**<sup>2</sup> (nt.) [from *thavira* = *thera*, old] old age PvA 149 (*thāvāri*-*jiṇṇa* in expl. of *therī*, otherwise *jarā*-*jiṇṇa*. Should we read *thāvira*-*jiṇṇa*?).

**Thāvāriya** (nt.) [fr. *thāvāra*] immobility, firmness, security, solidity, an undisturbed state; always in *janapada*<sup>o</sup> an appeased country, as one of the blessings of the reign of a Cakkavattin. Expl<sup>d</sup> at DA 1.250 as "janapadesu *dhubabhāvaṇ* *thāvārabhāvaṇ* *vā patto* *na sakkā* *kenaci* *cāletuṇ*." D 1.88; 11.16, 146, 169; S 1.100; Sn p. 106; It 15.

**Thāvāreyya** (nt.) [from *thāvāra*<sup>2</sup>] the rank of a Thera. A 1.38; 11.23. This has nothing to do with seniority. It is quite clear from the context that Thera is to be taken here in the secondary sense explained under Thera. He was a bhikkhu so eminently useful to the community that his fellow bhikkhus called him Thera.

**Thāsotu**<sup>o</sup> in *thāsotujana*-*savana* at ThA 61 according to Morris, *J.P.T.S.* 1884, 81 it is to be read *thānaso* *tu jana*<sup>o</sup>.

**Thika** (adj.) [cp. Sk. *styāyate* to congeal, form a (solid) mass; see cognates under *thina* & cp. *theva*] dropping, forming drops: *madhutthika* J 111.493; v1.529 (= *madhuṇ* *paggharantiyo* *madhutthevasadisā* p. 530) "dropping honey."

**Thiṇṇa** pp. of *tharati*, only in cpds. *parivī*<sup>o</sup>, *vi*<sup>o</sup>.

**Thira** (adj.) [Vedic *sthira*, hard, solid; from *sthā* or Idg. *ster* (der. of *stā*) to stand out = to be stiff; cp. Gr. *στερεός*; Lat. *sterilis* (sterile = hardened, cp. Sk. *stari*) Ohg. *storrēn*, Nhg. *starr* & *starren*, E. *stare*; also Lat. *strenuus*] solid, hard, firm; strenuous, powerful J 1.220; 1v.106 (= *daḷha*); Miln 194 (*thir*-*āthira*-*bhāva* strength or weakness); VvA 212 (id.), 35 (= *thāmavant*); Sdhp 321.

**Thiratā** (f.) [fr. *thira*] steadfastness, stability DhA 1v.176 (*thiratāya* *thavarā*; so read for *thira*<sup>o</sup>).

**Thī** (f.) [Vedic *stī*, on which see Walde, *Lat. Wtb.* under *sero*. This form *thī* is the normal correspondent to Vedic *stī*; the other, more usual (& dial.) form is *itthi*] a woman J 1.295, 300; v.296 (*thī*-*pura*). 397; v1.238.

**Thina** (nt.) [Sk. *styāna*; orig. pp. of *styāyate* to become hard, to congeal; *stejā* (cp. also *thira*) = Gr. *στέας* grease, talc; Lat. *stipo* to compress; also Sk. *stimita* (motionless) = P. *timi*; *stīma* (slow), Mhg. *stim*; Goth. etc. *stains* = E. *stone*; Gr. *στίφος* (heap); Lat. *stipes* (pale); Ohg. *stif* = E. *stiff*] stiffness, obduracy, stolidity, indifference (cp. *thaddha* & *tandī*, closely related in meaning). Together with *middha* it is one of the 5 hindrances (*nivaraṇāni*) to Arahantship (see below). Def. as *cittassa* *akammaññatā*, unwieldiness or impliability of mind (=immobility) at Nd<sup>2</sup> 290 = Dhs 1156, 1236 = Nett 86; as *citta*-*gelaṇṇaṇ* morbid state of mind ("psychosis") at DA 1.211. — Sn 942 (*niddag* *tandiṇ* *sahe* *thinaṇ* *pamādena* *na saṅvase*), 1106; Vbh 352 (=Nd<sup>2</sup> 290 as expl<sup>d</sup> of *linatta*); Vism 262 (°*sineha*, where p. 361 reads *patthinna*<sup>o</sup>).

-middha sloth & drowsiness, stolidity & torpor; two of the 5 nivarāṅāni (Dhs. trsl. pp. 120, 310) Vin II.200 (vigata°); D I.71, 246; III.49, 234, 269, 278; S I.99; III.106; v.277 sq.; A III.69 sq.; 421; Sn 437 (pañcamī senā Mārassa); It 27, 120; Ps. 1.31, 45, 162; II.12, 169, 179, 228; Pug 68; Dhs 1154, 1486; Vism 469; Sdhp 459.

**Thiyati** see patiṭṭhiyati.

**Thiyanā** (f.) & **thiyitatta** (nt.) [abstr. formations from thina]=thina, in exegesis at Nd<sup>2</sup> 290≈(see thina); Vbh 352.

**Thuta** [cp. pp. of thavati] praised DhsA 198; J IV.101 (sada°=sadā thuto nīccapasattho); Miln 278 (vaṇṇita th. pasattha).

**Thuti** (f.) [cp. thavati] praise J IV.443 (thutiṅ karoti); VvA 158.

**Thunati** [see thaneti] 1. to moan, groan, roar S v.148 (thunaṅ ppr.; v. l. thanaṅ); Vv 52<sup>1</sup> (of beings in Niraya, otherwise ghoṣenti), v.l.SS thananti (better?). — 2. to proclaim; shout, praise (confused with thavati) Sn 884.

**Thulla** see thūla.

**Thusa** (nt.) [Vedic tuṣa (m.)] husk of grain, chaff A 1.242 (together w. other qualities of corn); J IV.8; Vism 346.—athusa D III.199.

-aggi a fire of husks Nett 23; -odaka gruel (=sabba-sambhārehi kataṅ soviraṅaṅ Pug A 232) D 1.166 = A 1.295 = Pug 55; -pacchi a bird stuffed with chaff, a straw-bird J 1.242; -piṇḍa a lump of husks Vin II.151; -rāsi a heap of h. DhA 1.309; -homa an oblation of h. D 1.9 (=DA 1.93; v. l. BB kana, for kaṇa; cp. kaṇa-homa D 1.9).

**Thūpā** (f.) [Vedic sthūnā from sthā, standing fast, as in thambha, thīna, etc. Nearest relation is thāvara (=sthūra, on r; ṅ=I (thūla); n see tūṇi). Cp. Gr. *στῦπος* (post); Lat. *restauro* (to prop up again); Gr. *στυλοῦς* pillar, "style"; Goth. *stojan* etc. (see thāvara); Ags. *styrān*=E. *steer*, Ger. *steuer*] a pillar, prop, support A II.198; Vv 54<sup>1</sup> (=thambha VvA 245); DA 1.124. Esp. the sacrificial post in phrase thūpūpanita "lead to sacrifice" (yūpa-sankhātṅ thūpaṅ upa° DA 1.294); D 1.127≈S 1.76≈DhA II.7; J III.45. -kumbhathūpā a sort of drum D 1.6 etc. (see kumbha, where also kumbha-thūpika Vin IV.285). — **eka-thūpaka** with one support J IV.79.

**Thūpira** [der. fr. thūpā] house-top, gable Th I, 184 (=kanikā Com.).

**Thūpa** [Vedic stūpa, crown of the head, top, gable; cp. Gr. *στυπος* (handle, stalk). Oicel. stūr (stump), to \*steud as in tudati] a stupa or tope, a bell-shaped pile of earth, a mound, tumulus, cairn; dome, esp. a monument erected over the ashes of an Arahant (otherwise called dhātugabbha=dāgaba), or on spots consecrated as scenes of his acts. In general as tomb: Vin IV.308; J III.156 (mattika°)=Pv 1.84; in special as tope: D II.142, 161, 164 sq.; A 1.77; M II.244; J V.39 (rajata°); VvA 156 (Kassapassa bhagavato dvādasayojanikaṅ kanaka°); Ud 8; Pv III.106. Four people are thūpārahā, worthy of a tope, viz. a Tathāgata, a Tathāgata-sāvaka, a Paccakabuddha, a Cakkavattin D II.143 = A II.245. — At Dpvs VI.65 th. is to be corrected into dhūpaṅ.

**Thūpika** (adj.) [from thūpa. The ika applies to the whole compound] having domed roofs ("house-tops") J VI.116 (of a Vimāna=dvādasayojanika maṇimaya-kañcanathūpika; cp. p. 117: pañcaṭṭhūpaṅ vimānaṅ, expl<sup>d</sup> as pañcahi kūṭāgārehi samannāgataṅ).

**Thūpikata** (adj.) [thūpa+kata "made a heap," heaped of an alms-bowl: so full that its contents bulge out over the top Vin IV.191.

**Thūla** (a) & **Thulla** (b) (the latter usual in cpds.) (adj.) [Vedic sthūla (or sthūra); cp. Lith. *storas* (thick); Lat. *taurus*, Goth. *stīur*, Ags. *steor* (bull=strong, bulky); Ohg. *stūri* (strong). From sthā; see thīna, cp. thūnā. To ūl ull cp. cūla: culla] compact, massive; coarse, gross; big, strong, clumsy; common, low, unrefined, rough D 1.223; Sn 146 (aṇuka°), 633 (id.); Dh 31, 265, 409; J I.196 (b); Dhs 617; KhA 246; PvA 73, 74 (of a cloak); VvA 103; Sdhp 101, 346. — **thullāni** gajjati to speak rough words J 1.226 (=pharusavacauāni vadati).

-anga (adj.) heavy-limbed J 1.420; -accaya a grave offence Vin 1.133, 167, 216; II.110, 170 etc.; Vism 22. -kacchā thick scurf Vin 1.202; -kumārī (Vin. v.129) & **kumārīkā** a stout, fat girl J III.147; IV.220 (Com. pañcakāmaguṇika-rāgena thūlatāya thullak° ti vuccati); Vism 17. -phusitaka (deva) (the rain-god, probably with reference to the big drops of the rain cp. DA 1.45) M 1.453; S III.141; v.396; A 1.243; II.140 (a); v.114 sq.; DhA III.243; -vajja a grave sin Vin II.87 (a); -vattha a coarse garment J v.383; -sarira (adj.) fat, corpulent J 1.420; IV.220 (opp. kisa thin); -sāṭaka coarse cloth DhA 1.393 (a).

**Thūlatā** (f.) [abstr. to thūla] coarseness, roughness, vileness J IV.220.

**Theta** (adj.) [Sk. from tiṭṭhita, Müller *P. Gr.* 7=sthātr] firm, reliable, trustworthy, true D 1.4 (DA 1.73: theto ti thiro; thita-katho ti attho); M 1.179; S IV.384; A II.209 = Pug 57; Nd<sup>2</sup> 623. — abl. thetato in truth S III.112. — **atheta** J IV.57 (=athira).

**Thena** [Vedic stena & stāyu, besides which tāyu, the latter prob. original, cp. Gr. *στῆνω* to deprive; Oir. *tāid* thief, to a root meaning "conceal"] a thief adj. stealing: athenena not stealing, not stealthily, openly D 1.4; DA 1.72. f. attheni A III.38. Cp. **kumbhattena** Vin II.256 (see k.).

**Thenaka** [=prec.] a thief J VI.115.

**Theneti** [Denom. fr. thena] to steal, to conceal J IV.114; DhA 1.80.

**Theyya** (nt.) [Vedic steya] theft Vin 1.96; A 1.129; Sn 119 (theyyā adinnaṅ ādiyati); 242, 967 (°ṅ na kareyya); Vv 15<sup>8</sup> (°: theyyaṅ vuccati thenabhāvo VvA 72); Miln 264, 265; Vism 43 (°paribhogā); DA 1.71; Sdhp 55, 61. -citta intending to steal Vin III.58; -saṅvāsaka one who lives clandestinely with the bhikkhus (always foll. by tiṭṭhiyakkantaka) Vin 1.86, 135, 168, 320; v.222; Miln 310; -sankhātṅ (adv.) by means of theft, stealthily D III.65 sq.; 133; A III.209; IV.370 sq.; v.264.

**Thera** [Vedic sthāvira. Derivation uncertain. It may come from sthā in sense of standing over, lasting (one year or more), cp. thāvara old age, then "old=venerable"; (in meaning to be compared w. Lat. *senior*, etc. from num. *sem* "one" = one year old, i. e. lasting over one and many more years). Cp. also *vetus*=Gr. *ἔτος*, year, E. *wether*, one year old ram, as cpd. w. *veteran*, old man. Or it may come from sthā in der. \*stheyā in sthūra (sthūla: see etym. under thūla) thus, "strong=venerable" t.t. only used with ref. to the bhikkhus of Gotama Buddha's community. — (a) (adj.) **senior**, Vin 1.47, 290 (th. bhikkhū opp. navā bh.), 159 (th. bhikkhu a senior bh. opp. to navaka bh. a novice), 187; II.16, 212. **Therānuthērā** bhikkhū seniors & those next to them in age dating not from birth, but from admission to the Order). Three grades are distinguished, *thera bh.*, *majjhima bh.*, *nava bh.*, at D 1.78. — See also A II.23, 147, 168; v.201, 348; D III.123 sq.; 218; Dh

260, 261. In *Sangha-thera*, used of Bhikkhus not senior in the Order, the word *thera* means distinguished. Vin 11.212, 303. In *Mahāthera* the meaning, as applied to the 80 bhikkhus so called, must also have some similar meaning Dīpv 1v.5 *Psalm of the Brethren* xxxvi : J v.456. At A 11.22 it is said that a bhikkhu, however junior, may be called *thera* on account of his wisdom. It is added that four characteristics make a man a *thera*—high character, knowing the essential doctrines by heart, practising the four Jhānas, and being conscious of having attained freedom through the destruction of the mental intoxications. It is already clear that at a very early date, before the Anguttara reached its extant shape, a secondary meaning of *thera* was tending to supplant that of senior—that is, not the senior of the whole Order, but the senior of such a part of the Sangha as live in the same locality, or are carrying out the same function. — *Note.* *thera* in *thero vassiko* at S 1v.161 is to be read *tero-vassiko*.

-*gāthā* hymns of senior bhikkhus, N. of a canonical book, incorporated in the Khuddaka-Nikāya. *Therata*, very senior, opp<sup>t</sup> to *navatara*, novice D 11.154 -*vāda* the doctrine of the Theras, the original Buddhist doctrine M 1.164 ; Dpvs 1v.5. 13.

**Theraka** (adj.) strong (?), of clothes: *therakāni vatthāni* D 11.354 (vv. 11. *thevakāni*, *dhorakāni*, *corakāni*)

**Therī & Therikā** (f.) [see *thera*] 1. an old woman (cp. *sthavirikā* M Vastu 111.283) Pv 11.11<sup>6</sup> (= *thāvārijiṇṇā* PvA 149). — 2. a female *thera* (see cpds.), as *therikā* at Th 2, 4 ; Dpvs xviii. 11.

-*gāthā* hymns of the theris, following on the *Theragāthā* (q. v.).

**Theva** (m ?) [see etym. under *thina*, with which cp. in meaning from same root Gr. *σπογγή* & Lat. *stiria*, both = drop. Cp. also *thika*. Not with Trenckner (Notes p. 70) fr. *stip*] a drop; stagnant water. In Vin. only in phrase: *civaraj* . . . *na acchinne theve pakkamitabbaj* Vin 1.50, 53 = 11.227, 230 ; J vi.530 (*madhu-ttheva* a drop of honey).

**Thevati** [fr. *theva*; orig. "to be congealed or thick"] to shine, glitter, shimmer (like a drop) J vi.529 (= *virocati* p. 530).

**Thoka** (adj.) [for etymology see under *thina*] little, small, short, insignificant, nt. a trifle. A 1v.10 ; J vi.366 ; PvA 12 (*kāla*) ; nt *thokaṅ* as adv. = a little J 1.220 ; 11.103, 159 ; v.198 ; PvA 13, 38, 43. — *thokaṅ thokaṅ* a little each time, gradually, little by little Dh 121, 239 ; Miln 9 ; SnA 18 ; PvA 168.

**Thokaka** (adj.) = *thoka* ; fem. *thokikā* Dh 310.

**Thoma** [Vedic *stoma* a hymn of praise] praise.

**Thomana** (nt.) & *thomanā* (f.) [see *thavati*] praising, praise, laudation J 1.220 (= *pasansa*) ; Pug 53 ; PvA 27.

**Thometi** [denom. fr. *thoma* ; cp. *thavati*] to praise, extol, celebrate (often with *vanneti*) D 1.240 ; Sn 679, 1046 ; Nd<sup>2</sup> 291 ; J vi.337 ; SnA 272 (= *thutuj*) ; VvA 102 ; PvA 196. — pp. *thomita* J 1.9.



## D.

**-D-** euphonic consonant inserted to avoid hiatus: (a) orig. only sandhi-cons. in forms ending in t & d (like tāvat, kociḍ, etc.) & thus restored in cpds. where the simplex has lost it; (b) then also transferred to & replacing other sandhi-cons. (like puna-d-eva for punar eva). — (a) dvīpa-d-uttama Sn 995; koci-d-eva PvA 153; kinci-d-eva ibid. 70; tāva-d-eva ib. 74; yāva-d-atthaṅg ib. 217; abu-d-eva Miln 22 etc. — (b) puna-d-eva Pv 11.11<sup>3</sup> (v. l. BB); DhA 11.76; samma-d-eva Sn p. 16; VvA 148; PvA 66 etc.; cp. SnA 284. bahu-d-eva J 1.170.

**-Da** (adj.) [Suffix of **dā**, see **dadāti**] giving, bestowing, presenting, only -°, as **anna°**, **bala°**, **vaṇṇa°**, **sukha°**, Sn 297; **vara°** Sn 234; **kāma°** J VI.498; Pv 11.13<sup>8</sup>; **ambu°** giving water, i. e. a cloud Dāvs v.32; **amatamagga°** Sdhp 1; **ulāraphala°** ib. 26; **maṅsa°** Pgdp 49, etc.

**Daṅsaka**: see **vi°**.

**Daṅseti** (for **dasseti**): see **upa°**; **pavi°**, **vi°**.

**Daka** (nt.) [=udaka, aphæretic from **comb°** like **sitodaka** which was taken for **sito+daka** instead of **sit'odaka**] Vin III.112; S III.85; A 11.33 = Nd<sup>2</sup> 420 B<sup>3</sup> (: the latter has **ndaka**, but Nd<sup>1</sup> 14 **daka**).

-āsaya (adj.) (beings) living in water A 11.33 ≈; -ja (adj.) sprung from water, aquatic J 1.18 (thalajā d pupphā); -**rakkhasa** a water-sprite J 1.127, 170; VI.469.

**Dakkha<sup>1</sup>** (adj.) [Vedic **dakṣa** = Gr. ἀρι-δεικτερος & δεξιός; **dakṣati** to be able; to please, satisfy, cp. **daśasyati** to honour, Denom. fr. \***dasa** = Lat. decus honour, skill. All to \***dek** in Lat. decet to be fit, proper, etc. On var. theories of connections of root see Walde, *Lat. Wtb.* under decet. It may be that \***deks** is an intens. formation fr. \***diś** to point (see **disati**), then the original meaning would be "pointing," i. e. the hand used for pointing. For further etym. see **dakkhina**] dexterous, skilled, handy, able, clever D 1.45, 74, 78; III.190 (+ **analasa**) M 1.119; III.2; S 1.65; Nd<sup>2</sup> 141 (+ **analasa** & **sampajāna**); J III.247; DA 1.217 (= **cheka**); Miln 344 (rūpadakkhā those who are of "fit" appearance).

**Dakkha<sup>2</sup>** (nt.) [**dakkha<sup>1</sup>** + **ya**, see **dakkhēyya**] dexterity, ability, skill J III.466.

**Dakkhati & Dakkhiti** see **dassati**.

**Dakkhina** (adj.) [Vedic **dakṣiṇa**, Av. **daśinō**; adj. formation fr. adv. \***deksi** = \***deksinos**, cp. **purāṇa** fr. **purā**, **viṣuṇa** fr. **viṣu**, Lat. **bini** (= **bisni**) fr. **bis**. From same root \***deks** are Lat. **dexter** (with compar.-antithetic suffix **ter** = Sk. **tara**, as in **uttara**) & Gr. **δεξιτερός**; cp. also Goth. **taihswa** (right hand), Ohg. **zeso** & **zesawa**. See **dakkha** for further connections] 1. right (opp. **vāma** left), with a tinge of the auspicious, lucky & prominent: Vin 11.195 (**hattha**); PvA 112, 132 (id.); Ps 1.125 (**hattha**, **pāda**, etc. with ref. to a **Tathāgata**'s body); J 1.50 (°**passa** the right side); PvA 178 (id.), 112 (°**bāhu**); Su p. 106 (**bāha**); PvA 179 (°**jānumaṇḍalena** with the right knee: in veneration). — 2. skilled, well-trained (= **dakkha**) J VI.512 (Com. **susikkhita**). — 3. (of that point of the compass which is characterized through "orientation" by facing the rising sun, & then

lies on one's right:) southern, usually in **comb°** with **disā** (direction). D III.180 (one of the 6 points, see **disā**), 188 sq. (id.); M 1.487; 11.72; S 1.145, etc.

-**āvattaka** (adj.) winding to the right D 11.18 (of the hairs of a **Mahāpurisa**, the 14<sup>th</sup> of his characteristics or auspicious signs; cp. BSk. **dakṣiṇāvarta** a precious shell, i. e. a shell the spiral of which turns to the right AvŚ 1.205; Divy 51, 67, 116); J v.380; -**janapada** the southern country the "Dekkan" (= **dakkhina**) D 1.96, 153 (expl<sup>d</sup> by Bdhgh as "Gangāya **dakkhināto** **pākaṭa-janapado**" DA 1.265); -**samudda** the southern sea J 1.202.

**Dakkhinā** (f.) [Vedic **dakṣiṇā** to **daks** as in **daśasyati** to honour, to consecrate, but taken as f. of **dakkhina** & by grammarians expl. as gift by the "giving" (i. e. the right) hand with popular analogy to **dā** to give (**dadāti**)] a gift, a fee, a donation; a donation given to a "holy" person with ref. to unhappy beings in the Peta existence ("Manes"), intended to induce the alleviation of their sufferings; an intercessional, expiatory offering, "don attributif" (Feer) (see Stede, *Peta Vatthu*, etc. p. 51 sq.; Feer *Index to AvŚ* p. 480) D 1.51 = III.66 (d.-**uddhaggikā**), cp. A 11.68 (**uddhaggā** d.); A III.43, 46, 178, 259; IV.64 sq., 394; M III.254 sq. (**cuddasa** **pātipuggalikā** d. given to 14 kinds of worthy recipients) Sn 482, 485; It 19; J 1.228; Pv 1.4<sup>4</sup> (= **dāna** PvA 18), 1.5<sup>9</sup> (**petānaṅ** d °ṅ **dajjā**), IV.161; Miln 257; Vism 220; PvA 29, 50, 70, 110 (**pūjito** **dakkhināya**). **guru-d.** teacher's fee VvA 229, 230; **dakkhinaṅ** **ādisati** (otherwise **uddisati**) to designate a gift to a particular person (with dat.) Vin 1.229 = D 11.88.

-**āraha** a worthy recipient of a dedicatory gift Pv 11.86; -**odaka** water to wash in (orig. water of dedication, consecrated water) J 1.118; IV.370; DhA 1.112; PvA 23; -**visuddhi**, purity of a gift M 11.256 sq. = A 11.80 sq. = D III.231, cp. Kvu 556 sq.

**Dakkhineyya** (adj.-n.) [grd.-formation fr. **dakkhinā** as from a verb \***dakṣiṇāti** = **pūjeti**] one worthy of a **dakṣiṇā**. The term is expl. at KhA 183, & also (with ref. to brahmanic usage) at Nd<sup>2</sup> 291; — S 1.142, 168, 220; M 1.37, 236 sq.; 446; A 1.63, 150; 11.44; III.134, 162, 2, 8; IV.13 sq.; D III.5; It 19 (**annaṅ** ca **datvā** **bahuno** **dakkhineyyesu** **dakkhinaṅ** . . . **saggaṅ** **gacchanti** **dāyaka**); Sn 227, 448 sq., 504, 529; Nd<sup>2</sup> 291 (as one of the 3 constituents of a successful sacrifice, viz. **yañña** the gift, **phala** the fruit of the gift, d. the recipient of the gift). Cp. 1.10<sup>6</sup> (where also adj. to be given, of **dāna**). Pv IV.133; VvA 120, 155 (Ep. of the **Sangha** = **ujjūthūta**); PvA 25, 125, 128, 262.

-**aggi** the (holy) fire of a good receiver of gifts; a metaphor taken from the brahmanic rite of sacrifice, as one of the 7 fires (= duties) to be kept up (or discarded) by a follower of the Buddha A IV.41, 45; D III.217; -**khetta** the fruitful soil of a worthy recipient of a gift PvA 92; -**puggala** an individual deserving a donation, J 1.228; there are 7 kinds **enum<sup>d</sup>** at D III.253; 8 kinds at D III.255; -**sampatti** the blessing of finding a worthy object for a **dakkhinā** PvA 27, 137 sq.

**Dakkhineyya<sup>1</sup>** (f.) [abstr. fr. prec.] the fact of being a **dakkhineyya** a Miln 240 (a°).

**Dakkhita** [Vedic dikṣita pp. of *dīks*, Intens to *daśayati*: see *dakkha*] consecrated, dedicated J v.188. Cp. *dikkhita*.

**Dakkhin** (adj.) [fr. *dakkhati*, see *dassati*] seeing, perceiving; f. °i in *atira-dakkhiṇi nāvā* a ship out of sight of land D 1.222.

**Dakkheyya** (nt.) [cp. *dakkha*<sup>2</sup>] cleverness, skill J II.237 (Com. *kusalassa-nāṇa-sampayuttaṅ viriyaṅ*); III.468.

**Daṭṭha** [pp. of *daṣati*, see *ḍaṣati*] bitten J 1.7; Miln 302; PvA 144.

**Daṭṭhar** [n. ag. to *dassati*] one who sees A II.25.

**Daṭṭhā** (f.) [cp. *dāṭhā*] a large tooth, tusk, fang Miln 150 (°*visa*).

**Daddha** [Sk. *dagdha*, pp. of *dahati*, see *ḍahati*] burnt, always with *aggi*<sup>o</sup> consumed by fire Sn 62; Pv 1.74; Miln 47; PvA 56 (*indaggi*<sup>o</sup>).

-*ṭṭhāna* a place burnt by fire J 1.212; also a place of cremation (*sarirassa d.*) PvA 163 (= *ālāhana*).

**Daddhi**<sup>o</sup> [not with Trenchner, *Notes* p. 65 = Sk. *dārḍhya*, but with Kern, *Toev.* 113 = Sk. *ḍrḍhi* (from *ḍrḍha*, see *dalha*), as in comp<sup>n</sup> *ḍrḍhi karoti* & *bhavati* to make or become strong] making firm, strengthening, in *kayā-daddhi-bahula* strengthened by gymnastics, an athlete J III.310 (v. l. *dalhi*<sup>o</sup>), IV.219 (v. l. distorted *kādajiphahuna*).

**Daṇḍa** [Vedic *daṇḍa*, dial. = \**dal[d]ra*; (on n: l cp. *guṇa*: *guḷa* etc.) to \**del* as in Sk. *dala*, *dalati*. Cp. Lat. *dolare* to cut, split, work in wood; *delere* to destroy; Gr. *δαίδαλον* work of art; Mhg. *zelge* twig; *zol* a stick. Possibly also fr. \**dan[d]ra* (r=l freq., n:l as *tuḷā*: *tūna*; *veṇu*: *veḷu*, etc. cp. *aṇḍa*, *caṇḍa*), then it would equal Gr. *δένδρον* tree, wood, & be connected with Sk. *dāru*] 1. stem of a tree, wood, wood worked into something, e. g. a handle, etc. J II.102; 405 (v. l. *dabba*); Vism 313; PvA 220 (*nimbarukkhaṣṣa daṇḍena* [v. l. *dabbenā*] *katasūla*). *tiḍaṇḍa* a tripod. — 2. a stick, staff, rod, to lean on, & as support in walking; the walking-stick of a Wanderer Vin II.132 (na *sakkoti viṇā daṇḍena āhiṇḍitū*), 196; S I.176; A I.138; 206; Sn 688 (*suvanna*<sup>o</sup>); J III.395; v.47 (*loha*<sup>o</sup>); Sdhp 399 (*eka*<sup>o</sup>, °*dvaya*, *ti*<sup>o</sup>). *daṇḍaṅ olubbha* leaning on the st. M. I.108; A III.298; Th 2, 27. — 3. a stick as means of punishment, a blow, a thrashing: *daṇḍehi añña-maññaṅ upakkamanti* "they go for each other with sticks" M I.86 = Nd<sup>2</sup> 199; °ṅ *dadāti* to give a thrashing J IV.382; v.442; *daṇḍena pahāraṅ dadāti* to hit with a stick S IV.62; *brahma*<sup>o</sup> a certain kind of punishment D II.154, cp. Vin II.290 & Kern, *Manual* p. 87; *pañca satāni daṇḍo* a fine of 500 pieces Vin 1.247; *panita*<sup>o</sup> receiving ample p. Pv IV.1<sup>66</sup>; *purisa-vadha*<sup>o</sup> J II.417; *rāja-daṇḍaṅ karoti* (c. loc.) to execute the royal beating PvA 216. See also Dh 129, 131, 310, 405 — 4. a stick as a weapon in general, only in cert. phrases & usually in comb<sup>n</sup> w. *sattha*, sword. *daṇḍaṅ ādiyati* to take up the stick, to use violence: *attadaṇḍa* (*atta* = *ā-dā*) violent Sn 935; *attadaṇḍesu nibbuta* Dh 406 = Sn 630; a. + *kodhābhībūta* S IV.117; *ādinna-daṇḍa ādinna-sattha* Vin 1.349; opp. *daṇḍaṅ nidahati* to lay down the stick, to be peaceful; *sabbesu bhūtesu nidhāya daṇḍaṅ* Sn 35, 394, 629; *nihitā-d. nihita-sattha* using neither stick nor sword, of the Dhamma D I.4, 63; M I.287; A I.211; II.208; IV.249; v.204. *daṇḍaṅ nikkhipati* id. A I.206. *d.-sattha parāmasana* Nd<sup>2</sup> 576. *daṇḍa-sattha-abblukkirana* & *daṇḍa-sattha-abhinipātana* Nd<sup>2</sup> 576<sup>4</sup>. Cp. *paṭidaṇḍa* retribution Dh 133. — 5. (fig.) a means of frightening, frightfulness, violence, teasing. In this meaning used as nt. as M 1.372; *tiṇi daṇḍāni pāpassa kammaṣṣa kiriyāya*: *kāyadaṇḍaṅ vaci*<sup>o</sup>, *mano*<sup>o</sup>; in the same sense as m. at Nd<sup>2</sup> 293 (as

*expl*<sup>d</sup> to Sn 35). — 6. a fine, a penalty, penance in general: *daṇḍena nikkhīṇāti* to redeem w. a penalty J VI.576 (*dhanaṅ datvā Com.*); *daṇḍaṅ dhāreti* to inflict a fine Miln 171, 193; *daṇḍaṅ paṇeti* id. Dh 310 (cp. DhA III.482); DhA II.71; *aṭṭha-kahāpaṇo daṇḍo* a fine of 8 k. VvA 76. — *adaṇḍa* without a stick, i. e. without force or violence, usually in phrase *adaṇḍena asatthena* (see above 4): Vin II.196 (ad. as. *nāgo danto mahesinā*; thus of a Cakkavattin who rules the world peacefully: *paṭhaviṅ ad. as. dhammena abhivijjiya ajjhāvasati* D 1.89 = A IV.89, 105, or *dhammena-manusāsati* Sn 1002 = S I.236.

-*ābhigata* slaying w. cudgels PvA 58; -*āraha* (adj.) deserving punishment J v.442; VvA 23; -*ādāna* taking up a stick (weapon) (cp. above 4). comb<sup>d</sup> with *satth'* *adāna* M I.110, 113, 410; D III.92, 93, 289; A IV.400; Vism 326. -*kāṭhina* k. cloth stretched on a stick (for the purpose of measuring) Vin II.116; -*kathālikā* a large kettle with a handle Vin 1.286; -*kamma* punishment by beating, penalty, penance, atonement J III.276, 527; v.89; Miln 8; °ṅ *karoti* to punish, to inflict a fine Vin 1.75, 76, 84; II.262; -*koṭi* the tip of a branch or stick DhA 1.60; -*dīpikā* a torch J VI.398; Vism 39; DhA 1.220, 399; -*ppatta* liable to punishment Miln 46; -*paduma* N. of a plant (cp. Sk. *daṇḍoṭphala* = *sahadevā*, *Hālayudha*) J 1.51; -*parāyana* supported by or leaning on a stick (of old people) M 1.88; A I.138; Miln 282; -*parissāvana* a strainer with a handle Vin II.119; -*pahāra* a blow with a stick D 1.144; -*pāpīn* carrying a staff, "staff in hand" M I.108; -*bali* (-*ādi*) fines & taxes, etc. DhA 1.251; -*bhaya* fear of punishment A II.121 sq. = Nd<sup>2</sup> 470 = Miln 196; -(m)antara among the sticks D 1.166 = A 1.295 = II.206 = M 1.77, 238, 307, 342 = Pug 55; see note at *Dial.* I.228; -*yuddha* a club-fight D 1.6; J III.541; -*lakkhaṇa* fortune-telling from sticks D 1.9; -*vākarā* a net on a stick, as a snare, M 1.153; -*veḷupesikā* a bamboo stick J IV.382; -*sikkā* a rope slung round the walking-staff Vin II.131; -*hattha* with a stick in his hand J 1.59.

**Daṇḍaka** [Demin. of *daṇḍa*] 1. a (small) stick, a twig; a staff, a rod; a handle D 1.7 (a walking stick carried for ornament: see DA 1.89); J 1.120 (*sukkha*<sup>o</sup> a dry twig); II.103; III.26; DhA III.171; Vism 353. — *aḍḍha*<sup>o</sup> a (birch) rod, used as a means of beating (*tāḷeti*) A 1.47; II.122 = M 1.87 = Nd<sup>2</sup> 604 = Miln 197; *ubhato*<sup>o</sup> two handled (of a saw) M 1.129 = 189; *ratha*<sup>o</sup> the flag-staff of a chariot Miln 27; *veṇu*<sup>o</sup> a jungle rope J III.204. — See also *kudaṇḍaka* a twig used for tying J II.204. — 2. the crossbar or bridge of a lute J II.252, 253. -*dīpikā* a torch J 1.31; -*madhu* "honey in a branch," a beehive DhA 1.59.

**Daṇḍaniya** (adj.) [grd. formation from *daṇḍa*] liable to punishment Miln 186.

**Datta**<sup>1</sup> [pp. of *dadāti*] given (° by; often in Np. as *Brahmadatta*, *Deva-datta* = *Theo-dor.* etc.) Sn 217 (*para*<sup>o</sup>) = SnA 272 (v. l. *dinna*).

**Datta**<sup>2</sup> (adj.-n.) [prob. = *thaddha*, with popular analogy to *datta*<sup>1</sup>, see also *dandha* & cp. *dattu*] stupid; a silly fellow M 1.383; J VI.192 (Com.: *dandha lājaka*).

**Datti** (f.) [from *dadāti* + *ti*] gift, donation, offering D 1.166; M 1.78, 342; A 1.295; II.206; Pug 55.

**Dattika** (adj.) [der. fr. *datta*] given; J III.221 (*kula*<sup>o</sup>); IV.146 (id.); nt. a gift D 1.103 (= *dinnaka* DA 1.271).

**Dattiya** = *dattika*, given as a present J II.119 (*kula*<sup>o</sup>); v.281 (*sakka*<sup>o</sup>); VI.21 (id.); VvA 185 (*mahārāja*<sup>o</sup> by the King).

**Dattu** (adj.?) [is it base of n. ag. *dātar*? see *datta*<sup>2</sup>] stupid, in *d<sup>o</sup>-pannatta* a doctrine of fools D 1.55 = M 1.515; J IV.338.

**Dada** (-°) (adj.-suff.) [Sk. °dad or °dada, cp °da & dadāti base 3] giving, to be given S 1.33 (paññā°); Kh VIII.10 (kāma°); Pv II.9<sup>1</sup> (id. = dāyaka PvA 113); II.12<sup>4</sup> (phala° = dāyin PvA 157); VvA 171 (purig°). — **duddada** hard to give S 1.19 = IV.65 = J II.86 = VI.571.

**Dadāti** [Redupl. formation **dā** as in Lat. do, perf. de-di, Gr. δίδωμι; cp. Lat. dōs dowry, Gr. δός; Ohg. dati; Lith. dūti to give] to give, etc. I. *Forms*. The foll. bases form the Pāli verb-system: **dā**, **dāy**, **dadā** & **di**. — 1. Bases **dā** & (reduced) **da**. — (a) **dā**°: fut. **dassati** J 1.113, 279; III.83; A III.37; 1st sg. **dassāmi** J 1.223; II.160; PvA 17, 35, etc. — **dammi** interpreted by Com. as fut. is in reality a contraction fr. **dātūj ihāmi**, used as a hortative or dubitative subjunctive (fr. **dāhāmi**, like **kāhami** I am willing to do fr. **kātūj ihāmi**) Sn p. 15 ("shall I give"); II.112; IV.10 (varaṅṅ te dammi); Pv 1.10<sup>3</sup>; II.3<sup>24</sup> (kin t' āhaṅ dammi what can I give thee = **dassāmi** PvA 88). — pret. **adā** Sn 303; Pv II.2<sup>8</sup> (= **adāsi** PvA 81); Mhvs VII.14; 2nd sg. **ado** J IV.10 (= **adāsi** Com.); Miln 384; 1st. pl. **adamha** J II.71; Miln 10; 2nd pl. **adattha** J 1.57 (mā ad.); Miln 10, & **dattha** J II.181; — aor. **adāsi** J 1.150, 279; PvA 73, etc.; pl. **adaṅsu** Pv 1.11<sup>6</sup>. — inf. **dātūj** J III.53; PvA 17, 48 (\*kāma), etc. & **dātave** Sn 286. — grd. **dātappa** J III.52; PvA 7, 26, 88, etc. — (b) **da**°: pp. **datta** -ger. **datvā** J 1.152, 290 (a°); PvA 70, 72, etc. & **datvāna** Pv 1.11<sup>3</sup>; also as °dā (for °dāya or °dāna) in prep. cpds., like **an-upādā**, **ādā**, etc. Der. fr. 1. are Caus. **dāpeti**, pp. **dāpita**; n. ag. **dātar**; nt. **dāna**. See also suffix **dā**°, **datti**, **dattikā**, etc.; and pp. **atta** (= ā-d[aj]ta). — 2. Bases **dāy** & (reduced) **day**, contracted into **de**. (a) **dāy**°: only in der. **dāya**, **dāyaka**, **dāyin** and in prep. cpds. **ā-dāye** (ger. of **ādāti**). — (b) **de**°: pres. ind. **deti** Sn 130; J II.111, 154; PvA 8; 1st sg. **demi** J 1.228, 307; 2nd **desi** J 1.279; PvA 39. 1st pl. **dema** J 1.263; III.126; PvA 27, 75 (shall we give); 2nd **detha** J III.127; 3rd **denti** Sn 244. — imper. **dehi** Vin 1.17; J 1.223; IV.101; PvA 43, 73; 3rd sg. **detu** J 1.263; II.104; 2nd pl. **detha** It 66 J III.126; PvA 29, 62, 76. — ppr. **dento** J 1.265; PvA 3, 11 etc. — grd. **deyya** Mhvs VII.31. B'Sk. **dēya**. — Other der. fr. base 2 are **dayati** & **dayā** (q. v.). — 3. Base **dadā**: pres. ind. **dadāti** S 1.18; Sn p. 87; 1st. sg. **dādāmi** J 1.207; Sn 421; 3rd. pl. **dadanti** J III.220; Dh 249. — imper. **dadāhi** Pv II.1<sup>4</sup>. — pot. **dadeyya** PvA 17; Miln 28 & **dade** Pv II.3<sup>22</sup>; Vv 62<sup>5</sup>; 1st. sg. **dadeyyaṅ** J 1.254, 265; 2nd. sg. **dadeyyāsi** J III.276 Also contracted forms **dajjā** S 1.18 (may he give); Dh 224; Pv 1.4<sup>1</sup> (= **dadeyya** PvA 17); II.9<sup>40</sup>; 1st sg. **dajjaṅ** Vin 1.232 (**dajjāhaṅ** = **dajjaṅ** ahaṅ). Cp. 1.10<sup>8</sup> (**dajjāhaṅ**); J IV.101 (= **dammi** Com.); Pv II.9<sup>46</sup>; 2nd. pl. **dajjeyyātha** Vin 1.232; 3rd y. **dajjeyya** & 3rd. pl. **dajjuṅ** in cpd. **anupa**°. — ppr. **dadanto** Sn p. 87. gen. etc. **dadato** It. 89; Dh 242; Pv II.9<sup>42</sup>; & **dadaj** Sn 187, 487; Pv II.9<sup>42</sup>; Vv 67<sup>6</sup>. — ppr. med. **dadamāna** J 1.228, II.154; PvA 129. — aor. **adajaṅ** Vv 34<sup>11</sup> (= **adasiṅ** VvA 151); proh. 2nd. pl. **mā dadiṭṭha** DhA 1.396; J III.171. — ger. **daditvā** Pv II.8<sup>8a</sup> (v. l. BB **datvā**); contr. into **dajja** (should be read **dajja**) Pv II.9<sup>07</sup> (= **datvā** PvA 139). — Der. **dada** for °da. — 4. (Passive) base **dī** (& **di**): pp. **dinna** pres. **diyati** S 1.18; Th 2, 475; PvA 26, & **diyati** VvA 75; cp. **ādiyati**; pret. **diyittha** DhA 1.395; — ppr. **dīyamāna** PvA 8, 26, 49, 110, 133, etc. — Der. fr. 4 are Desid. **dicchati**, **diti**, etc. — II. *Meanings* 1. (trs.) with acc. to give, to present with: **dānaṅ deti** (w. dat. & abs.) to be liberal (towards), to be munificent, to make a present S 1.18; It 89; Pv 1.4<sup>1</sup>; II.13; PvA 8, 27, etc. — (fig.) **okāsaṅ** to give opportunity, allow J 1.265; **ovādaṅ** to give advice PvA 11; **jīvitaṅ** to spare one's life J II.154; **paṭivacaṅaṅ** to answer J 1.279; **sādhukāraṅ** to applaud J 1.223; **paṭiññaṅ** to promise PvA 76; — to offer, to allow: **maggaṅ** i. e. to make room Vin II.221; J II.4; **maggaṅ dehi** let me pass J IV.101; — to grant: **varaṅ** a wish J IV.10; Pv II.9<sup>40</sup>; — to give or deal out: **daṅḍaṅ** a thrashing J IV.382; **pahāraṅ** a blow S IV.62. — 2. *with*

*ger.* to give out, to hand over: **dārūni āharitvā** **aggij katvā** d. to provide with fire J II.102; **sātake āharitvā** to present w. clothes J 1.265; **dve koṭṭhāse vibhajitvā** d. to deal out J 1.226; **kuṭṭikāyo kāretvā** **adaṅsu** had huts built & gave them PvA 42. — 3. (abs.) *with inf.* to permit, to allow: **khādituṅ** J 1.223; **nikkhamituṅ** J II.154; **pavisituṅ** J 1.263, etc.

**Daddabha** [onomatop.] a heavy, indistinct noise, a thud J III.76 (of the falling of a large fruit), v. l. **duddabhaya-sadda** to be regarded as a Sk. gloss = **dundubhya-sabda**. See also **dabhakka**.

**Daddabhāyati** [Denom. fr. prec.] to make a heavy noise, to thud J III.77.

**Daddara**<sup>1</sup> [onomat. from the noise, cp. next & **cakora**, with note on **gala**] partridge J III.541.

**Daddara**<sup>2</sup> [cp. Sk. **dardara**] a cert. (grinding, crashing) noise A IV.171; J II.8; III.461; N. of a mountain, expl<sup>1</sup> as named after this noise J II.8; III.16, 461.

**Daddaḥhati** [Sk. jājvalyati, Intens. of **jval**, see **jalati**] to blaze, to shine brilliantly; only in pp. med. **daddaḥhamāna** resplendent, blazing forth S 1.127 = J 1.469; Vv 17<sup>3</sup>; 34<sup>1</sup>; Pv II.12<sup>6</sup>; III.3<sup>5</sup>; VvA 89 (atīviya vijjotamāna); PvA 157 (at. virocāmāna), 189 (at. abhijjalanto). — Spelling **daddallamāna** at J V.402; VI.118.

**Daddu** (nt.) [Sk. **dadru** f. & **dardru** a kind of leprosy, **dardruṇa** leprous (but given °by Halāyudha in the meaning of ringworm, p. 234 Aufrecht); fr. °der in Sk. **ḍṛṇāti** to tear, chap, split (see **dara** & **dala**); cp. Lat. **derbiosus**; Ohg. **zittaroh**; Ags. **terer**] a kind of cutaneous eruption Miln 298; Vism 345.

-**bandhana** in d.-**bandhanādi**-**bandhana** at ThA 241 should be read **daṅḍa**°.

**Daddula**<sup>1</sup> a cert. kind of rice D I.166; M I.78, 343; A 1.241, 295; II.206; Pug 55.

**Daddula**<sup>2</sup> (nt.) [Sk. **dārdura** ?] in **nahāru**° (v. l. **dala** & **dadalla**) both at M 1.188 (**kukkuṭapattena** pi. n-**daddulena** pi **aggij gavesanti**) & A IV.47 (**kukkuṭapattaṅ** vā n-**daddulaṅ** vā **aggimhi** **pakkhittaṅ** **paṭīliyaṅ**) unexplained; perhaps a muscle.

**Dadhi** (nt.) [Sk. **dadhi**, redpl. formation fr. **dhayati** to suck. Cp. also **dhenu** cow, **dhīta**, etc.] sour milk, curds, junket Vin 1.244 (in enum° of 5-fold cow-produce, cp. **gorasa**); D 1.201 (id.); M 1.316; A II.95; J II.102; IV.140; Miln 41, 48, 63; Dhs 646, 740, 875; Vism 264, 362.

-**ghaṭa** a milk bowl J II.102; -**maṅḍaka** whey S II.111; -**māla** "the milk sea," N. of an ocean J IV.140; -**vāraka** a pot of milk-curds J III.52.

**Danta**<sup>1</sup> [Sk. **danta** fr. acc. **dantaṅ** of **dan**, gen. **dantaḥ** = Lat. **dentis**. Cp. Av. **dantaṅ**, Gr. **ὀδόντα**, Lat. **dentem**, Oir. **dēt**; Goth. **tunþus**, Ohg. **zand**, Ags. **tōot** (=tooth) & **tusc** (=tusk); orig. ppr. to °ed in **atti** to eat = "the biter." Cp. **dāḥhā**, a tooth, a tusk, fang, esp. an elephant's tusk; ivory Vin II.117 (**nāga-d.** a pin of ivory); Kh II. (as one of the **taca-pañcaka**, or 5 dermatic constituents of the body, viz. **keśā**, **lomā** **nakhā** d. **taco**, see detailed description at KhA 43 sq.); **panka-danta** **rajassira** "with sand between his teeth & dust on his head" (of a wayfarer) Sn 980; J IV.362, 371; M 1.242; J 1.61; II.153; Vism 251; VvA 104 (**isā**° long tusks); PvA 90, 152 (fang); Sdhp 360.

-**ajina** ivory M II.71 (gloss: **dhanadhañṇaṅ**); -**aṭṭhika** "teeth-bone," ivory of teeth i. e. the tooth as such Vism 21. -**āvaraṇa** the lip (lit. protector of teeth) J IV.188; VI.590; DhA 1.387. -**ullahakay** (M III.167) see **ullahaka**; -**kattha** a tooth-pick Vin 1.46 = II.223; 1.51, 61; II.138; A III.250; J 1.232; II.25; VI.75; Miln 15; DhA II.184; VvA 63; -**kāra** an artisan in ivory,

ivory-worker D 1.78; J 1.320; Miln 331; Vism 336;  
**-kūta** tooth of a maimed bullock (?) (thus taking kūṭa  
 as kūṭa<sup>4</sup>, and equivalent to kūṭadanta), in phrase asani-  
 vicakkaṅ danta-kūṭaṅ D III.44=47, which has also  
 puzzled the translators (cp. *Dial.* III.40: "munching  
 them all up together with that wheel-less thunderbolt of  
 a jawbone," with note: "the sentence is not clear").  
**-pālī** row of teeth Vism 251; **-poṇa** tooth-cleaner, always  
 comb<sup>d</sup> with mukh' odaka water for rinsing the teeth  
 Vin III.51; IV.90, 233; J IV.69; Miln 15; SnA 272.  
 The C. on Pārāj. II.4, 17, (Vin III.51) gives 2 kinds  
 of dantapoṇa, viz. chinna & acchinna. **-mūla** the root  
 of a tooth; the gums J V.172; **-vakkalika** a kind of  
 ascetics (peeling the bark of trees with their teeth?)  
 DA 1.271; **-vaṇṇa** ivory-coloured, ivory-white Vv 451<sup>0</sup>;  
**-valaya** an iv. bangle DhA 1.226; **-vikati** a vessel of iv.  
 D 1.78; M II.18; J 1.320; Vism 336. **-vikhādana** biting  
 with teeth, i. e. chewing Dhs 646, 740, 875; **-vidaṅsaka**  
 (either = vidassaka or to be read °ghaṅsaka) showing  
 one's teeth (or chattering?) A 1.261 (of hasita, laughter);  
**-sampatti** splendour of teeth DhA 1.390.

**Danta<sup>2</sup>** (adj.) [Sk. dānta] made of ivory, or iv.-coloured  
 J VI.223 (yāna = dantamaya).  
**-kāśāva** ivory-white & yellow Vin 1.287; **-valaya** see  
 danta<sup>1</sup>.

**Danta<sup>3</sup>** [Sk. dānta, pp. dāmyati to make, or to be tame,  
 cp. Gr. δμῆρός, Lat. domitus. See dameti] tamed, con-  
 trolled, restrained Vin II.196; S 1.28, 65, 141 (nāgo va  
 danto carati anejo); A 1.6 (cittaṅ dantaṅ); It 123 (danto  
 damayataṅ seṭṭho); Sn 370, 463, 513, 624; Dh 35, 142  
 (= catumagga-niyamena d. DhA III.83), 321 sq. = Nd<sup>2</sup>  
 475. — **sudanta** well-tamed, restrained Sn 23; Dh 159,  
 323.

**-bhūmi** a safe place (= Nibbāna), or the condition of  
 one who is tamed S III.84; Nd<sup>2</sup> 475 (in continuation of  
 Dh 323); DhA IV.6.

**Dantaka** a pin of tooth or ivory; **makara<sup>o</sup>** the tooth of a  
 sword-fish Vin II.113, 117; IV.47. See details under  
 makara.

**Dandha** (adj.) [Sk. ? Fausböll refers it to Sk. tandra;  
 Trenckner (*Notes* 65) to dṛḍha; see also Müller, *P. Gr.*  
 22, & Lüders *Z.D.M.G.* 58, 700. A problematical con-  
 nection is that with thaddha & datta<sup>2</sup> (q. v.) slow;  
 slothful, indocile; silly, stupid M 1.453; S IV.190;  
 Dh 116; J 1.116, 143; II.447; V.158; VI.192 (+ laḷāka);  
 Th 1, 293; Miln 59, 102, 251; DhA 1.94, 251; III.4.  
 Vism 105, 257 (with ref. to the liver).  
**-ābhīññā** sluggish intuition D III.106; A V.63; Dhs  
 176; Nett 7, 24, 50, 123 sq.; cp. A II.149 sq.; Vism 85.

**Dandhatā** (f.) stupidity DhA 1.250; as dandhattaṅ at  
 D III.106.

**Dandhanatā** (f.), in a<sup>o</sup> absence of sluggishness Dhs 42, 43

**Dandhāyanā** (f.) clumsiness Miln 105.

**Dandhāyitatta** (nt.) [der. fr. dandheti] stupidity (= dan-  
 dhatā) D 1.249 (opp. vitthāyitatta); S II.54; Miln 105;  
 DA 1.252.

**Dandheti** [Denom. fr. dandha] to be slow, to tarry Th 1,  
 293 (opp. tāreti). — pp. dandhāyita see in der. °tta.

**Dapeti** Caus. fr. dā<sup>4</sup> to clean, see pariyo<sup>o</sup>; pp. dāta see ava<sup>o</sup>.

**Dappa** [Sk. darpa, to drpyati] wantonness, arrogance  
 J II.277; Miln 361, 414; Pgdp 50. Cp. dittha<sup>2</sup>. — In  
 def. of root gabb at DhM 289.

**Dappita** (adj.) arrogant, haughty J V.232, 301.

**Dabba<sup>1</sup>** (adj.-n.) [Sk. dravya, nt. to dravati (dru)] (a) fit  
 for, able, worthy, good, S 1.187 = Th 1, 1218, cp. *Pss.*  
*of the Brethren*, 399, n. 4 (= Sk. bhavya, cp. Pāṇini

v.3, 104 dravyaṅ ca bhavyaḥ). — (b) material, sub-  
 stance, property; something substantial, a worthy  
 object Pgdp 14.

**-jātika** of good material, fit for, able M I.114; A 1.254  
 (cp. Sk. pātrabhūta); Vism 196. **-saṅhāra** collecting  
 something substantial PvA 114 (should prob. be read  
 sambhāra). **-sambhāra** the collection of something  
 substantial or worth collecting; a gift worth giving  
 J IV.311; V.48; VI.427; DhA 1.321; II.114.

**Dabba<sup>2</sup>** (adj.-n.) [Sk. dravya, of dru wood, see dāru] tree-  
 like, wooden; a tree, shrub, wood J 1.108 (d.-tiṇa-  
 gaccha a jungle of wood & grass); V.46 (d.-gahana a  
 thicket of shrubs & trees); Vism 353 (°tiṇa).

**Dabbi** (f.) [Sk. darvī = \*dāru-ī made of wood, see dāru] a  
 (wooden) spoon, a ladle; (met.) the hood of a snake  
 (dabbimattā phaṇapuṭakā DhA IV.132). — Dh 64;  
 gen. & instr. davyā J III.218; Miln 365. — In cpds.  
 dabbi<sup>o</sup>.

**-kaṇṇa** the tip of the ladle DhA 1.371; **-gāha** holding  
 a spoon, viz. for the purposes of offering M II.157 (of a  
 priest); Pv 11.9<sup>63</sup> (= kaṭaṅchu-gāhika PvA 135);  
**-mukha** a kind of bird J VI.54<sup>0</sup> (= āṭa); **-homa** a spoon-  
 oblation D 1.9.

**Dabba** [Sk. darbha to dṛbhāti, to plait, interlace, etc.  
 cp. Lith. darbas plaiting, crating] a bunch of kuśa grass  
 (Poa Cynosuroides) D 1.141; M 1.344; A II.207.

**-puppha** "kuśa-flower," Ep. of a jackal J III.334.

**Dabhakkaṅ** (?) (indecl.) = daddabhaṅ; a certain noise (of  
 a falling fruit) J III.77 (v. l. duddabha = daddabha).

**Dama** (adj.-n.) (& of a nt. damo the instr. damasā) [Ved.  
 dama; Ags. tam = E. tame, Ohg. zam to \*demā in da-  
 meti] taming, subduing; self-control, self-command,  
 moderation D 1.53 (dānena damena saṅyamena = It 15;  
 expl. at DA 1.160 as indriya-damena uposatha-kam-  
 mena) III.147, 229; S 1.4, 29, 168 = Sn 463 (saccena  
 danto damasā upeto); S IV.349; A 1.151; II.152 sq.;  
 M III.269 (+ upasama); Sn 189, 542 (°ppatta), 655;  
 Dh 9, 25, 261; Nett 77; Miln 24 (sudanto uttame  
 dame). duddama hard to tame or control Dh 159;  
 PvA 280; Sdhp 367. — **arindama** taming the enemy  
 (q. v.).

**Damaka** (adj.-n.) [= dama] 1. subduing, taming; con-  
 verting; one who practises self-control M 1.446 (assa<sup>o</sup>);  
 III.2 (id.) J 1.349 (kula<sup>o</sup> bhikkhu), one who teaches a clan  
 self-mastery 505 (go<sup>o</sup>, assa<sup>o</sup>, hatthi<sup>o</sup>); Th 2, 422 (= kā-  
 rūññāya paresaṅ cittassa damaka ThA 268). — 2. one  
 who practises self-mortification by living on the rem-  
 nants of offered food (Childers) Abhp 467.

**Damatha** [Sk. damatha] taming, subduing, mastery,  
 restraint, control M 1.235; D III.54 (+ samatha); Dh 35  
 (cittassa d.); PvA 265; Dpvs VI.36.

**Damana** (adj.-nt.) taming, subduing, mastery PvA 251  
 (arinaṅ d<sup>o</sup>-sila = arindama).

**Damaya** (adj.) [Sk. damya, see damma] to be tamed:  
 duddamaya difficult to tame Th 1, 5 (better to be read  
 damiya).

**Damita** [Sk. damāyita = danta<sup>3</sup>; cp. Gr. ἀδμιτος; Lat.  
 domitus] subdued, tamed J V.36; PvA 265.

**Dameti** [Sk. damayati, caus. to dāmyati of \*dam to bring  
 into the house, to domesticate; Gr. δαμάω, δμῆρός;  
 Lat. domare; Oir. dam (ox); Goth. tamjan = Ohg.  
 zemman = Ags. temian = E. tame; to \*demā of dama  
 house, see dampati] to make tame, chastise, punish,  
 master, conquer, convert Vin II.196 (dandena); M II.102;  
 Dh 80, 305 (attānaṅ); It 123 (ppr. [danto] damayataṅ  
 seṭṭho [santo] samayataṅ isi); Miln 14, 386; PvA 54  
 (core d. = converted).

**Dametar** [u.-ag. to dameti = Sk. damayitr, cp. Sk. damitr = Gr. (παρ)δαμίτωρ δμητήρ; Lat. domitor] one who tames or subdues, a trainer, in phrase adantānaṃ dametā "the tamer of the untamed" (of a Buddha) M II.102; Th 2, 135.

**Dampati** [Sk. dampati master of the house; dual; husband & wife; cp. also patir han, \*dam, as in Gr. δῶ, δῶμα & δεσ- in δεσπότης = dampati, short base of \*dama house = Ved. dama, Gr. δόμος, Lat. domus to \*demā (as also in dameti to domesticate) to build, cp. Gr. δέμω & δέμας; Goth. timrjan; Ohg. zimbar; E. timber] master of the house, householder, see tudampati & cp. gahapati.

**Damma** (adj.) [Sk. damya, grd. of dāmyati see dameti & cp. damaya (damiya)] to be tamed or restrained; esp. with ref. to a young bullock M I.225 (balagāvā dammagāvā the bulls & the young steers); It 80; also of other animals: assadamma-sārathi a horse-trainer A II.112; & iṅ. of unconverted men likened to refractory bullocks in phrase purisa-damma-sārathi (Ep. of the Buddha) "the trainer of the human steer" D I.62 (misprint °dhamma°) = II.93 = III.5; M II.38; A III.112; Vv 17<sup>13</sup> (nara-vara-d.-sārathi cp. VvA 86.

**Dayati**<sup>1</sup> = dayati (q. v.) to fly J IV.347 (+ uppatati); VI.145 (dayassu = uyyassu Com.).

**Dayati**<sup>2</sup> = [Ved. dayate of day to divide, share, cp. Gr. δαίωμα, δαίνωμι, δαίρη, etc. to dā (see dadāti, base 2), & with p. Gr. δαπάρη, Lat. daps (see Walde, Lat. Wtb. s. v.)] to have pity (c. loc.), to sympathize, to be kind J VI.445 (dayitabba), 495 (dayāsi = dayañ kareyyāsi).

**Dayā** (f.) [Ved. dayā, to dayati<sup>2</sup>] sympathy, compassion, kindness M 1.78; Sn 117; J 1.23; VI.495. Usually as anuddayā; freq. in cpd. dayāpanna showing kindness D I.4 (= dayañ metta-cittañ āpanno DA 1.70); M I.286; A IV.249 sq.; Pug 57; VvA 23.

**Dara** [Sk. dara; see etym. connection under dari] fear, terror; sorrow, pain Vin II.150 = A I.138 (vineyya hadaye daran); S II.101, 103; IV.186 sq.; Th 2, 32 (= cittakato kilesa patho ThA, 38); J IV.61; Vv 83<sup>8</sup> (= daratha VvA 327); Pv 1.8<sup>5</sup> (= citta-daratha PvA 41). — sadara giving pain, fearful, painful M I.464; A II.11, 172; S I.101. Cp. ādara & purindada.

**Daratha** [Sk. daratha, der. fr. dara] anxiety, care, distress A II.238; M III.287 sq. (kāyikā & cetasikā d.); Sn 15 (darathajā: the Arahant has nought in him born of care C' explains by pariḷāha fever); J 1.61 (sabba-kilesa-d.) PvA 230 (id.); DhA II.215; Miln 320; PvA 23, 41; VvA 327.

**Darī** (f.) [Sk. darī to dṛṇāti to cleave, split, tear, rend, caus. darayati \*der = Gr. εἶρω to skin, εἶρμα, εἶρά skin]; Lith. dirū (id.) Goth. ga-tairan = Ags. teran (tear) = Ohg. zeran (Ger. zerren). To this the variant (r: l) \*del in dalati, dala, etc. See also daddara, daddu, dara, avadiyati, ādinṇa, uddiyati, purindada (= purañ-dara) a cleavage, cleft; a hole, cave, cavern J I.18 (v. 106), 462 (musikā° mouse-hole); II.418 (= maṇiguhā); SnA 500 (= padara).

-cara a cave dweller (of a monkey) J v.70; -mukha entrance of a cave Vism 110. -saya a lair in a cleft Cp. III.7<sup>1</sup>.

**Dala** (nt.) [Sk. dala, \*del (var. of \*der, see dara) in dalati (q. v.) orig. a piece chipped off = a chip, piece of wood, ep. daṇḍa, Mhg. zelge (branch); Oir delb (figure, form), deil (staff, rod)] a blade, leaf, petal (usually -°); akkhi-d. eyelid ThA 250; DA I.194; DhSA 378; uppala° Dhs 311; kamala° (lotus-petal) VvA 35, 38; muttā° (?) DA I.252; rattā-pavāla° J 1.75.

**Dalati** [Sk. dalati, del to split off, tear; Gr. δαιδάλλω, Lat. dolare & delere. See dala & dara] to burst, split,

break. — Caus. dāleti Sn 29 (dalayitvā = chinditvā SnA 40); Miln 398. — Pass. diyati (Sk. dīryate) see uddiyati.

**Dalidda & Dalidda** (adj.-n.) [Sk. daridra, to daridrāti, Intens. to drāti run (see dava), in meaning cp. addhika wayfarer = poor] vagrant, strolling, poor, needy, wretched; a vagabond, beggar — (l:) Vin II.159; S I.96 (opp. aḍḍha); A II.57, 203; III.351; IV.219; V.43; Pug 51; VvA 299 (l:) M II.73; S v.100, 384, 404; Vv20<sup>1</sup> (= duggata VvA 101); DA I.298; PvA 227; Sdhp 89, 528.

**Daliddatā** (f.) [Sk. daridratā] poverty VvA 63.

**Daliddiya** see dālidhiya.

**Dalha** (adj.) [Sk. dṛḍha to dṛhyati to fasten, hold fast; \*dhergh, cp. Lat. fortis (strong). Gr. ταφύς (thick), Lith. difžas (strap). For further relations see Walde, Lat. Wtb. under fortis] firm, strong, solid; steady, fast; nt. adv. very much, hard, strongly — D I.245; S 1.77; A II.33; Sn 321 (nāvā), 357, 701, 821 (°ḡ karoti to strengthen), 966 (id.); Dh 112; J II.3; IV.106; DhA IV.48; KhA 184; VvA 212 (= thira); PvA 94, 277. — dalhañ (adv.) Dh 61, 313.

-dhamma strong in anything, skilled in some art, proficient S II.266 = A II.48 (of an archer); M 1.82; J VI.77; Vv 63<sup>1</sup> acc. to Trenckner, Notes p. 60 (cp. also VvA 261) = dṛḍha-dhanva, from dhanu = having a strong bow; -nikkama of strong exertion Sn 68 (= Nd<sup>2</sup> 294); -parakkama of strong effort, energetic M II.95; A II.250; Dh 23; Th 2, 160; -pahāra a violent blow J III.83; -pākāra (etc.) strongly fortified S IV.194; -bhattin firmly devoted to somebody DhsA 350.

**Dalhi**<sup>1</sup> [f. of dṛḍha > dalha in comp<sup>n</sup> like dṛḍhi-bhūta, etc.; cp. daḍḍhi] in kāya-dalhi-bahula strong in body, athletic Vin II.76, cp. Com. on p. 313; J III.310; IV.219. dalhikarana steadiness, perseverance SnA 290 (+ ādhāraṇatā), 398 (id). In cpds. also dalhi<sup>2</sup> viz. -kamma making firm; strengthening Vin I.290; J v.254; Pug 18, 22; Vism 112.

**Dava**<sup>1</sup> [Sk. dava, to dunoti (q. v.); cp. Gr. δαίς fire-brand] fire, heat J III.260. — See also dāva & dāya.

-dāha (= Sk. davāgni) conflagration of a forest, a jungle-fire Vin II.138; M 1.306; J 1.641; Cp. III.9<sup>3</sup>; Miln 189; Vism 36.

**Dava**<sup>2</sup> [Sk. drava to dravati to run, flow, etc. \*dreu besides \*drā (see dalidda) & \*dram (= Gr. δρόμος; cp. abhid-davati, also dabba = dravyañ) running, course, flight; quickness, sporting, exercise, play Vin II.13; M I.273; III.2; A I.114; II.40, 145; IV.167; Pug 21, 25. — davā (abl.) in sport, in fun Vin II.101; davāya (dat.) id. Nd<sup>2</sup> 540; Miln 367; Dhs 1347, cp. DhsA 402. — davanñ karoti to sport, to play J II.359, 363.

-atthāya in joke, for fun Vin II.113; -kamyatā fondness for joking, Vin IV.11, 354; M I.565.

**Dasa**<sup>1</sup> [Sk. daśa = Av. dasa, Gr. δέκα, Lat. decem, Goth. taihun, Oir. deich, Ags. tien, Ohg. zehan fr. \*dekm, a cpd. of dy + km = "two hands"] the number ten; gen. dasannañ (Dh 137); instr. dasahi (Kh III.) & dasabhi (Vin 1.38). In cpds. (°) also as lasa (soḷasa 16) & rasa (terasa 13; pannar° 15; aṭṭhār° 18).

*Metaphorical meaning.* (A) In the first place 10 is used for measurement (more recent & comprehensive than its base 5); it is the no. of a set or comprehensive unity, not in a vague (like 3 or 5), but in a definite sense. (B) There inheres in it the idea of a fixed measure, with which that of an authoritative, solemn & auspicious importance is coupled. This applies to the unit as well as its decimal comb<sup>ns</sup> (100, 1000). Ethically it denotes a circle, to fulfil all of which constitutes a high achievement or power.

**Application** (A) (based on natural phenomena): dasa disā (10 points of the compass; see disā): Sn 719, 1122; PvA 71, etc.; d. lokadhātuyo Pv 11.9<sup>01</sup> (=10×1000; PvA 138); d. māse (10 months as time of gestation) *kucchiyā pariharitvā* J 1.52; PvA 43, 82. — (B) (fig.) 1. a set: (a) *personal* (cp. 10 people would have saved Sodom; Gen. 18, 32; the 10 virgins (2×5) Matt. 25, 1): *divase divase dasa dasa putte vijāyitvā* (giving birth to 10 sons day by day) Pv 1.6. — (b) *impersonal*: 10 commandments (*dasa sikkhāpadāni* Vin 1.83), cp. Exod. 34, 28; 10 attributes of perfection of a Tathāgata or an Arahant: Tathāgata-balāni; with ref. to the Buddha see Vin. 1.38 & cp. *Vin Texts* 1.141 sq.; *dasah' anghi samannāgato arahā ti vuccati* (in memorizing of No. 10) Kh III. *dasahi asaddhammehi sam' kāko* J III.127; — 10 heavenly attributes (*ṭhānāni*): āyu etc. D III.146; S v.275; PvA 9, opp. 10 afflictions as punishment (cp. 10 plagues Exod. 7-11): *dasannaṅ aññatarāṅ ṭhānaṅ nigacchati* Dh 137 (=das. dukkha-kāraṇāṅ, enum<sup>d</sup> v. 138, 139) "afflicted with one of the 10 plagues"; cp. DhA III.70. — 10 good gifts to the bhikkhu (see *deyyadhamma*) Nd<sup>2</sup> 523; PvA 7; 10 rules for the king: PvA 161; — dividing the Empire into 10 parts: PvA 111, etc. *vassa-dasa* a decade: *das' ev' imā vassa-dasā* J IV.396 (enum<sup>d</sup> under *vassa*); *dasa-rāja-dhammā* J II.367; *das' akkosa-vatthūni* DhA 1.212. — See on similar sets A v.1.310; D III.266-271. — 2. a larger unity, a crowd, a vast number (of time & space): (a) *personal*, often meaning "all" (cp. 10 sons of Haman were slain Esth. 9, 10; 10 lepers cleansed at one time Luke 17, 12): *dasa bhātaro* J 1.307; *dasa bhātikā* PvA 111; *dasa-kaññā-sahassa-parivārā* PvA 210 etc. — (b) *impersonal* (cp. 10×10=many times, *S.B.E.* 43, 3): *dasa-yojanika* consisting of a good many miles DhA III.291. *dasavassasahassāni dibhāni vatthāni paridhanto* ("for ever and aye") PvA 76, etc.

-**kkhattuṅ** [Sk. °kṛtvah] ten times DhA 1.388; -**pada** (nt.) a draught-board (with 10 squares on each side); a pre-Buddhist game, played with men and dice, on such a board D 1.6; Vin II.10=III.180 (°e *kijanti*); DA 1.85. -**cala**, [Sk. *daśabala*] endowed with 10 (super-normal) powers, Ep. of the Buddhas, esp. of Kassapa Buddha Vin 1.38=J 1.84; S II.27; Vism 193, 391; DhA 1.14; VvA 148, 206, etc. -**vidha** tenfold DhA 1.398. -**sata** ten times a hundred Vin 1.38 (°*parivāro*); Sn 179 (*yakkhā*); DhA 198 (°*nayano*). -**sahassa** ten times a thousand (freq.); °i in *dasa-sahassi-lokadhātu* Vin 1.12 (see *lokadhātu*).

**Dasa<sup>2</sup>** (-°) [Sk. *-dṛśa*; cp. *dassa*] seeing, to be seen, to be perceived or understood D 1.18 (*aññadattu°* sure-seeing, all-perceiving = *sabbaṅ passāmi ti attho* DA 1.111); Sn 653 (*paṭicca-samuppāda°*), 733 (*sammad°*); J 1.506 (*yugamatta°*; v. l. *dassa*). — **duddasa** difficult to be seen or understood D 1.12 (*dhammā gambhirā* d.; see *gambhira*); M 1.167, 487; Sn 938; Dh 252; also as *suddasa* Dh 36.

**Dasaka** (nt.) 1. a decad, decade, a decennial J IV.397; DhA 316. *khiddā°* the decad of play Vism 619; *cakkhu°* etc. sense-decads Vism. 553; *Comp.* 164, 250; *kāya°*, Vism. 588.

**Dasana** [Sk. *daśana* to *ḍasati*] a tooth Dāvs v.3 (d., dhātu, the tooth relic of the Buddha).

**Dasā** (f.) & **dasā** (nt.) [Sk. *daśā*] unwoven thread of a web of cloth, fringe, edge or border of a garment D 1.7 (*digha°* long-fringed, of *vatthāni*); J v.187; DhA 1.180; IV.106 (*daśāni*). — **sadasa** (nt.) a kind of seat, a rug (lit. with a fringe) Vin IV.171 (= *nisidana*); opp. **adasaka** (adj.) without a fringe or border Vin II.301=307 (*nisidana*). -**anta** edge of the border of a garment J 1.467; DhA 1.180 sq., 391.

**Dasika<sup>1</sup>** (adj.) (-°) [Sk. *dṛśika*, cp. *dassin*] to be seen, to behold, being of appearance, only in *dud°* or *frightful*

*app.*, fierce, ugly St 94 & id. p. (q. v. under *okoṭi-maka*); J 1.504 (*kodha*, anger); PvA 24, 90 (of *Petas*). — *Note*. The spelling is sometimes °*dassika*: A II.85; Pug 51; PvA 90.

**Dasika<sup>2</sup>** (adj.) [fr. *daśā*] belonging to a fringe, in *dasika-sutta* an unwoven or loose thread Vin III.241; DhA IV.206 (°*mattam pi* not even a thread, i. e. nothing at all, cp. Lat. *nihilum*=ne-filum not a thread=nothing). See also *dasaka* under *daśā*.

**Dassa** (-°) [Sk. *-darśa*; cp. *dasa<sup>2</sup>*] to see or to be seen, perceiving, perceived Sn 1134 (*appa°* of small sight, not seeing far. knowing little = *paritta-dassa thoka-dassa* Nd<sup>2</sup> 69). Cp. *akkha°* a judge Miln 114. -**su°** easily perceived (opp. *duddasa*) Dh 252.

\***Dassati<sup>1</sup>** [Sk. \**darś* in *dadarśa* pref. to *dṛś*; caus. *darśayati*. Cp. Gr. *διδρασκω* to see; Oir. *derc* eye; Ags. *torht*; Goth. *ga-tarhjan* to make conspicuous. The regular Pāli Pres. is *dakkhiti* (younger *dakkhati*), a new formation from the aor. *addakkhi*=Sk. *adrākṣit*. The Sk. Fut. *drakṣyati* would correspond formally to *dakkhati*, but the older *dakkhiti* points toward derivation from *addakkhi*. This new Pres. takes the function of the Fut.; whereas the Caus. *dassati* implies a hypothetical Pres. \**dassati*. On *dakkhati*, etc. see also Kuhn, *Beitr.* p. 116; Trenckner, *Notes* pp. 57, 61; Pischel, *Prk. Gr.* § 554] to see, to perceive.

1. (pres.) base **dakkh** [Sk. *drakṣ*]: pres. (a) **dakkhati** Nd<sup>2</sup> 428 (= *passati*), 1st *dakkhāmi* *ibid.* (= *passāmi*), 2nd *dakkhasi* S 1.116; Pv II.1<sup>13</sup> (v. l. BB *adakkhi*); imper. *dakkha* Nd<sup>2</sup> 428 (= *passa*). — (b) **dakkhiti** Sn 909 (v. l. BB *dakkhati*), 3rd pl. *dakkhinti* Vin 1.16=Sn p. 15 (v. l. BB *dakkhanti*); D 1.46. — aor. **addakkhi** (Sk. *adrākṣit*) Vin II.195; S 1.117; Sn 208 (= *addasa* SnA 257), 841, 1131; It 47; J III.189; & *dakkhi* It 47; 1st sg. *addakkhiṅ* Sn 938. Spelling also *adakkhi* (v. l. BB at Pv II.1<sup>13</sup>) & *adakkhiṅ* (Nd<sup>2</sup> 423). — inf. **dakkhi-tuṅ** Vin 1.179. — Caus. p.p. **dakkhāpita** (shown, exhibited) Miln 119. — Der. **dakkhin** (q. v.).

2. (pret.) base **dass** (Sk. *darś* & *dras*): aor. (a) **addasa** (Sk. *adarśat*) Sn 358, 679, 1016; J 1.222; v. 2; Pv II.3<sup>23</sup> (*mā addasa* = *addakkhi* PvA 88); DhA 1.26; PvA 73, & (older, cp. *agamā*) **addasā** Vin II.192, 195; D 1.112; II.16; Sn 49 (v. l. BB *addasa*), 910 (id.); Miln 24, 1st sg. *addasaṅ* S 1.101; Nd<sup>2</sup> 423 & *addasaṅ* Sn 837 (= *adakkhiṅ* Nd<sup>1</sup> 185), 1st pl. *addasāma* Sn 31, 178, 459, 3rd pl. (*mā*) *addasaṅ* Pv II.7<sup>6</sup> (= *mā passisṅsu* PvA 102). — (b) **addasāsi**, 1st sg. *addasāsīṅ* Sn 937, 1145; Vv 35<sup>52</sup> (v. l. *addasāmi*), 3rd pl. *addasāsūṅ* Vin II.195; D II.16; M 1.153. — (c) shortened forms of aor. are: **adda** Th 1, 986; **addā** J VI.125, 126. — inf. **daṭṭhuṅ** Sn 685 (*daṭṭhu-kāma*); J 1.299; Pv IV.1<sup>3</sup> (= *passitṅsu* PvA 219); PvA 48, 79; VvA 75. — ger. **daṭṭhu** (= Sk. *drṣṭvā*) Sn 424 (in phrase *nekkhammaṅ daṭṭhu khemato*) = 1098; 681. Expl. at Nd<sup>2</sup> 292 with expl. of *disvā* = *passitvā*, etc. — grd. **daṭṭhabba** (to be regarded as) D II.154; PvA 8, 9, 10, etc.; Vism 464; & **dassaniya** (see sep.). Also in Caus. (see below) & in *daṭṭhar* (q. v.).

3. (med.-pass.) base **diss** (Sk. *dṛś*): pres. pass. **dissati** (to be seen, to appear) Vin 1.16; Sn 194, 441, 688 (*dis-sare*), 956; J 1.138; Dh 304; Pv 1.84; PvA 61 (*dissasi* you look, intrs.); ppr. **dissamāna** (visible) PvA 71, 6 (°*rūpa*), 162 (id.); VvA 78 (°*kāya*); Mhvs. VII.35, & der. **dissamānatta** (nt.) (visibility) PvA 103. — ger. *disvā* Sn 48, 409, 687 sq. It 76; PvA 67, 68, etc., & *disvāna* Vin 1.15; II.195; Sn 299, 415, 1017; Pv II.87, etc.; also a ger. form *diṭṭhā*, q. v. under *adiṭṭhā*. — pp. **diṭṭha** (q. v.).

4. Caus. (of base 2) **dassati** (Sk. *darśayati*), aor. **dassasi** & (exceptional) **dassayi**, only in *dassayi tumaṅ* showed himself at Pv III.24 (= *attānaṅ uddisayi* PvA 181) & III.216 (= *attānaṅ dassayi dassesi pākāto ahoṣi* PvA 185). 3rd pl. *dassasūṅ*; ger. *dassatvā*; inf. **dassetuṅ** to point out, exhibit, explain, intimate Dh 83; J 1.84, 200, 263, 266; II.128, 159; III.53, 82; PvA 4, 8,



16 (ovādaṅ d. give advice), 24, 45, 73 etc. — to point to (acc.) PvA 151 (sunakhaṅ), 257 (dāraṅ). — to make manifest, to make appear, to show or prove oneself; also intr. to appear J II.154 (dubbalo viya hutvā attānaḅ dassasi: appeared weak); VI.116; Pv III.2<sup>3</sup> (=sammukhibhāvaṅ gacchanti PvA 181); PvA 13 (mitto viya attānaḅ dassetvā: acting like a friend), Miln 271. Esp. in phrase attānaḅ dasseti to come into appearance (of Petas): PvA 32, 47, 69, 79, etc. (cp. above dassayi). — pp. dassita.

**Dassati**<sup>2</sup> fut. of dadāti, q. v.

**Dassana** (nt.) [Sk. darśana, see dassati<sup>1</sup>] — 1. *Lit.* seeing, looking; noticing; sight of, appearance, look. Often equivalent to an infinitive "to see," esp. as dat. dassanaḅ in order to see, for the purpose of seeing (cp. dassana-kāma = daṭṭhu-kāma): [Bhagavantāṅ] dassanaḅ M II.23, 46; A I.121; III.381; Sn 325. — (a) (nt.) "sight" D II.157 (visūka°, looking on at spectacles); A III.202 (+savana hearing); IV.25 sq. (bhikkhu°); Sn 207 (muni°, may be taken as 2, cp. SnA 256), 266 (=pekkaḅ KhA 148); Dh 206 (ariyānaḅ d., cp. ariyānaḅ dassāvin), 210 (appiānaḅ), 274; Vv 34<sup>2</sup>; VvA 138 (sippa° exhibition of art, competition). — (b) adj. as (-°) "of appearance" (cp. °dasa) Sn 548 (cāru° lovely to behold); PvA 24 (bhayānaka° fearful to look at), 68 (bībhacca°). — 2. *Appld.* (power of) perception, faculty of apperception, insight, view, theory; esp. (a) in comb<sup>n</sup> nāṅa-dassana either "knowing & seeing," or perhaps "the insight arising from knowledge," perfect knowledge, realization of the truth, wisdom (cp. nāṅa): S 1.52; II.30; v.28, 422; M I.195 sq., 241, 482 (Gotamo sabbaññū sabba-dassāvi aparisesaṅ ñ-d °ṅ paṭijānāti; id. II.31); D III.134; A I.220; II.220; IV.302 sq.; cp. ñ-d-paṭilābha A 1.43; II.44 sq.; III.323; ñ-d-visuddhi M I.147 sq. Also with further determination as adhiḅeva-ñ-d° A IV.428; alam-ariya° S III.48; IV.300; v.126 sq.; M 1.68, 71, 81, 207, 246, 440 sq., A 1.9; III.64, 430; v.88; parisuddha A III.125; maggāmagga° A v.47; yathābhūta° A III.19, 200; IV.99, 336; v.2 sq., 311 sq.; vimutti° S I.139; v.67; A III.12, 81, 134; IV.99, 336; v.130; It 107, 108; Miln 338. See also vimutti. — (b) *in other contexts*: ariyasaccāna-dassana Sn 267; ujubbhūta° S v.384, 404; dhamma° (the right doctrine) S v.204, 344, 404; A III.263; pāpa° (a sinful view) Pv IV.360; viparita° A III.114; IV.226; v.284 sq. (and a°), 293 sq. samānā° (right view) S III.189; A III.138; IV.290; v.199; sabbalokena d. S IV.127; sahetu d. S v.126 sq.; suvisuddha d. S IV.191. — S III.28, 49; M II.46; III.157; Sn 989 (wisdom: Jinānaḅ eta d. corresponding with nāṅa in preceding line); Dhs 584, 1002 (insight: cp. Dhs. *trsl.* p. 256). — (adj.) perceiving or having a view (cp. dasseti) S I.181 (visuddha°); Th 1, 422. — (c) *as nt.* from the Caus. dasseti: pointing out, showing; implication, definition, statement (in Com. style) PvA 72; often as °ākāra-dassana: PvA 26 (dātābba°), 27 (tho-mana°), 35 (kata°) & in dassanattāṅaḅ in order to point out, meaning by this, etc. PvA 9, 68. — 3. *adassana* not seeing S I.168 = Sn 459; invisibility J IV.496 (°ṅ vajjati to become invisible); wrong theory or view A v.145 sq.; Sn 206; Pug 21.

-*anuttariya* (nt.) the pre-eminence or importance of (right or perfect) insight; as one of the 3 anuttariyāni, viz. d°, paṭipadā°, vimutta° at D III.219, 25°, 281; A III.284, 325; -kāma (adj.) desirous of seeing A I.150; IV.115; Miln 23; -bhūmi the level or plane of insight Nett 8, 14, 50; -sampanna endowed with right insight S II.43 sq., 58.

**Dassaniya** (adj.) [Sk. darśaniya; grd. formation of dassana, also as dassaneyya] fair to behold, beautiful, good-looking (=dassitvā yutta DA I.141), often in formula abhirūpa d. pāsādika paramāya vaṅṅapokkharatāya samannāgata to express matchless physical

beauty: D I.114; S II.279; PvA 46 etc. Also with abhirūpa & pāsādika alone of anything fair & beautiful: D I.47. — Vin IV.18; S 1.95; J III.394; Pug 52, 66; DA I.281; PvA 44 (=subha), 51 (=rucira). — Comparative *dassaniyatara* S I.237; Sdhp 325; DhA I.119.

**Dassaneyya** (adj.) =dassaniya J v.203 (bhusa°).

**Dassāvītā** (f.) [abstr. to dassāvin] seeing, sight (-°) Miln 140 (guṅavisesa°).

**Dassāvin** (adj.-n.) [Sk. \*darsavant] full of insight, seeing, perceiving, taking notice of. In comb<sup>n</sup> with °ñū (knowing) it plays the part of an additional emphasis to the 1st term = knowing & seeing i. e. having complete or highest knowledge of, gifted with "clear" sight or intuition (see jānāti passati & cp. nāṅa-dassana). — (a) As adj. -°: seeing, being aware of, realizing; anicca° S III.1; ādinava° S II.194; IV.332; M I.173; A v.181 sq.; pariyanta° A v.50 sq.; bhaya° S v.187; It 96; esp. in phrase anumattesu vajjesu bhaya° D 1.63 = It 118 (cp. bhaya-dassin); lokavajjabhaya° S I.138; sabba° (+ sabbaññū) M 1.482 (samano Gotamo s° s°); II.31; Miln 74 (Buddho s° s°); cp. M Vastu III.51 sarvadarśāvin; sāra° Vin II.139. — (b) (n.) one who sees or takes notice of, in phrase ariyānaḅ dassāvi (+ sappurisaṅ dassāvi & kovido) M 1.8; S III.4; opp. *adassāvi* one who disregards the Noble Ones S III.3, 113; M III.17; Dhs 1003 (cp. DhsA 350).

**Dassika** (-°): see dasika<sup>1</sup>.

**Dassita**<sup>1</sup> [Sk. darśita, pp. of dasseti<sup>1</sup>] shown, exhibited, performed Vin IV.365; J I.330. Cp. san°.

**Dassita**<sup>2</sup> at J VI.579 accord. to Kern (*Toev.* p. 114) = Sk. daṅṣita mailed, armed.

**Dassin** (-°) (adj.) [Sk. °darsin] seeing, finding, realizing, perceiving. Only in cpds., like attha° Sn 385; ananta° S I.143; ādinava° Sdhp 409; ekanga° Ud 69; jātik-khaya° Sn 209; It 40; nāṅa° Sn 478 (=sacchikata-sabbaññuta-nāṅa SnA 411; cp. dassāvin); tira° S III.164 sq.; A III.368, cp. tira-dakkhin; digha° (=sabbadassāvin) PvA 196; bhaya° Dh 31 (°dassivā = dassi vā ?), 317; It 40; DA I.181 (=bhaya dassāvin); viveka° Sn 474, 851.

**Dassimant** see attha°.

**Dassu** [Sk. dasyu, cp. dāsa] enemy, foe; robber, in *dassukhīla* robber-plague D I.135, 136 (=corakhīla DA I.296).

**Dassetar** [Sk. darsayitr, n. agent to dasseti] one who shows or points out, a guide, instructor, teacher A 1.62, 132 = It 110.

**Dasseti** Caus. of dassati<sup>1</sup> (q. v.).

**Dasso** n. pl. of dāsi.

**Daha** [Sk. draha, through metathesis fr. hrada, hlād, see hilādate] a lake D I.45 (udaka°); J 1.50; II.104; v.412; Miln 259; PvA 152; Dpvs 1.44.

**Dahati**<sup>1</sup> (dahate) [Sk. dadhāti to put down, set up; \*dhe = Gr. τίθημι, Lat. facio, Ohg. tuon, Ags. dōn = E. to do. See also dhātu] to put, place; take for (acc. or abl.), assume, claim, consider D 1.92 (okkākaṅ pitā-mahaṅ = ṭhāpeti DA I.258); S III.113 (mittato daheyya); A IV.239 (cittaṅ d. fix the mind on); Sn 825 (bālaḅ dahanti mithu aññamaññaṅ = passanti dakkhanti, etc. Nd<sup>1</sup> 163). Pass dhlyati (q. v.); grd. *dheyya* (q. v.). — *Note.* dahati is more frequent in comb<sup>n</sup> with prefixes & compositions like ā°, upa°, pari°, sad°, san°, samā°, etc.

**Dahati**<sup>2</sup> = dahati to burn; as dahate Pv II.9<sup>8</sup> (=dahati vināseti PvA 116).



**Dahana** [Sk. dahana, to dahati, orig. "the burner"] fire Vism 338 ('kicca); ThA 256; Dāvs v.6; Sdhp 20.

**Dahara** (adj.) [Sk. dahara & dahra for dabhra to dabhnōti to be or make short or deficient, to deceive] small, little, delicate, young; a young boy, youth, lad D 1.80, 115; S 1.131; 11.279 (daharo ce pi paññavā); M 1.82; 11.19, 66; A v.300; Sn 216, 420 (yuvā+), 578 (d. ca mahantā ye bālā ye ca paññitā sabbe maccuvasaṇ yanti); J 1.88 (daharadabare dāreka ca dārikāyo), 291 ('ittihā a young wife); 11.160, 353; 11.393; Dh 382; Pv 1v.1<sup>60</sup> (yuvā); DhA 1.397 (sāmaṇera); DA 1.197 (bhikkhū), 223 (=taruṇa), 284 (id.); PvA 148; VvA 76; ThA 239, 251. Opposed to mahallaka J 1v.482; to vuddha Vism 100. — f. daharā Vv 31<sup>6</sup> (young wife) (+ yuvā VvA 129) & dahari J 1v.35; v.521; Miln 48 (dārikā).

**Daharaka** = dahara, young Miln 310. — f. ikā a young girl Th 2, 464, 483.

**Dāthā** (f.) [Sk. daṅṣṭrā to ḍasati (q. v.), cp. also dāttha] a large tooth, fang, tusk; as adj. (-°) having tusks or fangs D 11.18 (susukkha°); J 1.505 (uddhaṭṭa-dāḥo viya sappo); 1v.245 (nikkhanta°); DhA 1.215; PvA 152 (kaṭhina°); Sdhp 286.

-āvudha [Sk. daṅṣṭrāyudha] usng a tusk as his weapon J v.172; -danta a canine tooth KhA 44; -balin one whose strength lies in his teeth (of a lion) Sn 72.

**Dāthikā** (f.) [Sk. \*dādhikā = Prk. for daṅṣṭrikā] beard, whiskers Vin 11.134 (na d. ṭhapetabbā, of the bhikkhus); J 1.305; v.42 (tamba°), 217 (mahā° having great whiskers); DA 1.263 (parūḥa-massu° with beard & whiskers grown long).

**Dāthin** (adj.) [cp. Sk. daṅṣṭrin] having tusks J 11.245; 1v.348; Th 1, p. 1; Sdhp 286.

**Dātar** [Sk. dātṛ, n. ag. of dadāti to give; cp. Gr. δῶτωρ & δῶτις] a giver, a generous person Pgdp 50. — adātā one who does not give, a miser Pv 11.8<sup>2</sup>; otherwise as na dātā (hoti) A 11.203; It 65.

**Dātta** (nt.) [Sk. dātṛa, to dā, Sk. dāti, dyati to cut, divide, deal out; cp. Gr. δῶριον, δῶριον & see dāna, dāpeti, dāyatij sickle, scythe Miln 33.

**Dāna** (nt.) [Ved. dāna, dā as in dadāti to give & in dāti, dyāti to deal out, thus: distribution (scil. of gifts); cp. Gr. δῶνυς (present), Lat. donum (E. damages); Gr. δῶρον, Lat. donum; also Ags. tid (=E. tide, portion, i. e. of time), & tima (=E. time). See further dadāti, dayati, dātta, dāpeti. Def<sup>n</sup> at Vism 60; dānaṇ vucati avakhaṇḍanaṇ] (a) giving, dealing out, gift; almsgiving, liberality, munificence; esp. a charitable gift to a bhikkhu or to the community of bhikkhus, the Sangha (cp. deyyadhama & yañña). As such it constitutes a meritorious act (puññaṇ) and heads the list of these, as enumerated in order, dānamaya puññaṇ, silamaya p., bhāvanāmaya p. viz. acts of merit consisting of munificence, good character & meditation (D 11.218 e. g.; cp. cāga, puñña, sila). Thus in formula dānādāni puññāni katvā J 1.168; PvA 66, 105; cp. cpds. under °maya. — (b) Special merit & importance is attached to the mahādāna the great gift, i. e. the great offering (of gifts to the Sangha), in character the buddhistic equivalent of the brahmanic mahāyajña the chief sacrifice. On 16 Mahādānas see Wilson *Hindu Caste* 413; on 4 local. *Chinese Texts* 88. — A 1v.246; J 1.50, 74; v.383 (devasikaṇ chasatasahassa-pariccāgaṇ karonto mahādānaṇ pavattesi "he gave the great largesse, spending daily 600,000 pieces"); PvA 19, 22, 75, 127, etc. — (c) Constituents, qualities & characteristics of a dāna: 8 objects suitable for gifts form a standard set (also enum<sup>d</sup> as 10), viz. anna pāna vattha yāna mālā gandha-vilepana seyyāvasātha padipeyya (bread, water, clothes, vehicle, garlands, scented ointment,

conveniences for lying down & dwelling, lighting facility) A 1v.239; cp. Pv 11.4<sup>9</sup> & see °vatthu & deyya-dhamma. *Eight* ways of giving alms at D 11.258 = A 1v.236, *five* ways, called sappurisa-dāna (& asapp°) at A 11.171 sq.; *eight* sapp° at A 1v.243. *Five* manners of almsgiving metaphorically for silas 1-5 at A 1v.246 = DA 1.306. *Five* characteristics of a beneficial gift at A 11.172, viz. saddhāya dānaṇ deti, sakkaccaṇ d.d., kālena (cp. kāladāna A 11.41), anuggahitacitto, attānaṇ ca paraṇ ca anupahacca d.d. — (d) Various passages showing practice & value of dāna: Vin 1.236; D 1.53 (+ dama & saṇyama; cp. It 15; PvA 276); 11.356 sq. (sakkaccaṇ & a°); A 1v.392 sq. (id.); D 11.147 sq., 190 sq., 232; S 1.98 (dānaṇ dāttabbaṇ yattha cittaṇ pasidati); A 1.91 = It 98 (āmisā° and dhamma°, material & spiritual gifts); A 1.161; 11.41 (dāne āniṣaṇsā); 1v.60, 237 sq. (mahapphala), 392 sq. (°ssa vipāka); v.269 (petānaṇ upakappati); J 1.8 (aggala°); 11.112 (dinua°), 11.52 (id.); Sn 263, 713 (appaṇ dānaṇ samana-brāhmaṇānaṇ) PvA 54 (āgantuka° gift for the new-comer); Sdhp 211-213. — adāna withholding a gift, neglect of liberality, stinginess Pv 11.9<sup>16</sup>; Miln 279; PvA 25; cp. °sila under cpds.: atidāna excessive almsgiving Pv 11.9<sup>16</sup> (cp. PvA 129); Miln 277.

-agga [Sk. dānāgara, cp. bhattagga, salākagga; see Trenckner, *Notes* p. 56] a house where alms or donations are given, a store-house of gifts, fig. a source or giver of gifts, a horn of plenty J vi.487; DhA 1.152, 189; Miln 2; PvA 121, 124, 127, 141. A possible connection w. agga = āgra is suggested by comb<sup>n</sup> dānāni mahādānāni aggaññāni A 1v.246; -ādhikāra supervision or charge of alms-distributing PvA 124 (cp. Pv 11.9<sup>27</sup>); -āniṣaṇsa praise of generosity PvA 9; cp. A 11.41; -upakaraṇa means or materials for a gift PvA 105; -upapatti (read uppatti at D 11.258) an object suitable for gifts, of which 8 or 10 are mentioned (see above c) A 1v.239 = D 11.258; -kathā talk or conversation about (the merit & demerit of) almsgiving, one of the anupubbi-kathā Vin 1.15, 18; -dhamma the duty or meritorious act of bestowing gifts of mercy (cp. deyya-dhamma) PvA 9; -pati "lord of alms," master in liberality, a liberal donor (def. by Bdhgh as: yaṇ dānaṇ deti tassa pati sutvā deti na dāso na sahāyo DA 1.298) D 1.137 (+ saddho & dāyako, as one of the qualifications of a good king); A 11.39; 1v.79 sq. (+ saddho); Sn 487; Pv 1.11<sup>4</sup> (+ amaccharin); J 1.199; Miln 279 sq.; Sdhp 275, 303; -puñña the religious merit of almsgiving or liberality (see above a) PvA 73; -phala the fruit of munificence (as accruing to the donor) A 11.39; 1v.79; Pv 11.8<sup>3</sup> (°ṇ hoti paranhi loke); 9 (kusala-kamma), 51, etc.; -vaṭṭa alms J vi.333; -vatthu that which constitutes a meritorious gift; almsgiving, beneficence, offering, donation D 11.258 = A 1v.236; PvA 20 (=annapānādika dasavidha dāttabavattu PvA 7); -veyyāvātika services rendered at the distribution of gifts DhA 11.19; -saṇvibhāga liberal spending of alms D 11.145, 169; A 1.150, 226; 11.53, 313; v.331; It 19; Vism 306; freq. with °rata fond of giving alms S v.351, 392; A 1v.6 (vigatamalamaccherena cetasaṇ), 266 (id.); -salā a hall, built for the distribution of alms & donations to the bhikkhus & wanderers J 1.231, 262; 1v.402 (six); v.383 (id.); -sila liberal disposition PvA 89; usually as adāna-sila (adj.) of miserly character, neglecting the duty of giving alms Sn 244; Pv 11.8<sup>3</sup> (°ā na saddahanti dānapphalaṇ hoti paramhi loke); PvA 45 (=adāyaka), 59 (+ maccharin), 68 (id.).

**Dānava** [Sk. dānava] a kind of Asuras or Titans, the offspring of Danu J 11.527, v.89; Miln 153; Dpvs xvii.98.

**Dāni** (adv.) [shortened form for idāni, q. v.] now, Vin 1.180; II.154; S 1.200, 202; II.123; IV.202; J II.246; Miln 11, etc.

**Dāpana**: see vo°.

**Dāpita** [Sk. dāpayita pp. of dāpeti<sup>1</sup>] given, sent PvA 6; Mhvs VII.26.

**Dāpeti<sup>1</sup>** [Sk. dāpayati, **dap** fr. **dā** (see dadāti & dayati) =deal out, spend, etc., cp. Gr. *δαπνω*, *δαπάνη* (expenditure), *δειπνον* (meal); Lat. daps (id.), damnum (expense fr. \*dapnom). See also datta & dāna] to induce somebody to give, to order to be given, to deal out, send, grant, dedicate J VI.485; PvA 46; aor. dāpesi J IV.138; DhA 1.226, 393 (sent); PvA 5 (id.), 31; fut. dāpessati J II.3; DhA 371. Cp. ava°.

**Dāpeti-** [Sk. drāvayati & drapayati, Caus. to **dru**, see davati] to cause to run J II.404.

**Dāma** (nt.) [Sk. dāman to dyati to bind (Gr. *δέσμι*), \***dō**, as in Gr. *δέσμη* (rope), *διάδημα* (diadem), *ὑπόδημα* (sandal)] a bond, fetter, rope; chain, wreath, garland S IV.163 (read dāmena for damena), 282, (id.); A III.393 (dāmena baddho); Sn 28 (=vacchakānaṃ bandhanat-thāya katā ganthitā nandhipasayuttā rajjubandhanavisesā); Vism 108. Usually -, viz. anoja-puppha° J I.9; VI.227; olambaka° VvA 32; kusuma° J III.394; gandha° J I.178; VvA 173, 198; puppha° J I.397; VvA 198; mālā° J II.104; rajata° J I.50; III.184; IV.91; rattapuppha° J III.30; sumana° J IV.455.

**Dāya<sup>1</sup>** [Sk. dāva, conflagration of a forest; wood=easily inflammable substance; to dunoti (to burn) caus. dāvayati, cp. Gr. *δαίω* (to burn) & P. daval<sup>1</sup> wood; jungle, forest; a grove Vin 1.10 (miga°), 15, 350; II.138; S II.152 (tiṇa°); IV.189 (bahukaṅṅaka d.=jungle); A V.337 (tiṇa°); J III.274; VI.278. See also dāva. -pāla a grove keeper Vin 1.350; M 1.205.

**Dāya<sup>2</sup>** [Sk. dāya, to dadāti, etc.] a gift, donation; share, fee D 1.87 (in phrase rājadāya brahmadeyya, a king's grant, cp. rājadattiya); J IV.138; V.363; VI.346. Cp. dāyāda & brahmadeyya.

**Dāyaka** [Sk. dāyaka, **dā** as in dadāti & dāna] (adj.) giving, bestowing, distributing, providing (usually -°); (n.) a donor, benefactor; a munificent person M 1.236 sq.; A 1.26, 161; II.64, 80; III.32, 336; IV.81; Sn p. 87; It 19 (ito cutā manussattā saggā gacchanti dāyakā); J V.129 (kaṇḍa°); Pv 1.11 sq.; 1<sup>2</sup>; 4<sup>2</sup>; 5<sup>2</sup>; DA 1.298; PvA 113 (=dada); Miln 258 (°ānaṃ dakkhiṇā); Sdhp 276. — f. **dāyikā** Vin II.216 (bhikkhā°), 289 (khūrasa). — **adāyaka** a stingy person, one who neglects almsgiving (cp. adāna-sila) Pv 1.11<sup>9</sup>; f. °ikā Pv 1.9<sup>3</sup>.

**Dāyajja** (nt.) [Sk. dāyādyā; see dāyāda] inheritance Vin 1.82; D III.189; A III.43; J 1.91; Vism 43 sq.; dowry J III.8. — (adj.) one who inherits Vin III.66 (pituno of the father).

-**upasampadā**, lit. the Upasampadā by way of inh., a particular form of ordination conferred on Sumana & Sopāka, both novices seven yrs. old DhA IV.137.

**Dāyati** [Sk. dāti & dyāti (**dā**) to cut, divide, etc.; cp. dayati, datta, dāna] to cut, mow, reap, caus. dāyāpeti to cause to be cut or mowed DhA III.285.

**Dāyana** (nt.) [see dayati] cutting; °agga the first of what has been cut (on fields) DhA 1.98; °atthaṃ for the purpose of mowing DhA III.285.

**Dāyāda** [Sk. dāyāda=dāya+ā-da receiving the (son's) portion, same formation on ground of same idea as Lat. heres=\*ghero+ē-do receiver of what is left: see Brugmann, *Album Kern* p. 29 sq.] heir M 1.86=Nd<sup>2</sup> 199; S 1.69, 90; IV.72; A III.72 sq.; II.181; VI.151; Kh

VIII.5. Often fig. with **kamma**° one who inherits his own deeds (see kamma 3 A b & cpds.): M 1.390 sq.; A V.289; & as **dhamma**° (spiritual heir) opposed to āmisa° (material h.): M 1.12; It 101; also as **dhamma**° D III.84; as **brahma**° M II.84; D III.83. — **adāyāda** not having an heir S 1.69; J V.267. See dāyajja & dāyādaka.

**Dāyādaka** [=dāyāda] heir M II.73; Th 1, 781, 1142; I. °ikā Th 2, 327 (=dāyajarahā ThA 234).

**Dāyika** (adj.)=dāyaka PvA 157; Sdhp 211, 229.

-**Dāyin** (adj.) [Sk. dāyin, of dadāti] giving, granting, bestowing PvA 121 (icchit° icchita°), 157 (= [kāma] dada); Sdhp 214 (dānagga°).

**Dāra & Dārā** (f.) [Sk. dāra (m.) & dārā (f.), more freq. dārā (m.pl.); instr. sg. dārena J IV.7; Pv IV.177, etc.; instr. pl. dārehi Sn 108 (sehi d. asantuṭṭho not satisfied with his own wife), loc. pl. dāresu Sn 38 (puttesu dāresu apekkhā), orig. "wives, womenfolk," female members of the household=Gr. *δοῦλος* (slave; Hesychius: *δοῦλος*=*ἡ οἰκία*; cp. also origin of Germ. frauenzimmer & E. womanhood). Remnants of pl. use are seen in above passage. fr. Sn.] a young woman, esp. married woman, wife. As dārā f. at Nd<sup>2</sup> 295 (d. vuccati bhariyā) & It 36; f. also dārī maiden, young girl Pv 1.11<sup>6</sup>. Otherwise as **dāra** (coll.-masc.): Dh 345; J 1.120; II.248; IV.7; V.104, 288; VvA 299 (°paṭiggaha). — **putta-dārā** (pl.) wife & children Sn 108, 262; J 1.262; cp. saputtā-dārā with w. & ch. Pv IV.347; putta ca dārā ca Sn 38, 123. Freq. in definition of sila No. 3 (kāmesu micchā-cārin or abrahmacariyā, adultery) as sakena dārena santuṭṭha A III.348; V.138; Sn 108 (a°); Pv 177, etc. — **paradāra** the wife of another M 1.404 sq.; Dh 246, 309; Sn 396 (parassa d.) PvA 261.

**Dāraka** [Sk. dāraka, cp. dāra & Gr. *δοῦλος* (slave)] a (young) boy, child, youngster; a young man. f. **dārīkā** girl (see next) Vin 1.83; J 1.88 (dārake ca dārīkāyo boys & girls); II.127; VI.336; Pv 1.127 (=bālā° PvA 65); DhA 1.99 (yasa°=yasa-kulaputta); Miln 8, 9; PvA 176. — Freq. as **gāmadārākā** (pl.) the village-boys, streeturchins J II.78, 176; III.275.

-**tikkicchā** the art of infant-healing D 1.12 (=komā-rabhacca-vejjakamma DA 1.98).

**Dārīkā** (f.) [Sk. dārīkā, see dāraka] a young girl, daughter J III.172; VI.364; Miln 48, 151; PvA 16 (daughter), 55, 67, 68.

**Dāru** (nt.) [Sk. dāru, \***derego** (oak) tree; cp. Av. dāru (wood) Gr. *δῆρον* (spear), *δρῦς* (oak); Lat. larix (fr. \*dārix)=larch; Oir. daur (oak); Goth. triu, Ags. treo = tree. Also Sk. dāruṇa, Lat. dūrus (hard) etc., Oir. dru strong. See also dabba<sup>2</sup>, dabbī & duma] wood, piece of wood; pl. woodwork, sticks A 1.112; It 71; Dh 80; J II.102; III.54; VI.366; DhA 1.393; PvA 76 (candana°), 141.

-**kuṭikā** a hut, log-house Vin III.43; -**kkhandha** pile of wood PvA 62; -**gaha** a wood yard Vin III.42 sq.; -**ghaṭika** wooden pitcher ThA 286. -**cīriya** "wood-barked" Np, DhA II.35. -**ja** made of wood S 1.77; Dh 345; -**dāha** the burning of wood S 1.169; -**dhitālikā** a wooden doll Vin III.36, 126; -**patta** a wooden bowl Vin II.112, 143; **pattika** one who uses a wooden bowl for collecting alms D 1.157; III.22; DA 1.319; **pādukā** a wooden shoe, a clog Vin II.143; -**bhaṇḍa** wooden articles Vin II.143 (specified), 170, 211; -**maṇḍalika** a wooden disk DhA III.180; -**maya** wooden VvA 8, DhA 1.192; -**yanta** a wooden mill Vism 595; -**sanghāta** (-yāna) "a vehicle constructed of wood," i. e. a boat J V.194; -**samādahāna** putting pieces of wood together S 1.169.

**Dāruka** (cp. dāru) a log S 1.202=Th 1, 62=DhA III.460; adj. made of wood Th 2. 390 (°cillaka, a wooden post, see ThA 257).

**Dāruṇa** (adj.) [Ved. *dāruṇa*, to *dāru* ("strong as a tree"), cp. Gr. *δρῶν* = *ισχυρῶν* Hcsych; Lat. *dūrus*; Oir. *dron* (*firm*), Mir. *dūr* (*hard*) Ags. *trum* *strong, firm, severe; harsh, cruel, pitiless* S 1.101; II.226; Sn 244; Dh 139; J III.34; Pv IV.3<sup>6</sup> (=ghora PvA 251); Miln 117 (*vāta*); PvA 24, 52 (=ghora), 159 (*sapatha* a terrible oath = ghora), 181 (=kurūrin), 221 (°karaṇa); Sdhp 5, 78, 286.

**Dālana** [f. *dalati*] see *vi*<sup>o</sup>.

**Dālikā & Dālīma** [Sk. *dālika* the colocynth & *dālima* the pomegranate tree] in °*laṭṭhi* a kind of creeper; equivalent to *takkāri* (?) Th 2, 297 (*dālikā*) = ThA 226 (*dālikā & dālīma*).

**Dājjiddiya (& dajjiddiya)** (nt.) [Sk. \**dāridrya*] poverty D III.65, 66; A III.351 sq.; J 1.228; Dāvs II.60; Sdhp 78.

**Dāleti** see *dalati*.

**Dāva** [Sk. *dāva*, see *dava*<sup>1</sup> & *daya*<sup>1</sup>] in °*aggi* a jungle-fire J 1.213; III.140; Vism 470; DhA 1.281.

**Dāvika** (adj.) in *piṇḍa*<sup>o</sup>, a cert. rank in the army (v. I. *piṇḍa-dāvika*) D 1.51 = Miln 331 (DA 1.156: *sāhasika-mahāyodhā*, etc., with popular expl. of the terms *piṇḍa & davayati*).

**Dāsa** [Ved. *dāsa*; orig. adj. meaning "non-Aryan" i. e. slave (cp. Gr. *βάρβαρος*, Ger. *sklave* = slave); Av. *dāha* = a Scythian tribe. Also connected w. *dasyu* (see *dassukhila*)] a slave, often comb<sup>d</sup> w. f. *dāsi*. Def. by Bdgh as "antojāto" (DA 1.300), or as "antojāta-dhanakkita-karamarānita-sāmaṇ dāsabyaṇ upagatānaṇ aṇṇataro" (ibid. 168). — In phrase *dāsā ca kammakārā* "slaves & labourers" Vin 1.243, 272; II.154; as *dāso kammakaro* "a slave-servant" D 1.60 (cp. d. *kammakara*). — Vin 1.72, 76 (*dāso na pabbājetabbo*: the slave cannot become a bhikkhu); D 1.72; M II.68 (fig. *taṇhā*<sup>o</sup>); J 1.200, 223; III.343 (bought for 700 *kābhāpaṇas*); 347; Pug 56; PvA 112.

-*kammakara* (*porisa*) a slave-servant, an unpaid labourer, a serf Vin 1.240; A 1.206; D III.189; DhA IV.1; -*gana* a troop of slaves Pv IV.141; -*purisa* a servant J 1.385; -*porisa* a servant, slave Sn 769 (cp. Nd<sup>1</sup> 11, where 4 kinds of d. are mentioned); -*lakkhaṇa* fortune-telling from (the condition of) slaves D 1.9.

**Dāsaka** = *dāsa* in °*putta* a slave, of the sons of the slaves, mentioned as one of the *sipp'* *āyatanas* at D 1.51 ≈ (expl. by Bdgh as *balavasinehā-gharadāsa-yodhā* DA 1.157). — *sadāsaka* with slaves, followed by slaves Vv 32<sup>4</sup>. — f. *dāsikā* a female slave (= *dāsi*) M 1.126; J VI.554.

**Dāsabyatā** (f.) = *dāsavya* Sdhp 498.

**Dāsavya & Dāsabya** (nt.) [cp. Sk. *dāsya*] the condition of a slave, slavery, serfdom D 1.73; M 1.275 (b); J 1.226; DA 1.168 (b), 213; DhA III.35; PvA 112, 152.

**Dāsitta** (nt.) [Sk. *dāsītvā*] the status of a (female) slave Miln 158.

**Dāsima** a species of tree J VI.536.

**Dāsiyā** = *dāsikā*, a female slave J VI.554.

**Dāsi** (f.) [Sk. *dāsi*, cp. *dāsa*. Nom. pl. *dasso* for *dāsiyo* J IV.53; in cpds. *dāsi*<sup>o</sup>] a female servant, a handmaiden, a slave-girl Vin 1.217, 269, 291; II.10 (*kula*<sup>o</sup>), 78 = III.161; M 1.125; II.62 (*ñāti*<sup>o</sup>); Pv II.3<sup>21</sup> (*ghara*<sup>o</sup>); PvA 46, 61, 65. — Cp. *kumbha*<sup>o</sup>.

-*gana* a troop of slave-girls J II.127; -*dāsā* (pl.) maid- & man-servants DhA 1.187; freq. to cpd. d-d-*patiggahaṇa* slave-trading D 1.5 ≈ (cp. DA 1.78); -*putta* the son of a slave, an abusive term (*gharadāsiyā va putto* Dh 1.257; cp. Sk. *dāsiyuta*) D 1.93 (°*vāda*); -*bhoga* the possessions of a slave Vin III.136.

**Dāha** see *dāha*.

**Di**<sup>o</sup> secondary base of numeral "2," contracted fr. *dvi*: see under *dvi* B 1.4.

**Dikkhita** [Sk. *dikṣita* "having commenced the preparatory rites for sacrifice"] initiated, consecrated, *cira*<sup>o</sup> initiated long since S 1.226 = J V.138, 139 (where *dakkhita*, q. v.; Com. *cira-pabbājita*).

**Digucchā** (f.) [= *jigucchā*; Sk. *jugupsā*] disgust DhA 210 (*asuci*<sup>o</sup>).

**Dighacchā** (f.) [= *jighacchā*] hunger A II.117.

**Dighaṇṇa** (adj.) [for *jighaṇṇa* = Sk. *jaghanya* fr. *janghā*] inferior, low, last, hindmost (i. e. westward) J V.24 (where the Com. seems to imply a reading *jighacchan* with meaning of 1st sg. pot. intens. of *ghas*, but d. is evidently the right reading), 402, 403 (°*rattin* at the end of the night).

**Dicchati** [Sk. *ditsati*, Desid. fr. *dadāti*, base 4, q. v.] to wish to give, to be desirous of giving S 1.18, 20 (*dicchare* 3rd pl.); J IV.64.

**Dija** see under *dvi* B 1.4.

**Diṭṭha**<sup>1</sup> [Sk. *dr̥ṣṭa*, pp. of \**dassati*] 1. seen, a<sup>o</sup> not seen D 1.222 (a<sup>o</sup> + *avedita asacchikata*); M 1.3 sq. (*diṭṭhaṇ diṭṭhato sañjānāti*); Sn 147 (*diṭṭhā va ye vadīdiṭṭhā*), 995 (*na me diṭṭho ito pubbe na ssuto . . . Sattā*); J II.154; III.278; Pv 1.2<sup>3</sup> (*sāmaṇ d. = seen by yourself*); 3<sup>3</sup> (id.). — nt. *diṭṭhaṇ* a vision J III.416. — Since sight is the principal sense of perception as well as of apperception (cp. *cakkhu*), that which is seen is the chief representation of any sense-impression, & *diṭṭha* comb<sup>d</sup> with *suta* (heard) and *muta* (sensed by means of smell, taste & touch), to which *viññāta* (apperceived by the mind) is often joined, gives a complete analysis of that which comprises all means of cognition & recognition. Thus *diṭṭha* + *suta* stands collectively for the whole series Sn 778, 812, 897, 1079; Pv IV.1<sup>3</sup>; *diṭṭha suta muta* (see Nd<sup>2</sup> 298 for detail & cp. *diṭṭhiyā sutiyā ṇāṇena*) Sn 790, 901, 914, 1082, 1086, 1122 (*na tuyhaṇ adīdiṭṭhaṇ asutaṇ amutaṇ kiñcanaṇ atthi = you are omniscient*); d. *suta muta viññāta* in the same sense as Sn 1122 in "yaṇ sadevakassa lokassa d. s. m. v. sabbāṇ taṇ Tathāgataṇa abhisambuddhaṇ" of the cognitive powers of the Tathāgata D III.134 = Nd<sup>2</sup> 276 = It 121; D III.232; Sn 1086, 1122. — 2. known, understood M 1.486; Sn 761; *diṭṭha pañha* a problem or question solved J VI.532. See also conclusion of No. 1. — 3. (adj.) visible, determined by sight, in conn. with *dhamma* meaning the visible order of things, the world of sensation, *this* world (opp. *samparāyika dhamma* the state after death, the beyond). Usually in cpds. (-°): of this world, in this world. — *diṭṭhadhamma* Vin II.188; D III.222 sq.; A 1.249; II.61; Nd<sup>2</sup> 297 (= *ñāta-dhamma*); DA 1.278; Sdhp 470. — °*abhinibbuta* attained to Nibbāna in this birth A 1.142; Sn 1087 (see Nibbāna); °*nibbāna* earthly N. D 1.36; DA 1.121; °*sukkhavihāra* (& °in) happy condition (or faring well) in this world Vin II.188; M 1.40, 331, 459; S II.239; DhS 577, 1283; DhA 296; °*vedanīya* to be perceived in this condition A 1.249, 251; PvA 145. — Freq. in loc. *diṭṭhe dhamme* (in this world) It 17 (*attha*, opp. *samparāyika attha*), or *diṭṭhe va dhamme* (already or even in the present existence) D 1.156, 167, 177, 196; III.108; M 1.341 sq., 485; II.94, 103; A II.155, 167; III.429; Sn 141, 343, 1053; It 22, 23, etc. — In the same sense *diṭṭhadhammika* (adj.) belonging or referring to this world or the present existence, always contrasted with *samparāyika* belonging to a future state: Vin 1.179; III.21; D III.130; A 1.47, 98; Nd<sup>2</sup> 26; It 16; VvA 149; PvA 131, etc. — *ānugati* imitation of what one sees, emulation, competition S II.203; M 1.16; A 1.126; III.108, 251, 422;

Pug 33; DhA iv.39; -āvikkamma making visible or clear, open statement, confession Vin v.183, 187 sq.; -kāla the time of seeing (anybody), opportunity VvA 120; -ppatta one who has obtained (Nibbāna) in this world Nett 190; -padā (pl.) visible signs or characteristics A iv.103; -mangalika (adj.) of pucchā, a question asked in order to compare (one's views) on things seen, that is on ordinary worldly matters, with views held by others fond of prying J iv.390; as 'ikā (f.) Np at J iv.376 sq. = SnA 185 sq. -saṅsandana Nd<sup>2</sup> 447 = DhsA 55.

**Dīṭṭha<sup>2</sup>** [Sk. dviṣṭa, pp. of dveṣṭi dviṣ to hate] (n.) an enemy J 1.280; cp. Sk. dviṣat. — (adj.) poisoned, in dīṭṭhagatena sallena with a p. arrow S ii.230; misreading for diddha-gadena, q. v. The Cy. has diddha-gatena with v. l. dibba-gadena.

**Dīṭṭhaka** (adj.) [=dīṭṭha<sup>1</sup>] seen, visible, apparent DhA ii.53, 90.

**Dīṭṭhā** (indecl.) [Sk. dīṣṭyā, instr. of dīṭṭhi] exclamation of joy, hurrah! D iii.73; J 1.362.

**Dīṭṭhi** (f.) [Sk. drṣṭi; cp. dassana] view, belief, dogma, theory, speculation, esp. false theory, groundless or unfounded opinion. — (a) The latter is rejected by the Buddha as *pāpa*° (A iv.172) and *pāpikā* d. (opp. *bhaddikā*: A v.212 sq.; It 26); Vin 1.98, 323; Dh 164; Pv iv.364; whereas the right, the true, the best doctrine is as *sammā* d. the first condition to be complied with by anyone entering the Path. As such the *sammā* d. is opposed to *micchā* d. wrong views or heresy (see b). Equivalent with *micchā* d. is *kudīṭṭhi* (late) Dāvs ii.58. — (b) Characterized more especially as: (a) *sammā dīṭṭhi* right doctrine, right philosophy Vin 1.10; S ii.17; v.11, 14, 30 sq., 458 sq., M 1.315; ii.12, 29, 87; iii.72; Nd<sup>2</sup> 485; Vbh 1045 q. See *magga*. — *ujukā* d. S v.143, 165; *ujugatā* d. M 1.46 sq. — (β) *micchā* d. wrong theory, false doctrine S 1.145; ii.153 (caused by *avijjā*); M iii.71; Dh 167, 316; Nd<sup>2</sup> 271<sup>mb</sup>; Vbh 361, 389. — The foll. theories are to be considered as varieties of *micchā* d., viz. (in limited enum<sup>o</sup>) *akiriya*vāda S iii.208; iv.349; *añña* añña S iii.211; *antaggāhikā* A 1.154; ii.240; iii.130; *antānantikā* D 1.22 sq. S iii.214, 258 sq.; *assāda*° A iii.447; *ahetukavāda* S iii.210; *ucchedavāda* D 1.34; S ii.20; iii.99; 110 sq.; *bhava*° S iii.93; M 1.65; A 1.83; *sakkāya*° A iii.438; v.144; Sn 231 (cp. KhA 188); Nd<sup>2</sup> 271<sup>mb</sup> (20 fold, as *dīṭṭhi*-*lepa*); *sassatavāda* D 1.13; S ii.20; iii.98, 213 sq., 258 sq. — (c) Various theories & doctrines are mentioned & discussed at: Vin 1.115; S 1.133; ii.61 sq., 75 sq., 222; iii.215 sq., 258 sq.; iv.286; v.448 (=D 1.31); D iii.13 sq., 45, 246, 267; M 1.40; A 1.32; ii.252 sq.; iii.132, 289, 349; Th 2, 184, Ps 1.135 sq.; Pug 22; Dhs 392, 1003 (cp. Dhs. *trsl.* pp. 257 sq., 293, 325); Vbh 145, 245, 341, 393 sq.; Sdhp 13, 333. — (d) Miscellaneous: 4 *dīṭṭhiyo* at Vbh 376; also at Vism 511 (*sakkāya*°, *uccheda*°, *sassata*°, *akiriya*°); 5 Vbh 378; 6 at M 1.8; Vbh 382; 7 at Vbh 383; 20 see under *sakkāya*°; 62 under *dīṭṭhigata*. — In series *dīṭṭhi khanti* *ruci laddhi* characterizing "dīṭṭhadhamma" at Nd<sup>2</sup> 299 & *passim*. *Dīṭṭhiyā* *sutiya*ñña in def. of a theory of cognition at Nd<sup>2</sup> 300 as complementing *tanhā*. See *tanhā* B 3. Coupled with *vācā* & *citta* in formula (*taṅ*) *vācaṅ* *appahāya* *cittaṅ* *appahāya* *dīṭṭhiṅ* *appa-**ṇissajjivā* . . . (*nikkhitto* *evaṅ* *niraye*) at S iv.319 = D iii.13, 15; *combā* with (& opposed to) *silā* (as *pāpaka* & *bhaddaka*) at It 26, 27. — *dīṭṭhiṅ* *āsevatī* to hold a view M 1.323; °y *bhīdatī* to give up a view J 1.273; Dāvs ii.58.

-*ānugati* a sign of speculation Vin ii.108; S ii.203; Pug 33. -*ānusaya* inclination to speculation D iii.254, 282; S v.60; A iv.9; -*āsava* the intoxicant of speculation, the 3rd of four *āsava*, viz. *kāma*°, *bhava*°, d.°, *avijjā*° Vin iii.5; Nd<sup>2</sup> 134; Dhs 1099, 1448; Vbh 273; cp. °*ogha*; -*upadānā* taking up or adhering to false doctrines, the 2nd of the four *upadānāni* or attachments,

viz. *kāma*°, d.°, *silabbata*°, *attavāda*° D iii.230; Dhs 1215, 1536; -*ogha* the flood of false doctrine, in set of four *ogha*'s as under °*āsava* D iii.230, 276; Nd<sup>2</sup> 178; -*kantāra* the wilderness of groundless speculation Dhs 381, 1003, 1099, etc.; see °*gata*; -*ganṭhi* the web or tangle of sophistication VvA 297; cp. °*sanghāta*; -*gata* (nt.) "resorting to views," theory, groundless opinion, false doctrine, often followed by series of characterizing epithets: d. *gahana*, °*kantāra*, °*visūka*, °*vipphanḍita*, °*saññojana*, e. g. M 1.8; Nd<sup>2</sup> 271<sup>mb</sup>. Of these sophistical speculations 2 are mentioned at It 43, Ps 1.129; 6 at Ps 1.130; 62 (the usual number, expressing "great and small" sets, cp. *dvi* A ii.) at D 1.12-39 (in detail); S iv.286; Ps 1.130; Nd<sup>2</sup> 271<sup>mb</sup>; Nett 96, 112, 160. — Vin 1.49; D 1.162, 224, 226; S 1.135, 142; ii.230; iii.109, 258 sq. (*anekavihitāni*); iv.286 (id.); M 1.8, 176, 256 sq. (*pāpaka*), 326 (id.), 426 sq.; A iv.68; v.72 sq., 194 (*pāpaka*); Sn 649, 834, 913; Pug 15; Dhs 277, 339, 392, 505; Vism 454. — adj. °*gatika* adhering to (false) doctrine Dpvs vi.25; -*gahana* the thicket of speculation Dhs 381, 1003; see °*gata*; -*jāla* the net of sophistry D 1.46; DA 1.129; -*tṭhāna* a tenet of speculative philosophy D 1.16; M 1.136; A v.198; Ps 1.138 (eight); Miln 332; DA 1.107; -*nijjhānakkhanti* forbearance with wrong views S ii.115; v.139; A 1.189 sq.; ii.191; Nd<sup>2</sup> 151; -*nipāta* a glance VvA 279; -*nissaya* the foundation of speculation M 1.137; D ii.137 sq.; -*pakkha* the side or party of sophists Nett 53, 88, 160; -*paṭilābha* the attainment of speculation M iii.46; -*paṭivedha* = prec. D iii.253; -*patta* one who has formed (a right or wrong) view D iii.105, 254; M 1.439; A 1.74; 118, iv.10; v.23; -*parāmasa* perversion by false doctrine Dhs 1498; -*maṇḍala* the circle of speculative dogmatics DhsA 109; -*vipatti* failure in theory, the 3rd of the four *vipattiyo* viz. *silā*°, *ācāra*°, d.°, *ājīva*°; opp. °*sampadā* Vin v.98; D iii.213; A 1.95, 268; Pug 21; Dhs 1362; Vbh 361; -*vipallāsa* contortion of views A ii.52; -*visaṅgyoga* disconnection with false doctrine D iii.230, 276; -*visuddhi* beauty of right theory A 1.95; M 1.147 sq.; D iii.214, 288; -*visūka* (nt.) the discord or disunion (lit. the going into parties) of theories, the (?) puppet-show of opinion M 1.8, 486; Sn 55 (= *dvāsattī dīṭṭhigatāni*), K S-ii.44; Vv 84<sup>26</sup>; Pv iv.137; Nd<sup>2</sup> 301 (= *visati-vattukā sakkāya-dīṭṭhi*); cp. Nd<sup>2</sup> 25 (*attānudiṭṭhi*); Dhs 381 (cp. *Dhs. trsl.* p. 101), 1003, 1099. See also °*gata*; -*vyasana* failing or misfortune in theory (+ *silā*°, in character) D iii.235; Nd<sup>2</sup> 304; -*saṅgyojana* the fetter or bond of empty speculation D iii.254; A iv.7 sq.; -*sanghāta* the web or tangle of wrong views (cp. °*ganṭhi*) Nd<sup>2</sup> 343; Nd<sup>2</sup> 503; -*samudaya* the origin of wrong views A iv.68; -*sampadā* success in theory, blessing of right views, attainment of truth D iii.213, 235 (opp. °*vipatti*), S v.30 sq.; A 1.95, 269; iii.438; iv.238; Pug 25; Dhs 1364; VvA 297; -*sampanna* endowed with right views S ii.43, 58, 80; y.11; A iii.438 sq.; iv.394; Vbh 366; *Dialogues* iii.206, n. 10; -*sārin* (adj.) following wrong views Sn 911.

**Dīṭṭhika** (adj.) (-°) seeing, one who regards; one who has a view M iii.24 (*āgama*° one who views the arrival, i. e. of guests); S ii.168 sq. (*sammā*° & *micchā*° holding right & wrong theories); D iii.96 (*vītimissa*°). See *añña*°, *micchā*°, *sammā*°.

**Dīṭṭhitā** (f.) [fr. *dīṭṭhi*] the fact of having a (straight-forward) view (*uju*°) Miln 257.

**Dīṭṭhin** (adj.-n.) one who has a view, or theory, a follower of such & such a doctrine Ud 67 (*evaṅ*° + *evaṅ* *vādin*).

**Dīṇṇa** [Sk. *dirṇa*, pp. of *dr*, *drṇāti*, see *darī*] broken, split, undone, torn, as neg. *adiṇṇa* unbroken D 1.115 (so read for *ādina-khattiya-kula*; v. l. BB. *abhinna*°); S v.74 (so read for *ādina-mānaso*, v. l. BB. *adinā* & SS *ādina*°). Cp. also *ādiṇṇa*.

**Ditta**<sup>1</sup> [Sk. dipta, *dīp*; cp. dipa] blazing. Dāvs v.32. Usually in cpd. āditta.

**Ditta**<sup>2</sup> [Sk. drpta; cp. dappa] proud, arrogant, insolent; wanton Th 1, 198; J II.432; III.256=485; v.17, 232; VI.90, 114.

**Diddha** [Sk. digdha to *dih*, see deha] smeared J v.425 sq.; esp. smeared with poison, poisoned J IV.435 sq. (sara, a poisoned arrow); perhaps to be read at It 68 for duṭṭha (scil. sara) and at S II.230 for diṭṭha. Cp. san<sup>o</sup>.

**Dina** (nt.) [Sk. dina; Lat. nun-dinae (\*noven-dinom); Oir. denus; Goth. sin-teins; cp. divasa] day Sdhp 239. -duddinaṅ darkness Dāvs v.50 (d. sudinaṅ ahoṣi, cp. I.49, 51); also as f. duddini Vin 1.3.

**Dindibha** [cp. Sk. tiṭṭibha ?] a kind of bird J VI.538.

**Dindima** (nt.) [Sk. diṇḍima, cp. dundubhi] a musical instrument, a small drum J VI.580; Bu 1.32. See also deṇḍima.

**Dirna** [Sk. dinna, pp. of dadāti] given, granted, presented etc., in all meanings of dadāti q. v.; esp. of giving alms Pv IV.3<sup>26</sup> (=mahādāna PvA 253) & in phrase adinnā-ādāna taking what is not given, i. e. stealing, adj. adinnādāyin stealing, refraining from which constitutes the 2nd sīla (see under sīla). — dirna: D 1.55≈(n' atthi dinnaṅ, the heretic view of the uselessness of almsgiving); J 1.291; II.128; Sn 191, 227, 240; Dh 356; PvA 68 (given in marriage). Used as finite tense freq., e. g. J 1.151, 152; VI.366. — adinna: M 1.39, 404; Sn 119 (theyyā adinnaṅ ādiyati), 156, 395, 400, 633; PvA 33 etc.

-ādāyin taking (only) what is given D 1.4; DA 1.72; -ādāna almsgiving J III.52; DhA 1.396; -dāyin giving alms, liberal, munificent D III.191.

**Dinnaka** an adopted son, in enum<sup>n</sup> of four kinds of sons (atraja, khettaja, antevāsika, d.) Nd<sup>2</sup> 448; J 1.135 (=posāvanatthāya dinna).

**Dippati** [Sk. dīpyate, see under dipa<sup>1</sup> & cp. jotati] to shine, to shine forth, to be illustrious Vin II.285. Cp. pa<sup>o</sup>.

**Dibba** (adj.) [Ved. divya = P. divya in verse (q. v.), Gr. *divos* (\**divios*), Lat. *divus* (\**divios*) -divine. Cp. deva], of the next world, divine, heavenly, celestial, superb, magnificent, fit for exalted beings higher than man (devas, heroes, manes etc.), superhuman, opp. mānūsaka human. Freq. qualifying the foll. "summa bona": **cakkhu** the deva-eye, i. e. the faculty of clairvoyance, attr. in a marked degree to the Buddha & other perfect beings (see cakkhumant) D 1.82, 162; II.20 (yena suday samantā yojanaṅ passati divā c' eva rattiṅ ca); III.219; S 1.196; II.55 sq.; M II.21; It 52; Th 2, 70; Ps 1.114, II.175; Vism 434; Sdhp 482; PvA 5 (of Moggallāna); Tikp 278; Dukp 54. **sota** the d. car, matching the d. eye D 1.79, 154; J v.456; also as sotadhatu A 1.255; M II.19; D III.38, 281; Vism 430. **rūpa** D 1.153. **āyu, vaṇṇa** etc. (see dasa thānāni) A 1.115; III.33; IV.242; PvA 9, 89. **kāmā** Sn 301; Dh 187; It 94; also as kāmaganū A v.273. Of food, drink, dress & other commodities: A 1.182; J 1.50, 202; III.189; PvA 23, 59, 70, 76 etc. — Def. as devaloke sambhūta DA 1.120; divibhavattā dibba KhA 227; divibhavaṅ devattabhāva-pariyāpanna PvA 14. — See further e. g. S 1.105; D III.146; Sn 176, 641; Dh 236, 417; Pug 60; Vism 407 (def<sup>n</sup>), 423.

-osadha magical drugs Miln 283; -**kāmā** (pl.) heavenly joys (see above) J 1.138 (opp. mānūsakā); -**cakkhuka** endowed with the superhuman eye S II.150; A 1.23, 25; -**pañṇākāra** (dasavidhā<sup>o</sup>) the (tenfold) heavenly gift (viz. āyu, vaṇṇa etc.: see thāna) DhA III.292; -**bhāva** divine condition or state PvA 110; -**yoga** union

with the gods S 1.60; -**vihāra** supreme condition of heart Miln 225; -**sampatti** heavenly bliss J IV.3; DhA III.292; PvA 16, 30.

**Dibbati** [Sk. divyati, pp. dyūta see jūta] to sport, to amuse oneself VvA 18 (in expl. of devi); to play at dice M II.106 (akkhehi).

**Dirasaññu** (adj.) [Sk. dara-saññā? See Kern, *Toev.* p. 118] one who has little common-sense J VI.206, 207, 213, 214. Com. expl<sup>t</sup> wrongly on p. 209 with "one who possesses two tongues" (of Agni), but has equivalent nippañña on p. 217 (text 214: appapañña+).

**Divā** [Sk. diva (nt.), weak base diu (div) of strong form *dīē* (see deva) to \***dejejo** to shine; cp. Sk. dyo heaven, divā adv. by day; Lat. biduum (bi-divoni) two days] (a) heaven J IV.134 (°ṅ agā); v.123 (°ṅ patta); PvA 74 (°ṅ gata). — (b) day Sn 507 (rattindivaṅ night & day), VvA 247 (rattindiva one night & one day, i. e. 24 hrs.); DhA II.8 (divā-divassa so early in the day). Also in divaṅ-kara, daymaker, sun, VvA 307; usually as **divākara** (q. v.). Cp. devasika; see also ajja. -**santatta** heated for a whole day J IV.118 (cp. divasa<sup>o</sup>).

**Divasa** (m; nt. only in expression satta divasāni 7 days or a week J IV.139; Miln 15) [Sk. divasa; see diva] a day A 1.206 (°ṅ atināmeti); J III.52 (uposatha<sup>o</sup>); PvA 31 (yāva sattadivasā a week long), 74 (sattamo divaso). Usually in oblique cases adverbially, viz. acc. **divasaṅ** (during) one day, for one day, one day long A III.304 = IV.317; J 1.279; II.2; DhA III.173 (taṅ d. that day); eka<sup>o</sup> one day J 1.58; III.26; PvA 33, 67. — gen. **divasassa** (day) by day S II.95 (rattiyā ca d. ca); J v.162; DA 1.133. — instr. **divasā** day by day J IV.310; **divasena** (eka<sup>o</sup>) on the same day J 1.59; **sudivasena** on a lucky day J IV.210. — loc. **divase** on a day; eka<sup>o</sup> J III.391; jāta<sup>o</sup> on his birth-day J III.391; IV.138; **dutiya<sup>o</sup>** the next day PvA 12, 13, 17, 31, 80 etc.; **puna<sup>o</sup>** id. J 1.278; PvA 19, 38; **sattame d.** on the 7th day Sn 983; Miln 15; PvA 6; **ussava<sup>o</sup>** on the festive d. VvA 109; **apara<sup>o</sup>** on another day PvA 81. Also repeated **divase divase** day after day, every day J 1.87; PvA 3. — abl. **divasato** from the day (-<sup>o</sup>) J 1.50; DA 1.140.

-**kara** the "day-maker," i. e. the sun (cp. divākara) VvA 169, 271; -**bhāga** the day-part (opp. ratti<sup>o</sup> the night-part), day-time Miln 18 (°ena); PvA 152 (°ṅ), 206 (°e-divā); -**santatta** heated the livelong day S 1.109; M 1.453; A IV.70, cp. Vin 1.225; Miln 325; cp. diva<sup>o</sup>.

**Divā** (adv.) [Ved. divā, cp. diva] by day S 1.183; M 1.125; Dh 387; DA 1.251; PvA 43, 142, 206 (=divasa-bhāge). Often comb<sup>d</sup> & contrasted with **rattiṅ** (or **ratto**) by night; e. g. **divā rattiṅ** by day & by night S 1.47; **divā c' eva rattiṅ** ca D II.20; **rattiṅ pi divā pi** J II.133; **divā ca ratto ca** S 1.33; Sn 223; Dh 296; Vv 314; VvA 128. — **divātaraj** (compar. adv.) later on in the day M 1.125; J III.48, 498. — **atidivā** too late S 1.200; A III.117.

-**kara** (=divaṅ kara) the day-maker, the sun ThA 70 ( Ap. v.10); PvA 155; -**divassa** (adv.) early in the day, at sunrise, at an early hour Vin II.190; S 1.89, 91, 97; A v.185; M II.100, 112; J II.1; VI.31; DhA II.8; VvA 239, 242; -**vihāra** the day-rest, i. e. rest during the heat of the day Vin 1.28, S 1.129, 132, 146, 193 = Th 1, 1241, Sn 679; -**saññā** consciousness by day, daily c. D III.223 = A II.45; -**seyyā** = vihāra D 1.112.

**Divi**<sup>o</sup> an abstraction fr. divya constructed for etym. expl<sup>t</sup> of dibba as divi-bhava (°bhāva) of divine existence or character, a divine being, in "divi-bhavāni divyāni ettha atthi ti divyā" SnA 219; "divi-bhavattā dibbā ti" KhA 227; "divibhavaṅ devattabhāvapariyāpanno ti dibbo" PvA 14.

**Divilla** a musical instrument Dpvs XVI.14.

**Divya** [Sk. divya; the verse-form for the prose-form dibba (q. v.)] (adj.) divine Sn 153 (cp. SnA 219 under divi°), 524 (+ mānūsaka); J vi.172. — (nt.) the divinity, a divine being (=devatā) J vi.150; SnA 219.

**Disa** [Sk. dviṣant & dviṣa (-°); dveṣti & dviṣati to hate; cp. Gr. δειρός (corynthic δειρία, hom. δειφιμυ) fearful; Lat. dirus=E. dire] an enemy Dh 42, 162; J III.357; IV.217; v.453; Th 1.874-6; cp. Pss. Breth., 323, n. 1.

**Disatā**<sup>1</sup> (f.) [Sk. diśatā. see diśā] direction, quarter, region, part of the world J IV.359; Pv II.92<sup>1</sup> (kiṅ diśataṅ gato "where in the world has he gone?"); Vv II.3<sup>2</sup> (sādisatā the circle of the 6 directions, cp. VvA 102).

**Disatā**<sup>2</sup> (f.) [Sk. \*dviṣatā, see diśa] state of being an enemy, a host of enemies J IV.295 (=disasamūha, v. l. as gloss: verasamoha).

**Disati** [Ved. diśati, \*deik to show, point towards; cp. Gr. δεικνυμι (deikn=diśā), Lat. dico (indico, index=pointer, judex), Goth. gateihan=Ger. zeigen, Ags. taecan=E. token] to point, show; to grant, bestow etc. Usually in comb<sup>n</sup> with pref. ā, or in Caus. deseti (q. v.). As simplex only at S I.217 (varaṅ diśā to be read for diśaṅ; cp. Sk. adīśat). See also upa°.

**Disā** (f.) [Ved. diś & diśā, to diśati "pointing out," point; cp. Gr. δεικν=diśā] point of the compass, region, quarter, direction, bearings. The 4 principal points usually enum<sup>d</sup> are puratthimā (E) pacchimā (W) dak-khiṇā (S) uttarā (N), in changing order. Thus at S I.101, 145; II.103; III.84; IV.185, 296; Nd<sup>2</sup> 302; Pv II.12<sup>6</sup> (caturo d.); PvA 52 (catūsu diśāsu nirayo catūhi dvārehi yutto), and passim. — To these are often added the two locations "above & below" as uparimā & hetthimā diśā (also as uddhaṅ adho S III.124 e. g.: also called paṭiḍisā D III.176), making in all 6 directions: D III.188 sq. As a rule, however, the circle is completed by the 4 anudisā (intermediate points; sometimes as vidisā: S I.224; III.239; D III.176 etc.), making a round of 10 (dasa diśā) to denote completeness, wide range & all pervading comprehensiveness of states, activities or other happening: Sn 719, 1122 (diśā catasso vidisā catasso uddhaṅ adho: dasa diśā imāyo); Th 2, 487; Ps II.131; Nd<sup>2</sup> 239 (see also cātuddisa in this sense); Pv I.11<sup>1</sup>; II.11<sup>10</sup>; Vism 408. sabhā (all) is often substituted for 10: S I.75; D II.15; Pv I.2<sup>1</sup>; VvA 184; PvA 71. — anudisā (sg.) is often used collectively for the 4 points in the sense of "in between," so that the circle always implies the 10 points. Thus at S I.122; III.124. In other combinations as 6 abbreviated for 10; four diśā plus uddhaṅ & anudisāṅ at D I.222 = A III.368; four d.+ uddhaṅ adho & anudisāṅ at S I.122; III.124; A IV.167. In phrase "mettāsahagatena cetasā ekaṅ diśaṅ pharivā viharati" (etc. up to 4th) the all-comprehending range of universal goodwill is further denoted by uddhaṅ adho tiriyaṅ etc., e. g. D I.250; Vbh 272; see mettā. — As a set of 4 or 8 diśā is also used allegorically ("set, circle") for var. combinations, viz. the 8 states of jhāna at M III.222; the 4 satipaṭṭhānā etc. at Nett 121; the 4 āhārā etc. at Nett 117. — See also in other applications Vin I.50 (in meaning of "foreign country"); II.217; S I.33 (abhayā) 234 (puthu°); III.106; v.216; D III.197 sq.; It 103; Th 1, 874; Vv 41<sup>6</sup> (diśāsu vissutā). — diśaṅ kurute to run away J v.340. diśo diśaṅ (often spelt disodisaṅ) in all directions (lit. from region to region) D III.200; J III.491; Th 1, 615; Bu II.50; Pv III.16; Miln 398. But at Dh 42 to diśa (enemy), cp. DhA I.324 = coro coraṅ. See also J.P.T.S. 1884, 82 on abl. diśo = diśatah. Cp. vidisā. -kāka a compass-crow, i. e. a crow kept on board ship in order to search for land (cp. Fick, Soc. Gl. p. 173; E. Hardy, Buddha p. 18) J III.126, 267; -kusala one who knows the directions Vin II.217; -cakkhuka

"seeing" (i. e. wise) in all directions J III.344; -dāha "sky-glow," unusual redness of the horizon as if on fire, polar light (?) or zodiacal light (?) D I.10; J I.374; v.476; Miln 178; DA I.95; cp. BSk. diśodāha AvŚ II.198; -pati (disampati) a king S I.86; J VI.45; -pāmokkha world-famed J I.166; -bhāga [Sk. digbhāga] direction, quarter Vin II.217; -mūha [Sk. diṃmūha] one who has lost his bearings Dpvs IX.15; -vāsika living in a foreign country DhA III.176. -vāsina = °vāsika DhA IV.27.

**Dissati** Pass. of \*dassati, q. v.

**Digha** (adj.-n.) [Ved. dirgha, cp. Caus. drāghayati to lengthen, \*dlāgh as in Gr. δολιχός (shaft), ἐνδελχής (lasting etc.; cp. E. entelechy); Lat. indulges; Goth. tulgus (enduring)] 1. (adj.) long D I.17; M I.429; S I.104 (°ṅ addhānaṅ); So 146, 633 (opp. rassa); Dh 60, 409; Pv I.10<sup>11</sup> (°ṅ antaraṅ all the time); II.9<sup>55</sup> (id.); Th 1, 646 (°m-antare); Dhs 617; KhA 245; PvA 27, 28, 33, 46. See def. at Vism 272. — dighato lengthways J VI.185; dighaso in length Vin IV.279; atidigha too long Vin IV.7, 8. — 2. (m.) a snake (cp. M Vastu II.45 dirghaka) J I.324; II.145; IV.330. — 3. N. of the Digha Nikāya ("the long collection") Vism 96.

-angulin having long fingers (the 4th of the marks of a Mahāpurisa) D II.17; III.143, 150; -antara corridor J VI.349. -āyu long-lived (opp. app' āyu) D I.18; J v.71. Also as °ka D III.150; DA I.135; Sdhp 511; -āvu = °āyu in the meaning of āyasmant (q. v.) J v.120; -jāti (f.) a being of the snake kind, a snake DhA III.322; also as °ka at J II.145; III.250; IV.333; v.449; DA I.252; -dasa having long fringes D I.7; -dassin [Sk. dirghadarśin] far-seeing (=sabba-dassāvin) PvA 196; -nāsika having a long nose Vism 283. -bhānaka a repeater or expounder of the Digha Nikāya J I.59; Vism 36, 266, 286; DA I.15, 131; -rattaṅ (adv.) [Sk. \*dirgharātraṅ, see Indexes to AvŚ; Divy & Lal. V.; otherwise dirgha-kālaṅ] a long time D I.17, 206; A v.194; Sn 649; It 8; J I.12, 72; Pv I.4<sup>4</sup>; II.13<sup>11</sup> (°rat-tāya = °rattaṅ PvA 165); Pug 15; DhA IV.24; -loma long-haired Vin III.129; also as °ka at J I.484, f. °ikā S II.228; -sothiya (nt.) long welfare or prosperity DhA II.227.

**Dighatta** (nt.) [Sk. dirghatvaṅ] length A 1.54.

**Dina** (adj.) [Sk. dina] poor, miserable, wretched; base, mean, low D II.202 (?) (°māna; v. l. ninnamāna); J v.448; vi.375; Pv II.8<sup>2</sup> (=adānājjhāsaya PvA 107); IV.8<sup>1</sup>; Miln 406; PvA 120 (=kapaṇa, 260 (id.), 153; Sdhp r88, 324.

**Dinatta** (nt.) [Sk. \*dinatvaṅ] wretchedness, miserable state Sdhp 78.

**Dipa**<sup>1</sup> [Ved. dipa to Ved. di, dipyate; 1dg. \*dejā to shine (see dibba, deva); cp. Gr. διαλος, δῆλος; see also jotati] a lamp J II.104 (°ṅ jāleti to light a l.); DhA II.49 (id.), 94 (id.).

-acci the flame of a lamp ThA 154; -āloka light of a l. J I.260; vi.391; DhA I.359; VvA 51; — (°ṅ)kara making light, shining, illuminating Nd<sup>2</sup> 399 (=pabhaṅ kara Sn 1136; but cp. Dh 236 under dipa<sup>2</sup>); Vism 203. -tittira a decoy partridge (cp. dipaka°) J III.64; -rukka lit. lamp-tree, the stand of a lamp, candlestick DhA IV.120; -sikkhā the flame (lit. crest) of a l. Vism 171; DhA II.49.

**Dipa**<sup>2</sup> (m. & nt.) [Ved. dvipa = dvi + ap (\*sp.) of āpa water, lit. "double-watered," between (two) waters] an island, continent (mahā°, always as 4); terra firma, solid foundation, resting-place, shelter, refuge (in this sense freq. comb<sup>d</sup> w. tāna lena & saraṇa & expl. in Com. by patiṭṭhā) — (a) lit. island: S v.219; J III.187; VvA 19; Mhvs VII.7, 41. — continent: cattāro mahā-dipā S v.343; Vv 20<sup>10</sup> (=VvA 104); VvA 19; PvA 74



etc. Opp. the 2000 paritta-dīpā the smaller islands KhA 133. — (b) fig. shelter, salvation etc. (see also tāna): S III.42 (atta°+attasarana etc., not with S Index to dīpa<sup>1</sup>); v.154, 162 (id.) IV.315 (maṅ°, not to dīpa<sup>1</sup>), 372; A 1.55 sq. (+ tāna etc.); Sn 501 (atta° self-reliant, self-supported, not with Fausböll to dīpa<sup>1</sup>), 1092, 1094, 1145 (=Satthā); Nd<sup>2</sup> 303; Dh 236 (°ṅ karohi=paṭiṭṭhā PvA 87); Pv III.19 (id. PvA 174); J v.501=VI.375 (dīpañ ca parāyaṇaṅ); Miln 84, 257 (dhamma-dīpa, Arahantship).

-ālaya resting place J VI.432; -gabbhaka same J VI.459, 460.

**Dīpa<sup>3</sup>** [cp. Sk. dvīpa tiger's skin] a car covered with a panther's skin J 1.259; v.259=VI.48.

**Dīpaka<sup>1</sup>** (=dīpa<sup>1</sup>) (a) f. dīpikā a lamp, in danḍa° a torch DhA 1.220, 399. — (b) (°-) an image of, having the appearance of, sham etc.; in -kakkara a decoy partridge J II.161; -tittira same J III.358; -pakkhin a decoy bird J v.376; -miga a d. antelope J v.379.

**Dīpaka<sup>2</sup>** (=dīpa<sup>2</sup>) a (little) island J 1.278, 279; II.160.

**Dīpaka<sup>3</sup>** in vaṇḍipaka PvA 120, for vaṇḍibbaka (q. v.).

**Dīpana** (adj.) illustrating, explaining; f. °ī explanation, commentary, N. of several Commentaries, e. g. the Paramattha -dīpanī of Dhammapāla on Th 2; Pv & Vv. — Cp. jotikā & uddīpanā.

**Dīpika** [fr. dipin] a panther J III.480.

**Dīpita** [pp. of dipeti] explained Vism 33.

**Dīpitar** [n. ag. fr. dipeti] one who illumines Vism 211.

**Dīpin** [Sk. dvīpin] a panther, leopard, tiger Vin 1.186 dīpicamma a leopard skin = Sk. dvīpicarman; A III.101; J 1.342; II.44, 110; IV.475; v.408; VI.538. dīpi-rājā king of the panthers Vism 270. — f. dīpinī Miln 363, 368; DhA 1.48.

**Dīpeti** [Sk. dipayati, Caus. to dīp, see dīpa<sup>1</sup> & cp. dippati] to make light, to kindle, to emit light, to be bright; to illustrate, explain A v.73 sq.; Dh 363; Miln 40; PvA 94, 95, 102, 104 etc.; Sdhp 49, 349. Cp. ā°.

**Du<sup>01</sup>** (& before vowels dur°) (indecl.) [Sk. duḥ & duḥ=Gr. δῦ-, Oir. du-, Ohg. zur-, zer-; antithetic prefix, generally opposed to su°=Gr. εὖ- etc. Ultimately identical with du<sup>2</sup> in sense of asunder, apart, away from=opposite or wrong] 1. syllable of exclamation (=duḥ) "bad, woe" (beginning the word du (j) -jivitaṅ) DhA II.6, 10=PvA 280, cp. J III.47; Bdhgh's expl<sup>1</sup> of the syllable see at Vism 494. — 2. prefix, implying perverseness, difficulty, badness (cp. dukkha). Original form \*duḥ is preserved at dur- before vowels, but assimilated to a foll. consonant according to the rules of Assimilation, i. e. the cons. is doubled, with changes of v to bb & usual lengthening dū before r (but also du°). For purposes of convenience all cpds. with du° are referred to the simplex, e. g. dukkaṭṭa is to be looked up under kata, duggati under gati etc.

See: A. dur°. akkhāta, accaya, atikkama, atta, adhiroha, anta, annaya, abhisambhava; āgata, ājāna, āyuta, āsada; itthi; ukkhepa, ubbaha. — B. du°: (k)kata, kara; (g)ga, gata, gati, gandha, gahita; (c)caja, carita, cola; (j)jaha, jāna, jivha, jivita; (t)tapaya, tara; (d)dama, dasika; (n)naya, nikkhaya, nikkhitta, niggaha, nijjhāpaya, nibbedha, nīta, (p)pañña paṭiānaya, paṭinissaggin, paṭipadā, paṭivijjha, paṭivedha, pabhajja, pamañca, pameyya, pañhāra, payāta, pasu, peyya, posa; (p)phassa; (bb=b) bala, balika, budha; (bb=v) dubbaca(=) vaca, vacana, vanna, vijāna, vidū, vinivijjha, visodha, vuttthika; (b) bhaga, bhara, bhāsita, bhikkha; (m)mati, mana, manku, mukha, mejjha, medha; (y)yiṭṭha, yuja, yutta;

(du+r)=du-ratta, ropaya (dū+r): dū-rakkha; (l)labha; (s)saddhapaya, sassa, saha, sila; hara.

**Du<sup>02</sup>** in cpds. meaning two<sup>1</sup>; see dvi B II.

**Du<sup>3</sup>** (°) (adj.-suff.) [Sk. druha, **drub**, see duhana & duhitika] hurting, injuring, acting perfidiously, betraying, only in mitta° deceiving one's friends S 1.225; Sn 244 expl. as mitta-dūbhaka SnA 287, v. l. B mitta-dussaka; cp. mitta-dubbhika & mitta-dubbin.

**Duka** (nt.) [see dvi B II] a dyad DhA 36, 343, 347, 406; Vism II sq. & in titles of books "in pairs, on pairs," e. g. Dukapaṭṭhāna; or chapters, e. g. J II.1 (°nipāta).

**Dukūla** [Sk. dukūla] a certain (jute?) plant; (nt.) [cp. Sk. dukālan woven silk] very fine cloth, made of the fibre of the d. plant S III.145; A IV.393; J II.21; IV.219; v.400; VI.72; Vism 257, 262; VvA 165; DA 1.140; Dāvs v. 27.

**Dukkha** (adj.-n.) [Sk. duḥkha fr. duḥ-ka, an adj. formation fr. prefix duḥ (see du). According to others an analogy formation after sukha, q. v.; Bdhgh (at Vism 494) expl<sup>1</sup> dukkha as du+kha, where du=du<sup>1</sup> and kha=ākāsa. See also def. at Vism 461.] A. (adj.) unpleasant, painful, causing misery (opp. sukha pleasant) Vin 1.34; Dh 117. Lit. of vedanā (sensation) M 1.59 (°ṅ vedanaṅ vediyamāna, see also below III.1 e); A II.116=M. 1.10 (saririkāhi vedanāhi dukkhāhi). — Fig. (fraught with pain, entailing sorrow or trouble) of kāmā D 1.36 (=paṭipīlan-aṭṭhena DA 1.121); Dh 186 (=bahudukkha DhA III.240); of jāti M 1.185 (cp. ariyasacca, below B 1.); in comb<sup>n</sup> dukkhā paṭipadā dandhābhīṇā D III.106; Dhs 176; Nett 7, 112 sq., cp. A II.149 sq. ekanta° very painful, giving much pain S II.173; III.69. dukkhaṅ (adv.) with difficulty, hardly J 1.215.

B. (nt.; but pl. also dukkhā, e. g. S 1.23; Sn 728; Dh 202, 203, 221. Spelling dukha (after sukha) at Dh 83, 203). There is no word in English covering the same ground as Dukkha does in Pali. Our modern words are too specialised, too limited, and usually too strong. Sukha & dukkha are ease and dis-ease (but we use disease in another sense); or wealth and illth from well & ill (but we have now lost illth); or well-being and ill-ness (but illness means something else in English). We are forced, therefore, in translation to use half synonyms, no one of which is exact. Dukkha is equally mental & physical. Pain is too predominantly physical, sorrow too exclusively mental, but in some connections they have to be used in default of any more exact rendering. Discomfort, suffering, ill, and trouble can occasionally be used in certain connections. Misery, distress, agony, affliction and woe are never right. They are all much too strong & are only mental (see Mrs. Rh. D. *Bul. Psy.* 83-86, quoting Ledi Sadaw).

1. *Main Points in the Use of the Word.*—The recognition of the fact of Dukkha stands out as essential in early Buddhism. In the very first discourse the four so-called Truths or Facts (see saccāni) deal chiefly with dukkha. The first of the four gives certain universally recognised cases of it, & then sums them up in short. The five groups (of physical & mental qualities which make an individual) are accompanied by ill so far as those groups are fraught with āsavas and grasping. (Pañc' upādānakkhandhā pi dukkhā; cp. S III.47). The second Sacca gives the cause of this dukkha (see Tanhā). The third enjoins the removal of this tanhā. And the fourth shows the way, or method, of doing so (see Magga). These ariyasaccāni are found in two places in the older books Vin 1.10=S v.421 (with addition of soka-parideva . . . etc. [see below] in some MSS). Comments on this passage, or part of it, occur S III.158, 159; with expl<sup>1</sup> of each term



(+soka) D 1.189; III.136, 277; M 1.185; A 1.107; Sn p. 140; Nd<sup>2</sup> under sankhārā; It 17 (with dukkhassa atikkama for nirodha), 104, 105; Ps 1.37; II.204, 147; Pug 15, 68; Vbh 328; Nett 72, 73. It is referred to as dukkha, samudaya, nirodha, magga at Vin 1.10, 18, 19; D III.227; Nd<sup>2</sup> 304<sup>m</sup>; as āsavānaṃ khayā-nāna at D 1.83; Vin III.5; as sacca No. 1+paṭicesamuppāda at A 1.176 sq. (+soka°); in a slightly diff. version of No. 1 (leaving out appiyehi & piyehi, having soka° instead) at D II.305; and in the formula catunnaṃ ariyasaccānaṃ ananubodhā etc. at D II.90=Vin 1.230.

II. *Characterisation in Detail.*—1. A further specification of the 3rd of the Noble Truths is given in the Paṭicca-samuppāda (q.v.), which analyses the links & stages of the causal chain in their interdependence as building up (anabolic=samudaya) & after their recognition as causes, breaking down (katabolic=nirodha) the dukkha-synthesis, & thus constitutes the Metabolism of kamma; discussed e. g. at Vin 1; D II.32 sq. =S II.2 sq.; S II.17, 20, 65 =Nd<sup>2</sup> 680<sup>ae</sup>; S II.14; M 1.266 sq.; II.38; A 1.177; mentioned e. g. at A 1.147; M 1.192 sq., 460; It 89 (=dukkhassa antakiriya). — 2. *Dukkha* as one of the 3 qualifications of the sankhārā (q.v.), viz. anicca, d., anattā, evanescence, ill, non-soul: S 1.188; II.53 (yaḍ aniccaṃ taṃ dukkhaṃ); III.112 (id.) III.67, 180, 222; IV.28, 48, 129 sq.; 131 sq. — rūpe aniccā ānupassī (etc. with dukkhā & anattā) S III.41. anicca-saññā, dukkhā° etc. D III.243; A III.334, cp. IV.52 sq. — sabbe sankhārā aniccā etc. Nd<sup>2</sup> under sankhārā. — 3. *Specification of Dukkha.* The Niddesa gives a characteristic description of all that comes under the term dukkha. It employs one stereotyped explanation (therefore old & founded on scholastic authority) (Nd<sup>2</sup> 304<sup>t</sup>), & one expl<sup>n</sup> (304<sup>m</sup>) peculiar to itself & only applied to Sn 36. The latter defines & illustrates dukkha exclusively as suffering & torment incurred by a person as punishment, inflicted on him either by the king or (after death) by the guardians of purgatory (niraya-pālā; see detail under niraya, & cp. below III. 2 b). — The first expl<sup>n</sup> (304<sup>t</sup>) is similar in kind to the definition of d. as long afterwards given in the Sāṅkhya system (see Sāṅkhya-kārikā-bhāṣya of Gauṣapāda to stanza 1) & classifies the various kinds of dukkha in the foll. groups: (a) all suffering caused by the fact of being born, & being through one's kamma tied to the consequent states of transmigration; to this is loosely attached the 3 fold division of d. as dukkhā°, sankhārā°, vipariṇāma° (see below III. 1 c); — (b) illnesses & all bodily states of suffering (cp. ādhyātmikaṃ dukkhaṃ of Sāṅkhya k.); — (c) pain & (bodily) discomfort through outward circumstances, as extreme climates, want of food, gnat-bites etc. (cp. ādhibhautikaṃ & ādhidaivikaṃ d. of Sk.); — (d) (Mental) distress & painful states caused by the death of one's beloved or other misfortunes to friends or personal belongings (cp. domanassa). — This list is concluded by a scholastic characterisation of these var. states as conditioned by kamma, implicitly due to the afflicted person not having found his "refuge," i. e. salvation from these states in the 8 fold Peth (see above B I.).

III. *General Application.* & various views regarding dukkha. — 1. As *simple sensation* (: pain) & related to other terms: (a) principally a vedanā, sensation, in particular belonging to the body (kāyika), or physical pain (opp. cetasika dukkha mental ill: see domanassa). Thus defined as kāyikaṃ d. at D II.306 (cp. the distinction between śariraṃ & mānasaṃ dukkhaṃ in Sāṅkhya philosophy) M 1.302; S v.209 (in def. of dukkhindriya); A II.143 (saririkaṃ vedanā dukkhā); Nett 12 (duvidhaṃ d.: kāyikaṃ=dukkhaṃ; cetasikaṃ=domanassaṃ); Vism 165 (twofold), 496 (dukkhā aññaṃ na bādhaṃ), 499 (seven divisions), 503 (kāyika); SnA 119 (sukhaṃ vā dukkhaṃ vā Sn 67=kāyikaṃ sāta-sātaṃ). Bdgh. usually paraphrases d. with vaṭṭa-dukkha, e. g. at SnA 44, 212, 377, 505. — (b) Thus to

be understood as physical pain in comb<sup>n</sup> dukkha+domanassa "pain & grief," where d. can also be taken as the gen. term & dom° as specification, e. g. in cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti A 1.157, 216; IV.406; S II.69; rāgajan d °ḡ dom °ḡ paṭisaṃvedeti A II.149; kāmūpasaghitāṃ d °ḡ dom °ḡ A III.207; d °ḡ dom °ḡ paṭisaṃvediyati S IV.343. Also as cpd. dukkha-domanassaṇaṃ atthangamāya A III.326, & freq. in formula soka-parideva-d°-domanassa-upāyāsā (grief & sorrow, afflictions of pain & misery, i. e. all kinds of misery) D 1.36 (arising fr. kāmā); M II.64; A v.216 sq.; It 89 etc. (see above B I. 4). Cp. also the comb<sup>n</sup> dukkhī dummano "miserable and dejected" S II.282. — (c) dukkha as "feeling of pain" forms one of the three dukkhatā or painful states, viz. d.-dukkhatā (painful sensation caused by bodily pain), sankhārā° id. having its origin in the sankhārā, vipariṇāma°, being caused by change S IV.259; v.56; D III.216; Nett 12. (d) Closely related in meaning is ahita "that which is not good or profitable," usually opposed to sukha & hita. It is freq. in the ster. expression "hoti digharattaṃ ahitāya dukkhāya" for a long time it is a source of discomfort & pain A 1.194 sq.; M 1.332 D III.157; Pug 33. Also in phrases anattāya ahitāya dukkhāya D III.246 & akusalaṃ . . . ahitāya dukkhāya saṅvattati A 1.58. — (e) Under vedanā as sensation are grouped the 3: sukhaṃ (or sukā ved.) pleasure (pleasant sensation), dukkhaṃ pain (painful sens.), adukkham-asukhaṃ indifference (indifferent sens.), the last of which is the ideal state of the emotional habitus to be gained by the Arahant (cp. upekkhā & nibbidā). Their rôle is clearly indicated in the 4th jhāna: sukhaṃ pahānā dukkhassa pahānā pubbe va somanassa-domanassaṇaṃ atthangamā adukkham-asukhaṃ upekkhā parisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati (see jhāna). — As contents of vedanā: sukhaṃ vediyati dukkhaṃ v. adukkham-asukhaṃ v. tasmā vedanā ti S III.86, 87; cp. S II.82 (vedayati). tisso vedanā: sukha, d°, adukkham-asukhā° D III.275; S II.53; IV.114 sq., 207, 223 sq., cp. M 1.396; A 1.173; IV.442; It 46, 47. yaṃ kiñc'āyaṃ purisa-puggalo paṭisaṃvedeti sukhaṃ vā d °ḡ vā a °ḡ vā sabban taṃ pubbe katahetu ti=one's whole life-experience is caused by one's former kamma A 1.173=M II.217. — The comb<sup>n</sup> (as complementary pair) of sukha+dukkha is very freq. for expressing the varying fortunes of life & personal experience as pleasure & pain, e. g. n' ālam aññaṃaññaṃ sukhaṃ vā dukkhāya vā sukhadukkhaṃ vā D 1.56=S III.211. Thus under the 8 "fortunes of the world" (loka dhammā) with lābha (& a°), yasa (a°), pasasā (nindā), sukha (dukkha) at D III.260; Nd<sup>2</sup> 55. Regarded as a thing to be avoided in life: puriso jīvitukāmo . . . sukhakāmo dukkha-paṭikkūlo S IV.172, 188. — In similar contexts: D 1.81≈; III.51, 109, 187; S II.22, 39; IV.123 sq.; A II.158 etc. (cp. sukha).

2. As *complex state* (suffering) & its valuation in the light of the Doctrine: (a) any worldly sensation, pleasure & experience may be a source of discomfort (see above, I.; cp. esp. kāma & bhava) Ps 1.11 sq. (specified as jāti etc.); dukkhaṃ=mahabbhayaṃ S 1.37; bhārādānaṃ dukkhaṃ loke bhāra-nikkhepanaṃ sukhaṃ (pain is the great weight) S III.26; kāmānaḍ adhivacanaṃ A III.310; IV.289; cp. A III.410 sq. (with kāmā, vedanā, saññā, āsavā, kamma, dukkhaṃ). — (b) *ekanta°* (extreme pain) refers to the suffering of *inful* beings in Niraya, & it is open to conjecture whether this is not the first & orig. meaning of dukkha; e. g. M 1.74; A II.231 (vedanaṃ vediyati ekanta-d°ḡ seyyathā pi sattā nerayika); see ekanta. In the same sense: . . . upenti Roruvaṃ ghorāṃ cirarattaṃ dukkhaṃ anubhavanti S 1.30; niraya-dukkha S 531; pecca d°ḡ nigacchati Sn 278, 742; anubhonti d°ḡ kaṭuka-pphalāni Pv 1.11<sup>10</sup> (=āpāyikaṃ d°ḡ PvA 60); PvA 67; mahā-dukkhaṃ anubhavati PvA 43, 68, 107 etc. atidukkhaṃ PvA 65; dukkhato pete mocetvā PvA 8. — (c) to

suffer pain, to experience unpleasantness etc. is expressed in foll. terms: dukkhaṅ anubhavati (only w. ref. to Niraya, see b); anveti Dh 1 (=kāyikañ cetasikañ vipāka-dukkhaṅ anugacchati DhA 1.24), upeti Sn 728; carati S 1.210; nigacchati M 1.337; Sn 278, 742; paṭisañvedeti M 1.313 (see above); passati S 1.132 (jāto dukkhāni passati: whoever is born experiences woe); vaḍḍhethi S II.109; viharati A 1.202; II.95; III.3; S IV.78 (passaddhiyā asati d'ṅ v. dukkhino cittaṅ na samādhīyati); vedayati, vediyati, vedeti etc. see above III. 1 e; sayati A 1.137. — (d) More specific reference to the cause of suffering & its removal by means of enlightenment: (a) *Origin* (see also above I. & II. 1): dukkhe loko paṭiṭṭhito S 1.40; yaṅ kiñci dukkhaṅ sambhotti sabbaṅ sankhāra-paccayā Sn 731; ye dukkhaṅ vaḍḍhenti te na parimuccanti jātiyā etc. S II.109; d'ṅ ettha bhīyyo Sn 61, 581; yo paṭhavī-dhātuy abhinandati dukkhaṅ so abhin' S 1.174; ta..hā d' ssa samudayo etc. Nett 23 sq.; as result of sakkāyaditṭhi S IV.147, of chanda S 1.22 of upādhi S II.109, cp. upādhi-nidānā pabbhavanti dukkhā Sn 728; d'ṅ eva hi sambhotti d'ṅ tiṭṭhāti veti ca S 1.135. — (b) *Salvation* from Suffering (see above I.): kathaṅ dukkhā pamuccati Sn 170; dukkhā pamuccati S 1.14; III.41, 150; IV.205; v.451; na hi putto pati vā pi piyo d' ā pamocaye yathā saddhamma-savanaṅ dukkhā moceti paṇinaya S 1.210; na appatvā lokantaṅ dukkhā atthi pamocanaṅ A II.49. Karmakkhaya . . . sabbaṅ d'ṅ nijjīnnaṅ bhavissati M II.217, cp. 1.93. kāme pahāya . . . d'ṅ na sevetha anattasāhitaṅ S 1.12 = 31; rūpaṅ (etc.) abhijānaṅ bhābo d' -kkhayāya S III.27; IV.89; d'ṅ pariññāya sakhetvatatthiṅ Tathāgato arahati pūralāsaṅ Sn 473. pajajati d'ṅ Sn 789, 1056. Dukkhaṅ samudayo ca atthangamo ca S II.72; III.228 sq.; IV.86, 327. — dukkhass' antakaro hoti M 1.48; A III.400 sq.; It 18; antakarā bhavāmase Sn 32; antaṅ karissanti Satthu sāsana-kāriṇo A II.26; d' parikkhīnaṅ S II.133; akiñcanaṅ nānupatanti dukkhā S 1.23; sankhāraṅ nirodhena n' atthi d'assa sambhavo Sn 731. — munin d'assa pārayuy S 1.195 = Nd<sup>2</sup> 136<sup>v</sup>; antaṅ 'si pāragū d'assa Sn 539. — sang' ātiko maccujaho nirūpadhi pahāya d'ṅ apunabbhavāya S IV.158; ucchinnāṅ mūlaṅ d'assa, n' atthi dāni punabbhavo Vin 1.231 = D II.91.

-ādhivāha bringing or entailing pain S IV.70; -anubhavana suffering pain or undergoing punishment (in Niraya) J IV.3; -antagū one who has conquered suffering Sn 401; -ābhikiṇṇa beset with pain, full of distress It 89; -āsahanatā non-endurance of ills Vism 325. -indriya the faculty of experiencing pain, painful sensation S V.209, 211; Dhs 556, 560; Vbh 15, 54, 71; -udraya causing or yielding pain, resulting in ill, yielding distress M 1.415 sq.; A 1.97; IV.43 (+ dukkha-vipāka); v.117 (dukh<sup>o</sup>), 243; J IV.398; of kamma: Ps 1.80; II.79; Pv 1.11<sup>10</sup> (so read for dukkhandriya, which is also found at PvA 60); DhA II.40 (°uddava); -ūpadhāna causing pain Dh 201; -ūpasama the allayment of pain or alleviation of suffering, only in phrase (atṭhangiko maggo) d-ūpasama-gāmino S III.86; It 106; Sn 724 = Dh 191; — (m)esin wishing ill, malevolent J IV.26; -otiṇṇa fallen into misery S III.93; M 1.460; II.10; -kāraṇa labour or trials to be undergone as punishment DhA III.70 (see Dh 138, 139 & cp. dasa<sup>1</sup> B 1 b); -khandha the aggregate of suffering, all that is called pain or affliction (see above B II. 1) S II.134; III.93; M 1.192 sq.; 200 sq.; etc.; — khaya the destruction of pain, the extinction of ill M 1.93; II.217 (kamma-kkha; i d-kkhayo) S III.27; Sn 732. Freq. in phrase (niyāti or hoti) sammā-d-kkhaṅ yā "leads to the complete extinction of ill," with ref. to the Buddha's teaching or the higher wisdom, c. g. of brahmacariyā S II.24; of paññā D III.268; A III.152 sq.; of ariyā diṭṭhi D III.264 = A III.132; of sikkhā A II.243; of dhamma M 1.72; -dhamma the principle of pain, a painful object, any kind of suffering (cp. 'khandha)

D III.88; S IV.188 (°anaṅ samudayaṅ ca atthagamaṅ ca yathābhūtaṅ pajānāti); It 38 (nirodha °anaṅ); -nidāna a source of pain M II.223; Dhs 1059, 1136; -nirodha the destruction of pain, the extinction of suffering (see above B II. 1) M 1.191; II.10; A III.410, 416; etc.; -paṭikkūla averse to pain, avoiding unpleasantness, in comb<sup>l</sup> sukhakāmo d-p. S IV.172 (spelt °kulo), 188; M 1.341; -patta being in pain J VI.336; -pareta afflicted by pain or misery S III.93; It 89 = A 1.147; -bhummi the soil of distress Dhs 985; -vāca hurtful speech Pv 1.3<sup>2</sup> (should probably be read dutṭha<sup>o</sup>); -vipāka (adj.) having pain as its fruit, creating misery S II.128; D III.57, 229; A II.172 (kamma); Ps II.79 (id.). -vepakka °vipāka Sn 537 (kamma); -saññā the consciousness of pain Nett 27; -samudaya the rise or origin of pain or suffering (opp. °nirodha; see above B II. 1) S IV.37; M 1.191; II.10; III.267; Vbh 107 (taṅha ca avasesā ca kilesā: ayaṅ vuccati d-s); -samphassa contact with pain M 1.507, Dhs 648; f. abstr. °tā Pug 33; -seyya an uncomfortable couch DhA IV.8.

**Dukkhatā** (f.) [cp. Sk. dukkhatā, abstr. to dukkha] state of pain, painfulness, discomfort, pain (see dukkha B III. 1 c) D III.216; S IV.259; v.56; Nett 12 (expl.).

**Dukkhati** [fr. dukkha] to be painful Vism 264.

**Dukkhatta** (nt.) [Sk. \*dukkhatvaṅ] = dukkhatā D III.106 (+ dandhatta).

**Dukkhāpana** (nt.) [ahstr. to dukkhāpeti] bringing sorrow, causing pain Miln 275 sq., 351.

**Dukkhāpita** [pp. of dukkhāpeti] pained, afflicted Miln 79, 180.

**Dukkhāpeti** [caus. to dukkha] to cause pain, to afflict J IV.452; Miln 276 sq.; PvA 215. — pp. dukkhāpita.

**Dukkhitā** (adj.) [Sk. dukkhita; pp. of \*dukkhāpeti] afflicted, dejected, unhappy, grieved, disappointed; miserable, suffering, ailing (opp. sukhitā) D 1.72 (puriso ābādḍhiko d. bālha-gilāno); II.24; S 1.149; III.11 = IV.180 (sukhitesu sukhitō dukkhitesu dukkhito); v.211; M 1.88; II.66; Vin IV.291; Sn 984, 986; J IV.452; Miln 275; DhA II.28; VvA 67.

**Dukkhin** (adj.-n.) [Sk. dukkhin] 1. afflicted, grieved, miserable S 1.103 sq., 129 sq., II.282 (+ dummano); IV.78; A III.57. — 2. a loser in the game J II.160.

**Dukkhīyati** [Sk. dukkhīyati & dukkhāyati Denom. fr. dukkha; cp. vediyati & vedayati] to feel pain, to be distressed DhA II.28 (= vihaññati).

**Dugga** [du+ga] a difficult road Dh 327; Pv II.7<sup>8</sup>. **dugge sankamanāni** passages over difficult roads, usually comb<sup>l</sup> with papā (water-shed) S 1.100; Vv 52<sup>22</sup>; Pv II.9<sup>25</sup>.

**Dutṭha** (adj.-n.) [Sk. duṣṭha, pp. of dussati, q v.] spoilt, corrupt; bad, malignant, wicked Vin III.118; S II.259, 262; IV.339; A 1.124 (°aruka), 127 (id.), 157 sq.; It 68 (saro d., perhaps should be read as diddho); J 1.187, 251 (°brāhmaṇa); IV.391 (°caṇḍāla); PvA 4 (°corā: rogus of thieves); Sdhp 86, 367, 434. — **adutṭha** not evil, good Sn 623; It 86; DhA IV.164. Cp. pa<sup>o</sup>.

-gahanika suffering from indigestion Vin 1.206; -citta evil-minded Vin II.192; M III.65.

**Dutṭhu** (adv.) [Sk. duṣṭhu, cp. suṣṭhu] badly, wrong DhsA 384; SnA 390; VvA 337.

**Dutṭhulla** (adj.) wicked, lewd Vin IV.128; S 1.187 (°bhānin "whose speech is never lewd," cp. Th 1, 1217 padulla-gāhin, expl<sup>l</sup> as dutṭhullagāhin *Psalm of Brethren* 309 n. 3); M 1.435; III.159; Vism 313. — (nt.) wickedness Vin III.21; kāya<sup>o</sup> unchastity M III.151; Th 1, 114; Vism 151.

-āduttulla that which is wicked & that which is not Vin v.130; -āpatti a grave transgression of the Rules of the Order, viz. the 4 Pārājika & the 13 Sanghādisesa Vin iv.31 (opp. a° Vin iv.32).

**Dutiya** (num. ord.) [Sk. dvitīya, with reduction of dvi to du, as in comp<sup>n</sup> mentioned under dvi B II. For the meaning "companion" cp. num. ord. for two in Lat. secundus <sequor, i. e. he who follows, & Gr. δευτερος> δευμαι he who stays behind, also Sk. dāvīyas farther] (a) (num.) the second, the following J ii.102, 110; dutiyaṅ for the second time (cp. tatiyaṅ in series 1, 2, 3) Vin ii.188; D ii.155. — (b) (adj. n.) one who follows or is associated with, an associate of; accompanying or accompanied by (-°); a companion, friend, partner Vin iv.225; S 1.25 (saddhā dutiyā purisassa hoti = his 2nd self); iv.78 (id.) I.131; It 9; J v.400; Th 2, 230 (a husband); Sn 49 (=Nd<sup>2</sup> 305, where two kinds of associates or companions are distinguished, viz. tanhā° & puggalo°). tanhā-dutiya either "connected with thirst" or "having thirst as one's companion" (see tanhā) S iv.37; It 109 = A ii.10; bilanga° kanājaka (rice with sour gruel) Vin ii.77; S 1.90, 91. — adutiya alone, unaccompanied PvA 161.

**Dutiya** (adj.-n.) [Demin. of dutiya] (a) the second, following, next J 1.504 (°cittavāre); °ṇ a 2nd time M 1.83. — (b) a companion; only in f. dutiyakā a wife or female comp<sup>n</sup> Vin iv.230, 270 (a bhikkhūni as comp<sup>n</sup> of another one); Freq. as purāṇa-dutiya one's former wife Vin 1.96; iii.16; S 1.200; M ii.63; J 1.210; v.152; DhA 1.77. Cp. M Vastu ii.134 dvitīyā in the same sense.

**Dutiyyatā** (f.) companionship, friendship, help J iii.169.

**Duddabha** see daddabha.

**Duddha** (Sk. dugdha, pp. of duh, see dohati) milked, drawn Sn 18 (duddha-khīra = gāvo duhitvā gahita-khīra SnA 27); M ii.186. — (nt.) milk Dāvs v.26.

**Dudrabhi** [another form of dundubhi, cp. duddabha & dundubhya] a kettle-drum, in Amata° the drum of Nibbāna Vin 1.8 = M 1.171 (dundubhi at the latter passage); PvA 189 (v. l. for dundubhi).

**Dundubhi** (m. & f.) [Sk. dundubhi, onomat.; cp. other forms under daddabha, dudrabhi] a kettle-drum, the noise of a drum, a heavy thud, thunder (usually as deva° in the latter meaning) Pv iii.34; J vi.465; PvA 40, 189 (v. l. dudrabhi). — Amata° the drum of Nibbāna M 1.171 = Vin 1.8 (: dudrabhi); deva° thunder D ii.156; A iv.311.

\***Dunoti** to burn, see der, dava, dāva & dāya.

**Dupaṭṭo** see dvi B II.

**Dubbanna** see under vaṇṇa.

**Dubbaṭṭhika** see under vuṭṭhi.

**Dubba** (& dūbba) (adj.) [Sk. dambha, see dubbhati] deceiving, hurting, trying to injure Vin ii.203 (= It 68 where dubbhe); Pv ii.9<sup>3</sup> (mitta°). adubba one who does not do harm, harmless Pv ii.9<sup>8</sup> (°pāṇin = ahiṅsakahattha). As nt. harmlessness, frankness, friendliness, good-will Vin 1.347 (adrūbhāya, but cp. vv. ll. p. 395; adubbhaya & adrabbhāvāya); S 1.225 (adubbhāya trustily); J 1.180 (id. as adūbhāya); spelt wrongly adrūbhaka (for adubbhaka, with v. l. adrabbhaka in expl. of adubbha-pāṇin) at J vi.311. Note: dabhāya (dat.) is also used in Sk. in sense of an adv. or infinitive, which confirms the etymology of the word. Cp. dobba.

**Dubbhaka** (adj.) [Sk. dambhaka] perfidious, insidious, treacherous Th 1, 214 (citta°). Cp. dubbhaya & dūbhaka.

**Dubbhati** (& dūbhati) [Sk. dabhnoti cp. J.P.T.S. 1880, 204; dabh (dambh), pp. dābha; idg. \*dhebh, cp. Gr. ἀρέμθω to deceive. Cp. also Sk druh (so Kern, Toev. p. 11, s. v. padubbhati). See also dahara & dūbha, dūbhaka, dūbhi] to injure, hurt, deceive; to be hostile to, plot or sin against (either w. dat. J v.245; vi.491, or w. loc. J 1.267; iii.212) S 1.85 (ppr. adubbhanto), 225; It 86 (dubbhe = dusseyya Com.) = Vin ii.203 (where dubbho); Th 1, 1129; J ii.125; iv.261; v.487, 503. — ppr. also dūbhato J iv.261; ger. dubbhitvā J iv.79; grd. dubbheyya (v. l. dūbheyya) to be punished J v.71. Cp. pa°.

**Dubbhana** (nt.) [Sk. \*dambhana] hurtfulness, treachery, injury against somebody (c. loc.) PvA 114 (= anatta).

**Dubbhaya** = dubbhaka, S 1.107.

**Dubbhika** = dubbhaka, Pv iii.11<sup>13</sup> (= mittadubbhika, mittāṇaṅ bādhaka PvA 175).

**Dubbhikkha** see bhikkhā.

**Dubhin** (adj.-n.) [Sk. dambhin] sēeking to injure, deceitful; a deceiver, hypocrite J iv.41; Pv ii.9<sup>8</sup> (mitta°); DhA ii.23 (mitta-dūbhin). — f. dubbhinī VvA 68 (so read for dubbini).

**Dubha** (num.-adj.) [See dubbhaya & cp. dvi B II.] both; only in abl. dubhato from both sides Th 1, 1134; Ps 1.69; ii.35, 181; Vv 46<sup>21</sup>; VvA 281 (for Vv 64<sup>19</sup> duvad-dhato).

**Dubbhaya** (num. adj.) [a contaminated form of du(ve) & ubhaya; see dvi B II.] both (see ubhaya) Sn 517, 526, 1007, 1125; J iii.442; vi.110.

**Duma** [Sk. druma = Gr. δρῦμός, see dāru] tree A iii.43; J 1.87, 272; ii.75, 270; vi.249, 528; Vv 84<sup>14</sup>; Miln 278, 347; VvA 161.

-agga 1. the top of a tree J ii.155. — 2. a splendid tree Vv 35<sup>4</sup>. — 3. a tooth-pick J v.156; -inda "king of trees," the Bodhi tree Dpvs 1.7; -uttama a magnificent tree Vv 39<sup>3</sup>; -phala fruit of a tree M ii.74; Vism 231 (in comparison).

**Duyhati** Pass to dohati (q. v.).

**Dussa**<sup>1</sup> (nt.) [Sk. dūrśa & dūśya] woven material, cloth, turban cloth; (upper) garment, clothes Vin 1.290; ii.128, 174; iv.159. D 1.103; S v.71; M 1.215; ii.92; A v.347; Sn 679; Pv 1.10<sup>3</sup> (= uttariyaṅ sāṭakaṅ PvA 49); ii.3<sup>14</sup>; Pug 55; PvA 73, 75. — cīvara°, q. v.; chava° a miserably garment D 1.166; A 1.295; ii.206; M 1.78, 308.

-karaṇḍaka a clothes-chest S v.75 = M 1.215; A iv.230; -kotṭhagāra a store-room for cloth or clothes DhA 1.220, 393; -gahana (-mangala) (the ceremony of) putting on a garment DhA ii.87; -cālani a cloth sieve Vin 1.202; -paṭṭa turban cloth Vin ii.266 (= setavattha-paṭṭa Bdhgh.); S ii.102; -phala having clothes as fruit (of magic trees, cp. kapparukkha) Vv 46<sup>2</sup> (cp. VvA 199); -maya consisting in clothes Vv 46<sup>7</sup> (cp. VvA 199); -yuga a suit of garments Vin 1.278; M 1.215 = S v.71; Miln 31 (cp. M Vastu 1.61); DhA iv.11; -ratana "a pearl of a garment," a fine garment Miln 262. -vaṭṭi fringed cotton cloth Vin ii.266. -veṇi plaited cotton cloth Vin ii.266.

**Dussa**<sup>2</sup> at J iii.54 is usually taken as = amussa (cp. amuka). C. expl<sup>t</sup> as "near" & adds "asammussa." Or is it Sk. dūśya easily spoiled? See on this passage Andersen Pali Reader ii.124.

**Dussaka** = dūsaka (q. v.).

**Dussati** [Sk. duśyati, Denom. fr. pref. duṣ (du°); pp. duṣṭha, caus. dūśayati] to be or become bad or corrupted, to get damaged; to offend against, to do wrong

- Vin II.113; S I.13=104; Dh 125=PvA 116; Dh 137; It 84 (dosaneyye na d.) cp. A III.110 (dussaniye d.); J VI.9; Miln 101, 386. — pp. *duṭṭha* (q. v.). — Caus. *dūseti* (q. v.). See also *dosa*<sup>1</sup> & *dosaniya*; & *pa*<sup>2</sup>.
- Dussanā** (f.) & **Dussana** (nt.) [Sk. *dūṣana*, cp. *dussati*] defilement, guilt A II.225; Pug 18, 22; Dhs 418, 1060; DA 1.195 (rajjana-d. *muyhana*).
- Dussaniya** (adj.) [cp. Sk. *dveṣaniya*, because of *doṣa* = *dveṣa* taken to *duṣ*] able to give offence, hateful, evil (always comb<sup>1</sup> with *rajanīya*, cp. *rāga dosa moha*) A III.110 (*dusaniye dussati*, where It 84 has *dosaneyye*); J VI.9; Miln 386.
- Dussassa** see *sassa*.
- Dussika** a cloth merchant J VI.276; Miln 262, 331 sq.
- Dussitatta** (nt.) [Sk. *\*dūṣitatta*] = *dussanā*, Pug 18, 22.
- Duha** (adj.-°) [Sk. *duh* & *duha*; see *dohati*] milking; yielding, granting, bestowing: *kāma*<sup>o</sup> giving pleasures J IV.20; v. 33.
- Duhati** (to milk) see *dohati*.
- Duhana** (adj.-n.) [Sk. *\*druhana*, to *druh*, *druhyati* to hurt, cp. Oir. *droch*; Ohg. *triogan* to deceive, *traum* = dream; also Sk. *dhvarati*. For further connections see Walde, *Lat. Wtb.* under *fraus*] one who injures, hurts or deceives; insidious, infesting; a robber, only in *pantha*<sup>o</sup> a dacoit D 1.135; DA 1.296. — (nt.) waylaying, robbery (*pantha*<sup>o</sup>) J II.281 (text *dūhana*), 388 (text: *pantha-dūbhana*, vv. II. *duhana* & *dūhana*); DhsA 220. — Cp. *maggadūsin*.
- Duhitika** (adj.) [cp. Sk. *druha*, fr. *druhyati*] infested with robbers, beset with dangers S IV.195 (*magga*). — *Note*. This interpretation may have to be abandoned in favour of *duhitika* being another spelling of *dvihitika* = hard to get through (q. v.), to be compared are the vv. II. of the latter at S IV.323 (S.S. *dūhitika* & *dūhitika*).
- Dūta**<sup>1</sup> [Ved. *dūta*, prob. to *dūra* (q. v.) as "one who is sent (far) away," also perhaps Gr. *δοῦλος* slave. See Walde, *Lat. Wtb.* under *dudum*] a messenger, envoy Vin I.16; II.32, 277; D 1.150; S IV.194; Sn 411 (*rāja*<sup>o</sup>), 417. — *deva*<sup>o</sup> Yama's envoy, Death's messenger A 1.138, 142; M II.75 sq.; J 1.138. — °*ṇ* *pāheti* to send a messenger Miln 18, PvA 133.
- Dūta**<sup>2</sup> (nt.) [Sk. *dyūta*, see *jūta*] play, gaming, gambling J IV.248.
- Dūteyya** (nt.) [Sk. *dūtya*, but varying in meaning] errand, commission, messages A IV.196; J III.134; DA 1.78. — °*ṇ* *gacchati* to go on an errand Vin II.202; °*ṇ* *harati* to obtain a commission Vin III.87; IV.23. — *kamma* doing a messenger's duty Vin 1.359; *-pahinagamana* sending & going on messages D 1.5 = M III.34; A II.209; M II.180.
- Dūbha** (adj.) deceiving, see *dubbha*.
- Dūbhaka**<sup>1</sup> (adj.) [Sk. *dambhaka*] deceiving, treacherous, harmful SnA 287 (*mitta*<sup>o</sup>); f. °*ikā* J II.297.
- Dūbhaka**<sup>2</sup> [Sk. *dambha*, cp. *dambholi*] a diamond J 1.263 = III.207.
- Dūbhana** (nt.) deceiving, pillaging, robbing etc. at J II.388 is to be read as (*pantha-*) *duhana*.
- Dūbhin** (adj.) = *dubbhin* J II.180 (vv. II. *dūbha* & *dubbhi*), 327; IV.257; DhA II.23.
- Dūbhi** (f.) [cp. Sk. *dambha*, see *dubbhati*] perfidy, treachery, J 1.412; IV.57 (v. I. *dubhi*); VI.59 (= *aparādha*).
- Dūra** (adj.) [Sk. *dūra*, Ved. *duva* (stirring, urging on), compar. *dāvīyān*, Av. *dūrō* (far), \**dāu*; cp. Ohg. *zawen*, Goth. *taujan* = E. *do*. Another form is \**deuā*, far in respect to time, as in Gr. *εἰς, εἰρησῆν*, Lat. *dū-dum* (cp. *dū-rare* = en-dure). See also *dutiya* & *dūta*] far, distant, remote, *opp.* *āsanna* (J II.154) or *santika* (Dhs 677; Vism 402). — PvA 117. Often in cpds. (see below), also as *dūrī*<sup>o</sup>, e. g. *dūrī-bhāva* distance Vism 71, 377; DhsA 76. — Cases mostly used adverbially, viz. acc. *dūraṇ* far J II.154; DhA 1.192. — abl. *dūrato* from afar, aloof Vin I.15; II.195; S 1.212; Sn 511; Dh 219; J v.78 (*dūra-dūrato*); Miln 23; PvA 107. *dūrato* karoti to keep aloof from PvA 17. — loc. *dūre* at a distance, also as prep. away from, far from (e. g. abl.), e. g. Sn 468; J II.155, 449 (= *ārā*); III.189. — Sn 772; Dh 304; J VI.364; Dhs 677. — *dūre-pātin* one who shoots far [cp. Sk. *dūra-pātin*] A 1.284; II.170, 202. J IV.494. See also *akkhaṇavedhin*. — *atidūre* too far Vin II.215. — *kantana* at Th 1, 1123: the correct reading seems to be the v. I. *durākantana*, see *ākantana*; *-gata* gone far away Pv II.13<sup>4</sup> (= *paralokagata* PvA 104); DhA II.377 (*durā*<sup>o</sup>). *-(ṅ)gama* far-going, going here & there Dh 37 (cp. DhA 1.304); Pv II.9<sup>10</sup>; *-ghuṭṭha* far-renowned Pv II.82; *-vihāra* (*-vuttin*) living far away Sn 220.
- Dūrakkha** [*du*<sup>1</sup> + *rakkha*] see *rakkha* & cp. *du*<sup>1</sup>.
- Dūratta** (adj.) [*du*<sup>1</sup> + *ratta*] reddish M 1.36 (*°vanṇa*).
- Dūsaka** (adj.-n.) [Sk. *dūṣaka*] corrupting, disgracing, one who defiles or defames; a robber, rebel A v.71 (*bhikkhuni*<sup>o</sup>); J II.270; IV.495; Sn 80 (*kula*<sup>o</sup> one who spoils the reputation of the clan); DhA II.23 (*kuṭi*<sup>o</sup> an incendiary); Miln 20 (*pantha*<sup>o</sup>). As *dussaka* at J v.113 (*kamma*<sup>o</sup>); Sn A 287 (*mitta*<sup>o</sup>, v. I. B. for *dūbhaka*). — *panthadūsaka* a highwayman Miln 290. — f. *dūsikā* J III.179 (also as *dūsiyā* = *dosakārikā*); a<sup>o</sup> harmless Sn 312 (see a<sup>o</sup>).
- Dūsana** (nt.) [see *dūseti*] spoiling, defiling J II.270; Sdhp 453.
- Dūsita** [Sk. *dūṣita*, pp. of *dūseti*] depraved, sinful, evil PvA 226 (*°citta*).
- Dūsin** (adj.-n.) [Sk. *dūṣin*] = *dūsaka*, in *magga*<sup>o</sup> (cp. *pantha-dūsaka*) a highway robber Sn 84 sq.
- Dūseti** [Sk. *dūṣayati*, caus. of *dussati* (q. v.)]. Also as *dusseti* PvA 82] to spoil, ruin; to injure, hurt; to defile, pollute, defame Vin 1.79, 85, 86; IV.212 (*maṅ* so *dūsetukāmo*, said by a *bhikkhuni*), 310 (*dūsetuṅ*). A IV.169 sq.; J 1.454; II.270; DhA II.22 (*kuṭi*<sup>o</sup>, damage, destroy). — aor. *dūsayi* J II.110 (*fared ill*). — pp. *dūsita*. Cp. *pa*<sup>o</sup>, *pari*<sup>o</sup>.
- Dūhana**<sup>1</sup> (nt.) [see *duhana*] infesting, polluting, defaming; robbing, only in *pantha*<sup>o</sup> (with v. I. *duhana*) waylaying J II.281, 388; Tikp 280.
- Dūhana**<sup>2</sup> (nt.) [Sk. *dohana*, see *dohati*] milking (-°), in *kumbha*<sup>o</sup> filling the pails with milk, i. e. giving much milk (*gāvo*); cp. Sk. *droṇadughā* a cow which yields much milk Sn 309.
- Dūhitika** see *duhitika*.
- Dejjha** (= *dvejjha*, see *dvī* B 1.5] divided, in a<sup>o</sup> undividedness J III.7 (com. *abhejja*), 274 = IV.258 (*dhanuṅ* a °*ṇ* karoti to get the bow ready, v. I. BB. *sarejjhaṅ*; C. expl<sup>d</sup> *jiyāya ca sarena ca saddhiṅ ekam eva katvā*).
- Deḍḍubha** [Sk. *duṇḍubha*] a water-snake; salamander J III.16; VI.194; Sdhp 292. See next.
- Deḍḍubhaka** 1. a sort of snake (see prec.) J 1.301. — 2. a kind of girdle (in the form of a snake's head) Vin II.136 (expl<sup>d</sup> by *udaka-sappi-sira-sadisa*).

**Deṇḍima** (m. nt) [Sk. *dinḍima*, cp. *dindima*] a kind of kettle-drum D 1.79 (v. l. *dindima*); Nd<sup>2</sup> 219 ("ka, v. l. *dind*"); J 1.355; (= *paṭaha-bheri*); v.322 = v.1.217; v.1.405 = 580.

**Depiccha** (adj.) [= *dvepiccha*, see *dvi* B 1. 5] having two tail-feathers J v.339.

**Deyya** (adj.) [Sk. *deya*, grd. of *dā*, see *dadāti* I. 2, b] (a) to be given (see below). — (b) deserving a gift, worthy of receiving alms J III.12 (ā); Miln 87 (rāja<sup>c</sup>) -nt. a gift, offering Vin 1.298 (saddhā<sup>o</sup>).

-*dhamma* a gift, lit. that which has the quality of being given; esp. a gift of mercy, meritorious gift S 1.175; A 1.150, 166; II.204 (saddhā<sup>o</sup>); Pv 1.11; II.318; PvA 5, 7 sq., 20, 92 (<sup>o</sup>bija), 103, 129; cp. AvS 1.308. The *deyyadhamma* (set of gifts, that which it is or should be a rule to give) to mendicants, consists of 14 items, which are (as enum<sup>d</sup> at Nd<sup>2</sup> 523 under the old Brahman's term *yañña* "sacrifice") (1) *civara*, (2) *piṇḍapāta*, (3) *senāsana*, (4) *gilāna-paccaya-lhesajja-parik-khāra*, (5) *anna*, (6) *pāna*, (7) *vattha*, (8) *yāna*, (9) *mālā*, (10) *gandhā*, (11) *vilepana*, (12) *seyya*, (13) *āvasatha*, (14) *padīpeyya*. A similar enum<sup>d</sup> in diff. order is found at Nd<sup>1</sup> 373.

**Deva** [Ved. *deva*, Idg. \**deǵh₂* to shine (see *dibba* & *diva*), orig. adj. \**deǵhos* belonging to the sky, cp. Av. *daēvō* (demon), Lat. *deus*, Lith. *dēvas*; Ohg. *zīo*; Ags. *Tig*, gen. *Tiwes* (= Tuesday); Oir. *dia* (god). The popular etymology refers it to the root *div* in the sense of playing, sporting or amusing oneself: *dibbantī ti devā*, *pañcahi kāmagaṇehi kiṇanti attano vā siriyaṃ jotanti ti attho KhA 123*] a god, a divine being; usually in pl. *devā* the gods. As title attributed to any superhuman being or beings regarded to be in certain respects above the human level. Thus primarily (see 1<sup>a</sup>) used of the first of the next-world devas, **Sakka**, then also of subordinate deities, demons & spirits (*devaññatarā* some kind of deity; snake-demons: *nāgas*, tree-gods: *rukkha-devatā* etc.). Also title of the king (3). Always implying splendour (cp. above etym.) & mobility, beauty, goodness & light, & as such opposed to the dark powers of mischief & destruction (*asurā*: Titans; *petā*: miserable ghosts; *nerayikā sattā*: beings in *Niraya*). A double position (dark & light) is occupied by *Yama*, the god of the Dead (see *Yama* & below 1 c). Always implying also a kinship and continuity of life with humanity and other beings; all devas have been man and may again become men (cp. D 1.17 sq.; S III.85), hence "gods" is not a coincident term. All devas are themselves in *saṅsāra*, needing salvation. Many are found worshipping saints (Th 1.627-9; Th II 365). — The collective appellations differ; there are var. groups of divine beings, which in their totality (cp. *tāvatiṅsa*) include some or most of the well-known Vedic deities. Thus some collect. designations are *devā sa-indakā* (the gods, including *Indra* or with their ruler at their head D II.208; S III.90, A v.325), *sa-pajāpatikā* (S III.90), *sa-mārakā* (see *deva-manussaloka*), *sa-brahmakā* (S III.90). See below 1 b. Lists of popular gods are to be found, e. g. at D II.253; III.191. — A current distinction dating from the latest books in the canon is that into 3 classes, viz. *sammuti-devā* (conventional gods, gods in the public opinion, i. e. kings & princes J 1.132; DA 1.174), *visuddhi*<sup>o</sup> (beings divine by purity, i. e. of great religious merit or attainment like *Arahants* & *Buddhas*), & *upapatti*<sup>o</sup> (being born divine, i. e. in a heavenly state as one of the *gatis*, like *bhumma-devā* etc.). This division in detail at Nd<sup>2</sup> 307; Vbh 422; KhA 123; VvA 18. Under the 3rd category (*upapatti*) seven groups are enumerated in the foll. order: *Cātummahārājikā devā*, *Tāvatiṅsā d.* (with *Sakka* as chief), *Yamā d.*, *Tusitā d.*, *Nimmānaratī d.*, *Paranimmita-rasavattī d.*, *Brahmakāyikā d.* Thus at D 1.216 sq.; A 1.210, 332 sq.; Nd<sup>2</sup> 307; cp. S 1.133 & J 1.48. See also *devatā*.

1. good etc. — (a) sg. a god, a deity or divine being, M 1.71 (d. *vā Māro vā Brahmā vā*); S IV.180 = A IV.461 (*devo vā bhavissāmi devaññataro vā ti*: I shall become a god or some one or other of the (subordinate gods, angels); Sn 1024 (ko nu *devo vā Brahmā vā Indo vāpi Sujampati*); Dh 105 (+ *gandhabba*, *Māra*, *Brahmā*); A II.91, 92 (*puggalo devo hoti devaparivāro* etc.); PvA 16 (*yaṅkko vā devo vā*). — (b) pl. *devā* gods. These inhabit the 26 *devalokas* one of which is under the rule of *Sakka*, as is implied by his appellation **S. devānaṃ indo** (his opponent is *Vepacitti Asur-indo* S 1.222) S 1.216 sq.; IV.101, 269; A 1.144; Sn 346; PvA 22 etc. — Var. kinds are e. g. *appamāṇ'ābhā* (opp. *paritt'ābhā*) M III.147; *ābhassarā* D 1.17; Dh 200; *kiṅḍā-padosikā* D 1.19; *gandhabba-kāyikā* S III.250 sq.; *cattāro mahārājikā* S v.409, 423; J 1.48; Pv IV.111; PvA 17, 272; *naradevā tidasā* S 1.5; *bhummā* PvA 5; *manāpa-kāyikā* A IV.265 sq.; *mano-padosikā* D 1.20; *valāhaka-kāyikā* S III.254. — Var. attributes of the *Devas* are e. g. *āyuppamāṇā* A 1.267; II.126 sq.; IV.252 sq.; *dighāyukā* S III.86; A II.33; *rūpino manomayā* M 1.410, etc. etc. — See further in general: D 1.54 (*satta devā*); II.14, 157, 208; S v.475 = A 1.37; Sn 258 (= *manussā*), 310 (id.); 404, 679; Dh 30, 56, 94, 230, 366; Ps 1.83 sq.; II.149; Vbh 86, 395, 412 sq., Nett 23; Sdhp 240. — (c) *deva* = *Yama* see *deva-dūta* (expl<sup>d</sup> at J 1.139: *devo ti maccu*). — *atideva* a pre-eminent god, god above gods (Ep. of the Buddha) Nd<sup>2</sup> 307; DhS 2 etc.; see under cpds. — 2. the sky, but *only* in its rainy aspect, i. e. rain-cloud, rainy sky, rain-god (cp. *Jupiter Pluvius*; K.S. 1.40, n. 2 on *Pajjunna*, a *Cātummahārājika*), usually in phrase *devo vassante* (when it rains etc.), or *devo vassati* (it rains) D 1.74 (: *devo ti megho* DA 1.218); S 1.6, 154 (cp. It 66 *megha*); Sn 18, 30; J v.201; DhA II.58, 82; PvA 139. *devo ekam ekam phusāyati* the cloud rains drop by drop, i. e. lightly S I.104 sq., 154, 184; IV.289. — *thulla-phusitake* *devo vassante* when the sky was shedding big drops of rain S III.141; v.396; A 1.243; II.140; v.114; Vism 259. — *vigata-valāhake* *devo* when the rain-clouds have passed S 1.65; M II.34, 42. — 3. king, usually in voc. *deva*, king! Vin 1.272; III.43; A II.57; J 1.150, 307; PvA 4, 74 etc.

*devī* (f.) 1. goddess, of *Peti*s, *Yakkhiṇi*s etc.; see etym. expl. at VvA 18. — Pv II.112; Vv I<sup>3</sup> etc. — 2. queen Vin 1.82 (*Rahulamātā*), 272; D II.14; A II.57, 202 (*Mallikā*) J 1.50 (*Māyā*); III.188; PvA 19, 75. — *accharā* a divine *Apsarā*, a heavenly joy-maiden Vism 531; PvA 46, 279; -*aññatarā*, in phrase *devo vā d. vā*, a god or one of the retinue of a god S IV.80 = A IV.461; PvA 16; -*ātideva* god of gods, i. e. *divo* beyond all divinities, a super-deva, of Buddha Nd<sup>2</sup> 307 & on Sn 1134; J IV.158 = DhA 1.147; Vv 64<sup>27</sup>; VvA 18; Miln 241, 258, 308, 384 & *passim*; cp. M Vastu 1.106, 257, 283, 291; -*attabhāva* a divine condition, state of a god PvA 14; -*ānubhāva* divine majesty or power D II.12; M III.120; J 1.59; -*āsana* a seat in heaven It 76; -*āsura-saṅgama* the fight between the Gods & the Titans D II.285; S 1.222; IV.201; v.147; M 1.253; A IV.432 (at all passages in identical phrase); -*iddhi* divine power Vv 31<sup>3</sup>; VvA 7; -*isi* a divine *Seer* Sn 1110; Nd<sup>2</sup> 310; -*ūpapatti* rebirth among the gods PvA 6; -*orohaṇa* descent of the gods DhA III.443; -*kaññā* a celestial maiden, a nymph S 1.200; J 1.61; VvA 37, 78; -*kāya* a particular group of gods S 1.200; It 77; Th 2, 31; -*kuñjara* "elephant of the gods," of *Indra* J v.158; -*kumāra* son of a god (cp. "putta") J III.391; -*gana* a troop of gods J 1.203; DhA III.441; -*gaha* a temple, chapel Vin III.43; -*cārikā* a visit to the gods, journeying in the *devaloka* VvA 3, 7, 165 etc.; -*tthāna* heavenly seat J III.55; a temple, sacred place Miln 91, 330; -*dattika* given or granted by a god, extraordinary PvA 145; -*dattiya* = °*dattika* J III.37; DhA 1.278; -*dāruka* a species of pine J v.420; -*dundubhi* the celestial drum, i. e. thunder D 1.10; Miln 178; DA 1.95; -*dūta*

the god's (i. e. Yama's see above 1<sup>o</sup>) messenger A 1.138, 142; M 11.75; III.179; J 1.138; DhA 1.85 (tayo d.); Mhbv. 122 ('suttanta); -deva "the god of gods," Ep. of the Buddha (cp. devātideva) Th 1, 533, 1278 (of Kappāyana); DhA 1; PvA 140; -dhamma that which is divine or a god A III.277 (°ika); DhA 111.74; -dhītā a female deva or angel (cp. devaputta), lit. daughter of a god J II.57; VvA 137, 153 (with ref. to Vimānapetis); -nagara the city of the Devas, heaven J 1.168, 202; DhA 1.280; -nikāya a class, community or group of gods, celestial state or condition D II.201 (sixty enum<sup>l</sup>); S IV.180; M 1.102 sq.; A 1.63 sq.; II.185; III.249 sq.; IV.55; V.18; -pañha questioning a god, using an oracle D 1.11 (=DA 1.97: devadāsiyā sarīre devataṅ otāretvā pañha-pucchanaṅ); -parivāra a retinue of gods A II.91; -parisā the assembly of gods A II.185; Tikp 241. -putta "son of a god," a demi-god, a ministering god (cp. f. deva-dhītā), usually of Yakkhas, but also appl<sup>d</sup> to the 4 archangels having charge of the higher world of the Yāmā devā (viz. Suyāma devaputta); the Tusitā d. (Santusita d.); the Nimmānaratī d. (Sunimmita d.); & the Paranimmitavasavattī d. (Vasavattī d.) D 1.217 sq.; cp. J 1.48. — D II.12, 14; S 1.46 sq.; 216 sq.; IV.280; A 1.278; It 76; J 1.59 (jarā-jajjara); IV.100 (Dhamma d.); VI.239 (fava d.); PvA 6, 9, 55, 92, 113 (Yakkho ti devaputto); Miln 23; -pura the city of the gods, heaven S IV.202; Vv 6.4<sup>30</sup> (=Sudassana-mahānagara VvA 285); J IV.143; -bhava celestial existence PvA 167; -bhoga the wealth of the gods PvA 97; -manussā (pl.) gods & men D 1.46, 62<sup>≈</sup>, 99 (°mānuse); M II.38, 55; Sn 14 (sa<sup>o</sup>), 236 (°pūjita), 521; It 80 (°setthā); Kh VII.10; KhA 196; PvA 17, 31, 117; -loka the world of gods and men. It comprises (1) the world of gods proper (Devas, i. e. Sakka, Māra & Brahmā; corresp. to sammuti-devā, see above); (2) samaṇas & brāhmaṇas (cp. visuddhi-devā); (3) gods & men under the human aspect (gati, cp. upapatti devā); Sn 1047, 1063; expl. at Nd<sup>2</sup> 309 & (with diff. interpretations) DA 1.174 sq.; -yāna leading to the (world of) the gods, i. e. the road to heaven Sn 139, also in °yāniya (magga) D 1.215; -rājā king of the devas, viz. Sakka Nd<sup>1</sup> 177; J III.392 (=devinda); DhA III.441; PvA 62; -rūpa divine appearance or form PvA 92; -loka the particular sphere of any devas, the seat of the devas, heaven; there exist 26 such spheres or heavens (see loka); when 2 are mentioned it refers to Sakka's & Brahma's heavens. A seat in a devaloka is in saṅsāra attained by extraordinary merit: Dh 177; J 1.202, 203; IV.273; ThA 74; KhA 228; PvA 5, 9, 21, 66, 81, 89; Vism 415, etc.; -vimāna the palace of a deva J 1.58; VvA 173; -sankhalikā a magic chain J II.128; V.92, 94; -sadda heavenly sound or talk among the devas It 75 (three such sounds).

**Devaka** (adj.) (-<sup>o</sup>) [deva+ka] belonging or peculiar to the devas; only in sa<sup>o</sup>-loka the world including the gods in general D 1.62; Nd<sup>2</sup> 309; Sn 86, 377, 443, 760 etc.; Miln 234. See also devamanussa-loka.

**Devata** (adj.) (-<sup>o</sup>) having such & such a god as one's special divinity, worshipping, a worshipper of, devotee of Miln 234 (Brahma<sup>o</sup>+Brahma (garuka). — f. devatā in pati<sup>o</sup> "worshipping the husband," i. e. a devoted wife J III.406; VvA 128.

**Devatā** (f.) [deva+ tā, qualitative-abstr. suffix, like Lat. juvena, senecta, Goth. hauhiþa, Ohg. fullida cp. Sk. pūrṇatā, bandhutā etc.] "condition or state of a deva," divinity; divine being, deity, fairy. The term comprises all beings which are otherwise styled devas, & a list of them given at Nd<sup>2</sup> 308 & based on the principle that any being who is worshipped (or to whom an offering is made or a gift given: de-va-tā = yesaṅ deti, as is expressed in the conclusion "ye yesaṅ dakkhineyyā te tesāṅ devatā") is a devatā, comprises 5 groups of 5 kinds each, viz. (1) ascetics; (2) domestic animals

(elephants, horses, cows, cocks, crows); (3) physical forces & elements (fire, stone etc.); (4) lower gods (: bhūmma devā) (nāgā, suvaṇṇā, yakkhā, asurā, gandhabbā); (5) higher gods (: inhabitants of the devaloka proper) Mahārājā, Candā, Suriyā, Inda, Brahmā, to which are added the 2 aspects of the sky-god as deva-devatā & disā-devatā). — Another definition at VvA 21 simply states: devatā ti devaputto pi Brahmā pi deva-dhītā pi vuccati. — Among the var. deities the foll. are frequently mentioned: rukkhā<sup>o</sup> tree-gods or dryads M 1.306; J 1.221; PvA 5; vatthu<sup>o</sup> earth gods (the four kings) Pv 4<sup>1</sup>; PvA 17; vana<sup>o</sup> wood-nymphs M 1.306; samudda<sup>o</sup> water-sprites J II.112 etc. etc. — D 1.180 (mahiddhikā, pl.), 192; II.8, 87, 139, 158; S I. sq.; IV.302; M 1.245; II.37; A 1.64, 210, 211; II.7<sup>o</sup> (sapubba<sup>o</sup>); III.77 (bali-paṭiggāhikā), 287 (saddhāya sanannāgatā); 309; IV.302 sq., 390 (vippsatturīnyo); V.331; Sn 45, 316, 458, 995, 1043; Dh 99; J 1.59, 72, 223, 250; IV.17, 474; Vv 10<sup>3</sup>; Pv II.1<sup>o</sup>; KhA 113, 117; PvA 44.

-ānubhāva divine power or majesty J 1.108; -ānussati "remembrance of the gods," one of the 6 ānussati-ṭṭhānāni, or subjects to be kept in mind D III.250, 280, cp. A 1.211; Vism 197. -uposatha a day of devotion to the gods A 1.211; -paribhoga fit to be enjoyed by gods J II.104; -bali an offering to the gods A II.68; -bhāva at PvA 110 read as devattabhāva (opp. petattabhāva).

**Devati** [div] to lament, etc.; see pari<sup>o</sup>. Cp. also parideva etc.

**Devatta** (nt.) [deva+ tta] the state of being a deva, divinity ThA 70; PvA 110 ("bhāva as Yakkha, opp. petatta bhāva; so read for devatā-bhāva).

**Devattana** (nt.) [ last] state or condition of a deva Th 1, 1127; cp. petattana in the foll. verse.

**Devara** [Sk. devr & devara Gr. δᾶϊρ (\*dād ip), Lat. levir, Ohg. zeihhur, Ags. tæcor] husband's brother, brother-in-law J VI.152; Vv 32<sup>b</sup> (sa<sup>o</sup>), popularly expl<sup>d</sup> at VvA 135 as "dutiyo varo ti vā devaro, bhattu kaniṭṭha bhātā."

**Devasika** (adj.) [Der. fr. divasa] daily J V.383; DA 1.296 (°bhatta - bhattavotena); DhA 1.187 sq., -nt. °ṅ as adv. daily, every day J 1.82, J 1.149, 186; VvA 67, 75; DhA 1.28; II.41.

**Desa** [Ved. deśa, cp. disā] point, part, place, region, spot, country, Vin 1.40; II.211; M 1.437; J 1.308; DhA 307 (°bhūta); PvA 78 ("antara prob. to be read dos<sup>o</sup>"), 153; KhA 132, 227. — desaṅ karoti to go abroad J V.33<sup>o</sup> (p. 342 has disaṅ). — kañcid eva desaṅ pucchati to ask a little point D 1.51; M 1.229; A V.39, sometimes as kiñcid-eva d. p. S III.101; M III.15; V. I. at D 1.51. — desāgata pañha a question propounded, lit. come into the region of some one or having become a point of discussion Miln 262.

**Desaka** (adj.) [Sk. deśaka] pointing out, teaching, advising Sdhp 217, 519 — (nt.) advice, instruction, lesson M 1.438.

**Desanā** (f.) [Sk. deśanā] 1. discourse, instruction, lesson S V.83, 108; J II.84; Pug 28; Nett 38; Vism 52; sq. (regarding Paṭiccasamuppāda); PvA 1, 2, 9, 11; Sdhp 213. 2. Preg. in dhamma<sup>o</sup> moral instruction, exposition of the Dhamma, preaching, sermon Vin 1.16; A 1.53; II.182; IV.337 sq.; It 33; J 1.106 etc. (a<sup>o</sup> gāmini āpattu), a Pārājika or Saṅghādisesa offence Vin II.3, 87; V.187. Cp. Vin. Texts II.33. — 3. (legal) acknowledgment Miln 344. — Cp. ā<sup>o</sup>.

-avasāne (loc.) at the end of an instruction discourse or sermon DhA III.175; PvA 54; -pariyosāne prec. PvA 9, 31 etc. -vilāsa beauty of instruction Vism 524; Tikapaṭṭhāna 21.



**Desika** (adj.) [Sk. *deśika*] = *desaka*, *su*<sup>o</sup> one who points out well, a good teacher Miln 195.

**Desita** [pp. of *deseti*] expounded, shown, taught etc., given, assigned, conferred Vin III.152 (marked out); v.137; D II.154 (*dhamma*); Dh 285 (*nibbāna*); PvA 4 (*magga*: indicated), 54 (given).

**Desetar** [n. ag. to *deseti*] one who instructs or points out; a guide, instructor, teacher M 1.221, 249; A 1.266; III.441; v.349.

**Deseti** [Sk. *deśayati*, Caus. of *disati*, q. v.] to point out, indicate, show; set forth, preach, teach; confess. Very freq. in phrase *dhammaṃ d.* to deliver a moral discourse, to preach the *Dhamma* Vin I.15; II.87, 188; v.125, 136; D 1.241, A II.185, v.194; It 111; J 1.168; III.394; Pug 57; PvA 6. — aor. *adesesi* (S 1.196 = Th 1 1254) & *desesi* (PvA 2, 12, 78 etc.) — pp. *desita* (q. v.).

**Dessa & Dessiya** (adj.) [Sk. *dveṣya*, to *dis*, see *disa*] disagreeable, odious, detestable J 1.46; II.285; IV.406; v.1570; ThA 268, Milo 281.

**Dessati** [Sk. *dviṣati* & *dveṣṭi*; see etym. under *disa*] to hate, dislike, detest SnA 168 (= *na piheti*, opp. *kāmeti*).

**Dessatā** (f.) [Sk. *dveṣyatā*] repulsiveness Miln 281.

**Dessin** (adj.) [Sk. *dveṣin*] hating, detesting Sn 93 (*dhamma*<sup>o</sup>).

**Deha** [Sk. *deha* to \**dheigh* to form, knead, heap up (cp. *kāya* = heap), see *diddha*. So also in *uddehaka*. Cp. Kern, *Toev.* p. 75 s. v. *sariradeha*. Cp. Gr. *τεῖχος* (wall) = Sk. *dehī*; Lat. *finco* & *figura*; Goth. *deigan* (knead) = Ohg. *teig* = E. *dough*] body A II.18; PvA 10, 122. Usually in foll. phrases: *hitvā mānusaṃ dehaṃ* S 1.60; Pv II.9<sup>66</sup>; *pahāya m. d.* S 1.27, 30; *jahati d.* M II.73; \**ṇ nikkhipati* Pv II.6<sup>15</sup>; (*muni* or *khiṇāsavo*) *antima-deha-dhārin* (\**dhāro*) S 1.14, 53; II.278; Sn 471; Th II.7, 10; It 32, 40, 50, 53. \**nikkhepana* laying down the body Vism 236.

**Dehaka** (nt.) = *deha*; pl. limbs Th 2, 392; cp. ThA 258.

**Dehin** (adj. -n.) that which has a body, a creature Pgdp 12, 16.

**Doṇa** [Sk. *droṇa* (nt.) conn. with \**dereyo* tree, wood, wooden, see *dabbi* & *dāru* & cp. Sk. *druṇī* pail] a wooden pail, vat, trough; usually as measure of capacity (4 *Ālhaka* generally) Pv IV.3<sup>33</sup> (*mitāni sukhadukkḥāni donehi piṭakehi*). *taṇḍula*\* a *doṇa* of rice DhA III.264; IV.15. At J II.367 *doṇa* is used elliptically for *doṇa-māpaka* (see below).

-*pāka* of which a d. full is cooked a *doṇa* measure of food S 1.81; DhA II.8. -*māpaka* (*mahāmatta*) (a higher official) supervising the measuring of the *doṇa*-revenue (of rice) J II.307, 378, 381; DhA IV.88; -*mita* a d. measure full D 1.54; M 1.518.

**Doṇika** (adj.) [fr. *doṇa*] measuring a *doṇa* in capacity Vin 1.240 (*catu*<sup>o</sup> *piṭaka*).

**Doṇikā** (f.) = *doni*<sup>1</sup>, viz. a hollow wooden vessel, tub, vat Vin 1.286 (*rajana*<sup>o</sup> for dyeing); II.120 (*mittikā* to hold clay) 220 (*udaka*<sup>o</sup>), 221 (*vacca*<sup>o</sup> used for purposes of defecation). See also *passāva*<sup>o</sup>.

**Doṇi**<sup>1</sup> (f.) [Sk. *droṇī*, see *doṇa*] 1. a (wooden) trough, a vat, tub S II.259; A 1.253; v.323; J 1.450; Miln 56. — *tela*<sup>o</sup> an oil vat A III.58 (*āyasa* made of iron & used as a sarcophagus). — 2. a trough-shaped canoe (cp. *Marāthi* *ḍon* "a long flat-bottomed boat made of unḍi wood," & *Kanarese* *ḍoni* "a canoe hallowed from a log"] J IV.163 (= *gambhīrā mahānāvā* p. 164); PvA 189. — 3. a hollow, dug in the ground Miln 397. — 4. the body of a lute, the sounding-board (?) J 1.450; Miln 53; VvA 281.

**Doṇi**<sup>2</sup> (f.) [Sk. *droṇī* ?] an oil-giving plant (?) (or is it = *doni*<sup>1</sup> meaning a cake made in a tub, but wrongly interpreted by *Dhammapāla* ?) only in -*nimmiṇjana* oil-cake Pv 1.10<sup>10</sup>; as \**nimmijjani* at Vv 33<sup>38</sup>; expl<sup>1</sup> by *telaṃijjaka* at PvA 51 & by *tilapiṇṇāka* at VvA 147.

**Dobbhagga** (nt.) [Sk. *daurbhāgya* fr. *duḥ* + *bhāga*] ill luck, misfortune Vin IV.277; DhA 281 (text: \**dobhagga*).

**Dobha** [see *dubbha*] fraud, cheating D II.243 (v. l. *dobbha* = *dubbha*).

**Domanassa** (nt.) [Sk. *daurmanasya*, *duḥ* + *manas*] distress, dejectedness, melancholy, grief. As mental pain (*cetasikaṃ asātaṃ cet. dukkhaṃ* S v.209 = Nd<sup>2</sup> 312; cp. D II.306; Nett 12) opp. to *dukkha* physical pain: see *dukkha* B III.1 a). A synonym of *domanassa* is *appaccaya* (q. v.). For def<sup>n</sup> of the term see Vism 461, 504. The freq. comb<sup>n</sup> *dukkha-domanassa* refers to an unpleasant state of mind & body (see *dukkha* B III.1 b; e. g. S IV.198; v.141; M II.64; A 1.157; It 89 etc.), the contrary of *somanassa* with which *dom*<sup>o</sup> is comb<sup>d</sup> to denote "happiness & unhappiness," joy & dejection, e. g. D III.270; M II.16; A 1.163; Sn 67 (see *somanassa*). — Vin 1.34; D II.278, 306; S IV.104, 188; v.349, 451; M 1.48, 65, 313, 340; II.51; III.218; A 1.39 (*abhiṃjhā*<sup>o</sup> covetousness & dejection, see *abhiṃjhā*); II.5, 149 sq.; III.99, 207; v.216 sq.; Sn 592, 1106; Pug 20, 59; Nett 12, 29 (*citta-sampīṇaṇa* d.) 53, Dhs 413, 421, 1389; Vbh 15, 54, 71, 138 sq.; Dh 1.121.

-*indriya* the faculty or disposition to feel grief D III.239 (+ *som*<sup>o</sup>); S v.209 sq.; -*upavicāra* discrimination of that which gives distress of mind D III.245; -*patta* dejected, disappointed J II.155.

**Dolā** (f.) [Sk. *dolā*, \**del* as in *Ags.* *tealtian* = E. *tilt*, adj. *tealt* unstable = Sk. *dulā* *iṣṭakā* an unstable woman] a swing J IV.283; VI.341; Vism 280 (in simile).

**Dolāyati** [Denom. of *dolā*] to swing, to move to & fro J II.385.

**Dovacassa** (nt.) [contamination of Sk. \**daurvacasya* evil speech & \**daurvratya* disobedience, defiance] unruliness, indolence, bad conduct, fractiousness S II.204 sq. (\**karaṇā* *dhammā*); M 1.95 (id. specified); A II.147; III.178; Nett 40, 127.

**Dovacassatā** (f.) [2nd abstr. of *dovacassa*] unruliness, contumacy, stubbornness, obstinacy A 1.83, III.310, 448; v.146 sq.; D III.212, 274; Pug 20; Dhs 1326 (cp. *Dhs. trsl.* p. 344); Vbh 359, 369, 371.

**Dovacassiya** (nt.) = *dovacassa* Pug 20; Dhs 1325.

**Dovārika** [cp. Sk. *dauvārika*, see *dvāra*] gatekeeper, janitor Vin 1.269; D II.83; III.64 sq., 100; S IV.194; M 1.380 sq.; A IV.107, 110; v.194; J II.132; IV.382 (two by name, viz. *Upajotiya* & *Bhaṇḍa-kucchi*), 447; VI.367; Miln 234, 332; Vism 281; Sdhp 356.

**Dovila** (adj.) [Sk. ?] being in the state of fructification, budding J VI.529 (cp. p. 530); Miln 334.

**Dosa**<sup>1</sup> [Sk. *doṣa* to an Idg. \**deu*(s) to want, to be inferior etc. (cp. *dussati*), as in Gr. *δίομαι, ἐδομαι*] corruption, blemish, fault, bad condition, defect; depravity, corrupted state; usually -<sup>o</sup> as *khetta*<sup>o</sup> blight of the field Miln 360; *tiṇa*<sup>o</sup> spoil by weeds Dh 356; PvA 7; *vīsa*<sup>o</sup> ill effect of poison Th 1, 758, 768; *sneha*<sup>o</sup> blemish of sensual affection Sn 66. Four *kasiṇa-dosā* at Vism 123; eighteen making a *Vihāra* unsuitable at Vism 118 sq. — J II.417; III.104; Miln 330 (*sabba-d.-virahita* faultless); DA 1.37, 141. — pl. *dosā* the (three) morbid affections, or disorder of the (3) humours Miln 43; adj. with disturbed humours Miln 172, cp. DA 1.133.



**Dosa**<sup>2</sup> [Sk. dveṣa, but very often not distinct in meaning from dosa<sup>1</sup>. On dveṣa see under disa] anger, ill-will, evil intention, wickedness, corruption, malice, hatred. In most freq. comb<sup>n</sup> of either rāga (lust) d. & moha (delusion), or lobha (greed) d. moha (see rāga & lobha), to denote the 3 main blemishes of character. For def<sup>n</sup> see Vism 295 & 470. Interpreted at Nd<sup>2</sup> 313 as "cittassa āghāto paṭighāto paṭigho . . . kopo . . . kodho . . . vyāpatti." — The distinction between dosa & paṭigha is made at DA 1.116 as: dosa=dubbala-kodha; paṭigha=balavakodha. — In comb<sup>n</sup> lobha d. moha e. g. S 1.98; M 1.47, 489; A 1.134, 201; II.191; III.338; It 45 (tīni akusalāmūlāni). With rāga & moha: Dh 20; It 2=6; with rāga & avijjā; It 57; rāga & māna Sn 270, 631 etc. — See for ref.: Vin 1.183; D III.146, 159, 182, 214, 270; S 1.13, 15, 70; v.34 sq.; M 1.15, 96 sq., 250 sq., 305; A 1.187; II.172, 203; III.181; Sn 506; It 2 (dosena duṭṭhāse sattā gacchanti duggatī); Ps 1.80 sq., 102; Pug 16, 18; Dhs 418, 982, 1060; Vbh 86, 167, 208, 362; Nett 13, 90; Sdhp 33, 43. — *Variously characterised as*: 8 purisa-dosā Vbh 387; khila, nigha, mala S v.57; agatī (4 agatī-gamanāni: chanda, d. moha, bhaya) D III.228, cp. 133, 182; ajjhatāṅ A III.357 sq.; its relation to kamma A 1.134; III.338; v.262; to ariyamagga S v.5, 8. — *sadosa* corrupted, depraved, wicked D 1.80; A 1.112; *adosa* absence of ill-will, adj. kind, friendly, sympathetic A 1.135, 195, 203; II.192; Vbh 169, 210; Dhs 33 (cp. Dhs. trsl. 21, 99); VvA 14 (+alobha amoha).

-aggi the fire of anger or ill-will D III.217; S IV.79 sq.; It 92 (+rāgaggi moh<sup>o</sup>); J 1.61; -antara (adj.) bearing anger, intending evil in one's heart Vin II.249; D III.237; M 1.123; A 1.59; III.196 sq.; v.81 (opp. metta-citta); perhaps at PvA 78 (for des<sup>o</sup>); -kkhaya the fading away, dying out of anger or malice S III.160, 191; IV.250; v.8; Vbh 73, 89; -gata=dosa (+paṭigha) S IV.71; -garu full of anger S 1.24; -dosa (i. dosa<sup>1</sup>) spoilt by anger Dh 357; -saññita connected with ill-will It 78; -sama like anger Dh 202; -hetuka caused by evil intention or depravity A v.261 (pāṇātipāta).

**Dosaniya, Dosaniya & Dosaneyya** (adj.) [grd.-formation either to dosa<sup>1</sup> or dosa<sup>2</sup>, but more likely =Sk. \*dūṣāniya=dūṣya (see dussa<sup>2</sup> & dussati) influenced by dveṣāniya] corruptible; polluting, defiling; hateful, sinful S IV.307; A II.120; It 84 (where A III.110 has dussaniya in same context).

**Dosā** (f.) [Sk. doṣā & doṣas, cp. Gr. δῶσ, δῶσαι to set (of the sun)] evening, dusk. Only in acc. as adv. dosāṅ (=doṣāṅ) at night J VI.386.

**Dosin** (adj.) [to dosa<sup>2</sup>] angry J v.452, 454.

**Dosinā** (f.) [Sk. jyotsnā, cp. P. jūṇhā] a clear night, moonlight; only in phrase ramaṇiyā vata bho dosinā ratti "lovely is the moonlight night" D 1.47≈J 1.509; J v.262; Miln 5, 19 etc. Expl<sup>d</sup> in popular fashion by Bdgh. as "dosāpagatā" ratti DA 1.141.

-puṇṇamāsī a clear, full moon night Th I, 306, 1119; -mukha the face of a clear night J VI.223.

**Doha**<sup>1</sup> [Sk. doha & dogha] milking, milk J v.63, 433.

**Doha**<sup>2</sup> (adj.) [Sk. droha] injuring (-<sup>o</sup>) DA 1.296.

**Dohaka** [Sk. doha] a milk-pail J v.105.

**Dohatī** [Sk. doghī, to which prob. duhitṛ daughter; see under dhītā & cp. dhenu] to milk. — pres. 1 pl. dohāma & duhāma J v.105; pret. 1 pl. duhāmase ibid.; pot. duhe J v.211; ger. duhitvā SnA 27; pp. duddha (q. v.) — Pass. duhyatī S 1.174 (so read for duhanti); J v.307; ppr. duhyamāna Miln 41. — See also dūhana, doha<sup>1</sup>, dohin.

**Dohala** [Sk. dohada & daurhrda, of du + hrđ, sick longing, sickness, see hadaya. Lüders *Göttinger Gelehrte Nachrichten* 1898, 1 derives it as dvi + hrđ] (a) the longing of a

pregnant woman J III.28, 333; DhA 1.350; II.139. — (b) intense longing, strong desire, craving in general J II.159, 433; v.40, 41; VI.263, 308; DhA II.86 (dhammika d.).

**Dohalāyati** [Denom. fr. dohala] to have cravings (of a woman in pregnancy) J VI.263.

**Dohajinī** (adj.-f.) a woman in pregnancy having cravings; a pregnant woman in general J II.395, 435; III.27; IV.334; v.330 (=gabbhinī); VI.270, 326, 484; DhA III.95.

**Dohin** (adj. n.) one who milks, milking M 1.220 sq. = A v.347 sq. (anavasesa<sup>o</sup> milking out fully).

**Drūbha** incorrect spelling for dubbha (q. v.) in adrūbhāya Vin 1.347.

**Dva**<sup>o</sup> in numeral composition, meaning two etc., see under dvi B III.

**Dvaya** (adj.-n.) [Ved. dvaya; cp. dvi B I. 6] (adj.) (a) two-fold Sn 886 (saccaṅ musā ti dvayadhammaṅ); Dh 384; Pv IV.129 (dvayaṅ vipākaṅ =duvidhaṅ PvA 228). — *advaya* single A v.46. — (b) false, deceitful Vin III.21. — nt. a duality, a pair, couple S II.17 ("ṇ nissito loko); J III.395 (gātha<sup>o</sup>); PvA 19 (māsa<sup>o</sup>); DhA II.93 (pada<sup>o</sup> two lines, "couplet").

-kārin "doing both," i. e. both good & evil deeds (su<sup>o</sup> & duccharitaṅ) S III.241, cp. 247 sq.; D III.96.

**Dvā** (cp. dva<sup>o</sup>) see dvi B III.

**Dvāra** (nt.) [Ved. dvār (f.) & dvāra (nt.), base \*dhvār, cp. Av. dvarəm; Gr. θύρα, θυρών; Lat. fores (gate), forum; Goth. daūr, Ohg. turi=Ger. tür, Ags. dor=E. door.] 1. lit. an outer door, a gate, entrance Vin 1.15; S 1.58, 138, 211; J 1.346; II.63; VI.330; Vbh 71 sq.; PvA 4, 67 (village gate), 79; Sdhp 54, 356. — That d. cannot be used for an inner door see Vin II.215; on knocking at a d. see DA 1.252; cp. DhA 1.145 (dvāraṅ ākoṭeti); to open a door: āvarati; to shut: pidahati; to lock: thaketi. dvāraṅ alabhamāna unable to get out Vin II.220. — mahā<sup>o</sup> the main or city gate J 1.63; culla<sup>o</sup> J II.114; catu<sup>o</sup> (adj.) having 4 doors (of niraya) Pv 1.101<sup>3</sup>; cha<sup>o</sup> with 6d. (nagaraṅ, v. ref. to the 6 doors of the senses, see below) S IV.194; pure<sup>o</sup> the front d. J II.153; pacchima<sup>o</sup> the back d. J VI.364; uttara<sup>o</sup> the E. gate (PvA 74); nagara<sup>o</sup> the city gate (J 1.263; deva<sup>o</sup> DhA 1.280); gāma<sup>o</sup> the village g. (Vin III.52; J II.110); ghara<sup>o</sup> (J IV.142; PvA 38) & geha<sup>o</sup> (PvA 61) the house door; antepura<sup>o</sup> the door of the inner chamber M II.100; kula<sup>o</sup> the doors of the clan-people Sn 288. — metaph. of the door leading to Nibbāna: amata<sup>o</sup> S 1.137; A v.346. — 2. (fig.) the doors=in- & outlets of the mind, viz. the sense organs; in phrase indriyesu gutta-dvāra (adj.) guarding the doors with respect to the senses or faculties (of the mind): see gutta (e. g. S II.218; IV.103 & cp. Dhs. trsl. p. 175). — S IV.117, 194 (with simile of the 6 gates of a city); VvA 72 (kāya-vaci<sup>o</sup>). The nine gates of the body at Vism 346. Thus also in f. abstr. gutta-dvāratā the condition of well protected doors (see gutta).

-kavāta a door post J 1.63; II.334; VI.444; PvA 280. -koṭṭhaka [cp. Sk. dvārakoṭṭhaka Sp. AvŚ 1.24, 31] gateway; also room over the gate Ud 52, 65; J 1.290; III.2; IV.63, 229; VvA 6, 160; DhA 1.50; II.27, 46; IV.204; Vism 22; Miln 10. — bahidvārakoṭṭhake or ā outside the gate M 1.382; II.92; A III.31; IV.206; -gāma a village outside the city gates, i. e. a suburb (cp. bahidvāragāma J 1.361) J III.126 (°gāmaka), 188; IV.225; DhA II.25 (°ka); -torana a gateway J III.431. -pānantara at J VI.349 should be read °vātāpānantara; -pidahana shutting the door Vism 78. -bāhā a door post S 1.146; Pv 1.51; DhA III.273; -bhatta food scattered before the door Sn 286; -vātāpāna a door-window Vin II.211; J VI.349; -sālā a hall with doors M 1.382; II.61.

**Dvārika** (-) (adj.) referring or belonging to the door of—; in *cha* °ā tanhā, craving or fever, arising through the 6 doors (of the senses) DhA IV.221, & kāya°-saṅvara control over the “bodily” door, i. e. over action (opp. speech) PvA 10 (so read for kāyañ cārika°).

**Dvi** [Sk. dvi, dva etc. — *Bases*: I. **dvi** = Sk. dvi in *dvipad* = Lat. bipēs (fr. *dupēs*), Ags. twifēte; *dvidant* = *hidens*. Reduced to **di** (see B 1.4) as in Gr. *διπρος* (= *dipad*), Lat. *diennium* & *sec. dis-* (cp. Goth. *twis asunder*, Ogh. *zwisk* between). — II. **du** (= *dvi* in reduced grade, cp. Lat. *du-plex*, *dubius* etc.). — III. **dvā** (& *dva*) = Sk. *dvāu*, *dvā*, f. nt. *dve* (declined as dual, but the P. (plural) inflexion from base I. see B 1.1); Gr. *διω*, Lat. *duo*; Oir. *dāu*, *dā*, f. *di*; Goth. *twai*, f. *twōs*; Ags. *twā* (= E. two); Ohg. *zwēne*, *zwō zwei*. Also in cpd. num. *dva-daśa* twelve = Gr. *δ(φ)ώδεκα* = Lat. *duo-decim.*] number two.

*A. Meanings*—I. *Two as unit*: 1. with objective foundation: (a) denoting a comb<sup>n</sup> (pair, couple) or a repetition (twice). In this conn. frequent both objective & impersonal in mentioning natural pairs as well as psychologically contrasted notions. E. g. *dvipad* (biped), *nāgassa dve dantā* (elephants' tusks), *cakkhūni* (eyes); *dvija* (bird), *duvija* (tooth), *dijivha* (snake). See also *dutiya* & *dvaya*. — *dve*: *kāmā*, *khīḍḍā*, *gatiyo* (Su 1001), *dānāni* (It 98), *piyā*, *phalāni* (Sn 896; It 39), *mittī*, *sinehā* etc. See Nd<sup>2</sup> under *dve*, cp. A 1.47-100; D III.212-214. — (b) denoting a separation (in two, twofold etc.): see *dvidhā* & cpds. — 2. with symbolic, sentimental meaning: (a) *only* two (i. e. next to one or “next to nothing”), cp. the two mites of the widow (Mark XII. 42), two sons of Rachel (Gen. 30); *dumāsika* not more than 2 months (Vin II.107); *dve-māsiko gabbho* (Pv 1.67); *dvevācika*; *duvangula* (see below). — (b) *a few* = more than one, some, a couple (often intermediate between 1 & 3, denoting more than one, or a comparatively long, rather long, but not like 3 a very long time): *māsadvayaṇ* a couple of months; *dvisabhassa dipā* 2000 islands (= a large number); *diyaddhasata* 150 = very long etc.; *dvihatiha* (2 or 3 = a couple of days) q. v.; *dvirattatiratta* (id. of nights); *dvisu* *tisu* *manussesu* to some people (PvA 47); *dvatik-khattuṇ* several times; cp. *dvikkhattuṇ* (more than once), *dutiyaṇ* (for the 2nd time).

II. *Two as unit in connection with its own & other decimals* means a complex *plus* a pair, which amounts to the same as a large & a small unit, or so to speak “a year & a day.” E. g. 12 (sometimes, but rarely = 10 + 2, see sep.); — 32: rests usually on 4 × 8, but as No. of the Mahāpurisa-lakkhaṇāni it denotes 30 + 2 = the great circle plus the decisive (invisible) pair; — 62: views of heresy: see *diṭṭhi*; also as a year of eternity = 60 kappas + 2; — 92: as measure of eternity = 90 + 2 kappas = a year & a day.

III. *Number twelve*. I. Based on natural phenomena it denotes the solar year (*dvādasamāsako saṅvaccharo* VvA 2.17). — 2. Connected with the sarak cult it is used with human arrangements to raise them to the level of heavenly ones and to impart to them a superior significance. Thus: (a) as denoting a *set* (cp. 12 months = companions of the Sun) it is the No. of a respectful, holy, venerable group (cp. 12 sons of Jacob Gen. 35. 22; cakes as shewbread Lev. 25. 5; stones erected Josh. 4. 8; apostles Math. 10. 2; patriarchs Acts 7. 8; companions of Odysseus Hom. Od. 9. 195; Knights of Arthur etc.): of *theras*, accomp<sup>d</sup> by 12 bhikkhus PvA 67, 141, 179 etc.; *dvādasā koṭṭisatīni* Sn 677; five groups of 12 musicians VvA 96 (cp. 5 × 12 cormlechs in the outer circle of Stonehenge). — (b) as *measure* of distance in space & time it implies vast extent, great importance, a climax, divine symmetry etc. 12 *yojanas* wide extends the radiance VvA 16; 12 y. as respectful distance PvA 137 (cp. 2000 cubits in same sense at Josh. 3. 4); 12 y. in extent (height,

breadth & length) are the heavenly palaces of the *Vimāna-petas* or *Yakkhas* Vv 55<sup>1</sup>; J VI.116; VvA 6, 217, 244, 291, 298 etc. In the same connection we freq. find the No. 16: *soḷasa-yojanikaṇ* *kanaka-vimānaṇ* Vv 67<sup>1</sup>; VvA 188, 289 etc. — *Of years*: J III.80; VvA 157 (*dvādasā-vassikā*; in this sense also 16 instead of 12: *soḷasa-vassuddesika* VvA 259 etc. See *soḷasa*).

B. *Bases & Forms*—I. **dvi**; main base for numeral & nominal composition & derivation, in:

1. numeral *dve* (& *duve*) two; nominal. acc. *dve* (Sn p. 107; It 98; J I.150; IV.137 etc.) & (in verse) *duve* (Sn 896, 1001); gen. dat. *dvinnāṇ* (It 39, 40, 98; J II.154); instr. *dvīhi* (J 1.87; v. l. *dihi*; 151; II.153); loc. *dvisu* (J I.203; PvA 47) & *duvesu* (Vv 41<sup>2</sup>).

2. as numeral base: *-sahassa* 2000 (see A I. 2<sup>b</sup>) J 1.57; VvA 261; PvA 74; also in *dvittā* and adv. *dvikkhattuṇ* twice & *dvidhā* in two parts. — (b) as nominal base: — (r) *āvatta* [Sk. *dvih* cp. Lat. *bis*] turning twice S 1.32; *-ja* “twice born,” i. e. a bird J 1.152 (*gaṇā*); *-jātin* one who is born twice, i. e. a brāhmaṇa Th. 2, 43<sup>0</sup> (ThA 269 = *brahmajātin*); *-tālamatta* of the size of 2 palms DhA II.62; *-pad* [Sk. *dvipad*, Lat. *bipes*, Gr. *διπρος* etc.] a biped, man S 1.6; *-pala* twofold Vism 339; *-pādaka* = *dvipad* Vin II.110; *-bandhu* having two friends J VI.281; *-rattatiratta* two or three nights Vin IV.16; also in *dvīha* two days (q. v.).

3. as diæretic form *duvi*: *-ja* (cp. *dija*) “growing again” i. e. a tooth J V.156.

4. as contracted form *di*: *-(y)addha* one and a half (lit. the second half, cp. Ger. *anderthalb*) Dh 235; J 1.72 (*diyaddha-yojana-satika* 150 y. long or high etc.), 202; IV.293 (*vyāma*); DhA 1.395; DA 1.17; Miln 243, 272; DhA 12; *-guṇa* twofold, double Vin 1.289; Sn 714; J V.309; Miln 81; DhA II.6; VvA 63, 120; *-ja* (cp. *dvija*, *duvija*) (a) “twice-born,” a bird S 1.224; Sn 113.1 (d. *vuccati pakkhi* Nd<sup>2</sup> 296); J 1.152, 203; II.205; IV.347; v. 157; Pv II.12<sup>1</sup>; Vv 35<sup>4</sup> (cp. VvA 178); Miln 295. — (b) a brahmin ThA, 70, 73; *-jivha* “two-tongued,” i. e. a snake (cp. *du*) J III.317; *-pad* (*-pada* or *-pa*) a biped (cp. *dvi*) A 1.22; v. 21; Sn 83 (*dipa-duttama*), 995 (id.) 998; Dh 273; *-pādaka* = *pad* Th 1, 453 = Sn 205.

5. as sec. cpd. form (with *guṇa*) *dve*° (and *de*°): *-caturanga* twice fourfold = eightfold Th 1, 520 (*ogāmin*); *-patha* a “double” path, a border path, the boundary between two villages Vv 53<sup>17</sup> (= *sīmantika-patha* VvA 2.11); *-piccha* having two tail-feathers J V.341 (cp. *de*°); *-pitika* having two feathers J V.424; *-bhāva* doubling kacc. 21; *-māsika* two months old Pv 1.67; *-vācika* pronouncing (only) two words, viz. Buddha & Dhamma (cp. *tevācika*, saying the whole saraṇa-formula). Vin 1.4; J 1.81; *-sattaratta* twice seven nights, a fortnight [cp. Sk. *dvisapata*] J VI.230. — See also der. fr. numer. adv. *dvidhā*, viz. *dvejjha* (& *dejjha*), *dvedhā*, *dvebhaka*.

6. as noun-derivation *dvaya* a dyad (q. v.).

II. **du**; reduced base in numeral and nominal comp<sup>n</sup> & der<sup>n</sup>:

*-(v)addhato* from both sides (a distorted form of *dubhato* q. v.) Vv 64<sup>19</sup> (= *dubhato* VvA 281); *-(v)angika* consisting of two parts Dhs 163; *-(v)angula* & *dvangula* two finger-breadths or depths, two inches long, implying a minimum measure (see above A I.2<sup>a</sup>) Vin II.107; IV.262; usually in cpds. — *kappa* the 2 inch rule, i. e. a rule extending the allotted time for the morning meal to 2 inches of shadow after mid-day Vin II.294, 306; *-pannā* wisdom of 2 finger-breadths, i. e. that of a woman S I.129 = Th 2, 60 (*dvanguli*), at ThA 66 as *saññā*; *-buddhika* = *paññā* VvA 96; *-jivha* two-tongued (cp. *di*°); a snake J IV.330; v. 82, 425; *-paṭṭa* “double cloth” (IInd. *dupaṭṭā*; Kanarese *dupaṭa*, *duppaṭa*; Tamil *tuppaṭṭā* a cloak consisting of two cloths joined together, see Kern, *Toev.* 1.179); J I.119; IV.114, 379 (*ratta*°); DhA 1.249 (*suratta*°); III.419 (*°civarā*); *-matta* (about) 2 in measure Miln 82;

-māsika 2 months old or growing for 2 months (of hair) Vin II.107; -vaggā consisting of two Vin I.58; -vassa 2 years old Vin I.59; -vidha twofold, instr. duvidhena M III.45 sq.; etc. — Derivations from du° see sep. under duka (dyad), dutiya (the second), & the contamination forms dubha (to) & dubhaya (for ubha & ubhaya).

III. dvā (& reduced dva), base in numeral comp<sup>n</sup> only: dvatikkhattuṅ two or three times J I.506; DA I.133, 264; DhA IV.38; dvādasa twelve (on meaning of this & foll. numerals see above A II. & III.) J III.80; VI.116; DhA I.88; III.210; VvA 156, 247 etc.; °yojanika J I.125; IV.499; dvāvisati (22) VvA 139; dvattinṣa (32) Kh II. (°ākāra the 32 constituents of the body); DhA II.88; VvA 39 etc.; dvācattālisa (42) Nd<sup>2</sup> 15; Vism 82; dvāsatthi (Nd<sup>2</sup> 271<sup>m</sup> & dvatthi (62) D I.54; S III.211; DA I.162); dvānavuti (92) PvA 19, 21. — Note. A singular case of dva as adv. = twice is in dvāhaṅ Sn 1116.

**Dvikkhattuṅ** (adv.) [Sk. \*dvikṛtvah] twice Nd<sup>2</sup> on Sn 1116 (= dva); Nd<sup>2</sup> 296 (jāyati diḷo). See dvi B I. 2<sup>a</sup>.

**Dvittā** (pl.) [Sk. dvitrā; see dvi B I. 2<sup>a</sup>] two or three S I.117 (perhaps we should read tad vittanṅ; Windisch. *Māra & Buddha* 108).

**Dvidhā** (num. adv.) [Sk. dvidhā, see dvi B I. 2<sup>a</sup>] in two parts, in two M I.114; J I.253 (karoti), 254 (chindati), 298 (id.); III.181; IV.101 (jāta disagreeing); VI.368 (bhindati). See also dvedhā & dvejhaka.

-gata gone to pieces J V.197; -patha a twofold way, a crossing; only fig. doubt S II.108; M I.142, 144; Ud 90. See also dvedhāpatha.

**Dvīha** (adv.) [Sk. dvis-ahnah; see dvi B I. 2<sup>b</sup>] two days; dvīhena in 2 days S II.192; dvīha-mata 2 days dead M I.88; III.91.

-tiha 2 or 3 days (°ṇ adv.) (on meaning cp. dvi A I.2<sup>b</sup>) D I.190 (°assa accayena after a few days);

J II.316; DhA III.21 (°accayena id., gloss: katipāh'-accayena); DA I.190 (°ṇ) 215; VvA 45.

**Dvīhika** (adj.) every other day M 1.77.

**Dvīhitika** (adj.) [du-ihitika, of du<sup>1</sup> + ihati] to be gained or procured with difficulty (i. e. a livelihood which is hardly procurable), only in phrase "dubbhikkhā d. setatthikā salākavuttā," of a famine Vin III.6, 15, 87; IV.23; S IV.323. On the term & its expl<sup>n</sup> by Bdgh. (at Vin III.268: dujjivikā ihī ti . . . dukkhena ihitaṅ ettha pavattati ti) see Kern, *Toev.* I.122. — Note. Bdgh's expl<sup>n</sup> is highly speculative, & leaves the problem still unsolved. The case of du<sup>1</sup> appearing a-du- (and not as dur-) before a vowel is most peculiar; there may be a connection with **druh** (see duhana), which is even suggested by vv. II. at S IV.223 as dūhitika = duhitika (q. v.).

**Dve & Dve°** see dvi B I & 5.

**Dvejjha** (adj.) [Sk. dvaidhya; cp. dvi B I. 5] divided, twofold, only in neg. advejjha undivided, certain, doubtless; simple, sincere, uncontradictory A III.403; J IV.77; Nd<sup>2</sup> 30 (+ advejhaka); Miln 141. — Cp. dejjha.

**Dvejjhatā** (f.) [fr. prec.] in a° undividedness J IV.76.

**Dvedhā** (adv.) [Sk. dvedhā, cp. dvidhā] in two J V.203, 206 (°sira); DhA II.50 (bhijji: broke in two, broke asunder).

**Dvedhāpatha** [cp. dvidhā & dvi B I.5] (a) a double, i. e. a branching road; a cross-road DhA II.192; Miln 17. — (b) doubt Dh 282; Dhs 1004, 118; Vism 313.

**Dvejhaka** (nt.) [Sk. \*dvaidhaka fr. adv. dvidhā, cp. dvi B I. 5] doubt Vin III.309; Dhs 1004, 1161; DA I.68; DhsA 259; °citta uncertain PvA 13; °jāta in doubt Vin III.309; D III.117 sq.; 210. — **advejhaka** (adj.) sure, certain, without doubt Nd<sup>2</sup> 30 (+ advejjha).

## Dh.

**Dhvaṣati** [Ved. dhvaṣati to fall to dust, sink down, perish; Idg. dheges to fly like dust, cp. Sk. dhūśara "dusky"; Aḡs. dust; Ger. dust & dunst; E. dusk & dust; prob. also Lat. furo] to fall from, to be deprived of (c. abl.) to be gone D III.184 (with abl. asmā lokā dh.) A II.67; v.76, 77; It II; Th I. 225, 610; J III.260, 318, 441, 457; IV.611; v.218, 375. — Caus. dhaṣeti [Sk. dhvaṣayati, but more likely = Sk. dharṣayati (to infest, molest = Lat. infestare. On similar sound-change P. dhaṣe° > Sk. dharṣ cp. P. dāṣeti > Sk. darṣayati). Caus. of dhṛṣnoti to be daring, to assault cp. Gr. θάρσος audacious, bold, Lat. festus, Goth. gadars = E. dare; Ohg. gitar] to deprive of, to destroy, assault, importune D I.211; S III.123; Sn 591; J III.353; Miln 227; Sdhp 357, 434. Cp. pa°, pari°.

**Dhaṣana** (n.-adj.) [Sk. dharṣana] destroying, bringing to ruin, only in kula° as v. l. to kula-gandhana (q. v.) at It 64, and in dhaṣanatā at DhA III.353 in expl<sup>n</sup> of dhaṣin (q. v.).

**Dhaṣin** (adj.-n.) [Sk. dharṣin to dhṛṣnoti, see dhaṣeti] obtrusive, bold, offensive M I.236; A II.182; Dh 244 (=DhA III.353 pasesaṅ guṇaṅ dhaṣanatāya dh.).

**Dhanka** [Sk. dhvāṅka, cp. also dhunkṣā] a crow S I.207; II.258; Sn 271 = Nd<sup>2</sup> 420; J II.208; v.107, 270; VI.452; Pv III.5<sup>2</sup> (=kāka PvA 198); VvA 334.

**Dhaja** [Sk. dhvaja, cp. Ohg. tuoh "cloth" (fr. \*dwōko)] a flag, banner; mark, emblem, sign, symbol Vin I.306 (titthiya°: outward signs of); II.22 (gihi°); S I.42; II.280; A II.151; III.84 sq. (panna°); M I.137 (id.); A III.149 (dhamma); J I.52 (+ patākā); VvA 173 (id.); J I.65 (arahad°); Th I.961; J v.49 = Miln 221; J v.509; VI.499; Nd<sup>1</sup> 170; Vv 36<sup>1</sup>, 64<sup>28</sup> (subhāsita° = dhamma° VvA 284); DhS 1116, 1233; Vism 469 (+ patāka, in comparison); PvA 282; VvA 31, 73; Miln 21; Sdhp 428, 594. Cp. also panna.

-agga the top of a standard S I.219; A III.89 sq.; Pug 67, 68; Vism 414 (°paritta). -ālu adorned with flags Th I, 164 = J II.334 (: dhajasampanna Com.); -āhaṭa won under or by the colours, taken as booty, captured Vin III.139, 140; Vism 63. -baddha captured (=°āhaṭa) Vin I.74 (cora).

**Dhajini** (f.) [Sk. dhvajini, f. to adj. dhvajin] "bearing a standard," i. e. an army, legion Sn 442 (=scnā SnA 392).

**Dhañña** (nt.) [Ved. dhānya, der. fr. dhana] grain, corn. The usual enum<sup>n</sup> comprises 7 sorts of grain, which is however not strictly confined to grain-fruit proper ("corn") but includes, like other enum<sup>n</sup>s, pulse & seeds. These 7 are sāli & vihi (rice-sorts), yava (barley), godhuma (wheat), kangu (millet), varaka (beans), kudrāsaka (?) Vin IV.264; Nd<sup>2</sup> 314; DA I.78. — Nd<sup>2</sup> 314 distinguishes two categories of dhañña: the natural (pubbaṅga) & the prepared (aparāṅga) kinds. To the first belong the 7 sorts, to the second belongs sūpeyya (curry). See also bija-bija. — Six sorts are mentioned at M I.57, viz. sāli, vihi, mugga, māsa, tila, taṇḍula. — D I.5 (āmaka°, q. v.); A II.209 (id.); M I.429; A II.32 (+ dhana); Th I, 531; Pug 58; DhA I.173; VvA 99; PvA 29 (dhanāṅ vā dh° ṅ vā), 198 (sāsapa-tela-missitaṅ).

278 (sappi-madhu-tela-dhaññādihi vohāraṅ katvā). — dhaññaṅ ākirati to besprinkle a person with grain (for good luck) Pv III.5<sup>4</sup> (=mangalaṅ karoti PvA 198, see also mangala).

-āgāra a store house for grain Vin I.240; -piṭaka a basket full of grain DhA III.370; -rāsi a heap of grain. A IV.163, 170; -samavāpaka grain for sowing, not more & not less than necessary to produce grain M I.451.

**Dhañña**<sup>2</sup> (adj.) [Sk. dhānya, adj. to dhana or dhānya. Semantically cp. ālhiya] "rich in corn," rich (see dhana); happy, fortunate, lucky. Often in comb<sup>n</sup> dhana-dhañña. — DhA I.171; III.464 (dhaññādika one who is rich in grains etc., i. e. lucky); DhSA 116. — dhañña-puñña-lakkhaṇa a sign of future good fortune & merit PvA 161; as adj. endowed with the mark of . . . J VI.3. See also dhāniya.

**Dhata** [Sk. dhṛta, pp. of dharati; cp. dhara & dhāreti] I. firm, prepared, ready, resolved A III.114; Dāvs v.52. — 2. kept in mind, understood, known by heart Vin II.95; A I.36.

**Dhana** (nt.) [Ved. dhana; usually taken to dhā (see dadhāti) as "stake, prize at game, booty," cp. pradhāna & G1. θημα; but more likely in orig. meaning "grain, possession of corn, crops etc.," cp. Lith. dūna bread, Sk. dhānā pl. grains & dhañña = dhana-like, i. e. corn, grain] wealth, usually wealth of money, riches, treasures. 1. Lit. D I.73 (sa°); M II.180; A III.222; IV.4 sq.; Nd<sup>2</sup> 135 (+ yasa, issariya etc.) Th 2, 464 (+ issariya); J I.225 (paṭhavigataṅ karoti: hide in the ground), 262, 289; II.112; IV.2; Sn 60, 185, 302; Pv II.61<sup>0</sup>; DhA I.238. Often in comb<sup>n</sup> aḍḍha mahaddhana mahābhoga to indicate immense wealth (see aḍḍha) PvA 3, 214 etc. (see also below °dhañña). — 2. fig. Used in the expression sattavidha-ariya-dhana "the 7 fold noble treasure" of the good qualities or virtues, viz. saddhā, cāga etc. (see enum<sup>n</sup> under cāga) D III.163, 164, 251; VvA 113; ThA 240.

-agga the best treasure (i. e. the ariya-dhana) D III.164; -atthika wishing for or desiring wealth Sn 987; -āsā craving for wealth; -kkita bought for money DhA II.3. -thaddha proud of wealth, snobbish Sn 104; -dhañña, usually Dvandva-cpd. "money & money's worth," but as adj. (always in phrase pahūta°) it may be taken as Tatpuruṣa "rich in treasures," otherwise "possessing money & money's worth" cp. pahūtadhana-dhaññavā J I.3. As n. Pv I.111<sup>1</sup>; III.104; PvA 60; Miln 2, 280; as adj. freq. "pahūtadhana-dhañña" Vv 63<sup>13</sup> = Pv II.61<sup>1</sup>; PvA 97. Thus in ster. formula of aḍḍha mahaddhana etc. D III.163 sq.; S I.71; A II.86; -parājaya loss of money, as adj. appl. to kali: the dice marking loss in game Sn 659; -lobha "greed of gold" J IV.1; -lola = lobha J II.212; -viriya wealth & power Sn 422; -hetu for the sake of wealth Sn 122.

**Dhanatta** (nt.) [Sk. \*dhanatvaṅ] being bent on having money J v.449.

**Dhanavant** (adj.) [Sk. dhanavant] wealthy Nd<sup>2</sup> 462; J I.3.

**Dhanāyati** [Denom. to dhana] to desire (like money), to wish for, strive after M I.260 (perhaps better to be read vanāyati, see formula under aliyati, and note M I.552).

**Dhanika** [Sk. dhanika] a creditor, Th 2, 143, ThA, 271; PvA 276. Cp. dhaniya.

**Dhanita** [Sk. dhvanita, pp. of dhvan, cp. Ags. dyn noise = E. din; Ags. dynnan to sound loud] sounded; as nt. sonant (said of a letter) Miln 344.

**Dhaniya** = dhanika Vin 1.76.

**Dhanu** (nt.) [Sk. dhanus, to Ohg. tanna fir-tree, also oak, orig. tree in general, cp. dāru] a bow M 1.429; J 1.50, 150; II.88; IV.327; PvA 285.

-kalāpa bow & quiver Vin II.192; M 1.86; II.99; A III.94; PvA 154; -kāra a bow maker Miln 331; -kārika N. of a tree J v.420; -kārin = prec. J v.422 (=pāṭali); -ggaha an archer D 1.51; A II.48; IV.107; J 1.58, 356; II.87, 88; III.220 (dhanuggaha) J III.322; V.129 (where 4 kinds are enum<sup>d</sup>); Vism 150 (in simile); DA 1.156; -takkāri (f.) a plant J VI.535; -pātali N. of a tree J v.422; -lakkhaṇa prophesying from marks on a bow D 1.9.

**Dhanuka** (nt.) [Sk. dhanuṣka] a (small) bow Vin II.10; III.180; D 1.7; A III.75; V.203; J VI.41; Miln 229; DA 1.86.

**Dhanta** [Sk. dhvānta in meaning of either dhvanita fr. dhvan to sound, or dhamita fr. dhmā to blow, see dhameti] blown, sounded A 1.253; J I.283, 284.

**Dhama** (-°) (adj.) [Sk. dhama, to dhamati] blowing, n. a blower, player (on a horn: sankha°) D 1.251; S IV.322.

**Dhamaka** (-°) (adj.) one who blows Miln 31; see vaṅsa°, sankh°, singa°.

**Dhamati** [Ved. dhamaṭi, dhmā, pp. dhamaṭi & dhmāta, cp. Ohg. dampf "steam"] to blow, to sound (a drum); to kindle (by blowing), melt, smelt, singe A 1.254; IV.169; J 1.283, 284; VI.441; Nd<sup>1</sup> 478; Miln 262. — ppr. dhamāna S 1.106; Miln 67. — Caus. dhameti to blow (an instrument) J II.110; Miln 31, and dhamāpeti to cause to blow or kindle DhA 1.442. — pp. dhanta & dhanita (the latter to dhvan, by which dhamati is influenced to a large extent in meaning. Cp. uddhana).

**Dhamadhamaṭi** [cp. Sk. dadhmāṭi, Intens. to dhamati] to blow frequently, strongly or incessantly Miln 117.

**Dhamani** (f.) [Sk. dhamani, to dhamati, orig. a tube for blowing, a tubular vessel, pipe] a vein Th 1, 408. Usually in cpd.: -santhata strewn with veins, with veins showing, i. e. emaciated (: nimmaṅsa-lohitatāya sirā-jālehi vitthatagatta PvA 68) Vin III.110; J IV.371; V.69; Dh 395 = Th 1, 243 = Pv II.113; Pv IV.10<sup>1</sup>; DhA 1.299, 367; IV.157; ThA 80. So also in Jain Sk. "kisa dhamaniṣaṅgata": Weber, *Bhagavati* p. 289; cp. Lal. Vist. 206. — Also as °santhatagatta (adj.) having veins showing all over the body for lack of flesh Vin 1.55; III.146; M II.121; J 1.346, II.283; ThA 80.

**Dhamma**<sup>1</sup> (m. & rarely nt.) [Ved. dharma & dharman, the latter a formation like karman (see kamma for expl<sup>n</sup> of subj. & obj. meanings); dhr̥ (see dhāreti) to hold, support: that which forms a foundation and upholds = constitution. Cp. Gr. *θρόνος*, Lat. *fīrmus* & *fretus*; Lith. *derme* (treaty), cp. also Sk. *dharman* form, constitution, perhaps = Lat. *forma*, E. *form*] constitution etc. A. *Definitions by Commentators*: Bdhgh gives a fourfold meaning of the word dhamma (at DA 1.99 = DhA 1.22), viz. (1) *guṇe* (saddo), applied to good conduct; (2) *desanāyaṇ*, to preaching & moral instruction; (3) *pariyattiyag*, to the 9 fold collection of the Buddh. Scriptures (see *navanga*); (4) *nissatta* (-nijjivāte), to cosmic (non-animistic) law. — No. 1 is referred to freq. in expl<sup>n</sup> of the term, e. g. *dhammiko ti nāyena samena pavattati* ti DA 1.249; *dhamman ti kāraṇaṇ nāyaṇ* PvA 211; as *paṭipatti-dhamma* at VvA 84; No. 3 e. g. also at PvA 2. Another and more adequate fourfold definition by Bdhgh is given in DhsA 38, viz. (1) *pari-*

*yatti*, or doctrine as formulated. (2) *hetu*, or condition, causal antecedent, (3) *guṇa*, or moral quality or action, (4) *nissatta-nijjivāta*, or "the phenomenal" as opposed to "the substantial," "the noumenal," "animistic entity." Here (2) is illustrated by *hetumhi nāṇaṃ dhammapaṭisambhidā*: "analytic knowledge in dhamma's means insight into condition, causal antecedent" Vibh 293, and see *Niyama* (dhamma°). Since, in the former fourfold definition (2) and (3) really constitute but one main implication considered under the two aspects of Doctrine as taught and Doctrine as formulated, we may interpret Dhamma by the fourfold connotation:—doctrine, right, or righteousness, condition, phenomenon. — For other exegetic definitions see the Com<sup>1</sup> & the *Niddesa*, e. g. Nd<sup>1</sup> 94; for modern expl<sup>n</sup> & analyses see e. g. Rhys Davids, *Buddh. India* pp. 292-4; Mrs. Rh. Davids, *Buddhism* (1912) pp. 32 sq., 107 sq., 235 sq.; *Dhs. trsl.* xxxiii sq.; and most recently the exhaustive monograph by M. & W. Geiger, *Pāli Dhamma*, Abhandlungen der Bayer. Akademie xxxi. 1; München 1920; which reached the editors too late to be made use of for the Dictionary.

B. *Applications and Meaning*.—1. *Psychologically*: "mentality" as the constitutive element of cognition & of its substratum, the world of phenomena. It is that which is presented as "object" to the imagination & as such has an effect of its own:—a presentation (*Vorstellung*), or *idea*, idea, or purely mental phenomenon as distinguished from a psycho-physical phenomenon, or sensation (re-action of sense-organ to sense-stimulus). The mind deals with ideas as the eye deals with forms: it is the abstraction formed by *mano*, or mind proper, from the objects of sense presented by the sense-organ when reacting to extreme objects. Thus *cakkhu* "faculty of sight" corresponds to *rūpa* "relation of form" & *mano* "faculty of thought" (*citta* & *ceto* its organ or instrument or localisation) corresponds to *dhamma* "mentalized" object or "idea" (Mrs. Rh. D. "mental object in general," also "state of mind")—(a) *subjective*: mental attitude, thought, idea, philosophy, truth, & its recognition (*anubodhi*) by the Buddha, i. e. the Dhamma or world-wisdom = philosophy of the Buddha as contained & expounded in the Dialogues of the 5 *Nikāyas* (see below C.) — *Note*. The idea of dhamma as the interpreted Order of the World is carried further in the poetical quasi-personification of the Dh. with the phrase "dhammaja dh-nimmita dh-dāyāda" (born of the Norm, created by the Norm, heir of the Norm; see under cpds. and *Dhammatā*; also s. v. *Niyama*). That which the Buddha preached, the Dhamma *κατ' ἑξοχῆν*, was the order of law of the universe, immanent, eternal, uncreated, not as interpreted by him only, much less invented or decreed by him, but intelligible to a mind of his range, and by him made so to mankind as *bodhi*: revelation, awakening. The Buddha (like every great philosopher & other Buddhas preceding Gotama: *ye pi te ahesuṇ atitaṇ addhānaṇ Arahanto Sammāsam-buddhā te pi dhammaṇ yeva sakkatvā* S 1.140) is a discoverer of this order of the Dhamma, this universal logic, philosophy or righteousness ("Norm"), in which the rational & the ethical elements are fused into one. Thus by recognition of the truth the knower becomes the incorporation of the knowable (or the sense of the universe = Dhamma) & therefore a perfect man, one who is "truly enlightened" (*sammā-sambuddha*): so *Bhagavā jānaṇ jānāti passaṇ passati cakkhu-bhūto nāṇa-bhūto dhamma° brahma°* & in this possession of the truth he is not *like* *Brahmā*, but *Brahmā* himself & the lord of the world as the "master of the Truth": *vattā pavattā atthassa ninnetā Amatassa dātā dhamma-ssāmi* S IV.94; & similarly "yo kho Dhammaṇ passati so mam passati; yo mam passati so Dhammaṇ passati" = he who sees the Buddha sees the Truth S III.120. Cp. with this also the *dhamma-cakka* idea (see cpds.). On

equation Dhamma = Brahman see esp. Geiger, *Dhamma* pp. 76-80, where is also discussed the formula Bhagavato putto etc. (with dhammaja for the brahmanic brahmaja). — In later (Abhidhamma) literature the (dogmatic) personification of Dhamma occurs. See e. g. Tikp A 360.

As 6th sense-object "dhamma" is the counterpart of "mano": manasā dhammaṃ viññāya "appercieving presentations with the mind" S IV.185 etc. (see formula under rūpa), mano-viññeyyā dhammā S IV.73; cp. S III.46; IV.3 sq.; V.74; D III.226, 245, 269. Ranged in the same category under the anupassanā-formula (q. v.) "dhammesu dhamm-ānupassin" realising the mentality of mental objects or ideas, e. g. D II.95, 100, 299; A I.39, 296; II.256; III.450; IV.301. Also as one of the 6 tanhās "desire for ideas" D III.244, 280. — As spirituality opposed to materiality in contrast of dh. & āmisa: It 98 (°dāna: a mat. & a spir. gift). — (b) *objective*: substratum (of cognition), piece, constituent (=khandha), constitution; phenomenon, thing, "world," cosmic order (as the expression of cosmic sense, as under a & 2). Thus applied to the khandhas: vedanādayo tayo kh. DhA 1.35 (see Khandha B 3); to rūpa vedanā saññā sankhārā viññāna S III.39; =sankhārā D III.58, 77, 141. Freq. in formula sabbe dhammā aniccā (+ dukkhā anattā: see nicca) "the whole of the visible world, all phenomena are evanescent etc." S III.132 sq. & passim. *ditthe* [va] dhamme in the phenomenal world (opp. samparāyika dh. the world beyond): see under dittha (S IV.175, 205 etc.). — ye dhammā hetuppabbhavā tesañ hetuṃ Tathāgato āha "of all phenomena sprung from a cause the Buddha the cause hath told" Vin 1.40 (cp. Isā Upanishad 14). — *lokadhammā* things of this world (viz. gain, fame, happiness etc., see under lābha) D III.260; Nd<sup>2</sup> 55. — *uttari-manussa-dh<sup>o</sup>* transcendental, supernormal phenomena D 1.211, cp. D III.4; abhnta-dh<sup>o</sup> wonderful signs, portents Miln 8 (tayo acchariyā a. dh. pātura-hesuṃ); PvA 2: hassa-khiḍḍhā-rati-dh.-samāpanna endowed with the qualities or things of mirth, play & enjoyment D 1.19; III.31; gāma<sup>o</sup> things or doings of the village D 1.4 (cp. DA 1.72).

2. *Ratio-ethically*—(a) *objective*: "rationality," anything that is as it should be according to its reason & logicity (as expressed under No. 1 a), i. e. right property, sound condition, norm, propriety, constitution as conforming to No. 1 in universal application i. e. *Natural or Cosmic Law*: yattha nāmañ ca rūpañ ca asesam uparujjhati, tañ te dhammaṃ idhāññāya acchiddu bhavabandhanaṃ (recognising this law) S 1.35 eittacetasiḍḍhā dh<sup>o</sup> ā a term for the four mental khandhas, and gradually superseding them Dhs 1022 (cf. Compendium of Philosophy, 1); dasadhamma-vidū Vin 1.38 (see dasa); with attha, nirutti and paṭibhāna; one of the 4 Paṭisambhidās (branches of analytic knowledge A II.160; Pts 1.84, 88 etc.; Vibh. 293 f., *Points of Controversy*, p. 380). In this sense freq. ° as *adj.*: being constituted, having the inherent quality (as based on Natural Law or the rational constitution of the Universe), destined to be . . . of the (natural) property of . . . like (cp. Gr. -*εὐλογος* or E. -able, as in change-able=liable to change, also E. -hood, -ly & P. -gata, -thita), e. g. khaya-dhamma liable to decay (+ vaya<sup>o</sup>, virāga<sup>o</sup>, nirodha<sup>o</sup>), with ref. to the Sankhāras S IV.216 sq.; in the Paṭicasamuppāda S II.60; akkhaya imperishable Pv IV.1<sup>62</sup> (dānaṃ a-dh. atthu). *cavana<sup>o</sup>* destined to shift to another state of existence D 1.18; III.31; It 70; VvA 54. jāti-jarā-marāṇa<sup>o</sup> under the law of birth, age, & death D III.57; A 1.147; III.54; PvA 41 (sabbe sattā . . .); bhedana<sup>o</sup> fragile (of kāya) D 1.76; S 1.71; PvA 41 (bhijjana<sup>o</sup> of sankhārā). vipariñāma<sup>o</sup> changeable A 1.258; IV.157; PvA 60 (+ anicca). a<sup>o</sup> unchanging D III.31 sq. *samudaya<sup>o</sup>* & *nirodha<sup>o</sup>*, in formula yañ kiñci s-dh<sup>o</sup>ṇ sabban tan n-dh<sup>o</sup>ṇ "anything that is destined to come into existence must also cease

to exist" D 1.110, 180; S IV.47 & passim. Cp. further: anāvatti<sup>o</sup> avinipāta<sup>o</sup> D 1.156; III.107, 132; A 1.232; II.89, 238; IV.12; anuppāda<sup>o</sup> D III.270. — (b) *subjective*: "morality," right behaviour, righteousness, practice, duty; maxim (cp. thāna), constitution of character as conforming to No. 1 in social application, i. e. *Moral Law*. — Often in *pl.*: tenets, convictions, moral habits; & as *adj.* that which is proper, that which forms the right idea; good, righteous, true; opp. *adhamma* false, unjust etc.; evil practice — (a) *Righteousness* etc.: S 1.86 (eko dh. one principle of conduct; II.280 (dh. isinaṃ dhajo; righteousness is the banner of the Wise); kusala dh. D 1.224; dhamme thita righteous Vv 168; nāti<sup>o</sup> duty against relatives PvA 30; deyya<sup>o</sup> = dāna PvA 9, 70; sad<sup>o</sup> faith (q. v.) — opp. *adhamma* unrighteousness, sin A II.19; V.73 sq.; D III.70 (°rāga-avisama-lobha & micchā-dhamma); Pv III.9<sup>6</sup> (°ṇ anuvattisaṃ I practised wrong conduct). — In the same sense: dh. asuddho Vin 1.5 = S 1.137 (pāturahosi Magadhesu pubbe dh. a.); pāpa<sup>o</sup> (adj.) of evil conduct Vin 1.3; aṭṭhita<sup>o</sup> unrighteous D III.133; lobha<sup>o</sup> greedy quality D 1.224, 230; methuna dh. fornication D III.133. — (β) (*pl.*) Tenets, practices etc. — (aa) good: kusala dh. D II.223, 228; III.49, 56, 82, 102 etc.; S II.206; sappurisa<sup>o</sup> A V.245, 279; PvA 114; samaṇa<sup>o</sup> Wanderer's practice or observances DhA II.55. brāhmaṇakaraṇā D 1.244; yesaṃ dh<sup>o</sup>anaṃ Gotamo vannaṃvādin D 1.206; cp. silaṃ samādhi pañña ca vimutti ca anuttarā: anubuddhā ime dhammā Gotamena yasassinā D II.123. dhammānaṃ sukusalo perfect in all (these) qualities D 1.180; samāhite citte dhammā pātubbhavanti "with composed mind appear true views" S IV.78; dhammesu paṭiṭṭhito S 1.185; ananusutesu dh<sup>o</sup>esu cakkhuṃ udapādi "he visualized undiscovered ideas" S II.9. — (bb) evil: āvaraṇiyā S IV.104; pāpakā Vin 1.8; D 1.70; A 1.202; akusala D III.56, 57, 73, 91 etc.; lobha<sup>o</sup>, dosa<sup>o</sup>, moha<sup>o</sup> S 1.70 = It 45 = Nd<sup>2</sup> 420; S 1.43; M III.40; dukkha-vipakā vodaniyā saṅkilesikā ponobbhavikā D 1.195; III.57. — (cc) various: gambhirā duddasā etc. Vin 1.4; D 1.12; S 1.136; — Cp. S II.15, 26; Nd<sup>2</sup> 320; It 22, 24; Ps 1.5, 22, 28; Vbh 105, 228, 293 sq. etc. — (y) (*adj.*) good, pious, virtuous etc.: adhammo nirayaṃ neti dhammo pāpeti suggatiṃ "the sinners go to niraya, the good to heaven" Th 1, 304 = DA 1.99 = DhsA 38 = DhA 1.22. kalyāṇa<sup>o</sup> virtuous A 1.74, 108; II.81, 91, 224 sq.; PvA 13. Opp. pāpa<sup>o</sup> Vin III.90; cp. above a. — (δ) (*phrases*). Very freq. used as *adv.* is the instr. *dhammena* with justice, justly, rightly, fitly, properly Vin 1.3; D 1.122; S IV.331; Vv 34<sup>18</sup> (=kāraṇena ṇāyena vā VvA); Pv II.9<sup>30</sup> (=yutten<sup>o</sup> eva kāraṇena PvA 125, as just punishment); IV.16<sup>9</sup> (=anurūpakāraṇena PvA 286). Esp. in phrase of the cakkavattin, who rules the world according to justice: adaṇḍena asatthena dhammena anūsāsi (or ajjhāvasati) D 1.89; II.116; S 1.236 = Sn 1002; cp. Sn 554 (dhammena cakkavattemi, of the Buddha). Opp. *adhammena* unjustly, unfitly, against the rule Vin IV.37; S 1.57; IV.331; DA 1.236. — *dhamme* (*loc.*) honourably J II.159. — *dhammaṃ carati* to live righteously Pv II.3<sup>4</sup>; see also below C 3 & dh.-*ariyā*.

C. *The Dhamma*, i. e. moral philosophy, wisdom, truth as propounded by Gotama Buddha in his discourses & conversations, collected by the compilers of the 5 Nikāyas (dhamma-vinayaṃ sangāyantehi dhamma-saṅgāhakehi ekato katvā VvA 3; cp. mayaṃ dh.ṇ ca vinayaṃ ca sangāyāma Vin II.285), resting on the deeper meaning of dhamma as expl<sup>d</sup> under B 1 a, & being in short the "doctrinal" portions of the Buddhist Tipiṭaka in contradiction to the Vinaya, the portion expounding the rules of the Order (see piṭaka). Dhamma as doctrine is also opposed to Abhidhamma "what follows on the Dhamma." — (1) *Dhamma and Vinaya*, "wisdom & discipline," as now found in the 2 great Piṭakas of the B. Scriptures, the Vinaya and Suttanta-Piṭaka (but the expression "Piṭako" is later. See



Piṭaka). Thus bhikkhū suttantikā vinaya-dhara dhamma kathikā, i. e. "the bhikkhus who know the Suttantas, remember the Vinaya & preach the Word of the Buddha" Vin 11.75 (≈1.169), cp. 1v.67. Dhamma & Vinaya comb<sup>d</sup>: yo 'haṅ evaṅ svākkhāte Dh-vinaye pabbajito S 1.119; bhikkhu na evarūpiṅ kathaṅ kattā hoti: na tvaṅ imaṅ Dh-v<sup>o</sup>ṅ ājānāsi, ahaṅ imaṅ Dh-v<sup>o</sup>ṅ ājānāmi etc. S 111.12; imaṅ Dh-v<sup>o</sup>ṅ na sakkomi vitthārena ācikkhituṅ S 1.9; samanā . . . inrasmiṅ Dh-v<sup>e</sup> gādhanti S 111.59. — Thus in var. cpds. (see below), as Dh-dhara (+ V-dh.) one who knows both by heart; Dh-vādin (+ V-v.) one who can recite both, etc. — See e. g. the foll. passages: Vin 11.285 (dh. ca v. ca pari-yatta); 304; 111.19, 90; D 1.8, 176, 229; 11.124 (ayaṅ Dh. ayaṅ V. idaṅ Satthu-sāsanāṅ); 111.9, 12, 28, 118 sq.; S 1.9, 119, 157; 11.21, 50, (dh-vinaye assāsa); A 111.297 (id.); S 11.120; 111.91; 1v.43 sq., 260; A 1.34, 121, 185, 266; 11.2, 26, 117, 168; 111.8, 168 sq.; 1v.36, 260 sq.; v.144, 163, 192; It 112; Sn p. 102; Ud 50. —

2. *Dhamma, Buddha, Sangha*. On the principle expl<sup>d</sup> in Note on B 1 a rests the separation of the personality of the teacher from that which he taught (the "Doctrine," the "Word," the Wisdom or Truth, cp. Dhamma-kāyo Tathāgatassa adhivacanaṅ D 111.84). A person becoming a follower of the B. would conform to his teaching (Dh.) & to the community ("Church"; Sangha) by whom his teaching was handed down. The formula of Initiation or membership is therefore three-fold, viz. Buddhaṅ saraṇaṅ upemi (gacchāmi), Dh<sup>o</sup>ṅ . . . , Sanghaṅ . . . i. e. I put myself into the shelter of the B., the Dh., & the S. (see further ref. under Sangha) S 1.34 (Buddhe pasannā Dhamme ca Sanghe tibbagāravā: ete sagge pakāseti yattha te upapajjare, i. e. those who adore the B. & his Church will shine in Heaven); D 11.152 sq., 202 sq., 352; S 1v.270 sq. ('saraṇagamana); DhA 1.206; PvA 1 (vande taṅ uttamaṅ Dh<sup>o</sup>ṅ, B<sup>o</sup>ṅ, S<sup>o</sup>ṅ). Cp. Satthari, Dhamme, Sanghe kankhati, as 3 of the ceto-khīlā A 111.248.

—3. *Character of the Dhamma* in var. attributes, general phraseology. — The praise of the Dh. is expressed in many phrases, of which only a few of the more frequent can be mentioned here. Among the most famous is that of "dhammaṅ deseti ādi-kalyāṇaṅ majjhe-k<sup>o</sup>, pariyoṣāna-k<sup>o</sup>, etc. "beautiful in the beginning, beautiful in the middle & beautiful in the end," e. g. D 1.62; S 1.105; 1v.315; A 11.147, 208; 111.113 sq., 135, 262; D 111.96, 267; Nd<sup>2</sup> 316; It 79; VvA 87. It is welcome as a friend, beautifully told, & its blessings are immediate: sv' akkhāta, sandiṭṭhika, akālika, ehipassika etc. D 11.93; 111.5, 39, 45, 102; S 1.9, 117; 11.199; 1v.271; A 111.285 etc. It is mahā-dh. S 1v.128; ariya<sup>o</sup> S 1.30; A v.241, 274; Sn 783; sammā<sup>o</sup> S 1.129. It is likened to a splendid palace on a mountain-top Vin 1.5 = It 33, or to a quiet lake with sīla as its banks S 1.160 = 183; and it is above age & decay: sataṅ ca dhammo na jaram upeti S 1.71. Whoever worships the Dh. finds in this worship the highest gratification: diyo loke sako putto piyo loke sako pati, tato piyatarā . . . dhammassa magganā S 1.210; ye keci ariyadhamme khantiyā upetā . . . devakāyaṅ paripūressanti S 1.30. Dh<sup>o</sup>ṅ garukaroti D 111.84. Opp. Dhamme agārava A 111.247, 340; 1v.84: the slanderers of the Dh. receive the worst punishment after death S 1.30 (upenti Roruvaṅ ghoray). — *Var. phrases*: to find the truth (i. e. to realize intuitively the Dh.) = dh<sup>o</sup>ṅ anubodhati D 11.113; S 1.137, or vindati D 1.110, 148. To expound the Dh., teach the truth, talk about problems of ethics & philosophy: dh<sup>o</sup>ṅ deseti Vin 1v.134; S 1.210 etc.; katheti PvA 41; bhāsati Vin 1.101; bhaṅgati Vin 1.169; pakāseti S 11.28; 1v.121. To hear the Dh., to listen to such an exposition: dh<sup>o</sup>ṅ sunāti S 1.114, 137, 196, 210; A 1.36; 111.163; DhA 111.81, 113. To attain full knowledge of it: dh<sup>o</sup>ṅ pariyaṇuṇāti A 11.103, 185; 111.86, cp. 177 & °pariyatti. To remember the Dh.; dhāreti A 111.176 (for details of the 5 stages of the Dh.-accomplishment); to ponder

over the Dh., to study it: dh<sup>o</sup>ṅ vicīṇāti S 1.34 = 55, 214; A 1v.3 sq. To enter a relation of discipleship with the Dh.: dh<sup>o</sup>ṅ saraṇaṅ gacchati (see above 2) Pv 1v.3<sup>18</sup>; dhammaṅ saraṇaṅ upēhi Vv 53<sup>2</sup> (cp. VvA 232). — See further Ps 1.34, 78, 131; 11.159 sq.; Pug 58, 66; Vbh 293 sq., 329; Nett 11, 15, 31, 83, 112; & cp. cpds. — 4. *Dhamma and anudhamma*. Childers interprets anudhamma with "lesser or inferior dhamma," but the general purport of the Nikāya passages seems to be something like "in conformity with, in logical sequence to the dhamma" i. e. lawfulness, righteousness, reasonableness, truth (see KS 11.202; Geiger, *Pāli Dhamma* pp. 115-118). It occurs (always with Dh.) in the foll. contexts: dhammassa c'ānudh<sup>o</sup>ṅ vyākaraṇi "to explain according to the truth of the Dhamma" D 1.161; 111.115; Ud 50; dhammassa hoti anudhammacārin "walking in perfect conformity to the Dh." A 11.8; dh.-anudh<sup>o</sup>ṅ ācaranti id. D 111.154; dh.-anudh<sup>o</sup>ṅ paṭipanna "one who has reached the complete righteousness of the Dh." D 11.224; 111.119; S 11.40 sq.; It 81; A 111.176 (where it forms the highest stage of the Dhamma-knowledge, viz. (1) dh<sup>o</sup>ṅ sunāti; (2) pariyaṇuṇāti; (3) dhāreti; (4) atthaṅ upaparikkhati; (5) dh.-anudh<sup>o</sup>ṅ paṭipajjati). Further in series bahussuta, dhamma-dhara, dh.-anudh<sup>o</sup>-paṭipanna D 11.104; S v.261; A 11.8; Ud 63; also in dhamma-katlika, dh.-anudh<sup>o</sup>-paṭipanna, diṭṭha-dhamma-nibbāna-patta S 11.18 = 114 = 111.163; & in atthaṅ aṅhāya, dhammaṅ aṅhāya, dh.-anudh<sup>o</sup>-paṭipanna A 1.36; 11.97.

-akkhāna discussing or preaching of the Dhamma Nd<sup>1</sup> 91; -atthadesanā interpretation of the Dh. Miln 21; -ādhikaraṇa a point in the Dh. S 1v.63 = v.346; -ādhīpa Lord of righteousness (+ anudhamma-cārin) A 1.150; cp. °ssāmi; nt. abstr. °ādhīpateyya the dominating influence of the Dh. A 1.147 sq.; D 111.220; Miln 94; Vism 14. -ānudhamma see above C 4; -anuvattin acting in conformity with the moral law Dh 86, cp. DhA 11.161; -ānusārin of righteous living D 111.105, 254 (+ saddhā<sup>o</sup>); M 1.226, 479; A 1.74; 1v.215; 1v.23; S v.200; Pug 15; Nett 112, 189; -anvaya main drift of the faith, general conclusions of the Dh., D 11.83 = 111.100; M 11.120; -abhisamaya understanding of the Truth, conversion to the Dhamma [cp. dharmābhisamaya Divy 200] S 11.134 (+ dh.-cakkhu-paṭilābha); Pug 41; Miln 20; DhA 1.27; 1v.64; PvA 31 etc.; -āmala the nectar of righteousness or the Dh. Miln 22 ('meghena lokāṅ abhitappayanto), 346; -ādāsa the mirror of the Dhamma D 11.93 (name of an aphorism) S v.357 (id.); Th 1, 395; ThA 179; -āyatana the field of objects of ideation S 11.72; Dhs 58, 66, 147, 397, 572, 594; Vbh 70, 72 sq.; -ārammaṇa: dh. as an object of ideation Dhs 146, 157, 365; cp. Dhs. 1v.1. 2; -ārāma "one who has the Dh. as his pleasure-ground," one who rejoices in the Dh. A 111.431; It 82 (+ dh.-rata); Sn 327; Dh 364, cp. DhA 1v.95; -ālapana using the proper address, a fit mode of addressing a person as followed by the right custom. See Dial. 1.193-196; J v.4.18; -āsana "the Dh-seat," i. e. flat piece of stone or a mat on which a priest sat while preaching J 1.53; DhA 11.31; -ūposatha the fast day prescribed by the Dh. A 1.208; -okkā the torch of Righteousness J 1.34; -oja the essence or sap of the Dh. S v.162; DhA 1v.169; -osadha the medicine of the Dh. Miln 110, 335. -kathā ethical discussion, fit utterance, conversation about the Dh., advice D 111.154; J 1.217; VvA 6; PvA 50, 66; -kathika (adj.) one who converses about ethical problems, one who recites or preaches the Dh., one who speaks fitly or properly. Often in combn. with *Vinaya-dhara* "one who masters (knows by heart) the Vinaya," & bahussuta "one who has a wide knowledge of tradition": Vin 1v.10, 13, 141; A 111.78; DhA 11.30; also with *suttantika* "one who is versed in the Suttantas": Vin 1.169; 11.75; 1v.67. The ability to preach the Dh. is the first condition of one who wishes to become perfected in righteousness (see dhamm-ānudhamma, above



C 4); S II.18, 114=III.103; M III.40. — A 1.25 sq.; II.138; Pug 42; J I.217; IV.2 (°thera). Cp. also AvŚ II.81; -**kathikatta** (nt.) speaking about the Dh.; preaching M III.40; A 1.38 (+vinayadhara-katta); -**kamma** a legally valid act, or procedure in accordance with the Rules of the Order Vin IV.37, 136, 232; A 1.74 (+vinaya°); a° an illegal act Vin IV.232; A 1.74; -**karaka** a proper or regulation (standard) water-pot, i. e. a pot with a filter for straining water as it was used by ascetics Vin II.118, 177, 301; J 1.395; VI.331; DhA III.290, 452; VvA 220 (not °karaṇa); PvA 185; Miln 68; -**kāma** a lover of the Dh. D III.267; A v.24, 27, 90, 201; Sn 92. -**kāya** having a body according to the Norm (the dhammatā of bodies). See Bdhgh as translated in *Dial.* III. ad loc.; having a normal body (sic Bdhgh, esp. of the B. D III.84; -**ketu** the standard of the Dh., or Dh. as standard A 1.109=III.149; -**khandha** the (4) main portions or articles of the Dh. (sila, samādhi, paññā, vimutti) D III.229; cp. Sp. AvŚ II.155; -**gaṇa** a body of followers of the Dh. PvA 194; -**gaṇḍikā** (better gaṇḍikā, q v.) a block of justice, i. e. of execution J 1.150, 151; II.124; VI.176; v.303; -**garu** worshipping the Dh. S IV.123; DhA 1.17 (°ka); -**gariya** a kind of acrobatic tumbler, lit. excellent t. (+brahmiā) Miln 191; -**gu** one who knows the Dh. (analogous to vedagu) J v.222; VI.261; -**gutta** protecting the Dh. or protected by the Dh. (see gutta) S I.222; J v.222 (+dh-pāla); -**ghosaka** (-kamma) praise of the Dh. DhA III.81; -**cakka** the perfection or supreme harmony of righteousness (see details under cakkha), always in phrase dh-cakkaṇ pavatteti (of the Buddha) “to proclaim or inaugurate the perfect state or ideal of universal righteousness” Vin 1.8=M 1.171; Vin 1.11; S 1.191; III.86; Sn 556, 693; Miln 20, 343; DhA 1.4; VvA 165; PvA 2, 67 etc.; besides this also in simile at S 1.33 of the car of righteousness; -**cakkhu** “the eye of wisdom,” perception of the law of change. Freq. in the standing formula at the end of a conversation with the Buddha which leads to the “opening of the eyes” or conversion of the interlocutor, viz. “virajaṇ vitamalaṇ dh-cakkuṇ udapādi” D 1.86, 110; II.288; S IV.47; A IV.186; Vin 1.11, 16, 40 etc. Expl. at DA 1.237: dhammesu vā cakkuṇ dhammanayaṇ vā cakkuṇ. Cp. S II.134 (°paṭilābha; +dhammābhisamaya); *Dial.* 1.184; II.176; -**cariyā** walking in righteousness, righteous living, observance of the Dh., piety (=dānādi-puñña-paṭipatti VvA 282) S I.101 (+samacariyā kusala-kiriya); A II.5; III.448; v.87, 302; Sn 263 (=kāyasucaritādi° Sn A 309), 274 (+brahma°). a° evil way of living A 1.55 (+visama-cariyā); -**cārin** virtuous, dutiful M 1.289; II.188; Dh 168; Miln 19 (+samacārin); -**cetiya** a memorial in honour of the Dh. M II.124; -**chanda** virtuous desire (opp. kāma°) DhA 370; Vbh 208; -**ja** born of the Dh. (see above, Note on B 1 a), in formula “Bhagavato putto oraso dh-jo, dh-nimmitto, dh.dāyādo” (the spiritual child of the Buddha) D III.84=S II.221; It 101; -**jāla** “net of the Dh.,” name of a discourse (cp. °ādāsa & pariya) D 1.46; -**jivān** living righteously It 108; Dh 24 (=dhammena samena DhA 1.239); -**ññū** one who knows the Dh. J VI.261; -**ṭṭha** standing in the Law, just, righteous S 1.33 (+silasampanna); Sn 749; J III.334; IV.211; ThA 244, -**ṭṭhita**=°ṭṭha D 1.190; -**ṭṭhiti**° having a footing in the Dh. S II.60, 124, cp. °ṭṭhitatā: establishing of causes and effects S II.25; -**takka** right reasoning Sn 1107 (=sammā-sankappa Nd<sup>2</sup> 318); -**dāna** gift of; -**dāyāda** heir of the Dh.; spiritual heir (cp. above note on B 1 a) D III.84; S II.221; M 1.12; III.29; It 101; -**dipa** the firm ground or footing of the Dh. (usually comb<sup>d</sup> with atta-dipa: having oneself as one's refuge, self-dependent) D II.100; III.58, 77; S v.154; -**desanā** moral instruction, exposition of the Dh. Vin 1.16; D I.110 etc. (see desanā); -**dessin** a hater of the Dh. Sn 92; -**dhaja** the banner of the Dh. A 1.109=III.149; Nd<sup>2</sup> 503; Miln 21; -**dhara** (adj.) one who knows the Dh. (by heart); see above C 4. Comb<sup>d</sup> w. Vinaya-

dhara Vin 1.127, 337; II.8; A 1.117, & bahussuta (ibid). Sn 58 (cp. SnA 110). — See also A III.361 sq., IV.310; Nd<sup>2</sup> 319; -**dhātu** the mental object considered as irreducible element Dhs 58, 67, 147 etc.; Vbh 87, 89 (see above B 1); an ultimate principle of the Dh., the cosmic law D II.8; M 1.396; S II.143 sq.; Nett 64 sq.; Vism 486 sq. -**dhāraṇa** knowledge of the Dh. M II.175; -**nāṭaka** a class of dancing girls having a certain duty J v.279; -**nimmita** see °ja; -**niyāma** belonging to the order of the Norm D 1.190; DA on D II.12: dhammatā; (°ka); -**niyāmatā**, certainty, or orderliness of causes and effects S II.25; *Points of Controversy*, 387; -**netti**=niyāma Miln 328; DA 1.31; cp. Sk. dharmanetri M Vastu II.357; III.234, 238; -**pajjota** the lamp of the Dh. Miln 21; -**pada** (nt.) a line or stanza of the Dhamma, a sentence containing an ethical aphorism; a portion or piece of the Dh. In the latter meaning given as 4 main subjects, viz. anabhiijhā, avyāpāda, sammā-sati, sammā-samādhi D III.229; A II.29° sq. (in detail); Nett 170. — S 1.22 (dānā ca kho dh-padaṇ va seyyo). 202 (dh-padesu chando); A II.185; Sn 88 (dh-pade sudesite=nibbāna-dhammassa padattā SnA 164); J III.472 (=nibbāna); DhA III.190 (ekaṇ dh-padaṇ). As Np. title of a canonical book, included in the Khud daka Nikāya; -**pamāna** measuring by the (teaching of) Dh. Pug 53; DhA III.114 (°ikāni jātisatāni); -**pariyatti** attainment of or accomplishment in the Dh., the collection of the Dh. in general A III.86 (w. ref. to the 9 angas, see navanga); -**pariyāya** a short discourse, or a verse, or a poem, with a moral or a text; usually an exposition of a single point of doctrine D 1.46; II.93; III.116; M 1.445; Vin 1.40 (a single verse); A 1.65; IV.63 (a poem Sn 190-218, where also it is called a dh°pariyāyo); A v.288, 291. Such a dh°pariyāya had very often a special name. Thus Brahmajāla, the Wondrous Net D 1.46; Dhammādaso dh°p°, the Mirror of the Law D II.93=S v.357; Sokasallaharaṇa, Sorrow's dart extractor A III.62; Adittap° dh°p°, the Red-hot lancet S IV.168; Lomahaṅsana° M 1.83; Dhammatā-dhamma° Miln 193, etc. -**pāla** guardian of the Law or the Dh. J v.222, freq. also as Np.; -**pīti** (-rasa) the sweetness of drinking in the Dh. (pivaṇ) Sn 257: Dh 79 (=dhammapāyako dhammaṇ pivanto ti attho DhA II.126); -**bhaṇḍāgārika** treasurer of the Dh., an Ep. of Ānanda Th 1, 1048; J 1.382, 501; II.25; DhA III.250; PvA 2. -**bhūta** having become the Dh.; righteousness incorporated, said of the Buddhas D III.84. Usually in phrase (Bhagavā) cakkhu-bhūta . . . dh-bhūta brahmaghūta A v.226 sq. (cp. cakkhu); Th 1, 491; see also above, note B 1 a; -**bheri** the drum of the Dh. Miln 21; -**maga** the path of righteousness Sn 696; Miln 21; -**maya** made (built) of the Dh. (pāsāda) S 1.137; -**yanta** the (sugar-) mill of the Dh. (fig.) Miln 106. -**yāna** the vehicle of the Law (the eightfold Noble Path) S v.5; -**rakkhita** rightly guarded Sn 288; -**rapa** fond of the Law Sn 327; Dh 364; DhA IV.95; cp. dh.-[gatā]rati Th 1.742; DhP. 354; -**rasa** taste of DhP. 354; -**rājā** king of righteousness, Ep. of the Buddha S 1.33=55; D 1.88 (of a cakkavattī); A 1.109; III.149; Sn 554; J 1.262; interpreted by Bdhgh at DA 1.249 as “dhammena rajjaṇ labhitvā rājā jāto ti”=a king who gained the throne legitimately; -**laddha** one who has acquired the Dh., holy, pious S II.21; J III.472; justly acquired (bhogā) Sn p. 87; -**vara** the best of truths or the most excellent Doctrine Sn 233, 234; -**vādin** speaking properly, speaking the truth or according to the Doctrine Vin II.285; III.175 (+Vinaya-vādin); D III.135 (id.); D 1.4, 95 (of Gotama); DA 1.76; nava-lokuttara-dhamma sannissitaṇ katvā vadati); S IV.252; A 1.75; II.209; -**vicaya** investigation of doctrine, religious research Dhs 16, 20, 90, 309, 333, 555; Vbh 106; Vism 132; -**vitakka** righteous thought A 1.254; -**vidū** one who understands the Dh., an expert in the Dh. J v.222; VI.261; -**vinicchaya** righteous decision, discrimination of the truth Sn 327; Dh 144; DhA III.86; -**vihārin** living

according to the Dh. A III.86 sq. : -saṅvibhāga sharing out or distribution of the Dh., i. e. spiritual gifts It 98 (opp. ānisa° material gifts) ; -sangāhaka a compiler of the sacred scriptures, a δασκευαστής VvA 3. 169; -saññā righteous thought, faith, piety PvA 3; -sabhā a hall for the discussion of the Dh., a chapel, meeting-house J VI.333; DhA I.31; II.51; IV.91; PvA 38, 196; -samaya a meeting where the Dh. is preached S 1.26; -samādāna acquisition of the Dh., which is fourfold as discussed at M 1.305; D III.229; -saraṇa relying on or putting one's faith in the Dh. (see above C 3) D III.58, 77; S v.154; -savana hearing the preaching of the Dh., "going to church" Vin 1.101; M II.175; A II.248, 381; IV.361; Sn 265; DhA III.190; -sākaccha conversation about the Dh. Sn 266; -ssāmi Lord of the Truth, Ep. of the Buddha (see above B 1 a note) S IV.94; -sāra the essence of the Dh. S v.402; -sārathi in purisa-dh.-s° at D 1.62 misprint for purisa-damma-s°; -sārin a follower of the Dh. S 1.170; -sudhammatā excellency of the Dh. S II.199; Th 1, 24, 220, 270, 286; -senāpati "captain of the Dhamma," Ep. of Sāriputta Th I, 1083; J 1.408, Miln 343; DhA III.305; VvA 64, 65, 158; -sondatā thirst after justice J v.482; -sota the ear of the Dh. S II.43.

**Dhamma**<sup>2</sup> (adj.) [Sk. \*dhārma, cp. dhammika] only in 1. -ī in comb<sup>n</sup> with kathā: relating to the Dhamma, viz. conversation on questions of Ethics, speaking about the Dh., preaching, religious discourse, sermon. Either as dhammī kathā Vin II.161; IV.56 & in instr.-abl. dhammiyā kathāya (sandasseti samādāpeti samuttejeti saṅgahaṅseti: ster. formula) S 1.114, 155, 210, IV.122, PvA 30 etc.; or as cpd. dhammi-kathā D II.1; M 1.161; Sn 3.5; & dhammi-kathā S 1.155; PvA 38.

**Dhamma**<sup>3</sup> (adj.) [Sk. dhanvan] having a bow: see dalha°; also as dhammin in dalha° S 1.185 (see dhammin).

**Dhammatā** (f.) [Sk. dharmitā] conformity to the Dhammaniyāma (see niyāma), fitness, propriety; a general rule, higher law, cosmic law, general practice, regular phenomenon, usual habit; often used in the sense of a finite verb: it is a rule, it is proper, one should expect S 1.140 (Buddhāṇaṃ dh. the law of the B.'s i. e. as one is wont to expect of the B.s), 215 (su°); IV.216 sq. (khaya° etc.); D II.12; A II.36 (kusala°); v.46; Th 1, 712; J 1.245; II.128; Nett 21, 50, cp. Miln 179; PvA 19; VvA 7. See also AvŚ Index.

**Dhammatā** (f.) [Sk. \*dharmaṭvaṅ] liability to be judged Vin II.55 (& a°).

**Dhammani** only found in S 1.103, where the Comy. takes it as a locative, and gives, as the equivalent, "in a forest on dry land" (araññe thale). Cp. *Kindred Sayings* I.129, n. 2.

**Dhammika** (adj.) [=Sk. dharmya, cp. dhammiya] lawful, according to the Dh. or the rule; proper, fit, right; permitted, legitimate, justified; righteous, honourable, of good character, just, esp. an attr. of a righteous King (rājā cakkavattī dhammiko'dhammarājā) D 1.86; II.16; A 1.109 = III.149; J 1.262, 263; def. by Bdgh as "dhammaṅ caratī ti dh." (DA 1.237) & "dhammena caratī ti dh., ñāyena samena pavattatī ti" (ib. 249). — Vin IV.284; D 1.103; S II.280 (dhammikā kathā); III.240 (āhāra); IV.203 (dhammikā devā, adh° asurā); A 1.75; III.277; Sn 404; DhA II.86 (dohala); IV.185 (°lābha); PvA 25 (=suddha, manohara). Also as saha-dh° (esp. in conn. w. pañha, a justified, reasonable, proper question: D 1.94; S IV.299 in detail) Vin IV.141; D 1.161; III.115; A 1.174. — a° unjust, illegal etc. Vin IV.285; S IV.203; A III.243.

**Dhammin**<sup>1</sup> (adj.) [Sk. dharmin] only -°: having the nature or quality of, liable to, consisting in, practising, acting like, etc. (as °dhamma B 2 a), viz. uppāda-vaya° D II.157; maraṇa° (=maranadhamma) A 1.147; pāpa° Pv 1.117 of evil nature.

**Dhammin**<sup>2</sup> (-°) only in dalha-dh°, which is customarily taken as a der<sup>n</sup> from dhanu, bow = having a strong bow (see dhamma<sup>3</sup>); although some passages admit interpretation as "of strong character or good practice." c. g. S 1.185.

**Dhammiya** (adj.) [Sk. dharmya; cp. dhammika] in accordance with the Dhamma PvA 242 (also a°); Vism 306 (°lābha).

**Dhammilla** [Sk. dhammilla] the braided hair of women Dāvs IV.9.

**Dhammi** in °kathā see dhamma<sup>2</sup>.

\***Dhayati** to suck: see dhāti. Caus. dhāpayati, pp. dhāta (q. v.).

**Dhara** (usually -°, except at Miln 420) (adj.) [Sk. dhara, to dhr̥, see dharati] bearing, wearing, keeping; holding in mind, knowing by heart. Freq. in phrase dhamma-dhara (knowing the Dhamma, q. v.), vinaya°, mītikā°, e. g. D II.125. dhamma° also Sn 58; Th 1, 187; Nd<sup>2</sup> 319; vinaya° Miln 344; jāṭajina° Sn 1010. See also dhāra.

**Dharaṇa** (adj.) bearing, holding, comprising VvA 104 (suvannassa pañcadasa° nikkha holding, i. e. worth or equal to 15 parts of gold). — I. -ī bearing, i. e. pregnant with Sn 26 (of cows: godharaṇiyo pavaniyo = gabbhinīyo SnA 39). As n. the Earth J v.311; VI.526; Miln 34; dharaṇi-ruha N. of a tree J VI.482, 497; Miln 376.

**Dharati** [Sk. dharati, dhr̥ as in Gr. θήρειος; Lat. firmus & fretus. See also dalha, dhata, dhamma, dhiti, dhuva] to hold, bear, carry, wear; to hold up, support; to bear in mind, know by heart; to hold out, endure, last, continue, live Sn 385 (take to heart, remember); DhA II.68; — ppr. dharamāṇa living, lasting J 1.75 (dh°e yeva suriye while the sun was still up); II.6; Miln 240, 291 (Bhagavato dh°-kāle); — grd. dhareyya, in dh° divasa the day when a young girl is to be carried (into the house of her husband) ThA, 25; cp. dhāreyya Th 2, 472 = vivāha ThA 285. — pp. dhata (q. v.) — Caus. dhāretī (q. v.).

**Dhava**<sup>1</sup> [Sk. dhava = madhuratvaca, Halāyudha] the shrub *Grislea tomentosa* A 1.202, 204; J IV.209; VI.528.

**Dhava**<sup>2</sup> [Sk. dhava, a newly formed word after vidhava, widow, q. v.] a husband ThA 121 (dh. vuccatī sāmiko tad abhāvā vidbavā matapatikā ti attho).

**Dhavala** (adj.) [Sk. dhavala, to dhavati, see dhāvati & dhovati] white, dazzling white VvA 252; Dāvs II.123; v.26.

**Dhavalatā** (f.) whiteness VvA 197.

**Dhāta** [Sk. \*dhāyita of dhayati to suck, nourish, pp. dhita] fed, satiated; satisfied, appeased Vin 1.222; J 1.185; II.247, 446; v.73; VI.555; Pv 1.118 (so read for dāta) = PvA 59 (: suhita titta); Miln 238, 249. — f. abstr. dhātātā satiation, fullness, satisfaction, in ati° J II.293.

**Dhāti** (f.) [Sk. dhātrī = Gr. τήρητι wet nurse, to dhayati suck, suckle; Idg. \*dhēi as in Gr. θήρησι to milk, θήρως feeding, θήρη female breast; cp. Lat. felare, femina ("giving suck"), filius ("suckling"); Oir. dinu lamb; Goth. daddjan; Ohg. tila breast: See also dadhi, dhītā, dhenu] wet nurse, fostermother D II.19; M 1.395; II.324; J 1.57; III.391; PvA 16, 176. In cpds. dhāti°, viz. -cela swaddling cloth, baby's napkin S 1.205 = J III.309.

**Dhātu** (f.) [Sk. dhātu to dadhāti, Idg. \*dhē, cp. Gr. τήρημι, ἀνάθημα, Sk. dhāman, dhātr (=Lat. conditor); Goth. gadēds; Ohg. tāt, tuom (in meaning -° = dhātu, cp. E. serf-dom "condition of . . .") tuon = E. to do; & with k-suffix Lat. facio, Gr. (ἰ)θηκ(α), Sk. dhāka; see also

dhama] element. Closely related to dhamma in meaning B 1<sup>b</sup>, only implying a closer relation to physical substance. As to its gen. connotation cp. *Dhs. trsl.* p. 198. — 1. a primary element, of which the usual set comprises the four pathavi, āpo, tejo, vāyo (earth, water, fire, wind), otherwise termed cattāro mahā-bhūtā(ni): D 1.215; II.294; III.228; S 1.15; II.169 sq., 224; IV.175, 195; A II.165; III.243; Vbh 14, 72; Nett 73. See discussed at *Cpd.* 254 sq. — A def<sup>n</sup> of dhātu is to be found at *Vism* 485. — Singly or in other comb<sup>n</sup> pathavi° S II.174; tejo° S I.144; D III.227; the four plus ākāsa S III.227, plus viññāna S II.248; III.231, see below 2 b. — 2. (a) natural condition, property, disposition; factor, item, principle, form. In this meaning in var. comb<sup>n</sup> & applications, esp. closely related to khandha. Thus mentioned with khandha & āyatana (sensory element & element of sense-perception) as bodily or physical element, factor (see khandha B 1 d & cp. Nd<sup>2</sup> under dhātu) Th 2, 472. As such (physical substratum) it constitutes one of the lokā or forms of being (khandha° dhātu° āyatana° Nd<sup>2</sup> 550). Freq. also in comb<sup>n</sup> kāma-dhātu, rūpa° arūpa° “the elements or properties of k. etc.” as preceding & conditioning bhava in the respective category (Nd<sup>2</sup> s. v.). See under d. — As “set of conditions or state of being (-°)” in the foll.: lokā° a world, of which 10 are usually mentioned (equalling 10,600: PvA 138) S 1.26; v.424; Pv II.9<sup>61</sup>; Vbh 336; PvA 138; KS II.101, n. 1; — nibbāna° the state of N. S v.8; A II.120; IV.202; J 1.55; It 38 (dve: see under Nibbāna); Miln 312. Also in the foll. connections: amata° It 62; bhū° the verbal root bhū DA 1.229; thapitāya dhātuyā “while the bodily element, i. e. vitality lasts” Miln 125; vanna° form, beauty S 1.131; Pv 131. In these cases it is so far weakened in meaning, that it simply corresponds to E. abstr. suffix -hood or -ity (cp. °hood=origin. “form”: see ketu), so perhaps in Nibbāna°=Nibbāna-dom. Cp. dhātuka. — (b) elements in sense-consciousness: referring to the 6 ajjhattikāni & 6 bāhirāni āyatanāni S II.140 sq. Of these sep. sota° D 1.79; III.38; Vbh 334; dibbasota° S II.121, 212; v.205, 304; A 1.255; III.17, 280; v.199; cakkhu° Vbh 71 sq.; mano° Vbh 175, 182, 301; mano-viññāna° Vbh 87, 89, 175, 182 sq. — (c) various: anekā° A 1.22; III.325; v.33; akusala° Vbh 363; avijjā° S II.132; ābhā° S II.150; ārambha° S v.66, 104 sq.; A 1.4; II.338; thiti° S II.175; III.231; A III.338; dhamma° S II.56; nekkhama° S II.151; A III.447; nissāraṇiyā dhātuyo (5) D III.239; A III.245, 290. See further S 1.134, 196; II.153, 248 (aniccā); III.231 (nirodha); IV.67; A 1.176; II.164; IV.385; Dhs 58, 67, 121; Nett 57, 64 sq.; ThA 20, 49, 285. — (d) Different sets and enumerations: as 3 under kāma°, rūpa°, arūpa A 1.223; III.447; Ps 1.137; Vbh 86, 363, 404 sq.; under rūpa°, arūpa°, nirodha° It 45. — as 6 (pathavi etc.+ ākāsa° & viññāna°): D III.247; A 1.175 sq.; M III.31, 62, 240; Ps 1.136; Vbh 82 sq. — as 7 (ābhā subha etc.): S II.150. — 18: Ps 1.101, 137; II.230, Dhs 1333; Vbh 87 sq., 401 sq.; *Vism* 484 sq. — 3. a humour or affection of the body DA 1.253 (dhātusamatā). — 4. the remains of the body after cremation PvA 76; a relic VvA 165 (sarīra°, bodily relic); Dāvs v.3 (dasana° the tooth-relic). — abl. dhātuso according to one's nature S II.154 sq. (sattā sattēhi saddhūg sagsandanti etc.); It 70 (id.); S III.65.

-kathā N. of 3<sup>rd</sup> book of the Abhidhamma *Vism* 90. -kucchi womb Miln 176; -kusala skilled in the elements M III.62; °kusalatā proficiency in the (18) elements D III.212; Dhs 1333; -ghara “house for a relic,” a dagoba SnA 194. -cetiya a shrine over a relic DhA III.29; -nānatta diversity of specific experience D III.289; S II.143; IV.113 sq., 284; -vibhāga distribution of relics VvA 297; PvA 212.

**Dhātuka** (adj.) (only -°) having the nature, by nature, affected with, -like (cp. °dhamma B 2<sup>a</sup>); often simply =

first part of cpd. (cp. E. friend-like = friendly = friend) J 1.438 (kiliṭṭha° miserable), II.31 (sama°), 63 (badhira° deaf), 102 (paṇḍuroga° having jaundice), 114 (dhut-tika°); IV.137 (vāmanaka° deformed), 391 (muddhā°); v.197 (āvāta°); DhA 1.89 (anattamana°).

**Dhātura** (adj. -°) [= \*dhātuya] in cha° consisting of six elements (purisa) M III.239 (where āpodhātu omitted by mistake). See dhātu 2 c.

**Dhāna** (adj.-n.) [Sk. dhāna, to dadhāti; cp. dhātu] (adj.) holding, containing (-°) M 1.11 (ahi kaṇṭhaka°; cp. ādhāna & kaṇṭhaka). — (n.) nt. a receptacle Dh 58 (sankāra° dust-heap = thāna DhA 1.445). f. dhāni a seat (= thāna), in rāja° “the king's seat,” a royal town. Often in comb with gāma & nigama (see gāma 3 a): Vin III.89; J VI.397; Pv II.13<sup>18</sup>.

**Dhāniya** (adj.) [Sk. dhānya, cp. dhanā<sup>2</sup>] wealthy, rich, abundant in (-°) J III.367 (pahūtheadhana°; v. 1. BB °dhāritay); (nt.) riches, wealth J v.99, 100.

**Dhāra** (adj.) (-°) [Sk. dhāra to dhāreti; cp. dhara] bearing, holding, having D 1.74 (udaka-rahado sitavāri°); M 1.281 (ubhato°) Sn 336 (ukkā°); It 101 (antimadeha°), 108 (ukkā°). See also dhārin.

**Dhāraka** (adj.-n) 1. bearing, one who holds or possesses DhA III.93 (sampattin). — 2. one who knows or remembers A II.97 (°jātika); IV.296 sq., 328 (id.).

**Dhāraṇa** (nt.) [cp. Sk. dhāraṇa, to dhāreti] 1. wearing, in mālā° (etc.) D 1.5 = A II.210 = Pug 58; KhA 37; cīvara° A II.104 = Pug 45. — 2. maintaining, sustaining, keeping up Miln 320 (āyū° bhojanā). — 3. bearing in mind, remembrance Vin IV.305; M II.175 (dhamma°).

**Dhāraṇaka** [der. fr. dhāraṇa] 1. a debtor (see dhāreti 4) J II.203; IV.45. — 2. a mnemonician Miln 79.

**Dhāraṇatā** (f.) 1. wearing, being dressed with (= dhāraṇa 1) Miln 257. — 2. mindfulness (= dhāraṇa 3) Nd<sup>2</sup> 628 = Dhs 14.

**Dhāraṇā** (f.) [to dhāraṇa] 1. memory Miln 79. — 2. the earth (“the upholder,” cp. dharanī) J VI.180.

**Dhārā**<sup>1</sup> (f.) [Sk. dhārā, from dhāvati 1] torrent, stream, flow, shower D 1.74 (sammā° an even or seasonable shower; DA 1.218 = vuṭṭhi); II.15 (udakaṣa, streams); J 1.31; Ps 1.125 (udaka°); Pv II.9<sup>70</sup> (sammā°); VvA 4 (hīgulika°); PvA 139; DhA IV.15 (assu°); Sdhp 595 (vassa°).

**Dhārā**<sup>2</sup> (f.) [Sk. dhārā, from dhāvati 2.] the edge of a weapon J 1.455; VI.449; DhA 317; DA 1.37. — (adj.) (-°) having a (sharp) edge J 1.414 (khura°) Miln 105 (sukhuma°); ekato°-ubhato° single- & double-edged J 1.73 (asi); IV.12 (sattha).

**Dhārin** (adj. -°) [Sk. dhārin, see dhāreti & cp. °dhara, °dhāra] holding, wearing, keeping; often in phrase antimadeha° “wearing the last body” (of an Arāhant) S 1.14; Sn 471; It 32, 40. — J 1.47 (virūpa-vesa°); Dāvs v.15. — f. °ini Pv 1.10<sup>8</sup> (kāsikuttama°).

**Dhāretar** [n. ag. to dhāreti 3] one who causes others to remember, an instructor, teacher (cp. dhāraṇaka) A IV.196 (sotā sāvetā ugghatā dh.).

**Dhāreti** [Caus. of dharati, q. v. for etym.] to hold, viz. 1. to carry, bear, wear, possess; to put on, to bring, give D 1.166 ≈ (chavadussāni etc.); Vin 1.16 = D 1.110 ≈ (telapajjotā); D II.19 (chattā to hold a sunshade over a person); PvA 47 (id.); dehaṇ dh. to “wear,” i. e. to have a body It 50, 53 (antimaṇ d.); J IV.3 (padumaṇ); VI.136; Pv 1.31 (vaṇṇaṇ dh. = vahasi PvA 14); tassa kahāpanaṇ daṇḍa dh. “to inflict a fine of a k. on him” Miln 171. — 2. to hold back, restrain Vin IV.261 (kathaṇ dhāretha how do you suppress or conceal pregnancy?); Dh 222 (kodhaṇ). — 3. to bear in mind,

know by heart, understand; dhammaṃ to know the Dhamma A III.176; tipīṭakaṃ buddhāvacaṇaṃ to know the 3 Piṭakas Miln 18. — D II.2; Pug 41 (sunāti, bhavati, dh. = remember). Cp. upadhāreti. — With double acc.: to receive as, to take — believe, to take for, consider as, call; upāsakaṃ maṃ dhāretu Bhagavā "call me your disciple" Vin I.16 & passim; atthajānaṃ ti piṇaṃ dhārehi (call it . . .) D I.46; yathā paṇḥaṃ Bhagavā vyākaraṇāni tathā maṃ dhāreyyāsi (believe it) D I.222; yathā no (atthaṃ) Gotamo vyākariṣṣati tathā maṃ dhāreṣṣāma D I.236; evaṃ maṃ dhārehi adhimuttacittaṃ (consider as) Sn 11.9 (=upalakkhehi Nd<sup>2</sup> 323). — 4. to admit, allow, allow for, take up, support (a cause); to give, to owe D I.125 (may allow), 126; A II.69 (na kassa kiñci dh. pays no tribute); Miln 17 (atthaṃ).

**Dhāreyya** (nt.) [orig. grd. of dhāreti] the ceremony of being carried away, i. e. the marriage ceremony, marriage (cp. dhareyya under dharati) Th 2, 172 (text has vāreyya, but ThA, 285 explains dhāreyya = vivāha).

**Dhāva** [Sk. dhāva] running, racing M I.446.

**Dhāvati** [Sk. dhāvati & dhāvate; 1. to flow, run etc.; cp. Gr. *ῥέω* (both meanings); Ags. *dēaw* = E. dew; Ohg. *tau* = Ger. *tau*; cp. also dhāra & dhunāti. — 2. to clean (by running water) etc. — 1. dhovati, q. v.] 1. to run, run away, run quickly Sn 939 (cp. Nd<sup>1</sup> 419); Dh 344; J I.308; VI.332; Nd<sup>1</sup> 305 = Nd<sup>2</sup> 304<sup>ab</sup>; Pv IV.161 = palāyati PvA 284<sup>1</sup>; DhA I.389 (opp. gacchati); PvA 4; Sdhp 378. — 2. to clean etc.: see dhovati; cp. dhavaḷa & dhāra<sup>2</sup>.

**Dhāvana** (nt.) [Sk. dhāvana] running, galloping J II.431; Miln 351.

**Dhāvin**: see pa<sup>2</sup>.

**Dhī<sup>1</sup> & Dhī<sup>2</sup>** (indecl.) [Sk. dhīk] an excl<sup>o</sup> of reproach & disgust: fie! shame! woe! (with acc. or gen.) S v.217 (read dhī taṃ for dhītaṃ), Dh 389 (dhī-garahāmi DhA IV.148); J I.507; DhA I.179 (haṃ dhī), 216 (v. I. BB but text has haṃdhī). An inorganic r replaces the sandhi-cons. in dhī-r-atthu jivitaṃ Sn 440; cp. Th I.1150; dhī-r-atthu jātiyā J I.59.

**Dhī<sup>2</sup>** (f.) [Sk. dhīḥ to didheti, cp. Av. *dī* to see, Goth. (*filu-*) *deisei* cunning. See also dhīra] wisdom, only in Com. expl. of paññā: "dhi vuccati paññā" (exegesis of dhīra) at Nd<sup>1</sup> 44 = J II.140 = III.38.

**Dhikkita** (adj.) [Sk. dhikkṛta, of dhī<sup>1</sup> + kata] reproached, reviled; used also medially: blaming, censuring, condemning J I.155 (=garahitā Com.); also in Com. expl. of dhīra (=dhikkita-pāpa detesting evil) at Nd<sup>1</sup> 44 = J II.140 = III.38 (cp. dhī<sup>2</sup>).

**Dhīti** (f.) [Sk. dhṛti to dhṛ, see dharati] energy, courage, steadfastness, firm character, resolution. S I.122, 215 = Sn 188 (cp. SnA 237); J I.266, 280; III.239; VI.373; Vbh 211; Dhs 13 (+ thāma), 22, 289, 571; Miln 23, 329; Sdhp 574. Equivalent to "wisdom" (cp. jūti & jutimant & Sk. dhīti) in expl. of dhīra as "dhītisampanna" Nd<sup>1</sup> 44 ≈ (see dhī<sup>2</sup>); PvA 131.

**Dhītimant** (adj.) [Sk. dhītimant; cp. also dhīmant] courageous, firm, resolute A I.25; Sn 462, 512; Th I.6; J II.140; VI.286 (wise, cp. dhīti).

**Dhītar** and **Dhītā** (f.) [Sk. dhītā, orig. pp. of dhayati to suck (cp. Lat. *filia*): see dhāta & dhāti, influenced in inflection by Sk. *duhitṛ*, although etymologically different] daughter Th 2, 336 (in faith); J I.152, 253; VI.366; Pv I.11<sup>b</sup>; DhA III.171, 176; PvA 16, 21, 61, 105. deva<sup>2</sup> a female deva (see deva) VvA 137 etc.; nattu<sup>2</sup> a granddaughter PvA 17; mātula<sup>2</sup> a niece PvA 55; rāja<sup>2</sup> a princess J I.207; PvA 74. In comp<sup>o</sup> dhītu<sup>1</sup>.

-**kkama** one who is desirous of a daughter J VI.307 (=dhītu athāya vicarati Com.; v. I. dhītu-kāma); -**dhītā** granddaughter PvA 16.

**Dhītalikā** (f.) [Demin. of dhītā; cp. dhītikā & potthalikā] a doll Vin III.36, 126 (dāru<sup>2</sup>); DhA 321; PvA 16.

**Dhītikā** (f.) [cp. dhītalikā] a doll Th 2, 371 (=dhītalikā ThA 252).

**Dhīna** see adhina.

**Dhīyati** [Sk. dhiyate, Pass. to dahati<sup>1</sup>] to be contained ThA 13 (so read for dhiyati); PvA 71.

**Dhīra** (adj.) [combining in meaning 1. Sk. dhīra "firm" fr. dhārayati (see dharati & dhīti); 2. Vedic. dhīra "wise" fr. didheti (see dhī<sup>2</sup>). The fluctuation of connotation is also seen in the expl<sup>o</sup> of Com<sup>o</sup> which always give the foll. three conventional etymologies, viz. dhīkitapāpa, dhīti sampanna, dhiyā (=paññāya) saman-nāgata Nd<sup>1</sup> 44 ≈ (see dhī<sup>2</sup>); constant, firm, self-relying, of character; wise, possessing the knowledge of the Dhamma, often paṇḍita & Ep. of an Arahant D II.128; S I.21 (lokaparivāyay aññāya nibbutā dh.), 122, 221; Sn 15, 235 (nibbantī dhāra), 913 (vipparamutto dutthagatī dh.), 1052; It 68 (upasevanā, opp. bāla), 122 (dh. sabbaganthapamocano); Dh 23, 28, 177 (opp. bhāla); Th I. 1; 2, 7 (dhammā = tejjasadehī ariyamag-gadhammehī ThA 13); J III.396; v.110; Pv II.1<sup>b</sup>; II.6<sup>15</sup>; Nd<sup>1</sup> 44, 55, 182, Nd<sup>2</sup> 324 (=jutimant); Miln 34; KhA 104, 224, 230; DhA III.189 (= paṇḍita).

**Dhuta** (& **Dhūta**) [cp. Sk. dhuta & dhūta, pp. of dhunāti] 1. shaken, moved Dāvs v.49 (vāta<sup>2</sup>). — 2. lit. "shaken off" but always expl<sup>o</sup> in the commentaries as "one who shakes off" either evil dispositions (kilese), or obstacles to spiritual progress (vāra, nīvaraṇa). The word is rare. In one constantly repeated passage (Vin I.45 = 300 = III.2 = IV.213) it is an adj. opposed to *kosajja* lazy, remiss; and means either scrupulous or punctilious. At D I.5 it is used of a pain. At Sn 385 we are told of a *dhutadhamma*, meaning a scrupulous way of life, first for a bhikkhu, then for a layman. This poem omits all higher doctrine and confines itself to scrupulousness as regards minor, elementary matters. Cp. Vism 61 for a def<sup>o</sup> of dhuta.

-**anga** a set of practices leading to the state of or appropriate to a dhuta, that is to a scrupulous person. First occurs in a title suffixed to a passage in the Parivāra deprecating such practices. The passage occurs twice (Vin v.131, 193), but the title, probably later than the text, is added only to the 2nd of the two. The passage gives a list of 13 such practices, each of them an ascetic practice not enjoined in the Vinaya. The 13 are also discussed at Vism 59 sq. The Milinda devotes a whole book (chap. vi.) to the glorification of these 13 dhutangas, but there is no evidence that they were ever widely adopted. Some are deprecated at M I.282, & examples of one or other of them are given at Vin III.15; Bu I.59; J III.342; IV.8; Miln 133, 348, 351; Vism 59 (°kathā), 65 (°cora), 72 (id.), 80 (def<sup>o</sup>); SnA 494; DhA I.68; II.32 (dhūtanga); IV.30. Nd<sup>1</sup> 188 says that 8 of them are desirable. -**dhara** mindful of punctiliousness Miln 342 (āraññaka dh. jhāyin). -**vata** one who inculcates punctiliousness S II.156; A I.23; Miln 380; ThA 69; DhA II.30. -**vādin** = vāda J I.130.

**Dhutatta** (nt.) [Sk. \*dhūtātvaṃ] the state of being punctilious Vin I.305 (of going naked).

**Dhutta** [Sk. dhūrta, from dhūrvati & dhvarati to injure, deceive, cp. Lat. *fraus*; Idg. \*dhreu, an enlarged form of which is \*dreugh in Sk. *druhyati*, *drugdha* Ohg. *triogan*, *troum* etc.: see *duhana*] of abandoned life, wild, fast, cunning, crafty, fraudulent; wicked, bad. (m.) a rogue, cheat, evil-minded person, scoundrel, rascal. There are three sorts of a wild life, viz. *akkha<sup>2</sup>* in gambling, *itthi<sup>2</sup>* with women, *surā<sup>2</sup>* in drink (Sn 106;

J IV.255). — Vin 277 (robber, highwayman); A III.38 (a°); IV.288 (itthi°); J 1.49 (surā°), 290, 291; II.416; III.287; IV.223, 494 (surā°); ThA 250 (itthi°), 260 (°purisa), 266 (°kilesa); PvA 3, 5 (itthi°, surā°), 151. — f. **dhutti** (dhutti) J II.114 (°brāhmaṇi).

**Dhuttaka** = dhutta S 1.131; Th 2, 366 (=itthi-dhutta ThA 250); DhA III.207; Dpvs IX.19. — f. **dhuttikā** always in comb<sup>a</sup> w. **chinnikā** (meretrix, q. v.) Vin III.128; J II.114; Miln 122.

**Dhunana** (nt.) [Sk. dhūnana] shaking, in °ka (adj.) consisting in shaking off, doing away with, giving up (kilesa°) SnA 373.

**Dhunāti** [Sk. dhunoti (dhūnoti), dhunāti & dhuvati, Caus. dhūnayati. Idg. \*dhū to be in turbulent motion; cp. Gr. *θύω, θύρω* (to be impetuous), *θύλλα* (storm), *θύμος* "thyme"; Lat. *fūmus* (smoke = fume), *suffio*; Lith. *duja* (dust); Goth. *dauns* (smoke & smell); Ohg. *toum*. Connected also w. **dhāvate**; see further **dhūpa**, **dhūma**, **dūsara**, **dhona** & a secondary root Idg. \***dhuges** in **dhāṣati**] to shake, toss; to shake off, remove, destroy S 1.156 (maccuno senaṇ); Th 1, 256—Miln 245; **dhunāti** **pāpake** **dhamme** **dumapattaṇ** **va** **māluto** Th 1.2; J 1.11 (v. 48); III.44 (hatthe dhunīṇsu, wrung their hands); Vv 64<sup>9</sup> (=VvA 278 misprint dhumanti); aor. **adhosi** [=Sk. *adhauṣit*] Sn 787 (micchādittihīṇ = pajahi SnA 523). pp. **dhuta** & **dhūta** (q. v.). Cp. nis°, o°.

**Dhuma** in °kaṭacchuka = **druma**° having a wooden spoon (see **duma**), cp. Mar. **dhumārā**? (Ed. in note) DhA II.59. [Doubtful reading.]

**Dhura** (m. & nt.) [Sk. *dhur* f. & *dhura* m.] 1. a yoke, a pole, the shaft of a carriage J 1.192 (purima-sakaṭa°), 196; Cp. II.8, 4. — 2. (fig.) a burden, load, charge, office, responsibility Sn 256 (vahanto porisaṇ dh °ṅ "carrying a human yoke" = purisānucchavikā bhārā SnA 299), 694 (asama° one who has to bear a heavy burden = asamaviriya SnA 489); DhA II.97 (sama°); dve **dhurāni** two burdens (viz. *gantha*° & *vipassanā*, study & contemplation) DhA 1.7; IV.37; **asamadhura** J 1.193; VI.330. *Three* **dhurā** are enum<sup>d</sup> at J IV.242 as **saddhā**°, **sila**°, and **paññā**°. — Sdhp 355 (saddhā°), 392 (+ viriya), 413 (paññā°) dh °ṅ **nikkhipati** to take off the yoke, to put down a burden, to give up a charge or renounce a responsibility (see °**nikkhepa**): **nikkhitta-dhura** A 1.71; II.148; III.65, 108, 179 sq.; a° S V.197, 225; Nd<sup>2</sup> 131; SnA 236 (=dhuravānt). — 3. the foremost part of anything, head, top, front; fig. chief, leader, leading part. **nāvāya dh.** the fore-castle of a ship J III.127 = IV.142; **dh-vāta** head wind J 1.100; **ekaṇ** dh °ṅ **niharati** to set aside a foremost part DA 1.135. — 4. the far end, either as top or beginning J III.216 (yāva dh-sopānā); IV.265 (dh-sopānaṇ *katvā* making the staircase end); V.458 (maggā-dhure *thatvā* standing on the far end or other side of the road, i. e. opposite; gloss BB *maggantare*); VvA 44 (dh-gehassa *dvāre* at the door of the top house of the village, i. e. the first or last house).

-**gāma** a neighbouring village (lit. the first v. that one meets) J 1.8, 237; IV.243; DhA III.414; -**dhorayha** a yoked ox S 1.173 = Sn 79 (viriyam me dh-dū °ṅ); SnA 150. -**nikkhepa** the putting down of the yoke, the giving up of one's office J III.443; Vism 413. -**bhatta** a meal where a monk is invited as leader of other monks who likewise take part in it J 1.449. v. l. (for **dhuva**°); III.97 (v. l. **dhuva**°); Vism 66. -**yotta** yoke-tie, i. e. the tie fastening the yoke to the neck of the ox J 1.192; VI.253; -**vahana** bearing a burden (cp. **dhorayha**) DhA III.472; -**vihāra** a neighbouring monastery (cp. °**gāma**) J 1.23; IV.243; DhA 1.126 (Np.); III.224 (id.); -**sampagāha** "a solid grip of the burden" (Mrs. Rh D.) Dhs 13, 22 etc. (opp. **nikkhepa**); -**ssaha** enduring one's yoke Th 1, 659. Cp. **dhuratā**.

**Dhuratā** (f.) [abstr. fr. **dhura**] in cpd. **anikkhitta-dh.** "a state of unflinching endurance" Nd<sup>2</sup> 394, 405 = Dhs 13 etc. = Vbh 350, 370 (+ **dhura-sampaggāba**); opp. **nikkhitta-dh.** weakness of character, lack of endurance (= **paṃāda**) *ibid*.

**Dhuravant** (adj.) [cp. Sk. **dhuradhara**] one who has or bears his yoke, patient, enduring S 1.214 = Sn 187 (: **cetasika-viriya-vāsena** **anikkhittadhura** SnA 236).

**Dhruva** (adj.) [Sk. **dhruva**, cp. Lith. *drūta* firm; Goth. *triggws* = Ohg. *triuwi* (Ger. *treue*, *trost*); Ags. *tréowe* = E. *true*, of Idg. \***dhuru**, enlarged form of \***dher**, see **dharatī**] stable, constant, permanent; fixed, regular, certain, sure D 1.18; S 1.142; IV.370; A II.33; J 1.19; V.121 (°**sassataṇ** **maraṇaṇ**); III.325; Bu II.8; Miln 114 (na tā nadiyo **dh-salilā**), 334 (°**phala**); Vism 77; DA 1.112 (**maraṇaṇ** **apassanta** dh.), 150 (= **thāvara**); DhA III.170 (**adhuvan** **ṛivitaṇ** **dhuvan** **maraṇaṇ**); ThA 241; Sdhp 331. — nt. permanence, stability M 1.326; Dh 147. Also Ep. of **Nibbāna** (see °**gāmin**). — nt. as adv. **dhuvan** continuously, constantly, always J II.24 = Miln 172; PvA 207; certainly J 1.18, v.103. — **adhruva** (**adhruva**) changing, unstable, impermanent D 1.19 (**anicca** a. **appāyuka**); M 1.326; S IV.302; J 1.393; III.19 (**adhruva-sila**); VvA 77.

-**gāmin** leading to permanence, i. e. **Nibbāna** S IV.370 (**maggā**); -**colā** (f.) constantly dressed, of a woman Vin III.129; -**ṭṭhāniya** lasting (of shoes) Vin 1.190; -**dhamma** one who has reached a stable condition DhA III.289; -**paññatta** (a) permanently appointed (seat) Vin IV.274; -**bhatta** a constant supply of food Vin 1.25, 243; II.15 (°**ika**); J 1.449 (where the v. l. **dhura**° seems to be preferable instead of **dhruva**°, see **dhurabhatta**); cp. **niccabhatta**; -**yāgu** constant (distribution of) rice-gruel Vin 1.292 sq.; -**lohitā** (f.) a woman whose blood is stagnant Vin III.129; -**ssava** always discharging, constantly flowing J 1.6, v.35.

**Dhūta** & **Dhūtanga** see **dhuta**.

**Dhūpa** [Sk. **dhūpa** of Idg. \***dhūp**, enlarged fr. \***dhū** in **dhunāti** (q. v.)] incense J 1.51, 64, 290 (**gandha**°, **dvandva**, cpd.); III.144; VI.42; PvA 141 (**gandhapuppha**°). **dh °ṅ** **dadāti** to incense (a room) J 1.399. Sometimes misspelt **dhūma**, e. g. VvA 173 (**gandhapuppha**°).

**Dhūpana** (nt.) [Sk. **dhūpana**] incensing, fumigation; perfume, incense, spice J III.144; IV.236; Pv III.5<sup>3</sup> (**sāsapa**°).

**Dhūpāyati** & **Dhūpayati** [Sk. **dhūpayati**; caus. fr. **dhūpa**] to fumigate, make fragrant, perfume Vin 1.180; S 1.40 (dhūpāyita) = Th 1, 448; A II.214 sq.; J 1.73; Miln 333 (**silagandhena** **lokaṇ** dh.); DhA 1.370 (aor. **dhūpāyī**); III.38 (ppr. **dhūpayamāna**). — pp. **dhūpita**.

**Dhūpita** [pp. of **dhūpāyati**] fumigated, flavoured Vv 43<sup>6</sup> (**tela**° flavoured with oil). Cp. **pa**°.

**Dhūma** [Vedic **dhūma** = Lat. *fumus*; Gr. *θυμός* (mood, mind), *θυμιάω* (fumigate); Ohg. *toum* etc. Idg. \***dhū**, cp. Gr. *θύω* (burn incense), *θύος* (incense). See also **dhunāti**] smoke, fumes Vin 1.204 (aroma of drugs); M 1.220 (dh °ṅ **kattā**); A v.352 (id.); A II.53; IV.72 sq.; V.347 sq.; J III.401, 422 (**tumhākaṇ** **dh-kāle** at the time when you will end in smoke, i. e. at your cremation); DhA 1.370 (**eka**° one mass of smoke); VvA 173 (for **dhūpa**, in **gandhapuppha**°); PvA 230 (**micchā-vitakka**° in expl. of **vidhūma**).

-**andha** blind with smoke J 1.216; -**kālika** (cp. above **dh.-kāle**) lasting till a person's cremation Vin II.172, 288; -**ketu** fire (lit. whose sign is smoke) J IV.26; v.63; -**jāla** a mass of smoke J v.497; -**netta** a smoke-tube, i. e. a surgical instrument for sniffing up the smoke of medical drugs Vin 1.204; II.120; J IV.363; ThA 14; -**sikhā** fire (Ep. of **Agni**; lit. smoke-crested) Vv 35<sup>2</sup> (**sikha**) = VvA 161; Vism 416; also as **sikhin** J VI.206.

**Dhūmayāti & Dhūmayati** [Sk. dhūmayati, Denom. fr. dhūma] to smoke, to smoulder, choke; to be obscured, to cloud over M 1.142 (v. l. dhūpāyati); Pv 1.64 (pariḍayhati+dh. hadayan); DhA 1.425 (akkhīni me dh. = I see almost nothing). pp. dhūmayīta.

**Dhūmayanā** (f.) smoking, smouldering M 1.143; Nett 24 (as v. l. to dhūpāyanā).

**Dhūmayitatta** (nt.) [abstr. to dhūmayati] becoming like smoke, clouding over, obscuration S III.124 (+timīrāyitattā).

**Dhūsara** (adj.) [Sk. dhūsara, Ags. dust = E. dust & dusk, Ger. dust; see dhvaṅsati & dhunoti & cp. Walde, *Lat. Wb.* under furo] dust-coloured VvA 335.

**Dhenu** (f.) [Sk. dhenu, to dhayati to give suck, ese dhāti & dhītar] a milch cow, a female animal in general J 1.152 (miga° hind); Vv 80<sup>6</sup>; DhA 1.170; 396; PvA 112. In simile at Vism 313.

**Dhenupa** [dhenu + pa from pibatī] a suckling calf M 1.79; Sn 26.

**Dheyya** (-°) [Sk. dheyā, orig. grd. of dhā, see dahati<sup>1</sup>] 1. in the realm of, under the sway or power of: anañña° J IV.110; kamma° A IV.285; maccu° (q. v.) S 1.22; Sn 358, 1104; Th 2, 10 (= maccu ettha dhīyati ThA 13); māra° A IV.228. — 2. putting on, assigning, in nāma° Dhs 1307.

**Dhota** [Sk. dhāuta, pp. of dhavati<sup>2</sup>, see dhovati] washed, bleached, clean J 1.62 (°sankha a bleached shell); II.275; PvA 73 (°vattha), 116 (°hattha with clean hands), 274 (id.); Vism 224 (id.).

**Dhona** (adj.-n.) [either = dhota, Sk. dhauta, see dhovati or = dhuta, see dhuta & dhunana. Quite a diff. suggestion as regards etym. is given by Kern, *Toev.* 117, who considers it as a possible der<sup>a</sup> fr. (a) dho, after analogy of poṇa. Very doubtful] 1. purified M 1.386; Sn 351, 786, 813, 834 (= dhutakilesa SnA 542); J III.160 (°sākha = patthaṣasākha Com.; v. l. Bḷ vena°); Nd<sup>1</sup> 77 = 176 (: dhonā vuccati paññā etc., dhuta & dhota used indiscriminately in exegesis following). — 2. (pl.) the four requisites of a bhikkhu DhA III.344 (: dhonā

vuccati cattāro paccayā, in Com. on atidhonaḥārīn Dh 240; gloss K dhovanā, cp. Morris, *J.P.T.S.* 1887, 100).

**Dhopati** [a variant of dhovati, taken as Caus. formation] to wash, cleanse D 1.93 (dhopetha, imper.; v. l. B. dhovatha), 124 (dhopeyya; v. l. B. dhoveyya).

**Dhopyana** (nt.) [a variant of dhovana, q. v.] 1. ceremonial washing of the bones of the dead D 1.18; aṭṭhi-dhovana Bdhgh at DA 1.84; A v.216 (see Commentary at 364). — 2. Surgical washing of a wound J II.117. — 3. In vaṅsa-dhopyana, apparently a feat by acrobats J IV.390. It is possible that the passage at D 1.18 really belongs here. See the note at *Dial.* 1.9.

**Dhorayha** [for \*dhor-vayha = Sk. \*dhaurvahya, abstr. fr. dhurvaha; may also directly correspond to the latter] "carrying a yoke," a beast of burden S 1.28; D III.113 (purisa°); A 1.162.

-vata (nt.) the practice of carrying a burden, the state of a beast of burden, drudgery S 1.28; -sila accustomed to the yoke, enduring; patient Dh 208 (= dhuravahana-silatāya dh. DhA III.272) -sīlin = °sila J II.97 (= dhura-vahanaka-ācārena sampanna Com.).

**Dhoreyya** (-°) [Sk. dhaureya, der. fr. dhura] "to be yoked," accustomed to the yoke, carrying a burden, in kamma° Miln 288.

**Dhova** (adj.-n.) [Sk. dhāva, see dhovati] washing, cleansing Bu II.15.

**Dhovati** [Sk. dhāvati, see dhāvati] to rinse, wash, cleanse, purify Vin II.208, 210, 214; Sn p. 104 (bhājanāni); J 1.8; v.297. — dhovi J VI.366; DhA III.207. ger. dhovitvā J 1.266; IV.2; VvA 33 (pattāṇ), 77 (id.); PvA 75, 144. inf. dhovituṅ Vin II.120; IV.261. pp. dhota (q. v.) & dhovita J 1.266. — See also dhopati (\*dhopeti).

**Dhovana** (nt.) [Sk. dhāvana; see also dhopyana] washing Vin IV.262; S IV.316 (bhanda°); A 1.132, 161, 277; It III (pādānaṅ); J II.129; VI.365 (hattha°); Miln 11; Vism 343; PvA 241 (hattha-pāda°); DhA II.19 (pāda°); fig. (ariyaṅ) A v.216.



## N.

**Na<sup>1</sup>** [Sk. na (in cana) & nā (in nānā, vi-nā) Idg. pron. base \*no, cp. Gr. *nō, vai*; Lat. *nē*, nae surely, also encl. in ego-ne & in question utrumne, nam; fuller form \*eno, as in Sk. anā (adv.) anena, anayā (instr. pron. 3rd); Gr. *ἄν* "that day"; Lat. *enim*] expletive-emphatic particle, often used in comparative-indefinite sense: just so, like this, as if, as (see cana & canaṅ) J v.339 (Com. ettha na-kāro upamāṅ). Also as naṅ (cp. cana > canaṅ) Vin 11.81, 186 (kathaṅ naṅ=kathaṅ nu); J 11.416; v.302; VI.213 (Com. p. 216: ettha eko na-kāro pucchanaṭṭho hoti); Th 1, 1204; Miln 177. Perhaps at Sn 148 (kattha-ci naṅ, v. l. BB na; but Com. KhA 247 = etaṅ). To this na belongs na<sup>3</sup>; see also nu & nanu.

**Na<sup>2</sup>** [Ved. na = Idg. \*nē; Lat. ue in n' unquam etc., Goth. ni; Sk. na ca = Lat. neque = Goth. nih. Also Sk. nā = Idg. \*nē, cp. Lat. Goth. nē] negative & adversative particle "not" (Nd<sup>2</sup> 326: paṅikkhepa; KhA 170: paṅisedhe) 1. often apostr. n': n' atthi, n' etaṅ etc.; or contracted: nāhaṅ, nāpi etc., or with euphonic consonant y: nayidaṅ (It 29, J iv.3), nayidha (It 36, 37), nayimaṅ (It 15) etc. As double negation implying emphatic affirmation: na kiñci na all, everything J 1.295. — 2. In disjunctive clauses: na . . . na neither—nor—so—or not so. In question: karoti na karoti ("or not") J 11.133. Cp. mā in same use. — Often with added pi (api) in second part: na-nāpi neither—nor ("not—but also not") S 11.65; M 1.246; Pv 1.119. — 3. In syntactic context mostly emphasized by var. negative & adversative particles, viz. nāpi (see under 2); n' eva indeed not, not for all that J 11.55; or not KhA 219; n' eva-na neither—nor D 1.33, 35; M 1.480; A v.193; J 1.207, 279; Vin 11.185; DhA 1.328; 11.65; DA 1.186, 188; n' eva-na pana id. D 1.24; na kho not indeed J 11.134; na ca but not (=this rather than that) J 1.153; na tāva = na kho Vv 37<sup>13</sup>; na nu (in quest. = nounce) is it not? PvA 74, 136; na no surely not Sn 224; na hi [cp. Gr. *οὐχι* not at all; *ναίχι* certainly] certainly not Dh 5, 184; Sn 666; Kh vii.6; na hi jātu id. Sn 152. — See also nu, nū, no. — 4. na is also used in the function of the negative prefix a- (an-) in cases where the word-negation was isolated out of a sentence negation or where a negated verb was substantified, e. g. (a) nacira (= acira) short, napparūpa abundant, napuṅsaka neuter, neka (= aneka) several; (b) natthi, natthika etc. (q. v.).

**Na<sup>3</sup>** [identical with na<sup>1</sup>] base of demonstr. pron. 3rd pers. (= ta<sup>o</sup>), only in foll. cases: acc. sg. naṅ (mostly enclit'), fuller form enaṅ him, her, that one etc. Sn 139, 201, 385, 418, 980, 1076; It 32; Dh 42, 230; J 1.152, 172, 222; 11.281; KhA 220; DhA 1.181; 11.173; PvA 3, 68, 73. — nom. acc. pl. ne them It 110 (v. l. te); Sn 223 (= te manusse KhA 169); J 11.417; 11.204; v.458; DhA 1.8, 13, 61, 101, 390; VvA 299. — gen. dat. pl. nesañ D 1.175, 191; It 63; J 1.153; DhA iv.41; VvA 37, 136; PvA 54, 201, 207. See also ena; cp. nava<sup>2</sup>.

**Nakula** [Ved. nakula, cp. nakra crocodile] a mungoose, Viverra Ichneumon A v.289 sq.; J 11.53; vi.538; Miln 118, 394.

**Nakkhatta** (nt.) [Ved. nakṣatra collect. formation from naktiḥ & naktā = Gr. *νύξ*, Lat. nox, Goth. nahts, E.

night = the nightly sky, the heavenly bodies of the night, as opposed to the Sun: ādicco tapataṅ mukhaṅ Vin 1.246] the stars or constellations, a conjunction of the moon with diff. constellations, a lunar mansion or the constellations of the lunar zodiac, figuring also as Names of months & determinant factors of horoscopic and other astrological observation; further a celebration of the beginning of a new month, hence any kind of festival or festivity. — The recognised number of such lunar mansions is 27, the names of which as given in Sk. sources are the same in Pāli, with the exception of 2 variations (Assayuja for Aśvini, Satabhisaja for Śatātāraka). Enum<sup>d</sup> at Abhp. 58-60 as follows: Assayuja [Sk. Aśvini] Bharāṇi, Kattikā, Rohiṇi, Magasiraṅ [Sk. Mṛgaśīrṣa] Addā [Sk. Ārdrā], Punabbasu, Phussa [Sk. Puṣya], Asilesā, Maghā, Pubba-phagguni [Sk. Pūrva-phalguni] Uttara<sup>o</sup>, Hattha, Cittā [Sk. Chaitra], Sāti [Svāti], Visākhā, Anurādhā, Jeṭṭhā, Mūlaṅ, Pubb-āsāḷha [Pūṣāḷha], Uttara<sup>o</sup>, Savaṇa, Dhaniṭṭhā, Satabhisaja [Śatātāraka], Pubba-bhaddapadā, Uttara<sup>o</sup>, Revatī. — It is to be pointed out that the Niddesa speaks of 28 N. instead of 27 (Nd<sup>1</sup> 382: aṭṭha-visatī nakkhattāni), a discrepancy which may be accounted by the fact that one N. (the Orion) bore 2 names, viz. Mṛgaśīrṣa & Agrabayāni (see Plunkett, *Ancient Calendars* etc. p. 227 sq.). — Some of these Ns. are more familiar & important than others, & are mentioned more frequently, e. g. Āsāḷha (Āsāḷhi<sup>o</sup>) J 1.50 & Uttarāsāḷha J 1.63, 82; Kattikā & Rohiṇi SnA 456. — nakkhattaṅ ādisati to augur from the stars, to set the horoscope Nd<sup>1</sup> 382; oloketi to read the stars, to scan the constellations J 1.108, 253; ghoṣeti to proclaim (shout out) the new month (cp. Lat. calandae fr. cālāre to call out, scil. mensem), and thereby announce the festivity to be celebrated J 1.250; n. ghuṭṭhaṅ J 1.50, 433; saṅghuṭṭhaṅ PvA 73; ghoṣitaṅ VvA 31; kilati to celebrate a (nakkhatta-) festival J 1.50, 250; VvA 63; DhA 1.393 (cp. °kiḷā below). n. ositaṅ the festival at an end J 1.433. — nakkhatta (sg.) a constellation Sn 927; collect. the stars Vv 81<sup>1</sup> (canda n-parivārito). nakkhattāni (pl.) the stars: nakkhattānaṅ mukhaṅ chando (the moon is the most prominent of the lights of night) Th 11.143; Vin 1.246 = Sn 569 (but cp. expl. at SnA 456: candayogavasena "ajja kattikā, ajja Rohiṇi" ti paññānato ālokakāraṇato sammabhāvato ca nakkhattānaṅ mukhaṅ cando ti vutto); D 1.10 (nakkhattānaṅ pathagamaṅ & uppatha-gamaṅ a right or wrong course, i. e. a straight ascension or deviation of the stars or planets); 11.259; 11.85, 90; A iv.86; Th 2, 143 (nakkhattāni namassantā bālā).

-kiḷana = kiḷā DhA 11.461; -kiḷā the celebration of a festival, making merry, taking a holiday J 1.50; ThA 137; VvA 109; -ggāha the seizure of a star (by a demon: see gāha), the disappearance of a planet (transit?) D 1.10 (expl. at DA 1.95 as nakkhattassa angārakādi-gahasam-āyoga); -patha "the course of the stars," i. e. the nocturnal sky Dh 208; -pada a constellation Vin 11.217; -pāṭhaka an astrologer, soothsayer, augur Nd<sup>1</sup> 382; -piḷana the failing or obscuration of a star (as a sign of death in horoscopy) DhA 1.166; — mālā a garland of stars VvA 167; -yoga a conjunction of the planets, a constellation in its meaning for the horoscope J 1.82



253; DhA 1.174 (+ tithi-karana); °ṅ oloketi to set the horoscope DhA 1.166, °ṅ ugghanhāti id. Pv 111.54. -rājā the king of the nakklattas (i. e. the moon) J 111.348.

**Nakha** [Ved. nakha, cp. Sk. anghri foot; Gr. ὄνυξ (claw, nail), Lat. unguis=Oir. inga; Ohg. nagal=E. nail] a nail of finger or toe, a claw Vin 11.133; Sn 610 (na angulihī nakhehi vā); J v.489 (pañcanakhā sattā five-nailed or -toed beings); Kh 11.=Miln 26, cp. taca (pañcatacakaṅ); KhA 43; VvA 7 (dasa-nakhasamodhāna putting the 10 fingers together); PvA 152, 192; Sdhp 104.

**Nakhaka** (adj.) belonging to, consisting of or resembling a claw, in hatthī° like elephants' claws, Ep. of a castle (pāsāda) Vin 11.169 (Bdhgh on p. 323; hatthikumbhe patiṭṭhitāṅ, evaṅ evaṅkatassa kir' etaṅ nāmaṅ) (?).

**Nakhin** (adj.) having nails J v1.290 (tamba° with copper-coloured nails).

**Naga** [Sk. naga tree & mountain, referred by Fausböll & Uhlenbeck to na+gacchati, i. e. immovable (=sthāvara), more probably however with Lidén (see Walde under nāvis) to Ohg. nahho, Ags. naca "boat=tree"; semantically mountain=trees, i. e. forest] mountain S 1.195=Nd<sup>2</sup> 136<sup>a</sup> (nagassa passe āsīna, of the Buddha); Sn 180 (=devapabbata royal mountain SnA 216; or should it mean "forest"?); Th 1, 41 ("vivara), 525; Pv 11.9<sup>61</sup> (°muddhani on top of the Mount, i. e. Mt. Sineru PvA 138; the Buddha was thought to reside there); Miln 327 (id.); Vv 16<sup>6</sup> (°antare in between the (5) mountains, see VvA 82).

**Nagara** (nt.) [Ved. nagara, Non-aryan? Connection with agāra is very problematic] a stronghold, citadel, fortress; a (fortified) town, city. As seat of the government & as important centre of trade contrasted with gāma & nigama (village & market-place or township) Vin 111.47 (°bandhana), 184; cp. gāma 3 b. deva° deva-city J1. 3, 168, 202; DhA 1.280 etc.; cp. yakkha° J 11.127. — Vin 1.277, 342, 344; 11.155, 184; D 11.7; S 11.105 sq.; 1V.194 (kāyassa adhivacanaṅ); v.160; A 1.168, 178; 1V.106 sq. (paccantima); v.194 (id.) Dh 150 (aṭṭhinag); Sn 414, 1013 (Bhoga°); J 1.3, 50 (Kapilavatthu°); 11.5; 111.188; v1.368 etc.; Pug 56; DhA 1V.2; PvA 3, 39, 73; Dpvs xiv.51 (+ pura). Cp. nāgara.

-ūpakārikā a town fortified with a wall covered with cement at its base D 1.105, cp. DA 1.274; -ūpama like a citadel (of citta) Dh 40, cp. DhA 1.317 & Nagaropama sūtra Divy 340; -kathā town-gossip D 1.7; -guttika superintendent of the city police J 111.30, 436; 1V.279; Miln 345 (dhammanagare n-g.), DhA 1V.55. Cp. Kern, *Toev.* p. 167; -vara the noble town (of Rājagaha) Vv 16<sup>6</sup>, cp. VvA 82; -vithi a city street J 11.416; -sobhini the city belle, a town courtesan J 11.367 (°anā); 111.435 (Sulasā), 475 (°anī); DhA 1.174; 11.201; PvA 4 (Sulasā); Miln 350.

**Nagaraka** (nt.) a small city D 1.146=169, quoted J 1.391.

**Nagga** (adj.) [Ved. nagna=Lat. nudus (fr. \*nuguedhos) Goth. naqaps=Ohg. naccot, Ags. nacod=naked; Oir. nocht; perhaps Gr. γυμνός] naked, nude Vin 11.121; J 1.307; Pv 1.61 (=niccola PvA 32); 11.1<sup>6</sup>; 8<sup>1</sup>; PvA 68, 106.

-cariyā going naked Dh 141; DhA 111.78; cp. Sk nagnacariyā Divy 339; -bhogga one whose goods are nakedness, an ascetic J 1V.160; v.75; v1.225.

**Naggatta** (nt.) [Sk. nagnatva]=naggiya nakedness PvA 106.

**Naggiya** (nt.) [Sk. \*nagnyaṅ] naked state, nudity Vin 1.292, 305; S 1V.300; Sn 249.

**Naggiyā** (adj. f.) [Sk. nagnikā]=naggā, naked Pv 11.3<sup>12</sup>.

**Nangala** (nt.) [Ved. lāngala; nangala by dissimilation through subsequent nasal, cp. Milinda>Menandros. Etym. unknown, prob. dialectical (already in RV 1V. 57<sup>4</sup>), because unconnected with other Aryan words for plough. Cp. Balūci nangār] a plough S 1.115; 111.155; A 111.64; Sn 77 (yuga° yoke & plough); Sn p. 13; J 1.57; Th 2, 441 (=sira ThA 270); SnA 146; VvA 63, 65; PvA 133 (dun° hard to plough); DhA 1.223 (aya°); 111.67 (id.).

-isā the beam of a plough S 1.104 (of an elephant's trunk); -kaṭṭhakarāṇa ploughing S v.146=J 11.59; -phāla [mod. Ind. phār] ploughshare (to be understood as Dvandva) DhA 1.395.

**Nangalin** (adj.-n.) having or using a plough, ploughman, in mukha° "using the mouth as plough" Th 1, 101 (maulvergnügt, Neumann) (Mrs. Rh. D. harsh of speech).

**Nanguṭṭha** (nt.) [dial. for \*nangūlya>\*nangulhya?]=nangula A 11.245; J 1.194 (of a bull); 11.19 (of an elephant); 111.16 (sūci°), 480 (panther); 1V.256 (of a deer); DhA 1.275 (of a fish); 11.64.

**Nangula** (nt.) [Sk. lāngūla to langa & lagati (q. v.), cp. Gr. λαγγύζω, Lat. langueo] a tail Th 1, 113=601 (go°).

**Nacira** (adj.) [Sk. nacira=na+cira] not of long duration, short Sn 694; gen. nacirass' eva after a short time, shortly Sn p. 16; J 1V.2, 392; Miln 250.

**Nacca** (nt.) [Ved. nṛtya=Anglo-Ind. nautch, etym. uncertain, cp. naccati & naṭati] (pantomimic) dancing; usually comb<sup>d</sup> with singing (gita, q. v.) & instrumental music (vādita). — nacca: A 1.261; D 111.183; J 1.61, 207; DA 1.77; PvA 231. — nacca-gita: J 1.61; Pv 1V.7<sup>2</sup>; DhA 111.129; VvA 131, 135. — nacca-gita-vādita (+ visūkadassana): Vin 1.83; D 1.5, 6; KhA 36; cp. Vv 81<sup>10</sup> (naccagite suvādite).

**Naccaka** [Sk. \*nṛtyaka, distinguished from but ultimately identical with naṭaka, q. v.] a dancer, (pantomimic) actor Miln 191, 331, 359 (naṭa°). — f. naccaki Vin 11.12.

**Naccati** [Ved. nṛtyati nṛt, cp. nacca & naṭati] to dance, play Vin 11.10; J 1.292; Vv 50<sup>1</sup> (=naṭati VvA 210); 64<sup>21</sup>. — pp. naccanto D 1.135; fut. naccissati Vin 11.12; aor. nacci J 111.127; inf. naccituṅ J 1.207. — Caus. naccāpeti to make play Vism 305 (so read for nacch°).

**Naccana** (nt.) [Ved. \*nṛtyana, cp. naṭana] dance, dancing VvA 282, 315.

**Najjuha** [Sk. dātyūha] a kind of cock or hen J v1.528, 538.

**Naṭa** [Sk. naṭa dial. ṭ, cp. Prk. naḍa, of nṛt, see naccati] a dancer, player, mimic, actor Vin 1V.285; S 1V.306 sq.; DhA 1V.60 (°dhītā), 65 (°karaka), 224 (°kiḷā); Miln 359 (°naccaka); Sdhp 380. — Cp. naṭaka & nāṭaka

**Naṭaka** [Sk. naṭaka]=naṭa Vin 1V.285; Miln 331; PvA 3. — f. naṭikā DA 1.239.

**Naṭati** [Sk. naṭati, of nṛt, with dial. ṭ, cp. naccati] to dance, play VvA 210 (=naccati).

**Naṭṭha** [Sk. naṣṭha, pp. of nassati (naṣyati), q. v.] perished, destroyed; lost A 11.249; J 1.74; 267.

**Naṭṭhana** (nt.) [Der. fr. naṭṭha] destruction Miln 180, 237.

**Naṭṭhāyika** [cp. Sk. naṣṭhārtha, i. e. naṣṭha+ artha] bankrupt Miln 131, 201.

**Nata** [Sk. nata, pp. of namati, q. v.] bent (on) S 1.186 (a°); Sn 1143; Nd<sup>2</sup> 327.

**Nati** (f.) [Sk. nati of nam] bending, bent, inclination S 11.67; 1V.59; M 1.115.

**Natta** (nt.) [Sk. nakta, see nakkhatta] night, acc. nattaḅ by night, in nattam-ahag by day & by night Sn 1070 (v. l. BB and Nd<sup>2</sup> rattamahag).

**Nattar** [Sk. napṭr, analogy-formation after māṭṭr etc. from Ved. napāt; cp. Lat. nepos; Ags. nefa = E. nephew; Ohg. nevo] grandson J 1.60 (nattu, gen.). 88; Ud 91, 92; PvA 17 (nattu-dhitā great-grand-daughter), 25 (nattā nom.).

**Natthika** (adj.-n.) [Sk. nāstika] one who professes the motto of "natthi," a sceptic, nihilist S 1.96; usually in cpds.

-ditṭhi scepticism, nihilistic view, heresy Sn 243 (=micchādītthi Com.); VvA 342; PvA 244; -vāda one who professes a nihilistic doctrine S 111.73; M 1.403; A 11.31; PvA 215 (+micchādītthika).

**Natthitā** (f.) [Sk. nāstitā, fr. n' atthi] nihilism S 11.17; J v.110.

**Natthibhāva** [n' atthi-bhāva] non-existence DhA 111.324.

**Natthu** [cp. Sk. nas f. & nasta, see ctyam. under nāsā] 1. the nose J v.166 (=nāsā Com.). — 2. =°kamma, medical treatment through the nose Vin 111.83 (deti).

-kamma nose-treatment, consisting in the application of hot oil (DA 1.98: telaḅ yojetvā n-karaḅ) D 1.12; Vin 1.204; M 1.511; DhA 1.12; -karaḅ a pocket-handkerchief Vin 1.204.

**Nadati** [Ved. nadati, nad of unknown etym.] to roar, cry, make a noise (nadaḅ nadati freq.) Sn 552 (siha), 684 (id.), 1015; J 1.50, 150; 11.110; aor. nadi J 111.55 & anādisuḅ J 1v.349. Caus. nadāpeti to make roar J 11.244. See also nadi & nāda, & cp. onadati.

**Nadana** (nt.) [cp. Sk. nadanu] roaring J 1.19 (sihanāda° the sound of a lion's roar).

**Nadita** (nt.) [cp. Sk. nādita, pp. of caus. nadayati] roar, noise J 11.110.

**Nadi** (f.) [Ved. nadi, from nadati = "the roaring," cp. also nadati] a river; often characterised as mahā° in opp. to kūn° rivulet; pl. nadiyo also collect. "the waters." — D 1.244 (Aciravatī nadi); S 11.32, 118, 135; v.390; A 1.33, 136, 243 (mahā°); 11.55, 140 (mahā°); 111.52; 1v.101 (m°), 137; Sn 425, 433, 568, 720; Dh 251; J 1.296; 11.102; 111.51; 111.91 (Kebukā); v.269 (Veta-raṅi°); v1.518 (Ketumati); Pv 1v.384; Vism 468 (siḅha-sotā); PvA 256 (m°); Sdhp 211, 194, 574. — gen. sg. nadiyā J 1.278; It 113; instr. nadiyā J 1.278; PvA 46; pl. nom. nadiyo Miln 114 (na tā n. dhuva-salilā), najjo PvA 29 (mahā°); & najjāyo J v1.278; gen. nadināḅ Vin 1.246 = Sn 569 (n. sāgaro mukhaḅ). — kunnadi a small river S 1.109; 11.32, 118; v.47, 63; A 11.140; 1v.100; V.114 sq. — On n. in similes see J.P.T.S. 1906, 100.

-kuṅja a river glen DA 1.209; -kūla the bank of a river cp. 111.71; -tīra =°kūla J 1.278; -dugga a difficult ford in a river S 11.198; -vidugga =°dugga A 1.35; 111.128.

**Naddha** [Sk. naddha pp. of nah, see nayhati] tied, bound, fastened, put on J 1.175 (rathavarattaḅ); Bu 1.31 (camma°, of a drum); Mhs v.11.16 (°pañcāyudha); Miln 117 (yuga°); DhsA 131. Cp. onaddha, vi°, san°.

**Nanandar** (f.) [Sk. nanāḅḅ & nanāḅḅā, to nanā "mother"] husband's sister J v.269 (=sāḅmikkassa bhaginī p. 275).

**Nanikāma** (adj.) [na + nikāma = anikāma] disagreeable, unpleasant Dh 309 (°seyyā an uncomfortable bed).

**Nanu** (indecl.) [Ved. nanu] 1. part. of affirmation (cp. na°): surely, certainly Pv 11.67 (so to be read for nanda? v. l. BB nuna); Manor. Pūr. on A v.194 (Andersen P. R. 91). — 2. part. of interrogation (=Lat. nonne) "is it not" (cp. na°): J 1.151; 111.393; DhA 1.33.

**Nantaka** (nt.) [a contamination of namataka (Kern, Toev. p. 169), maybe Sk. naktaka "cover for nakedness" (Trenckner, Notes 81<sup>1</sup>), unless it be non-Aryan] a shred, rag, worn-out cloth, usually expl<sup>d</sup> by jinnapilotika (J 111.22) or khaḅḅabhūtā pilotikā (PvA 185) or pilotika only (VvA 311). — S v.342; A 111.187; 1v.376 (°vāsin as v. l.; text has nantikavāsin); Vv 80<sup>7</sup> (anantaka); Pv 111.214; J 111.22 (°vāsin clad in rags).

**Nanda** at Pv 11.67 used either as interj. (=nanu, q. v.) or as voc. in the sense of "dear"; the first expl<sup>d</sup> to be preferred & n. probably to be read as nanu (v. l. nuna) or handa (in which case nanu would be gloss).

**Nandaka** (adj.) [Sk. nandikā] giving pleasure, pleasing, full of joy; f. nandikā J 1v.396 (+khiddā), either as adj. or f. abstr. pleasure, rejoicing (=abhindandanā Com.).

**Nandati** [Ved. nandati, nand = nad (cp. vind > vid etc.) orig. to utter sounds of joy] to be glad, to rejoice, find delight in, be proud of (c. instr.) S 1.110; A 1v.94 sq.; Sn 33; Dh 18. — Caus. nandeti to please, to do a favour J 1v.107 (nandaya = tosehi Com.); PvA 139 (=toseti). — ppr. nandayanto J v1.588. — Cp. ānandati.

**Nandanā** (f.) [Sk. nandanā] rejoicing, delight, pleasure S 1.6 = Sn 33.

**Nandi**<sup>1</sup> & (freq.) Nandi (f.) [Sk. nandi, but cp. BSk. nandi Divy 37] 1. joy, enjoyment, pleasure, delight in (c. loc.) S 1.16, 39, 54; 11.101 sq. (āhāre); 111.14 (=upādāna); 1v.36 sq.; A 11.10 (kāma°, bhavā°, ditṭhi°), 111.246; 1v.423 sq. (dhamma°); Sn 1055 (+nivesana); Nd<sup>2</sup> 330 (=tanhā); Pug 57; Dhs 1059 (in def. of tanhā); Vbh 145, 356, 361; DhsA 363; ThA 65, 167. — For nandi at Miln 289 read tandi. — 2. a musical instrument: joy-drum [Sk. nandi] Vin 111.108 (=vijayabheri). Cp. ā°.

-(y)āvatta "turning auspiciously" (i. e. turning to the right: see dakkhiṅāvatta), auspicious, good Neṭṭ 2, 4, 7, 113 (always attr. of naya); -ūpasecana (rāgasalla) sprinkled over with joy, having joy as its sauce Nett 116, 117; cp. maḅḅūpasecana (odana) J 111.144 = v1.24; -kkhaya the destruction of (finding) delight S 111.51; -(ṅ)jaha giving up or abandoning joy Sn-1101 (+okaṅjaha & kappañjaha); Nd<sup>2</sup> 331; -bhava existence of joy, being full of joy, in °parikkhina one in whom joy is extinct (i. e. an Arahant), expl<sup>d</sup> however by Com. as one who has rid himself of the craving for rebirth (tisu bhavesu parikkhinatāḅha DhA 1v.192 = SnA 469) S 1.2, 53; Sn 175, 637 = Dh 413; -mukhi (adj.-f.) "joy-faced," showing a merry face, Ep. of the night (esp. the eve of the uposatha) Vin 1.288 (ratti); 11.236 (id.); -rāga pleasure & lust, passionate delight S 111.227; 111.51; 1v.142, 174, 180; M 1.145; Dhs 1059, 1136; esp. as attr. of tanhā in phrase n-r-sahagata-tanhā (cp. M Vastu 111.332: nandirāgasahagatā ṭṭṣṇā) Vin 1.10; S 111.158; v.425 sq.; Ps 111.137; Nett 72; -saḅḅojana the fetter of finding delight in anything Sn 1109, 1115; Nd<sup>2</sup> 332; -samudaya the rise or. origin of delight M 111.267.

**Nandi**<sup>2</sup> = nandhi.

**Nandin** (adj.) [Sk. nandin] finding or giving delight, delighting in, pleasurable, gladdening S 11.53 (vedanā); A 11.59, 61; It 112.

**Nandha** see yuga°.

**Nandhati** [for nayhati, der. fr. naddha after analogy of baddha > bandhati] meaning not so much "to bind" as "to cover": see apiḅandhati, upanandhati, onandhati, pariyanandhati.

**Nandhi** (f.) (usually spelt nandi) [Sk. naddhri to naddha, pp. of nah to bind] a strap, thong J 1.175 (rathassa cammaḅ ca nandiḅ ca); Sn 622 = Dh 398 (+varatta); SnA 400; DhA 1.44, 1v.160.

**Napuṅsaka** (adj.) [Ved. napuṅsaka = na + puṅs "not-male"] of no sex; lit. Vism 548, 553; ThA 260; Vbh 417; in gram. of the neuter gender Kacc. 50; PvA 266 (is reading correct?)

**Nabha** (nt.) & **Nabhas** (in oblique cases) [Sk. nabhas; Gr. νέφος & νεφέλη, Lat. nebula, Oir. nēl, Ags. nifol (darkness), Ohg. nebul. See also abhha] mist, vapour, clouds, sky A 1.242; II.50 (nabhā), III.240; Sn 687 (nabhasi-gama, of the moon); Vv 32<sup>3</sup>, 35<sup>2</sup> (=ākāsa VvA 161), 53<sup>4</sup> (id. 236), 63<sup>27</sup> (id. 268); PvA 65; Mhvs VII.9 (nabhasā instr.).

**Nabbho** = nābhiyo, nom. pl. of nābhi (q. v.).

**Namataka** (nt.) [word & etym. doubtful; cp. nantaka & Bdhgh. Vin II.317: matakān (sic) ti satthakavedhanakaṅ (=veṭhanakaṅ) pilotikakhaṇḍaṅ] a piece of cloth Vin II.115 (satthaka), 123, 267 (°ṅ dhāreti).

**Namati** [Ved. namati, Idg. \*nem- to bend; also to share out, cp. Gr. νέμω, Goth. niman = Ger. nehmen. See cognates in Walde loc. cit. under nemus] to bend, bend down (trs. & instr.) direct, apply S 1.137 (cittaṅ); Sn 806; J 1.61 (aor. nami, cittaṅ). — Caus. nameti (not nāmeti, Fsb. to Sn 1143 nāmeti, which is to be corrected to n' āpentī) to bend, to wield Dh 80 = 145 (namayati). As nāmeti at J VI.349. pp. namita (q. v.).

**Namana** (nt.) [a philosophical term constructed by Bdhgh. from nāma, cp. ruppana—rūpa] naming, giving a name KhA 78; DhSA 52 (see nāma<sup>2</sup>); Vism 528.

**Namanā** (f.) [abstr. to namati, cp. Sk. namana nt.] bent, application, industry Vbh 352.

**Namassati** [Ved. namasyati, Denom. fr. namo] to pay honour to, to venerate, honour, do homage to (often with pañjalika & añjaliṅ katvā) Sn 236, 485, 598, 1058, 1063; Nd<sup>2</sup> 334; J III.83; Pv II.12<sup>20</sup>; KhA 196; pot. namasseyya It 110; Dh 392, 1st pl. namassemu Sn 995; ppr. namassaṅ Sn 344, 934; namassanto SnA 565, & (usually) namassamāna Sn 192, 1142; Nd<sup>1</sup> 400; J II.73; VvA 7. — aor. namassisṅ Sn 287. — ger. namassitvā J 1.1. — grd. (as adj.) namassaniya (venerable), Miln 278.

**Namassana** (nt.) (?) veneration J 1.1.

**Namassiyā** (namassā) (f.) [Sk. namasyā] worship, veneration Miln 140.

**Namita** [pp. nameti] bent on, disposed to (-°), able or capable of J III.392 (pabbajjāya-namita-citta); Miln 308 (phalabhāra°).

**Namo** (nt.) & **Nama** (nt.) [Ved. namas, cp. Av. nāmo prayer; Gr. νέμος, Lat. nemus (see namati)] homage, veneration, esp. used as an exclamation of adoration at the beginning of a book (namo tassa Bhagavato Arahato Sammāsambuddhassa) Sn 540, 544; PvA 1, 67.

**Namuci** (Np.) a name of Māra.

**Naya** (adj.-n.) [from nayati, to lead, see neti] "leading"; usually m: way (fig.), method, plan, manner; inference; sense, meaning (in grammar); behaviour, conduct A II.193 = Nd<sup>2</sup> 151 (°hetu through inference); Nett 2 (method), 4 (id.), 7, 113; Miln 316 (nayena = naya-hetu); KhA 74; VvA 112 (sense, context, sentence); PvA 1 (ways or conduct), 117 (meaning), 126 (id.), 136, 280. — **nayaṅ neti** to draw a conclusion, apply an inference, judge, behave S II.58 = Vbh 329; J IV.241 (anayaṅ nayati dummedho: draws a wrong conclusion); PvA 227 (+ anumināti). — With °ādi° N. has the function of continuing or completing the context = "and similarly," e. g. °ādinaya-pavatta dealing with this & the following VvA 2; . . . ti ādinā nayena thus & similarly, & so forth J 1.81; PvA 30. — Instr. **nayena** (-°) as adv. in the way of, as, according(ly): āgata°

according to what has been shown or said in . . . J 1.59; VvA 3; PvA 280; purima° as before J 1.59; IV.140; vutta° as said (above) (cp. vutta-niyāmena) PvA 13, 29, 36, 71, 92 etc. — **sunaya** a sound judgment J IV.241; **dunnaya** a wrong principle, method or judgment, or as adj.: wrongly inferred, hard to be understood, unintelligible A III.178 = Nett 21; J IV.241.

**Nayati** see neti.

**Nayana** (nt.) [Sk. nayana, to nayati = the leader cp. also netra = P. netta] the eye Th 2, 381; Vv 35<sup>3</sup>; DhS 597; Vbh 71 sq.; Miln 365; ThA 255; VvA 161 (=cakkhu); PvA 40 (nettāni nayanāni), 152; Sdhp 448, 621.

**Nayhati** [Ved. nahyati, Idg. \*nedh as in Lat. nodus & Ved. nahu] to tie, bind; only in comp. with prep. as upanayhati (cp. upāhanā sandal), pilandhati etc. — pp. **naddha** (q. v.). See also nandhi, nāha; onayhati, unnahanā, pilayhati.

**Nayhana** (nt.) [Sk. nahana] tying, binding; bond, fetter DhA IV.161.

**Nara** [Ved. nara, cp. nr̥tu; Idg. \*ner to be strong or valiant = Gr. ἀνὴρ, ἀγ-ήνωρ (valiant), ἐρώψ (\*νρώψ); Lat. neriosus (muscular), Nero (Sabinian, cp. Oscan ner = Lat. vir); Oir. nert] man (in poetry esp. a brave, strong, heroic man), pl. either "men" or "people" (the latter e. g. at Sn 776, 1082; Pv 1.11<sup>12</sup>). — A 1.130; II.5; III.53; Sn 39, 96, 116, 329, 591, 676, 865 etc.; Dh 47, 48, 262, 309, 341; J III.295; Nd<sup>1</sup> 12 = Nd<sup>2</sup> 335 (definition); VvA 42 (popular etymology: narati neti ti nara puriso, i. e. a "leading" man); PvA 116 = Dh 125. — **ādhama** vilest of men Sn 246; — **āsabha** "man bull," i. e. lord of men Sn 684, 696; — **inda** "man lord," i. e. king Sn 836; J 1.151; — **uttama** best of men (Ep. of the Buddha) S 1.23; D III.147; Sn 1021; — **deva** god-man or man-god (pl.) gods, also Ep. of the B. "king of men" S 1.5; Pv IV.3<sup>82</sup>; — **nāri** (pl.) men & women, appl. to male & female angelic servants (of the Yakkhas) Vv 32<sup>4</sup>, 33<sup>7</sup>, 53<sup>8</sup>; Pv II.11<sup>2</sup>; — **vira** a hero (?), a skilled man (?) Th 1, 736 (naravīrakata "by human skill & wit" Mrs. Rh. D.). — **sīha** lion of man J 1.89.

**Naraka** [Sk. naraka; etym. doubtful, problematic whether to Gr. νῆρεος (=inferus), Ags. nord = north as region of the underworld] 1. a pit D 1.234; Th 1, 869; J IV.268 (°āvāṭa PvA 225). — 2. a name for Niraya, i. e. purgatory; a place of torment for the deceased (see niraya & cp. list of narakas at Divy 67) S 1.209; Sn 706; PvA 52; Sdhp 492 (saṅsāraghara°), 612. — **angāra** the ashes of purgatory Sdhp 32.

**Narada** (nt.) [Sk. nalada, Gr. νάρδος, of Semitic origin, cp. Hebr. nird] nard, ointment J VI.537.

**Nala** & **Nāla** [Ved. naḍa & Sk. nāla, with dial. ḍ (l) for \*narda, cp. Gr. νάρδις] a species of reed; reed in general Vin IV.35; A II.73; Dh 337; Nd<sup>2</sup> 680<sub>11</sub>; J 1.223; IV.141, 396 (n. va chinno); Pv 1.11<sup>6</sup> (id.); DhA III.156; IV.43. See also nāla, nālī & nālīkā.

— **āgāra** a house built of reeds S 1.156; IV.185 (+ tiṅāgāra); A 1.101 (+ tiṅāgāra); Nd<sup>2</sup> 40<sup>1</sup> (id.), Miln 245; cp. AvŚ Index II.228 (naḍāgāra); — **aggi** a fire of reeds J VI.100 (°vannaṅ pabbataṅ); — **kalāpi** a bundle of r. S II.114; — **kāra** a worker in reeds, basket-maker; D 1.51 (+ pesakāra & kumbhākāra); J V.291; ThA 28; PvA 175 (+ vilivākāra); DhA 1.177; — **daṇḍaka** a shaft of r. J 1.170; — **maya** made of r. Vin II.115; — **vana** a thicket of reeds J IV.140; Miln 342; — **sannibha** reed-coloured J VI.537 (Com.: nāla-puppha-vanna rukkha-sunakha); — **setu** a bridge of reeds Sn 4.

**Nalapina** a water-animal J VI.537.

**Nalāṭa** (nt.) [Ved. lalāṭa = rarāṭa; on n > l cp. nangala] the forehead S 1.118; J III.393; IV.417 (nalāṭena maccuṅ ādāya: by his forehead); Vism 185; DhA 1.253.

-anta the side of the forehead J vi.331; -mandala the round of the f. D i.106; Sn p. 108.

**Nalāṭikā** (f.) [Sk. lalāṭikā] "belonging to the forehead," a frown Vin ii.10 (nalāṭikaṃ deti to give a frown).

**Nalinī** (f.) [Sk. nalinī] a pond J iv.90; Vism 84, 17.

**Nava**<sup>1</sup> (num.) [Ved. navaṃ, Idg. \*neṃg, cp. Lat. novem (\*noven), Gr. *ἑννέα*, Goth. niun, Oir. nōin, E. nine. Connection with nava<sup>2</sup> likely because in counting by tetrads (octo=8 is a dual!) a new series begins with No. 9] number nine. gen.-dat. navannaṃ (Sn p. 87); instr.-abl. navahi (VvA 76), loc. navasu.

*Meaning and Application:* The primitive-Aryan importance of the "mystic" nine is not found in Buddhism and can only be traced in Pali in folkloristic undercurrents (as fairy tales) & stereotype traditions in which 9 appears as a number implying a higher trinity=3<sup>2</sup>. 1. navabhūmaka pāsāda (a palace 9 stories high more freq. satta°, 7) J i.58; nava-hiraññakoṭihi (w. 9 koṭis of gold) VvA 188; nava yojana DhA ii.65. — 2. navangabuddhasāsana "the 9 fold teaching of Buddha," i. e. the 9 divisions of the Buddh. Scriptures according to their form or style, viz. suttantaṃ geyyaṃ veyyākaraṇaṃ gāthā udānaṃ itivuttakaṃ jātaṃ abhuttadhammaṃ vedallaṃ M i.133; A ii.103, 178; iii.86 sq., 177 sq.; Pug 43; Miln 344; Dpvs iv.15; PvA 2. Cp. chaṅga.—nava sattāvāsā "9 abodes of beings" Kh iv. (in exemplifying No. 9), viz. (see D iii.263=KhA 86, 87 cp. also A iv.39 sq.) (1) maussā, devā, vinipātikā; (2) Brahmakāyikā devā; (3) Ābhassarā; (4) Subhakuphā; (5) Asaññasattā; (6) Ākāsañcāyatana-upagā; (7) Viññānañcāyatana°; (8) Ākiñcaññāyatana°; (9) Nevasaññāsaññāyatana°. — nava sotā (Sn 197) or nava dvārā (VvA 76; v. l. mukhā) 9 openings of the body, viz. (SnA 248) 2 eyes, ears, nostrils, mouth, anus & urethra (cp. S.R.E. 39, 180; 40, 259 sq.). — nava vitakkā 9 thoughts Nd<sup>2</sup> 260 (q. v.). — 3. a trace of the week of 9 days is to be found in the expression "navuti-vassasatassāyukā" giving the age of a divinity as 9 million years (=a divine week) VvA 345.—Cp. navuti.

**Nava**<sup>2</sup> (adj.) [Ved. nava, Idg. \*neṃg (cp. nava<sup>1</sup>)=Lat. novus, Gr. *νῑος* (\**νῑος*), Lith. navas; Goth. niujis etc.=E. new; also Sk. navya=Gr. *νῑος*, Lat. Novius. May be related to na<sup>3</sup>] 1. new, fresh; unsoiled, clean; of late, lately acquired or practised (opp. pubba & purāna). Often syn. with taruṇa. Sn 28, 235 (opp. purānaṃ), 944 (id.), 913 (opp. pubba); Pv 19<sup>2</sup> (of clothes—costly); J iv.201 (opp. purāna); Miln 132 (sallā fresh water). — 2. young, unexperienced, newly initiated; a novice Vin i.47 (navā bhikkhū the younger bhs., opp. therā); S 19 (+ acira-palabbajita); ii.218; Sn p. 93 (Gotamo navo pabbajjāya "a novice in the Wanderer's life"); DhA i.92 (bhikkhu).

-kamina building new, making repairs, "doing up," mending Vin ii.110, 150; iii.81; J i.92; iv.378; Nd<sup>2</sup> 385; -kammika an expert in making repairs or in building, a builder (cp. vadhlhaki) Vin ii.15, iv.211; -ghata fresh ghee J ii.433 (v. l. <sup>s</sup>appi).

**Navaka** (adj.-n.) [Sk. navaka] young; a young man, a newly ordained bhikkhu (opp. therā), novice (cp. Divy 404) J i.33 (sangha); PvA 76 (id.) — Freq. in compar. navakatara a younger one, or the youngest (opp. theratara) D ii.154; J i.218; Miln 21

**Navanita** (nt.) & **nonita** [cp. Ved. navanita] fresh butter Vin i.244 (cp. gorasa); D 1.201; M iii.141; Pv iii.5<sup>5</sup> (nonita); Pug 60, 70; Miln 41, DhA 646, 740; DhA 1.417; PvA 199.

**Navama** (num. ord.) [Sk. navama=Oir. nōmad; cp. Lat. nonus; Gr. *ἑνάτος*, Goth. niunda with diff. superl. suffixes] the ninth Sn 109; f. <sup>3</sup> VvA 72.

**Navaya** (adj.) [Sk. navya, either grd. of navate to praise; or=nava, q. v.] praiseworthy Miln 389.

**Navuti** (num.) [Ved. navati] number ninety VvA 345 & in comp" eka° 91 D ii.2 (i. e. 92 minus 1; in expr. ekanavuto kappo, v. l. ekanavuti kappe); dvā° 92 (see dvi A II. & B III.); PvA 19, 21; atthā° 98; Sn 311 (diseases sprung fr. orig. 3).

**Navutiya** (adj.) worth ninety J v.485. Cp. nāvutika.

**Nassati** (v. intr.) [Ved. naś; naśyati & naśati, cp. Gr. *νέκω*, *νεκρός* (corpse), *νίκτω* ("overcoming death" = nec+tr, cp. tarati); Lat. neco, noceo, noxius] to perish, to be lost or destroyed, to disappear, come to an end Sn 666 (na bi nassati kassaci kamman); It 90; J i.81, 116, 150; pret. nassaṃ (prohib.) Sn 1120, pl. anassāma M i.177; aor. nassi A iii.54 (mā nassi prohib.); J iv.137 (cakkhūni °insu: the eyes failed); fut. nassati J i.5; cond. nassissa J ii.112. — Caus. nāseti (q. v.). See also pa°.

**Nassana** (nt.) [cp. Sk. naśana] disappearance, loss, destruction A iii.54 ("dhamma adj. doomed to perish).

**Nahāta** [Sk. snāta, see nahāyati] one who has bathed Vin ii.221; J i.266; DhA iv.232 ("kilesatā washed off moral stain).

**Nahātaka** [Ved. snātaka, cp. nahāta & nahāyati] "one who has bathed," a brahmin who has finished the studies M i.280; A iv.144; Dh 422 (expl. at DhA iv.232 with ref. to perfection in the Buddha's teaching: catusaccabuddhatāya buddha); cp. Sn 521 (one who has washed away all sin), 646.

**Nahāna** (nt.) [Sk. snāna] bathing, a bath Vin i.47, 51=ii.224; i.196 (dhuva° constant bathing), 197; S i.183; v.390 (fig.); J i.265; PvA 50; Vism 27.

-kāla bathing time PvA 46; -koṭṭhaka bath-room DhA iii.88; -garuka fond of bathing Vin i.196; -cuṇṇa bath powder (cp. nahāniya°) DhA 1.398; -tittha a shallow place for bathing DhA i.3; iii.79.

**Nahāniya** (adj.) belonging to a bath, bath-; in °cuṇṇa bath-powder PvA 46.

**Nahāpaka** [Sk. snāpaka, fr. Caus. nahāpeti; cp. nahāpita] a barber, bath attendant D 1.74; A iii.25; DA 1.157 (=ye nahāpenti); PvA 127 (=kappaka).

**Nahāpana** (nt.) bathing, washing (trs.) D 1.7, 12; A 1.62, 132; ii.70; iv.54; It 111 (ucchādana+); VvA 305 (udakādāna+).

**Nahāpita** [Sk. only snāpaka (see nahāpaka); new formation fr. Caus. nahāpeti as n. ag. with a- theme instead of ar-, cp. sallakatta for sallakattar] a barber, who has also the business of preparing & giving baths (cp. Ger. "bader") a bath-attendant (see kappaka). Barbers ranked as a low class socially, and rebirth in a barber's family was considered unfortunate. Vin 1.249 ("pubba who had formerly been a barber); D 1.225; J i.137; ii.5; iii.451; iv.138 (eight kahāpanas as a barber's fee); DA 1.157 (=kappaka); VvA 207 ("sālā a barber's shop).

**Nahāpeti** [Sk. snāpayati, Caus. of nahāpeti] to wash, to give a bath, bathe J i.166; PvA 49; VvA 68, 305.

**Nahāmin** (adj.-n.) [=nahāpaka; Kern, *Toev.* asks: should it be nahāpin?] a barber, a low-class individual Pv iii.114 (=kappaka-jātika PvA 176).

**Nahāyati** (rarely nhāyati) [Ved. snāti & snāyati, snā=Gr. *νῑχω* (to swim), *ναρός*, *Νηρέϊς* (Nereid), *νῑσος* (island); Lat. nare (to swim); cp. also Sk. snauti, Gr. *νῑω*, *νῑω*; Goth. sniwan] to bathe (trs. & intr.), to wash, to perform an ablution (esp. at the end of religious studentship or after the lapse of a lustrative period) Vin ii.280;

J 1.265; vi.336; PvA 93. ppr. nahāyanto (PvA 83) & nahāyamāna (Vin 11.105); inf. nahāyitun (Vin 1.47; PvA 144); ger. nahāyitvā (J 1.50; vi.367; PvA 42) & nahātīvā (J 1.265; 111.277; DhA 111.88; PvA 23. 62) (after mourning), 82; grd. nahāyitabba (Vin 11.220, 280).

**Nahāru & Nhāru** [Sk. snāyu, Idg. \*snō to sew, cp. Gr. νῖω, νῖθω, νῖμα (thread); Ohg. nājan; also Gr. νῆρον (=Lat. nervus); Ags. sinu (=sinew); Ohg. senawa; Goth. neþla=Ags. nādli (=needle); Oir. snátha (thread); Ohg. snuor (cord)=Ags. snōd] sinew, tendon, muscle. In the anatomy of the body n. occupies the place between maṅsa (flesh, soft flesh) & aṭṭhi (bone), as is seen from ster. sequence chavi, camma, maṅsa, nahāru, aṭṭhi, aṭṭhi-miṅja (e. g. at Vin 1. 5; J 111.84). See also def<sup>n</sup> in detail at SnA 246 sq. & KhA 47. — Vin 1.25 (nh°); M 1.429 (used for bow strings); A 1.50; 111.324; IV.47 sq. (°daddula), 129; Kh 111; Sn 194 (aṭṭhi°) Nd<sup>2</sup> 97 (nh°); DhA 111.118; ThA 257 (nh°); PvA 68 (aṭṭhi-camma°), 80 (camma-maṅsa°); Sdhp 46, 103.

**Nahuta** (nt.) [Sk. nayuta (m. pl.) of unknown etym. Is it the same as navuti? The corresponding v > y > h is frequent, as to meaning cp. nava 3] a vast number, a myriad Sn 677; J 1.25, 83; Pv 1v.17; DhA 1.88; PvA 22, 265.

**Nāga** [Ved. nāga; etym. of 1. perhaps fr. \*snagh=Ags. snaca (snake) & snaegl (snail); of 2 uncertain, perhaps a Non-Aryan word distorted by popular analogy to nāga<sup>1</sup>] 1. a serpent or Nāga demon, playing a prominent part in Buddh. fairy-tales, gifted with miraculous powers & great strength. They often act as fairies & are classed with other divinities (see devatā), with whom they are sometimes friendly, sometimes at enmity (as with the Garuḷas) D 1.54; S 111.240 sq.; v.47, 63; Bu. 1.30 (dighāyukā mahiddhikā); Miln 23. Often with supaññā (Garuḷas); J 1.64, DhA 11.4; PvA 272. Descriptions e. g. at DhA 111.231, 242 sq.; see also cpds. — 2. an elephant, esp. a strong, stately animal (thus in comb<sup>n</sup> hatthi-nāga characterising "a Nāga elephant") & freq. as symbol of strength & endurance ("heroic"). Thus Ep. of the Buddha & of Arahants. Popular etymologies of n. are based on the excellency of this animal (āṅṇu na karoti=he is faultless, etc.): see Nd<sup>1</sup> 201=Nd<sup>2</sup> 337; Th 1. 593; PvA 57. — (a) the animal D 1.49; S 1.16; 11.217, 222; 111.85; v.351; A 11.116; 111.156 sq.; Sn 543; Vv 5<sup>8</sup> (=hatthināga VvA 37); Pv 1.11<sup>3</sup>. mahā° A 1v.107, 110. — (b) fig. = hero or saint: S 11.277; 111.83; M 1.151, 245; Dh 320; Sn 29, 53, 166, 421, 518. Of the Buddha: Sn 522, 845, 1058, 1101; Miln 346 (Buddha°). — 3. The Nāga-tree (now called "iron-wood tree," the P. meaning "fairy tree"), noted for its hard wood & great masses of red flowers (=Sk. nāgakesara, mesua ferrea Lin.): see cpds. °rukkha, °puppha, °latā.

-āpalokita "elephant-look" (turning the whole body), a mark of the Buddhas M 1.337; cp. BSk. nāgāvalokita Divy 208; -danta an ivory peg or pin, also used as a hook on a wall Vin 11.117 (°ka Vin 11.14, 152); J VI.382; -nāṭaka snakes as actors DhA 1v.130; -nāsūru (f.) (woman) having thighs like an elephant's trunk J v.297; -puppha iron-wood flower Miln 283; -bala the strength of an elephant J 1.265; 11.158; -bhavana the world of snakes Nd<sup>1</sup> 448; J 111.275; DhA 1v.14; -mānavaka a young serpent J 111.276; f. °ikā ib. 275; DhA 111.232; -rājā king of the Nāgas, i. e. serpents J 11.111; 111.275; Sn 379 (Erāvaṇa, see detail SnA 368); DhA 1.359; 111.231, 242 sq. (Ahicchatta); 1v.129 sq. (Paṇṇaka); -rukkha the iron-wood tree J 1.35 (cp. M Vastu 11.249); -latā=rukkha J 1.80 (the Buddha's toothpick made of its wood), 232; DhA 11.211 (°dantaka[tha toothpick]); -vatta habits of serpents Nd<sup>1</sup> 92, also adj. °ika ibid. 89; -vana elephant-grove Dh 324; DhA 1v.15; -vanika el.

hunter M 1.175; 111.132; -hata one who strikes the el. (viz. the Buddha) Vin 11.195.

**Nāgara** [Sk. nāgara, see nagara] a citizen J 1.150; 1v.404; v.385; Dāvs 11.85; VvA 31; PvA 19; DhA 1.41.

**Nāgarika** (adj.) [Sk. nāgarika] citizen-like, urbane, polite DA 1.282.

**Nāṭaka** [Sk. nāṭaka; see naccati] 1. (m.) a dancer, actor, player J 1.206; v.373; DhA 111.88; 1v.59, 130; nāṭa-kittī a dancing-girl, nautch-girl DhA 111.166; VvA 131. — 2. (nt.) a play, pantomime J 1.59; v.279, also used coll. =dancing-woman J 1.59 (?) 11.395.

**Nātha** [Ved. nātha, nāth, to which Goth. niþan (to support), Ohg. gināda (grace)] protector, refuge, help A v.23, 89; Dh 160 (attā hi attano n.), 380; Sn 1131 (Nd<sup>2</sup> has nāga); DhA 1v.117; PvA 1. lokanātha Saviour of the world (Ep. of the Buddha) Sn 995; PvA 42. — anāṭia helpless, unprotected, poor J 1.6 (nāthānāthā rich & poor); PvA 3 (°sālāp oor house) 65. Cp. nādhati.

**Nāda** [Sk. nāda, see nadati] loud sound, roaring, roar J 1.19 (siha°), 50 (koṅca°), 150 (mahā°). Cp. pa°.

**Nādi** (f.) = nāda, loud sound, thundering (fig.) Vv 64<sup>10</sup>.

**Nādhati** [Sk. nādhatē = nāthate (see nātha), only in nadhamāna, cp. RV x.65, 5; nādhas] to have need of, to be in want of (c. gen.) J v.90 (Com. expl<sup>r</sup> by upatāpati milāyati; thinking perhaps of nalo va chinno).

**Nānatta** (nt. m.) [Sk. nānātva; abstr. fr. nānā] diversity, variety, manifoldness, multifirmity, distraction; all sorts of (opp. ekatta, cp. M 1.364: "the multifirmity of sensuous impressions," M.A.). Enum<sup>n</sup> of diversity as nānattā, viz. dhātu° phassa° vedanā° saññā° sankappa° chanda° pariḷāha° pariyesanā° lābha° D 111.289; S 11.140 sq., cp. 1v.113 sq., 284 sq.; Ps 1.87. — A 1v.385; Ps 1.63 sq., 88 sq.; S 11.115 (vedanā°); Ps 1.91 (samāpatti° & vihāra°); J 11.265. In composition, substituted sometimes for nāna. Cp. *Dialogues* 1.14, n. 2.

-kathā desultory talk, gossip D 1.8; (=niratthaka-kathā DA 1.90); S v.420; -kāya (adj.) having a variety of bodies or bodily states (comb<sup>l</sup> with or opp. to ekatta°, nānatta-saññin, & ekatta-saññin), appl. to manussā, devā, vinipātikā (cp. nava sattāvāsā) A 1v.39 sq. = Nd<sup>2</sup> 570<sup>2</sup>; D 111.253, 263, 282; -saññā consciousness of diversity (Rh. D.: "idea of multifirmity," Dial. 11.119; Mrs. Rh. D. "consciousness of the manifold") M 1.3; S 1v.113 sq.; D 111.224, 262 sq., 282; A 1.11, 267; 11.184; 111.306; Ps 11.172; Dhs 265 (cp. trsl. p. 72); Vbh 342, 369; -saññin having a varying consciousness (cp. °kāya), D 1.31 (cp. DA 1.119) 183; 111.263.

**Nānattatā** (f.) [2nd abstr. to nānā] = nānatta, diversity (of states of mind). Seven sorts at Vbh 425: ārammaṇā° manasikāra° chanda° panidha° adhimokkha° abhinihāra° paññā°.

**Nānā** (adv.) [Ved. nānā, a redupl. nā (emphatic particle, see na<sup>1</sup>) "so and so," i. e. various, of all kinds] variously, differently. 1. (abs.) A 1.138 (on different sides, viz. right < left); Sn 878 (=na ekaṅ SnA 554; =vividhaṅ aññāṇaṅ puthu na ekaṅ Nd<sup>1</sup> 285), 884 sq. — 2. more frequently in cpds., as first part of adj. or n. where it may be trsl<sup>l</sup> as "different, divers, all kinds of" etc. Before a double cons. the final ā is shortened: nānaga (for nānā + agga), nānappakāra etc. see below.

-agga (-rasa) all the choicest delicacies J 1.266 ("bhōjana, of food); vi.366; PvA 155 ("dibbabbhōjana); -ādhimuttikatā diversity of dispositions DA 1.44; Nett 98; -āvudhā (pl.) various weapons J 1.150; -karana difference, diversity Vin 1.330 (sangha°); M 11.128; cp. Divy 222; -gotta of all kinds of descent Pv 11.9<sup>10</sup>; -citta of varying mind J 1.295 (itthiyo); -jana all kinds

of folk Sn 110<sup>2</sup>; Nd<sup>1</sup> 308 (puthu°); -**titthiya** of var. sects D III.16 sq.; -**pakkāra** various, manifold J 1.52 (sakuṇā), 127, 278 (phalāni); DA I. 148 (āvudhā); PvA 50, 123, 135; -**ratta** multi-coloured Sn 287; J VI.230; -**rasā** (pl.) all kinds of dainties Pv II.9<sup>11</sup>; -**vāda** difference of opinion D I.236; -**vidha** divers, various, motley PvA 53, 96, 113, and passim; -**saṅvāsaka** living in a different part, or living apart Vin I.134 sq. (opp. samāna°), 321; II.162.

**Nābhi & Nābhi** (f.) [Vedic nābhi, nābhi; Av. nabā; Gr. ὀμφαλός (navel); Lat. umbo & umbilicus; Oir. imbliu (navel); Ags. nafu; Ohg. naba (nave), Ger. nabel=E. nave & navel] 1. the navel A III.240; J 1.238; DA I.254 (where it is said that the Vessā (Vaiśyas) have sprung from the navel of Brahmā). — 2. the nave of a wheel Vv 64<sup>4</sup> (pl. nabhyo & nabhho SS=nābhiyo VvA 276); J 1.64; IV.277; Miln 115.

**Nāma** (nt.) [Vedic nāman, cp. Gr. ὄνομα (ὄν-ὄνομος without name); Lat. nomen; Goth. namō; Ags. noma, Ohg. namo] name. — 1. *Literal.* nom. nāmaṅ S 1.39; Sn 808; J II.131; Miln 27; acc. nāmaṅ PvA 145 (likhi: he wrote her name). — nāmaṅ karoti 'to give a name Sn 344; Nd<sup>2</sup> 466 (n' etaṅ nāmaṅ mātārā kataṅ on "Bhagavā"); J 1.203, 262 (w. double acc.). — nāmaṅ gaṅhāti to call by name, to enumerate J IV.402; PvA 18 (v. l. BB nāmato g.). Definitions at Vin IV.6 (two kinds: hina° & ukkattha°) and at Vism 528 (=nāmanalakkhaṇa). — 2. *Specified.* nāma as metaphysical term is opposed to rūpa, & comprises the 4 immaterial factors of an individual (arūpino khandhā, viz. vedanā saññā sankhāra viññāna; see khandha II. B<sup>3</sup>). These as the noetic principle comb<sup>d</sup> with the material principle make up the individual as it is distinguished by "name & body" from other individuals. Thus nāmarūpa = individuality, individual being. These two are inseparable (aññamaññūpanissitā ete dhammā, ekato va uppajjanti Miln 49). S 1.35 (yattha n. ca rūpaṅ ca asesaṅ parujjhati taṅ te dhammaṅ idh' aññāya acchidūṅ bhavabandhanaṅ); Sn 1036, 1100; Nd<sup>1</sup> 435=Nd<sup>2</sup> 339 (nāma=cattāro arūpino khandhā); DhA IV.100 (on Dh 367); vedanādināṅ catunnaṅ rūpakkhandaṅ ca tā pañcannaṅ khandhānaṅ vasesa pavattaṅ nāmarūpaṅ; DhA 52: nāmarūpa-duke nāmakaraṇaṅ(thena nāmatthena nāmaṅ(thena ca nāmaṅ ruppānaṅ(thena rūpaṅ. Cp. D I.223; II.32, 34, 56, 62; S I.12 (taṅhā n-rūpe), 23 (n-rūpasmiṅ asajjamāna); II.3, 4, 66 (n-rūpassa avakkanti), 101 sq. (id.); M I.53; A I.83, 176; III.400; IV.385 (ārammaṅ); V.51, 56; Sn 355, 537, 756, 909; Dh 367; It 35; Ps I.193; II.72, 112 sq.; Vbh 294; Nett 15 sq., 28, 69; Miln 46. Nāma+rūpa form an elementary pair D III.212; Kh IV. Also in the Paticca-samuppāda (q. v.), where it is said to be caused (conditioned) by viññāna & to cause salāyatana (the 6 senses), D II.34; Vin I.1 sq.; S II.6 sq.; Sn 872 (nāmaṅ ca rūpaṅca paṭicca phassaṅ; see in detail expl<sup>d</sup> at Nd<sup>1</sup> 270). Synonymous with nāmarūpa is nāmakāya: Sn 1074; Nd<sup>2</sup> 338; Ps I.183; Nett 27, 41, 69, 77. — In this connection to be mentioned are var. definitions of nāma as the principle or distinguishing mark ("label") of the individual, given by Com<sup>s</sup>, e. g. Nd<sup>1</sup> 109, 127; KhA 78; with which op. Bdgh<sup>s</sup>' speculation concerning the connotation of nāma mentioned by Mrs. Rh. D. at DhS. trsl. p. 341. — 3. *Use of Cases.* Instr. nāmena by name PvA I (Petavatthū ti n.); Mhvs VII.32 (Sirisavatthu n.). — acc. nāma (the older form, cp. Sk. nāma) by name S I.33, 235 (Anoma°); Sn 153, 177; J 1.59 (ko nām' esa "who by name is this one" = what is his name), 149 (nāmena Nigrodhamarigajā n.), 203 (kimsaddo nāma esa); II.4; III.187; VI.364 (kā nāma tvaṅ). See also evaṅnāma, kinnāma: & cp. the foll. — 4. nāma (acc.) as *adv.* is used as emphatic particle = just, indeed, for sure, certainly J 1.222; II.133, 160, 326; III.90; PvA 6, 13, 63 etc. Therefore freq. in exclamation & exhortation ("please," certainly) J VI.367; DhA III.171; PvA 29 (n detha do give); in comb<sup>d</sup> with

interr. pron. = now, then J 1.221 (kiṅ n.), 266 (kathaṅ n.); III.55 (kiṅ); Kh IV. (ekaṅ n. kiṅ); with neg. = not at all, certainly not J 1.222; II.352; III.126 etc. — Often further emphasised or emphasising other part.; e. g. pi (=api) nāma really, just so Vin I.16 (seyyathā p. n.); Sn p. 15 (id.); VvA 22 (read nāma kāro); PvA 76; app' (=api) eva n. thus indeed, forsooth Vin I.16; It 89=M I.460; J I.168; Pv II.2<sup>6</sup> (=api nāma PvA 80); eva nāma in truth PvA 2; nāma tāva certainly DhA I.392, etc.

-**kamma** giving a name, naming, denomination DhS 1306; Bdhd 83; -**kaṇṇa** name-giving, "christening" DhA II.87; -**gahaṇa** receiving a name, "being christened" J 1.262 (°divasa) -**gotta** ancestry, lineage S I.43 (°ṅ na jirati); Sn 648, Nd<sup>2</sup> 385 (mātāpettikaṅ n.); -**dheyya** assigning a name, name-giving J III.305; IV.449; V.496; DhS 1306. -**pada** see pada. -**matta** a mere name Miln 25.

**Nāmaka** (adj.) [fr. nāma] 1. (°) by name S II.282 (Thera°); PvA 67, 96 (kaṇṇa°). — 2. consisting of a mere name, i. e. mere talk, nonsense, ridiculous D I.240.

**Nāmeti** at Sn 1143 (Fsb.) is to be read as nāpenti. Otherwise see under namati.

**Nāyaka** [BSk. nāyaka (cp. anāyaka without guide AvS I.210); fr. neti; cp. naya] a leader, guide, lord, mostly as Ep. of the Buddha (loka° "Lord of the World") Sn 991 (loka°); Mhvs VII.1 (id.); Sdhp 491 (tilokassa); bala-nāyakā gang leaders J 1.103.

**Nārāca** [Sk. nārāca; perhaps for \*nādāca & conn. with nālīka, a kind of arrow, to nāla] an iron weapon, an arrow or javelin M I.429; J III.322; Miln 105, 244, 418. -**valaya** an iron ring or collar (?) Mhvs VII.20 (Com. "vaṅ(ita-assa)nārāca-pasa" = a noose formed by bending the ends of the n. into a circle).

**Nārī** (f.) [Sk. nārī to nara man, orig. "the one belonging to the man"] woman, wife, female Sn 301, 836; Dh 284; J I.60; III.395; IV.396 (°gaṇa); Vv 61, 44<sup>16</sup>; Pv I.9<sup>1</sup> (=itthi PvA 44). pl. nariyo (Sn 299, 304, 703), & nariyo (Sn 703 v. l. BB; Pv II.9<sup>52</sup>). Comb<sup>d</sup> with nara as naranārī, male & female (angels), e. g. -Vv 53<sup>8</sup>; Pv II.11<sup>2</sup> (see nara).

**Nāla & Nāla** (nt.) [Sk. nāla, see nala] a hollow stalk, esp. that of the water lily A IV.169; J 1.392 (°pana v. l. °vana); VvA 43. See also nālīkā & nālī.

**Nālaṅ** (adv.) [=na alaṅ] not enough, insufficient It 37; J I.190; DA I.167.

**Nālīkā** (f.) [Sk. nālīkā & nālīkā] a stalk, shaft; a tube, pipe or cylinder for holding anything; a small measure of capacity Vin II.116 (sūci°, cp. sūcighara, needle-case); D 1.7 (=bhesajja° DA I.89); A I.210; J I.123 (taṅḍula° a nālī full of rice); VI.366 (addha-n-matta); Nd<sup>2</sup> 229. Cp. pa°.

-**odana** a nālī measure of boiled rice S I.82; DhA IV.17; -**gabbha** an (inner) room of tubular shape Vin II.152.

**Nālīkera** [Sk. nālīkera, nālīkela, nalīkera, nālīkela; dialect, of uncertain etym] the coconut tree Vv 44<sup>13</sup>; J IV.159; V.384; DA I.83; VvA 162.

**Nālīkerika** (adj.) belonging to the coconut tree J V.417.

**Nālī** (f.) & (in cpds.) nālī [Sk. nālī, see nala] a hollow stalk, tube, pipe; also a measure of capacity Vin I.249; A III.49; J 1.98 (suvanna°), 124 (taṅḍula°), 419; III.220 (kaṅḍa° a quiver); IV.67; DhA II.193 (tela°), 257. Cp. pa°.

-**paṭṭa** a covering for the head, a cap J VI.370, 444 (text °vaṭṭa); -**matta** as much as a tube holds A II.199; PvA 283; DhA II.70; J I.419 (of aja-laṅḍikā).

**Nāvā** (f.) [Ved. nāuh & nāvā, Gr. ναῦς, Lat. navis] a boat, ship Vin III.49 (q. v. for definition & description);



S 1.106 (eka-rukkhikā); III.155 = v.51 = A 1V.127 (sā-muddikā "a liner"); A II.200; III.368; Sn 321, 770, 771; Dh 369 (metaphor of the human body); J 1.239; II.112; III.126; 188; IV.2, 21, 138; V.75 (with "500" passengers), 433; VI.160 (= nāvāyā canal? or read nālaṅ ?); Vv 6<sup>1</sup> (= pota VvA 42, with pop. etym. "satte neti ti nāvā ti vuccati"); Pv III.3<sup>5</sup> (= doṇi PvA 189); Miln 261 (100 cubits long); Dāvs IV.42; PvA 47, 53; Sdhp 321. In simile Vism 690.

-tittha a ferry J III.230; -sañcaraṇa (a place for) the traffic of boats, a port Miln 359.

**Nāvāyika** [Sk. nāvāja = Gr. ναυηγός, cp. Lat. navigo] a mariner, sailor, skipper Miln 365.

**Nāvika** [Sk. nāvika] 1. a sailor, mariner J II.103; IV.142; Miln 359; Dāvs IV.43 (captain). — 2. a ferryman J II.111; III.230 (Avariya-pitā).

**Nāvutika** (adj.) [fr. navuti] 90 years old J III.395 (ā itthi); SnA 172.

**Nāsa** [Sk. nāsa, see nassati] destruction, ruin, death J 1.5, 256; Sdhp 58, 319. Usually vi°, also adj. vināsaka. Cp. panassati.

**Nāsana** (nt.) [Sk. nāsana] destruction, abandoning, expulsion, in °antika (adj.) a bhikkhu who is under the penalty of expulsion Vin 1.255.

**Nāsā** (f.) [Vedic nāsā (du.); Lat. nāris, Ohg. nasa, Ags. nasu] 1. the nose, Sn 198, 608. — 2. the trunk (of an elephant) J v.297 (nāga<sup>a</sup>-uru); Sdhp 153.

-puṭa "nose-cup"; the outside of the nose, the nostril J VI.74; Vism 195 (nāsa°), 264 (nāsa°, but KhA 67 nāsā°), 283 (nāsa°). -vāta wind, i. e. breath from the nostrils J III.276.

**Nāsika** (adj.) [cp. Sk. nāsikya] belonging to the nose, nasal, in °sota the nostril or nose (orig. "sense of smell") D 1.106; Sn p. 108.

**Nāsitaka** (adj.) [see nāsa & nāseti] one who is ejected Vin IV.140 (of a bhikkhu).

**Nāseti** [Sk. nāsayati, Caus. of nassati, q. v.] 1. to destroy, spoil, ruin; to kill J 1.59; II.105, 150; III.279, 418. — 2. to atone for a fault (with abl.) Vin 1.85, 86, 173 etc. — Cp. vi°.

**Nāha** (nt.) [cp. nayhati, naddha] armour J 1.358 (sabba°-sannaddha). Cp. onāha.

**Ni°** [Sk. ni- & nih-, inseparable prefixes: (a) ni down = Av. ni, cp. Gr. νεός lowland, νεῖρος the lowest, hindmost; Lat. nidus ("ni-zodis: place to sit down=nest); Ags. nēol, niðer = E. nether; Goth. nidar = Ohg. nidar; also Sk. nīca, nīpa etc. — (b) niḥ out, prob. fr. \*seui & to Lat. sine without]. Nearly all (ultimately prob. all) words under this heading are cpds. with the pref. ni. — A. Forms. 1. Pāli ni° combines the two prefixes ni & nis (nir). They are outwardly to be distinguished inasmuch as ni is usually followed by a single consonant (except in forms where double cons. is usually restored in composition, like ni-kkhipati = ni + kkip; nissita = ni + ari. Sometimes the double cons. is merely graphic or due to analogy, esp. in words where ni- is contrasted with ud- ("up"), as nikkujja > ukkujja, niggilati > uggilati, ninnamati > unnamati). On the other hand a comp<sup>2</sup> with nis is subject to the rules of assimilation, viz. either doubling of cons. (nibbhoga = nir-bhoga) where vv is represented by bb (nibbāna fr. nir-vindati), or lengthening of ni to nī (niyādeti as well as niyy°; niharati = nir + har), or single cons. in the special cases of r & v (niroga besides niroga for nirroga, cp. duratta > dūrakkha; nivētheti = nibbētheti, nivāreti = \*nivvāreti = nivāreti). Before a vowel the sandhi-cons. r is restored: nir-aya, nir-upadhi etc. — 2. Both ni & nis

are base-prefixes only, & of stable, well-defined character, i. e. never enter comb<sup>ns</sup> with other prefixes as first (modifying) components in verb-function (like say, vi etc.), although nis occurs in such comb<sup>n</sup> in noun-cpds. negating the whole term: nir-upadhi, nis-saṅsaya etc. — 3. ni is freq. emphasised by saṅ as saṅni° (tud, dhā, pat, sad); nis most freq. by abhi as abhinis° (nam, pad, vatt, har).

B. Meanings. 1. ni (with secondary derivations like nīca "low") is a verb-pref. only, i. e. it characterises action with respect to its direction, which is that of (a) a downward motion (opp. abhi & ud); (b) often implying the aim (=down into, on to, cp. Lat. sub in subire, or pref. ad°); or (c) the reverting of an upward motion = back (identical with b); e. g. (a) ni-dhā (put down), °kkhip (throw d.), °guh (hide d.), °ci (heap up), °pad (fall d.), °sad (sit d.); (b) ni-ratta (at-tached to), °mant (speak to); °yuj (ap-point), °ved (ad-dress), °sev (be devoted to) etc.; (c) ni-vatt (turn back). — 2. nis (a) as verb-pref. it denotes the directional "out" with further development to "away from, opposite, without," pointing out the finishing, completion or vanishing of an action & through the latter idea often assuming the meaning of the reverse, disappearance or contrary of an action = "un" (Lat. dis-), e. g. nikkhamati (to go out from) opp. pavisati (to enter into), °ccharati (nis to car to go forth), °ddhamati (throw out), °pajjati (result from), °bbhattati (vatt spring out from), niharati (take out), nirodhati (break up, destroy). — (b) as noun-pref. it denotes "being without" or "not having" = E. -less, e. g. niccola without clothes, °ttaṅha (without thirst), °ppurisa (without a man), °pphala (without fruit); nīccala motion-less, °kkaruna (heartless), °ddosa (fault°), °maṅsa (flesh°), °saṅsaya (doubt°) nirattha (useless), °bbhaya (fear°). — Bdhgh evidently takes ni- in meaning of nis only, when defining: ni-saddo abhāvaṅ dīpeti Vism 495.

**Nikacca** see nikati.

**Nikaṭṭha** (adj.) [cp. Sk. nikṛṣṭa, ni + kasati] brought down, debased, low. As one kind of puggala (n-kāya + n-citta) A II.137. loc. nikaṭṭhe (adv.) near J III.438 = ThA 105 (v. 33) (=santike J III.438).

**Nikappika** (adj.) under (4) ears, secret, cp. catukkappa J III.124; nt. adv. secretly Vin IV.270, 271.

**Nikata** (adj.) [Sk. nikṛta, ni + karoti "done down"] deceived, cheated M 1.511 (+ vañcita paladdha); S IV.307 (+ vañcita paluddha).

**Nikati** (f.) [Sk. nikṛti, see prec.] fraud, deceit, cheating D 1.5 (= DA 1.80 paṭirūpakena vañcanaṅ); III.176; Sn 242 (= nirāsaṅ-karaṇaṅ SnA 286); J 1.223; Pv III.9<sup>8</sup> (+ vañcana); Pug 19, 23, 58; VvA 114; PvA 211 (paṭirūpadassanena paresaṅ vikāro). — instr. nikatiyā (metri causa) J 1.223, nikatyā J II.183, nikacca S 1.24. Cp. nekatika.

**Nikanta** (adj.) [Sk. nikṛtta & nikṛntita (cp. Divy 537, 539), ni + kantati<sup>2</sup>] cut, (ab-)razed M 1.364 (of a fleshless bone).

**Nikantati** [Sk. ni-kṛntati, see kantati<sup>2</sup>] to cut down, to cut up, cut off PvA 210 (piṭṭhi-maṅsāni the flesh of the back, v. l. SS for ukkant°); Pgdp 29.

**Nikanti** (f.) [Sk. nikānti, ni + kamati] desire, craving, longing for, wish Th 1, 20; Ps II.72, 101; Dhs 1059, 1136; Vism 239, 580; DhsA 369; DhA IV.63; DA 1.110; Dāvs III.40.

**Nikara** [Sk. nikara, ni + karoti] a multitude Dāvs v.25 (jātipuppha°).

**Nikaraṇā** (f. or is it °aṅ ?) = nikati (fraud) Pug 19, 23 (as syn. of māyā).



**Nikaroti** [Sk. nikaroti, ni+karoti] to bring down, humiliate, to deceive, cheat Sn 138 (nikubbetha Pot.=vañceyya KhA 247). pp. nikata (q. v.).

**Nikasa** [Sk. nikasa, ni+kasati] a whetstone Dāvs III.87 (°opala).

**Nikasāva** (adj.) [Sk. niṣkaṣāya nis+kasāva see kasāva 2<sup>d</sup>] free from impurity Vin 1.3; opp. anikkasāva (q. v.) Dh 9<sup>≈</sup>.

**Nikāma** [Vedic nikāma, ni+kāma] desire, pleasure, longing; only in cpds.; see nanikāma.

-kāra read by Kern (*Toev.* 174) at Th 1, 1271 for na kāmākāra but unjustified (see SnA on Sn 351); -lābhin gaining pleasure S II.278; M 1.354; III.110; A II.23. 36; Pug 11, 12; Vbh 332.

**Nikāmanā** (f.)=nikanti, Dhs 1059.

**Nikāmeti** [Sk. ni-kāmayati, ni+kāmeti] to crave, desire, strive after, ppr nikāmayaj S 1.122, & nikāmayamāna Vin II.108. Cp. nikanta & nikanti.

**Nikāya** [Sk. nikāya, ni+kāya] collection ("body") assemblage, class, group; 1. *generally* (always -°): eka° one class of beings DhsA 66; tiracchāna° the animal kingdom S III.152; deva° the assembly of the gods, the gods D II.261 (60); M 1.102; S VI.180; A III.249; IV.461; PvA 136; satta° the world of beings, the animate creation, a class of living beings S II.2, 42, 44; M 1.49 (tesaṅ tesaṅ sattānaṅ tamhi tamhi s.—nikāye of all beings in each class); Vbh 137; PvA 134. — 2. *especially* the coll. of Buddhist Suttas, as the 5 sections of the Suttanta Piṭaka, viz. Dīgha°, Majjhima°, Saṃyutta°, Anguttara° (referred to as D.M.S.A. in Dictionary-quotations), Khuddaka°; enum<sup>d</sup> PvA 2; Anvs p. 35; DhA II.95 (dhammasānaṅ āruyha pañcahi nikāyehi atthañ ca kāraṇaṅ ca ākaḍḍhitvā). The *five* Nikāyas are enum<sup>d</sup> also at Vism 711; *one* is referred to at SnA 195 (pariyāpunāti master by heart). See further details under piṭaka. Cp. nekāyika.

**Nikāra** [Sk. nikāra in diff. meaning, ni+kāra] service, humility J III.120 (nikāra-pakāra, prob. to be read nipaccākāra, q. v.).

**Nikāsa** (n.-adj.) [ni+kaś] appearance; adj. of appearance, like J v.87 (-°), corresp. to °avakāsa.

**Nikāsin** (adj.) [cp. Sk. nikāsin; fr. ni+kāsati] "shining," resembling, like J III.320 (aggi-nikāsinā suriyena).

**Nikīṇṇa** (adj.) [Sk. \*nikīṇṇa, pp. ni+kirati, cp. kiraṇa] "strewn down into," hidden away, sheltered J III.529.

**Nikīlita** (adj.) [Sk. \*nikīṛita, pp. of nikīṛiyati, ni+kīlati] engrossed in play J VI.31.

**Nikīlitaṅvin** (adj.) [fr. ni-kīlati] playful, playing or dallying with (c. loc.), finding enjoyment in S 1.9 (a° kāmesu); IV.110 (id.).

**Nikujja** see nikkujja, q. v. also for nikuḍḍita which is more correctly spelt k than kk (cp. Trenckner, Preface to Majjhima Nikāya & see ni° A 1).

**Nikujjati** [ni+kujjati, see kujja & cp. nikkujja] to be bent down on, i. e. to attach importance to, to lay weight on D 1.53 (as vv. II. to be preferred to text reading nikkujj°, cp. nikkujja); DA I.160 (nikk°).

**Nikuṅja** [Sk. nikuṅja, ni+kuṅja] a hollow down, a glen, thicket Dāvs IV.32.

**Nikūjati** [ni+kūjati "to sing on"] 1. to chirp, warble, hum Th 1, 1270 (nikūjaṅ); ThA 211 (nikūji). — 2. to twang, jingle, rustle J III.323. — pp. nikūjita. — Cp. abhi°.

**Nikūjita** [see nikūjati] sung forth, warbled out Th 2, 261.

**Nikūṭa** [ni+kūṭa to kūṭa<sup>2</sup>] a corner, top, climax J 1.278 (arahatta°, where usually arahattena kūṭaṅ etc.); DA 1.307 (id.).

**Niketa** [Sk. niketa settlement, ni+cināti] 1. house, abode Dh 91 (=ālaya DhA II.170). — 2. (fig.) company, association. (In this sense it seems to be interpreted as belonging to ketu "sign, characteristic, mark," and niketa-sārin would have to be taken as "following the banner or flag of . . ." i. e. belonging or attached to, i. e. a follower of, one who is devoted to:) a° not living in company, having no house Sn 207; Miln 244 (+nirālaya).

-vāsin (a°) not living in a house, not associating with anybody Miln 201; -sayana = °vāsin Miln 361; -sārin (a°) "wandering homeless" or "not living in company," i. e. not associating with, not a follower of . . . S III.9 sq. = Nd<sup>1</sup> 198; Sn 844 = S III.9; SnA 255 = S III.10; Sn 970 (=Nd<sup>1</sup> 494 q. v.).

**Niketavant** (adj.) [to niketa] parting company with Miln 288 (kamma°).

**Niketin** (adj.) having an abode, being housed, living in Sn 422 (kosalesu); J III.432 (duma-sākhā-niketiṇi f.).

**Nikkankha** (adj.) [Sk. niṣhanka, nis+kankha, adj. of kankhā, cp. kankhin] not afraid, fearless, not doubting, confident, sure J 1.58. Cp. nissanṣaya.

**Nikkankhā** (f.) [Sk. niṣhankā, nio+kankhā] fearlessness, state of confidence, trust (cp. nibbicikicchā) S v.221.

**Nikkaḍḍhati** [Sk. niṣkarṣati, nis+kasati, cp. kaḍḍhati] to throw out Vin IV.274 (Caus. nikkaḍḍhāpeti ibid.); J 1.116; II.440; SnA 192. pp. nikkaḍḍhita.

**Nikkaḍḍhanā** (f.) throwing out, ejection J III.22 (a°); v.234. (=niddhamanā).

**Nikkaḍḍhita** (adj.) [Sk. \*niṣkarṣita see nikkaḍḍhati] thrown out J II.103 (gehā); PvA 179 (read ḍḍh for ḍḍ).

**Nikkaṇṭaka** (adj.) [Sk. niṣkaṇṭaka, nis+kaṇṭaka] free from thorns or enemies Miln 250; cp. akaṇṭaka.

**Nikkaddama** (adj.) [nis+kaddama] unstained, not dirty, free from impunity DA 1.226.

**Nikkama** (n.-adj.) [Sk. niṣkrama; nis+kama] exertion, strength, endurance. The orig. meaning of "going forth" is quite obliterated by the fig. meaning (cp. nikkhamati & nekkhamma) A 1.4; II.214; Vv 18<sup>7</sup> (=viriya VvA 96); Dhs 13, 22, 219, 571; Vism 132; Miln 244 (+ārambha). — (adj.) strong in (-°), enduring, exerting oneself S 1.194 (tibba°); v.66, 104 sq.; Sn 68 (dalha°, cp. Nd<sup>2</sup> under padhānavā), 542 (sacca°).

**Nikkamati** [Sk. niṣkramati, nis+kamati, see also nikkhamati & nekkhamma] to go out, to go forth; in fig. meaning: to leave behind lust, evil & the world, to get rid of "kāma" (craving), to show right exertion & strength Miln 245 (+arabhati)+S 1.156 (kkh).

**Nikkaya** [cp. Sk. niṣkraya, nis+kaya cp. nikkiṇāti] "buying off," redemption J VI.577.

**Nikkaruṇa** (adj.) [nis+karuṇa, adj. of karuṇā] without compassion, heartless Sn 244 (=sattānaṅ anattakāma); Sdhp 508.

**Nikkarunatā** (f.)=following Vism 314.

**Nikkaruṇā** (f.) [Sk. niṣkaruṇatā; nis+karuṇā] heartlessness PvA 55.

**Nikkasāva** see nikasāva.

**Nikkāma** (adj.) [Sk. *niṣkāma*, *niṣ + kāma*] without craving or lust, desireless Sn 1131 (= *akāmakāmin* Nd<sup>2</sup> 340; *pahinakāma* SnA 605 with v. l.: *nikkāma*). Cp. next.

**Nikkāmin** (adj.) [*niṣ + kāmin*] = *nikkāma* Sn 228 (= *kata-nikkhamana* KhA 184).

**Nikkāraṇā** (abl. = adv.) [Sk. *niṣkāraṇā*, *niṣ + kāraṇaṇ*] without reason, without cause or purpose Sn 75 (= *akāraṇā abetu* Nd<sup>2</sup> 341).

**Nikkāsa** is Bdhgh's reading for *ikkāsa* (q. v.) Vin 11.151, with C. on p. 321.

**Nikkīṇāti** [Sk. *niṣkīṇāti*, *niṣ + kīṇāti*] to buy back, to redeem J 11.576, 585; Miln 284.

**Nikkīṇa** (adj.) [Sk. *niṣkīṇa*, *niṣ + kīṇa*, see *kīraṇa*] spread out, spread before, ready (for eating) J 11.182 (= *ṭhapita* Com.).

**Nikkīlesa** [*niṣ + kīlesa*] freedom fr. moral blemish Nd<sup>1</sup> 340 = Nd<sup>2</sup> under *pucchā* Nd<sup>2</sup> 185; as adj. pure, unstained DhA 11.192 = SnA 469 (= *anāvila*).

**Nikkujja** (adj.) [*ni + kubja*, better spelling is *nikujja*, see *nikkujjati*] bent down, i. e. head forward, lying on one's face; upset, thrown over A 1.130; S v.48; Pv 11.77 (k); Pug 31. Opp. *ukkujja*.

**Nikkujjati** [for *nikujjati* (q. v.) through analogy with opp. *ukkujjati*. Etym. perhaps to *kujja* humpback, Sk. *kubja*, but better with Kern, *Toev.* 1. p. 175 = Sk. *nyubjati*, influenced by *kubja* with regard to k.] to turn upside down, to upset Vin 11.113; A 11.344 (*pattan*). — pp. *nikkujjita*.

**Nikkujjita** (adj.) [pp. of *nikkujjati*; often (rightly) spelt *nikujjita*, q. v.] lying face downward, overturned, upset, fallen over, stumbled Vin 1.16; D 1.85, 110; 147, M 1.24 (k); A 1.173; 111.238; Th 2, 28, 30 (k); J 111.277; SnA 155 (= *adhomukha-ṭhapita*); DA 1.228.

**Nikkūha** (adj.) [*niṣ + kūha*] without deceit, not false A 11.26 = It 113; Sn 56; Nd<sup>2</sup> 342.

**Nikkodha** (adj.) [*niṣ + kodha*] without anger, free from anger J 11.22.

**Nikkha** (m. & nt.) [Vedic *niṣka*; cp. Oir. *nasc* (ring), Ohg. *nusca* (bracelet)] 1. a golden ornament for neck or breast, a ring J 11.444; 11.577. — 2. (already Vedic) a golden coin or a weight of gold (cp. a "pound sterling"), equal to 15 *suvanna*s (VvA 104 = *suvanna*ssa *pañca-dasa-dharaṇaṇ* *nikkhan ti vadanti*) S 11.234 (*suvanna*<sup>o</sup> & *singī*<sup>o</sup>); J 1.84 (id.); A 11.120 (*suvanna*<sup>o</sup>); Vv 20<sup>8</sup> = 43<sup>8</sup> (v. l. SS *nekkha*) J 11.180; Miln 284. *suvanna-nikkha-satja* (100 gold pieces) J 1.376; 11.97; v.58. <sup>o</sup>*sahassaṇ* (1000) J 1.67; DhA 1.393. — See also *nekkha*.

**Nikkhanta** (adj.) [pp. of *niṣ + kamati*, see *nikkhamati*] gone out, departed from (c. abl.), gone away; also med. going out, giving up, fig. leaving behind, resigning, renouncing (fusing in meaning with *kanta*<sup>1</sup> of *kāmyati* = *desireless*) S 1.185 (*agārasmā anagāriyaṇ*); Sn 991 (*Kapilavatthumbā n. lokanāyako*); J 1.149; 11.153; 11.364 (<sup>o</sup>*bhikkhā*, in sense of *nikkhāmita*<sup>o</sup>, v. l. *nikkhitta*<sup>o</sup>, perhaps preferable, expl<sup>1</sup> p. 366 *nibaddha*<sup>o</sup> = *designed for, given to*); SnA 605 (fig.); as v. l. for *nikkāma*; DhA 11.39; PvA 61 (*bahi*); Nd<sup>2</sup> under *nissita*; Nd<sup>2</sup> 107 (free, unobstructed).

**Nikkhama** (adj.) [cp. Sk. *niṣkrama*] going out from PvA 80 (*nāsikāya n.-mala*). *dun*<sup>o</sup> at ThA 72 is to be read *dunnikkhaya*, as indicated by vv. 11. See the latter.

**Nikkhamati** [Sk. *niṣkramati*, *niṣ + kamati*] to go forth from, to come out of (c. abl.), to get out, issue forth, depart, fig. to leave the household life behind (*agārā n.*), to retire from the world (cp. *abhinikkhamati* etc.).

or to give up evil desire. — (a) lit. (often with *bahi* outside, out; opp. *pavisati* to enter into: A 11.195). D 11.14 (*mātu kucchimā*); J 1.52 (*mātukucchito*). Imper. *nikkhama* Pv 1.10<sup>3</sup>; ppr. *nikkhamanto* J 1.52; 11.153; 111.26 (*mukhato*); PvA 90; aor. *nikkhami* J 11.154; 111.188; fut. <sup>o</sup>*issati* J 11.154; ger. *nikkhamma* J 1.51, 61 (fig.) & *nikkhamitvā* J 1.16, 138 (fig.), 265; 111.26; 11.449 (n. *pabbajissāmi*); PvA 14, 19 (fig.) 67 (*gāmato*), 74 (id.); inf. *nikkhamitvā* J 1.61 (fig.); 11.104; Pv 1.10<sup>2</sup> (*bahi n.*); grd. *nikkhamitabba* Vin 1.47. — (b) fig. (see also *nikkamati*, & cp. *nekkhamma* & BSk. *niṣkramati* in same meaning, e. g. Divy 68 etc.) S 1.156 (*ārabhāti*+) = Miln 245 (where *nikkamati*); J 1.51 (*agārā*), 61 (*mahābhinnikkhamanaṇ* "the great renunciation"), PvA 19 (id.). — pp. *nikkhanta*; caus. *nikkhameti* (q. v.).

**Nikkhamana** [BSk. *niṣkramaṇa*, to *nikkhamati*] going out, departing J 11.153; VvA 71 (opp. *pavesana*); fig. renunciation KhA 184 (*kata*<sup>o</sup> as adj. = *nikkāmin*). See also *abhi*<sup>o</sup>.

**Nikkhameti** & **Nikkhāmeti** [Caus. of *nikkhamati*] to make go out or away, to bring out or forth S 11.128; J 1.264, 11.112. — pp. *nikkhāmita* J 11.99 (+ *nicchuddha*, thrown out, in expl<sup>o</sup> of *nibbāpita*; v. l. BB. *nika-ḍhāpita*).

**Nikkhaya** (adj.) [Sk. *\*niṣkṣaya*, *niṣ + khaya*] liable to destruction, able to be destroyed, in *dun*<sup>o</sup> hard to destroy J 11.449 (= *dun-nikkaḍḍhiya* Com.); also to be read (v. l.) at Th 1, 72 for *dunnikkhama*. Cp. *nikkhāna*.

**Nikkhitta** (adj.) [Sk. *niṣkṣipta*, see *nikkhipati*] laid down, lying; put down into, set in, arranged; in cpds. (<sup>o</sup>) having laid down = freed of, rid of D 11.14 (*maṇi-ratanaṇ vatthe n. set into*); It 13 (*sagge; put into heaven*); J 1.53, 266; Pv 111.6<sup>8</sup>; Miln 343 (*agga*<sup>o</sup> put down as the highest, i. e. of the highest praise; cp. BSk. *agranikṣipta Lal. V. 167*); PvA 148 (*dhana n. = collected*, v. l. SS. *nikkita*). *nikkhitta-danda* (adj.) not using a weapon (cp. *danda*) S 1.141 etc.; *nikkhitta-dhura* unyoked, freed of the yoke A 1.71; 111.108; cp. DhA 145; — *su*<sup>o</sup> well set, well arranged A 11.147 sq. (<sup>o</sup>*assa pada-vyāñjanassa attho sunnayo hoti*); opp. *dun*<sup>o</sup> A 1.59; Nett 21.

**Nikkhittaka** (adj.-n.) [fr. *nikkhitta*] one to whose charge something has been committed Dpvs 11.5 (*agga*<sup>o</sup> *thera*: original depository of the Faith).

**Nikkhipati** [Sk. *niṣkṣipati*, *ni + khipati*] 1. to lay down (carefully), to put down, to lay (an egg) Vin 11.114; It 13, 14 (Pot. *nikkhipēyya*); Pug 34; J 1.49 (*aṇḍakaṇ*). — 2. to lay aside, to put away Vin 1.46 (*patta-civaraṇ*); A 1.206 (*dandaṇ* to discard the weapon; see *danda*); Mhvs 14, 10 (*dhanu-saraṇ*). — 3. to eliminate, get rid of, give up Pv 11.6<sup>15</sup> (*dehaṇ* to get rid of the body); DhA 344 (*vitthāra-desanaṇ*). — 4. to give in charge, to deposit, entrust, save Pug 26; VvA 33 (*sahassa-thavikaṇ*). — aor. *nikkhipi* D 11.161 (*Bhagavato sariraṇ*) J 11.104, 111, 416; fut. <sup>o</sup>*issati* D 11.157 (*samussayaṇ*); ger. <sup>o</sup>*itvā* M 111.156 (*cittaṇ*); J 11.416; 11.366; grd. <sup>o</sup>*itabba* Vin 1.46. — pp. *nikkhitta* (q. v.). — Caus. *nikkhipāpeti* to cause to be laid down, to order to be put down etc. PvA 215 (*gosisatṭhiṇ*). Cp. *abhi*<sup>o</sup>.

**Nikkhepa** [Sk. *niṣkṣepa*, see *nikkhipati*] putting down, laying down; casting off, discarding, elimination; giving up, renunciation; abstract or summary treatment DhA 6, 344 (see under *mātikā*); in grammar: *pada*<sup>o</sup> the setting of the verse; i. e. rules of composition (Miln 381). Vin 1.16 (*pādukānaṇ* = footprint, mark, impression); J 111.243 (*dhura*<sup>o</sup> giving up one's office or charge), 1.236 (*sarira*<sup>o</sup> <sup>o</sup>*ṇ* *kāresi* had the body laid out); Dpvs xvii.109 (id.). Vism 618 (= *cuti*); DhA 11.98 (*sarira*<sup>o</sup>); DA 1.50 (*sutta*<sup>o</sup>); DhA 344; Miln 91.

**Nikkhepana** (nt.) = nikkhepa S III.26 (bhāra° getting rid of the load, opp. bhārādāna); Miln 356 (= comparison); Vism 236 (deha°).

**Nikhanati & Nikhanati** [Sk. nikhānati, ni + khañati] to dig into, to bury, to erect, to cover up Vin II.116; III.78 (akkhiñ = cover the eye, as a sign); J v.434 = DhA IV.197 (id.); D II.127 (n); J I.264; SnA 519 (n, to bury). — pp. nikhāta.

**Nikhāta** [pp. of nikhānati] 1. dug, dug out (of a hole), buried (of a body) SnA 519. — 2. dug in, erected (of a post) Sn 28; DhA II.181 (nagara-dvāre n. indakhila). See also a°.

**Nikhādāna** (nt.) [Sk. \*nikhādāna, ni + khādati, cp. khādāna] "eating down," a sharp instrument, a spade or (acc. to Morris, J.P.T.S. 1884, 83) a chisel Vin III.149; IV.211; J II.405 (so read for khādāna); IV.344; V.45.

**Nikhila** (adj.) [Sk. nikhila cp. khila] all, entire, whole Dāvs v.40 (°loka v. l. sakala°).

**Nikhīṇa** (adj.) [nis + khīṇa] having or being lost J VI.499 (°patta without wings, deprived of its wings).

**Niga** in gavaya-gokaṇṇa-nig-ādināḍ DhsA 331 is misprint for miga.

**Nigacchati** [Sk. nigacchati, ni + gacchati] to go down to, to "undergo," incur, enter, come to; to suffer esp. with dukkhaṅ & similar expressions of affliction or punishment S IV.70 (dukkhaṅ); M 1.337 sq. (id.); A 1.251 (bandhanaṅ); Dh 69 (dukkhaṅ = vindati, paṭilabhati DhA II.50), 137; Nd<sup>2</sup> 199<sup>4</sup> (maraṇaṅ + maraṇamattam pi dukkhaṅ) Pv IV.77 (pret. nigacchittha = pāpūni PvA 266).

**Nigaṇṭha** [BSk. nirgrantha (Divy 143, 262 etc.) "freed from all ties," nis + gaṇṭhi. This is the customary (correct?) etym. Prk. nigganṭha, cp. Weber, *Bhagavati* p. 165] a member of the Jain order (see M 1.370-375, 380 & cp. jaṭila) Vin I.233 (Nātaputta, the head of that Order, cp. D I.57; also Siho senāpati n-sāvako); S I.78, 82 (°bhikkhā); A I.205 sq. (°uposatha), cp. 220; II.196 (°sāvaka); III.276, 383; V.150 (dasahi asaddhammehi sammānāgata); Sn 381; Ud 65 (jaṭilā, n., acela, ekasātā, paribhājakā); J II.262 (object to eating flesh); DA I.162; DhA I.440; III.489; VvA 29 (n. nāma samañjāti). — f. nigaṇṭhi D I.54 (nigaṇṭhi-gabbha).

**Nigati** (f.) [ni + gati, q. v.] destiny, condition, behaviour J VI.238. See also niyati & cp. niggatika.

**Nigama** [Sk. nigama, fr. nigacchati = a meeting-place or market, cp. E. moot-hall = market hall] a small town, market town (opp. janapada); often comb<sup>d</sup> with gāma (see gāma 2) Vin I.110 (°sīma), 188 (°kathā), 197 (Setakaṇṇika°); D I.7 (°kathā), 101 (°sāmanta), 193, 237; M I.429, 488; Pv II.131<sup>8</sup>; J VI.330; PvA III (Asitañjana°, v. l. BB nagara). Cp. negama.

**Nigamana** (nt.) [Sk. nigamana] quotation, explanation, illustration Vism 427 (°vacana quotation); PvA 255 (perhaps we should read niyamana); conclusion, e. g. Paṭṭh.A 366; VbhA 523.

**Nigala** [Sk. nigāḍa, ni + gāḍa, cp. gala<sup>2</sup>] an (iron) chain for the feet J I.394; II.153; VI.64 (here as "bracelet").

**Nigāḍhika** (better v. l. nigāḍhita) [Sk. nigāḍhita; ni + gāḍhita, see gāḍha<sup>2</sup>] sunk down into, immersed in Th I, 558 (gūthakūpe).

**Nigūḍha** [Sk. nigūḍha, but BSk. nirgūḍha (Divy 256); ni + gūḍha] hidden (down), concealed; (n.) a secret J I.401; Dāvs III.39.

**Nigūhati** [Sk. nigūhati, ni + gūhati] to cover up, conceal, hide J I.286; III.392; IV.203; Pv III.4<sup>3</sup> (≈ parigūhāmi, v. l. SS guyhāmi); pp. nigūḍha (q. v.).

**Nigūhana** (nt.) [Sk. nigūhana, see nigūhati] covering, concealing, hiding VvA 71.

**Niggacchati** [Sk. nirgacchati, nis + gacchati] to go out or away, disappear; to proceed from, only in pp. niggata (q. v.); at J VI.504 as ni°.

**Nigaṇṭhi** (adj.) [Sk. nirgranthi, nis + gaṇṭhi, cp. also nigaṇṭha] free from knots (said of a sword) Miln 105. See also nighaṇḍu.

**Niggaṇṭhi** [Sk. nigrhāṇṭhi, ni + gaṇṭhi] 1. to hold back, restrain Dh 326; J IV.97; Miln 184; Vism 133. — Opp. paggaṇṭhi. — 2. to rebuke, censure (c. instr.) A III.187; J III.222; Miln 9 (musāvādena); DhA I.29. — ger. niggayha, pp. niggahita (q. v.). Cp. abhi°.

**Niggata** (adj.) [Sk. nirgata, see niggacchati] 1. going out, proceeding from (abl.): dahato niggatā nadi (a river issuing from a lake) PvA 152. — 2. (= nigata? or = nis + gata "of ill fate") destined, fateful; miserable, unfortunate PvA 223 (°kamma = punishment in expl<sup>o</sup> of niyassa kamma, v. l. SS. nigaha for niggata; see also niya & niyata); Sdhp 165 (of niraya = miserable), cp. niggatika & niggamana.

**Niggatika** [Sk. \*nirgatika, nis + gati-ka] having a bad "gati" or fate, ill-fated, bad, unfortunate, miserable J III.538 (v. l. BB as gloss, nikkāruṇika); IV.48 (v. l. BB nikatika).

**Niggama** (n.) in logic, deduction, conclusion. *Pts. of Controversy* p. 1.

**Niggamana** [Sk. \*nirgamana, of niggacchati] 1. going away DA I.94. — 2. result, fate, consequence, outcome Sdhp 172, 173 (dun°). — 3. (log.) conclusion Kvu 4.

**Niggayha-vādin** (adj.) [see nigggaṇṭhi] one who speaks rebukingly, censuring, reproving, resenting Dh 76 (see expl<sup>o</sup> in detail at DhA II.107 & cp. M III.118).

**Niggayhati** [Sk. nigrhyate, ni + gayhati, Pass. of nigaṇṭhi] to be seized by (?), to be blamed for DhA I.295 (cittaṅ dukkhena n., in expl<sup>o</sup> of dunniggaha).

**Niggaha** [Sk. nigraha, ni + gaha<sup>2</sup>; see nigggaṇṭhi] 1. restraint, control, rebuke, censure, blame Vin II.196; A I.98, 174; V.70; J V.116 (opp. paggaha); VI.371 (id.); Miln 28, 45, 224. — dun° hard to control (citta) Dh 35 (cp. expl. at DhA I.295). — 2. (log.) refutation Kvu 3.

**Niggahaṇa** (adj.) [Sk. \*nirgahaṇa, cp. nirgrha homeless; nis + gahaṇa] without acquisitions, i. e. poor J II.367 (v. l. BB. as gloss nirāhāra).

**Niggahaṇatā** (f.) [abstr. fr. ni + grh, cp. next] restraint Vism 134 (cittassa). Opp. pagg°.

**Niggahita** (adj.) [Sk. nigrhita, but cp. Divy 401: nigrhita; ni + gahita] restrained, checked, rebuked, reproved S III.12; A I.175 (aniggahito dhammo); J VI.493.

**Niggāhaka** (adj.-n.) [ni + gāhaka, see nigggaṇṭhi] one who rebukes, oppresses, oppressor Sn 118 (= bādha Sna 178, with v. l. ghātaka); J IV.362 (= balisādhaka Com.).

**Niggilati** (niggalati) [Sk. nigrati, ni + gilati] to swallow down (opp. uggilati to spit out, throw up) J IV.392 (sic as v. l.; text niggalati).

**Nigguṇa** (adj.) [Sk. nirguṇa, nis + guṇa] devoid of good qualities, bad Miln 180.

**Nigguṇḍi** (f.) [Sk. nirguṇḍi, of obscure etym.] a shrub (Vitex Negundo) Miln 223 (°phala); Vism 257 (°puppha).

**Niggumba** (adj.) [Sk. \*nirgulma, nis + gumba] free from bushes, clear J I.187; Miln 3.

**Nigghātana** (nt.) [Sk. nirghātana, nis + ghātana, but cp. nighāta] destruction, killing, rooting out Sn 1085 (taṇhā°; Sna 576 = vināsana); Nd<sup>2</sup> 343 (v. l. nighātana).

**Nigghosa** [Sk. nirghoṣa, nis+ghosa] 1. "shouting out," sound; fame, renown; speech, utterance, proclamation; word of reproach, blame S 1.190; A 1v.88 (appa° noiseless, lit. of little or no noise); Sn 719, 818 (=nindāvācana SnA 537), 1061 J 1.64; v.1.83; Vv 5<sup>5</sup>; Nd<sup>1</sup> 150; Nd<sup>2</sup> 344; Dhs 621; VvA 140 (madhura°); 334 (in quotation appa-sadda, appa°); Sdhp 245. — 2. (adj.) noiseless, quiet, still Sn 959 (=appasadda appanigghosa Nd<sup>1</sup> 467).

**Nigrodha** [Sk. nyagrodha; Non-Aryan?] the banyan or Indian fig-tree, *Ficus Indica*, usually as cpd. °*rukkha* Vin 1v.35; D 11.4; Sn 272; J 111.188 (r.) DhA 11.14 (r.); PvA 5 (r.) 112, 244; Sdhp 270; -*pakka* the fruit of the fig-tree Vism 409. -*parimaṅḍala* the round or circumference of the banyan D 11.18; 111.144. 162.

**Nigha<sup>1</sup>** (*nigha*) (adj.-n.) is *nigha* by Com. & scholiasts to explain the comb<sup>n</sup> *anigha* (*anigha* sporadic, e. g. S v.57). But this should be divided *an-igha* instead of *a-nigha*. — (m.) rage, trembling, confusion, only in formula *rāgo n. doso n. moho n. explaining the adj. anigha*. Thus at S 1v.292 = Nd<sup>2</sup> 45; S v.57. — (adj.) *anigha* not trembling, undisturbed, calm [see etym. under *igha* = Sk. *rgh* of *rghāyati* to tremble, rage, rave] S 1.54; 1v.291; J v.343. Otherwise always comb<sup>d</sup> with *nirāsa*: S 1.12 = 23, 141; Sn 1048, 1060, 1078. Expl<sup>d</sup> correctly at SnA 590 by *rāgādi-igha-virahita*. Spelling *anigha* J 111.443 (Com. *niddukkha*); Pv 1v.1<sup>34</sup> (+ *nirāsa*; expl<sup>d</sup> by *niddukkha* PvA 230). *anigha* also at It 97 (+ *chinnasaṅsaya*); Ud 76; Dh 295 (v. 1. *aniggha*; expl<sup>d</sup> by *niddukkha* DhA 111.454).

**Nigha<sup>2</sup>** (nt.) [prob. ni+gha = Sk. °gha of *hanati* (see also P. °gha), to kill; unless abstracted from *anigha* as in prec. *nigha<sup>1</sup>*] killing, destruction Th 2, 491 (=maraṇa-sampāpāna ThA 288).

**Nighaṅsa** [Sk. nigharṣa] rubbing, chafing DhsA 263, 308.

**Nighaṅsati** [Sk. nigharṣati, ni+ghaṅsati<sup>1</sup>] 1. to rub, rub against, graze, chafe Vin 11.133; Vism 120; DhA 1.396. — 2. to polish up, clean J 11.418; 111.75.

**Nighaṅsana** (nt.) [Sk. nigharṣana] = *nighaṅsa* Miln 215.

**Nighaṅḍu** [Sk. nighaṅḍu, dial. for *nirgrantha* from *grath-nāti* (see *gaṅḍhi* & *ghaṅḍana*), orig. disentanglement, unravelling, i. e. explanation; cp. *niggaṅḍhi*, which is a variant of the same word. — BSk. *nighaṅḍa* (Divy 619; AvŚ 11.19), Prk. *nighaṅḍu*] an explained word or a word expl<sup>d</sup>, vocabulary, gloss, usually in ster. formula marking the accomplishments of a learned Brahmin "sanighaṅḍu-keṭubhāṅḍa . . . padako" (see detail under *keṭubha*) D 1.88; A 1.163, 166; 111.223; Sn p. 105; Miln 10. Bdghh's expl<sup>d</sup> is quoted by Trenckner, *Notes* p. 65.

**Nighāta** [Sk. nighāta, ni+ghāta] striking down, suppressing, destroying, killing M 1.430; Nett 189. Cp. *nighāti*.

**Nighāti** [ni+ghāti] "slaying or being slain," defeat, loss (opp. *ugghāti*) Sn 828. Cp. *nighāta*.

**Nicaya** [Sk. nicaya, ni+caya, cp. *nicita*] heaping up, accumulation; wealth, provisions S 1.93, 97; Vin v.172 (°*sannidhi*). See also *nicayika*.

**Nicita** (adj.) [Sk. *nicita*, ni+cita, of *nicināti*] heaped up, full, thick, massed, dense Th 2, 480 (of hair); PvA 221 (*ussanna uparūpari nicita*, of *Niraya*).

**Nicula** [Sk. *nicula*] a plant (*Barringtonia acutangula*) VvA 134.

**Nicca** (adj.) [Vedic *nitya*, adj.-formation fr. *ni*, meaning "downward" = onward, on and on; according to Grassmann (*Wtb. z. Rig Veda*) originally "inwardly,

homely"] constant, continuous, permanent D 111.31; S 1.142; 11.109, 198; 1v.24 sq., 45, 63; A 11.33, 52; v.210; Ps 11.80; Vbh 335, 426. In chain of synonyms: *nicca dhuva sassata avipariṇāmadhamma* D 1.21; S 111.144, 147; see below *anicca*, — nt. adv. *niccaṅ* perpetually, constantly, always (syn. *sadā*) M 1.326; 111.271; Sn 69, 220, 336; Dh 23, 109, 206, 293; J 1.890; 111.26, 190; Nd<sup>2</sup> 345 (= *dhuva-kālaṅ*); PvA 32, 55, 134. — Far more freq. as *anicca* (adj.; *aniccaṅ* nt. n.) unstable, impermanent, inconstant; (nt.) evanescence, inconstancy, impermanence. — The emphatic assertion of impermanence (continuous change of condition) is a prominent axiom of the Dhamma, & the realization of the evanescent character of all things mental or material is one of the primary conditions of attaining right knowledge (: *anicca-saññaṅ manasikaroti* to ponder over the idea of impermanence S 11.47; 111.155; v.132; Ps 11.48 sq., 100; PvA 62 etc. — *kāye anicc' ānupassin* realizing the impermanence of the body (together with *vayānupassin* & *nirodha*) S 1v.211; v.324, 345; Ps 11.37, 45 sq., 241 sq. See *anupassanā*). In this import *anicca* occurs in many combinations of similar terms, all characterising change, its consequences & its meaning, esp. in the famous triad "aniccaṅ dukkhaṅ anattā" (see *dukkha* 11.2), e. g. S 111.41, 67, 180; 1v.28 (*sabbag*), 85 sq., 106 sq.; 133 sq. Thus *anicca addhuva appayuka cavanadhamma* D 1.21. *anicca+dukkha* S 11.53 (*yad aniccaṅ taṅ dukkhaṅ*); 1v.28, 31, v.345; A 1v.52 (*anicce dukkhasaññā*); M 1.500 (+ *roga* etc.); Nd<sup>2</sup> 214 (id. cp. *roga*). *anicca dukkha vipariṇāmadhamma* (of *kāmā*) D 1.36. *aniccasaññā anattasaññā* A 1v.353; etc. — Opposed to this ever-fluctuating impermanence is *Nibbāna* (q. v.), which is therefore marked with the attributes of constancy & stableness (cp. *dhuva*, *sassata amata*, *vipariṇāma*). — See further for ref. S 11.244 sq. (*saḷāyatanag* a.), 248 (*dhātuyo*); 111.102 (*rūpa* etc.); 1v.131, 151; A 11.33, 52; v.187 sq., 343 sq.; Sn 805, Ps 1.191; 11.28 sq., 80, 106; Vbh 12 (*rūpa* etc.), 70 (*dvādasāyatanāni*), 319 (*viññāṇā*), 324 (*khandhā*), 373; PvA 60 (= *ittara*).

-*kālaṅ* (adv.) constantly Nd<sup>2</sup> 345; -*dāna* a perpetual gift D 1.144 (cp. DA 1.302); -*bhatta* a continuous food-supply (for the *bhikkhus*) J 1.178; VvA 92; PvA 54; -*bhattika* one who enjoys a continuous supply of food (as charity) Vin 11.78; 111.237 (= *dhuva-bhattika*); 1v.271; -*saññā* (& adj. *saññin*) the consciousness or idea of permanence (adj. having etc.) A 11.52; 111.79, 334; 1v.13, 145 sq.; Nett 27; -*silā* the uninterrupted observance of good conduct VvA 72; PvA 256.

**Niccata** (f.) [abstr. to *nicca*] continuity, permanence, only as a° changeableness, impermanence S 1.61, 204; 111.43; 1v.142 sq., 216, 325.

**Niccatta** (nt.) = *niccatā* Vism 509.

**Niccamma** [Sk. *niścārman*, nis+camma] without skin, excoriated, in °ṅ *karoti* to flog skinless, to beat the skin off J 111.281. *niccamma-gāvi* "a skinless cow," used in a well-known simile at S 11.99, referred to at Vism 341 & 463.

**Niccala** (adj.) [Sk. *niścāla*, nis+cala] motionless J 1v.2; PvA 95.

**Niccittaka** (adj.) [Sk. *niścitta*, nis+citta (ka)] thoughtless J 11.298.

**Niccōla** (adj.) [nis+cola] without dress, naked PvA 32 (= *nagga*).

**Nicchanda** (adj.) [nis+chanda] without desire or excitement J 1.7.

**Nicchaya** [Sk. *niścaya*, nis+caya of *cināti*] discrimination, conviction, certainty; resolution, determination J 1.441 (°*mitta* a firm friend); DhsA 133 (*adhimokkha* = its

paccupaṭṭhāna); SnA 60 (daḷha° adj. of firm resolution). See vi°.

**Niccharaṇa** (nt.) [fr. niccharati] emanation, sending out, expansion, efflux Vism 303.

**Niccharati** [Sk. niścarati, nis+carati] to go out or forth from, to rise, sound forth, come out It 75 (devasadda); Vv 38<sup>2</sup>; J 1.53, 176; DhA 1.389; VvA 12, 37 (saddā). — Caus. nicchāreti to make come out from, to let go forth, get rid of, emit, utter, give out D 1.53 (anattamanāvācam a° not utter a word of discontent); J III.127; v.416 (madhurassarāṇ); Pug 33; Miln 259 (garahaṇ); Dāvs L28 (vācaṇ).

**Nicchāta** [Sk. \*niḥsāta, nis+chāta] having no hunger, being without cravings, stilled, satisfied. Ep. of an Arabant always in comb<sup>o</sup> with nibbuta or parinibbuta: S III.26 (tanhaṇ abbuyha); IV.204 (vedanānaṇ khayā); M 1.341; 412; A IV.410; v.65 (sitibhūta); Sn 707 (aniccha), 735, 758; It 48 (esanānaṇ khayā); Th 2, 132 (abbūlhasalla). — Expl<sup>d</sup> at Ps II.243 by nekkhammena kāmacchandato u; arahattamaggena sabbakilesehi n. muccati.

**Nicchādeti** see nicchodeti.

**Nicchāreti** Caus. of niccharati, q. v.

**Nicchita** (adj.) [Sk. niścita, nis+cita, see nicchināti] determined, convinced Mhvs 7, 19.

**Nicchināti** [Sk. niścinoti, nis+cināti] to discriminate, consider, investigate, ascertain; pot. niccheyya Sn 785 (expl<sup>d</sup> by nicchinitvā vinicchinitvā etc. Nd<sup>1</sup> 76); Dh 256 (gloss K vinicchaye). — pp. nicchita.

**Nicchuddha** (adj.) [Sk. niḥkṣubdha, nis+chuddha, see nicchubhati] thrown out J III.99 (=nibbāpita, nikkhāmita); Miln 130.

**Nicchubhati** [Sk. \*niḥkṣubhati, nis+khubhati or chubhati, cp. chuddha & khobha, also nicchodeti & upacchubhati and see Trenckner, Miln pp. 423, 424] to throw out J III.512 (=niharati Com.; v. I. nicchurāti); Miln 187. — pp. nicchuddha q. v.

**Nicchubbhana** (nt.) [see nicchubhati] throwing out, ejection, being an outcaste Miln 357.

**Nicchodeti** (& v. I. nicchādeti) [shows a confusion of two roots, which are both of Prk. origin, viz. **chaḍḍ** & **chof**, the former = P. chaddeti, the latter = Sk. kṣodayati or BSk. chorayati, Apabhraṇṣa chollai; with which cp. P. chuddha] to shake or throw about, only in phrase odhunāti nidhunāti nicchodeti at S III.155 = M 1.230 = 374 = A III.365, where S has correct reading (v. I. °choḍeti); M has °chādeti (v. I. °chodeti); A has °chedeti (v. I. °choretī, °chāretī; gloss nippoḍeti). The C. on A III.365 has: nicchedeti ti bhāyā vā rukkhe vā paharati. — nicchedeti (**chid**) is pardonable because of Prk. chollai "to cut." Cp. also nicchubhati with v. I. BḤ nicchurāti. For sound change P. ch > Sk. kṣ cp. P. chamā > kṣāra, chārikā > kṣāra, churikā > kṣurikā etc.

**Nija** (adj.) [Sk. nija, with dial. j. for nitya = P. nicca] own Dāvs II.68. Cp. nitya.

**Nijana** (nt.) [fr. nij] washing, cleansing Vism 342 (v. I. nijj°).

**Nijigṇsati** [Sk. nijigṇsati, ni+ jigṇsati] to desire ardently, to covet DA 1.92 (=maggeti pariyesati).

**Nijigṇsanatā** (f.) [fr. last] covetousness Vism 23 sq. (defined), 29 (id. = magganā), referring to Vbh 353, where T has jigṇsanatā, with v. I. nijigṇsanatā.

**Nijigṇsitar** (n. adj.) [n. ag. fr. prec.] one who desires ardently, covetous, rapacious D 1.8 (lābhaṇ) A III.111 (id.).

**Nijaṭa** (adj.) [Sk. \*nirjaṭa, nis+jaṭa, adj. to jaṭā] disentangled J 1.187; Miln 3.

**Nijara** (adj.) [Sk. nirjara in diff. meaning, P. nis functioning as emphatic pref.; nis+jara] causing to decay, destroying, annihilating; f. °ā decay, destruction, death S IV.339; A 1.221; II.198; v.215 sq. (dasa-n-vatthūni); Ps 1.5 (id.).

**Nijareti** [Sk. nir-jārayati; nis+jarati<sup>1</sup>] to destroy, annihilate, cause to cease or exist M 1.93; Th 2, 431 (nijjaressāmi = jirāpassāmi vināpassāmi ThA 269).

**Nijāleti** [nis+jāleti] to make an end to a blaze, to extinguish, to put out J VI.495 (aggī).

**Nijjāna** (adj.) [Sk. nirjirṇa, nis+jirṇa] destroyed, overcome, exhausted, finished, dead D 1.96; M II.217 = A 1.221 (vedanākkhayā sabbhaṇ dukkhaṇ n. bhavissati); M 1.93; A v.215 sq.; Nett 51.

**Nijjita** (adj.) [Sk. nirjita, nis+jita] unvanquished Miln 192 (°kammāsūrā), 332 (°vijita-sangāma); Sdhp 360

**Nijjivata** (adj.) [Sk. nirjivata, nis+jiva<sup>1</sup>] lifeless, soulless DhA 38; Miln 413.

**Nijjhata** (adj.) [pp. of nijjhāpeti, \*Sk. nidhyapta or nidhyāpita] satisfied, pacified, appeased J VI.414 (=khamāpita Com.); Vv 63<sup>10</sup> (=nijjhāpita VvA 265); Miln 209. See also paṭi°.

**Nijjhatti** (f.) [abstr. to nijjhata, cp. BSk. nidhyapti, formation like P. ṇatti > Sk. jñapti] conviction, understanding, realization; favourable disposition, satisfaction M 1.320; A IV.223; Ps II.171, 176; Miln 210.

**Nijjhāna<sup>1</sup>** (nt.) [\*Sk. nidhyāna, ni+jhāna<sup>1</sup>] understanding, insight, perception, comprehension; favour, indulgence (=nijjhāpana), pleasure, delight J VI.207. Often as °ṇ khamati: to be pleased with, to find pleasure in: S III.225, 228; M 1.133, 480; Vv 84<sup>17</sup>. Thus also ditthi-nijjhāna-kkhanti delighting in speculation A 1.189 sq.; II.191. Cp. upa°.

**Nijjhāna<sup>2</sup>** (nt.) [nis+jhāna<sup>2</sup>] conflagration, in anto° = nijjhāyana PvA 18 (cittasantāpa+ in expl<sup>d</sup> of soka).

**Nijjhāpana** (nt.) [Sk. \*nidhyāpana, ni+jhāpana, Caus. to jhāpeti] favourable disposition, kindness, indulgence J IV.495 (°ṇ karoti = khamāpeti Com.; text reads nijjhāpana).

**Nijjhāpaya** (adj.) [Sk. \*ni-dhyāpya, to nijjhāpeti] to be discriminated or understood, in dun° hard to . . . Miln 141 (paḍha).

**Nijjhāpeti** [Sk. nidhyāyati, ni+jhāpeti, Caus. to jhāyati<sup>1</sup>; cp. Sk. nididhyāseti] to make favourably disposed, to win somebody's affection, or favour, to gain over Vin II.96; M 1.321; J IV.208; 414, 495; VI.516; Miln 264; VvA 265 (nijjhāpita = nijjhata).

**Nijjhāma** (adj. n.) [Sk. niḥkṣāma, cp. niḥkṣīna, nis+jhāma of jhāyati<sup>2</sup> = Sk. kṣāyati] burning away, wasting away, consuming or consumed A 1.295; Nett 77, 95 paṭipadā.

-taṇha (adj.) of consuming thirst, very thirsty J 1.44; -taṇhika = °taṇha denoting a class of Petas (q. v.) Miln 294, 303, 357.

**Nijjhāyati<sup>1</sup>** [Sk. nidhyāyati, ni+jhāyati<sup>1</sup>] to meditate, reflect, think S III.140 sq. (+ passati, cp. jānāti), 157; M 1.334 (jhāyati n. apajjhāyati); III.14 (id.). Cp. upa°.

**Nijjhāyati<sup>2</sup>** [ni+jhāyati<sup>2</sup>] to be consumed (by sorrow), to fret Nd<sup>1</sup> 433.

**Nijjhāyana** (nt.) [Sk. \*niḥkṣāyana, nis+jhāyana of jhāyati<sup>2</sup>] burning away, consumption; fig. remorse, mortification in anto° J 1.168 (cp. nijjhāna<sup>2</sup>).

**Nīṭṭha** (adj.) [Sk. niṣṭha, ni+<sup>o</sup>tha; cp. niṭṭhā<sup>1</sup>] dependent on, resting on, intent upon S III.13 (accanta<sup>o</sup>); Nd<sup>1</sup> 263 (rūpa<sup>o</sup>).

**Nīṭṭhā<sup>1</sup>** (f.) [Sk. niṣṭhā; ni+<sup>o</sup>thā, abstr. of adj.-suff. <sup>o</sup>thā] basis, foundation, familiarity with Sn 864 (expl. SnA 551 by samiddhi, but see Nd<sup>1</sup> 263).

**Nīṭṭhā<sup>2</sup>** (f.) [Vedic niṣṭhā (niṣṭhā), ni+<sup>o</sup>thā from <sup>o</sup>thā] end, conclusion; perfection, height, summit; object, aim Vin 1.255; S II.186; A 1.279 (object); Ps 1.161. niṭṭhaṅ gacchati to come to an end; fig. to reach perfection, be completed in the faith M 1.176; J 1.201; Miln 310; freq. in pp. niṭṭhaṅ gata (niṭṭhangata) one who has attained perfection (=pabbajitānaṅ arahattaṅ patta) DhA IV.70; S III.99 (a<sup>o</sup>); A II.175; III.450; v.119 sq.; Dh 351; Ps 1.81, 161.

**Nīṭṭhāti** [Sk. niṣṭiṣṭhāti, nis+<sup>o</sup>tiṭṭhāti, the older \*sthāti restored in comp<sup>a</sup>] to be at an end, to be finished J 1.220; IV.391; DhA 1.393. — pp. niṭṭhita, Caus. niṭṭhāpeti (q. v.).

**Nīṭṭhāna** (nt.) [abstr. of niṭṭhāti] being finished, carrying out, execution, performance D 1.141; ThA 19 (=ava-sāya). Cp. san<sup>o</sup>.

**Nīṭṭhāpita** (& **niṭṭhāpita**) [pp. of niṭṭhāpeti] accomplished, performed, carried out J 1.86, 172 (<sup>o</sup>thā<sup>o</sup>), 201.

**Nīṭṭhāpeti** [Caus. to niṭṭhāti] to carry out, perform; prepare, make ready, accomplish J 1.86, 290; VI.366; DhA III.172. — pp. niṭṭhāpita Cp. pari<sup>o</sup>.

**Nīṭṭhita** (adj.) [Sk. niṣṭhita (niṣṭhita), nis+<sup>o</sup>thita, cp. niṭṭhāti] brought or come to an end, finished, accomplished; (made) ready, prepared (i. e. the preparations being finished) Vin 1.35; D 1.109 (bhattaṅ: the meal is ready); II.127 (id.); J 1.255 (id.); J II.48; III.537 (finished); VvA 188; PvA 81; & often at conclusion of books & chapters. aniṭṭhita not completed DhA III.172. — su<sup>o</sup> well finished, nicely got up, accomplished Sn 48, 240. Cp. pari<sup>o</sup>.

**Nīṭṭhubhati** (& **niṭṭhubhati**) Vin 1.271; J 1.459; also **niṭṭhubhati** [Sk. niṣṭhubhati, but in meaning=Sk. niṣṭhivati, nis+<sup>o</sup>thiv, stubh taking the function of <sup>o</sup>thiv, since stubh itself is represented by thavati & thometi] to spit out, to expectorate Vin 1.271 (nuṭṭhuhitvā); II.132 (id.); J II.105, 117 (nuṭṭh<sup>o</sup>); VI.367; DhA II.36 (niṭṭhuhitvā). pp. nuṭṭhubhita Sdhp 121. — Cp. oṭṭhubhati.

**Nīṭṭhubhana** (nt.) [Sk. niṣṭhivana, see niṭṭhubhati & cp. Prk. niṭṭhubhana] spitting out, spittle J 1.47; PvA 80 (=kheja, v. l. SS niṭṭhuvana, BB niṭṭhūna).

**Nīṭṭhurin** (adj.) [Sk. niṣṭhura or niṣṭhūra, ni+<sup>o</sup>thūra=thūla; cp. Prk. niṭṭhura] rough, hard, cruel, merciless Sn 952 (a<sup>o</sup>); this reading is mentioned as v. l. by Bdhgh at SnA 569, & the reading **anuddhari** given; v. l. SS anuṭṭhuri, BB anuṭṭhari, expl<sup>o</sup> as anissukī Nd<sup>1</sup> 440 however has aniṭṭhuri with expl<sup>o</sup> of nitthuriya as under issā at Vbh 357].

**Nīṭṭhuriya** (nt.) [cp. Sk. niṣṭhuratva] hardness, harshness, roughness Nd<sup>1</sup> 440; Nd<sup>2</sup> 484 (in exegesis of makkha)=Vbh 357.

**Niddāyati** [Sk. nirdāti, nis+dāyati, cp. Sk. nirdātar weeder] to cut out, to weed D 1.231 (niddāyit<sup>o</sup>); It 56 (as v. l. niddāta for ninhāta, q. v.); J 1.215. Caus. niddāpeti to cause to weed, to have weeds dug up Vin II.180.

**Niddha** (nt.) [Vedic niḍa resting-place ni+sad "sitting down "] nest, place, seat Dh 148 (v. l. niḷa).

**Nihāta** (adj.) [Sk. \*niṣnāta, nis+nahāta] cleansed, purified It 56 (<sup>o</sup>pāpaka=sinless; with several vv. ll.

amongst which niddāta of niddāyati =cleansed of weeds) =Nd<sup>1</sup> 58 (ninhāta<sup>o</sup>)=Nd<sup>2</sup> 514 (ninhāta, v. l. SS ninnahāta).

**Nitamba** [Sk. nitamba; etym. unknown] the ridge of a mountain or a glen, gully DA 1.209.

**Nitammati** [Sk. nitāmyati, ni+<sup>o</sup>tam as in tama] to become dark, to be exhausted, faint; to be in misery or anxiety J IV.284 (Com.: atikilamati).

**Nitāleti** [Sk. nitādayati, ni+tāleti] to knock down, to strike J IV.347.

**Nittapha** (adj.) [BSk. niṣṭṛṇa (Divy 210 etc.), nis+tanhā] free from thirst or desire, desireless PvA 230 (=nirāsa). f. abstr. nitthaṇṇatā Nett 38.

**Nittaddana** (better: **nitthaddhana**) (nt.) [Sk. \*niṣṭambhana, abstr. fr. ni+<sup>o</sup>thaddha =making rigid] paralysing D 1.11 (jivhā<sup>o</sup> =mantana jivhāya thaddhakarana DA 1.96; v. l. (gloss) nibandhana).

**Nittāreti** see nittharati.

**Nittiṇa** (adj.) [Sk. niṣṭṛṇa, nis+<sup>o</sup>tiṇa] free from grass J III.23.

**Nittiṇa** (pp.) [Sk. nistṛṇa, nis+<sup>o</sup>tiṇa] got out of, having crossed or overcome D II.275 (-ogha; v. l. BB nitṛṇa); Nd<sup>1</sup> 159 (as v. l.; text has nitṛṇa); Nd<sup>2</sup> 278 (t.). Cp. nittharati.

**Nittudana** (nt.) [nis+tudana, abstr. fr. tudati; cp. Sk. nistodā] pricking, piercing A 1.65 (text: nittuddana); III.493 sq.

**Nitteja** (adj.) [cp. Sk. nistejas only in meaning 1; nis+<sup>o</sup>teja] 1. without energy Vism 596. — 2. "put out," abashed, put to shame, in <sup>o</sup>ḡ karoti to make blush or put to shame J II.94 (lajjāpeti+).

**Nitthanati** & **Nitthunati** [Sk. nisstanati "moan out," nis+<sup>o</sup>thaneti & thunati<sup>1</sup>] to moan, groan: (a) <sup>o</sup>thanati: J 1.463; II.362; IV.446; v.296; DA 1.291. — (b) <sup>o</sup>thunati Vin II.222; J v.295, 389; Vism 311; VvA 224. Cp. nitthuna.

**Nitthanana** (nt.) [nis+<sup>o</sup>thanana, abstr. to thaneti] groaning, moaning DA 1.291 (v. l. BB. <sup>o</sup>thuna). As nitthunana Vism 504.

**Nittharapa<sup>1</sup>** (nt.) [Sk. nistarapa, nis+<sup>o</sup>tarapa, cp. nittharati] getting across, ferrying over, traversing, overcoming S 1.193 (oghassa); A II.200 (id.); It 111 (id.); M I.134; J 1.48 (loka<sup>o</sup>); Dāvs II.29 (id.); Vism 32; Sdhp 334 (bhava<sup>o</sup>), 619 (tiloka<sup>o</sup>).

**Nittharapa<sup>2</sup>** (nt.) [Sk. nistarapa, ni+<sup>o</sup>tharapa] "strewing or being strewn down," putting down, carrying, bearing S IV.177 (bhārassa, of a load, cp. nikkhepa); VvA 131 (so read for niddharana, in kuṭumba-bhārassa n-samatthā =able to carry the burden of a household).

**Nittharati** [Sk. nistarati, nis+<sup>o</sup>tarati<sup>1</sup>] to cross over, get out of, leave behind, get over D 1.73 (kantāraṅ). pp. nitṭiṇa q. v. Caus. nitthāreti to bring through, help over Nd<sup>2</sup> 630 (nittāreti).

**Nitthāra** [Sk. nistāra; nis+<sup>o</sup>tāra of tarati<sup>1</sup>] passing over, rescue, payment, acquittance, in <sup>o</sup>ḡ vattati to be acquitted, to get off scot-free M 1.442 (v. l. netth<sup>o</sup>, which is the usual form). See netthāra.

**Nitthuna** [Sk. \*nis-stanana & nistava to thunati] (a) (of thunati<sup>1</sup>) moan, groan DA 1.291 (as v. l. BB for nitthana) — (b) (of thunati<sup>2</sup>) blame, censure, curse PvA 76 (<sup>o</sup>ḡ karoti to revile or curse).

**Nitthunati** etc., see nitthanati etc.



**Nidassana** (nt.) [Sk. nidarsana, ni+ dassana] "pointing at" evidence, example, comparison, apposition, attribute, characteristic; sign, term D 1.223 (a° with no attribute); III.217 (id.); S IV.370 (id.); A IV.305 sq. (nila°, pita° etc.); Sn 137; Vbh 13, 64, 70 sq. (sa°, a°); VvA 12, 13; PvA 26, 121 (pucchanakāra°) 226 (paccakkhabhūtaṅ n. "sign, token").

**Nidassati** v. l. BB at Sn 785 for nirassati (q. v.) Nd<sup>1</sup> 76 has nid° in text, nir° as v. l. SS; SnA 522 reads nirassati.

**Nidassita** (pp.) [see nidasseti] pointed out, defined as, termed Pv 1.5<sup>12</sup>; PvA 30.

**Nidasseti** [Sk. nidarsayati, ni+dasseti] to point out ("down"), explain, show, define VvA 12, 13 (°etabba-vacana the word to be compared or defined, correl. to nidassana-vacana). — pp. nidassita (q. v.).

**Nidahati** [Sk. nidadhāti, ni+dahati<sup>1</sup>] to lay down or aside, deposit; accumulate, hoard, bury (a treasure) Vin 1.46 (civaraṅ); Miln 271; ger. nidahitvā PvA 97 (dhana-dhaññaṅ) & nidhāya Dh 142, 405; Sn 35 (daṇḍaṅ), 394, 629; Nd<sup>2</sup> 348; pres. also nidheti KhA 217, 219; fut. nidhessati PvA 132. Pass. nidhiyati KhA 217. Caus. nidhāpeti PvA 130 (bhoge). See also nidāhaka, nidhāna & nidhi; also upanidhāya.

**Nidāgha** [Sk. nidāgha, fr. nidahati, ni+dahati<sup>2</sup>, see dahati] heat, summer-heat, summer, drought J 1.221 (-samaya dry season); II.80; Vism 259 (°samaya, where KhA 58 reads sarada-samaya); PvA 174 (-kāla summer). fig. J IV.285; v.404; Dāvs II.60.

**Nidāna** (nt.) [Sk. nidāna, ni+ \*dāna of dā, dyati to bind, cp. Gr. *δέμα*, *δέμα* (fetter) & see dāma] (a) (n.) tying down to; ground (lit. or fig.), foundation, occasion; source, origin, cause; reason, reference, subject ("sujet") M 1.261; A 1.134 sq.; 263 sq., 338; II.196; IV.128 sq.; Dhs 1059 (dukkha°, source of pain), 1136; Nett 3, 32; Miln 272 (of disease: pathology, aetiology), 344 (°paṭhanakusala, of lawyers); PvA 132, 253. — (b) (adj.°) founded on, caused by, originating in, relating to S v.213 sq. (a° & sa°); A 1.82 (id.); Sn 271 (ito°), 866 (kuto°), 1050 (upadhi°=hetuka, paccayā, kāraṇā Nd<sup>2</sup> 346); 872 (icchā°) etc.; VvA 117 (vimānāni Rājagaha° playing at or referring to R.). — (c) nidānaṅ (acc. as adv.) by means of, in consequence of, through, usually with tato° through this, yato° through which D 1.52, 73; M 1.112; Pv IV.1<sup>81</sup> (through whom=yaṅ nimittaṅ PvA 242); PvA 281; ito° by this Nd<sup>2</sup> 291<sup>2</sup>.

**Nidāhaka** (adj.) [fr. nidahati] one who puts away, one who has the office of keeper or warder (of robes: civara°) Vin 1.283.

**Nidda** (nt.) [nis+dara, see dari] a cave Nd<sup>1</sup> 23 (Ep. of kāya).

**Niddanta** [so read for niddanna, v. l. niddhā=niddā; cp. supinanta]=niddā J VI.294.

**Niddaya** (adj.) [Sk. nirdaya, nis+dayā (adj.)] merciless, pitiless, cruel Sdhp 143, 159.

**Niddara** (adj.) [nis+dara] free from fear, pain or anguish Dh 205=Sn 257 (expl<sup>1</sup> at DhA III.269 by rāgadara-thānaṅ abhāvena n.; at SnA 299 by kilesaparihāhābhāvena n.).

**Niddasa** see niddesa.

**Niddā** (f.) [Vedic nidrā, ni+ drā in Sk. drāti, drāyate, Idg. \*dorē; cp. Gr. (hom.) *ιδραθω*, Lat. dormio] sleep A 11.48, 50; III.251; Sn 926 (opp. jāgariyā), 942 (see expl<sup>1</sup> at Nd<sup>1</sup> 423); J 1.61, 192; II.128. — niddaṅ okkamati to fall asleep Vin 1.15 (niddā?); J III.538;

IV.1; DhA 1.9; VvA 65; PvA 47; °ṅ upagacchati id. PvA 43, 105, 128.

-ārāma fond of sleep, slothful, sluggish It 72 (+ kammarāma, bhassarata); -ārāmatā fondness of sleep, laziness, sluggishness A III.116, 293 sq., 309 sq.; IV.25 (+ kamm°, bhass°); v.164; -sīlin of drowsy habits, slothful, sleepy Sn 96.

**Niddāna** (nt.) [Sk. \*nirdāna, nis+dāna of dayati<sup>2</sup>, Sk. dāti, cp. dāta] cutting off, mowing, destroying Sn 78 (=chedana lunana uppātana SnA 148)=S 1.172; K.S. 1.319, cp. niddāyati.

**Niddāyati** [Denom. fr. niddā] to sleep D 1.231; J 1.192, 266; II.103; v.68, 382; DhA III.175; SnA 169.

**Niddāyitar** [n. ag. fr. niddāyati] a sleepy person Dh 325.

**Niddiṭṭha** (pp.) [see niddisati] expressed, explained, designated Miln 3; DhsA 57; Vism 528; VvA 13.

**Niddisati** (& niddissati) [Sk. nir-diṣati, nis+disati, cp. Lat. distinguo] to distinguish, point out, explain, designate, define, express, to mean It 122=Nd<sup>2</sup> 276<sup>f</sup>; Miln 123, 345; DhsA 57; DhA II.59; PvA 87, 217 (°itvā); aor. niddisi DhsA 57; SnA 61. — grd. niddisittaba DhsA 56; Nett 96. Pass. niddissiyati PvA 163. — pp. niddiṭṭha (q. v.).

**Niddukkha** (adj.) [nis+dukkha] without fault or evil J III.443 (in expl<sup>1</sup> of anigha); PvA 230 (id.); (in expl<sup>1</sup> of mārisa) K.S. (S.A.) 1, 2, n. 1.

**Niddesa** [Sk. nirdeśa, fr. niddisati, cp. desa, desaka etc.] 1. description, attribute, distinction PvA 7 (nkkatṭha°); °vatthu object of distinction or praise D III.253 = A IV.15 (where reading is niddasa, which also as v. l. at D III.253 & Ps 1.5). — 2. descriptive exposition, analytic explanation by way of question & answer, interpretation, exegesis Vin v.114 (sa°); Nett 4, 8, 38 sq.; Vism 26; DhsA 54; VvA 78; PvA 71, 147. — 3. N. of an old commentary (ascribed to Sāriputta) on parts of the Sutta Nipāta (Aṭṭhaka-vagga, interpreted in the Mahā-Niddesa; Pārayana-vagga and, as a sort of appendix, the Khaggavisāṇa-sutta, interpreted in the Culla-Niddesa); as one of the canonical texts included in the Khuddaka Nikāya; editions in P.T.S. Quoted often in the Visuddhimagga, e. g. p. 140, 208 sq. etc.

**Niddosa<sup>1</sup>** (adj.) [Sk. nirdośa, nis+dosa<sup>1</sup>] faultless, pure, undefiled Sn 476; DhsA 2; PvA 189 (=viraja); DhA I.41.

**Niddosa<sup>2</sup>** (adj.) [Sk. nirdveśa, nis+dosa<sup>2</sup>] free from hatred J IV.10 (su°); Com. "adussanavasena," foll. upon sunikkodha).

**Niddhana** (adj.) [nis+dhana] without property, poor J v.447.

**Niddhanta** (adj.) [pp. of niddhamati, nis+dhanta, q. v.] blown off, removed, cleaned, purified A 1.254 (jātārūpa "loitered," cp. niddhota); Sn 56 ("kasāva-moha; Com. vijahati); Dh 236 (°mala, malānaṅ nihaṭatāya DhA III.336); Nd<sup>2</sup> 347 (=vanta & pahina); J VI.218 (of hair; Com. expl<sup>1</sup> siniddharutā, v. l. BB siniddha-anta, thus meant for Sk. sniddhānta).

**Niddhamati** [in form=Sk. nirdhmāti, nis+dhama, but in meaning the verb, as well as its derivations, are influenced by both meanings of niddhāvati (dhāvati<sup>1</sup> & 2); see niddhāpeti, niddhamana, & niddhovati] to blow away, blow off; to clean, cleanse, purify; to throw out, eject, remove Sn 281=Miln 414 (kāraṇḍavaṅ); Sn 282 (°itvā pāpicche), 962 (malāṅ=pajahati (Nd<sup>1</sup> 478); Dh 239 (id.); Miln 43. — pp. niddhanta).

**Niddhamana** (nt.) [of niddhamati or =\*nirdhāvana = °dhovana to dhāvati<sup>2</sup>] drainage, drain, canal Vin II.120 (udaka°; dhovituṅ immediately preceding); J 1.175, 409, 425; III.415; IV.28; v.21 (udaka°); DhA II.37.



**Niddhamanā** (f.) [either to niddhamati or to niddhāpeti] throwing out, ejection, expulsion J v.233 (=nikkaḍḍhanā Com.).

**Niddharapa** (nt.) not with Hardy (Index VvA)=Sk nirdhāraṇa (estimation), but to be read as nittharaṇa (see nittharaṇa<sup>2</sup>).

**Niddhāpita** (adj.) [pp. of niddhāpeti, q. v.] thrown out J III.99 (v. l. for nibbāpita).

**Niddhāpeti** [Sk. nirdhāvayati, nis+dhāveti (dhāpeti), Caus. of dhāvati<sup>1</sup>; may also stand for niddhamāpeti, Caus. fr. niddhamati, cp. contamination niddhāmase at J IV.48, unless misread for niddhāpaye, as v. l. BB bears out] to throw out, chase away, expel J IV.41 (niddhāpayiṅsu), 48 (? for niddhāmase). pp. niddhāpita.

**Niddhāmase** at J IV.48 should probably be read niddhāpaye (as v. l. BB), q. v.

**Niddhunāti** [Sk. nirdhunoti, nis+dhunāti] to shake off S III.155; A III.365 (odhunāti+; spelt nidhunāti); M I.229; Th I, 416; PvA 256 (=odhunāti).

**Niddhuniya** (?) (nt.) [=Sk. nihnuvāna fr. nihnute with diff. derivation] hypocrisy Pug 18 (=makka); cp. J.P.T.S. 1884, 83.

**Niddhūpana** (adj.) [nir+dhūpana] unscented J VI.21 (udaka).

**Niddhota** (adj.) [nis+dhota; pp. of niddhovati] washed, cleansed, purified Dāvs v.63 (°rūpiya; cp. niddhanta).

**Niddhovati** [Sk. nirdhāvati, nis+dhovati, cp. niddhamati] to wash off, clean, purify A I.253 (jātarūpaṇ, immediately followed by niddhanta). pp. niddhota.

**Nidhāna** (nt.) [Vēdic nidhāna, see nidahati] laying down, depositing, keeping; receptacle; accumulation (hidden) treasure J IV.280 (nidhi°); PvA 7 (udaka-dāna-niharaṇa-n°), 97 (n-gata dhana=hoarded, accumulated), 132 (°ṇ nidhessāmi gather a treasure); DhSA 405 (°kkhama).

**Nidhānavant** (adj.) forming or having a receptacle, worth treasuring or saving D 1.4 (=hadaye nidhātābba-yuttavāca DA 1.76).

**Nidhāpeti, Nidhāya & Nidhiyati**, see nidahati.

**Nidhi** [Vedic nidhi, ni+dhā, see nidabati] 1. "setting down," receptacle; (hidden) treasure Sn 285 (brahma n.); Dh 76; Kh VIII.2 (see KhA 217 sq.; nidhiyati ti nidhi, def. of n.), 9 (acorāharāṇo nidhi cp. "treasures in heaven, where thieves do not steal" Matt. 6, 20); Sdhp 528, 588.—2. "putting on," a cloak J VI.79 (expl<sup>d</sup> as vākacira-nivāsanaṇ=a bark dress). Cp. sannidhi.

-kumbhī a treasure-pot, a treasure hidden in a pot =a hidden treasure DhA II.107; IV.208; -nidhāna laying up treasures, burying a treasure J IV.280; -mukha an excellent treasure A v.346.

**Nidhura** see nidhura.

**Nidheti** see nidahati.

**Nindati** [Sk. nindati, nid as in Gr. *ὀνειδος* (blame), Lith. naida (hatred), Goth. naitjan (to rail or blaspheme), Ohg. neizzan (to plague); cp. Goth. neip=Ohg. nid (envy)] to blame, find fault with, censure A II.3; v.171, 174; Sn 658; J VI.63; Dh 227; inf. nindituṇ Dh 230; grd. nindaniya SnA 477. pp. nindita (q. v.); cp. also nindiya.

**Nindana** (nt.) [abstr. fr. nindati] blaming, reviling, finding fault DhA III.328.

**Nindā** (f.) [cp. Sk. nindā, to nindati] blame, reproach, fault-finding, fault, disgrace S III.73; A II.188; IV.157 sq.; M I.362; Sn 213 (+pasasā blame & praise); Dh 81 (id.); Sn 826, 895, 928; Dh 143, 309; Nd<sup>1</sup> 165, 306, 384; DhA II.148.—In comp<sup>a</sup> nindi° see anindi°.

**Nindita** (adj.) [pp. of nindati] blamed, reproved, reviled; faulty, blameworthy Dh 228; Pv II.3<sup>34</sup> (a° blameless=agaraḥita pasasā PvA 89); Sdhp 254, 361.—anindita J IV.106 (°angin).

**Nindiya** (adj.) [Sk. nindya, orig. grd. of nindati] blameable, faulty, blameworthy Sn 658 (=nindaniya SnA 477); Nett 132. pi nindiya at PvA 23 is to be read as piṇṇindriya.

**Ninna** (adj.-n.) [Vedic nimna, der. fr. ni down, prob. comb<sup>d</sup> with °na of nam to bend, thus meaning "bent down," cp. unna & panna] 1. (adj.) bent down (cp. ninnata), low-lying, deep, low, sunken J II.3 (magga); PvA 29 (bhūmibhāga), 132 (thāṇa); esp. freq. as °: bent on, inclining to, leading to, aiming at, flowing into etc. Often comb<sup>d</sup> with similar expressions in chain taccarita tabbahula taggaruka tanninna tappona tappabbhāra tadādhimutta (with variation nibbāna°, viveka° etc. for tad°); Nd<sup>2</sup> under tad; J II.15; Ps II.197; —Vin II.237=A IV.198 (samuddo anupubba° etc.); A IV.224 (viveka°); v.175 (id.); M I.493 (Nibbāna°). Similarly: samudda° Gangā M I.493; nekkhamma° J I.45 (v.258); samādhi° Miln 38.—2. (acc. as adv.) downward: ninnāṇ pavattati to flow downward M I.117; Pv I.57; ninnagata running down Miln 259 (udaka); ninnaga Dāvs IV.28.—3. (nt.) low land, low ground, plain (opp. thala elevation, plateau); usually with ref. to a raincloud flooding the low country Sn 30 (mahamegho °ṇ pūrayanto); SnA 42 (=pallala); It 66 (megho °ṇ pūreti); Pv II.9<sup>45</sup> (megho °ṇ paripūrayanto). —unnata low lying & elevated Miln 349 (desabhāga).

**Ninnata** (adj.) [ni+nata] bent down, bent upon, in ninnatattā (fem. abstr.) aim, purpose (?) DhSA 39 (is the reading correct ?).

**Ninnāda** (& **Nināda** Miln, Dāvs) [Sk. nināda, ni+nāda] sounding forth, sound, tune, melody A II.117 (°sadda); J VI.43; VvA 161; Miln 148; Dāvs v.31.

**Ninnādin** (adj.) [fr. ninnāda] sounding (loud), resonant (of a beautiful voice) D II.211 (cp. aṭṭhanga brahmassara & bindu).

**Ninnāmin** (adj.) [fr. ni+nam] bending downwards, descending A IV.237.

**Ninnāmeti** [Caus. of ni+namati] to bend down, put out (the tongue) D I.106 (jivhaṇ=niharati DA 1.276); J I.103, 104; cp. Divy 7, 71 (nirṇāmayati).

**Ninnīta** (adj.) [pp. of ninneti] lead down, lead away; drained, purified, free from (°-) A I.254 (niṇṇīta-kasāva of gold; free fr. dross).

**Ninnetar** [n. ag. to ni-nayati=Sk. \*ninayitr, cp. netar] one who leads down to, one who disposes of (c. gen.), bringer of, giver, usually in phrase atthassa n. (bringer of good: "Heilbringer") of the Buddha S IV.94; M I.111; A v.226 sq., 256 sq.; Ps II.194.

**Ninneti** [Sk. ninayati, ni+nayati] to lead down, lead away; drain, (udakaṇ), desiccate Vin II.180.—pp. ninnīta, q. v.

**Ninhāta** see niṇṇāta.

**Nipa** at J v.6 read as nipa.

**Nipaka** (adj.) [cp. BSk. nipaka chief, fr. Sk. nipa, chief, master] intelligent, clever, prudent, wise S I.13, 52, 187; M I.339; A I.165 (+jhāyin); III.24, 138; Sn 45≈Dh

328 ≈ DhA 1.62; Sn 283, 962, 1038; Nd<sup>2</sup> 349 (=jatimā) = Nd<sup>1</sup> 478; Bu 1.49; Vbh 426; Miln 34, 342, 411; Vism 3 (def<sup>o</sup>).

**Nipakka** at Vin 1.200 read **nippakka**.

**Nipacc-ākāra** [nipacca, ger. of nipatati+ākāra] obedience, humbleness, service S 1.178; v.233; A v.60; J 1.232; IV.133; VvA 22, 320; PvA 12.

**Nipacca-vādin** (adj.) [nipacca, ger. of nipātetī+vādin] speaking hurtfully Sn 217 (=dāyakaṃ nipātetvā appiavacanāni vattā SnA 272).

**Nipajjati** [Sk. nipadyate, ni+ pajjati] to lie down (to sleep) D 1.240; A IV.332; J 1.150; DhA 1.40; PvA 280; aor. nipajji J 1.279; II 154; III.83; VvA 75, 76; PvA 74, 75, 95; ger. nipajja J 1.7 (v.44: °iṭṭhānacankama). — Caus. nipajjāpeti to lay down, deposit J 1.50, 253, 267; III.26, 188; DhA 1.50; VvA 76 (°etvā rakkhāpetha). Cp. abhi<sup>o</sup>.

**Nipatati** [Sk. nipatati, ni+ patati] 1. (iustr.) to fall down, fly down, descend, go out Vin 11.192 (Bhagavato padesu sirasā n. bending his head at the feet of Bh.); PvA 60 (id.); J 1.278; v.467 (nipatissāmi = nikkhamissāmi Com) Pv 11.8<sup>o</sup> (v. l. Bḅ parivisayitvā) = nikkhamitva PvA 109 (cp. nipatati). — 2. (trs.) to bring together, to convene, in nipatāmase (pres. subj.) "shall we convene?" J IV.361. See also nipadāmase. — Cp. abhi<sup>o</sup>, san<sup>o</sup>.

**Nipadāmase** at J III.120 is an old misreading & is to be corrected into nipatāmase (=let us gather, bring together =dedicate), unless it be read as nippadāmase (=do, set forth, prepare, give), in spite of Com. expl<sup>a</sup> p. 121: nikārapakārā (=nipaccakārā?) upasaggā (upasajja?) dāmase (dā) ti attho; endorsed by Müller, P.G. p. 97 & Kern, Toev. p. 175. It cannot be ni+pa+dāmase, since ni is never used as secondary (modifying) v-c-component (see ni<sup>o</sup> A 2), & Bdgh's expl<sup>a</sup> is popular etym. Cp. nipatāmase at J IV.361 (see nipatati).

**Nipanna** (adj.) [pp. of nipajjati] lying down J 1.151, 279; II 103; III.276 (°kāle while he was asleep), IV.167; PvA 43, 75, 265 (spelt nipanna, opp. nikujja).

**Nipannaka** (adj.) = nipanna Ps 11.209; J 1.151.

**Nipalāvita** (pp.) (Com. reading for vipalāvita text), [Sk. vipāvita, see plavatī] made to swim, immersed, thrown into water J 1.326.

**Nipāka** (adj.) [Sk. nipāka, ni+ pāka (pacati)] full grown, fully developed, in full strength J VI.327 (of a tree).

**Nipāta** [Sk. nipāta, ni+ pāta, of nipatati] 1. falling down Dh 121 (udabindu<sup>o</sup>); VvA 279 (diṭṭhi<sup>o</sup>, a glance); PvA 45 (asa<sup>o</sup>). — 2. descending M 1.453. — 3. a particle, the gram. term for adverbs, conjunctions & interjections J v.243 (assu); PvA 11 (mā), 26 (vo), 40 (taṅ), 50 (ca). — 4. a section of a book (see next). Cp. vi<sup>o</sup>, san<sup>o</sup>.

**Nipātaka** (adj.) [to nipāta] divided into sections or chapters Dpvs IV.16.

**Nipātana** (nt.) [to nipatati] 1. falling upon DhA 1.295. — 2. going to bed VvA 71 (pacchā<sup>o</sup> opp. pubbuṭṭhāna). Cp. nipātin.

**Nipātin** (adj.) [to nipatati] 1. falling or flying down, chancing upon Dh 35, 36 (yatthakāma<sup>o</sup> cittaṅ = yattha yattha icchati tattha tatth<sup>o</sup> eva nipatati DhA 1.295). — 2. going to bed D 1.60 (pacchā<sup>o</sup> going to bed late). — Cp. abhi<sup>o</sup>.

**Nipātetī** [ni+ Caus. of patati] to let fall, throw down into (c. loc.); bring to fall, injure; fig. cast upon, charge with

D 1.91; M 1.453 (ayokaṭāhe); J III.359; SnA 272; PvA 152 (bhūmiyaṅ). pp. nipātita corrupt, evil, wicked Vin 11.182 (caṇḍa +; text nippātita, v. l. nipphātita).

**Nipūṇa** (adj.) [Sk. nipūṇa, dial. for niprṇa, to prṇoti, pr] clever, skilful, accomplished; fine, subtle, abstruse D 1.26 ≈ (ñ. gambhīra dhamma), 162 (paṇḍita +); M 1.487 (dhamma); S 1.33; IV.369; A III.78; Sn 1126 (=gambhīra duddasa etc. Nd<sup>2</sup> 350); Vbh 426; Miln 233, 276; DA 1.117; VvA 73 (ariyasaccu kusala +), 232; PvA 1, 16. Cp. abhinipuna.

**Nippakāra** (adj.) [nis+ pakāra 2] of no flavour, tasteless, useless J 1.340.

**Nippakka** (adj.) [nis+ pakka] boiled, infused Vin 1.200.

**Nippajjati & Nippajjati** [Sk. nipadyate, nis+ pajjati] to be produced, be accomplished, spring forth, ripen, result, happen DhA 11.4 (pph); PvA 19 (=npakappati), 71 (phalaṅg ijjhati n.), 120 (id.). pp. nippahanna. See also nipphādeti & nipphatti etc.; cp. also abhi<sup>o</sup>.

**Nippañña** (adj.) [nis+ pañña] unwise, foolish PvA 40, 41 (=dummati).

**Nipatati & Niphatati** [nis+ patati] to fall out; rush out, come forth, go out from (c. abl.) Vin 11.151 (nipphaṭati, v. l. nippatati); J v.467 (=nikkhamati Com.; or is it nipatati?). — ger. nippacca (cp. BSk. nirpatya AvŚ 1.209).

**Nippatta** (adj.) [nis+ patta] 1. without wings, plucked (of a bird) Vin IV.259. — 2. without leaves J III.496 (=patita-pattā); SnA 117 (°puppha). — Note nippatta at Dhs 1035 is to be read as nibbatta.

**Nippatti** see nipphatti.

**Nippadā** (?) at S 1.225 read nipphadā (q. v.).

**Nippadesa** [Sk. \*niṣpradesa, nis+ padesa] only in instr. & abl. =separately DhsA 2, 30, 37, 297.

**Nipanna** see nipanna & nipphanna.

**Nippapañca** (adj.) [nis+ papañca] free from diffuseness S IV.370; Dh 254 (Tathāgata); °ārāma not fond of delay M 1.65 (Neumann trsl. 1.119: "dem keine Sonderheit behagt"); A III.431; IV.229 sq.; Miln 262.

**Nippabha** (adj.) [nis+ prabhā] without splendour J II.415; Miln 102.

**Nipariyāya** [nis+ pariyāya] 1. without distinction or difference, absence of explanation or demonstration DhsA 317 (°ena not figuratively), 403 (°desanā); VvA 320. — 2. unchangeable, not to be turned Miln 113, 123, 212.

**Nippalāpa** (adj.) [nis+ palāpa] free from prattle or talk, not talking A II.183 (apalāpa +; v. l. °palāsa).

**Nippalibodha** (adj.) [nis+ palibodha] without hindrances unobstructed Miln 11.

**Nippādeti** see nipphādeti.

**Nippāpa** (adj.) [nis+ pāpa] free from sin Sn 257 = Dh 205.

**Nippitika** (adj.) [Sk. \*niṣpaitṛka = fatherless or \*niṣpṛitika?] a bastard J 1.133 (v. l. nippitika q. v.).

**Nippipāsa** (adj.) [nis+ pipāsā] without thirst or desire Sn 56; Nd<sup>2</sup> 351.

**Nippitika** (adj.) [nis+ piti+ ka] 1. free from (feelings of) enjoyment (characteristic of 3rd jhāna, q. v.) D 1.75; A 1.81. — 2. being unloved, a foster child etc. (?) see nippitika.

**Nippīḷana** (nt.) [nis+ pīḷana] squeezing, pressing; a blow J III.160. Cp. abhinippīḷanā.

**Nippīḷeti** [nis+ pīḷeti] to squeeze, press, clench, urge J I.63, 223. Pass. nippīḷiyati, only in ppr. nippīḷiyamāna being urged Vin II.303; VvA 138; PvA 31, 192. Cp. abhi°.

**Nippurisa** (adj.) [nis+ purisa] 1. without men PvA 177. — 2. without men, executed by females (female devas) only (of turiyā = a female orchestra) Vin I.15; D II.21; J V.506. Cp. M Vastu III.165 (niṣpuruṣeṇa nātakena) & AvŚ 1.321 (niṣpuruṣeṇa tūryeṇa; see also note in Index p. 229), whereas Divy 3 (see Index) has niṣparuṣa (soft), with v. l. niṣpuruṣa.

**Nippesika** [cp. Sk. niṣpeṣa clashing against, bounce, shock, niṣ+ piṣ] one who performs jugglery, a juggler D I.8 (= nippeso silaṅ etesaṇ ti DA.1.91); A III.111.

**Nippesikatā** (f.) [abstr. fr. prec.] jugglery, trickery (cp. Kern, *Toev.* p. 176) Vbh 353 (expl<sup>d</sup> at Vism 29); Miln 383.

**Nippothana** (nt.) [nis+ pothana of puth to crush] crushing, beating, destroying SnA 390.

**Nippajjati** see nippajjati.

**Nippajjana** (nt.) (or °nā f. ?) [n. abstr. fr. nipp(h)ajjati] resulting, procedure, achievement, plot J IV.83.

**Nippatti** (f.) [cp. Sk. niṣpatti] result, accomplishment, effect, end, completion, perfection J I.56, 335 (of dreams), 343, 456; IV.137 (sippe); VI.36; VvA 138 (sippa°); DhA II.6 (import, meaning, of a vision); DhA 354; PvA 122, 282 (sippe); Nett 54. Cp. abhi°.

**Nippattika** (adj.) [fr. nippatti] having a result J III.166 (evaṅ° of such consequence).

**Nippanna** (adj.) [pp. of nippajjati] accomplished, perfected, trained S I.215 (°sobhin, spelt nippanna); J IV.39 (°sippa master of the art, M.A.); DhA III.285 (sasse); DhA II.6 (in phil. determined, conditioned Kvu XI.7; XXIII.5; Vism 450; *Pts. of Controversy*, 395. Cp. abhi°, pari°. See also *Cpd.* 156, 157.

**Nippala** (adj.) [nis+ phala] without fruit, barren in a° not without fruit, i. e. amply rewarded (dāyaka, the giver of good gifts) Pv I.42; 56, PvA 194; Sdhp 504.

**Nippalita** (adj.) [Sk. niṣphārita, pp. of nipphaleti, nis+ phaleti] broken out, split open J I.493 (lasi = nikkhantā Com.; v. l. nippalita).

**Nippāṇitatta** (nt.) [nis+ phāṇita+ tvaṅ] state of being free from sugar or molasses J III.409.

**Nippādaka** (adj.) [fr. nippādeti] producing, accomplishing DhA 47; PvA 147 (sukha -°ṅ puññaṅ).

**Nippādana** (nt.) [Sk. niṣpādana, to nippādeti] accomplishment Miln 356; DA I.195.

**Nippādar** [n. ag. = Sk. niṣpādayitr cp. nippāditar] one who produces or gains S I.225 (atthassa; read nippādā, nom. for nippadā).

**Nippādita** [pp. of nippādeti] (having) produced, producing (perhaps = nippāditar) VvA 113.

**Nippāditar** [n. ag. to nippādeti, cp. nippādar] one who produces or accomplishes PvA 8 (read "so nip phādita" for sā nippādikā). Cp. nippādita and nippādaka.

**Nippādeti** [Caus. of nippajjati] to bring forth, produce; accomplish, perform J I.185 (lābhasakkāraṅ); v.81; Miln 299; VvA 32, 72 (grd. nippādetabba, n. of ablative case); Sdhp 319, 426. — pp. nippādita. Cp. abhinippādeti.

**Nippoḷana** (nt.) [nis+ pothana] beating S IV.300 (v. l. ṭh.). Cp. nippoḷhana.

**Nippoḷeti** [nis+ potheti] to beat down, smother, crush S I.101, 102.

**Nibaddha** (adj.) [ni+ baddha] bound down to, i. e. (1) fixed, stable, sure J IV.134 (bhattavetana); Miln 398 (a°, unstable, °sayana). At DA I.243 two kinds of cārikā (wanderings, pilgrimages) are distinguished, viz. nibaddha° definite, regular and anibaddha° indefinite, irregular pilgrimage. — (2) asked, pressed, urged J III.277. — (3) nibaddhaṅ (nt. as adv.) constantly, always, continually J I.100, 150; III.325; V.95, 459; VI.161; PvA 267 (°vasanaka); DhA II.41, 52 sq.

**Nibandha** [Sk. nibandha, ni+ bandha] binding, bond; attachment, continuance, continuity S II.17; VvA 259, 260 (perseverance). acc. nibandhaṅ (often misspelt for nibaddhaṅ) continually VvA 75. Cp. vi°.

**Nibandhati** [ni+ bandhati] 1. to bind Miln 79. — 2. to mix, apply, prepare Vin II.151 (anibandhaniya unable to be applied, not binding); J I.201 (yāgubhattaṅ). — 3. to press, urge, importune J III.277.

**Nibandhana** (nt.) [ni+ bandhana] tying, fastening; binding, bond; (adj.) tied to, fettered Sn 654 (kamma°); Miln 78, 80.

**Nibodhati** [ni+ bodhati] to attend to, to look out for, to take J III.151 (= ganhati). — Caus. nibodheti to waken, at Th 3, 22 is probably to be read as vibodheti.

**Nibatta** (pp.) [Sk. nirvṛtta, nis+ vaṭṭa, pp. of nibattati] existing, having existed, being reborn Vin I.215 (n. bijaṅ phalaṅ fruit with seed); J I.168; II.111; PvA 10 (nirāye), 35 (petayoniyaṅ), 100 (pubbe n. thānato paṭṭhāya); Miln 263 (kamma°, hetu° & utu°). — Cp. abhi°.

**Nibattaka** (adj.) [cp. nibatta] producing, yielding PvA 26 (phala °ṅ kusalakammaṅ), 126 (= sukha° = sukha-vaha).

**Nibattati** [nis+ vattati] to come out from (cp. E. turn out), arise, become, be produced, result, come into being, be reborn, ex-ist (= nir-vatt) Dh 338; Pv I.11 (nibattate); ThA 259 (= jāyati); DhA III.173; PvA 8 (= uppajjati) 71 (id.); ger. nibattitvā J II.158 (kapiyoniyaṅ); PvA 68, 78; aor. nibatti J I.221; PvA 14 (Avicimhi), 67 (petesu), 73 (amaccakule). — pp. nibatta (q. v.). Caus. nibatteti (q. v.). Cp. abhi°.

**Nibattana** (nt.) [abstr. fr. nibattati] growing, coming forth; (re)birth, existence, life J II.105; PvA 5 (deva-loke n-araḥa deserving rebirth in the world of gods) 9, 67 etc.

**Nibattanaka** (adj.) [fr. nibattana] 1. arising, coming out, growing ThA 259 (akkhidalesu n. piḷikā) — 2. one destined to be reborn, a candidate of rebirth J III.304 (sagge).

**Nibattāpana** (nt.) [fr. nibattāpeti, see nibatteti] reproduction Miln 97.

**Nibatti** (f.) [Sk. nirvṛtti, nis+ vatti] constitution, product; rebirth J I.47; Nett 28, 79; Visu. 199, 649; VvA 10. Cp. abhi°.

**Nibattita** (adj.) [pp. of nibatteti] done, produced, brought forth PvA 150 (a°kusalakamma = akata).

**Nibattin** (adj.) [fr. nibatti] arising, having rebirth, in neg. anibattin not to be born again J VI.573.

**Nibatteti** [nis+ vatteti, Caus. of nibattati] to produce, bring forth; practise, perform; to bring to light, find something lost (at Miln 218) Nd<sup>2</sup> = jāneti (s. v.); J I.66, 140; III.396 (jhānābhīṇaṅ); PvA 76 (jhānāni),

30; *Mh* 200; *Sdh* 470. — pp. *nibbattita* (q. v.); 2nd Caus. *nibbattāpeti* to cause rebirth *DhA* III.484; see also *nibbattāpana* — Cp. *abhi*°.

**Nibbāna** (adj.) [nis+ vāna] not crooked, straight *DhA* I.288.

**Nibbajjeti** [nis+ vajjeti] to throw away, to do without, to avoid *Th* I. 1105.

**Nibbāna** (adj.) 1. Sk. *nirvāna* without forest, woodless *J* II.358. — 2. [an alsti. fr. *nibbāna*, see *nibbāna* I.; cp. *vāna*°.] Freq. *nibbāna* as v. 1. instead of *nibbana* without cravings *Sn* 1132 (*nikkāmo nibbāno*); *Dh* 283 *nibbāna* pl. v. 5.11. Latter reading *nibbāna*, in phrase "nibbānaṃ upagataṃ" as found at *A* III.346 = *Th* I. 691, although the latter has *nibbanam* in text), exc'd by "nibbānaṃ upagataṃ nibbānaṃ eva upagataṃ" *VVA* 213.

**Nibbanatha** (adj.) [nis+ vanatha] free from lust or cravings *S* I.80, 180 (so 'haṇ vana nibbanatho visallo); *Th* I. 526; *Dh* 344; *Dāvs* 118.

**Nibbasana** (adj.) [nis+ vasana] no longer worn, cast off (of cloth) *S* II.202, 221.

**Nibbhati** [nis+ bahati] to stretch out *J* III.185 (acc.); to pull out *J* v.269 (*jivhaṇ = jivhaṇ bhā'sena* n. 275). See also *nibbāheti* & *nibbāhāpeti*.

**Nibbāti** [see *nibbuta* etym.] influenced in meaning by Sk. *nirvāti*, *nis+ vāti* to blow, i. e. to make cool, see *vāyati* & *nibbāpeti* (instr.) to cool off (lit. & fig.), to get cold, to become passionless *Sn* 235 (*nibbanti dhūrā yathāyaṇ padīpo = vijjhāyanti*; *yathāyaṇ padīpo nibbuto evaṇ nibbanti* *KhA* 194, 195), 915 (*kathay disvā nibbāti bhikkhu = rāgaṇ* etc. *nibbāpeti* *Nd*<sup>1</sup> 314); *J* IV.391 (*pāyasaṇ*). See also *parinibbāti* (e. g. *Vbh* 426).

**Nibbāna** (nt.). — I. *Etymology* Although *nir+ vā* "to blow" (cp. *BSk. nirvāna*) is already in use in the Vedic period (see *nibbāpeti*), we do not find its distinctive application till later and more commonly in popular use, where *vā* is fused with *vṛ* in this sense, viz. in application to the extinguishing of fire, which is the prevailing Buddhist conception of the term. Only in the older texts do we find references to a simile of the wind and the flame; but by far the most common metaphor and that which governs the whole idea of *nibbāna* finds expression in the putting out of fire by other means of extinction than by blowing, which latter process rather tends to incite the fire than to extinguish it. The going out of the fire may be due to covering it up, or to depriving it of further fuel, by not feeding it, or by withdrawing the cause of its production. Thus to the *Pali* etymologist the main reference is to the root *vṛ* (to cover), and *not* to *vā* (to blow). This is still more clearly evident in the case of *nibbuta* (q. v. for further discussion). In verbal compn. *nis+ vā* (see *vāyati*) refers only to the (non-)emittance of an odour, which could never be used for a meaning of "being exhausted"; moreover, one has to bear in mind that native commentators themselves never thought of explaining *nibbāna* by anything like blowing (*vāta*), but always by *nis+ vana* (see *nibbana*). For *Bdgh's* def<sup>o</sup> of *nibbāna* see e. g. *Vism* 293. — The meanings of n. are: 1. the going out of a lamp or fire (popular meaning). — 2. health, the sense of bodily well-being (probably, at first, the passing away of feverishness, restlessness). — 3. The dying out in the heart of the threefold fire of *rāga*, *dosa* & *moha*: lust, ill-will & stupidity (Buddhistic meaning). — 4. the sense of spiritual well-being, of security, emancipation, victory and peace, salvation, bliss.

II. *Import and Range of the Term.* A. *Nibbāna* is purely and solely an ethical state, to be reached in this birth by ethical practices, contemplation and insight.

It is therefore not transcendental. The first and most important way to reach N. is by means of the eightfold Path, and all expressions which deal with the realisation of emancipation from lust, hatred and illusion apply to practical habits and not to speculative thought. N. is realised in one's heart; to measure it with a speculative measure is to apply a wrong standard. — A very apt and comprehensive discussion of *nibbāna* is found in F. Heiler, "Die buddhistische Versenkung" (München<sup>2</sup> 1922), pp. 36-42, where also the main literature on the subject is given. — N. is the untranslatable expression of the Unspeakable of that for which in the Buddha's own saying there is no word, which cannot be grasped in terms of reasoning and cool logic, the Nameless, Undefinable (cp. the simile of extinction of the flame which may be said to pass from a visible state into a state which cannot be defined. Thus the Saint (Arahant) passes into that same state, for which there is "no measure" (i. e. no dimension): "atthangatassa na pamānaṃ atthi . . . yena naṇ vaju: taṇ tassa n'atthi" *Sn* 1076. The simile in v. 1074: "accī yathā vāta-vegena khitto atthaṇ paleti, na upeti sankhaṇ; evaṇ muni nāmakāyā vimutto atthaṇ paleti, na upeti sankhaṇ"). Yet, it is a reality, and its characteristic features may be described, may be grasped in terms of earthly language, in terms of space (as this is the only means at our disposal to describe abstract notions of time and mentality); e. g. *accutaṇ thānaṇ, pāraṇ, amataṇ padaṇ, amata* (& *nibbāna-*) *dhātu*. — It is the speculative, scholastic view and the dogmatising trend of later times, beginning with the Abhidhamma period, which has more and more developed the simple, spontaneous idea into an exaggerated form either to the positive (i. e. seeing in N. a definite state or sphere of existence) or the negative side (i. e. seeing in it a condition of utter annihilation). Yet its sentimental value to the (exuberant optimism of the) early Buddhists (Rh. Davids, *Early Buddhism*, p. 73) is one of peace and rest, perfect passionlessness, and thus supreme happiness. As Heiler in the words of P. Otto (*Das Heilige* etc. 1917; quoted l. c. p. 31) describes it, "only by its concept *Nirvāna* is something negative, by its sentiment, however, a positive item in most pronounced form." — We may also quote Rh. Davids' words: "One might fill columns with the praises, many of them among the most beautiful passages in Pāli poetry and prose, lavished on this condition of mind, the state of the man made perfect according to the B. faith. Many are the pet names, the poetic epithets, bestowed upon it, each of them—for they are not synonyms—emphasising one or other phase of this many-sided conception—the harbour of refuge, the cool cave, the island amidst the floods, the place of bliss, emancipation, liberation, safety, the supreme, the transcendental, the uncreated, the tranquil, the home of ease, the calm, the end of suffering, the medicine for all evil, the unshaken, the ambrosia, the immaterial, the imperishable, the abiding, the further shore, the unending, the bliss of effort, the supreme joy, the ineffable, the detachment, the holy city, and many others. Perhaps the most frequent in the B. texts is Arahantship, 'the state of him who is worthy'; and the one exclusively used in Europe is *Nirvāna*, the 'dying out,' that is, the dying out in the heart of the fell fire of the three cardinal sins—sensuality, ill-will, and stupidity (*Saṅyutta* IV.251, 261)." (*Early Buddhism* pp. 72, 73.) And Heiler says (p. 42 l. c.): "Nirvāna is, although it might sound a paradox, in spite of all conventional negativity nothing but 'eternal salvation,' after which the heart of the religious yearns on the whole earth."

The current simile is that of fire, the consuming fire of passion (*rāg-aggi*), of craving for rebirth, which has to be extinguished, if a man is to attain a condition of indifference towards everything worldly, and which in the end, in its own good time, may lead to freedom from

rebirth altogether, to certain and final extinction (parinibbāna). — Fire may be put out by water, or may go out of itself from lack of fuel. The ethical state called Nibbāna can only rise from within. It is therefore in the older texts compared to the fire going out, rather than to the fire being put out. The latter point of view, though the word nibbāna is not used, occurs in one or two passages in later books. See J 1.212; Miln 346.410; SnA 28; Sdhp 584. For the older view see M 1.487 (aggi anāhāro nibbuto, a fire gone out through lack of fuel); Sn 1094 (akiñcanaṅ anādānaṅ etaṅ dīpaṅ anāparaṅ Nibbānaṅ iti); S 1.236 (attadānesu nibbuto sādānesu anādāno); S 11.85 (aggikkhandho purimassa upādānessa pariyaḍānā aññassa ca anupāhārā anāhāro nibbāyeyya, as a fire would go out, bereft of food, because the former supply being finished no additional supply is forthcoming); sa-upādāno devānaṅ indo na parinibbāyati, the king of the gods does not escape rebirth so long as he has within him any grasping S 1v.102; pāragū sabbadhammānaṅ anupādāya nibbuto A 1.162; pāragato jhāyī anup<sup>o</sup> nibbuto, a philosopher, freed, without any cause, source, of rebirth A 1v.290 (etc., see nibbuta). *dāvaggi-nibbānaṅ* the going out of the jungle fire J 1.212; *aggi nibbāyeyya*, should the fire go out M 1.487; *aggikkhandho nibbuto hoti* the great fire has died out Miln 304; *nibbuto gñi* my fire is out Sn 19. The result of quenching the fire (going out) is coolness (*sīta*); and one who has attained the state of coolness is *sītibhūta*. *sītibhūto 'smi nibbuto* Vin 1.8; Pv 1.87; *sītibhūto nirūpadhi*, cooled, with no more fuel (to produce heat) Vin 11.156; A 1.138; *nicchāto nibbuto sītibhūto* (cp. *nicchāta*) A 11.208; v.65. *anupādānā dipaccī viya nibbutā* gone out like the flame of a lamp without supply of fuel ThA 154 (Ap. 153). — *nibbanti dhīrā yath' āyaṅ padipo* the Wise go out like the flame of this lamp Sn 235. This refers to the pulling out of the wick or to lack of oil, not to a blowing out; cp. *vaññi pañca telapadipo jāleyya* S 11.86; Th 2, 116 (*padīpass' eva nibbānaṅ vimokkho ahu cetaso*). The pulling out of the wick is expressed by *vaññi okassayāmi* (=dīpavaññi *kāddhemi* ThA 117) cp. on this passage Pischel, *Leben & Lehre des Buddha* 71; Mrs. Rh. Davids, *Buddhism* 176; Neumann, *Lieder* 298). *pajjotass' eva nibbānaṅ* like the going out of a lamp S 1.159<sup>o</sup>.

B. Since rebirth is the result of wrong desire (*kāma*, *kilesa*, *āsava*, *rāga* etc.), the dying out of that desire leads to freedom & salvation from rebirth and its cause or substratum. Here references should be given to: (1) the *fuel* in ethical sense (cp. A 1: *aggi*); (2) the aims to be accomplished (for instance, coolness=*peace*); (3) the seat of its realisation (the *heart*); (4) the means of achievement (the *Path*); (5) the obstacles to be removed. — 1. *Fuel*=cause of rebirth & suffering: *āsava* (intoxications). *khīṇāsavaṅ jutimanto te loke parinibbutā* the wise who are rid of all intoxications are in this world the thoroughly free S v.29; *sāvakā āsavānaṅ khayā viharanti* A 1v.83; *kodhaṅ pahatvāna parinibbāsu anāsavaṅ* (are completely cooled) A 1v.98; *āsavakhiṇo danto parinibbuto* Sn 370; *saggaṅ sugatino yanti parinibbanti anāsavaṅ* those of happy fate go to heaven, but those not intoxicated die out Dh 126; *nibbānaṅ adhimuttānaṅ atthangacchanti āsavā* Dh 226; *āsavānaṅ khayā bhikkhu nicchāto parinibbuto* It 49; *vimutti-kusuma-sañchanno parinibbissati anāsavo* Th 1, 100. — *kāmā* (cravings) *nikkāmo nibbano* Nāgo Sn 1131. — *kilesa-nibbāna* vice (only in certain commentaries). *kilesa-nibbāness' āpi anupādā parihibbāness' āpi santike* DhA 1.286; *upādānaṅ abhāvena anupādīyivā kilesa-nibbānaṅ nibbutā* DhA 1v.194. — *nibbidā* (disenchantment). *Nibbānaṅ ekanta-nibbidāya virāḍāya* etc. *saṅvattati* S 11.223; *nibbijja sabbaso kāme sikkhe nibbānaṅ attano* Sn 940. — *rāga virāgo nirodho nibbānaṅ* S 1.136<sup>o</sup>; *desento virajjaṅ dhammaṅ nibbānaṅ akutobhayaṅ* S 1.192; *yo rāgakkhayo (dosa*

. . . *moha* . . .); *idaṅ vuccati nibbānaṅ* S 1v.251, & same of *Amata* S v.8; *chandarāga-vinodanaṅ nibbānapadaṅ accutaṅ* Sn 1086; *kusalo ca jahati pāpakaṅ rāga-dosamoḥa-kkhayā parinibbuto* Ud 85; *ye 'dha pajjhanti kāmarāgaṅ bhavarāgaṅanusayaṅ ca pahāya parinibbānagatā* Vv 53<sup>24</sup>. — *vana sabba-saṅgyojan' atitaṅ vanā nibbānaṅ āgataṅ* A 111.346; *nikkhantaṅ vānato ti nibbānaṅ* KhA 151; *tanhā-sankhāta-vānābhāvato nibbānaṅ* SnA 253.

2. *Aims*: *khema* (tranquillity). *ātāpi bhikkhu nibbānāya bhabbo anuttarassa yogakkhemassa adhiḡamāya* It 27; *ajaraṅ amaraṅ khemaṅ pariyeṣṣāmi nibbutiṅ* J 1.3; *acala* (immovable, not to be disturbed). *patto acalaññānaṅ* Vv 51<sup>4</sup>; *accuta* (stable) *pathayaṅ accutaṅ padaṅ* S 111.143; *chandarāga-vinodanaṅ nibbānapadaṅ accutaṅ* Sn 1086. *nekkhama* (renunciation, dispassionateness). *vanā nibbānaṅ āgataṅ kāmehi nekkhammarataṅ* A 111.346. — *pāragū* (victor). *pāragū sabbadhammānaṅ anupādāya nibbuto* A 1.162 (cp. A 1v.290 with *tiṅṅo pāragato*). — *santipada* (calm, composure). *santi ti nibbutiṅ ñatvā* Sn 933; *santimaggāṅ eva brūhaya nibbānaṅ sugatena desitaṅ* Dh 285; *s.=acala* VvA 219. — *samatha* (allayment, quietude). *sabbasankhārasamatho nibbānaṅ* S 1.136<sup>o</sup>. — *sothhi* (welfare). *saccena suvatthi hotu nibbānaṅ* Sn 235.

3. *The Heart*: (a) *attā* (heart, self). *abhinibbutatto* Sn 456; *thīṭatto* frequent, e. g. *parinibbuto th' Sn 359*; *danto parinib' th' Sn 370*. — (b) *citta* (heart). *aparidāyhamāna-citto* SnA 347 (for *abhinibbutatto* Sn 343). — (c) *hadaya* (heart) *nibbānaṅ hadayaṅsmiṅ opiya* S 1.199; *mātuhadayaṅ nibbāyate* J 1.61; *nibbāpehi me hadaya-pariñāhaṅ* (quench the fever of my heart) Miln 318. — (d) *mano* (mind). *Mano nibbāyī tāvade* J 1.27; *disvā mano me pasidī* Vv 50<sup>14</sup>.

4. *The Path*: *dhīra*. *lokapariyāyaṅ aññāya nibbutā dhīrā tiṅṅā* etc. S 1.24; *nibbanti dhīrā* . . . Sn 235 *sabbābhikkhū dhīro sabbagantha-ppamocano* It 122 — Recognition of *anicca* (transitoriness, see *nicca*). *anicca-saññā* . . . *bhikkhu pāpunāti diṭṭh' eva dhamme nibbānaṅ* A 1v.353. — *paññā*. *nibbānaṅ ev' ajjhaga-miṅṅaṅ sapaññā* S 1.22; *n' abhīrato paññā* S 1.38. — *paññā* & *nipaka*. *anupubbena n'ṅ adhiḡacchanti paññitā* A 1.102; *nipakā asesāṅ parinibbanti* It 93. — *vijjā*. *bhikkhu paññitena cittaṅ avijjāṅ bhecchati vijjāṅ uppādessati n'ṅ sacchikarissati* the bhikkhu with devout heart will destroy ignorance, gain right cognition & realise Nibbāna A 1.8; *idh' aññāya parinibbāti anāsavo* A 111.41; *sabb' āsave pariññāya parinibbanti anāsava* Vbh 426.

5. *The Obstacles*: *gantha* (fetter). *nibbānaṅ adhiḡantabbāṅ sabba-g<sup>o</sup>-pamocanaṅ* S 1.210; It 104; similarly It 122 (see above). *gabbhaseyya* (rebirth). *na te punam upenti gabbhaseyyaṅ*, *parinibbānagatā hi sītibhūta* Vv 53<sup>24</sup>. — *nīvaraṇa* (obstacles). *pañca n'ṅ*, *anibbāna-saṅvattanikā* S v.97. — *punabbhava* (rebirth). *nibbāpehi mahārāgaṅ mā dāyhittho punappunaṅ* S 1.188; *vibhavaṅ ca bhavaṅ ca vipphāyā vusitavā khīṇapunnabbhavo* sa bhikkhu Sn 514; *bhava-nirodha nibbānaṅ* S 11.117. — *sankhārā* (elements of life). *sabbasankhārā-samatho nibbānaṅ* S 1.136; N. = *sabbasankhārā khāyissanti* A 111.443. — *saṅgyojanāni* (fettlers). *sabbas-ātitaṅ vanā Nibbānaṅ āgataṅ* A 111.346; *s. pahāya n'ṅ sacchikarissati* A 111.423; *saṅgyojanaṅ parikkhayaṅ antarā-parinibbāyī hoti* S v.69.

111. Nibbāna: its ethical importance and general characterisation. I. *Assurance* of N. (*nibbāness' eva santike*, near N., sure of N.): S 1.33 (*vassa etādisaṅ yānaṅ . . . sa etena yānena n. e. s.*; with the chariot of the Dhamma sure of reaching N.); 1v.75; A 11.39 (*abhabbo pariñāyā n. e. s. impossible to fail in the assurance of final release, of one "cātuhi dhammeli samānāgato, viz. sila, indriyaguttadvāratā, bhojanamattaññutā, jāgariyā"*); 111.331 (id. with *appamāda-garu*: ever active & keen); 11.40 = It 40 (id. with *appamāda-rato*); Sn 822. — 2. *Steps and Means to N.:*

nibbāna-sacchikiriyā, attainment of N., is mangalaṅg uttamaṅg & to be achieved by means of tapo, brahmacariya and ariyasaccāna-dassanaṅg Sn 267. — brahmacariya (a saintly life) is n.-parāyanā (leading to N.) S III.189, cp. v.218; also called n.-ogadhā (with similar states of mind, as nibbidā, virāgo, vimutti) ibid.; A II.26 = It 28, cp. It 29 (nibbān'-ogadha-gāmināṅg b'ṅ). The stages of sanctification are also discussed under the formula "nibbidā virāgo vimutti . . . vimuttasmīṅ vimuttāṅg iti ṅāṅaṅ hoti: khīṇā jāti etc." (i. e. no more possibility of birth) S II.124 = IV.86. — dhamma: Buddha's teaching as the way to N.: "dhammavaraṅg adesayī n.-gāmiṅg paramaṅg hitāya" S 233; ahaṅ sāvakānaṅg dhammaṅg desemi sattānaṅg visuddhiyā . . . n'assa sacchikiriyāya A v.194, cp. 141; pubbe dh.-ṅhiti-ṅāṅaṅ pacchā nibbāne ṅāṅaṅ ti S II.124. — magga: Those practices of a moral & good life embraced in the 8 fold Noble Path (ariyamagga). Sacc atthi akammena koci kvaci na jiyati nibbānassa hi so maggo S I.217; ekāyano ayaṅ maggo sattānaṅg visuddhiyā . . . n'assa sacchikiriyāya D II.290; S v.167, 185; bhāvayitvā sucimaggāṅg n'ogadha-gāmināṅg . . . Vbh 426; ādimhī silaṅ dassēyya, majjhe maggaṅg vibhāvāye, pariyoṅānāmi nibbānaṅg . . . DA I.176. — N.-gamaṅg maggaṅg: tattha me nirato mano "my heart rejoices in the path to Nibbāna" S I.186; N.-gāmiṅg paṭipadā A IV.83 (the path to salvation). Cp. §§ 4 & 7. — 3. *The Search for N.* or the goal of earnest endeavour. ārogya-paramā lābhā nibbānaṅg paramaṅg sukhaṅg, aṅṅhangiko ca maggaṅg khemaṅg amata-gāmināṅg "N. is a higher bliss than acquisition of perfect health, the eightfold Path (alone) of all leads to perfect peace, to ambrosia" M I.508, cp. Dh 204 ("the fullest gain is for health etc.; N. is the highest happiness" DhA III.267). Similarly: khanti paramaṅg tapo titikkhā, n'ṅg paramaṅg vadanti buddhā D II.49 = Dh 184; n'ṅg paramaṅg sukhaṅg: Dh 204 = Sn 257 = J III.195; id.: Dh 203; jhānaṅg upasampajja . . . okkamanāya n'assa A IV.111 sq.; cp. 230 sq.; kaṭu-viyakato bhikkhu . . . ārakā hoti N'ā A I.281; n'ṅg añjagamagū sapaññā S I.32; devaloṅgā ca te yanti . . . anupubbena n'ṅg adhigacchanti paṇḍitā A I.162; n'ṅg abhikankhati S I.198; abhipassati A I.147; tiṅṅakathankatho visallo n.-ābhīrato Sn 86; bhikkhu bhabbo anuttaraṅg sītibhāvaṅg sacchikāṅṅ . . . pañitādhimutto hoti n.-ābhīrato ca A III.435; n.-ābhīrato . . . sabba-dukkhā pamuccati S I.38; n.-ogadhaṅg brahmacariyaṅg vussati n.-parāyaṅg n.-pariyoṅāṅg S III.189 = v.218; n'ṅg gavesanto carāmi (Bodhisat, J I.61). All means of conduct & all ideals of reason & intellect lead to one end only: Nibbāna. This is frequently expressed by var. similes in the phrase n.-ninna, °poṅa, °pabbhāra, e. g. S v.75 = 134 = 137 = 190; v.244; A v.75, 134, 190, 244 = 291; Vv 84<sup>42</sup>. Saddahaṅg arahataṅg dhammaṅg n.-paṭṭiyā sūssūā labhate paññaṅg appamatto S I.214 = Sn 186, cp. S I.48; Gotamo n.-paṭisaṅguttāya dhammiyā kathāya bhikkhū sandasseti S I.214 = 192 = 210; Ud 80; n'ṅg pariyesati A II.247; n.-pariyoṅāṅg sabbe dhammā A v.107; n.-poṅaṅg me mānaṅg bhavissati, saṅgjojanā pahānaṅg gacchanti A III.443; odhunitvā malaṅg sabbaṅg patvā n.-sampaḍaṅg mucceati sabba-dukkhehi: sā hoti sabbasampadā A IV.239; nibbijha sabbaso kāme sikkhe n'ṅg attano Sn 940, cp. 1061. — 4. Some *Epithets* of Nibbāna: akuto bhayaṅg A II.24 = It 122; accutaṅg paḍaṅg (careyya āditta-siso va patthayaṅg a. p.) S III.143; Sn 1086; pattā te acalaṅgṅhānaṅg yathā gantvā na socare Vv 51<sup>4</sup>; amataṅg A II.247; M III.224 (Bhagavā atthassa n.-entā a'assa dātā); Miln 319; Vv 64<sup>27</sup> (apāpuranto a'assa dvāraṅg); VvA 85 (a-rasa); Vv 50<sup>20</sup> (amatogadha magga = nibb'-gāmiṅg paṭipadā); amosadhammaṅg Sn 758; khemaṅg appaṭibhayaṅg S IV.175; S I.189 = Sn 454; Th 2, 350 (ṅṅhāne vimutti te patta te acalaṅg sukhaṅg); M I.508 (+amatagāmināṅg); A II.247 (yogakkhemaṅg anuttaraṅg); same at A II.294; It 27; Dh 23. — taṅhakkhaya Vv 73<sup>5</sup>; ṅhānaṅg dud-

dasaj S I.136 (=sabba-sankhāra-samatho); dhuvan (q. v.); niccaṅg Kvu 121; nekkhammaṅg A I.147 (ṅṅg daṅṅṅ khemato . . . nibbānaṅg abhipassanto); Vv 84<sup>42</sup>. sabba-gantha-pamocanaṅg (deliverance from all ties) S I.210; II.278 (sabbadukkhaṅg); It 222 = A II.24; yathābhūtaṅg vacanaṅg S IV.195; yathāsukhaṅg (the Auspicious) A IV.415 sq.; (chanda-) rāga vinodanaṅg Sn 1086; rāgakkhaya (dosaṅg, mohaṅg) S v.8; rāga-vinayo (dosaṅg, mohaṅg) ibid., santi (calm, peace) Vv 50<sup>21</sup> = Sn 204 (chandarāga-virato bhikkhu paññānavā ajjhagā amataṅg santaṅg nibbānapadaṅg accutaṅg); VvA 219 (=acala); santimaggaṅg eva brūhaya n'ṅg Sugatena desitaṅg Dh 285 = Nett 36; sandiṅṅhiikaṅg akālikaṅg etc.; A I.158; samo bhūmibhāgo ramaṅg S III.109; sassa-taṅg Kvu 34; suvatthi Sn 235. — 5. N. is *realisable in this world*, i. e. in this life if it is mature (diṅṅṅ va dhamme): S II.118 = 115 = III.163 = IV.141 (diṅṅṅa-dh-n-patta); M II.228; A IV.353 = 358, cp. 454. — 6. *Definitions* with regard to the destruction of the causes or substrata of life (cp. above I.): taṅhāya vipphāṅena n'ṅg iti vuccati S I.39 = Sn 1109; as sabba-sankhāra-samatho (calming down of all vital elements) Vin I.5; S I.136; A II.118 = III.164; IV.423; v.8, 110, 320, 354; akūcānaṅg anādānaṅg etaṅg dipaṅg anāparaṅg n'ṅg iti nam brūmi jarāmaccu-parikkhayaṅg Sn 1094; bhavanirodho n'ṅg ti S II.117; A v.9; rāga-kkhaya (dosaṅg, mohaṅg) S IV.251 = 261; virāgo nirodho n'ṅg in typical & very freq. exposition at Nd<sup>2</sup> = S I.136. See also vana & cp. the foll.: taṅhā-sankhāta-vānābhāvato n'ṅg SnA 253; nikkhantaṅg vānato ti n'ṅg KhA 151; kilesa-n'ṅg ass'āpi anupadā parinibbānass'āpi santiko yeva DhA I.286 (on Dh 32). — 7. N. as perfect wisdom and what is conducive to such a state (saṅgattati). The foll. phrase is one of the oldest stereotype phrases in the Canon & very freq.; it is used of all the highest means & attainments of conduct & meditation & may be said to mark the goal of perfect understanding & a perfect philosophy of life. It is given in 2 variations, viz. in a simple form as "upasamāya abhiññāya sambodhāya nibbānāya saṅgattati," with ref. to majjhimā paṭipadā at Vin I.10 = S IV.331 = v.421; of satta bojjanghā at S v.80; and in a fuller form as "ekanta-nibbidāya virāgāya nirodhāya upasamāya etc. as above" at D I.189 (negative); II.251 (of brahmacariyaṅg), 285; III.130 (sukhallikānuyogā, neg.) 136 (avyākataṅg, neg.); S II.223 (brahmacariyaṅg); v.82 (satta bojjanghā), 179 (satipaṅṅhānā), 255 (iddhipadā), 361 (ariyamagga), 438 A II.83, 326 sq.; etc. — Cp. n.-saṅgattanika S v.97 (upekkhāsambojjhanga); Nd<sup>2</sup> 281 (neg. of tamo). — 8. N. as the *opposite of rāga* (passion, lust). Freq. is the comb" of virāga nirodha nibbāna, almost used as three synonyms, thus at S II.118; Vin III.20 = 111; A II.118 = III.164 = IV.423 = v.8 = Nd<sup>2</sup> under Nibbāna; A II.34 = It 88 (dhammaṅg aggaṅg akkhāyati, madanimmadano pipāsa-vinayo ālaya-samuggahāto vaṅṅ-ūpacchedo taṅhakkhaya virāgo nirodha nibbānaṅg), cp. Vin III.20. Similarly S I.192 (Sugataṅg payirupāsati desentaṅg virajaṅg dhammaṅg nibbānaṅg akuto bhayaṅg). — 9. *Various Characterisations & Similes* (cp. above II. A 4 & 5). sukkābhijātiko śamāno akaṅhaṅg asukkaṅg n'ṅg abhijayati D III.251; A III.384 sq.; aniccā sabbe sankhārā dukkhā 'nattā ca sankhātā: nibbānaṅg c'eva paññatti anattā iti nicchayaṅg Vin v.86. On anicca & anattā in rel. to N. see also S IV.133 sq.; A IV.353; dukkhato & sukhato n'ṅg samanupassati A III.442. On comparison with a lamp see e. g. S I.159 = D II.157 = Th I 905 (pajjotass' eva nibbānaṅg vimokkho cetaso ahū), A IV.3 (pajjotass' eva n. vimokkho hoti cetaso); Sn 235 (. . . te khīṇabijā avirūbhichandā nibbanti dhīrā yathāyaṅg padipo).

— abhīrata fond of N. (cp. III. 3) S I.38; A III.435; Sn 86 (visalla+); -ogadha merging into N. (of brahmacariya) S III.189; v.218; A II.26 = It 28; Vbh 426, cp. amatogadha A v.107; -gamaṅg (magga; cp. III. 2) leading to N. D II.223; S I 186, 217; A IV.83; (dhamma):



S v.11; Sn 233; -dhātu the sphere or realm of N. always in phrase anupādisesāsaya n.-dhātuyā parinibbāyate Vin II.239; D III.135; It 38, 121; Ps 1.101; cp. rāga-vinayo n.-dhātuyā adbhavacanaṅ S v.8. See parinibbāyāin; -ninna (+ °poṇa, °pabbhāra; cp. III. 3) converging into N. A III.443; Vv 84<sup>42</sup> & passim; -paṭisañ-ñūta (dhammikathā; cp. III. 2) relating or referring to N. S 1.114=192=210; Ud 80; -patta having attained N. (diṭṭha-dhamma°, see above III. 5) S II.18=114=III.163; -patti attainment of N. S 1.48, 214=Sn 186; -pada=Nibbāna (see pada 3) Sn 204. -pariyosāna ending in N. having its final goal in N. S III.189; v.218; A v.107; -saṅvattanika conducive to N.; contributing toward the attainment of N. S v.97; Nd<sup>2</sup> 281 (a°); cp. above III. 7; -sacchikiriya realization of N. (identical with ñāna and constituting the highest ideal; cp. above III. 2) Sn 267. Cp. also D II.290; S v.167; A III.423; v.141; -saññā perception of N. A III.443; -sampatti successful attainment of N. Kh VIII.13; -sampadā the blessing of the attainment of N. A IV.239.

**Nibbāpana** (nt.) [abstr. fr. nibbāpeti] means of extinguishing, extinction, quenching S 1.188 (cittaṅ pariḍāyhati: nibbāpanaṅ brūhi=allayment of the glow; A IV.320 (celassa n°āya chandaṅ karoti: try to put out the burning cloth); Miln 302 (jhāyamāno n°ṅ alabhamāno), 318 (pariḷāha°).

**Nibbāpita** (adj.) [pp. of nibbāpeti] extinguished, put out, quenched J III.99 (=nicchuddha).

**Nibbāpeti** [Sk. ni(r)vārayati, Caus. of ni(r)varati, influenced in meaning by nirvāpayati. Caus. of nirvāti=make cool by blowing (e. g. RV x.161<sup>3</sup>). See nibbuta on etym.] 1. to extinguish, put out, quench S 1.188 (mahā-rāgaṅ); It 93 (rāg-aggī; & nibbāpetvā aggīṅ nipakā parinibbanti); cp. aggīṅ nijjāleti J VI.495; Pv 1.8<sup>6</sup> (vārinā viya oṣiṅcaṅ sabbaṅ daraṅ nibbāpaye); Miln 304 (aggikkhandhaṅ mahāmegho abhippavassitvā n.), 318 (nibbāpehi me hadaya-pariḷāhaṅ), 410 (megho uṅhaṅ n.); DhA II.241 (fire); Sdhp 552 (bhavadukkh' aggīṅ). — 2. to cleanse, purify (cittaṅ, one's heart) Vism 305. — pp. nibbāpita. See also nibbāpana.

**Nibbāyati** [Sk. ni-(or nir-)vriyate, Pass. of ni(r)varati, influenced by nirvāyati intrs. to cease to blow; see on etym. & Pāli derivation nibbuta] 1. to be cooled or refreshed, to be covered up=to be extinguished, go out (of fire), to cease to exist, always used with ref. to fire or heat or (fig.) burning sensations (see nibbāna II. A end): **aggikkhandho** purimassa ca upādānassa puriyā-dānā aññassa ca anupāhārā anāhāro nibbāyeyya S II.85 (opp. jāleyya); do. of telaṅ & vaṭṭiṅ paṭicca telappadipo n. S II.86=III.126=IV.213=v.319; sacce te purato so **aggi** nibbāyeyya jāneyyāsi tvaṅ: ayaṅ . . . aggi nibbuto M 1.487; A IV.70 (papaṭikā n.); aggi udake tiṅukkā viya n. J 1.212; mātuhadayaṅ n. J 1.61; **aggi** upādāna-sankhayā n. Miln 304. — aor. **nibbāyi** [Sk. niravāri] J 1.27 (mano n.: was refreshed) 212 (aggi udake n.: was extinguished); v.1.349 (cooled down). — 2. to go out (of light) Vism 430 (dīpā nibbāyīṅsu the lights went out); ThA 154 (dīpacci n. nirāsana: went out). See also parinibbāyati & cp. nibbuta, nibbāpeti, nibbāpana.

**Nibbāyin** see pari°.

**Nibbāhana** (adj.-n.) [fr. nibbāheti] leading out, removing, saving; (nt.) removal, clearance, refuge, way out Miln 119, 198, 295, 309, 326 (°magga). [Miln. the only references l]

**Nibbāhati** [nis+ vahati] to lead out, carry out, save from, remove Miln 188. — 2nd Caus. **nibbāhāpeti** to have brought out, to unload (a waggon) Vin II.159 (hiraññaṅ); III.43. See also nibbāhana & nibbuyhati.

**Nibbāpappa** [nis+ vikappa] distinction, distinguishing Vism 193.

**Nibbikāra** (adj.) [nis+ vikāra] steady, unchanged, steadfast; persevering J 1.66; PvA 178, 253 (+ nicca); SnA 189, 497; Vism 311.

**Nibbicikicchā** (f.) [nis+ vicikicchā] surety, reliance, trust S II.84; v.221 (=nikkankhā); VvA 85 (=ekaggaṅikī).

**Nibbijjhati** [nis+ vijjhati, vyadh] to pierce, transfix, wound S v.88 (+ padāleti); Sdhp 153 (patodehu). ger. **nibbijjha** Sn 940 (=paṭivijjhitvā Nd<sup>1</sup> 420). — pp. **nibbidha**. Cp. abhi°.

**Nibbiṭṭha** (pp.) [nis+ viṭṭha, of nibbisati] gained, earned Vin IV.265; Sn 25; SnA 38.

**Nibbiṇṇa** (adj.) [Sk. nirviṇṇa, pp. of nibbindati] tired of, disgusted with (c. instr. or loc.), wearied of, dissatisfied with, "fed up" J 1.347; v.1.62; Th 2, 478 (=viratta ThA 286); DhA 1.85 (°hadaya); VvA 207 (°rūpa); PvA 159 (tattha-vāsenā n-mānaso tired of living there), 272 (°rūpa), 283 (°rūpa, tired of: purohite).

**Nibbidā** (f.) [Sk. nirvid, f. (also BSk. e. g. Lal. V. 300) & nirveda; to nibbindati] weariness, disgust with worldly life, tedium, aversion, indifference, disenchantment. N. is of the preliminary & conditional states for the attainment of Nibbāna (see nibbāna II B 1) & occurs frequently together with virāga, vimutti & nibbāna in the formula: etaṅ ekanta-nibbidāya virāgāya nirōdhāya . . . sambodhāya nibbānāya saṅvattati "this leads to being thoroughly tired (of the world), to dispassionateness, to destruction (of egoism), to perfect wisdom, to Nibbāna," e. g. at D I.189; S v.82, 179, 255, 861; A III.83; IV.143; v.216. — In other connections: Vin 1.15 (nibbidāya cittaṅ saṅghāsi); D III.130 sq.; S II.30; III.40; 179, 189; IV.86, 141 (read nibbidāya for nibbindāya?); A 1.51, 64; III.19, 200, 325 sq.; IV.99, 336; v.2 sq., 311 sq.; J 1.97; IV.471, 473; Sn 340; Ps 1.195; II.43 sq.; Vbh 330; Nett 27, 29; Vism 650. Cp. abhi°.

**Nibbidha** [pp. of nibbijjhati] 1. in phrase °pingala (with disgustingly red (eyes) (perhaps=nibbiṇṇa?) J v.42 (of a giant). — 2. with ref. to a road: broken up, i. e. much frequented, busy street J VI.276 (of vithi, bazaar, in contrast with a-nibbidha-raccha carriage-road, which is not a thoroughfare. The reading patatthiyo at J VI.276, for which nibbidha-vithiyo is the C. expl°, is to be corrected into pathadhiyo).

**Nibbindati** [nis+ vindati, vid<sup>2</sup>] to get wearied of (c. loc.): to have enough of, be satiated, turn away from, to be disgusted with. In two roots A. **vind**: prs. nibbindati etc. usually in comb<sup>a</sup> with **virajjati** & **vimuccati** (cp. nibbāna III. 2). Vin 1.35; S II.94; IV.86, 140; A v.3; Dh 277 sq.; It 33; J 1.267; Miln 235, 244; Sdhp 612. ppr. **nibbindaṅ** S IV.86; PvA 36 (nibbinda-mānasa); ger. **nibbindiya** J v.121 (°kārin). — B **vid**: Pot. **nibbide** (v. l. BB nibbije) J v.368 (=nibbindeyya Com.); ger. **nibbijjhitvā** J 1.82, & **nibbijja** Sn 448=S 1.124 (nibbij-jāpema=nibbijja pakkameyya SnA 393). — pp. **nibbiṇṇa**. See also nibbidā.

**Nibbiriya** (adj.) [nis+ viriya] lacking in strength, indolent, slothful, weak J IV.131; PvA 175 (=alasa, kusita).

**Nibbivara** (adj.) [nis+ vivara] without holes or fissures, without omissions J v.429; VvA 275 (=atīva sangata).

**Nibbisa** [to nibbisati] earning, wages Th 1, 606=I.103=Miln 45 (cp. Manu VI.45); SnA 38.

**Nibbisauka** (adj.) [nis+ visauka, Sk. viśankā] fearless, not hesitating, undaunted SnA 61.

**Nibbisati** [nis+ visati] to enter into; to earn, gain, find, enjoy, only in pp. **anibbisatṅ** not finding Th 2, 159 (=avindanto ThA 142); J 1.76=Dh 153. — pp. **nibbiṭṭha**. See also nibbisa.



**Nibbisaya** (adj.) [nis+visaya] having no residence, banished, driven from (-°) J II.401.

**Nibbisevana** (adj.) [nis+visavana] not self-indulgent, self-denying, meek, tame, gentle J II.210 (dametvā nibbisevanā katvā), 351; v.34, 381, 456; VI.255; DhA I.288 (cittag ujuj akufilag n. karoti), 295; VvA 284 (°bhava =jitindriya)

**Nibbisesa** (adj.) [nis+visesa] showing no difference, without distinction, equal, similar J II.32; VI.355; Miln 249.

**Nibbujjhati** [ni+yujjhati, yudh. Pāli form difficult to explain: niy°=niyy°=nivv°=nibb°] to wrestle, to fight with fists Vin III.180. — pp. nibbuddha.

**Nibbuta** (adj.) [Nibbuta represents Sk. nirvṛta (c. g. AvŚ 1.48) as well as nirvṛta, both pp. of vr̥, which in itself combines two meanings, as exhibited in cognate languages and in Sk. itself: (a) Idg. **ner** to cover, cover up (Lat. aperio = \*apa-verjo to cover up, Sk. varutram upper garment, "cover") and (b) \*uel to resolve, roll, move (Lat. volvo = revolve; Gr. ἔλιξ, ἐλίω; Sk. vāna recd = Lat. ulva; Sk. ūmi wave; P. valli creeper, valita wrinkled). \*ner is represented in P. by e. g. vivarati to open, nivāreti to cover, obstruct, nivarāṇa, nivāraṇa obstruction; \*uel by āvuta, khandh-āvāra, parivāra, vyāvaṇa (busy with = moving about), samparivāreti. Thus we gain the two meanings comb<sup>d</sup> and used promiscuously in the one word because of their semantic affinity: (a) \*nirvṛta covered up, extinguished, quenched, and (b) \*nirvṛta without movement, with motion finished (cp. niṭṭhita), ceasing, exhaustion, both represented by P. nibbuta. — In derivations we have besides the root-form vr̥ (= P. bbu°) that with guṇa vṛ̥ (cp. Sk. vārayati, vr̥ayati) or vr̥ā = P. bbā° (with which also cp. paṭivāna = \*pratīvāraṇa). The former is in nibbuti (ceasing, extinction, with meaning partly influenced by nibbutṭhi = Sk. nirvṛṣṭi pouring of water), the latter in instr. nibbāti and nibbāyati (to cease or to go out) and trs. nibbāpeti (Caus.: to make cease, to stop or cool) and further in nibbāna (nt. instr. abstr.) (the dying out) (lit.) extinguished (of fire), cooled, quenched (fig.) desireless (often with nicchāta & sitibhūta), appeased, pleased, happy. — (a) (lit.) aggi anāhāro n. M 1.487; Sn 19 (gini n. = magga-salila-sekca n. SnA 28); J IV.391 (anibbute pāyāse); Miln 304 (aggikkhandha), 346 (mahāmeghena n°ṅ pathaviṅ); ThA 154 (anupādānā dip' acci); KhA 194 (padīpo n.). — (b) (fig.) comb<sup>d</sup> with sitibhūta (& nicchāta): Vin 1.8; M 1.341; A II.208 = D III.233 = Pug 56, 61; A IV.410; v.65; Sn 593, 707; Pv 1.87. — In phrase anupādāya nibbuta: S II.279; A 1.162; IV.290 = Dh 414 = Sn 638. — In other connections: attadānesu n. sādānesu anādāno S 1.236 = Dh 400 = Sn 630; aññāya nibbutā dhīrā S 1.24; tadangan. S III.43; ejaṇugo anejassa nibbutassa anibbuto It 91; vitatanho n. Sn 1041; tiṅga-sokapariddavo n. Dh 196; rāg' aggimhu n. & n. mātā, pitā, nāri J 1.60; n. veyyā-karanena Miln 347; upādānāṇaṇa abhāvena . . . kilesa-nibbānena n. DhA IV.194. — See also abhinibbuta and parinibbuta.

**Nibbuti** (f.) [Sk. nirvṛtti, abstr. to nibbuta] allayment, refreshment, cooling, peace, happiness J 1.3 (khemaṅ pariyeṣṣāmi n°ṅ); Sn 228 (nikkāmino n°ṅ bhuñjā-mānā), 917, 933 (santi ti n°ṅ ūtvā); Nd<sup>1</sup> 399; Pv 1.7<sup>1</sup> (n°ṅ n' ādhigacchāmi = quenching of hunger & thirst); KhA 185 (= paṭippassaddha-kilesa-daratha).

**Nibbuddha** [Sk. niyuddha, pp. of nibbujjhati] wrestling, fist-fight D 1.6 (= mallayuddhaṅ DA 1.85); DhSA 403.

**Nibbujjhati** [Sk. niruhate, nis+ vuyhati, Pass. of vahati, cp. nibbāhati] to be led out to (c. acc.): susānaṅ Th 2, 408 (= upaniyati ThA 284); to be led out of = to be saved S I.1, cp. RV I.117, 14; VI.62, 6.

**Nibbusitattā** (nibbusitattan?) [Sk. \*nir-vasit-ātman or \*nirvasitatvaj (nt. abstr.), to nis-vasati, cp. nirvāsana = nibbisaya] a dislocated or disconcerted mind, unrest, uneasiness D 1.17.

**Nibbecikicchā** = nibbicikicchā (certainty, doubtlessness) Nd<sup>2</sup> 185 (opp. savicikicchā).

**Nibbejaniya** at S I.124 should probably be read as nibbeṭhaniya (rejecting, evading).

**Nibbeṭhana** (nt.) [Sk. nirveṣṭana, nis+ vethana] unwinding, fig. explanation Miln 28.

**Nibbeṭhita** [pp. of nibbeṭheti] explained, unravelled, made clear Miln 123 (su°).

**Nibbeṭheti** [Sk. nirveṣṭate, nis+ vetheti, to twist round] 1. to unravel, untwist, unwind; to explain, make clear D 1.54 (nibbeṭhiyamāna, v. l. BB nibbedh°); Pv IV.3<sup>29</sup> (°cnto = nivethiyamāna PvA 253 v. l. BB nibbedh°); Miln 3; Sdhp 153. — 2. to deny, reject Vin II.79; D 1.3 (= apanetabba Com.); S III.12 (v. l. BB °dh°). — 3. to give an evasive answer Vin III.162. — See also nibbejaniya. — pp. nibbeṭhita, q. v.

**Nibbedha** [nis+ vedha, to vyadh] penetration, insight; adj.: penetrating, piercing, scrutinising, sharp. Freq. in phrase nibbedha-bhāgiya (sharing the quality of penetration), with ref. to samādhi, saññā etc. [cp. BSk. nirvedha° Divy 50; but also nirbheda° AvŚ II.181, of kusalamūlāni; expl<sup>d</sup> as lobhakkhandhassa (etc.) nibbijhanāni at Nett 274] D III.251, 277; A III.427; Vbh 330; Nett 21, 48, 143 sq., 153 sq.; Vism 15, 88; DhSA 162. — Also in nibbedha-gāmini (paññā) It 35; & dunnibbedha (hard to penetrate, difficult to solve Miln 155, 233 (pañha); spelt dunniveṭha at Miln 90).

**Nibbedhaka** (adj.) [nis+ vedhaka, to vyadh] piercing, sharp, penetrating, discriminating; only in f. nibbedhikā (cp. āvedhikā), appl<sup>d</sup> to paññā (wisdom) D III.237, 268; S v.197, 199; M 1.356; A 1.45; II.167; III.152; 410 sq., 416; v.15; Ps II.201; Nd<sup>2</sup> 235, 3<sup>a</sup> (+ tikkha-paññā), 415, 689; J II.9, 297; IV.267. —

**Nibbematika** (adj.) [nis+ vimati+ ka] not disagreeing, of one accord, unanimous Vin II.65; DhA 1.34.

**Nibbhacceti** [Sk. nirbhartsayati, nis+ bhaccheti] to threaten, revile, scorn J III.338.

**Nibbhaya** (adj.) [nis+ bhaya] free from fear or danger, fearless, unafraid J 1.274; III.80; v.287; Vism 512.

**Nibbhujati** [Sk. ni- or nirbhujati, nis+ bhujati] to twist round, bend, wind, contort oneself Miln 253. Cp. vi°.

**Nibbhoga** (adj.) [Sk. nirbhoga, nis+ bhoga<sup>1</sup>] deprived of enjoyment; deserted, being of no avail, useless J VI.556; Pv 1.12. Cp. vi°.

**Nibbhoga** [ni+ bhoga<sup>2</sup>] bending, contortion J II.264 (oṭṭha°).

**Nibyaggha** see nivyaggha.

**Nibha** (adj.) [Sk. nibha, to bhāti] shining; like, equal to, resembling (-°) J v.372; Vv 40<sup>9</sup>; Pv IV.3<sup>2</sup>; VvA 122 (vaṇṇa° = vaṇṇa); Nd<sup>1</sup> 608.

**Nibhatā** (f.) [abstr. to nibha] likeness, appearance VvA 27.

**Nibhā** (f.) [to nibha] shine, lustre, splendour VvA 179 (nibhāti dippati ti nibhā).

**Nibhāti** [ni+ bhāti] to shine VvA 179 (= dippati).

**Nimajjhima** (adj.) the middle one J v.371.

**Nimantaka** (adj.-n.) one who invites Miln 205.

**Nimantana** (nt.) [to nimanteti] invitation Vin 1.58 = 1.175; D 1.166; M 1.77; A 1.295; J 1.116 (n), 412; Pug 55.

**Nimantanika** (adj.) inviting; (nt.) N. of a Suttanta M 1.331; quoted at Vism 393.

**Nimantita** [pp. of nimanteti] invited Sn p. 104; PvA 22 (bhattena to the meal), 86 (= āmantita), 141.

**Nimanteti** [Sk. nimantrayati, ni+ manteti] to send a message, to call, summon, invite, coax (to = e. instr.) Sn 981 (nimantayī aor., āsanena asked him to sit down); J 1.365; Nd<sup>2</sup> 342; DhA 111.171 (°ayīṅsu); DA 1.169; VvA 47 (pāniyena invite to a drink); PvA 75, 95. — pp. nimantita, q. v. — Cp. abhi°.

**Nimitta** (nt.) [cp. Sk. nimitta, to mā, although etym. uncertain] 1. sign; omen, portent, prognostication D 1.9 (study of omens = n. satthaṅ DA 1.92, q. v. for detailed expl<sup>n</sup>); J 1.11 (caturō nimitte nāddasaṅ); Miln 79, 178. Esp. as *pubba*° signs preceding an event, portents, warnings, foreshadowings S v. 154, 278, 442; It 76 (cp. Divy 193, of the waning of a god); J 1.48, 50 (32 signs before birth, some at DA 1.61), 59; Miln 298; Vism 577. — 2. outward appearance, mark, characteristic, attribute, phenomenon (opp. essence) D 111.249; A 1.256; 111.319, 375 sq.; 1v.33, 418 sq.; J 1.420; Ps 1.60, 91 sq., 164, 170; 11.39, 64; Vbh 193 sq. — Mental reflex, image (with ref. to jhāna) Vism 123, cp. DhSA 167. — Specified e. g. as foll.: *olārika* S v. 259; *paśādāniya* S v. 156; *paccavekkhana*° D 111.278; Vbh 334; *bahiddhā-sankhārā*° Ps 1.66 sq.; *bāla*° (opp. paṇḍita°) M 111.163; A 1.102; *mukha*° (= face) D 1.80; S 111.103; v. 121; A v. 92, 97 sq., 103; *rūpa*°, *sadda*° etc. S 111.10; M 1.296; Ps 1.92, 112; *samatha*° D 111.213; *samādhī*° etc. A 1.256 sq.; *subha*° (& *asubha*°) S v. 64, 103 sq.; A 1.3 sq., 87, 200; v. 134; Vism 178 sq. *nimittaṅ gaṇhāti* to make something the object of a thought, to catch up a theme for reflection Vin 1.183, cp. S v. 150 sq. (°ṅ uggaṇhāti); M 1.119 (=five sorts of mental images); Nd<sup>2</sup> 659; DhSA 53 (=ākāra). See below *n-gāhin* & *animitta*. — *nimittaṅ parivajjeti* to discard the phenomenal S 1.188; Sn 341. — 3. mark, aim: in *nimittaṅ karoti* to pick out the aim, to mark out J v. 436; Nd<sup>2</sup> 235, 1<sup>d</sup>; Miln 418. — 4. sexual organ (cp. *lakkhaṇa*) Vin 111.129 (n. & a°, as term of abuse); see also *kāṭa* & *koṭacikā*. — 5. ground, reason, condition, in *nimittena* (instr.) and *nimittaṅ* (acc.) as adv. = by means of, on account of DhA 111.175 (instr.) PvA 8, 97 (jāti-nimittaṅ), 106 (kiṅ n°ṅ = kissa hetu), 242 (yaṅ n°ṅ = yato nidānaṅ). *gahita-nimittena* "by means of being caught" Vism 144 = DhSA 116 (read *trsl<sup>n</sup>* 154 accordingly!). adj. *nimitta* (°) caused by, referring to PvA 64 (*marāṇa-nimittaṅ rodanaṅ*). — *animitta* free from marks or attributes, not contaminated by outward signs or appearance, undefiled, unaffected, unconditioned (opp. sa°) S 1.188; 1v.225 (*phassa*), 268, 360 (*samādhī*); M 1.296 (*cetovimutti*); A 1.82; 111.292; 1v.78; Vin 111.129; Th 1, 92; D 111.219, 249; Dh 92; Sn 342; Ps 1.60, 91; 11.36, 59 sq. (*vimokkha*), 65 sq., 99; DhS 530 (read a° *...*); Vism 236; DhSA 223 (absence of the 3 *lakkhaṇas*); Miln 333, 413; DhA 11.172; ThA 50. See also *Cpd.* 199, 211<sup>b</sup>. *sanimitta* S v. 213 sq.; A 1.82. — *-ānusārin* following outward signs (= °gāhin) A 111.292; Nett 25; *-kamma* prognostication, prophecy Vin v. 172; Vbh 353; *-karaṇa* = gāhin S 1v.297; *-gāhin* "taking signs," enticed or led away by outward signs, entranced with the general appearance, sensuously attracted. D 1.70 (cp. *Dialogues* 1.80); 111.225; S 1v.104, 168; A 11.16; 111.99; v. 348; Pug 20, 24, 58; DhS 1345; Miln 367, 403. Cp. Vism 151, 209.

**Nimināti** [Sk. ninimoti in diff. meaning, the P. meaning being influenced by mā; ni+ mināti, mi to fix, measure cp. Sk. *nimaya* barter, change] to turn round, change;

to barter, exchange for (e. instr.): pres. imper. *niminā* J v. 343 (= *parivattehi* Com.); pres. 1st pl. *nimimhase* J 11.309, pot. *nimineyya* J 111.63; fut. *nimissati* J v. 271, 453 (*devatāhi nirayaṅ*); aor. *nimmini* J 111.63; ger. *niminitvā* Milo 279.

**Nimisa** [cp. Vedic *nimiṣ* f. & *nimiṣa* nt.] winking, shutting the eyes; *animisa* not winking Dāvs v. 26. See also *nimesa*.

**Nimisatā** (f.) [abstr. to *nimisati*] winking J vi. 336 (a°).

**Nimisati** [Sk. *nimiṣati*, ni+ *misati*] to wink D 11.20 (*animisanto*, not winking; v. l. BB *animi*°; J 111.96 (*umimisati* +). Cp. *nimisatā*.

**Nimilati** (& **Nimmilati**) [ni+ *milati*] to shut, close (the eyes) J 1.279; DhA 11.6 (*akkhīni nimmilittu nāsakkhi*). Caus. *nim(m)i-leti* id. M 1.120; DhA 11.28 (*paralokaj*; opp. *ummileti*); J 1.279; Vism 292 (*akkhīni ni*°).

**Nimugga** (adj.) [cp. Sk. *nimagna*, pp. of *nimujjati*] plunged, immersed in, sunk down or fallen into (°) (c. loc.) Vin 111.106 (*gūthakūpe sasisakaṅ n.*); D 1.75; J 1.4; 111.393 (*gūthakalale*), 415; Nd<sup>2</sup> 26; Pug 71; Miln 262, Sdhp 573.

**Nimujjā** (**nimmujjā**) [Sk. \**nimajj-yā*] diving, immersion, in cpd. *ummujja-nimujja*(ṅ *karoti*) D 1.78. See *ummujjā*.

**Nimujjati** [Sk. *nimajjati*, ni+ *mujjati*] to sink down, plunge into (with loc.), dive in, be immersed A 1v.11; Pug 74; J 1.66, 70; 111.103, 393 (*kāmakalale*); 1v.139; aor. *nimujji* J 11.293; PvA 47 (*udake*). — Caus. *nimujjeti* (so read for *nimujjati* J v. 268) & *nimujjāpeti* to cause to sink or dive, to drown J 111.133; 1v.142 (*nāvaṅ*). — pp. *nimugga* q. v.

**Nimujjana** (nt.) [Sk. *nimajjana*] diving, ducking; bathing PvA 47.

**Nimesa** [= *nimisa*, cp. Vedic *nimesa*] winking Miln 194.

**Nimokkha** = *vimokkha* S 1.2 (v. l. SS *vi*°, preferable).

**Nimba** [Sk. *nimba*, non-Aryan] the Nimb tree (*Azadirachta Indica*), bearing a bitter leaf, & noted for its hard wood Vin 1.152 (°*kosa*), 284 (id.), 201 (°*kaśāva*); A 1.32; v. 212; Vv 33<sup>30</sup> (°*mūṭṭhi*, a handful of N. leaves); J 11.105, 106; DhA 1.52 (°*kosa*); DhSA 320 (°*paṇṇa*, the leaf of the N. as example of *tittaka*, bitter taste); VvA 142 (°*palāsa*); PvA 220 (°*rukkhassa daṇḍena katasūla*).

**Nimmaṅsa** (adj.) [nis+ *maṅsa*] fleshless M 1.58, 304; PvA 68.

**Nimmakkha** (adj.) [nis+ *makkha*, cp. Sk. *nirmatsara* without egotism, not false, not slandering Sn 50 (cp. Nd<sup>2</sup> 350 *makkha* = *niṭṭhuriya*; see also SnA 108. *para-guṇa-vināsaṇa-lakkhaṇo makkho*).

**Nimmakkhika** (adj.) [Sk. *nirmakṣika*] free from flies J 1.202; DhA 1.59.

**Nimmajjana** (**Nimmiṅjana**?) [\**mrd*-yana? perhaps non-Aryan] a kind of (oil-)cake Vv 33<sup>38</sup> (*nimmajjani* = *tilapiṇṇāka* VvA 147); Pv 1.10<sup>10</sup> (°*miṅjana*, v. l. BB °*maj-jani*); PvA 47 (*doni*°).

**Nimmathana** (nt.) [nis+ *mathana*] crushing J 111.252; Vism 234 (*sattu*°); DhA 111.404; VvA 284.

**Nimmatheti** [nis+ *matheti*] to crush out, suppress, destroy J 1.340. Cp. *abhimatthati*.

**Nimmadana** (nt.) [to *nimmādeti*] touching, touch, crushing, subduing A 11.34 (*mada-nimmadana*, crushing out pride; may, however, be taken as nis+ *mada* of *mad* = "de-priding," lit. disintoxication); Bu 1.81; Vism 293.

**Nimmadaya** (adj.) [Sk. nirmṛdyā, grd. of nimmadeti] suppressible D II.243.

**Nimmaddana** (nt.) [nis+ mṛd] touching, crushing Miln 270 (na vāto hattha-gahaṇaṇ vā nimmaddanaṇ vā upeti: the wind cannot be grasped).

**Nimmanussa** (nt.) [nis+ manussa+ ya] void of men, absence of men J III.148.

**Nimmala** (adj.) [nis+ mala] free from impurity, stainless, clean, pure A IV.340; Dh 243; Nd<sup>2</sup> 586; Vism 58; Sdhp 250.

**Nimmāta-pitika** (adj.) [nis+ māta-pitika] one who has neither mother nor father, an orphan DhA II.72.

**Nimmātar** [Sk. nirmātr, n. ag. of nimmināti] maker, builder, creator D I.18, 56 (in formula: brahmā . . . kattā nimmātā . . .).

**Nimmādeti** [either = Sk. nirmṛdayati (mṛd) or \*nirmādayati to nirmada free from pride = nirmāna] to crush, subdue, humiliate; insult D I.92 (v. l. °maddeti; = DA I.257 nimmadati nimmāne karoti), 93, 96.

**Nimmāna**<sup>1</sup> (nt.) [Sk. nirmāna, see nimmināti] measuring; production, creation, work; issara-n-hetu caused by God M II.122; A I.173; Vbh 367. N-rati devā a class of devas, e. g. at D I.218; It 94; Vism 225; DA I.114; ThA 169; VvA 149. Cp. (para-) nimmita.

**Nimmāna**<sup>2</sup> (adj.) [Sk. nirmāna, nis+ māna] free from pride, humble DA I.257.

**Nimmāniyati** [Pass. to nimmāna, of nis+ māna] to be abased, to be mocked Vin II.183.

**Nimmita** (adj.-pp.) [pp. of nimmināti] measured out, planned, laid out; created (by supernatural power, iddhi); measured, stately D I.18, 56 (iddhiyā pi DA I.167), 219 (Su° devaputta, Np.), ibid. (Paranimmita-vasavattī devā a class of devas, lit. "created by others," but also possessed of great power: VvA 79, 80); also one of the 5, or the 3 spheres (kāmapattiyo) in the kāmaloka, viz. paccupaṭṭhita-kāmā, nimmānarati° (or nimmita°), paranimmita°. It 94; Dh 1280 (cp. kāma); D III.218; J 1.59, 146 (kāyo n' eva deva° na brahma°), 232, Nd<sup>2</sup> 202<sup>4</sup>, also under pucchā; P II.11<sup>9</sup> (su°, well constructed, i. e. symmetrical); Vism 228 (Mārena nimmitaṇ Buddhārūpaṇ); VvA 36 (=mitaṇ gacchati vāraṇo), 79; ThA 69, 70; Miln I, 242. See also abhinimmita.

**Nimmināti** [cp. Sk. nirmamāti & nirmāti, nis+ mināti, mā; cp. nimināti] to measure out, fashion, build, construct, form; make by miracle, create, compose; produce, lay out, plan, aor. nimmini J 1.232; PvA 245; DhA IV.67; ger nimminivā J 1.32; VvA 80, & nimmāya Vv 16<sup>3</sup>. — pp. nimmita See also nimmātar and nimmāna. Cp. abhi°.

**Nimmileti** see nimilati.

**Nimmūla** (adj.) [nis+ mūla] without root, rootless J VI.177.

**Nimmoka** [Sk. nirmoka fr. nis+ moceti] the slough or cast-off skin of a snake PvA 63.

**Niya** (adj.) [Sk. nija, q. v.] one's own Sn 149 (°putta = orasaputta KhA 248); niyassakamma at A 1.99 & Pv 1v.11<sup>3</sup> (v. l. Minayeff tiyassa) is to be read as nissaya-kamma (q. v.).

**Niyaka** (adj.) [=niya] one's own Th 2, 469; ThA 284; DhA 169, 337; DA I.183; Vbh 2; Vism 349.

**Niyata** (adj.) [pp. of ni+ yam] restrained, bound to, constrained to, sure (as to the future), fixed (in its consequences), certain, assured, necessary D II.92 (sambodhi-parāyana), 155; III.107; Sn 70 (=ariyamaggena niyā-mappatta SnA 124, cp. Nd<sup>2</sup> 357); Dh 142 (=catumagga-

niyamena n. DhA III.83); J 1.44 (bodhiyā); Pug 13, 16, 63; Kvu 609 sq.; DhS 1028 sq. (micchatta° etc.); cp. DhS. trsl. 266, 267), 1414, 1595; Vbh 17, 24, 63, 319, 324; Miln 193; Tikp 168 (°micchādīṭṭhi); DhA III.170; PvA 211. Discussed in *Pts. of Contr.* (see Index). — aniyata see separately.

**Niyati** (f.) [cp. Sk. niyati, ni+ yam] necessity, fate, destiny D I.53; DA I.161; VvA 341; PvA 254.

**Niyama** [cp. Sk. niyama, ni+ yam; often confused with niyāma] 1. restraint, constraint, training, self-control Miln 116 (yama+); PvA 98 (yama+). — 2. definiteness, certainty, limitation DhA III.83 (catumagga°, v. l. niyāma); SnA 124 (niyāma); DhA 154; PvA 166 (ayaṇ n. saṅsāren' atthi: law, necessity). — **aniyama** indefiniteness, choice, generality DhA 57; VvA 16 (ayaṇ kiñci = aniyame, i. e. in a general sense), 17 (same of ye keci); PvA 175 (vā saddo aniyamattho = indefinite). — **niyamena** (instr.) adv. by necessity, necessarily PvA 287; **niyamato** (abl.) id. DhA 145, 304 (so read). — 3. natural law, cosmic order; in Commentarial literature this was fivefold: utu-, bija-, kamma-, citta-, dhamma-DA on D II.11; Dial. II.8; DhA 272; trs. 360.

**Niyamana** (nt.) [Sk. niyamana, to niyamati] fixing, settling, definition, explanation in detail Miln 352 (lakkha-n° aiming at the target); VvA 22 (visesattha°); 231, PvA 255 (so read for nigamana°).

**Niyameti** [cp. Sk. niyamayati, ni+ yamati] to tie down, to fix; explain in detail, exemplify PvA 265; Vism 666. — pp. niyamita see a°.

**Niyātetī** see niyyādetī.

**Niyāma** [Sk. niyama & niyāma] way, way to an end or aim, esp. to salvation, right way (sammatta°); method, manner, practice S 1.196; III.225 (sammatta°); A 1.122; Sn 371 (°dassin = sammatta-niyāmahūṭṭassa maggassa dassāvino SnA 365); Nd<sup>1</sup> 314 (°avakkanti); Nd<sup>2</sup> 358 (=cattāro maggā); Ps II.236 sq. (sammatta° okkamati); Pug 13, 15; Vbh 342. — **niyāmena** (instr.) adv. in this way, by way of, according to J 1.278; IV.139, 414 (suta° as he had heard); DhA 1.79; II.9, 21; VvA 4; PvA 260; Kvu trs. 383. — **aniyāmena** (see also aniyāmena) without order, aimlessly, at random J v.337.

**Niyāmaka**<sup>1</sup> (adj.) [either to niyama or niyāma] sure of or in, founded in, or leading to, completed in D I.190 (dhamma-n. paṭipadā, cp. niyamata).

**Niyāmaka**<sup>2</sup> (see niyyāmaka) ship's captain Vism 137 (simile).

**Niyāmata** (f.) [abstr. to niyāma, influenced in meaning by niyama] state of being settled, certainty, reliance, surety, being fixed in (°) S II.25 (dhamma° + dhammaṭṭhitatā); A 1.286 (id.), J 1.113 (saddhammassa n. assurance of . . .); Kvu 586 (accanta° final assurance).

**Niyāmeti** [Denom. fr. niyāma or niyama] to restrain, control, govern, guide Miln 378 (nāvaṇ).

**Niyujjati** [Pass. of niyuñjati] to be fit for, to be adapted to, to succeed, result, ensue PvA 49 (=upakappati).

**Niyutta(ka)** (adj.) [pp. of niyuñjati] tied to, appointed to (with loc.), commissioned, ordered DhA 47; PvA 20 (janapade), 124 (dānādhikāre), 127 (dāne).

**Niyoga** [ni+ yoga] command, order; necessity, abl. niyogā "strictly speaking" DhS 1417.

**Niyojeti** [Caus. of niyuñjati] to urge, incite to (with loc.) Vin II.303; A IV.32; Pv II.1<sup>4</sup>; Miln 229.

**Niyyati = Niyati** (Pass. of nayati).

**Niyyatta** (nt.) [cp. Sk. niryaṇa] escape J 1.215.

**Niyyāta** (pp.) = niyyādita M 1.360.

**Niyyātana** (nt.) [fr. niyyāti] returning, return to (-°) J v.497 (saka-raṭṭha°); Vism 556; DA 1.231.

**Niyyātar** [n. ag. to niyyāma] a guide, leader M 1.523 sq.

**Niyyāti** [Sk. niryāti, nis+ yāti] to go out, get out (esp. of saṅsāra); S v.6 (niyyanti dhirā lokamhā); SnA 212; aor. niyyāsi D 1.49, 108; J 1.263; Sn 417; 3rd pl. niyyiṅsu A v.195; fut. niyyassati A v.194. — See also niyyāna & niyyānika.

**Niyyādita** [pp. of niyyādeti] assigned, presented, given, dedicated PvA 196 (dhana nī°). As niyyātita in Vism 115.

**Niyyādeti** (niyyādeti, niyādeti) [cp. Sk. ni- or nir-yātayati, Caus. of ni(r)yatati] to give (back), give into charge, give over, assign, dedicate, to present, denote S 1.131 (niyyātayāmi); iv.181 (sāmikānaṅ gāvo), 194; J 1.30, 66, 496; II.106, 133; Vv 40<sup>8</sup> niyyādesi = sampaticchāpesi, adāsi VvA 199; Pv III.211 (niyyātiṅsu = adāsu I 184); Vism 115 (t); DhA 1.70; II.87; VvA 33, 67; PvA 20 (vihāraṅ niyādetvā), 25 (=uddissati dadāti), 42, 81, 276 (at all PvA passages as nī°). — pp. niyyādita. Cp. similarly paṭiyādeti & paṭiyādita.

**Niyyāna** (nt.) [nis+ yāna, cp. niyyāti] 1. going out, departure D 1.9 (=niggamana DA 1.94). — 2. way out, release, deliverance Sn 170, 172 ("magga-saccaṅ bhāvento lokamhā niyyāti" SnA 212); Ps 1.163, 176; Nett 119. Cp. niyyānika. — aniyyāna DhA II.209.

**Niyyānika** (adj.) [to niyyāna] leading out (of saṅsāra), leading to salvation, salutary, sanctifying, saving, profitable D 1.235, 237; S 1.220; v.82, 166, 255, 379 sq.; J 1.48 (a°), 106; Dhs 277, 339, 505 (cp. Dhs. trsl. pp. 82, 335); Vbh 12, 19, 56, 319, 324; Nett 29, 31, 63, 83; DhA iv.87. — Also found in spelling niyānika e. g. A III.132 (ariyā dīṭṭhi n. niyāti takkarassa sammādukkha-khayāya); DA 1.89 (aniyānikattā tiracchānabhūtā kathā).

**Niyyāma(ka)** [Sk. niyāmaka & niryāma(ka). Cp. also P. niyāmaka] a pilot, helmsman, master mariner, guide J 1.107 (thala°); iv.137, 138; Miln 194, 378 sq.; DāvS IV.42.

**Niyyāsa** [cp. Sk. niryāsa, Halāyudha 5, 75] any exudation (of plants or trees), as gum, resin, juice, etc. Vism 74 (°rukkha, one of the 8 kinds of trees), 360 (paggharitan-rukkha). Cp. nivāyāsa.

**Niyyūha** [Sk. niryūha (& niryūha?), perhaps to vah] a pinnacle, turret, gate M 1.253; DA 1.284 (pāsāda+).

**Nirankaroti** (& nirākaroti) [Sk. nirākaroti, nis+ ā kṛ] to think little of, despise, neglect, disregard, repudiate; throw away, ruin, destroy Th 1, 478; It 83 (nirākare); J III.280 = v.498; iv.302; Pv III.9<sup>8</sup> (=chaddeti pajahati PvA 211); VvA 109. — pp. (a)nirākata It 39.

**Niraggala** (niraggala) (adj.) [nis+ aggala] unobstructed, free, rich in result S 1.76 = It 21; A II.43; iv.151; M 1.139; Sn 303; Nd<sup>2</sup> 284 C<sup>a</sup>; Vv 64<sup>31</sup> (=VvA 285).

**Niraggika** (adj.) [nis+ aggi+ ka] without fire Miln 324 (°okāsa).

**Nirajjati** [Pass. of nirajati, nis+ ajati, Vedic nirajati to drive out cattle] to be thrown out, to be expelled, to lose (with abl.) J VI.502, 503 (raṭṭhā); v. 1. BB nirajhati; Com. ni(g)gacchati; Th 2, 93 (aor. nirajji 'hag = na jānim ahaṅ ThA, 90. Kern (wrongly) proposes reading virajjhi).

**Nirata** (adj.) [pp. of niramati] fond of, attached to (-°) S 1.133; DA 1.250; PvA 5 (duccarita°), 89, 161 (hitakarana°).

**Niratta**<sup>1</sup> (adj.-nt.) [Sk. \*nirātman, nis+ attan] soulless; view of soullessness or unsubstantiality, thus interpreted (in preference to niratta<sup>2</sup>) by Com. on Sn 787, 858, 919. See foll.

**Niratta**<sup>2</sup> (adj.) [Sk. nirasta, pp. of nirasyati, see nirassati] rejected, thrown off, given up Sn 1098; Nd<sup>2</sup> 359. — Note. At Sn 787, 858, 919 the interpretation of Nd<sup>1</sup> 82 = 248 = 352 and also Bdhgh assume a cpd. of nis+ attan (=nirātman): see niratta<sup>1</sup>.

**Nirattha** (adj.) [nis+ attha] useless, groundless, unprofitable, vain (opp. sāttha profitable) Sn 582 (nt. as adv.), 585 (niratthā paridevanā); Dh 41; J III.26; PvA 18 (°bhāva uselessness), 83 (=duh).

**Niratthaka** (adj.) = nirattha; VvA 324; PvA 18, 40, 63, 102 etc. — f. °ikā ThA 258; Miln 20; Sdhp 68.

**Nirantara** (adj.) [nis+ antara] having no interval, continuous, uninterrupted PvA 135. Usually in nt. as adv. nirantarag always, incessantly, constantly; immediately, at once DhsA 168; PvA 52, 80, 107, 110 (=satataṅ), 120; DhA 1.13.

**Niraparādha** (adj.) [nis+ aparādha] without offence, guiltless, innocent J 1.264.

**Nirapekkha** (adj.) [nis+ apa+ iks] not heeding, unsuspecting, disregarding, indifferent, reckless VvA 27, 47 (jivitaṅ); PvA 62; DA 1.177; Miln 343 (jivitaṅ).

**Nirabbuda**<sup>1</sup> (m. nt.) [cp. BSk. nirarbuda & abbuda 3] a vast number; also N. of a hell S 1.149 = A II.3 = v.171 (expl<sup>d</sup> at 173 as "seyyathā pi viṣati abbudā nirayā evam eko nirabbudo nirayo"); J III.360 (Com.: viṣati abbudāni ekaṅ nirabbudaṅ).

**Nirabbuda**<sup>2</sup> (adj.) [nis+ abbuda<sup>2</sup>] free from boils or tumours, healthy (also fig.) Vin III.18 (of the Sangha).

**Niraya** [BSk. niraya, nis+ aya of i = to go asunder, to go to destruction, to die, cp. in meaning Vedic nirṛti. The popular etym. given by Dhammapāla at PvA 53 is "n' atthi ettha ayo sukhan ti" = there is no good; that given by Bdhgh at Vism 427 "n' atthi ettha assāda-saññito ayo" (no refreshment)] purgatory, hell, a place of punishment & torture, where sin is atoned (i. e. kamma ripens = paccati, is literally boiled) by terrible ordeals (kāraṇāni) similar to & partly identical with those of Hades & Tartarus. There are a great number of hells, of which the most fearful is the Avicimāniraya (see Avici). Names of other purgatories occur frequently in the Jātaka collection, e. g. Kākola v.1.247; Khuradhāra v.269 sq.; Dhūma-roruva v.271; Patāpana v.266, 271, 453; Paduma iv.245; Roruva III.299; v.266; v.1.337; Sanghāta v.266; Sañjīva ibid.; Sataporisa v.269; Sattisūla v.143. As the principal one n. is often mentioned with the other apāyas (states of suffering), viz. tiracchānayoni (animal world) & pittivisaya (the manes), e. g. at Nd<sup>1</sup> 489; Nd<sup>2</sup> 517, 550; Pv iv.11; ThA 282; PvA 27 sq. (see apāya). — There is a great variety of qualifying adjectives connected with niraya, all of which abound in notions of fearful pain, awful misery & continuous suffering, e. g. kaṭuka, ghora, dāruṇa, bhayānaka, mahābhīṭāpa, sattussada etc. — Descriptions of N. in glowing terms of frightfulness are freq. found from the earliest books down to the late Peta-Vatthu, Pañcagati-dipana & Saddham-mopāyana. Of these the foll. may be quoted as characteristic: S 1.152 (10 nirayas); M III.183; A 1.141; Sn p. 126 = A v.173; Nd<sup>1</sup> 404 sq. = Nd<sup>2</sup> 304<sup>ut</sup>; J iv.4 (Mittavindaka); Vv 52 (Revatī); Pv 1.10; III.10; iv.1; 7; DhA 1.148. — See on the whole subject, esp. L. Schermer, *Materialien zur indischen Visionsliteratur*, Leipzig 1792; & W. Stede, *Die Gespenstergeschichten des Peta Vatthu*, Leipzig 1914, pp. 33-39. — References: Vin 1.227 (apāya duggati vinipāta niraya); D 1.82, 107

- (id.); Vin II.198 (yo kho sanghaṃ bhūdati kappam nirayamhi paccati); 204; II.203 = It 86; D I.228 (+ tiracchānayoṇi), 54 (read nirayasate for niriyasate); III.111; S IV.126; V.356, 450; M I.73, 285, 308, 334; II.86, 149, 186; III.106, 203, 209; A IV.495; V.76, 182, 184; Sn 248 (patanti sattā nirayaṃ avāṅsitā), 333, 600 sq., 677 sq.; Dh 120, 140, 306, 311, 315; Th I, 304 (adhammo nirayaṃ neti dhammo pāpeti suggaṭṭi) = DhA 38 = DA 1.99 = DhA 1.22; Th 2, 456; It 12; J IV.463; Pug 60; Ps 1.83 (Avici<sup>2</sup>); Vbh 80, 337; Vism 102; Miln 148; DhA 1.22; III.71; Sdhp 7, 285. — See also *nerayika*.
- gāmin (adj.) leading to purgatory (magga) Sn 277; -dukkha the pain of II. Sn 531; -pāla a guardian of P., a devil A 1.138, 141; M III.179; Nd<sup>1</sup> 404; VvA 226. Names of guardians (after their complexion) e. g. Kāla (black) & Upakāla (blackish) J VI.248. -bhaya the fear of P. J I.108; Vism 392; -sajvattanika conducive to P. Nd<sup>1</sup> 489.
- Niravasesa** (adj.) [nis + avasesa<sup>2</sup>] without remainder, complete, inclusive Nett 14, 15, cp. Miln 91, 182.
- Nirasana** (adj.) [nis + asana<sup>2</sup>] without food or subsistence, poor J IV.128.
- Nirassati** [cp. Sk. nirasyati, nis + assati, as to throw] to throw off, despise, neglect Sn 785, 954; Nd<sup>1</sup> 76 (so read for nidassati, v. l. SS nir<sup>o</sup>), 444; SnA 522. — pp. *niratta*<sup>2</sup>.
- Nirassāda** (adj.) [nis + assāda] without task, insipid, dull Vism 135. Cp. *nirāsāda*.
- Nirākaroti** see *nirankaroti*.
- Nirākula** (adj.) [nis + ākula] unconfused, clear, calm, undisturbed J I.17 (v. 94).
- Nirātanka** (adj.) [nis + ātanka] healthy Miln 251 (of paddy).
- Nirādinava** (adj.) [nis + ādinava] not beset with dangers, not in danger, unimperilled Vin III.19.
- Nirāma** (adj.) [nis + āma, cp. nirāmaya] healthy, undepraved, without sin, virtuous Sn 251, 252 (°gandha = nikkilesayoga SnA 293), 717 (id. = nikkilesa SnA 499).
- Nirāmaya** (adj.) [nis + āmaya] not ill, healthy, good, without fault PvA 164.
- Nirāmisa** (adj.) [nis + āmisa] having no meat or prey; free from sensual desires, disinterested, not material S 1.35, 60; IV.219, 235; V.68, 332; A III.412; D III.278; Vbh 195; Vism 71; Sdhp 475, 477.
- Nirārambha** (adj.) [nis + ārambha] without objects (for the purpose of sacrificing), i. e. without the killing of animals (of yañña) S I.70; A II.42 sq.
- Nirālamba** (adj.) [nis + ālamba] unsupported Miln 295 (ākāsa).
- Nirālaya** (adj.) [nis + ālaya] houseless, homeless Miln 244 (°aniketā). At DhA IV.31 as expl<sup>n</sup> of appossukka. — f. abstr. *nirālayatā* homelessness Miln 162, 276, 420.
- Nirāsa** (adj.) [nis + āsā] not hungry, not longing for anything, desireless S 1.12, 23, 141; A 1.107 sq.; Sn 1048 (anigha+), 1078 (id.); Nd<sup>2</sup> 360; Pug 27; Py IV.133 (°mittanha PvA 230). See also *amama*.
- Nirāsansa** (adj.) [nis + āsaṅsa, saṅs] without wishes, expectations or desires, desireless Sn 1090 (Nd<sup>2</sup> reading for *nirāsaya*); Nd<sup>2</sup> 361 (cp. DhA IV.185 *nirāsāsa* = \**nirāsansa*, v. l. for *nirāsaya*).
- Nirāsanka** (adj.) [nis + āsankā] without apprehension, unsuspecting, not doubting J I.264; Vism 186.

- Nirāsankatā** (f.) [abstr. fr. *nirāsanka*] the not hesitating J VI.337.
- Nirāsattin** (adj.) [adj. to pp. āsatta<sup>1</sup> with nis] not hanging on to, not clinging or attached to (c. loc.) Sn 851 (= nittanha SnA 549); Nd<sup>1</sup> 221.
- Nirāsaya** (adj.) [nis + āsaya, fr. śri] without (outward) support, not relying on (outward) things, without (sinful) inclinations Sn 50 (: Nd<sup>2</sup> 360 b reads *nirāsasa*), 369, 634, 1090 (Nd<sup>2</sup> 361 reads *nirāsansa*); Dh 410; DhA IV.185 (v. l. BB *nirāsāsa*; expl<sup>d</sup> by *nittanha*).
- Nirāsava** (adj.) [nis + āsava] without intoxication, undefiled, sinless ThA 148.
- Nirāsāda** (adj.) [nis + assāda] tasteless, yielding no enjoyment Th 1, 710. Cp. *nirassāda*.
- Nirāhāra** (adj.) [nis + āhāra] without food, not eating, fasting J IV.225; Sdhp 389.
- Niriñjana** (adj.) [nis + iñjanā, fr. iñjati] not moving, stable, unshaken Vism 377 (= acala, āneñja).
- Nirindhana** (adj.) [nis + indhana] without fuel (of fire), ThA 148 (aggi); DhA 1.44 (jātaveda).
- Niriha(ka)** (adj.) [nis + iha] inactive, motionless, without impulse ThA 148 (°ka); Miln 413 (+ *nijivata*); Vism 484, 594 sq.
- Nirujjhati** [Pass. of *nirundhati* (*nirodhati*) ni + *rundhati*] to be broken up, to be dissolved, to be destroyed, to cease, die Vin I.1; D 1.180 sq., 215; II.157; S III.93 (aparisesaṃ); IV.36 sq., 60, 98, 184 sq.; 294, 402; V.213 sq.; A III.165 sq. (aparisesaṃ); V.139 sq.; J 1.180; Pug 64; Sdhp 606. — pp. *niruddha*. Cp. *nirodha*.
- Nirutara** (adj.) [nis + uttara] making no reply PvA 117.
- Nirutti** (f.) [Sk. *nirukti*, nis + vac] one of the Vedāṅgas (see *chalanga*), expl<sup>n</sup> of words, grammatical analysis, etymological interpretation; pronunciation, dialect, way of speaking, expression Vin II.139 (pabbajitā . . . sakāya *niruttiyā* Buddhavacaṇaṃ dūsentī); D 1.202 (loka<sup>o</sup>, expression); M III.237 (janapada<sup>o</sup>); S III.71 (tayo n-pathā); A II.160 (°paṭisambhidā); III.201; Dh 352 (°padakovidā = *niruttiyaṃ* ca sesapadesu cā ti catūsu pi paṭisambhīdāsu cheko ti attho DhA IV.70; i. e. skilled in the dialect or the original language of the holy Scriptures); Ps 1.88 sq.; II.150 (°paṭisambhidā); Nd<sup>2</sup> 563; Dhs 1307; Nett 4, 8, 33, 105; Miln 22; Vism 441; SnA 358; PvA 97.
- Nirudaka** (adj.) [nis + udaka] without water, waterless M 1.543; Nd<sup>2</sup> 630.
- Niruddha** (pp.) [pp. of *nirundhati*, cp. *nirujjhati*] expelled, destroyed; vanished, ceased S III.112; Dhs 1038.
- Nirundhati** see *nirujjhati*, *niruddha*, *nirodha* & *nirodheti*. Cp. *parirundhati*.
- Nirupakāra** (adj.) [nis + upakāra] useless J II.103.
- Nirupaghāta** (adj.) [nis + upaghāta] not hurt, not injured or set back Miln 130.
- Nirupatāpa** (adj.) [nis + upatāpa] not harassed (burnt) or afflicted (by pain or harm) Th 2, 512.
- Nirupaddava** (adj.) [nis + upaddava] without affliction or mishap, harmless, secure, happy J IV.139; PvA 262 (sothhi).
- Nirupadhi** (adj.) (in verse always *nirūpadhi*) [nis + upadhi, cp. *upadhika*] free from passions or attachment, desireless, controlled Vin II.156; S 1.194 (vipparamutta +);

iv.158; A 1.80, 138 (sītibhūta+); Dh 418 (id.); Th 1, 1250; 2, 320 (vip̄pamutta+; expl<sup>l</sup> by niddukkha ThA 233); It 46, 50, 58, 62; Sn 33, 34, 64<sup>2</sup> (sītibhūta+); Pv iv.134; DhA iv.225 (=nirupakkilesa); PvA 230.

**Nirupama** (adj.) [nis+upama] without comparison, incomparable SnA 455 (=atitula).

**Nirumbhati** [Sk. ? Trenckner, *Notes* p. 59 ni+rudh (?)] to suppress, hush, silence J 1.62 (text nirumhitvā, v. l. SS nirumbhitvā, cp. san-nirumhitvā VvA 217).

**Nirulha** (adj.) [cp. Sk. nirūḍha, pp. of niruhati] grown, risen; usual, customary, common VvA 108.

**Nirussāsa** (adj.) [cp. Sk. nirucchvāsa, nis+ussāsa] breathless J III.416; IV.121, cp. VI.197; VI.82.

**Nirussukka** (adj.) [nis+ussukka], careless, unconcerned, indifferent to (c. loc.) ThA 282.

**Niroga** see niroga.

**Niroja** (adj.) [nis+oja] tasteless, insipid J II.304; III.94; VI.561.

**Nirodha** [BSk. nirodha, to nirundhati, cp. nirujjhati & niruddha] oppression, suppression; destruction, cessation, annihilation (of senses, consciousness, feeling & being in general: sankhārā). Bdhgh's expl<sup>a</sup> of the word is: "ni-saddo abhavaṃ, roddha-saddo ca cāraṇaṃ dipeti Vism 495.—N. in many cases is synonymous with nibbāna & parinibbāna; it may be said to be even a stronger expression as far as the active destruction of the causes of life is concerned. Therefore frequently comb<sup>d</sup> with nibbāna in formula "sabbha-sankhāra-samatho . . . virāgo nirodho nibbānaṃ," e. g. S I.136; It 88. Nd<sup>2</sup> s. nibbāna (see nibbāna III.6). Also in comb<sup>d</sup> with nibbidā, e. g. S III.48, 223; III.163 sq.; v.438.—The opposite of nirodha is samudaya, cp. formula "yaṃ kiñci samudaya-dhammaṃ sabbān taṃ nirodha-dhammaṃ" e. g. Nd<sup>2</sup> under sankhārā & passim. (a) Vin 1.1, 10; D II.33, 41, 57 sq., 112; III.130 sq., 136 sq., 226 sq.; J I.133; II.9 sq., 223; III.59 sq., 163; v.438; M I.140, 263, 410; A 1.299; IV.456 (=āsavānaṃ parikkhaya); Th 2, 6 (=kilesanirodha ThA 13), 158; It 46=Sn 755 (nirodhe ye vimuccanti te janā maccu-hāyino); It 62=Sn 754; Sn 731,1037; Ps 1.192; II.44 sq., 221; Pug 68; Vbh 99 sq., 229; Nett 14.16 sq.; Vism 372; VvA 63; PvA 220 (jivittassa).—(b) (as-<sup>2</sup>): anupubba<sup>c</sup> D III.266; A IV.409, 456; abhisāññā<sup>c</sup> D I.180; asesavirāga<sup>c</sup> S II.4, 12; IV.86; v.421 sq.; A I.177; II.158, 161; upādāna<sup>c</sup> S III.14; kāma<sup>c</sup> A III.410 sq.; jāti<sup>c</sup> S IV.86; taṇhā<sup>c</sup> D III.216; dukkha<sup>c</sup> D III.136; S III.32, 60; IV.4 sq., 14, 384; A I.177; nandi<sup>c</sup> S III.14; IV.36; bhava<sup>c</sup> (=nibbāna) S II.117; III.14; A v.9; Ps 1.159; sakkāya<sup>c</sup> D III.240; S v.410; A II.165 sq.; III.246, 325 sq.; v.238 sq.; saññāvedayita<sup>c</sup> D III.262, 266; S IV.217, 293 sq.; v. 213 sq.; A I.41; III.192; IV.306; v.209.

-dhamma subject to destruction, able to be destroyed, destructible (usually in formula of samudaya-dhamma, see above) Vin I 11; D I.110; S IV.47, 107, 214; M III.280; A v.143 sq.; -dhammatā liability to destruction S IV.217; -dhātu the element or condition of annihilation, one of the 3 dhātus, viz. rūpa, arūpa<sup>c</sup> n<sup>o</sup>. D III.215; It 45; Nett 97; -saññā perception or consciousness of annihilation D III.251 sq., 283; A III.334; -samāpatti attainment of annihilation Ps 1.97, 100; Miln 300; Vism 702.

**Nirodhika** (adj.) [fr. nirodha] obstructing, destroying It 82 (paññā<sup>o</sup>), cp. M I.115.

**Nirodheti** [Denom. fr. nirodha] to oppress, destroy Vism 288 (in expl<sup>m</sup> of passambheti).

**Nilaya** [fr. ni+I] a dwelling, habitation, lair, nest J III.454.

**Nilicchita** see nillacchita.

**Nilīna** (adj.) [pp. of nilāyati] sitting on (c. loc.), perched; hidden, concealed, lying in wait J I.135, 293; III.26; VvA 230.

**Niliyati** [ni+liyati] to sit down (esp. for the purpose of hiding), to settle, alight; to keep oneself hidden, to lurk, hide J 1.222, 292; Miln 257; PvA 178. aor. niliyi J I.158; III.26; DhA II.56; PvA 274.—pp. nilīna. Caus. II. niliyāpeti to conceal, hide (trs.) J 1.292.

**Niliyana** (nt.) [abstr. fr. niliyati, cp. Sk. nilayana] hiding J v.103 (°thāna hiding-place).

**Nilenaka** (nt.) [cp. Sk. nilayana, fr. ni+I] settling place, hiding-place, refuge J v.102 (so read for nilēnaka; expl<sup>l</sup> by niliyana p. 103).

**Nillacchita** (adj.) [Sk. \*nirlāñchita, nis+lacchita of nillaccheti] castrated Th 2, 440; written as nilicchita at J VI.238 (v. l. BB as gloss niluñcita). expl<sup>l</sup> by "vacchakakāla . . . nibbijako kato, uddhaḥabijjo" (p. 239).

**Nillaccheti** [nis+laccheti of lāñch, cp. lakkhana] to deprive of the marks or characteristics (of virility), to castrate Th 2, 437 (=purisa-bhāvassa lacchana-bhūtāni bijakāni nillacchesi nihari ThA 270). See also nillañchaka & nillacchita.

**Nillajja** (adj.) [nis+lajjā] shameless Sdhp 382.

**Ni(l)lāñchaka** (adj.-n.) [cp. Sk. nirlāñchana, of nirlāñchayati =nis+laccheti] one who marks cattle, i. e. one who castrates or deprives of virility J IV.364 (spelt tilañchaka in text, but right in v. l.), expl<sup>l</sup> as "tisūlādi-ankakaraṇena lāñchakā ca lakkhanakārakā ti attho" (p. 366). cp. nillacchita.

**Nillapa** (adj.) [nis+lapa] without deceit, free from slander A II.26=It 113.

**Nillāleti** & **Nilloleti** [nis+lul, cp. Sk. laḍayati & loḍayati] to move (the tongue) up & down S I.118; M I.109; DA 1.42 (pp. nillāleta-jivhā); DhA IV.197 (jivhaṃ nilloleti; v. l. nillāleti & lilāleti) = J v.434 (v. l. nillēlati for °lo<sup>o</sup>).

**Nillekha** (adj.) [nis+lekha] without scratches, without edges (?) Vin II.123 (of jantāghara).

**Nillokana** (adj.-n.) [nis+lokana] watching out; watchful, careful J v.43, 86 (°sīla).

**Nilloketi** [nis+loketi] to watch out, keep guard, watch, observe Vin II.208.

**Nillopa** [cp. Sk. nirlopa, nis+ lup] plundering, plunder D 1.52; A I.154; Nd<sup>1</sup> 1.44 (ṅ harati); Nd<sup>2</sup> 199<sup>7</sup>; Tikp 107, 280; DA 4.150.

**Nillobha** (adj.) [nis+lobha] free from greed J IV.10.

**Nillop(p)a** (adj.) [nis+loluppā] free from greed or desires Sn 56 (=Nd<sup>2</sup> 362 nittanha); J v.358.

**Nivatta** (pp.) [pp. of nivattati] returned, turning away from, giving up, being deprived of, being without (°-) Vin II.109 ('bija); J I.203; VvA 72.

**Nivattati** [Vedic nivartati, ni+vattati] to turn back, to return (opp. gacchati), to turn away from, to flee, vanish, disappear Vin I.46; D I.118; J I.223; II.153; IV.112; Sn p. 80; Pv II.9<sup>34</sup>; IV.107; SnA 374; PvA 74. 161. aor. nivatti J II.3; PvA 141. pp. nivatta (q. v.).—Caus. I. nivatteti to lead back, to turn from, to make go back, to convert J I.203; VvA 110; PvA 204 (pāpato from sin). Cp. upa<sup>c</sup>, pati<sup>c</sup>, vi<sup>c</sup>.—Caus. II. nivattāpeti to send back, to return PvA 151.



**Nivattana** (nt.) [fr. nivattati] 1. returning, turning, fig. turning away from, giving up, "conversion" PvA 120 (pāpato). — 2. a bend, curve (of a river), nook J 1.324; II.117, 158; IV.256; V.162.

**Nivattaniya** (adj.) [grd. formation fr. nivattana] only neg. a° not liable to return, not returning DhA 1.63.

**Nivatti** (f.) [fr. ni+vr̥t] returning, return PvA 189 (gati° going & coming).

**Nivattha** (pp.) [pp. of ni+vasati<sup>1</sup>] clothed in or with (-° or acc.), dressed, covered S 1.115; J 1.59 (su°), 307 (sāṭakaṅ); PvA 47, 49 (dibbavattha°), 50.

**Nivapati** [ni+vapati] to heap up, sow, throw (food) M 1.151 sq. (nivāpaṅ). — pp. nivutta (q. v.).

**Nivarana** see vi°.

**Nivarati** [ni+varati] only in Caus. nivāreti (q. v.). pp. nivuta.

**Nivasati** [ni+vasati<sup>2</sup>] to live, dwell, inhabit, stay Vin 11.11. — pp. nivuttha, cp. also nivāsana<sup>2</sup> & nivāsin.

**Nivaha** [fr. ni+vah] multitude, quantity, heap Dāvs 1V.53; V.14, 24, 62.

**Nivāta<sup>1</sup>** (adj.) [Sk. nivāta, ni+vāta "wind-down"] with the wind gone down, i. e. without wind, sheltered from the wind, protected, safe, secure Vin 1.57, 72; M 1.76 = A 1.137 (kūtāgāra); A 1.101 (id.); It 92 (rahada); Th 1, 1 (kuṭikā); 2, 376 (pāsāda). — (nt.) a calm (opp. pavāta) Vin 11.79.

**Nivāta<sup>2</sup>** [identical with nivāta<sup>1</sup>, sheltered from the wind = low] lowliness, humbleness, obedience, gentleness M 1.125; Sn 265 (=nicavattana KhA 144); J VI.252; Pv 1V.7<sup>12</sup>. Cp. M Vastu 11.423. Freq. in cpd. nivāta-vutti (id.) A 111.43; Sn 326 (=nicavutti SnA 333); J 111.262; Miln 90, 207; VvA 347.

**Nivātaka** [fr. nivāta<sup>1</sup>] a sheltered place, a place of escape, opportunity (for hiding) J 1.289 = v.435; cp. Miln 205 (where reading is nimantaka, with v. l. nivātaka, see note on p. 426). See Com. on this stanza at J v.437.

**Nivāpa** [cp. Sk. nivāpa, ni+vap, cp. nivapati] food thrown (for feeding), fodder, bait; gift, portion, ration M 1.151 sq. (Nivāpa-sutta); J 1.150; 111.271; DhA 1.233 (share); 111.303; VvA 63 (diguṇaṅ ḡ pacitvā cooking a double portion). Cp. nevāpika.

-tiṇa grass to eat J 1.150; -puṭṭha fed on grains Dh 325 (=kuṇḍakādīna sūkara-bhāttena puṭṭho DhA 1V.16 = Nett 129 = Th 1, 17; -bhojana a meal on food given, a feeding M 1.156).

**Nivāyāsa** (?) oozing of trees, Bdgh's expl° of ikkāsa at Vin 11.321. See niyyāsa.

**Nivāraṇa** (nt. & adj.) [fr. nivāreti] warding off, keeping back, preventing; refusal Sn 1034, 1035, 1106 (=Nd<sup>2</sup> 363 āvāraṇa rakkhaṇa gopana); DhA 259; PvA 102, 278; Sdhp 396.

**Nivāraya** (adj.) [grd. of nivāreti] in dun° hard to check or keep back Miln 21 (+ durāvāraṇa).

**Nivārita** (adj.) [pp. of nivāreti] unobstructed, open PvA 202 (=anāvata).

**Nivāretar** [n. agent to nivāreti] one who holds back or refuses (entrance) (opp. pavesetar) D 11 83 = S 1V.194 = A v.194 (dovāriko aññātāraṅ nivāretā ñātānam pave-setā).

**Nivāreti** [Caus. of nivarati] to keep back, to hold back from (c. abl.), to restrain, to refuse, obstruct, forbid, warn Vin 1.46; 11.220; S 1.7 (cittaṅ nivāreyya), 14 (yato

mano nivāraye); 1V.195 (cittaṅ); Dh 77, 116 (pāpā cittaṅ nivāraye); J 1.263; Pv 111.7<sup>4</sup>; VvA 69; PvA 79, 102; DhA 1.41.

**Nivāsa** [fr. nivasati<sup>2</sup>] stopping, dwelling, resting-place, abode; living, sheltering J 1.115 (ḡ kappeti to put up); 11.110; PvA 76, 78. Usually in phrase pubbe-nivāsaṅ anussarati "to remember one's former abode or place of existence (in a former life)," characterising the faculty of remembering one's former birth D 1.13, 15, 16, 81; S 1.167, 175, 196; 11.122, 213; V.265, 305; A 1.25, 164; 11.183; 111.323, 418 sq.; 1V.141 sq.; V.211, 339. Also in pubbenivāsaṅ vedi It 100; Sn 647 = Dh 423; p-n-paṭisaṅyuttā dhammikathā D 11.1; p-n-anussati-ñāna D 111.110, 220, 275; A 1V.177. Cp. nevāsika.

**Nivāsana<sup>1</sup>** (adj.-nt.) [fr. nivāseti] dressed, clothed; dressing, clothing, undergarment (opp. pārūpana) Vin 1.46; 11.228; J 1.182 (manāpa°), 421; 111.82; PvA 50, 74, 76, 173 (pilotikakkhaṇḍa° dressed in rags).

**Nivāsana<sup>2</sup>** (nt.) [fr. nivasati<sup>2</sup>] dwelling, abode PvA 44 (°tthāna place of abode), 76 (id.).

**Nivāsika** (adj.) [fr. nivāsa] staying, living, dwelling J 11.435 (=nibaddha-vasanaka C.).

**Nivāsin** (adj.-n.) [to nivasati] dwelling, staying; (n.) an inhabitant Dāvs v.45.

**Nivāseti** [Caus. of nivasati<sup>1</sup>] to dress oneself, to put on (the undergarment), to get clothed or dressed. Freq. in ster. phrase "pubbantasamayaṅ nivāsetvā patta-civaram ādāya . . ." describing the setting out on his round of the bhikkhu; e. g. D 1.109, 178, 205, 226. — Vin 1.46; 11.137, 194; D 11.127; J 1.265; Pug 56; Pv 1.10<sup>3</sup>; PvA 49, 61, 75, 127 (nivāsessati+ pārūpissati), 147 (=pārūpāmi). — Caus. 11. nivāśepeti to cause or order to be dressed (with 2 acc.) J 1.50; 1V.142; DhA 1.223.

**Nivickicchā** see nibbickicchā; M 1.260.

**Nivijjha** see vi°.

**Niviṭṭha** (adj.) [pp. of nivisati] settled, established (in); confirmed, sure; fixed on, bent on, devoted to (loc.) Sn 57 (=satta allina etc. Nd<sup>2</sup> 364), 756, 774, 781 (ruciyā), 824 (saccesu), 892; Nd<sup>1</sup> 38, 65, 162; It 35, 77; J 1.89, 259 (adbammamīṅ); Miln 361; VvA 97 (°gāma, built, situated); DA 1.90 (su° & dun° of a street = well & badly built or situate). Cp. abhi°.

**Nivisati** [ni+visati] to enter, stop, settle down on (loc.), to resort to, establish oneself Vin 1.207; J 1.309 = 1V.217 (yasmiṅ mano nivisati). — pp. nivīṭṭha ger. nivissa (q. v.). Caus. niveseti.

**Nivissa-vādin** (adj.-n.) [nivissa (ger. of nivisati)+ vādin] "speaking in the manner of being settled or sure," a dogmatist Sn 910, 913, expl<sup>d</sup> at Nd<sup>1</sup> 326 as "sassato loko idam eva saccaṅ, mogham aññaṅ ti"; at SnA 560. As "jānāmi passāmi tath' eva etan ti."

**Nivuta** (adj.) [pp. of nivarati (nivāreti) cp. nivārita] surrounded, hemmed in, obstructed, enveloped D 1.246; S 11.24; 1V.127; Sn 348 (tamo°), 1032, 1082; It 8; Nd<sup>2</sup> 365 (=ophuṭa, paṭicchanna, paṭikujjita); Miln 161; SnA 596 (=pariyonaddha).

**Nivutta<sup>1</sup>** (pp.) [pp. of ni+vac] called, termed, designated PvA 73 (dasavassa-satāni, vassa-sahassaṅ n. boti).

**Nivutta<sup>2</sup>** (pp.) [Sk. \*nyupta, pp. of vapati<sup>1</sup> to shear] shorn, shaved, trimmed Sn 456 (°kesa = apagatakesa, ohāritakesamassu SnA 403).

**Nivutta<sup>3</sup>** (pp.) [Sk. \*nyupta, pp. of vapati<sup>2</sup> to sow] sown, thrown (of food), offered, given M 1.152; J 111.272.



**Nivuttha** (pp. of nivasati) inhabited; dwelling, living; see san°.

**Niveṭṭha** in paṅhe dunniveṭṭha at Miln 90 see nibbedha.

**Niveṭṭhana** see vi°.

**Niveṭṭheti** see nibbēṭṭeti.

**Nivedaka** (adj.) [to nivedeti] relating, admonishing J VI.21.

**Nivedeti** [ni+ vedeti, Caus. of vid.] to communicate, make known, tell, report, announce J 2.60, 307; PvA 53, 66 (attānaṃ reveal oneself); Dāvs v.42.

**Nivesa** [Vedic niveśa, fr. ni+viś] 1. entering, stopping, settling down; house, abode Vv 8<sup>2</sup> (=nivesanāni kacchantarāni VvA 50). — 2. (=nivesana<sup>2</sup>, in diṭṭhi° Sn 785 (=idaṅ-sacchābhinivesa-sankhātāni diṭṭhi-nivesanāni SnA 522).

**Nivesana** (nt.) [Vedic niveśana, fr. nivesati, cp. nivṛtṭba] 1. entering, entrance, settling; settlement, abode, house, home D 1.205, 226; II.127; J 1.294; II.160 (°ṭṭhāna); PvA 22, 81, 112. — 2. (fig.) (also nivesanā f.: Nd<sup>2</sup> 366) settling on, attachment, clinging to (in diṭṭhi° clinging to a view=dogmatism cp. nivissa-vādin) Sn 1055 (nandi+; =taṅhā Nd<sup>2</sup> 366); Dh 40 (diṭṭhi°); Nd<sup>1</sup> 70, 110. See also nivesa.

**Nivesita** (adj.) [pp. of nivasati] settled, arranged, designed, built VvA 82 (=sumāpita).

**Niveseti** [Caus. of nivasati] to cause to enter, to establish; to found, build, fix, settle; (fig.) to establish in, exhort to (c. loc.), plead for, entreat, admonish D 1.206; S v.189; Dh 158, 282 (attānaṃ); It 78 (brahmacariye); Th 2, 391 (manaṃ); J v.99; Pv III.7<sup>7</sup> (saṃyame nivesayi); DA 1.273 (gāmaṃ); PvA 206.

**Nivyaggha** (adj.) [nis+vyaggha] free from tigers J II.35<sup>8</sup> (v. l. nibbyaggha).

**Nisagga** (& Nissagga) [ni or nis+srj] giving forth, bestowing; natural state, nature S 1.54 (°ss°). Cp. nisatṭha.

**Nisanakhi** (f.) [Sk. ni-saṅskṛti, ni+saṅ+kr] deposit (of merit or demerit), accumulation, effect (of karma) Sn 953 (=Nd<sup>1</sup> 442 abhisankhārā).

**Nisajjā** (f.) [Sk. \*niśadyā of ni sad] sitting down, opportunity for sitting, seat Pv IV.12 (seyyā+); J 1.217; PvA 24 (°ādipaṭikkhepa-ṭṭhāna, 219 (pallankābhujanādi-lakkhaṇā nisajjā). Cp. nesajjika.

**Nisajjeti** [sic MSS. for niss°; Sk. nihsarjayati, nis+sajjeti, Caus. of srj] to spend, bestow, give, give up PvA 105 (dānūpakaraṇā nisajjesi read better as °karaṇāni sajjesi). See also nissajjeti.

**Nisatṭha** (pp.) [nis+satṭha of srj] given up, spent, lost Th 2, 484 (v. l. °ss°); ThA 286 (=pariccatta). Cp. nisajjeti & nisagga.

**Nisada** & **Nisadā** (f.) [Sk. ḍṛṣad f.; for n: d cp. P. nijjuha = Sk. dātyūha etc.] a grindstone, esp. the understone of a millstone Vin 1.201; (°pota id.); Miln 149; Vism 252 (°pota, where KhA at id. p. reads °putta). Cp. ā°.

**Nisanti** (f.) [Sk. \*niśānti, ni+śam] careful attention or observation A II.97; III.201; IV.15 (dhamma°), 36 (id.), 296; v.166 (dhamma°); Dpvs 1.53 (°kāra). Cp. nisamma & nisāmeti.

**Nisabha** [Sk. nr+ṛṣabha, cp. usabha. On relation of usabha: vasabha: nisabha see SnA 40] "bull among men," i. e. prince, leader; "princeps," best of men; Ep. of the Buddha S 1.28, 48, 91; M 1.386; J v.70; v.526; Vv 16<sup>7</sup> (isi°), cp. VvA 83 for expl°; Vv 63<sup>7</sup> (isi°=ājāniya VvA 262).

**Nisamma** (adv.) [orig. ger. of nisāmeti, Sk. niśamya, śam] carefully, considerately, observing Sn 54; Nd<sup>2</sup> 367=481 b (=sutvā). Esp. in phrase n.-kārin acting considerately Dh 24 (=DhA 1.235); J III.106; VI.375; Miln 3; cp. n. kiriyāya Miln 59. Cp. nisanti.

**Nisā** (f.) [Sk. niś & niśā, prob. with niśiṭha (midnight) to ni+śi=lying down] night Vv 35<sup>2</sup> (loc. nise); VvA 161 (loc. nisati, v. l. nisi=rattiyāṃ); Miln 388 (loc. nisāya); Dāvs II.6; v.2 (nisāyaṃ). See also nisītha.

**Nisātaka** in koka° J VI.538, a certain wild animal; the meaning is not clear, etymologically it is to be derived fr. Sk. niśātayati to strike, to fell See Kern. Toev. v. p. 152, s. v. koka. The v. l. is °nisādaka, evidently influenced by nisāda.

**Nisāda** [cp. Sk. niśāda, a Non-Aryan or barbarian] a robber J IV.364. Cp. nesāda.

**Nisādika** (adj.) [cp. Sk. niśādin, ni+sad] fit for lying down, suitable for resting Vin 1.239 (go°).

**Nisādin** (adj.) [fr. ni+sad] lying down D III.44, 47.

**Nisāna** [ni+sā to sharpen, to whet, cp. nisita] a hone on which to sharpen a knife Miln 282.

**Nisāmaka** (adj.) [cp. Sk. niśāmana] observant, listening to, attending to, careful of A v.166, 168 (dhammaṃ).

**Nisāmeti** [ni+sāmeti] to attend to, listen to, observe, be careful of, mind J IV.29 (anisāmetvā by not being careful); v.486; DhA 1.239 (+npadhāneti); PvA 1 (imper. nisāmayatha). Cp. nisanti, nisamma.

**Nisāra** (adj.-n.) [ni+sāra] full of sap, excellent, strong (of a tree) Vv 63<sup>1</sup> (=niratisaya-sārassa nisīṭṭhasārassa rukkhassa VvA 261).

**Nisiṅcati** [ni+siṅcati] to besprinkle Mhvs VII.8.

**Nisita** (adj.) [Sk. nisita, ni+pp. of sā to whet] sharp M 1.281 (āvudhajāta pita°?); J IV.118 (su°); VvA 233; PvA 155, 192, 213.

**Nisinna** (adj.) [Sk. niśanna, pp. of nisidati] sitting down, seated J 1.50, 255; III.126; KhA 250; PvA 11, 16, 39 & passim. — Often comb<sup>1</sup> & contrasted with tiṭṭhaṅ (standing), caraṅ (walking) & sayāṅ (sayāna; lying down), e. g. at Sn 151, 193; It 82.

**Nisinnaka** (adj.) =nisinna; M 1.333; J 1.163; DhA III.175.

**Nisītha** [Sk. niśiṭha, sec nisā] midnight, night Th 1, 3 (aggi yathā pajjalito nisīthe; v. l. BB nisive), 524 (v. l. nisive); J IV.432; v.330, 331 (v. l. BB nisive), 506 (=rattibhāga Com.).

**Nisīdati** [Sk. niśīdati, ni+sīdati] to sit down, to be seated, to sit, to dwell Nd<sup>2</sup> 433; J III.392; VI.367; Pv II.9<sup>3</sup> (nisīdeyya Pot.); PvA 74. aor. nisīdi Vin 1.1; J II.153; PvA 5, 23, 44; 3<sup>14</sup> pl. nisīdiṅsu (J 1.307) & nisīdisuṅ (Mhvs VII.40); ger. nisīditvā (J II.160; PvA 5, 74), nisajja D II.127 and nisīditvāna (Sn 1031); grd. nisīditabba Vin 1.47. pp. nisinna (q. v.). — Caus. II. nisīdāpeti [cp. Sk. niśādayati] to cause to sit down, to make one be seated, to invite to a seat J III.392; VI.367; PvA 17, 35 (there āsane); Miln 20. Cp. abhi°, san°.

**Nisīdana** (nt.) [Sk. niśādana, fr. nisīdati] sitting down, occasion or opportunity to sit, a mat to sit on Vin 1.295; II.123 (°ena vippavasati); S v.259 (°ṇ gaṅhāti). °pacattharaṇa a mat for sitting on Vin 1.47, 295; II.209, 218.

**Nisumbhati** [ni+sumbh (subhnāti)] to knock down Th 2, 302 (=pāṭeti ThA 227).

**Nisūdana** (nt.) [ni+sūd] destroying, slaughtering Miln 242.

- Nisedha** (adj.-n.) [fr. *ni+sedh*] holding back, restraining; prevention, prohibition Dh 389; DhA iv.148; *hiri*<sup>o</sup> restrained by shame S 1.168 = Sn 462; Dh 1.13.
- Nisedhaka** (adj.) [fr. *nisedha*] prohibiting, restraining; one who prohibits, an obstructor J 11.220.
- Nisedhanatā** (f.) [abstr. to *nisedheti*] refusing, refusal, prohibition Miln 180 (a<sup>o</sup>).
- Nisedheti** [Caus. of *ni+sedh*] to keep off, restrain, prohibit, prevent S 1.121 (*nisedha*, imper.); J 11.83, 442; ThA 250; VvA 103 (*nirayūpapattin*). — Cp. *nisedha*.
- Nisevati** [*ni+sev*] to resort to, practise, pursue, follow, indulge in J 11.106; Sn 821 (=Nd<sup>1</sup> 157); Pv 11.31<sup>9</sup> (=karoti PvA 87); Miln 359. — pp. *nisevita*.
- Nisevana** (nt. also -ā f.) [Sk. *niṣevana*, cp. *nisevati*] practising, enjoying; pursuit Pug 20, 24; Sdhp 406.
- Nisevita** (adj.) [pp. of *nisevati*] frequented, practised, enjoyed, indulged in M 1.178; Sdhp 373.
- Nissāṅsaya** (adj.) [*nis+saṅsaya*] having no doubt, free from doubt Miln 237. — acc. as *adv.* without doubt, undoubtedly Pv 1v.81; DhA 1.106; PvA 95.
- Nissakka** [fr. *nis+sakkati=sakk*] “going out from,” ttg. a name of the *ablative* case J v.498; VvA 152, 154, 180, 311; PvA 147, 221.
- Nissakkana** (nt.) [Sk. \**niḥsarpana*, *nis+sakk*, confused with *srp*, see Trenckner, *Notes* p. 60 & cp. *apassakkati*, *o*, *pari*<sup>o</sup>] going out, creeping out; only in *biḷāra*<sup>o</sup> at D 11.83 (v. 1. BB as gloss *nikkhamana*) + S 1v.194 = A v.195.
- Nissaggiya** (adj.) [Sk. \**niḥsārgya* grd. of *nis+sajjeti*, not = Sk. *naisargika*] to be given up, what ought to be rejected or abandoned Vin 1.196, 254; 111.195 sq.
- Nissanga** (adj.) [*nis+saṅga*] unattached, unobstructed, disinterested, unselfish Sdhp 371, 398, 411 etc.; Tikp 10; f. abstr. <sup>o</sup>*tā* disinterestedness J 1.46.
- Nissajjati** [*nis+sajjati*, *srj*]. See also *nisajjeti* to let loose, give up, hand over, give, pour out Vin 11.188; ger. *nissajja* [Sk. *niḥsrjya*] Sn 839 (v. 1. *nisajja*); Nd<sup>1</sup> 189 (id.); SnA 545. pp. *nisaṭṭha* & *nissatṭha* (q. v.). Cp. *nissaggiya* & *paṭi*<sup>o</sup>.
- Nissaṭa** (adj.) [pp. of *nis+sarati*, *srj*] flown or come out from, appeared; let loose, free, escaped from S 111.31; 1v.11 sq.; A 1.260; 1v.430 (a<sup>o</sup>); v.151 sq.; J 111.530; 1v.269; Nd<sup>2</sup> under *nissita*; Ps 11.10 sq.; Miln 95, 225 (*bhava*<sup>o</sup>). See also *nissaraṇa*. Cp. *abhi*<sup>o</sup>.
- Nissatṭha** (adj.) [pp. of *nissajjati*] dismissed, given up, left, granted, handed over, given Vin 111.197 (<sup>o</sup>*civara*); M 1.295; 11.203; VvA 341. See also *nisaṭṭha* & *paṭi*<sup>o</sup>.
- Nissatta** (adj.) [Sk. \**niḥsattva*, *nis+satta*] powerless, unsubstantial; f. abstr. <sup>o</sup>*tā* absence of essence, unsubstantiality (see *dhamma* A) DhSA 38, 139, 263; cp. *Dhs. trsl.* pp. xxxiii. & 26.
- Nissadda** (adj.) [*nis+sadda*] noiseless, soundless, silent J 1.17 (v.94); DhA 111.173.
- Nissantāpa** (adj.) [*nis+santāpa*] without grief or self-mortification PvA 62.
- Nissanda** [Sk. *nisyanda* & *niṣyanda*, *ni+syand* (*syand*), see *sandati*] flowing or trickling down; discharge, dropping, issue; result, outcome, esp. effect of *Kamma* A 111.32; J 1.31, 205, 426 (*sarira*<sup>o</sup>); DhA 1.395; 11.36, 86; VvA 14 (*puñña-kamma* n-phala); PvA 47 (*puñña-kamma*) 58 (id.); Miln 20, 117; Pgdp 102.
- Nissama** [*ni+sama*] exertion, endeavour J v.243.

**Nissaya** [Sk. *niśraya*, of *ni+śri*, corresp. in meaning to Sk. *āśraya*] that on which anything depends, support, help, protection; endowment, resource, requisite, supply; foundation, reliance on (acc. or -<sup>o</sup>) Vin 1.58 (the four resources of *bhikkhu*, viz. *pindiyālopa-bhojanaṇ*, *paṅsukūla-civaraṇ*, *rukkhamūla-senāsanaṇ*, *pūtimutta-bhesajjaṇ*); 11.274, 278; D 111.137, 141; A 1.117; 111.271; 1v.353; v.73; Sn 754, 877; Nd<sup>1</sup> 108 (two n.: *tanhā*<sup>o</sup> & *diṭṭhi*<sup>o</sup>), 190, cp. Nd<sup>2</sup> s. v.; Nd<sup>2</sup> 397<sup>a</sup> (the requisites of a *bhikkhu* in diff. enumeration); Ps 11.49 sq., 58 sq., 73 sq.; 11.220; Nett 7, 65; Vism 12, 535. *nissayaṇ karoti* to rely on, to be founded on, to take one's stand in Sn 800. — Cp. *nissāya* & *nissita*.

-*kamma* giving assistance or help, an (ecclesiastical) act of help or protection Vin 1.49, 143, 325; 11.226; A 1.09; Pv 1v.11 (so to be read at the 2 latter passages for *nivassa*). -*sampanna* finding one's strength in A 1v.353.

**Nissayatā** (f.) [abstr. to *nissaya*] dependence, requirement, resource Sn 856; Nd<sup>1</sup> 245.

**Nissayati** [Sk. *niśrayati*, but in meaning = *āśrayati*, *ni+śri*] to lean on, a foundation on, rely on, trust, pursue, Sn 798 (*silabbataṇ*); SnA 530 = *abhinivisati*); VvA 83 (*katapuññaṇ*). Pass. *nissiyati* VvA 83. pp. *nissita*; ger. *nissāya* (q. v.).

**Nissaraṇa** (nt.) [Sk. *niḥsaraṇa*, to *nis+sarati*, cp. BSk. *nissarana* giving up (?) AvŚ 11.193] going out, departure; issue, outcome, result; giving up, leaving behind, being freed, escape (fr. *sansāra*), salvation Vin 1.104; D 111.240, 248 sq.; S 1.128, 142; 11.5; 111.170 (*catunnaṇ dhātūnaṇ*); 1v.7 sq. (id.); v.121 sq.; A 1.258, 260; 11.10 (*kāmānaṇ* etc.); 111.245 sq.; 1v.76 (*uttariṇ*); v.188; M 1.87 (*kāmānaṇ*), 326 (*uttariṇ*); 111.25; It 37, 61; Ps 11.180, 244; Vbh 247; Vism 116; ThA 233; DhSA 164; Sdhp 579. Cp. *nissaṭa* & *nissaraṇiya*.

-*dassin* wise in knowing results, prescient, able to find a way to salvation S 1v.205; -*pañña* (adj.) = <sup>o</sup>*dassin* D 1.245 (a<sup>o</sup>); 111.46; S 11.194; 1v.332; A v.178 (a<sup>o</sup>), 181 sq.; Miln 401.

**Nissaraṇiya** (adj.) [grd. of *nissarati*, with relation to *nissaraṇa*] connected with deliverance, leading to salvation, able to be freed. The 3 n. *dhātuyo* (elements of deliverance) are *nekkhama* (escape from cravings), *āruppa* (from existence with form), *nirodha* (from all existence), in detail at It 61 (*kāmānaṇ n. nekkhamaṇ*, *rūpānaṇ n. āruppaṇ*, *yaṇ kiñci bhūtaṇ sankhataṇ n. nirodho*). The 5 n-dh. are escape fr. *kāma*, *vyāpāda*, *viheṣā*, *rūpa*, *sakkāya*: A 111.245; cp. A 1.99; 111.290.

*Note.* The spelling is often *nissāraṇiya*, thus at Vin 1v.225; D 111.239 (the five n-dhātuyo), 247, 275.

**Nissarati** [*nis+sarati*] to depart, escape from, be freed from (c. abl.) A 1.260 (*yasmā atthi loke nissaraṇaṇ tasmā satta lokamhā nissaranti*). — pp. *nissaṭa*, grd. *nissaraṇiya* (q. v.); cp. also *nissaraṇa* & *paṭi*<sup>o</sup>.

**Nissāya** (prep. c. acc.) [ger. of *nissayati*, Sk. \**niśrāya*, BSk. *niśrīya*, *ni+śri*] leaning on (in all fig. meanings) Nd<sup>2</sup> 368 (= *upanissāya*, *ārammaṇaṇ ālambanaṇ karitvā*). — 1. near, near by, on, at J 1.167 (*pāsānapiṭṭhaṇ*), 221 (*padumasaṇaṇ*); PvA 24 (*bāhā*), 134 (*taṇ = with him*). — 2. by means of, through, by one's support, by way of J 1.140 (*rājānaṇ*, under the patronage of the k.); 1v.137 (id.); 11.154 (*tumhe*); Miln 40 (*kāyaṇ*), 253 (id.); PvA 27 (*ye = yesaṇ hetu*), 154 (*nadi*<sup>o</sup> alongside of). — 3. because of, on account of, by reason of, for the sake of J 1.203 (*amhe*), 255 (*dhanaṇ*), 263 (*maṇ*); PvA 17 (*kiṇ*), 67 (*namaṇ*), 130 (*taṇ*). — Cp. *nissaya*, *nissita*.

**Nissāra** (adj.) [*nis+sāra*] sapless, worthless, unsubstantial J 1.393; Sdhp 51, 608, 612.

**Nissārajja** (adj.) [Sk. *niḥ + sārada + ya*] without diffidence, not diffident, conhdent J 1.274 (+ nibbhaya).

**Nissārana** (nt.) [fr. *nissarati*] going or driving out, expulsion Miln 344 (osārana-n.-patisārana). 357.

**Nissita** (adj.) [Sk. *niṣṛita*, pp. of *nissayati*, corresp. in meaning to Sk. *āṣṛita*] hanging on, dependent on, inhabiting; attached to, supported by, living by means of, relying on, being founded or rooted in, bent on. As ° often in sense of a prep. = by means of, on account of, through, esp. with pron. *kiṃ*° (= why, through what) Sn 458; *taṃ*° (therefore, on acct. of this) S 1v.102. — For comb° with var. synonyms see Nd<sup>2</sup> s. v. & cp. Nd<sup>1</sup> 75, 106. — S 11.17 (dvayaṃ; cp. 111.134); 1v.59, 365; v.2 sq., 63 sq.; A 111.128; Dh 339 (rāga°); Sn 752, 798, 910; J 1.145; Nd<sup>1</sup> 283; Pv 1.8<sup>6</sup> (sokaṃ hadaya° lying in); 11.6<sup>6</sup> (paṭhavi° supported by); Vbb 229; Nett 39 (°citta); Miln 314 (inhabiting); PvA 86 (māna°). — **anissita** unsupported, not attached, free, emancipated Sn 66, 363, 753, 849, 1069 (unaided); J 1.158; Miln 320, 351. — Cp. *apassita*.

**Nissitaka** (adj.-n.) [fr. prec.] adherent, supporter (orig. one who is supported by), pupil J 1.142, 186; DhA 1.54.

**Nissitatta** (nt.) [fr. *nissita*] dependence on, i. e. interference by, being too near, nearness Vism 118 (pantha°). Cp. *san*°.

**Nissirīka** (adj.) [nis + *sirī*] having lost his (or its) splendour or prosperity J 1.225 (ājivika), 456 (rājabbavana).

**Nissīma** (adj.) [cp. Sk. *niḥsiman* with diff. meanings ("boundless"), *nis + sīma*] outside the boundary Vin 1.255 (°ttha), 298 (°ṅ gantuṃ); 11.167 (°e thito).

**Nissuta** (adj.) [fr. *nis + sru*, see *savati*] flown out or away, vanished, disappeared M 1.280.

**Nissenā** (f.) [fr. *nis + sri*, orig. that which leans again st, or leads to something, cp. Sk. *Sreṇī* a row] a ladder, a flight of stairs D 1.194, 198; J 1.53; 11.315; 11.505; Miln 263; Vism 244, 340 (in simile); DhA 1.259.

**Nissesa** (adj.) [nis + *sesa*] whole, entire; nt. acc. as adv. *nissesaṃ* entirely, completely Nd<sup>2</sup> 533.

**Nissoka** (adj.) [nis + *soka*] free from sorrow, without grief, not mourning PvA 62; KhA 153.

**Nihata** (adj.) [pp. of *nihanti*, *ni + han*] "slain"; put down, settled; destroyed; dejected, humiliated; humble Vin 11.307 (settled); J v.435 (°bhoga one whose fortunes are destroyed).

-*māna* "with slain pride," humiliated, humble S 1v.203; Th 2, 413 (= *apanīta-māna* ThA 267); J 11.300; v.1.367.

**Niharati** see *niharati*.

**Nihita** (adj.) [Sk. *nihita*, pp. of *ni + dhā*, see *dahati*] put down, put into, applied, settled; laid down, given up, renounced. As ° often in the sense of a prep. = without, e. g. °*danḍa* °*sattha* without stick & sword (see *danḍa* . . .) D 1.70 (°*paccāmitta*); Pv 1v.3<sup>26</sup> (*su*° well applied); PvA 252 (*bhasma-nihita* thrown into the ashes); Sdhp 311.

**Nihina** (adj.) [Sk. *nihina*, pp. of *nihiyati* or *nihāyati*] lost; degraded, low, vile, base, inferior, little, insignificant S 1.12; Sn 89; Nd<sup>1</sup> 105, 194, PvA 198 (jāti° low-born); Sdhp 86. Opp. to *seyya* J 1v.356 sq.

-*attha* one who has lost his fortune, poor Pv 1v.1<sup>5</sup>; -*kamma* of low action Sn 661 - It 43, Dh 306; J 11.417; -*citta* low-minded PvA 107 (= *dīna*); -*jātika* of inferior birth or caste PvA 175; -*pañña* of inferior wisdom Sn 89 (= *paritta-pañña* Nd<sup>1</sup> 299); -*sevin* of vile pursuit A 1.126.

**Nihinatā** (f.) [abstr. to *nihina*] lowness, inferiority; vileness, baseness D 1.98, 99.

**Nihiyati** [ni + *hiyati*, Pass. of *hā*, see *jahāti*] to be left, to come to ruin, to be destroyed A 1.126 = J 111.324 (= *vināsaṃ pāpuṇāti*). pp. *nihina* (q. v.).

**Nihuhunka** (adj.) [fr. *ni*° = *nis + huhunka*] one who does not confide in the sound huṃ Vin 1.3 (cp. J P.T.S. 1901, 42).

**Nika** [Sk. *nyanku*? Doubtful reading] a kind of deer (or pig) J v.406 (vv.11. *nika*, *ninga*).

**Nigha** (in *anigha*) see *nigha*<sup>1</sup>.

**Nica** (adj.) [Vedic *nica*, adj.-formation fr. adv. *ni*°, cp. Sk. *nyañc* downward] low, inferior, humble (opp. *ucca* high, fr. adv. *ud*°) Vin 1.46, 47; 11.194; D 1.109, 179, 194; A v.82; SnA 424 (*niccaṃ karoti* to degrade); & *passim*.

-*kula* of low clan J 1.106; Sn 411; -(°ā) *kuḷina* belonging to low caste Sn 462; -*cittatā* being humble-hearted DhS 1340; DhA 395; -*piṭhaka* a low stool DhA 1v.177; -*mano* humble Sn 252 (= *nicacitto* SnA 293); -*seyya* a low bed A 1.212 (opp. *uccāsayana*).

**Niceyya** (adj.) [compar. of *nica* (for °*ya*?), in function of °*eyya* as "of the kind of," sort of, rather] lower, inferior, rather low M 1.329; Sn 855, 918; Nd<sup>1</sup> 244, 351.

**Nita** (pp.) [pp. of *neti*] led, guided; ascertained, inferred A 1.60 (°*attha*); J 1.262; 11.215 (kāma°); Nett 21 (°*attha*, natural meaning, i. e. the primarily inferred sense, opp. *neyyattha*); Sdhp 306 (dun°). Cp. vi°.

**Niti** (f.) [Sk. *nīti*, fr. *nīta*] guidance, practice, conduct, esp. right conduct, propriety; statesmanship, polity PvA 114 (°*mangala* commonsense), 129 (°*sattha* science of statecraft, or of prudent behaviour), 130 (°*cintaka* a lawgiver), 131 (°*naya* polity & law), 132 (°*kusala* versed in the wisdom of life); Miln 3 (here meaning the Nyāya-philosophy, cp. Trenckner, *Notes* p. 58).

**Nidha** = *nu idha*, see *nu*.

**Nidhura** (?) [Sk. ? Cp. *keyura*] bracelet, bangle J v.1.64, (= *valaya*; v. 1. BB *nivara*). Also given as *niyura* (cp. Prk. *neura* & P. *nūpura*).

**Nīpa** (adj.) [Vedic *nīpa*, contr. fr. *nī + āpa* "low water"] lit. lying low, deep. N. of the tree *Nauclea cadamba*, a species of Asoka tree J 1.13 (v. 61) = Bu 11.51; J v.6 (so read for *nīpa*).

**Nībhata** [cp. Sk. *nībhṛta*, pp. of *nis + bhṛ*] bought out J 111.471.

**Niyati** [Sk. *niyati*, Pass. of *neti*] to be led or guided, to go, to be moved S 1.39 (*cittena niyati loko*); Dh 175; Pv 1.111 (= *vaniyati* PvA 56); J 1.264 (ppr. *niyamāna*); PvA 4 (id.); DhA 111.177; Sdhp 292, 302. Also found in spelling *niyyati* a. Sn 851; Nd<sup>1</sup> 223 (= *yāyati*, *vuyhati*). 395 — In the sense of a Med. in imper. *niyamase* (let us take) Pv 11.91 (= *niyassāma* PvA 113).

**Niyāti** see *niyyāti*.

**Niyādita**, **Niyādeti** see *niyy°*.

**Niyānika** see *niyy°*.

**Niraja** (adj.) [Sk. *niraja*, *nis + raja*] free from passion Sdhp 370.

**Nirava** (adj.) [Sk. *nirava*, *nis + rava*] soundless, noiseless, silent DA 1.153 (*tunhi* +).

**Nirasa** (adj.) [Sk. *nirasa*, *nis + rasa*] sapless, dried up, withered, tasteless, insipid J 111.111.

**Nīruja** (adj.) [Sk. nīruja, nis+rujā] = nīroga Sdhp 496.

**Nīroga** (adj.) [Sk. nīroga, nis+roga] free from disease, healthy, well, unhurt J 1.421; III.26; IV.31; PvA 198 (nī). Cp. nīruja.

**Nīla** (adj.) [Vedic nīla, perhaps conn. with Lat. nites to shine, see Walde, *Lat. Wb.* s. v.] dark-blue, blue-black, blue-green. Nīla serves as a general term to designate the "coloured-black," as opposed to the "coloured-white" (pīta yellow), which pairs (nīla-pīta) are both set off against the "pure" colour-sensations of red (lohita) & white (odāta), besides the distinct black or dark (see kaṇha). Therefore n. has a fluctuating connotation (cp. Mrs. Rh. D. *Buddh. Psych.* p. 49 & *Dhs. trsl.* p. 62), its only standard comb<sup>a</sup> being that with pīta, e. g. in the enum<sup>a</sup> of the ten kasiṇa practices (see kasiṇa): nīla pīta lohita odāta; in the description of the 5 colours of the Buddha's eye: nīla pītaka lohita kaṇha odāta (Nd<sup>2</sup> 235, 1<sup>a</sup> under cakkhumā); which goes even so far as to be used simply in the sense of "black & white," e. g. VvA 320. Applied to hair (lomāni) D II.144; M II.136. See further enum<sup>a</sup> at VvA 111 & under kaṇha. — A III.239; IV.263 sq., 305, 349; v.61; Vism 110, 156, 173; ThA 42 (mahā° great blue lotus); Dhs 617; Pv II.25; PvA 32, 46, 158; Sdhp 246, 270, 360.

-abbha a black cloud Pv IV.39. -abhijāti a dark (unfortunate) birth (cp. kaṇh°) A III.383; -uppala blue lotus J III.394; Vv 45<sup>4</sup> (= kavalaya); DhA 1.384; -kasiṇa the "blue" kasiṇa (q. v.) D III.248; Dhs 203; (Vam 172 etc.; -gīva "blue neck," a peacock Sn 221 = mani-danda-sadisāya gīvāya n. ti SnA 277); -pupphī N. of plant ("blue-blossom") J VI.53; -bijaka a water-plant ("blue-seed") Bdhgh at Vin III.276; -maṇi a sapphire ("blue-stone") J II.112; IV.140; DhA III.254; -vaṇṇa blue colour, coloured blue or green J IV.140 (of the ocean); Dhs 246.

**Nīlaka** (adj.) for nīla M II.201; see vi°.

**Nīliya** [fr. nīli] an (indigo) hair dye J III.138 (Com. nīli-yaka).

**Nīli** (f.) [Sk. nīli] the indigo plant, indigo colour A III.230, 233.

**Nīla** [Vedic nīḍa] a nest (J v.92); see nīḍha: cp. °pacchi bird cage J II.361; roga° It 37; vadharoga° Th 1.1093.

**Nīvaraṇa** (nt. occasionally m.) [Sk. \*nīvaraṇa, nis+varaṇa of vr̥ (vr̥noti), see nibbuta & cp. nīvaraṇa] an obstacle, hindrance, only as tl. applied to obstacles in an ethical sense & usually enum<sup>a</sup> or referred to in a set of 5 (as pañca nīvaraṇāni and p. āvaraṇāni), viz. kāmachanda. (abhijjhā-vyāpāda, thīna-middha, uddhaccakukkucca, vicikicchā i. e. sensuality, ill-will, torpor of mind or body, worry, wavering (cp. *Dhs. trsl.* p. 310): D I.73 (°e, acc. pl.) 246; II 83, 300; III.49 sq., 101, 234, 278; S II.23; III 149; v.60, 84 sq., 93 sq., 145, 160, 226, 327, 439; M 1.60, 144, 276; III.4, 295; A 1.3, 161; III 16, 63, 230 sq.; 336; IV.457; v.16, 195, 322; Sn 17; Nd<sup>1</sup> 13; Nd<sup>2</sup> 379; Ps 1.31, 129, 163; Pug 68; Dhs 1059, 1130, 1495; Vbh 199, 244, 378; Nett 11, 13, 94; Vism 146, 189; DA 1.213; Sdhp 459, 493 and passim. — Other enum<sup>a</sup> are occasionally found e. g. 10 at S v.110; 8 at M 1.360 sq.; 6 at Dhs 1152.

**Nīvarapiya** (adj.) [fr. nīvaraṇa] belonging to an obstacle, forming a hindrance, obstructing Dhs 584, 1164, 1488; Vbh 12, 30, 66, 130 etc.

**Nīvāra** [Sk. nīvāra, unexplained] raw rice, paddy D I.166; A 1.241, 295; II.206; Pug 55; J III.144 (°yāgu).

**Nīhaṭa** [pp. of nīharati = Sk. nīrhṭa] thrown out, removed; in f. abstr. °lā ejection, removal [cp. Sk. nīrhṭi] DhA

III.336 (malānaṅ n. the extirpation of impurity or removal of stain).

**Nīharaṇa** (nt.) [fr. nīharati] taking out, carrying away, removing DA 1.296; PvA 7.

**Nīharati** [nis+hr̥] to take out, to throw out, drive out J 1.150, 157; III.52; VI.330; Nd<sup>2</sup> 199<sup>7</sup> (ni°); VvA 222, 256; PvA 73, 254; Miln 8, 219. aor. nīhari D 1.92; J 1.293; II.154; PvA 41, 178 (gehato taṅ n.). grd. nīharitabba DhA 1.397 (opp. pavasetabba). — pp. nīhata. — Caus. nīharāpeti to have thrown out, to order to be ejected VvA 141.

**Nīhāra** [cp. Sk. nīrhāra] way, manner Vin 1.13; J 1.127; DhA IV.7. At Vin 1.13 also in nīhāra-bhatta (= nīhā-raka).

**Nīhāra** (adj.-n.) [fr. nīhāra, cp. nīharaṇa] one who carries away Vin 1.13 (nīhāra-bhatta); S v.12, 320, 325 (piṇḍa-pāta).

**Nu** (indecl.) [Ved. nu, Idg. \*nu, orig. adv. of time = now; cp. Lat. num (to nunc, now), see nūna] affirm.-indef. part. "then, now." — 1. most freq. comb<sup>d</sup> with interr. pron. and followed by kḥo, as kin nu kḥo J II.159; kacci J 1.279; kaccin nu (for kaccid nu) J II.133; kathan nu (kḥo) Vin 1.83; kattha PvA 22; etc. — 2. as interr. part. (=Lat. ne, num) in enclitic position Vin 1.17; J III.52; Sn 866, 871, 1071; etc. As such also comb<sup>d</sup> with na = nānu (Lat. nonne), which begins the sentence: Vin II.303 (nānu vṇaṅ vuddho visativasso °si ti ?); Pv 1.84; PvA 39, 136 etc. — Often comb<sup>d</sup> with other emphatic or dubitative particles, like api nu Vin II.303; D 1.97; nu idha, contr. to nīdha Vv 83<sup>6</sup> or with sandhi as nu-v-idha D 1.108 (v. l. nu khv idha). Cp. na°, nūna, no.

**Nuṭṭhubhati** see niṭṭhubhati. (aor. nuṭṭhubhi, e. g. J II.105).

**Nuda** (-°) (adj.) [Sk. °nud & °nuda, to nudati] expelling, casting out, dispelling; in tamo° dispelling darkness Sn 1133; Vv 35<sup>2</sup> (= viddhāpsana VvA 161).

**Nudaka** or **Nūdaka** (-°) = nuda J v.401 (āsa-nūdaka).

**Nudati** [Vedic nudati; Idg. \*(s)neu to push, cp. Sk. navate, Gr. νείω & νύσσω, Lat. nuo; Ags. neosian, Low Ger. nucken] to push, impel; expel, drive away, reject Dh 28; J IV.443; DhA 1.259. aor. nudi Nd<sup>2</sup> 281. Cp. apa°, pa°, vi°. — pp. nunna (nunṇa).

**Nunna** (nunṇa) [pp. of nudati] thrust, pushed, driven away, removed Nd<sup>2</sup> 220 (nṇ = khitta), cp. panunṇa A II.41.

**Nūtana** (adj.) [Vedic nūtana, adj.-formation fr. adv. nū, cp. nūna. In formation cp. Sk. śvastana (of to-morrow), Lat. crastinus etc.] "of now," i. e. recent, fresh, new Dāvs IV.47.

**Nūna** (& nūnaṅ DhA 164) (indecl.) [Ved. nūnaṅ = Gr. νύν, Lat. nunc (cp. num); Goth. nu, Ger. nun, cp. E. now. See also nu] affirmative-dubitative particle with Pot. or Ind., viz. 1. (dubit.-interrog.) is it then, now, shall I etc. (=Lat. subjunctive, hortative & dubitative) D 1.155 (=Lat. num, cp. nu). Esp. freq. with rel. pron. yaṅ = yaṅ nūna what if, shall I, let me (Lat. age) Sn p. 80 (yaṅ nūn' āhaṅ puccheyyaṅ let me ask, I will ask); J 1.150, 255; III.393; PvA 5 (y. n. āhaṅ imassa avassayo bhavēyyaṅ = let me help him). — 2. (affirm.) surely, certainly, indeed Sn 1058 (api nūna pajahey-yaṅ); A v.194; J 1.60; v.90; Pv II.9<sup>24</sup> (nuna); Miln 20; DhA 164; PvA 95 (nuna as v. l.; text reads nanda).

**Nūpura** [Sk. nūpura; Non-Aryan. Cp. Prk. nēura & nīdhura (nīyura)] an ornament for the feet, an anklet Th 2, 268; DA 1.50.

**Ne, Nesan** see na<sup>3</sup>.

**Neka** (adj.) [Sk. *naika* = *na eka*, cp. *aneka*] not one, several, many Sn 308; Vv 53<sup>8</sup> (°citta variegated = *nānāvadhacitta* VvA 236), 64<sup>1</sup> (id. = *anekacitta* VvA 275); Tikp 366.

**Nekatika** (adj.) [fr. *nikati*] deceitful, fraudulent; a cheat D III.183; Th 1, 940; Miln 290; PvA 209; J IV.184.

**Nekāyika** (adj.) [fr. *nikāya*] versed in the 4 (or 5) *Nikāyas* Miln 22; cp. Cunningham, *Stupa of Bharhut* 142, 52.

**Nekkha** [Vedic *niṣka*; cp. *nikkha*] a golden ornament, a certain coin of gold S 1.65; A 1.181; II.8, 29; Dh 230 (=DhA III.329 *jambonada nikkha*); Vism 48; v. l. at Vv 20<sup>8</sup>, 43<sup>8</sup>.

**Nekkhamma** (nt.) [formally a derivation fr. *nikkhamma* (ger. of *nikkhamati*) = Sk. \**naiṣkramya*, as shown also by its semantic affinity to *nikkhanta*, in which the metaphorical sense has entirely superseded the literal one. On the other hand, it may be a bastard derivation fr. *nikkāma* = Sk. \**naiṣkāmya*, although the adj. *nikkāma* does not show the prevailing meaning & the wide range of *nikkhanta*, moreover formally we should expect *nekkamma*. In any case the connection with *kāma* is pre-eminently felt in the connotation of n., as shown by var. passages where a play of word exists between n. & *kāma* (cp. *kāmāṇaṃ nissaraṇaṃ yad idaṃ nekkhammaṃ* It 61, cp. Vin 1.104; A III.245; also M I.115). The use of the similar term *abhinikkhamana* further warrants its derivation fr. *nikkhamati*] giving up the world & leading a holy life, renunciation of, or emancipation from worldliness, freedom from lust, craving & desires, dispassionateness, self-abnegation, *Nibbāna* Vin 1.18 (°*ānisarṇa*); D 1.110 (id.), III.239, 275, 283; M III.129; A 1.147 (= *khema*, i. e. *nibbāna*); III.245; IV.186 (°*ānisarṇa*), 439 sq.; Sn 424 (°*ṇa datṭhu khemato*); Dh 181; Ps 1.107 sq.; II.169 sq.; Nd<sup>2</sup> 370; Vism 116, 325; J I.19; 137; Vv 84<sup>42</sup> (= *nibbāna* VvA 348); Nett 53, 87, 106 sq.; Miln 285 (°*ṇa abhinikkhanta*); DhA III.227; ThA 266.

-**Adhimutta** bent on self-abnegation (enum<sup>d</sup> with 5 other ideals of Arahantship: *paviveka*, *avyāpajjha*, *upādānakkhaya*, *taṇhakkhaya*, *asammoha*) Vin 1.183; A III.376; -**Abhirata** fond of renunciation A IV.224; v. 175; Ps II.173; -**dhātu** the sphere or element of dispassionateness S II.152; Vbh 86; Nett 97; Vism 487. -**ninna** merging into or bent on a holy life S III.233; -**vitakka** a thought of self-abnegation S II.152; A 1.275; II.252; It 82; -**sankappa** = prec. S II.152; A III.146; Vbh 104, 235; -**sita** based or bent on a holy life (opp. *geha*° q. v.) S IV.232; -**sukha** the joy or happiness of Arahantship M III.110; A 1.80; Dh 267, 272; DhA III.400.

**Negama** (adj.-n.) [fr. *nigama*] the inhabitant of a (small) town; citizen; also collect. = *jana*, people Vin 1.268, 273; D 1.136, 139; J IV.121; VI.493; Dāvs III.3; DA 1.297. Often comb<sup>d</sup> with °*jānapadā* (pl.) "townsfolk & country-folk" S 1.89; D III.148, 172; J 149.

**Necayika** (adj.) [fr. *nicaya*] rich, wealthy D 1.136, 142 (read *nevāsika* cp. *naivasika* M Vastu III.38); A V.149 (v. l. BB *nerayika*, Com. *nevāsiko ti nivāsakaro*).

**Netar** [Vedic *netr*, n. ag. of *neti*] a leader, guide, fore-runner Sn 86, 213; Nd<sup>1</sup> 446.

**Neti** (*nayati*) [Vedic *nayati*, nī] to lead, guide, conduct; to take, carry (away); fig. to draw a conclusion, to understand, to take as Dh 80, 145, 240, 257; J 1.228; IV.241 (*nayaṃ n.* to draw a proper conclusion); VvA 42 (*narati* = *nayati*); imper. *naya* Pv II.113, & *nehi* J II.160; PvA 147; poetic imper. *nayāhi* see in *paṭi*°; pot. *naye* Dh 256 (to lead a cause = *vinicchineyya* DhA III.381).

fut. *nessāmi* J II.159; Pv II.4<sup>8</sup>; aor. *nayi* J IV.137. ger. *netvā* PvA 5, 6, etc. inf. *netuṃ* PvA 123, 145 (°*kāma*), & *netave* J 1.79 = Dh 180. grd. *neyya* (see sep.), pp. *nita*. Pass. *niyati* (q. v.). Cp. *naya*, *niti*, *netta* etc.; also *ā*°, *upa*°, *paṭi*°, *vi*°.

**Netta<sup>1</sup>** [Sk. *netra*, fr. *neti*] a guide J III.111; Nett. 130.

**Netta<sup>2</sup>** (nt.) [Sk. *netra*] guidance, anything that guides, a conductor, fig. the eye. S 1.26 (*sārathī nettāni gahetvā* = the reins); Vin 1.204 (*dhūma*° for smoke); J IV.363 (id.); D 1.12 (°*tappana*, set t. & cp. DA 1.98); Sn 550 (*pasanna*°), 1120; Nd<sup>2</sup> 371 (= *cakkhu*), 669; J VI.290 (*tamba*° with red eyes); Pv 1.8<sup>3</sup> (eyes = *nayanāni* Com.); Dhs 597; Vbh 71 sq.

**Netti** (f.) [Vedic *netrī*, f. to *netr*] a guide, conductor; support (= *nettika*<sup>2</sup>) It 37 (*āhāra*°-*pabhava*), 38 (*bhava*°), 94 (*netticchinna bhikkhu* = Arahant). Cp. *nettika*<sup>2</sup> & *dhamma*°, *bhava*°.

**Nettisa** [cp. Sk. *nistrigsa*, *Halāyudha* 2, 317; very doubtful, whether *nis*+*triṣa* (thirty), prob. a dial. distortion] a sword J II.77 (°*vara-dhārin*; C. *nettisā vuccanti khaggā*); IV.118 (C. gives it as adj. = *nikkauṇa*, merciless; & says "khaggassa nāmaṃ"); VI.188 (°*vara-dhārin*).

**Nettika** (adj.-n.) [*netta*+*ika*] 1. having as guide or fore-runner, in *Bhagavaṃ*° *dhamma* M 1.310; A 1.199; IV.15<sup>8</sup>, 351; V.355. — 2. a conduit for irrigation; one who makes conduits for watering Dh 80 (= *udakaṃ nenti nettikā*), 145; fig. that which supplies with food or water, in *bhava*° ("the roots of existence, clinging to existence") D 1.46 (*uccinna*° with the roots of existence cut); *sanettika* clinging to existence, a bad man A II.54. Cp. *netti*.

**Netthar** [see *nittharati*; does any connection exist with Vedic *neṣṭr*?] only in phrase *netthāraṃ vattati* to behave in such a way as to get rid of blame or fault Vin II.5; III.183; M 1.442. — Bḍgh on Vin II.5 (p. 309) explains: *nittharantāṇaṃ etaṃ ti netthāraṃ yena sakkā nissarānā nittharituṃ taṃ aṭṭhārasa-vidhaṃ sammāvattuṃ vattanti ti attho*.

**Nepakka** (nt.) [fr. *nipaka*] prudence, discrimination, carefulness; usually as *sati*° S V.197 sq.; M 1.356; A III.11; IV.15; Nd<sup>2</sup> 629 B; Vbh 244, 249; Vism 3 (= *paññā*); DhA IV.29.

**Nepuṇṇa** (nt.) [fr. *nipuna*] experience, skill, cleverness Pug 25, 35; Dhs 16, 292; DhA 147.

**Nema** [cp. *nemi*] edge, point; root S V.445; A IV.404; *gambhira*° (adj.) with deeply rooted point, firmly established S V.444; A IV.106.

**Nemantapika** (adj.) [fr. *nimantana*] one who lives by invitations M 1.31.

**Nemi** (f.) [Vedic *nemi*, perhaps to *namati*] the circumference of a wheel, circumference, rim, edge (cp. *nema*) A 1.112; Vv 64<sup>8</sup>; Miln 238, 285; Vism 198 (fig. *jarāmarāṇa*°, the rim of old age & death, which belongs to the wheel of *Saṃsāra* of the chariot of existence, *bhavaratha*); DhA II.124 (°*vatti*); VvA 277.

**Nemitta** [Sk. *naimitta*, fr. *nimitti*] a fortune-teller, astrologer D II.16, 19; A III.243.

**Nemittaka & Nemittika** [Sk. *naimittika*, fr. *nimitta*] an astrologer, fortune-teller, soothsayer D 1.8 (i) = DA 1.91; A III.111; J IV.124; Miln 19 (i), 229; Vism 210 (i); DhA II.241 (a).

**Nemittikatā** (f.) [abstr. fr. *nemittika*] = *nimitta-kammaṇ*, i. e. prognostication; inquisitiveness, insinuation Vbh 352 = Vism 23; expl<sup>d</sup> at Vism 28.

**Nemiya** (adj.) [=nemika] (-°) having a circumference etc. J vi.252.

**Neyya** (adj.) [grd. of neti; Sk. neya] to be led, carried etc.; fig. to be instructed; to be inferred, guessed or understood Sn 55, 803, 846, 1113; Nd<sup>1</sup> 114, 206; Nd<sup>2</sup> 372; Pug 41; Nett 9 sq., 125; -attha the meaning which is to be inferred (opp. nitattha) A 1.60; Nett 21.

**Nerayika** (adj.) [fr. niraya, cp. BSk. nairayika Divy 165] belonging to niraya or purgatory, hellish; one doomed to suffering in purgatory (n. satta=inhabitant of n.) Vin 11.205 (āpāyiko n. kappa(ṭho); iv.7; D 111.6, 9, 12; A 1.265; 11.231 (vedanaṃ vediyati . . . seyyathā pi sattā nerayikā); 111.402 sq.; Sn 664; Nd<sup>1</sup> 97 (gati); Vv 52<sup>1</sup>, J 1v.3 (sattā); Pug 51; Vbh 412 sq.; Vism 415 (°sattā), 424; Miln 148 (sattā); PvA 27 (id.), 52 (°bhāva), 255; VvA 23; Sdbp 193, 198.

**Nerutta** (adj.-n.) [fr. nirutti] based on etymology; an etymologist or philologist ThA 153; Nett 8, 9, 32, 33.

**Nela** (& **Nela**) (adj.) [na+eja=Sk. anenas, of enas fault, sin. The other negated form, also in meaning "pure, clean," is *anela* (& *anelaka*), q. v. On ]: n. cp. *lāngala*; *naṅgala*; *tulā*; *tūṇa* etc.] 1. without fault or sin, blameless, faultless; not hurting, humane, gentle, merciful, innocuous D 1.4 (Bdgh explains: *elaṅ vuccati doṣo*; n' assā (i. e. *vācāya*) *elan ti nelā*; *niddosā ti attho*. "Nelango setapacchādo" ti ettha *vuttanelan viya*; DA 1.75); A 11.209; v.205; J v.156; Vv 50<sup>18</sup>, 63<sup>6</sup> (=niddosa VvA 262); Pug 29, 57; Dhs 1343 (*vācā*)=niddosa DhsA 397. — 2. (somewhat doubtful) "clean," with ref. to big cats (*mahā-bijārā nelamaṅḍalaṅ vuccati*), whereas young ones are called "elephants, cubs" (something like "pigs") (*taruṇā bhinka-cchāpamaṅḍalaṅ*) J v.418.

-anga of faultless limbs or parts, of a chariot (*ratha*) =running perfectly S 1v.291=Ud 76 (*nelagga* text, *nelanga v. l.*)=DA 1.75=DhsA 397. -patī (f.)=*nelavati* (of *vācā*) humane, gentle J vi.558 (*na elapati elapāta-rahitā madhurā* Com.).

**Neva** (indecl.) [na+eva] see *na*<sup>2</sup>. — *nevasaññā-nāsañña* (being) neither perception nor non-perception, only in cpd. °āyatana & in *nevasaññī-nāsaññin*: see *saññā*.

**Nevāpika** (adj.-n.) [fr. nivāpa] a deer-feeder M 1.150 sq.

**Nevāsika** (adj.) [fr. nivāsa, cp. BSk. *naivāsika* AvŚ 1.286, 287] one who inhabits, an inmate; living in a place, local J 1.236 sq.; DhA 11.53 sq. Cp. *necayika*.

**Nesajjika** (adj.) [fr. nisajjā] being & remaining in a sitting position (as an ascetic practice) A 111.220; Th 1, 904, 1120; Nd<sup>2</sup> 587; J 1v.8; Pug 69; Vism 79; Miln 20, 342. The n-°anga is one of the dhūtanga-precepts, enjoining the sitting posture also for sleeping, see Vin v.193, Vism 61, & dhūtanga.

**Nesāda** [fr. nisāda; cp. Sk. *niṣāda* & *naiṣāda*=one who lies in wait] a hunter; also a low caste Vin 1v.7 (+ *veṇa* & *rathakāra*); S 1.93 (°kula); A 1.107; 11.85; J 11.36; 111.330; 1v.397, 413; v.110, 337; v1.71; Pug 51 (°kula); Miln 311; DhA 111.24; PvA 176.

**No<sup>1</sup>** (indecl.) affirm. & emphatic part.=nu (cp. *na*<sup>1</sup>): indeed, then, now Sn 457, 875, 1077; J v.343 (*api no*=*api nu*), 435 (=nīpātamaṅḍalaṅ p. 437).

**No<sup>2</sup>** (indecl.) [Sk. *no*=*na*+*u*, a stronger *na*; cp. *na*<sup>2</sup>] negative & adversative particle=neither, nor, but not, surely not, indeed not. — (a) in neg. sentences: Sn 852, 855, 1040; It 103 (but not); Pv 11.3<sup>13</sup> (but not), as answer: *no hi etaṅ* "indeed not, no indeed" Vin 1.17; D 1.3; *no hi idaṅ* D 1.105. — *no ca kho* "but surely not" D 1.34, 36; A v.195. — Often emphasized by *na*, as *no na not* at all J 1.64; *na no* Sn 224 (= "ava-dhāraṇe" KhA 170); disjunctively *na hi . . . no* neither—nor Sn 813; *na no . . . na* neither—nor (not—nor) Sn 455. — (b) in disjunctive questions: "or not," as *evaṅ hoti vā . . . no vā* (is it so—or not) D 1.61, 227; *kacci . . . no* (is it so—or not; Lat. *ne-annon*) D 1.107; *nu kho . . . no udāhu* (is it that—or not; or rather) D 1.152. — (c) *noce* (no ce=Sk. *no ced*) if not (opp. *sace*) Sn 348, 691, 840; J 1.222; v1.365; VvA 69. Also in sense of "I hope not" J v.378.

**No<sup>3</sup>** [Sk. *naḥ*] enclitic form, gen. dat. acc. pl. of pron. 1<sup>st</sup> (we)=*amhākaṅ*, see *vayaṅ*; cp. *na*<sup>3</sup>.

**Nodeti** [fr. *nud*] see *vi*<sup>o</sup>.

**Nonīta** see *navanita*.

**Nhāru** see *nahāru*. Found e. g. at Vin 1.25.

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## P.

**Pa°** (indecl.) [Ved. pra, Idg. \*pro, cp. Gr. *πρῶ*, Lat. pro, Goth. fra, Lith. pra, prō, Oir. ro-] directional prefix of forward motion, in applied sense often emphasising the action as carried on in a marked degree or even beyond its mark (cp. Ger. ver- in its function of Goth. fra & Ger. vor). Thus the sphere of pa- may be characterised in foll. applications: 1. forth, forward, out: papatati fall forward, i. e. down; °neti bring forth (to); °ganhāti hold out; °tharati spread forth; °dhāvati run out; °bajati go forth; °sāreti stretch out; etc. — 2. (intensive) in a marked degree, more than ordinarily (cp. E. up in cut up, heap up, fill up; thus often to be trsl<sup>d</sup> by "up," or "out," or "about"): pakopeti up-set; °chindati cut up; °bhañjati break up; °cinati heap up; °kiññaka scattered about; °nāda shouting out; °bhāti shine forth; °bhavati grow up, prevail; °dūseti spoil entirely; °jahati give up entirely; °tapeti make shine exceedingly (C. ativiya dipeti); °jalati blaze up; °jānāti know well. — In this meaning often with adjectives like patanu very thin; °thaddha quite stiff; °dakkhiṇa right in pre-eminence; °bala very strong. — 3. "onward": paṭṭhāya from . . . onward; pavattati move on; fig. "further, later": paputta a later (secondary) son, i. e. grandson. — 4. "in front of," "before": padvāra, before the door. — 5. Sometimes in trs. (reflexive) use, like pakūjin singing out to (each other, cp. Ger. hesingen, an-rufen).— The most frequent combination with other (modifying) prefixes is sam-ppa; its closest relatives (in meaning 2 especially) are ā and pari. The double (assimilation) p is restored after short vowels, like appadhañsiya (a+pa°).

**Pa** (adj.) [Cp. Ved. °pa, adj. base of pā to drink, as °ga fr. gam or °tha fr. sthā] drinking; only in foll. cpds. dhenu° drinking of the cow, suckling calf M 1.79; Sn 26 (= dhenuṇ pivanto SnA 39); — pāda° a tree (lit. drinking with its feet, cp. expl<sup>m</sup> at PvA 251 "pādasadisehi mūl' āvayavehi udakassa pivananto pādapo ti") Pv 1v.39; — majja° drinking intoxicants Sn 460; Pv 1v.177 (a°).

**Paṅsu** [cp. Ved. pāṅsu] dust, dirt, soil S v.459; A 1.253; Pv 11.37. — paṅsvāgarakā playmates S 111.190; saha-paṅsukilīṭā id. (lit. playing together with mud, making mud pies) A 11.186; J 1.364; PvA 30. Cp. BSk sahapāṅśukrīḍita MVastu 111.450.

-kūla rays from a dust heap (cp. Vin. Texts 11.150) Vin 1.58; M 1.78; S 11.202; A 1.240, 295; 11.206; 1v.230; It 102 = A 11.26; Dh 395; Pug 69; PvA 141, 144. A quasi definition of p.-k. is to be found at Vism 60. -kūlika one who wears clothes made of rags taken from a dust heap M 1.30; S 11.187; A 111.187, 219, 371 sq.; Vin 11.15; 1v.360; Ud 42; Pug 55; DhA 1v.157; °attan (nt. abstr.) the habit of wearing rags M 1.214; 11.41; A 1.38; 111.108. -guṇṭhita (vv. 11. °kuṇḍita, °kuṇṭhita) covered with dust or dirt S 1.197; J 1v.559; Pv 11.36. — pisācaka a mud sprite (some sort of demon) J 111.147; 1v.380; DhA 11.26. -muṭṭhi a handful of soil J vt. 405. -vappa sowing on light soil (opp. kalavappa sowing on heavy soil or mud) SnA 137.

**Paṅsuka** (adj.) [Epic Sk. pāṅśuka; Ved. pāṅsura] dusty; (m.) a dusty robe KhA 171 (v. 1. paṅsukūla).

**Pakaṭṭhaka** [pa+kaṭṭha+ka; kaṭṭha pp. of kṛs, cp. Sk. prakarsaka of same root in same meaning, but cp. also kaṭṭha<sup>2</sup>] (adj.) troublesome, annoying; (m.) a troubler, worrier S 1.174 (v. 1. pagaṇḍaka; C. rasagiddha; trsl. "pertinacious").

**Pakaṭṭhita** see pakk°.

**Pakata** [pp. of pa+kr] done, made; as -° by nature (cp. pakati) Sn 286; J 1v.38; Pv 1.68; 11.318; 111.105 (pāpaṇ = samācaritaṇ PvA 214); Miln 218; DhA 11.11 (pāpaṇ); PvA 31, 35, 103 (1), 124. — icchāpakata covetous by nature A 111.119, 219 sq.; Pug 69; Vism 24 (here however taken by Bdgh as "icchāya apakata" or "upadduta"); issāpakata envious by nature S 11.260; PvA 46, cp. macchariyā pakata afflicted with selfishness PvA 124. On pakata at It 89 see apakata. — pakatatta (pakata+attan) natural, of a natural self, of good behaviour, incorrupt, "integer" Vin 11.6, 33, 204; J 1.236 (bhikkhu, +silavā, etc.). At Vin 11.32 the pakatatta bhikkhu as the regular, ordained monk is contrasted with the pārivāsika bh. or probationer.

**Pakati** (f.) [cp. Ved. prakṛti] 1. original or natural form, natural state or condition (lit. make-up); as - primary, original, real Vin. 1.189; 11.113; J 1.146 ("vesena in her usual dress); KhA 173 ("kammakara, °jetṭhaputta); VvA 12 (°pabhassara, 109 (°bhaddatā). — instr. pakatiyā by nature, ordinarily, as usual Ps 11.208; VvA 78; PvA 215, 263. — 2. occasion, happening, opportunity, (common) occurrence D 1.168 (trsl. "common saying"); Pv 11.89 (=°pavutti PvA 110). — Der. pakatika & pākatika.

-upanissaya sufficing condition in nature: see CpD. 194 n. 3. — gamana natural or usual walk DhA 1.389. -citta ordinary or normal consciousness Kvu 615 (cp. Kvu trsl. 359 n. 5, and BSk prakṛti-nirvānatva Bodhicary. at P'oussin 256). -yānaka ordinary vehicle DhA 1.391. -sila natural or proper virtue DA 1.290.

**Pakatika** (adj.) [fr. pakati] being by nature, of a certain nature J 11.30; Miln 220; DA 1.198; PvA 242 (= rūpa); DhA 404.

**Pakattheti** [pa+kattheti] talk out against, denounce J v.7 (mā°katthāsi; C. akkosi garahi nindi; gloss pac-cakkhāsi). Should it be °pakadḍhāsi?

**Pakappanā** (f.) [fr. pakappeti] fixing one's attention on, planning, designing, scheme, arrangement Sn 915 (cp. Nd<sup>1</sup> 72 186, where two pakappanā's, viz. taṇhā° & ditṭhi°; at Nd<sup>1</sup> 429 it is synonymous with taṇhā; Bdgh has reading pakampāna for °kapp° and expl<sup>m</sup> by kampa-karaṇa SnA 568).

**Pakappita** [pp. of pakappeti] arranged, planned, attended to, designed, made Sn 648 (= kata SnA 471), 784, 770 (ditṭhi "prejudiced view" Fausböll; cp. Nd<sup>1</sup> 72 and pakappanā), 802, 838 (= kappita abhisankhata saṅghāpita Nd<sup>1</sup> 186), 902, 910.

**Pakappeti** [pra + Caus. of **kṛp**, cp. Ved. prakalpayitar] to arrange, fix, settle, prepare, determine, plan S 11.65 (ceti p. anuseti); Sn 886 (pakappayitvā = takkayitvā vitakkayitvā saṅkappayitvā Nd<sup>1</sup> 295). — pp. **pakapita** (q. v.).

**Pakampati** [pa + kampati. Cp. BSk. prakampati Jtm 220; Mvuyutp. 151 = kampati.] to shake, quake, tremble J 1.47 (v. 269); PvA 199. — Caus. **pakampeti** S 1.107.

**Pakampana** see pakappanā.

**Pakampita** [pp. of pa + **kamp**] shaken, trembling S 1.133 = Th 2, 200.

**Pakarāṇa** (nt.) [fr. pa + **kr**] 1. performance, undertaking paragraph (of the law) D 1.98 ("offence" ? see *Dial.* 1.120); S 111.91; Miln 189. — 2. occasion Vin 1.44; 11.75; 111.20. — 3. exposition, arrangement, literary work, composition, book; usually in titles only, viz. Abhidhamma° J 1.312; Dpvs v.37; Kathāvattu° Paṭṭhāna° Miln 12; Nettī° one of the Canonical books (see netti).

**Pakaroti** [pa + **kr**, Ved. prakaroti] to effect, perform, prepare, make, do S 1.24 (pakubbati); Sn 254 (id.), 781, 790 (ppr. med. pakubbamāna; cp. Nd<sup>1</sup> 65); It 21 (puñṇa); SnA 169 (pakurute, corresponding with sevati). — pp. **pakata** (q. v.).

**Pakāra** [pa + **kr**, cp. last; but Sk. prakāra "similarity"] 1. make-up, getting up, fixing, arrangement, preparation, mode, way, manner J 11.222; DA 1.132; PvA 20, 109, 123, 135, 178, 199; Sdhp 94, 466. — 2. ingredient, flavour, way of making (a food) tasty Sn 241 (kathapākāro tava āmagandho); Miln 63. — 3. (-°) of a kind, by way of, in nānā° (adj.) various, manifold J 1.52 (sakuṇā), 278 (phalāni); PvA 50; **vutta°** as said, the said Vism 42, 44; PvA 130.

**Pakāraka** (-°) (adj.) [fr. pakāra] of that kind S 11.81; J 11.259.

**Pakāreti** [Denom. fr. pakāra] to direct one's thought towards (dat.) J 11.307.

**Pakāsati** [pa + **kās**] to shine forth, to be visible, to become known Sn 445, 1032 (=blāsati tapati virocati Nd<sup>2</sup> 373). — Caus. **pakāseti** to show up, illustrate, explain, make known, give information about Vin 11.189; S 1.105; It 111 (brahmacariya); Dh 304; Sn 578, 1021; Pug 57; J 11.281 (atthaṅgā to explain the meaning or matter); DhA 11.11 (id.); PvA 1, 12 (ānisaṅga) 29 (atthaṅg upamāhi), 32 (attānaṅg), 40 (adhippāyaṅg), 42 (saccāni) 72 etc. — grd. **pakāsaniya** to be made known or announced in °**kamma** explanation, information, announcement Vin 11.189 (cp. *Vin. Texts* 111.239). — pp. **pakāsita** (q. v.).

**Pakāsana** (nt.) [pa + **kās**, cp. pakāsati] explaining, making known; information, evidence, explanation, publicity Ps 1.104 (dhamma°); Miln 95; SnA 445; PvA 2, 50, 103 (expl<sup>n</sup> of āvi).

**Pakāsita** [pp. of pakāseti] explained, manifested, made known S 1.161, 171 sq.; 11.107 (su°); PvA 53, 63.

**Pakiṇāti** [pa + kiṇāti] to deal in Vin 11.267 (grd. °kiṇitabba).

**Pakiṇṇaka** (adj.) [pa + kiṇṇa (pp. of kirati) + ka] scattered about; fig. miscellaneous, particular, opp. to sādharma KhA 74; cp. *Cpd.* 13, 95<sup>2</sup>; Vism 175 (°kathā); 317 sq. (id.). — As Np. name of the xiv<sup>th</sup> book of the Jātakas.

**Pakitteti** [pa + kitteti] to proclaim J 1.17 (v. 85).

**Pakirati** [pa + kirati] 1. to let down (the hair), scatter, let fall D 11.139 = 148 (ger. pakiriya); J 1.203 (so read for parikati); 11.207 (aor °kirisū). — ger. **pakira** (=paki-

ritvā) J 11.100 (read pakira cāri, cp. C on p. 102), 198 (read p. pari). — Caus. **pakireti** 1. to throw down, upset Vin 11.308 (thūpaṅg); S 1.100; It 90 (v. l. kirati). — 2. to scatter S 1.100 = It 66; Pug 23. — pp. **pakiṇṇa** (see °ka).

**Pakiledeti** [Caus of pa + **kliś**, cp. kelideti] to make wet, moisten (with hot water) J 11.109 (=temetvā khipati C.).

**Pakujjhati** [pa + **krudh**] to be angry S 1.221, 223 (°eyyaṅ).

**Pakuṭa** (?) [v. l. pakuṭa] an inner verandah Vin 11.153; cp. *Vin. Texts* 111.175. — Kern, *Toev.* s. v. expl<sup>d</sup> it as miswriting for **pakuṭṭha** (=Sk. prakoṣṭha an inner court in a building, Prk. paotṭha, cp. P. koṭṭha<sup>1</sup> & koṭṭhaka<sup>1</sup>). Spelling pakulla at Nd<sup>2</sup> 485 B (for magga, v. l. makula).

**Pakuppati** [pa + **kup**] to be angry J 11.241.

**Pakubb°** see **pakaroti**.

**Pakūjin** (adj.) [pa + **kūj**] to sing out to (each other) (añ-ñamaññaṅ) J 11.538.

**Pakopa** [pa + kopa] agitation, efferescence, anger, fury Dhs 1060; Vism 235, 236.

**Pakopana** (adj.) [pa + kopana, of **kup**] shaking, upsetting, making turbulent It 84 (moho citta-pakopano).

**Pakka** (adj.) [Ved. pakva, a pp. formation of **pac** to cook, Idg. \*peqno = Lat. coquo "cook," Av. pac-, Obulg. peka, Lith. kepū, Gr. πίσσω, ἀροκόπος baker, πίπων ripe; also pp. of pacati pakta = Gr. πεπρός, Lat. coctus] 1. ripe (opp. āma raw, 'as Vedic, and apakka) and also "cooked, boiled, baked" S 1.97 (opp. āmaka); 11.324 (°bhikkhā); Sn 576; J 11.286. — nt. **pakkaṅ** that which is ripe, i. e. a fruit, ripe fruit Pug 44, 45; often in connection with amba° i. e. a (ripe) mango fruit J 11.104, 394; Pv 11.123; DhA 111.207; PvA 187. — apakka unripe PugA 225; Sdhp 102. — 2. ripe for destruction, override, decaying, in phrase °**gatta** (adj.) having a decaying body, with putrid body [BSk. pakvagātra Divy 82], comb<sup>d</sup> with arugatta at M 1.506; S 11.198; Miln 357 (cp. Miln trsl. 11.262), 395. — 3. heated, glowing Dpvs 1.62.

-āsaya receptacle for digested food, i. e. the abdomen (opp. āmāsaya) Vism 260, 358; KhA 59. -**odana** (adj.) having cooked one's rice Sn 18 (=siddhabhatta SnA 27), cp. J 11.425. -**jjhāna** "guessing at ripeness," i. e. foretelling the number of years a man has yet to live; in list of forbidden crafts at D 1.9, expl<sup>d</sup> at DA 1.94 as "paripāka-gata-cintā." -**pakka** ripe fruit KhA 59. -**pūva** baked cake J 11.10. -**vannin** of ripe appearance Pug 44, 45, cp. PugA 225. -**sadisa** ripe-like, appearing ripe PugA 225.

**Pakkaṭhata** [pa + kaṭhata of **kvath**] to cook, boil up; only in Caus. 11. **pakkaṭṭhāpeti** (with unexpl<sup>d</sup> ṭṭh for ṭh) to cause to be boiled up J 1.472 (v. l. pakkuṭṭh°, cp. *J.P.T.S.* 1884, 84). — pp. **pakkaṭhita** (q. v.).

**Pakkaṭhita** (**pakkuthita**) [also spelt with ṭṭh instead of ṭh or th, perhaps through popular etym. pakka + ṭṭhita for pa + kaṭhita. To **kvath**, P. kuthati & kaṭhata, appearing in pp. as kaṭhita, kuthita, kaṭṭhita and kuṭṭhita, cp. Geiger, *P.Gr.* § 42] cooked up, boiled, boiling hot, hot Thūpavaṅsa 48<sup>33</sup>; J 11.268 (pakaṭṭh° vv. 11. pakkudh° & jakankathī); 11.112 (°kaṭṭh°), 114 (id.; v. l. BB °kuthita); DhA 1.126 (kaṭṭh°, v. l. pakkanta), 179 (kaṭṭh°, v. l. pakuṭṭh°); 11.5 (kaṭṭh°, vv. 11. pakuṭṭh° & pakkuth°); 11.310 (1<sup>st</sup> passage kaṭṭh°, v. l. pakuṭṭh°, pakuṭṭh°, pakkuthita; =pakkuttṭhita at id. p. VvA 67; in 2<sup>nd</sup> passage kaṭṭh°, v. l. pakuṭṭh° & pakkuthita, left out at id. p. VvA 68); ThA 292 (pakkuthita).

**Pakkatthi** (f.) [fr. pa + *kvat*, evidently as abstr. to pakkaṭṭhita; reading uncertain] a boiling (hot) mixture (of oil?) M 1.87, expl<sup>d</sup> by C. as katita- (=kaṭṭh<sup>o</sup>) gomaya, boiling cow-dung, v. l. *chakanakā* see p. 537. The id. p. at Nd<sup>2</sup> 199 reads *chakanatī*, evidently a bona fide reading. The interpretation as "cow-dung" is more likely than "boiling oil."

**Pakkanta** [pp. of pakkamati] gone, gone away, departed S 1.153; Sn p. 124; J 1.202 (spelt kkh); PvA 78.

**Pakkandati** [Ved. prakrandati, pra + *kraud*] to cry out, shout out, wail Sn 310 (3rd pret. pakkandug) J vi.55 (id.), 188 (id.), 301 (id.).

**Pakkama** [fr. pa + *kram*] going to, undertaking, beginning D 1.168 (tapo<sup>o</sup>; trsl. "all kinds of penance").

**Pakkamati** [Ved. prakramati, pra + *kram*] 1. to step forward, set out, go on, go away, go forth M 1.105; Pug 58; DA 1.94; PvA 13. — pret. 3 sg. pakkāmi S 1.92, 120; Sn pp. 93, 124; PvA 5 (uṭṭhāy'āsanā), 19 (id.); 3rd pl. pakkamuṅ Sn 1010, and pakkamiṅsu S 1.199. — pp. pakkanta (q. v.). — 2nd to go beyond (in archery), to overshoot the mark, miss the aim Miln 250.

**Pakkava** [etym. ?] a kind of medicinal plant Vin 1.201 (cp. paggava).

**Pakkula** see pākula.

**Pakkosati** [pa + *kosati*, *kruś*] to call, summon J 1.50; II.69, 252 (=avheti); v.297; vi.420; DhA 1.50; PvA 81 (v. l. āpeti). — Caus. II. pakkosāpeti to call, send for, order to come J 1.207; PvA 141, 153; DhA 1.185.

**Pakkha**<sup>1</sup> [Ved. pakṣa in meanings 1 and 3; to Lat. pectus. see Walde, *Lat. Iftb.* s. v.] 1. side of the body, flank, wing, feathers (cp. pakkhin), in epds. °biḷāla a flying fox (sort of bat) Bḍgh on ulūka-camma at Vin 1.180 (MV. v.2, 4; cp. *Vin. Texts* II.16 where read ulūka<sup>o</sup> for lūka ?); J vi.538; and °hata one who is struck on (one) side, i. e. paralysed on one side, a cripple (cp. Sk. pakṣāghāta) Vin II.90; M III.169; A III.385; Pug 51 (=hatapakkho pīthasappi PugA 227); Miln 245, 270 (cp. *Miln trsl.* II.62, 117) — also as wing of a house at DhSA 107; and wing of a bird at S II.231; SnA 465 (in expl<sup>n</sup> of pakkhin). — 2. side, party, faction; adj. (-<sup>o</sup>) associated with, a partisan, adherent Vin II.299; Sn 347 (aññāṇa<sup>o</sup>), 967 (kaṇhassa p. =Māra<sup>o</sup> etc., see Nd<sup>1</sup> 489; Nett 53 (tanhā<sup>o</sup> & diṭṭhi<sup>o</sup>) 88 (id.), 160 (id.); DA 1.281; DhA 1.54; PvA 114 (paṭiloma<sup>o</sup>). pakkhasankanta gone over to a (schismatic) faction Vin 1.60; IV.230, 313. — pakkhañ dāpeti to give a side, to adhere to (loc.) J 1.343. — 3. one half of the (lunar) month, a fortnight. The light or moon-lit fortnight is called sukka-pakkha (or juṇha<sup>o</sup>), the dark or moonless one kāḷa<sup>o</sup> (or kaṇha<sup>o</sup>) M 1.20 (cātuddasī pañcadasi aṭṭhamī ca pakkhassa 14<sup>th</sup>, 15<sup>th</sup> & 8<sup>th</sup> day of the fortnight) ≈ Sn 402; A 1.142 (aṭṭhamī pakkhassa), 144 - Vv 15<sup>6</sup> (cātuddasī etc.; cp. VvA 71): A v.123 sq. (kāḷa<sup>o</sup>, juṇha<sup>o</sup>): Th 2, 423 (=addhamāsa-mattañ ThA<sup>2</sup> 269); Pv II.95<sup>5</sup> (bahumāse ca pakkhe ca =kaṇha-sukka-bheda p. PvA 135); Vism 101 (dasāhañ vā pakkhañ vā); VvA 314 (sukka<sup>o</sup>); PvA 55 (kāḷa<sup>o</sup>). — 4. alternative, statement, loc. pakkhe (-<sup>o</sup>) with regard or reference to KhA 80 (tassa pañhassa vyākaraṇapakkhe); SnA 168 (id.).

**Pakkha**<sup>2</sup> (adj.) [cp. Ved. prakhya clear, & Sk. (-<sup>o</sup>) prakhya like, of pra + *khyā*] visible, clear; -<sup>o</sup> resembling, like Miln 75 (mātu<sup>o</sup> and pitu<sup>o</sup>).

**Pakkha**<sup>3</sup> [cp. Sk. phakka (?)] a cripple. Cp III.6, 10; J vi.12 (=pītha-sappi C.). Note BSK. phakka is enum<sup>d</sup> at Mvyut. 271<sup>120</sup> with jātyaṇḍa, kuṇḍa & pangu, reminding of the comb<sup>n</sup> kāṇo vā kuṇi vā khañjo vā pakkhahato vā Vin II.90 = S 1.94 = A II.85; III.385 = Pug 51.

**Pakkhaka** (& °ika) (nt. ?) [fr. pakkha<sup>1</sup>] a dress made of wings or feathers, in cpd. ulūka<sup>o</sup> of owl's wings (see ulūka<sup>o</sup>) Vin III.34 (ṅ nivāsetvā); A II.206 ≈ (°ika).

**Pakkhatta** (nt.) [fr. pakkha<sup>1</sup>] being a partner of, siding in with Vism 129, 130.

**Pakkhanta** at DA 1.38 read as pakkanta.

**Pakkhandaka** (adj.) = pakkhandin SnA 164. — f. pakkhandikā [Ved. (?) praskandikā, BR. without refs.] diarrhoea, dysentery D II.127 (lohita<sup>o</sup>); J III.143; V.441 (lohita<sup>o</sup>); Miln 134.

**Pakkhandati** [pa + *khandati*, of *skand*] to spring forward, to jump on to M 1.80; J 1.401; Vv 84<sup>12</sup> (ger. pakkhandiyāna = pakkhanditvā anupavitvā VvA 338); to be after someone in pursuit DhA 1.198; usually fig. to rejoice in, find pleasure or satisfaction in (loc.), to take to, in phrases cittaṅ pakkhandati pasidati santiṭṭhati M 1.186; S III.133; cp. Miln 320 (mibbāne); A II.165; III.245 (avyāpāde); IV.442 (adukkhā-m-asukhe); It 43 (dhamme); and na me tattha mānasaj p. Miln 135. — pp. pakkhanna (q. v.).

**Pakkhandana** (nt.) [fr. pakkhandati] 1. leaping, springing J II.32; Ps 1.194 (paricāga- & pakkh<sup>o</sup>- nissagga). — 2. attack, assault, chasing DhA 1.198.

**Pakkhandin** (adj. n.) [fr. pakkhandati] 1. (adj.) bold, braggart, lit. jumping on or forth Dh 244; Sn 89 (=pakkhandaka SnA 164). — 2. a military scout, lit. an onrusher, a bravo D 1.51 (cp. Dial. 1.68); DA 1.157; J II.32, 281.

**Pakkhanna** [pp. of pakkhandati; often wrongly spelt pakkhanta] jumped on, fallen on to or into, chanced upon, acquired M 1.39; Th 1. 342 (dittigahana<sup>o</sup>); J v.471; Miln 144 (saṅsaya<sup>1</sup>), 156, 390 (kupatha<sup>o</sup>).

**Pakkhara** [cp. Sk. prakṣara & prakhara "ein Panzer für Pferde" BR.] bordering, trimming J vi.223 (of a carriage).

**Pakkhalati**<sup>1</sup> [pa + *kṣal*] to wash, cleanse J v.71 (ger. pakkhalaya - dhovitvā C. p. 74). Caus. pakkhāleti (q. v.).

**Pakkhalati**<sup>2</sup> [pa + *khalati*, of *skhal*] to stumble, trip, stagger J III.433; VI.332; DA 1.37; DhSA 334.

**Pakkhāyati** [pa + *khyā*, Ved. prakhyāyate; cp. khāyati & pakkha<sup>2</sup>] to appear, shine forth, to be clearly visible D II.99 (cp. Th 1. 1034, where pakkhanti for pakkhāyanti metri causā); M II.32; S IV.144; v.153, 162; A III.69 sq.

**Pakkhāleti** [Caus. of pa + *kṣal*, cp. khaleti] to wash, cleanse Vin 1.9 (pāde); D II.85 (id.); M 1.205; S 1.107; J VI.24 (pāde); VvA 261.

**Pakkhika** (adj.) [for pakkhiya - Ved. pakṣya of pakkha<sup>1</sup> 3] 1. belonging or referring to the (2) lunar fortnights, fortnightly, for a fortnight or in the (specified) fortnight of the month (cp. *Vin. Texts* III.220). As one special provision of food mentioned in enum<sup>n</sup> of five bhōjanām, viz. niccabbhatta, salākabhatta, pakkhiika, uposathika, pātipadika, Vin 1.58 = II.175; IV.75; J II.210; Vism 66. — 2. (cp. pakkha 2 & pakkhin 2) contributing to, leading to, associated with, siding with (°) Vism 130, in phrase vighāta<sup>o</sup> anilbāna-saṅvattanika associated with destruction, etc. M L.115; DhSA 382. Also in mūga<sup>o</sup> leading to deafness J 1.45 (V.254). — DhA 1.82 (paramattha-sacca<sup>o</sup>).

**Pakkhatta** [pp. of pakkhipati] put down into, thrown into (loc.) Sn p. 15 (pāyāso udake p.); PvA 58 (ātave p. naḷo is perhaps better read ātāpe paditto), 153 (pok kharaniyaṅ p.).

**Pakkhin** (adj. n.) [fr. pakkha<sup>1</sup>=pakkhānaṃ atthitāya pakkhī ti vuccati SnA 465; Ved. pakṣin bird] 1. winged, the winged one, a bird D 1.71 (+ sakuna=pakkhayautto sakuno DA 1.208)=A 11.209=v.206=Pug 58; S 11.231; Sn 606 (=sakuno SnA 465); Pv 111.5<sup>3</sup> (°gaṇā=sakunagaṇā PvA 198). — 2. (cp. pakkha 2) participating in, contributing to S v.97 (vighāta<sup>1</sup> for the usual °pakkhika).

**Pakkhipati** [pa+ksip, in sense of putting down carefully cp. nikkhipati & BSk. prakṣipati to start a ship Divy 334] 1. to put down into (with loc. of receptacle), place into, enclose in (often used for ceremony of putting a corpse into a shell or mount) D 11.102 (tela-doniyā Bhagavato sariraṇ p.); S 11.85; J 11.210 (mukhe); Miln 247 (Amat' osadhaṇ); PvA 41 (atthikāni thūpe p.); DhA 1.71 (the corpse into the fire). — 2. to throw into, hurl into, in Niraya-passage at M 111.183=A 1.141=Nd<sup>2</sup> 304<sup>m</sup>; cp. nikkhipati. — 3. (fig.) to include in, insert, arrange, interpolate Miln 13 (Abhidhamma-piṭakaṇ kusalā dhammā, akusalā dh., avyākatā dh. ti tiṣu padesu p.). — Caus. II. pakkhipāpeti J 1.497; DA 1.130. — pp. pakkhitta (q. v.).

**Pakkhima** [=pakkhin] a bird Th 1, 130 (read °me for °maṇ); J v.339.

**Pakkhiya** (adj. n.) [fr. pakkha<sup>1</sup> 2; cp. pakkhikā] siding with, associating with; m. part, side; only in phrase (satta-tiṣa-) bodhi-pakkhiya-dhammā the 37 parts of enlightenment It 75 (satta only); J 1.275; Vism 678 sq.; SnA 164; VvA 95; see CpD. 179 and note 1. — pakkhiya at Th 2, 425 is not clear (expl<sup>1</sup> at ThA 260 by vaccha, v. l. sacca).

**Pakkhepa** (m.) & °na (nt.) [fr. pa+ksip] throwing, hurling; being thrown into (loc.) PvA 221 (lohakumbhī° in passage of ordeals in Niraya); DhA 1.357 (nadiyaṇ visa-pakkhepana).

**Pakhuma** [Ved. pakṣman, diacritic form for the contracted form pamha, the latter prepondering in poetry, while pakhuma is mostly found in prose. Similar doublets are sukuma & sanha; as regards etym. cp. Av. pasnəm eyelid, Gr. πέκρω to comb, πόνος fleece, Lat. pecto to comb, pecten comb, Ohg. fahs hair] an eyelash, usually as adj.: having eyelashes (-°) D 11.18 (go°); S 1.132 (°antarikāyaṇ between the lashes); J v.216 (visāla° for alārāpamha T.); ThA 255 (digha° for āyatapamha Th 2, 283); VvA 162, 279.

**Pagaṇḍaka** see pakaṭṭhaka.

**Pagabbha** (adj.) [cp. Epic Sk. pragalbha, bold, daring, forward, reckless M 1.236; S 1.201 (sup°); A 111.433; Sn 80, 852 (ap°) — na pagabbha KhA 242, cp. also Nd<sup>1</sup> 228]; Dh 244 (=kāyapāgabbhiyādīhi samannāgata DhA 111.354); J 11.32, 281, 359; v.448; Miln 389; Dāvs 111.26. — apagabbha at Vin. 111.3 is used in quite a dif. sense, viz. "one who has no more connection with a womb" (a+pa+\*garbha)

**Pagabbhatā** (f.) [abstr. fr. pagabbha, cp. Sk. pragalbhatā] resoluteness, boldness, decision J v1.273. See also pāgabbhiya.

**Pagabbhin** (adj.) [=pagabbha] bold J v1.238.

**Pagama** [fr. pra+gam] going forth from (-°) DhA 329.

**Pagālha** [pp. of pagāhati] sunk into, immersed in (loc.) Sn 441, 772 (=ogālha ajjhogālha nimugga Nd<sup>1</sup> 26).

**Pagāhati** [pa+gāhati] to dive into, sink into Sn 819 (≈ ajjhogāha SnA 537; =ogāhati ajjhogāhati pavisati Nd<sup>1</sup> 152). — pp. pagālha.

**Pagiddha** (adj.) [pa+giddha] greedy after, clinging to, finding delight in (loc.) J v.269 (=gadhita mucchita C. on p. 274).

**Paguna** (adj.) [pa+guṇa cp. Sk. praṇa straight, der. "kin<sup>1</sup>"] learned, full of knowledge, clever, well-acquainted, familiar D 111.170; Vv 53<sup>2</sup> (=nipuṇa VvA 232); J 11.243; 1v.130; v.399; Vism 95 (Majjhimo me paguno: I am well versed in the M.), 242 (dve tayo nikāyo pagunā); DA 1.95; SnA 195; KhA 73. — paguṇaṇ karoti, to make oneself familiar with, to learn by heart, to master thoroughly J 11.166; 111.537 (tayo vede); Miln 12 (Abhidhamma-piṭakaṇ).

-bhāva familiarly with, acquaintance, efficient state, cleverness in, experience, knowledge (cp. pāguṇña) J 111.537; DhS 48, 49.

**Pagunatā** (f.) & **Pagunattā** (nt.) (doubtful) abstr. to paguṇa in expl<sup>1</sup> of pāguṇñatā at DhS 48 & 49 (trsl. fitness, competence).

**Pagumba** [pa+gumba] a thicket, bush, clump of trees Sn 233.

**Pageva** (adv.) [page=Sk. prage+eva, but BSk. prāgeva] (how) much more or much less, a fortiori, lit. "right at the earliest" J 1.354; v.242; Miln 91; Vism 93, 259, 322; VvA 258, PvA 115, 116, 117. — Compar. pagevatarāṇ M 111.145; atippage too early J 111.48; atippago id. M 1.84; S 11.32; A v.48.

**Paggaṇhāti** [pa+gaṇhāti] 1. to stretch forth, hold out or up, take up D 1.123 (sujāṇ the sacrificial ladle), 125 (añjaliṇ stretch out the hollow hands as a token of respectful greeting); S 1.141; 11.280; J 1.89 (paveniṇ); PvA 74 (turiyāni). ger. paggayha taking up, raising up, stretching forth Sn 350 (=uttāretvā SnA 349); Dh 268 (tulaṇ); Pv 11.9<sup>17</sup> (bāhuṇ); 1v.74 (uccaṇ p.); VvA 7 (añjaliṇ). Often in phrase bāhā paggayha kandaṭṭo to wail or lament with outstretched arms (a special pose of mourning) J v.267; v1.188; PvA 92 (=pasāreti). — 2. to take up, take care of, favour, support, befriend (opp. niggaṇhāti) J 1.511; 11.21; v.116, 369; Miln 185, 186; PvA 114 (sappurisa-dhammaṇ). — 3. to put to, exert, strain, apply vigorously (cittaṇ one's mind) S v.9; Ps 11.20 (paggaṇhanto viriyena carati). — pp. paggahita (q. v.). — Caus. paggaheti to exert Miln 390 (mānasaṇ). — Caus. II. paggaṇhāpeti to cause to hold up or out, to cause to uphold or support Miln 21 (dhamma-dhajaṇ); J v.248; PvA 74 (turiyāni).

**Paggalita** [pp. of pa+gal] dripping PvA 56 (v. l. for T. vīgālita).

**Paggava** [etym?] a medicinal plant with bitter fruit J 11.105 (v. l. pakkava).

**Paggaha** & **Paggāha** [fr. paggaṇhāti] 1. exertion, energy; (a) paggaha: D 111.213 (v. l. paggāha, also °nimitta); Ps 11.8 (°cariyā), 20 (°tṭha); DA 1.63 (viriy-indriyassa lakkhaṇa); (b) paggāha: A 1.83, 256 (°nimitta); DhS 277 (trsl. "grasp"), 336, 1359 (°nimitta); DhA 406. — 2. (paggaha) favour, kindness, patronage [same meaning in Ep. Sk.] Vin 111.145=A 111.66; J v.116 (opp. nig-gaha); v1.371 (id.).

**Paggahana** (nt.) [fr. pa+grh, cp. paggaṇhāti] stretching forth, lifting, holding out; of the hands as sign of respectful salutation (cp. añjaliṇ paggaṇhāti) J 111.82. — Abstr. °tā=paggaha 1. Vism 134.

**Paggahita** [pp. of paggaṇhāti, cp. BSk. praṅghita lofty Divy 7. 102] holding up, or (being) held up Vin 11.131 (chatta° holding up a parasol.) 207 (id.); J v1.235; SnA 175 (=Sn p. 21).

**Paggāha** see paggaha.

**Paggāhika** (adj.) [paggāha+ika] belonging to, receiving (or trading?) in cpd. °sālā a shop Vin 11.201 (cp. Vin. Texts 11.383; "would he set up as a hawker in cloth, or would he open a shop").

**Paggharana** (adj.-n.) [fr. paggharati] trickling, oozing, dripping J 1.146; vi.187 (a<sup>2</sup>); I. 1 D 174 (= budu-binduḥ udakaḥ paggharati DA 1.218); the 'mark' of liquid DhsA 332.

**Paggharanaka** (adj.) fr. paggharati] flowing, trickling, oozing out J vi.187 (app<sup>2</sup>-velā), 531; DhA 1.126 (lohitag); Vism 262.

**Paggharati** [pa + gharati, which stands for kṣarati, also appearing as jharati, cp. Sk. nṛjharā, Prk. paḥjharati Mālati-M. p. 51. BSk. pragharati Divy 57. 499; AvŚ 1.282] to flow forth or out, to ooze, trickle, drip S 1.150; Sn p. 125 (pubbaṅ ca lohitaṅ ca, p.); J vi.328; Pv 1.67 (gabbho pagghari=vissandi PvA 34); II.9<sup>11</sup> (=vissandati PvA 119); II.9<sup>26</sup> (akkhīni p.=vissandanti PvA 123, sic lege!); Miln 180; VvA 76 (navahi dvāreḥ puluvakā pagghariḥsu). — pp. paggharita (q. v.).

**Paggharita** [pp. of paggharati] flowing, trickling S II.179; Th 2, 466; PvA 198 (khīra).

**Paghaṇa** (nt.) [cp. Sk. praghaṇa] a covered terrace before a house Vin II.153 ("paghaṇaṃ nāma yaṅ nikkhamantā ca pavisaṅta ca pādehi hananti. tassa vihāra-dvāre ubhato kuṭṭaṅ niharitvā katapadesass' etaṅ adhivacaṇaṅ" Bdhgh, quoted Vin. Texts III.175).

**Panka** [cp. Epic Sk. panka, with k suffix to root \*pene for \*pele, as in Lat. palus; cp. Goth. fani mire, excrement, Ohg. fenna "fen," bog; also Ital. fango mud, Ohg. fūht wet. See Walde Lat. Wtb. under palus. BSk. panka, e. g. Jtm 215 panka-nimagna] mud, mire; defilement, impurity S 1.35. 60; III.118; A III.311; IV.289; Sn 970 (°danta rajassira with dirt between their teeth and dust on their heads, from travelling); III.236 (id.); IV.362 (id.); Sn 535, 845, 945, 1145 (Nd<sup>2</sup> 374 kāma-panko kāma-kaddamo etc.); Dh 141, 327; Nd<sup>1</sup> 203; Pv III.3<sup>3</sup>; IV.3<sup>2</sup>; Miln 346; Dhs 1059, 1130.

**Panga** [?] only in cpd. pangacira (nt.) at D 1.6 "blowing through toy pipes made of leaves" (Dial. 1.10, where is cpd. Sinhalese pat-kulal and Marathi pungī after Morris J.P.T.S. 1889, 205). Bdhgh expl<sup>n</sup> as "p. vuccati paṅṅa-nālikā; taṅ dhamantā kilānti" DA 1.80.

**Pangu** (adj.) [Sk. pangu; etym. ?] lame, crippled, see pakkha<sup>3</sup> and next.

**Pangula** (adj.) fr. pangu] lame J vi.12; Vism 280.

**Pacati** [Ved. pacati, Idg. \*pequō, Av. pac-; Obulg. pekā to fry, roast, Lith. kepū bake, Gr. πιασω cook πιαω ripe] to cook, boil, roast Vin IV.264; fig. torment in purgatory (trs. and intrs.); Niraye pacitvā after roasting in N. S II.225, PvA 10, 14. — ppr. pacanto tormenting, gen. pacato (+Caus. pācayato) D 1.52 (expl<sup>d</sup> at DA 1.159, where read pacato for paccato, by pare daṇḍena piḷentassa). — pp. pakka (q. v.). — Caus. pacāpeti & pāceti (q. v.) — Pass. paccati to be roasted or tormented (q. v.).

**Pacana** (nt.) [fr. pac, su pacati] cooking J III.425 (thālikā); v.385 (°bhājana); ThA 29 (bhatta<sup>2</sup>); DA 1.270; PvA 135.

**Pacarati** [pa + carati] to go after, walk in; fig. practise, perform, observe Vv 3.2<sup>9</sup> (v. l. pavarati, cp. VvA 136).

**Pacala** [fr. pa + cal] shaking, trembling, wavering DhsA 378.

**Pacalati** [pa + calati] to dangle VvA 36 (v. l. BB pa<sup>2</sup>).

**Pacalāyati** [quasi-denom. or caus. fr. pacala, pa + cal, cp. daṇḍāyati and pacāleti] to make (the eyelid) waver, to wink, to be sleepy, nod, begin to doze A III.343—IV.344; IV.85 (quot. at DhsA 236); J 1.384 (°āyituḥ ārabhi); Vism 300.

**Pacalāyikā** (f.) [abstr. fr. pacalāyati] nodding, wavering (of the eyelids), blinking, being sleepy Dhs 1157 (= akkhidāfādināṅ pacalabhavaṅ karoti DhsA 378).

**Pacalita** [pp. of pacalati] shaken, wavering, unstable Th 1, 260.

**Pacāpeti** [Caus. of pacati] to cause to be cooked, to cook Vin IV.264; J 1.126 (āhāraṅ); II.15 (bhattaṅ), 122.

**Pacāreti** [pa + cāreti, Caus. of car] to go about in (acc.), to frequent, to visit A 1.182, 183 (pacārayāmi, glass saṅcarissāmi).

**Pacālaka** (adj.) [fr. pacāleti] swinging, shaking; nt. acc. as adv. in kāya- (& bāhu) ppačalakaṅ after the manner or in the style of swaying the body (or swinging the arms) Vin II.213.

**Pacāleti** [pa + Caus. of cal] to swing, sway, move about Th 1, 200 (mā pacālesi "sway and nod" Trs<sup>10</sup>).

**Pacinati** [or °cināti] [pa + cināti, cp. ācināti] 1. to pick, pluck, gather, take up, collect, accumulate S III.89; IV.74 (dukkhaṅ = ācināti p. 73); Dh 47, 48 (puppāhi = ocināti DhA 1.366); J III.22; fut. pacinissati DhA 1.361. — 2. to pick out (mentally), to discern, distinguish, realise, know Sn 837 (ppr. pacinaṅ = pacinanto vicinanto tulayanto tirayanto Nd<sup>1</sup> 185; = pavicinati SnA 545); fut. paccassati Dh 44, 45 (sic F.; MSS. vijessati, & vicessati the latter perhaps preferable to pac<sup>o</sup>; expl<sup>d</sup> at DhA 1.334 by vicinissati upaparikkhissati paṭivijjhissati sacchikarissati). — Pass. paci-yati to be heaped up, to increase, accumulate S IV.74 (opp. khīyati).

**Pačuṭa** is doubtful reading at DA 1.164 (with vv. II. pamuṭa, pamuca, papuṭa) for D 1.54, T. paṭuva (vv. II. pamuṭa, samudda) and is expl<sup>d</sup> by gaṅṭhika, i. e. block or knot. The whole passage is corrupt; see discussed under pavuṭa.

**Pacura** (adj.) [cp. late Sk. pracura] general, various, any; abundant, many J v.40 (=bahu salabha C.); Miln 208 (°jana) Dāvs IV.11, 50; VvA 213 (°jano for yādisa-kidiso Vv 50<sup>11</sup>). See also pasura.

**Paccassati** see pacinati.

**Pacca<sup>o</sup>** is contracted form of paṭi before a, like paccakampittha pret. fr. paṭikampati.

**Paccakkosati** [paṭi + ā + kruś] to curse in return S 1.162; A II.215.

**Paccakkosana** (nt.) [fr. paṭi + ā + kruś] cursing in return DhA IV.148 (a<sup>2</sup>).

**Paccakkha** (adj.) [paṭi + akkha<sup>3</sup>, cp. Ved. pratyakṣa] "before the eye." perceptible to the senses, evident, clear, present DhsA 254; PvA 125; Sdhp 416. Often in obl. cases, viz. instr. °ena personally J 1.377; abl. °ato from personal experience J v.45, 195, 281; appaccakkhāya without seeing or direct perception, in expl<sup>a</sup> of paccaya at Vism 532; also in phrase paccakkhato ṅatvā having seen or found out for himself, knowing personally J 1.262; III.168.

-kamma making clear, i. e. demonstration, realisation, only neg. a<sup>o</sup> not realising etc. S III.262; Dhs 390 (trsl. "inability to demonstrate"; cp. DhsA 254).

**Paccakkhāta** [pp. of paccakkhāti] rejected, given up, abandoned, repudiated Vin II.244, 245 (sikkhā); III.25 (id.); J v.108; DhA 1.12. Cp. Vin. Texts 1.275.

**Paccakkhāti** [paṭi + akkhāti = ā + khyā] lit. to speak against, i. e. to reject, refuse, disavow, abandon, give up usually in connection with Buddhaṅ, dhammaṅ, sikkhaṅ or similar terms of a religious-moral nature Vin III.25; S II.231, 271; A IV.372. — ger. paccak-

khāya, in foll. conn<sup>o</sup> ācariyaṅ J IV.200; sikkhaṅ Vin III.23, 34 (a<sup>o</sup>); S II.231; IV.190; Pug 66, 67; sabbaṅ S IV.15; ariyasaccaṅ S V.428. paccakkhāsi at J V.8 is gloss for pakatthāsi. — pp. paccakkhāta (q. v.). — Intens. paccācikkhati (q. v.).

**Paccakkhāna** (nt.) [fr. paṭi + ā + khyā] rejection, refusal J VI.422.

**Paccagū** (adj.-n.) [a difficult word, composed of pacca + gū, the latter a by-form of °ga, as in paṭthagū, vedagū pāragū. pacca may be praṭya, an adv. form<sup>a</sup> of prep. praṭi, and paṭṭha its doublet. It is not certain whether we should read paṭthagū here as well (see paṭthagū). The form may also be expl<sup>d</sup> as a substantivised pl. 3rd pret. of praṭi + gacchati = paccagū] “one who goes toward,” a pupil S I.104 (Mārassa); vv. ll. baddhabhū, paṭthagū. Windisch, *Māra & Buddha* trsl<sup>t</sup> “unter M's Herrschaft,” and refers paṭthagū to Sk., pātyagāh. Bdgh (see *Kindred Sayings*, I, p. 319) reads baddhagū and expl<sup>as</sup> by bandhavara sissa antevāsika.

**Paccaggaḷa** (adj.) [pratyak + gaḷa] in phrase paccaggaḷa aṭṭhāsi “stuck in his throat” M I.333.

**Paccaggha** (adj.) [paṭi + aggha, cp. Sk. pratyagra of diff. derivation] recent, new, beautiful, quite costly Vin I.4; J I.80; II.435; Pv II.3<sup>14</sup> (=abhinava mahaggha vā PvA 87); III.10<sup>5</sup> (=abhinava PvA 214); Dāvs V.25; PvA 44.

**Paccanga** (nt.) [paṭi + anga] lit. “by-limb,” small limb, only in comp<sup>d</sup> angapaccangāni limbs great, and small, all limbs: see anga.

**Paccañjana** (nt.) [paṭi + añjana] anointing, ointment, unction D I.12 = M I.511; DA 1.98 (=bhavaniya-sitalabhessajj’ añjanaṅ).

**Paccati** [Pass. of pacati, cp. BSk. pacyate Divy 422] to be boiled, fig. to be tormented or vexed, to suffer. Nearly always applied to the torture of boiling in Niraya, where it is meant literally. — S I.92; V.344 (kālena paccanti read for kāle na p.); A I.141 (phenuddehakaṅ p. niraye); Sn 670, 671; Dh 69, 119, 120 (pāpaṅ suffer for sin, cp. DhA III.14); J V.208; Pv IV.1<sup>29</sup> (=dukkhaṅ pāpūpanti PvA 228); IV.3<sup>39</sup> (niraye paccare janā = paccanti PvA 255); DhA III.64 (expl<sup>as</sup> for tappati).

**Paccatta** (adj.) [paṭi + attan] separate, individual; usually acc. °ṅ adv. separately, individually, singly, by himself, in his own heart D I.24 (yeva nibbuti viditā); DA on D II.77 = attano attano abbhantare; M I.251, 337 (°vedaniya N. of a purgatory), 422; S II.199; III.54 sq., IV.23, 41 sq., 168, 539; Sn 611, 906; Dh 165; Pv III.10<sup>6</sup> (°vedanā separate sufferings, = visuṅ visuṅ attanā anubhūyamānā mahādukkhavedanā PvA 214); Dhs 1044 (ajjhatta +; trsl<sup>d</sup> “self referable”); Miln 96 (°purisa-kāra); DhsA 169; VvA 9, 13; PvA 232.

-vacana expression of separate relation, i. e. case of reference, or of the direct object, reflexive case, N. of the acc. case SnA 303; VvA 281; PvA 30, 35; KhA 213, 236; in lieu of karaṇa KhA 213, of sāmīn SnA 594.

**Paccatthata** [pp. of gaṭi + ā + str] spread out D II.211.

**Paccattharaṇa** (nt.) [paṭi + ā + str, cp. BSk. pratyāstaraṇa Divy 19] something spread against, i. e. under or over, a cover, spread, rug, cushion or carpet to sit on, bedding of a couch (nisidana<sup>o</sup>) Vin I.47, 295, 296; II.208, 218; D I.7 (kadali-miga-pavara<sup>o</sup>, cp. DA I.87); A I.137 (id.); III.50 (id.); J I.126; IV.353 (unnāmayā); PvA 141, 137.

**Paccatthika** (adj. n.) [paṭi + attha + ka, lit. opposite to useful, cp. Sk. pratyānika & pratyarthin] an opponent, adversary, enemy Vin II.94 sq. (atta<sup>o</sup> personal enemy); A V.71 (id.); T. attha<sup>o</sup>; D I.50, 70, 137; It 83; PvA 62. Cp. paccāmīta.

**Paccana** (nt.) [fr. paccati, cp. pacana] being boiled, boiling, torture, torment J V.270; SnA 476 (°okāsa).

**Paccanika, Paccaniya** (adj. n.) [cp. Sk. pratyānika & see paccatthika] 1. contrary, adverse, opposed; (1) m. enemy, adversary, opponent M I.378; S I.179; IV.127 = Sn 761; Ps II.67 sq.; SnA 288. Cp. vi.° — 2. (in method) reverse, negative, opp. to anuloma. Tikp 71 passim; cp. paṭiloma.

-gāthā response, responding verse (cp. paṭigāthā) SnA 39.

**Paccanubhāsati** [paṭi + anubhāsati, cp. BSk. pratyavabhāsate to call to Divy 9] to speak out or mention correspondingly, to enumerate KhA 78, 79 sq.

**Paccanubhoti** [paṭi + anu + bhu, BSk. pratyānubhavati Divy 54, 202 etc.] to experience, undergo, realise M I.295; S V.218, 264 sq., 286 sq. 353; A III.425 sq.; It 38; PvA 26, 44, 107 (dukkhaṅ). — fut. paccanubhossati D II.213; S I.133, 227; Pv III.5<sup>6</sup>. — Pass. paccanubhaviyati PvA 146 (for upalabbhati). — pp. paccanubhūta M II.32; S II.178; It 15.

**Paccanusittha** [paṭi + anusittha] advised, admonished D II.209 = 225.

**Paccanta** (adj. n.) [paṭi + anta, cp. Sk. pratyanta] adj. adjoining, bordering on, neighbouring, adjacent Dh 315; J I.11 (V.47, °desa), 377 (°vāsika); PvA 201 (°nagara); DhA III.488 (id.); Sdhp 11 (°visaya). — (m.) the border, outskirts, neighbourhood Vin I.73; J I.126 (vihāra<sup>o</sup>); II.37; Miln 314 (°e kupite in a border disturbance); DhA I.101 (id.); PvA 20 (id.). °ṅ vūpasāmeti to appease the border PvA 20. — P. in sense of “heathen” at Vism 121.

**Paccantima** (adj.) [fr. paccanta, cp. BSk. pratyantima frontier Divy 21, 426] bordering, adjoining, next to Vin. II.166; Sdhp 5.

**Paccabhiññāna** (nt.) [paṭi + abhi + ñāna] recognition DhsA 110.

**Paccaya** [fr. paṭi + i, cp. Ved. pratyaya & P. pacceti, paṭicca] lit. resting on, falling back on, foundation; cause, motive etc. See on term as t.t. of philosophy Tikapaṭṭhāna I, foreword; J.P.T.S. 1916, 21 f.; Cpḍ. 42 sq. & esp. 259 sq. — 1. (lit.) support, requisite, means, stay. Usually with ref. to the 4 necessities of the bhikkhu's daily life, viz. cīvāra, piṇḍapāta, senāsana, (gilānapaccaya-) bhesajja, i. e. clothing, food as alms, a dwelling-place, medicine: see under cīvāra. Sn 339 (paccaya = gilāna-paccaya SnA 342); Miln 336; Mhvs 3, 15. — 2. (appl<sup>d</sup>) reason, cause, ground, motive, means, condition M I.259 (yaṅ yad eva paccayaṅ paṭicca by whatever cause or by whichever means); S II.65; Nett 78 sq.; DA I.125; PvA 104. The fourfold cause (catubbidho paccayo) of rūpa (material form) consists of kamma, citta, utu, āhāra: Vism 60. Var. paccayas discussed at VbhA 166 sq. (twofold, with ref. to paṭi-sandhū), 183 (eightfold), 202, 205 sq., 254 (4). sappaccaya founded, having a reason or cause S V.213 sq.; A I.82; Nd<sup>2</sup> mūla; Dhs 1084, 1437. — yathā paccayaṅ karoti do as he likes Nd<sup>2</sup> p. 280 = S III. 33. Often coupled with hetu, e. g. at S IV.68 sq.; A. I.66; IV.151 sq.; D III.284; Nd<sup>2</sup> under mūla; Ps II.116 sq., paccaya came to be distinguished from hetu as the genus of which hetu was the typical, chief species. I. e. paccaya became synonymous with our “relation,” understood in a causal sense, hetu meaning condition, causal antecedent, and 23 other relations being added as special modes of causality. Later still these 24 were held reducible to 4 Tikp I f. (and foreword); Cpḍ. 197. Cp. Paṭṭhāna. — Abl. paccayā as adv. by means of, through, by reason of, caused by D I.45 (vedanā °tanhā etc., see paṭicca-samuppāda); M I.261 (jātipaccayā



jarāmarañṇa); Pv 1.5<sup>2</sup> (kamma°); iv.150 (tap°); PvA 147 (kamma°). — 3. ground for, belief, confidence, trust, reliance J 1.118, 169; apara° without relying on anyone else S III.83, 135; A IV.186, 210; PvA 226.  
-ākāra the mode of causes, i. e. the Paṭṭicasamup-  
pāda DhA 2, 3; VbhA 130 sq. (cp. Vism 522 sq.).

**Paccayatā** (f.) [abstr. fr. paccaya] the fact of having a cause, causation, causal relation, in phrase **idappaccayatā** (adv.) from an ascertained cause, by way of cause Vin 1.5; D 1.185; S 1.136; II.25.

**Paccayika** (adj.) [fr. paccaya] trustworthy D 1.4; S 1.150; A II.209; J VI.384 (paccāyika); Pug 57; DA 1.73; SnA 475.

**Paccaladdhaṅsu** see paṭilabhati.

**Paccavidhuṅ & Paccavyādhiṅ** see paṭivijjhati.

**Paccavekkhati** [paṭi+avekkhati] to look upon, consider, review, realise, contemplate, see M 1.415; S III.103; 151 sq., IV.111, 236 sq.; J V.302; Vbh 193, 194 (cp. A III.323); Miln 16; PvA 62, 277; VvA 6, 48.

**Paccavekkhana** (nt.) & °nā (f.) [paṭi+avekkhana, cp. late Sk. pratyaveksana & °nā] looking at, consideration, regard, attention, reflection, contemplation, reviewing (cp. *Cpd.* 58) M 1.415; D III.278; A III.27; Pug 21 (a°); DhS 390 (a° = dhammāṇaṅ sabhāvaṅ paṭi na apekkhatti DhA 254, trsl. "inability to consider"); Miln 388; Nett 85; VbhA 140; Vism 43 (twofold); Sdhp 413.

**Paccavekkhā** (f.) [cp. late Sk. pratyavekṣā] imagination Mbhv 27.

**Paccasāri** see paṭisarati.

**Paccassosi** see patissuṇāṭi.

**Paccākata** [pp. of paṭi+a+kr] rejected, disappointed Vin IV.237, 238.

**Paccākoṭita** [pp. of paṭi+ākoṭeti] flattened or smoothed out, pressed, ironed (ākoṭita+ of the robes) M 1.385; S II.281; DhA 1.37.

**Paccāgacchati** [paṭi+āgacchati] to fall back on, return again, to go back to (acc.), withdraw, slide back from (° to) Vin 1.184; M 1.265; III.114; Nd<sup>1</sup> 108, 312; Kvu 624 (spelt wrongly pacchā°); PvA 14, 109, 250. Cp. pacceti.

**Paccāgata** [pp. of paccāgacchati] gone back, withdrawn J V.120; Miln 125.

**Paccāgamana** (nt.) [fr. paṭi+ā+gam] return, going back, backsliding Miln 246.

**Paccācamati** [paṭi+ā+camati; often spelt °vamati, but see Trenckner, Miln 425] to swallow up, resorb S V.48 = A V.337; J 1.311; Miln 150; Caus. °camāpeti Miln 150.

**Paccācikkhati** [Intens. of paccakkhāti, paṭi+ā+cikkhati of khyā] to reject, repudiate, disallow D III.3; M 1.245; 428; Vin IV.235.

**Paccājāta** [pp. of paccājāyati] reborn, come to a new existence D 1.62; III.264; M 1.93; Pug 51.

**Paccājāyati** [paṭi+ā+jāyati] to be reborn in a new existence M III.169; S II.263; V.466, 474. — pp. paccājāta (q. v.).

**Paccāneti** [paṭi+ā+neti] to lead back to (acc.) Pv II.11<sup>6</sup> (= punar āneti C.).

**Paccāmitta** [paccā=Sk. pratyak, adv.; +mitta, cp. Ep. Sk. pratyamitra].lit. "back-friend," adversary, enemy D 1.70; A IV.106; J 1.488; DA 1.182; PvA 155.

**Paccābhaṭṭha** [pp. of paccābhāsati] recited, explained J II.48.

**Paccābhāsati** [paṭi+ābhāsati] to retort, recite, explain, relate PvA 57 (sic lege for pacchā°). — pp. paccābhaṭṭha.

**Paccāropeti** [paṭi+āropeti] to show in return, retort, explain M 1.96; A IV.193. Cp. paccābhāsati.

**Paccāsati** [fr. paṭi+āsā or = paccāsaṅsati or °siṅsati?] to ask, beg, pray Pv IV.5<sup>6</sup> (°anto for °asaṅsanto? C. expln<sup>ns</sup> by āsiṅsanto).

**Paccāsanne** (adv.) [paṭi+āsanne] near by PvA 216 = 280.

**Paccāsā** f. [paṭi+āsā, cp. Sk. pratyāsā] expectation Vin IV.286.

**Paccāsāreti** [paṭi+ā+sāreti, Caus. of sr] to make go (or turn) backward M 1.124 = A III.28 (= patinivatteti C.); Vism 308 (sāreti pi p. pi).

**Paccāsiṅsati** [paṭi+āsiṅsati] to expect, wait for, desire, hope for, ask D II.100; A III.124; J 1.346, 483; III.176; V 214; DhA 1.14; II.84; DA 1.318; VvA 336, 346; PvA 22, 25, 63, 260.

**Paccāharati** [paṭi+āharati] to bring back, take back Vin II.265; III.140; J IV.304.

**Paccukkaḍḍhati** [paṭi+ukkaḍḍhati] to draw out again Vin II.99.

**Paccukkaḍḍhana** (nt.) [fr. preceding] drawing out again Vin V.222.

**Paccuggacchati** [paṭi+ud+gam] to go out, set out, go out to meet Vin II.210; M 1.206; Sn 442 (= abhimukho upari gacchati SnA 392).

**Paccuggata** [pp. of paccuggacchati] illustrious J VI.280.

**Paccuggamana** (nt.) [fr. preceding] going out to, meeting, receiving J IV.321; PvA 61, 141 (°ṅ karoti).

**Paccuṭṭhapanā** (f.) [paṭi+ud+Caus. of sthā] putting against, resistance, opposition Sn 245 (= paccanikaṭṭhapanā SnA 228).

**Paccuṭṭhāti** [paṭi+ud+sthā] to rise, reappear, to rise from one's seat as a token of respect; always comb<sup>d</sup> with abhivadati D 1.61 (Pot. °uṭṭheyya), 110 (Fut. °uṭṭhassati).

**Paccuṭṭhāna** (nt.) [fr. preceding] rising from one's seat, reverence D 1.125.

**Paccuttarati** [paṭi+uttarati, but cp. BSk. pratyavatarati to disembark Divy 229] to go out again, to withdraw S 1.8; A III.190. Cp. paccupadissati.

**Paccudāvattati** [paṭi+ud+ā+vattati] to return again to (acc.) S 1.224; II.104; A V.337.

**Paccudāvattana** (nt.) [fr. preceding] coming back, return DhA 389.

**Paccudāharati** [paṭi+ud+ā+hr] recite in reply Th 2, 40.

**Paccudeti** [paṭi+ud+i] go out towards J VI.559.

**Paccuddharati** [paṭi+uddharati] to wipe off or down (with a cloth, colakena) Vin II.122 (udakapuñchanig; trsl. *Im. Texts* II.152 "to wear out a robe"), 151 (gerukaṅ; trsl. *Vin. Texts* II.151 "to wipe down").

**Paccudhāra** [paṭi+uddhāra] taking up, casting (the lot) again Vin IV.121.

**Paccupaṭṭhahati** [paṭi+upa+sthā] "to stand up before," to be present; only in pp. paccupaṭṭhita and in Caus paccupaṭṭhāpeti (q. v.).

- Paccupaṭṭhāna** (nt.) [fr. paṭi + nupa + sthā; cp. *Cpd.* 13 & *Lakkhaṇa*] 1. (re)appearance, happening, coming on, phenomenon J III.524; *Nett* 28; *SnA* 509; *DhsA* 332; *ThA* 288. 2. tending D III.191. 3. *vv. ll.* gilānupaṭṭhāna.
- Paccupaṭṭhāpeti** [Caus. of paccupaṭṭhahati] 1. to bring before or about, to arrange, provide, instal. *hx* S IV.121; J III.45; IV.105; V.211. 2. to minister to, wait upon D III.189 sq.
- Paccupaṭṭhita** [pp. of paccupaṭṭhahati; cp. BSk. pratyupasthita, *Divy Index*] (re)presented, offered, at one's disposal, imminent, ready, present D III.218 (°kāmā); *It* 95 (id.); *Sn* p. 105; *It* 111; *Kvu* 157, 280; *Miln* 123.
- Paccupaḍḍissati** [reading uncertain; either paṭi + upaḍḍissati, or fut. of paṭi + upaḍḍisati, cp. upadaṅseti. It is not to be derived fr. °upaḍḍāti] to accept, receive; or: to show, point out J V.221 (v. l. paccuttarissati to go through, perhaps preferable; C. on p. 225 expl by sampatiḍḍissati).
- Paccupalakkhaṇā** (f.) [paṭi + upalakkhaṇā] differentiation S III.261 (a°) *Dhs* 10 = *Pug* 25; *Dhs* 292, 555, 1057.
- Paccupekkhaṇā** (f.) = paccavekkhaṇā S III.262 (a°).
- Paccupeti** [paṭi + upeti] to go up or near to, to approach, serve, beset J III.214. fut. °upessati J IV.302 (gloss upasevati).
- Paccuppanna** [pp. of paṭi + uppajjati, cp. Sk. pratyutpanna] what has arisen (just now), existing, present (as opposed to atīta past & anāgata future) M 1.307, 310; III.188; 190, 196; S 1.5; IV.97; A 1.264; III.151, 400; D III.100, 220, 275; *It* 53; *Nd*<sup>1</sup> 340; *Pv* IV.62; *Dhs* 1040, 1043; *VbhA* 157 sq.; *PvA* 100. See also atīta.
- Paccuyyāti** [paṭi + nd + yā] to go out against, to go to meet somebody S 1.82, 216.
- Paccūsa**° [paṭi + Ved. uṣas f.; later Sk. pratyūṣa nt.] “the time towards dawn,” morning, dawn; always in comp<sup>n</sup> with either °kāle (loc.) at morning *DhA* IV.61; *DA* 1.168; or °velāyaṅ (loc.) id. *VvA* 105, 118, 165; *PvA* 61; or °samaye (loc.) id. S 1.107; J 1.81, 217; *SnA* 80; *PvA* 38.
- Paccūha** [cp. late Sk. pratyūha, prati + vah] an impediment, obstacle S 1.201 (bahū hi saddā paccūhā, trsl. “Ay there is busy to-and-fro of words.” C. expl by paṭiloma-saddā); J VI.571.
- Pacceka** (adj.) [paṭi + eka, cp. BSk. pratyeka *Divy* 335, 336] each one, single, by oneself, separate, various, several D 1.49 (itthi); III.261 (°vasavattin, of the 10 issaras); S 1.26 (°gāthā a stanza each), 146 (°brahma an independent Brahma); A II.41 (°sacca); V.29 (id.); *Sn* 824 (id.), 1009 (°gaṇiṇo each one having followers = viṣuṅ viṣuṅ ganavanto *SnA* 583); J IV.114 (°bodhiñāna); *Nd*<sup>1</sup> 58 (°muni); *DA* 1.148 (paccēkā itthiyo); *SnA* 52 (°bodhisatta one destined to become a Paccēkabuddha), 67 (id.), 73 (°sambodhi), 476 (niraya a separate or special purgatory); *PvA* 251 (id.); *Sdhp* 589 (°bodhi). — paccēkaṅ (adv.) singly, individually, to each one *VvA* 282. See also pāteka.  
— buddha one enlightened by himself, i. e. one who has attained to the supreme and perfect insight, but dies without proclaiming the truth to the world. M III.86; S 1.92 (“Silent Buddha” trsl<sup>n</sup>); J III.470; IV.114; *Ud* 50 (P. Tagarasikhī); *Nett* 190; *KhA* 178, 199; *SnA* 47, 58, 63; *DhA* 1.80, 171, 224, 230; IV.201; *PvA* 144, 263, 265 (=isi), 272, 283.
- Pacceti** [paṭi + i] to come on to, come back to, fig. fall back on, realise, find one's hold in D 1.186 (“take for granted,” cp. note *Dial.* 1.252); M 1.309 (kaṅ hetuṅ), 445 (id.); S 1.182 (“believe in,” C. icchati pattheti); *Sn* 662, 788, 800, 803, 840 = 908; *Dh* 125 (=patiēti *DhA* III.34); *Nd*<sup>1</sup> 85, 108 (=paccāgacchati), 114; *Pv* II.3<sup>20</sup> (=avagacchati *PvA* 87); *Nett* 93; *Miln* 125, 313; *PvA* 116 (bālaṅ), 241 (agree to = paṭijānāti). — ger. paṭicca (q. v.). Cp. paccāgacchati — pp. paṭita (q. v.).
- Paccodḍita** [paṭi + odḍita] laid in return (of a snare) J II.183 (v. l. paccotṭita).
- Paccora** (adj.) [paṭi + avara, cp. Sk. pratyavara] lower, i. t. lower part, hindquarter, bottom (?) A IV.130; *DhA* 1.189.
- Paccorohaṇi** (f.) [fr. paccorohati] the ceremony of coming down again (?), approaching or descending to (acc.), esp. the holy fire A V.234 sq., 249 sq., V.251. Cp. orohaṇa & Sk. pratyavarohaṇa “descent,” N. of a cert. Gṛhya celebration (BK.).
- Paccorohati** [paṭi + orohati] to come down again, descend D 1.50; II.73; A V.65, 234.
- Paccosakkati** [paṭi + osakkati which is either ava + sakkati (of *svaṣk* Geiger, *P.Gz.* § 28<sup>2</sup> or *srp* *Trenckner Notes* 60), or apa + sakkati] to withdraw, retreat, go away again D 1.230; J 1.383; *Mhvs* 25, 84.
- Paccosakkanā** (f.) [abstr. fr. paccosakkati] withdrawal, retreat, going back, shrinking from *DhsA* 151.
- Pacchaḍḍana** (nt.) [pa + chaḍḍana] vomiting, throwing out *Sdhp* 137.
- Pacchato** (adv.) [abl. formation fr. \*paccha = Ved. paścā & paścāt, fr. Idg. \*pos as in Lith. pās near by, pastaras the last; cp. Av. pasca behind, Lat. post, after] behind, after *Dh* 348 (=anāgatesu khandhesu *DhA* IV.63; opp. pure); *PvA* 56, 74; *DhA* III.197 (°vatti). Often doubled pacchato pacchato, i. e. always or close behind, J II.123 (opp. purato purato). — Cp. pacchā & pacchima.
- Pacchada** [fr. pa + chad, cp. Sk. pracchada] a cover, wrapper; girdle Th 2, 378 (=naccada *ThA* 253); *DhsA* 397 (v. l. for °cchāda).
- Pacchanna** [pa + channa, of chad] covered, wrapped, hidden Th 1, 299; J III.129.
- Pacchā** (adv.) [Vedic paścā & paścāt see pacchato] behind, aft, after, afterwards, back; westward D 1.205; *Sn* 645, 773, 949; *Nd*<sup>1</sup> 33 (=pacchā vuccati anāgataṅ, pure vuccati atitaṅ); *Nd*<sup>2</sup> 395; *Dh* 172, 314, 421; *Pv* 1.11<sup>1</sup>, 11<sup>5</sup> (opp. purato); II.9<sup>9</sup> (=aparabhāge *PvA* 116); *PvA* 4, 50, 88; *VvA* 71.  
— ānutappati [fr. ānutāpa] to feel remorse *Pv* II.7<sup>12</sup>; J V.117. — ānutāpa [cp. Sk. paścattāpa] remorse, repentance *Sdhp* 288. — āsa (nt.) [āsa<sup>2</sup>] “eating afterwards,” i. e. aftermath S 1.74 — gacchati at *Kvu* 624 see paccā°. — gataka going or coming behind J VI.30. — jāta (-paccaya), 11th of the 24 paccayas, q. v. causal relation of posteriority in time. — nipātin one who retires to rest later than another (opp. pubb’ uṭṭhāyin getting up before others) D 1.60; III.191; A III.37; IV.265, 267 sq.; *DA* 1.168. — bāhaṅ “arm behind,” i. e. with arms (tied) behind one's back D 1.245; J 1.264; *DhA* II.39. — bhatta “after-meal,” i. e. after the midday meal, either as °ṅ (acc.-adv.) in the afternoon, after the main meal, usually comb<sup>d</sup> with piṇḍapāta. paṭikkanta “returning from the alms-round after dinner” A III.320; *PvA* 11, 16, 38 and passim (cp. BSk. paścādbhakta-piṇḍapāta-pratikranta, see Indexes to AvŚ. & *Divy*), or as °kicca the duties after the midday meal (opp. purebhatta°) *DA* 1.47 (in detail); *SnA* 133, 134. — bhattika one who eats afterwards, i. e. afternoon, when it is improper to eat A III.220 (khalu°, q. v.). — bhāga hind or after part J II.91; *PvA* 114. — bhāsati see paccā°. — bhūma belonging to the western country S III.5. — bhūmaka id. S IV.312 = A V.263. — mukha looking westward M III.5; D II.207; Th 1, 529;

DhA III.155 (opp. pācina eastern). — **vāmanaka** dwarfed in his hind part J IV.137. — **samaṇa** [BSk. paścācchramaṇa & opp. purahsramana AvŚ II.67, 150; Divy 154, 330, 494] a junior Wanderer or bhikkhu (Thera) who walks behind a senior (Thera) on his rounds. The one accompanying Gotama Buddha is Ānanda Vin 1.46; III.10 (Ānanda); IV.78 (id.); Ud 90 (Nāgasamāla); J IV.123; Miln 15 (Nāgasena); PvA 38, 93 (Ānanda).

**Pacchāda** [pa + chāda] cover, covering, wrapper, in phrase **nelango setappacchādo** S IV.291 = Ud 76 = DA 1.75 = DhsA 397.

**Pacchānutappati** see under pacchā.

**Pacchāyā** (f.) [pa + chāyā] a place in the shade, shaded part Vin 1.180; II.193; D 1.152 (= chāyā DA 1.310); II.205; A III.320.

**Pacchāliyaṇ** at A III.76 is of uncertain reading & meaning; in phrase p. **kipanti**; either "throw into the lap" (?) or (better) read **pacchiyaṇ**, loc. of **pacchi** "into the basket" (of the girls & women).

**Pacchāsa** [cp. **pacchāli**? perhaps fr. **pacchā** + **aś**] aftermath S 1.74.

**Pacchi** (f.) [etym. doubtful] a basket J 1.9, 243; II.68; III.21; VI.369 (paṇṇa°), 560 (phala°); DhA II.3; IV.205 (°pasibbaka).

**Pacchijjati** [pa + chijjati, Pass. of **chid**] to be cut short, to be interrupted J 1.503 (lohitāṇ p.).

**Pacchijjana** (nt.) [fr. last] stopping, interruption J III.214 (read **assu-pacchijjana-divaso**? passage corrupt.).

**Pacchita** [pa + chita, Sk. **pracchita**, pp. of **chā**, only in comb° with prefixes] cut off, skinned J VI.249.

**Pacchindati** [pa + chindati] 1. to break up, cut short, put an end to Vin IV.272; J 1.119 (kathaṇ °itvā), 148 (kathaṇ °ituṇ); IV.59; PvA 78 (dānavidhāṇ °i). — 2. to bring up (food), to vomit DhA I.183 (āhāraṇ).

**Pacchima** (adj.) [Sk. **paścima**, superl. formation fr. \***paśca**, cp. **pacchato** & **pacchā**] 1. hindmost, hind-, back-, last (opp. **purima**), latest D 1.239; M 1.23 (°yāma the last night watch); DA 1.45 sq. (id. °kicca duties or performances in the 3<sup>rd</sup> watch, corresp. to **purima**° & **majjhima**°); Sn 352; J IV.137 (°pāda); VI.364 (°dvāra); PvA 5, 75. — 2. western (opp. **purima** or **puratthima**) D 1.153 (disā); S 1.145. — 3. lowest, meanest Vin II.108; M 1.23; S II.203.

**Pacchimaka** (adj.) [fr. **pacchima**] 1. last, latest (opp. **purimaka**) Vin II.9; Nd<sup>2</sup> 284 D. = Th 1, 202; DhsA 262; J VI.151. — 2. lowest, meanest J 1.285 (pacchimakā itthiyo).

**Pacchedana** (nt.) [fr. pa + **chid**] breaking, cutting DA 1.141.

**Pajagghati** [pa + jagghati] to laugh out loud J VI.475.

**Pajappati** [pa + jappeti] to yearn for, crave, to be greedy after S 1.5 = J VI.25 (anāgataṇ = pattheti C.).

**Pajappā** (f.) [pa + jappā] desire, greed for, longing J VI.25 (anāgata°); Sn 592; Dhs 1059, 1136.

**Pajappita** [pp. of **pajappeti**] desired, longed for S 1.181; J VI.359.

**Pajaha** (adj.) [pa + jaha, pres. base of **jahati**] only neg. a° not giving anything up, greedy A III.76.

**Pajahati** (°jahāti) [pa + jahati of **hā**] to give up, renounce, forsake, abandon, eliminate, let go, get rid of; freq. as synonym of **jahati** (see Nd<sup>2</sup> under **jahati** with all forms). Its wide range of application with reference to all evils of Buddhist ethics is seen from exhaustive

Index at S VI.57 (Index vol.). — Pres. **pajahati** S 1.187; III.33 = Nd<sup>2</sup> 680, Q 3 (yaṇ na tumhākaṇ taṇ pajahatha); It 32 (kiṇ appahinaṇ kiṇ pajahāma); 117; A IV.109 sq. (akusalaṇ, sāvajjaṇ); Sn 789 (dukkhaṇ), 1050, 1058; Ps 1.03; II.244. ppr. **pajahaṇ** S III.27; fut. **pahāssaṇ** (cp. Geiger, *P.Gr.* § 151<sup>1</sup>) M II.100. — aor. **pajahi** & **pahāsi** Vin 1.36; S 1.12 = 23 (sankhaṇ); Sn 1057. — ger. **pahāya** S 1.12 (kāme), 23 (vicikicchāṇ), 188 (nivaraṇāni), Sn 17, 209, 520 & passim; Nd<sup>2</sup> 430; PvA 10, 122 (= hitvā), 211; **pahatvāna** Sn 639, and **pajahitvā**. fut. **pajahissati** S II.226. — grd. **pahātabba** M 1.7; Sn 558; VvA 73, & **pajahitabba** — pp. **pahina** (q. v.). — Pass. **pahiyati** (q. v.).

**Pajā** (f.) [Ved. **prajā**, pra + **jan**] progeny, offspring, generation, beings, men, world (of men), mankind (cp. use of *Bibl. Gr.* γέννημα in same meaning) D II.55; S V.346, 362 sq.; A II.75 sq.; IV.290; V.232 sq., 253 sq.; Sn 298, 545, 654, 684, 776, 936, 1104 (= sattā Nd<sup>2</sup> 377); Dh 28, 85, 254, 343 (= sattā DhA IV.49); Nd<sup>1</sup> 47, 292; Pv II.117; IV.334; Pug 57; Vism 223 (= pajāyana-vasena sattā); DhA 1.174; PvA 150, 161. — Very freq. in formula **sassamaṇa-brāhmaṇi pajā** "this world with its samaṇas and brāhmaṇs" D 1.250; S 1.160, 168, 207; II.170; III.28, 59; IV.158; V.204, 352; A II.130; V.204; Sn p. 15; It 121 etc.

**Pajānanā** (f.) [fr. **pajānāti**] knowledge, understanding, discernment; used in exegetical literature as syn. of **paññā** Nd<sup>2</sup> 380 = Dhs 16, 20, 555; Pug 25; Nett 28, 54. As nt. °a at Vism 436.

**Pajānāti** [pa + jānāti] to know, find out, come to know, understand, distinguish D 1.45 (yathābhūtaṇ really, truly), 79 (ceto paricca), 162, 249; Sn 626, 726 sq., 987; It 12 (ceto paricca); Dh 402; Pv 1.11<sup>12</sup> (= jānāti PvA 60); J V.445; Pug 64. — ppr. **pajānaṇ** Sn 884, 1050, 1104 (see expl<sup>a</sup> at Nd<sup>1</sup> 292 = Nd<sup>2</sup> 378); It 98; Pv IV.164; and **pajānanto** Sn 1051. — ger. **paññāya** (q. v.) — Caus. **paññāpeti**; pp. **paññatta**; Pass. **paññāyati** & pp. **paññāta** (q. v.). Cp. **sampajāna**.

**Pajāpati** (°i) 1. (m.) [Ved. **prajāpati**, **prajā** + **pati** Lord of all created beings, Lord of Creation] **Prajāpati** (Np.), the supreme Lord of men, only mentioned in one formula together with **Inda** & **Brahmā**, viz. **devā saindakā sabrahmakā sapajāpatikā** in sense of foll. Also at **VbhA** 497 with **Prahmā**. — 2. **prajāpati** (f) [of Ved. **prajāvant**, adj.-n. fr. **prajā** "having (or rich in) progeny," with p for v, as pointed out by *Trenckner Notes* 62<sup>16</sup>] "one who has offspring," a chief wife of a man of the higher class (like a king, in which case = "chief queen") or a **gahapati**, in which case simply "wife"; cp. **BSk. prajāpati** "lady" *Divy* 2, 98. — Vin 1.23; III.25; IV.18, 258; S II.243; A 1.137 (catasso °iyo); IV.210, 214; Vv 41<sup>6</sup> (= one of the 16,000 chief queens of **Sakka** VvA 183); DhA 1.73; PvA 21, 31. **sapajāpatika** (adj.) together with his wife Vin 1.23, 342; IV.62; J 1.345; PvA 20.

**Pajāyati** [pa + jāyati] to be born or produced J V.386; VI.14.

**Pajāyana** (nt.) [fr. pa + **jan**] being born Vism 223.

**Pajja**<sup>1</sup> [cp. Sk. **padya**] a path, road Sn 514; DA 1.262.

**Pajja**<sup>2</sup> (nt.) [cp. Sk. **padya** & **pādyā** belonging to the feet, Lat. **acupediis** swift-footed; Gr. **πυζαί** foot-soldier, see also **pattika**<sup>1</sup>] foot-oil, foot-salve Vin 1.205; D II.240; J III.120; IV.396; V.376 (= **pādabbhaṇjana** C.).

**Pajjati** [**pad**, Vedic **padyate** only in meaning "to come to fall," later Sk. also "to go to"] to go, go to; usually not in simplex, but only in comp<sup>n</sup> with prefixes; as **āpajjati**, **uppajjati**, **nipajjati** etc. — Alone only in one doubtful passage, viz. A IV.362 (vv. II. **paccati**, **paḍḍati**, **gacchati**). — pp. **panna** (q. v.).

**Pajjalati** [pa + jalati of *jval*] to burn (forth), blaze up, go into flame Vin 1.180; Sn 687 (sikkhi pajjalanto); J 1.215; ThA 62; PvA 38. — pp. pajjalita (q. v.).

**Pajjalita** [pp. of pajjalati] in flames, burning, blazing S 1.133; Sn p. 21 (aggi); Dh 146; PvA 43 (sātākā).

**Pajjuna** [Ved. parjanya, for etym. see Walde, *Lat. It. b.* under quercus & spargo] rain-cloud J 1.332 (p. vuccati megho); IV.253. Otherwise only as Np. of the Rain God D 11.260; S 1.29; J 1.331.

**Pajjota** [cp. Ved. pradyota, pra + dyut] light, lustre, splendour, a lamp S 1.15, 47; A 11.140; Sn 349; Pug 25; Sdhp 590. — telapajjota an oil lamp Vin 1.16 = D 1.85 = A 1.56 ≈; Sn p. 15. — dhammapajjota the lamp of the Dhamma Miln 21. paññā-pajjota the torch of knowledge Dhs 16, 20, 292, 555; VbhA 115. pajjotassa nibbānaṅ the extinguishing of the lamp D 11.157; S 1.159; A 1.3.

**Pajjhāyati** [pa + jhāyati<sup>2</sup>] to be in flames, to waste, decay, dry up; fig. to be consumed or overcome with grief, disappointment or remorse Vin 11.19; IV.5; A 11.214, 216; III.57; J 11.534 (pajjhāti metri causa; C = anusocati) = Miln 5. — ppr. pajjhāyanto downcast, in formula tuṅhibhūto manukubbūto pattakkhandho adhomukho p. M 1.132, 258 and passim.

**Pañca** (adj.-num.) [Ved. pañca, Idg. \*penque; cp. Gr. *πέντε*, Lat. quinque, Goth. fimf, Lith. penki, Oir. coic] number 5. — Cases: gen. dat. pañcannaṅ, instr. abl. pañcahi, loc. pañcasu; often used in compositional form pañca° (cp. Ved. pañcāra with 5 spokes 1.164<sup>13</sup>; Gr. *πεντάβολος*, Lat. quinqu-ennis etc.). — 1. Characteristics of No. 5 in its use, with ref. to lit. & fig. application. "Five" is the number of "comprehensive and yet simple" unity or a set; it is applied in all cases of a natural and handy comprehension of several items into a group, after the 5 fingers of the hand, which latter lies at the bottom of all primitive expressions of No. 5 (see also below pañc' angulika. The word for 5 itself in its original form is identical with the word for hand \*prəq, cp. Lat. com°, decem, centum etc.) —

A. No. 5, appl<sup>d</sup> (a) with ref. to *time*: catupañcāhaṅ 4 or 5 days J 11.114 (cp. quinque diebus Horace Sat 1.3<sup>16</sup>); maraṇaṅ tuyhaṅ oraṅ māsehi pañcahi after 5 months Vv 63<sup>10</sup>, p. māse vasitvā DA 1.319 (cp. qu. menses Hor. Sat. 11.3<sup>289</sup>). — (b) of *space*: °yojana-ttliāna J 11.504; °yojan-ubbedho gajavaro VvA 33; °bhūmako pāsādo J 1.58 (cp. the house of Death as 5 stories high in Grimm, Märchen No. 42 ed. Reclam). — (c) of a group, set, company, etc. (cp. 5 peoples RV 111.37<sup>9</sup>; VI.114; VIII.9<sup>2</sup> etc.; gods x.55<sup>3</sup>; priests 11.34<sup>14</sup>; 111.77; leaders of the Greek ships Hom. Iliad 16, 171; ambassadors Genesis 47<sup>2</sup>; quinque viri Hor. Sat. 11.5<sup>58</sup>; Epist. 11.24<sup>1</sup>); p. janā J v.230; p. amaccā J v.231; p. hatthino DhA 1.164; pañca nāriyo agamiṅsu Vv 32<sup>2</sup>; p. puttāni khādāmi Pv 1.6<sup>3</sup>. — *Note.* No. 5 in this appl<sup>n</sup> is not so frequent in Pāli as in older literature (Vedas e. g.); instead of the simple 5 we find more freq. the higher decimals 50 and 500. See also below §§ 3, 4.

B. No. 15 in two forms: pañcadasa (f. °i the 15th day of the month Vv 15<sup>6</sup> = A 1.144; Sn 402) VvA 67 (°ka-hāpaṇa-sahassāni dāpesi), and pañnarasa (also as f. ī of the 15th or full-month day Pv 111.3<sup>1</sup>; DhA 1.108; 111.92; IV.202; VvA 314; SnA 78) Sn 153 (pannaraso uposatho); Vv 64<sup>2</sup> (pañnarase va caṇdo; expl<sup>d</sup> as pañnarasiyaṅ VvA 276); DhA 1.388 (of age, 15 or 16 years); DA 1.17 (°bhedo Khuddaka-nikāyo); SnA 357 (pannarasahi bhikkhu-satehi = 1500, instead of the usual 500); PvA 154 (°yojana). The appl<sup>n</sup> is much the same as 5 and 50 (see below), although more rare, e. g. as measure of space: °yojana DhA 1.17 (next in sequence to pañnāsa-yojana); J 1.315; PvA 154 (cp. 15 furlongs from Jerusalem to Bethany John 11, 18; 15 cubits above the mountains rose the flood Gen. 7, 20).

C. No. 25 in two forms: pañcavisati (the usual) e. g.

DhsA 185 sq.; Miln 289 (citta-dubbali-karaṇā dhammā); pañna-visati, e. g. J IV.352 (nāriyo); Th 2, 67, and pañnuvisaṅ (only at J 11.138). Similarly to 15 and 25 the number 45 (pañca-cattāṭṭisa) is favoured in giving distances with °yojana, e. g. at J 1.147, 348; DhA 1.367. — *Application*: of 25: (1) time: years J 11.138; DhA 1.4; (2) space: miles high and wide DhA 11.64 (ahipeto); VvA 236 (yojanāni pharivā pabbā).

2. Remarks on the use of 50 and 500 (5000). Both 50 and 500 are found in stereotyped and always recurring combinations (not in Buddhist literature alone, but all over the Ancient World), and applied to any situation indiscriminately. They have thus lost their original numerical significance and their value equals an expression like our "thousands," cp. the use of Lat. mille and 600, also similarly many other high numerals in Pāli literature, as mentioned under respective units (4, 6, 8 e. g. in 14, 16, 18, etc.). Psychologically 500 is to be expl<sup>d</sup> as "a great hand," i. e. the 5 fingers magnified to the 2<sup>nd</sup> decade, and is equivalent to an expression like "a lot" (originally "only one," cp. casting the lot, then the one as a mass or collection), or like heaps, tons, a great many, etc. — Thus 50 (and 500) as the numbers of "communion" are especially freq. in recording a company of men, a host of servants, animals in a herd, etc., wherever the single constituents form a larger (mostly impressive, important) whole, as an army, the king's retinue, etc. — A. No. 50 (paññāsa; the by-form pañnāsa only at DhA 111.207), in foll. appl<sup>n</sup>s: (a) of *time*: does not occur, but see below under 55. — (b) of *space* (cp. 50 cubits the breadth of Noah's ark Gen. 6, 15; the height of the gallows (Esther 5, 14; 7, 9) J 1.359 (yojanāni); DhA 111.207 (°hattho ubbedhena rukkho); Vism 417 (paripunnā °yojana suriyamaṇḍala); DhA 1.17 (°yojana). — (c) of a *company* or group (cp. 50 horses RV 11.18<sup>5</sup>; v.18<sup>5</sup>; wives VIII.19<sup>36</sup>; men at the oars Hom. Il. 2, 719; 16, 170, servants Hom. Od. 7, 103, 22, 421) J 111.220 (corā); v.161 (pallankā), 421 (dijakaññāyo); Sn p. 87; SnA 57 (bhikkhū). — *Note.* 55 (pañcapanñāsa) is used instead of 50 in *time* expressions (years), e. g. at DhA 1.125; 11.57; PvA 99, 142; also in *groups*: DhA 1.99 (janā). — B. No. 500 (pañcasata°, pañcasatā, pañcasatāni). — (a) of *time*: years (as Peta or Peti) Vv 84<sup>34</sup>; Pv 11.1<sup>5</sup>; PvA 152 (with additional 50). (b) of *space*: miles high Pv 1.3<sup>28</sup>; J 1.204 (°yojana-satikā); Vism 72 (°dhanu-satika, 500 bows in distance). — (C) of *groups* of men, servants, or a herd, etc. (cp. 500 horses RV x.93<sup>14</sup>; witnesses of the rising of Christ 1 Cor. 15-6; men armed Vergil Aen. 10, 204; men as representatives Hom. Od. 3, 7; 500 knights or warriors very frequently in Nibelungenlied, where it is only meant to denote a "goodly company, 500 or more") Arahants KhA 98; Bhikkhus very frequent, e. g. D 1.1; Vin 11.199; J 1.116, 227; DhA 11.109, 153; 111.262, 295; IV.184, 186; Sāvakas J 1.95; Upāsakas J 11.95; PvA 151; Paccekabuddhas DhA 1.201; PvA 76; Vighāsādā J 11.95; DhA 11.154; Sons PvA 75; Thieves DhA 11.204; PvA 54; Relatives PvA 179; Women-servants (parivārikā itthiyo) Pv 11.12<sup>6</sup>; VvA 69, 78, 187; PvA 152; Oxen A 1.41; Monkeys J 111.355; Horses Vin 111.6. — Money etc. as present, reward or fine representing a "round-sum" (cp. Nibelungen 314; horses with gold, 317; mark; dollars as reward Grimm No. 7; drachms as pay Hor. Sat. 11.7<sup>49</sup>) kahāpaṇas Sn 980, 982; PvA 273; blows with stick as fine Vin 1.247. — *Various*: a caravan usually consists of 500 loaded wagons, e. g. J 1.101; DhA 11.79; PvA 100, 112; chariots VvA 78; ploughs Sn p. 13. Cp. S 1.148 (vyagghī-nisā); Vin 11.285 (ūna-pañcasatāni); J 11.93 (accharā); v.75 (vāñijā); DhA 1.89 (suvanna-sivikā), 352 (rāja-satāni); IV.182 (jāti°) KhA 176 (paritta-dīpā). Also BSk. pañ'opasthāyikā-śatāni Divy 529; pañca-mātrāṇi stri-śatāni Divy 533. — *Note.* When Gotama said that his "religion" would last 500

years he meant that it would last a very long time, practically for ever. The later change of 500 to 5,000 is immaterial to the meaning of the expression, it only indicates a later period (cp. 5,000 in Nibelungenlied for 500, also 5,000 men in ambush Joshua 8. 12; converted by Peter Acts 4. 4; fed by Christ with 5 loaves Matthew 14. 21). Still more impressive than 500 is the expression 5 Kotīs (5 times 100,000 or 10 million), which belongs to a comparatively later period, e. g. at DhA 1.62 (ariya-sāvaka-kotiyo), 250 (mattā-ariyasāvaka); 1v.190 (p. koti-mattā ariya-sāvaka).

3. *Typical sets of 5 in the Pāli Canon.* °aggaj first fruits of 5 (kinds), viz. khett°, rās°, koṭṭh°, kumbh°, bhojan° i. e. of the standing crop, the threshing floor, the granary, the pottery, the larder SnA 270. °angā 5 gentlemanly qualities (of king or brahmin): sujāta, ajjhāyaka, abhirūpa, silavā, pañḍita (see anga; on another comb° with anga see below). The phrase pañc° anga-samannāgata & °vipphahina (S 1.99; A v.10) refers to the 5 nivaranañi: see expl<sup>d</sup> at Vism 146. °angikaturiya 5 kinds of music: ātata, vitata, ātata-vitata, ghana, susira. °abhiññā 5 psychic powers (see CpD. 209). °ānantarika-kammāni 5 acts that have immediate retribution (Miln 25), either 5 of the 6 abhiññānas (q. v.) or (usually) murder, theft, impurity, lying, intemperance (the 5 silas) cp. Dhs trsl. 267. °indriyāni 5 faculties, viz. saddhā, viriya, sati, samādhi, paññā (see indriya B. 15-19). °vidhañ (rāja-) kakudhabhañḍañ, insignia regis viz. vālavajani, uñhisa, khagga, chatta, pādūkā. °kalyāṇāni, beauty-marks: kesa°, maṅsa°, aṭṭhi°, chavi°, vaya°. °kāmaguṇā pleasures of the 5 senses (= taggocarāni pañc° āyatanāni gahitāni honti SnA 211). °gorasā 5 products of the cow: khira, dadhi, takka, navañita, sappi. °cakkhūni, sorts of vision (of a Buddha): maṅsa° dibba° paññā° buddha° samanta°. °tañhā cravings, specified in 4 sets of 5 each: see Nd<sup>2</sup> 271<sup>v</sup>. °nikāyā 5 collections (of Suttantas) in the Buddh. Canon, viz. Dīgha° Majjhima° Sanyutta°, Anguttara° Khuddaka°, e. g. Vin 11.287. °nivaranañi or obstacles: kāmacchanda, abhiññā-vyāpāda, thīna-middha, uddhacca-kukkucca, vicikicchā. °paṭiṭṭhitañ 5 fold prostration or veneration, viz. with forehead, waist, elbows, knees, feet (Childers) in phrase °ena vandati (sometimes °ñ vandati, e. g. SnA 78, 267) J v.502; SnA 267, 271, 293, 328, 436; VvA 6; DhA 1.197; 1v.178, etc. °bandhana either 5 ways of binding or pinioning or 5 fold bondage J 1v.3 (as °ure pañcanga-bandhanañ cp. kaṅṭhe pañcamehi bandhanehi bandhitvā S 1v.201); Nd<sup>4</sup> 304<sup>m</sup>B<sup>2</sup> (rājā bandhāpeti andhu-bandhanena vā rajju°, sankhalika°, latā°, parikkhepa°), with which cp. Śikṣāsamucc. 165: rājñā pañcapāsakena bandhanena baddhañ. — There is a diff. kind of bandhana which has nothing to do with binding, but which is the 5 fold ordeal (obligation: pañcavidha-bandhana-kāraṇa) in Niraya, and consists of the piercing of a red hot iron stake through both hands, both feet and the chest; it is a sort of crucifixion. We may conjecture that this “bandhana” is a corruption of “vaddhana” (of vyadh, or vidhana?), and that the expression originally was pañcavidhana-kāraṇa (instead of pañca-vidha-bandhana-k°). See passages under bandhana & cp. M 111.182; A 1.141; Kvu 597; SnA 479. °balāni 5 forces: saddhā° viriya° satī° samādhi° paññā° D 11.120; M 11.12; S 111.96; A 111.12 (see also bala). °bhojanāni 5 kinds of food: odāna, kummāsa, sattu, maccha, maṅsa Vin 1v.176. °macchariyāni 5 kinds of selfishness: āvāsa° kula° lābha° vanna° dhamma°. °rajāni defilements: rūpa°, sadda° etc. (of the 5 senses) Nd<sup>1</sup> 505; SnA 574. °vaññā 5 colours (see ref. for colours under pīta and others), viz. nīla, pītaka, lohītaka, kaṇḍa, odāta (of B's eye) Nd<sup>2</sup> 235<sup>1a</sup>; others with ref. to paduma-puñḍarika VvA 41; to padūma DhA 111.443; to kusumāni DA 1.140; DhA 1v.203. °vañña in another meaning (fivefold) in connection with pīti (q. v.). °saṅgyojanāni fetters (q. v.).

°sangā impurities, viz. rāga, dosa, moha, māna, diṭṭhi (cp. tañhā) DhA 1v.109. °sīla the 5 moral precepts, as sub-division of the 10 (see dasasīla and Nd<sup>2</sup> under sīla on p. 277).

4. *Other (not detailed) passages with 5:* Sn 660 (abbudāni), 677 (nahutāni koṭṭiyo pañca); Th 2, 503 (°kaṭuka = pañcakāmaguṇa-rasa ThA 291); DhA 11.25 (°mahānidhi); SnA 39 (°pakāra-gomaṇḍala-puṇṇa-bhāva). Cp. further: guṇā Miln 249; paññāni Vin 1.201; (nimba°, kutaja°, paṭola°, sulasi°, kappāsika°); Pañḍu-rāja-puttā J v.426; pabbaganṭhiyo Miln 103; pucchā DhSA 55; mahā-pariccagā DhA 111.441; mahā-vilokanāni DhA 1.84; vatthūni Vin 11.196 sq.; vāhanāni (of King Pajjota) DhA 1.196; suddhāvāsā DhA 14. In general see Vin v.128-133 (var. sets of 5).

-anga five (bad) qualities (see anga 3 and above 3), in phrase vipphahina free from the 5 sins D 111.269; Nd<sup>2</sup> 284 C; cp. BSk. pañcānga-viprahina. Ep. of the Buddha Divy 95, 264 & °samannāgata endowed with the 5 good qualities A v.15 (of senāsana, expl<sup>d</sup> at Vism 122); see also above. -angika consisting of 5 parts, fivefold, in foll. comb<sup>ns</sup>: °jhāna (viz. vitakka, vicāra, pīti, sukha, cittass° ekaggatā) Dhs 83; °turiya orchestra S 1.131; Th 1, 398; 2, 139; Vv 36<sup>4</sup>; DhA 1.274, 394; °bandhana bond J 1v.3. -angula = °angulika J 1v.153 (gandha°); SnA 39 (usabhañ nahāpetvā bhojetvā °ñ datvā mālañ bandhitvā). -angulika (also °aka) the 5 finger-mark, palm-mark, the magic mark of the spread hand with the fingers extended (made after the hand & 5 fingers have been immersed in some liquid, preferably a solution of sandal wood, gandha; but also blood). See Vogel, the 5 finger-token in Pāli Literature, Amsterdam Akademie 1919 (with plates showing ornaments on Bharlut Tope), cp. also J.P.T.S. 1884, 84 sq. It is supposed to provide magical protection (esp. against the Evil Eye). Vin 11.123 (cp. Vin. Texts 11.116); J 1.166, 192; 11.104 (gandha °ñ deti), 256 (gandha°, appl<sup>d</sup> to a cetiya); 111.23, 160 (lohita°); Vv 33<sup>18</sup> (gandha° °ñ adāsīñ Kassapassa thūpasmiñ); Mhvs 32, 4 (see trsl. p. 220); DhA 111.374 (goṇānañ gandha-°āni datvā); SnA 137 (setamālāhi sabba-gandha-sugandhehi pakehi ca alankatā paripuṇṇa-angapaccangā, of oxen). Cp. MVastu 1.269 (stūpeṣu pañcangulāni; see note on p. 579). Quotations of similar use in brahmanical literature see at Vogel p. 6 sq. -āvudha (āyudha) set of 5 weapons (sword, spear, bow, battle-axe, shield, after Childers) Miln 339 (see Miln trsl. 11.227), cp. p° sannaddha J 111.436, 497; 1v.283, 437; v.431; v.1.75; sannaddha-p° J 1v.160 (of sailors). They seem to be different ones at diff. passages. -āhañ 5 days Vin 1v.281; J 11.114. -cūlaka with 5 topknots J v.250 (of a boy). -nakha with 5 claws, N. of a five-toed animal J v.489 (so read for pañca na khā, misunderstood by C.). -paṭṭhika at Vin 11.117, 121, 152; is not clear (v. 1. paṭika). Vin. Texts 11.97 trsl. “cupboards” and connect it with Sk. paṭṭikā, as celapattikañ Vin 11.128 undoubtedly is (“strip of cloth laid down for ceremonial purposes,” trsl. 11.128). It also occurs at Vin 1v.47. -patikā (f.) having had 5 husbands J v.424, 427. -mālin of a wild animal J v.1.497 (= pañcangika-turiya-saddo viya C., not clear). -māsakamattañ a sum of 5 māsakas DhA 11.29. -vaggiya (or °ika SnA 198) belonging to a group of five. The 5 brahmins who accompanied Gotama when he became an ascetic are called p. bhikkhū. Their names are Aññakondañña, Bhaddiya, Vappa, Assaji, Mahānāma. M 1.170; 11.94; S 111.66; PvA 21 (°e ādiñ katvā); SnA 351; cp. chabbaggiya. -vidha fivefold J 1.204 (°ā abhirakkhā); 1v.341 (°paduma), °bandhana; see this. -sādhāraṇa-bhāva fivefold connection J 1v.7. -settha (Bhagavā) “the most excellent in the five” Sn 355 (= pañcannañ paṭhamasissānañ pañcavaggiyānañ settha, pañcahi vā saddhā-dihī indriyehi silādihī vā dhamma-khandhehi ativisiṭṭhehi cakkhūhi ca settho SnA 351). -hattha having 5 hands J v.431.

**Pañcaka** (adj.) [fr. pañca] fivefold, consisting of five J 1.116 (°kammattāhāna); DhS. chapters 167-175 (°naya fivefold system of jhāna, cp. DhS. trsl<sup>n</sup> 52); SnA 318 (°nipāta of Anguttara). — nt. pañcakaṅ a pentad, five Vin 1.255 (the 5 parts of the kathina robe, see Vin. Texts II.155), cp. p. 287; pl. pañcakā sets of five Vism 242. The 32 ākāras or constituents of the human body are divided into 4 pañcaka's (i. e. sets of 5 more closely related parts), viz. taca° "skin-pentad," the 5 dermatoid constituents: kosā, lomā, nakhā, dantā, taca; vakkā° the next five, ending with the kidneys; pap-phāsa° 1. ending with the lungs & comprising the inner organs proper; matthalunga° id. ending with the brain, and 2 chakka's (sets of 6), viz. meda° & mutta°. See e. g. VbhA 249, 258.

**Pañcakkhattu** (adv.) five times.

**Pañcadhā** (adv.) in five ways, fivefold DhA 351.

**Pañcama** (adj.) [compar.-superl. formation fr. pañca, with °ma as in Lat. supremus, for the usual °to as in Gr. πῑμπρoς, Lat. quintus, also Sk. pañcathah] num. ord. the fifth D 1.88; Sn 84, 99, 101; VvA 102; PvA 52 (°c māse in the 5<sup>th</sup> month the Peti has to die); DhA III.195 (°e sattāhe in the 5<sup>th</sup> week). — f. pañcamā PvA 78 (ito °āya jātiyā) and pañcamī Sn 437 (senā); PvA 79 (jāti).

**Pañcamaka** (adj.) = pañcama J 1.55.

**Pañcaso** (adv.) by fives.

**Pañja** [is it to be pañja?] heap, pile A II.75 (meaning different?); Cp. I.10<sup>16</sup>.

**Pañjara** (m. & nt.) [cp. Epic Sk. pañjara, which probably belongs to Lat. pango, q. v. Walde, Lat. II<sup>7b</sup>. s. v.] a cage, J 1.436; II.141; III.305 (siha°); IV.213; V.232 (siha), 365; VI.385 (siha°), 391; Miln 23 (°antaragata gone into the c.); 27; DhA I.164 (nakha°), where meaning is "frame"; VbhA 238.

**Pañjali** (adj.) [pa+añjali. Cp. Ep. Sk. prāñjali] with outstretched hands, as token of reverence Sn 1031; in cpd. pañjali-kata (cp. añjalikata; añjali+pp. of kr) raising one's folded hands Sn 566, 573; Th 1, 460; J VI.501. Cp. BSk. prāñjalikṛta MVastu II.257, 287, 301.

**Pañjalika** (adj.) [fr. pañjali] holding up the clasped hands as token of respectful salutation S 1.226; Sn 485, 598.

**Pañjasa** (adj.) [pa+añjasa] in the right order, straight A II.15.

**Pañña** (-°) (adj.) [the adj. form of paññā] of wisdom, endowed with knowledge or insight, possessed of the highest cognition, in foll. cpds.: anissaraṇa° D 1.245; S II.194, IV.332; anoma° Sn 343; appa° S I.198; J II.166; III.223, 263; avakujja° A I.130; gambhira° S 1.190; javana° S 1.63; Nd<sup>2</sup> 235; tikkha°; dup° D III.252, 282; S 1.78, 191; II.150 sq.; M III.25; A II.187 sq.; Dh 111.140; Pug 13; DhA II.255; nibbedhuka° S 1.63; A II.178; Nd<sup>2</sup> 235; puthu° ibid.; bhāvita° S IV.111; A V.12 sq.; bhūri° S III.143; IV.205; munda° VbhA 239; mahā° S 1.63, 121; II.155; A 1.23, 25; II.178 sq.; Nd<sup>2</sup> 235; SnA 347; sap° S I.13, 22, 212; IV.210; A IV.245; Pv 1.88; 115; PvA 60 (= pañḍita), 131 (+ buddhimant); suvimutta° A V.29 sq.; hāsa° S 1.63, 191; V.376; Nd<sup>2</sup> 235. By itself (i. e. not in cpd.) only at Dh 208 (= lokiyalokuttara-paññāya sampanna DhA III.172) and 375 (= pañḍita DhA IV.111).

**Paññatā** (f.) [secondary abstract formation fr. paññā, in meaning equal to paññāna] having sense, wisdom A III.421 (dup° = foolishness) V.159 (id.); mahā°, puthu°, vipula° A 1.45. See also paññattag.

**Paññatta**<sup>1</sup> [pp. of paññāpeti, cp. BSk. prajñapta] pointed out, made known, ordered, designed, appointed, or

dained S II.218; A 1.98, 151; IV.16, 19; V.74 sq.; Pv IV.136; DhA 1.274; VvA 9 (su° mañca-pītha), 92 (niccabhatta); PvA 78. Esp. freq. in ster. formula paññatte āsane nisīdi he sat down on the appointed (i. e. special) chair (seat) D 1.109, 125, 148; S 1.212; Dh 148; SnA 267; PvA 10, 23, 61.

**Paññatta**<sup>2</sup> (nt.) [abstr. fr. paññā] wisdom, sense etc. S V.412 (v. l. paññatā). See also paññatā.

**Paññatti** (f.) [fr. paññāpeti, cp. paññatta<sup>1</sup>] making known, manifestation, description, designation, name, idea, notion, concept. On term see CpD. 3 sq., 198, 199; Kiu trsl<sup>n</sup> 1; DhS trsl<sup>n</sup> 340. — M III.68; S III.71; IV.38 (māra°), 39 (satta°, dukkha°, loka°); A II.17; V.190; Ps II.171, 176; Pug 1; DhS 1.309; Nett 1 sq., 38, 188; KhA 102, 107; DA 1.139; SnA 445, 470; PvA 200. The spelling also occurs as paññatti, e. g. at J II.65 (°vahāra); Miln 173 (loka°); KhA 28; adj. paññattika (q. v.).

**Paññavant** (adj.) [paññā + vant, with reduction of ā to a see Geiger, P.Gr. § 23] possessed of insight, wise, intelligent, sensible Vin 1.60; D III.237, 252, 205, 282, 287; M 1.292; II.23; S 1.53, 79; II.159 sq., 207, 279 (daharo ce pi p.); IV.243; V.100, 199, 392, 401; A II.76, 187, 230; III.2 sq., 127, 183; IV.85, 217, 271, 357; V.25, 124 sq.; Sn 174; Nd<sup>2</sup> 259; Dh 84; J 1.116; Pug 13; DhA II.255; KhA 54; VbhA 239, 278; PvA 40. Cp. paññānavant.

**Paññā** (f.) [cp. Vedic prajñā, pa + jñā] intelligence, comprising all the higher faculties of cognition, "intellect as conversant with general truths" (Dial. II.68), reason, wisdom, insight, knowledge, recognition. See on term Mrs. Rh. D. "Buddhism" (1914) pp. 94, 130, 201; also CpD. 40, 41, 102 and discussion of term at DhS. trsl. 17, 339, cp. scholastic definition with all the synonyms of intellectual attainment at Nd<sup>2</sup> 380 = DhS 16 (paññā pajānanā vicayo etc.). As tt. in Buddhist Psych. Ethics it comprises the highest and last stage as 3rd division in the standard "Code of religious practice" which leads to Arahantship or Final Emancipation. These 3 stages are: (1) sila-kkhandha (or °sāmpadā), code of moral duties; (2) samādhi-kkhandha (or citta-sāmpadā) code of emotional duties or practice of concentration & meditation; (3) paññā-kkhandha (or °sāmpadā) code of intellectual duties or practice of the attainment of highest knowledge. (See also jhāna<sup>1</sup>.) They are referred to in almost every Suttanta of Digha 1 (given in extenso at D 1.62-85) and frequently mentioned elsewhere, cp. D II.81, 84, 91 (see khandha, citta & sila). — D 1.20-162 (°gatena caranti dīṭhigatāni), 171 (vāda), 195 (°pāripūṇi); II.122 (ariyā); III.101, 158, 164, 183, 230, 237, 242, 284 sq.; S 1.13 = 165 (sila, citta, paññā), 17, 34, 55; II.185 (sammā°), 277; V.222 (ariyā); M 1.144 (id.); III.99 (id.), 245 (paramā), 272 (sammā°); A 1.61, 216; II.1 (ariyā); IV.105 (id.); II.106 (sila, citta, p.), 352 (kusalesu dhammesu); IV.11 (id.); V.123 sq.; It 35, 40 (°uttara), 51 (sila°samādhi p. ca), 112 (ariyā°); Sn 77, 329, 432, 881, 1036 and passim; Dh 38, 152, 372; Nd<sup>1</sup> 77; Nd<sup>2</sup> 380; Ps 1.53, 64 sq., 71 sq., 102 sq., 119; II.150 sq., 162, 185 sq.; Pug 25, 35, 54 (°sāmpadā); DhS 16, 20, 555; Nett 8, 15, 17, 28, 54, 191; VbhA 140, 396; PvA 40 (paññāya abhāvato for lack of reason); Sāhp 343. On paññāya see sep. article. See also adhipanna (adhiṣṭa, adhicitta+) -ādhipateyya the supremacy of wisdom A II.137. -indriya the faculty of reason (with sati° & samādhi°) D III.239, 278; DhS 16, 20 etc.; Nett. 7, 15 sq.; 191. -obhāsa the lustre of wisdom Ps 1.119; DhS 16, 20 etc. -kkhandha the code of cognition (see above) Vin 1.62; D III.229, 279; It 51; Nd<sup>1</sup> 21; Nett 70, 90, 128. It is always comb<sup>d</sup> with sila° & samādhi-kkhandha. -cakkhu the eye of wisdom (one of the 5 kinds of extraordinary sight of a Buddha; see under cakkhumant) D III.219; S V.467; It 52; Nd<sup>1</sup> 354; Nd<sup>2</sup> 235. -dada giving or



bestowing wisdom S 1.33; Sn 177. -dhana the treasure of perfect knowledge (one of the 7 treasures, see dhana) D III.163, 251; A III.53; VvA 113. -nīrodhika tending to the destruction of reason S V.97; It 82. -paṭilābha acquisition of wisdom S V.411; A 1.45; Ps II.189. -pāsāda the stronghold of supreme knowledge Dh 28 (=dibba-cakkhaṃ sankhātāṃ ṅ). -bala the power of reason or insight, one of the 5 powers D III.229, 253; M III.72; A IV.363; Sn 212; Dhs 16, 20 etc.; Nett 54, 191; VvA 7. -bāhulla wealth or plenty of wisdom S V.411; A 1.45. -bhūmi ground or stage of wisdom; a name given to the Paṭicca-samuppāda by Bḍgh at Vism XVII, pp. 517 sq. (°niddesa). -ratana the gem of reason or knowledge Dhs 16, 20 etc. -vimutta freed by reason D II.70; III.105, 254; M 1.35, 477; A 1.61; II.6; IV.452; Sn 847; Nd<sup>1</sup> 207; Kvu 58; Nett 190. -vimutti emancipation through insight or knowledge (always paired with ceto-vimutti) D I.150, 167; III.78, 102, 108, 132, 281; It 75, 91; Sn 725, 727; Nett 7, 49, 81, 127; DA 1.313; VbhA 464. -visuddhi purity of insight D III.288. -vuddhi increase of knowledge S V.97, 411; A 1.15, 45; II.245. -sampadā the blessing of higher knowledge (see above) A 1.62; II.6; III.12 sq., 182 sq.; IV.284, 322. -sīla conduct and (higher) intelligence Dh 229 (°samāhita. lokuttarapaññāya c' eva pārisuddhisīlena ca samannāgata DhA III.329); Vv 34<sup>23</sup> id. = ariyāya diṭṭhiyā ariyena sīlena ca samannāgata VvA 155). Often used with yathābhūtaṃ q. v. Cp. paññāya.

**Paññāna** (nt.) [pa+ñāna, cp. Vedic prajñāno in both meanings & paññā] 1. wisdom, knowledge, intelligence D 1.124 (sīla+); S 1.41; A IV.342; Sn 99, 1139; DA 1.171, 299. — 2. mark, sign, token J V.195.

**Paññānavant** (adj.) [paññāna + vant] reasonable, sensible, wise Sn 202, 1099; J V.222; VI.361; Nd<sup>2</sup> 382.

**Paññāta** [pp. of pajānāti] known, renowned DA 1.113; ap<sup>o</sup> unknown, defamed Vin IV.231; S IV.49; A III.134 (where also der. appaññātika).

**Paññāpaka** (adj. n.) [fr. paññāpeti] one who advises, assigns or appoints Vin II.395 (āsana°).

**Paññāpana** (nt.) [fr. paññāpeti] disclosure, discovering M III.17; S III.59; declaration DhsA 11.

**Paññāpetar** [n. ag. of paññāpeti] one who imparts knowledge, discloser of truths, discoverer D II.223.

**Paññāpeti** [Caus. of pajānāti] 1. to make known, declare, point out, appoint, assign, recognise, define D 1.119 (brāhmaṇā brāhmaṇaṃ), 180, 185, 237; It 98 (tevijjaṃ brāhmaṇaṃ), Pug 37, 38; PvA 61 (āsana°). — 2. to lay down, fold out, spread PvA 43 (sanghāṭṭiṃ). — pp. paññatta (q. v.). — Caus. II. paññāpēti J III.371.

**Paññāya** (indecl.) [ger. of pajānāti, in relation °ñāya: natvā as aññāya: thatvā; so expl<sup>d</sup> by P. Commentators, whereas modern interpreters have taken it as instr. of paññā] understanding fully, knowing well, realising, in full recognition, in thorough realisation or understanding. Used most frequently with yathābhūtaṃ (q. v.) S 1.13 (bhāveti), 44 (lokasmiṃ pajjoto), 214 (parisujjhati); II.7 sq. (uppajjati), 68 (suppatividdho); III.6 (id.); V.324 (ujjhupekkhati); A 1.125 (anuggahussati), III.44 (vaḍḍhati); IV.13 sq. (pariyogāhamāna); V.39 (disvā) Sn 1035 (see Nd<sup>2</sup> 380<sup>9</sup>); It 93 (moh'aggīṃ, v. l. saññāya); PvA 60 (upaparikkhitvā, as expl<sup>d</sup> of natvā), 140 = viceyya.

**Paññāyati** [Pass. of pajānāti to be (well) known, to be clear or evident, to be perceived, seen or taken for, to appear It 89; DhA 1.14, 95 (fut. paññāyissatha you will be well known); II.75; PvA 83 (pālito eva), 166 (disati+); ppr. paññāyamāna DhA 1.29; PvA 96 (=perceivable). — aor. paññāyi PvA 172 (paccakkhato).

**Pañña** [Ved. praśna, for details of etym. see pucchati] mode of asking, inquiry, investigation, question D 1.11 (deva°) M 1.83; III.39; A 1.103, 288; III.81, 191 sq., 419 sq.; V.50 sq.; Sn 512, 957, 1005, 1024, 1148 etc., Nd<sup>1</sup> 494; Miln 28, 349; DA 1.97. pañhaṃ pucchati to ask a question Nd<sup>2</sup> under pucchā (q. v.).

-paṭibhāna an answer to a question M 1.83; Miln 28. -vimaṃsaka one who tests a question Sn 827; Nd<sup>1</sup> 166; SnA 538. -vyākaraṇa mode of answering questions, of which there are 4, viz. ekaṃsa "direct," vibhajja "qualified," paṭipucchā "after further questioning," thapaniyya "not to be answered or left undecided," thus enum<sup>d</sup> at D III.229; A 1.197 sq.; II.46; Miln 339.

**Paṭa** [cp. Epic Sk. paṭa, etym. unknown, prob. dialectical] cloth; cloak, garment S II.219 (°pilotika); Th 1, 1092 (bhinna-paṭaṃ-dhara "wearing the patchwork cloak" trsl.); J IV.494; KhA 45, 58 ("tantu"); DA 1.198; DhA II.45 (puppha); III.295 (°kañcuka, v. l. kaṭak°); Vism 16 (bhinna-paṭa-dhara in def<sup>o</sup> of bhikkhu); VbhA 327 (id.); DhsA 81 (paṭa-paṭa sadḍa); VvA 73, 201; PvA 185. Cp. paṭikā & paṭalikā; also kappāta.

**Paṭaggi** [paṭi+aggi] counter-fire Vin II.138; J 1.212; kacc. 31.

**Paṭaṅga** [cp. \*Sk. phaṅgā, but influenced by Sk. paṭaga a winged animal, bird] a grasshopper Sn 602; J VI.234, 506; Miln 272, 407; DhA IV.58; PvA 67; Pgdp 59.

**Paṭaccarin** (adj.) [paṭa+carin but cp. Sk. pāccara a shoplifter Halāyudha 2, 185] poor (lit. dressed in old clothes); so read perhaps at J VI.227 (vv. II paṭaccari & paṭicari).

**Paṭala** (nt.) [connected with paṭa, cp. Sk. paṭala in meaning "section" Vedic, in all other meanings later Sk.] 1. a covering, membrane, lining, envelope, skin, film Vism 257 (maṃsa° of the liver, where KhA 54 reads maṃsa-piṇḍa), 359 (phana°); DhsA 307 (7 akkhi° membranes of the eye); KhA 21 (samuppataṇa), 55 (udara° mucous membrane of the stomach), 61 (id.); DhsA 330 (id.); SnA 248 (id.); PvA 186 (eka° upāhanā, single-lined, cp. paṭalika & palāsika & see Morris J.P.T.S. 1887, 195); Vism 446 (kappāsa° film of cotton seed); Bḍhd 66 (id.). — 2. roof, ceiling PvA 52 (ayo° of iron). — 3. a heap, mass (esp. of clouds) J 1.73 (megha°); DhsA 239 (abbha°). — madhu° honey comb J 1.262; DhA 1.59; III.323. — 4. cataract of the eye Dāvs v.27.

**Paṭalika** (adj.) [fr. paṭala] belonging to a cover or lining, having or forming a cover or lining, as adj. said of sandals (eka° with single lining) J II.277 (v. l. ekatalika); III.80, 81 (id.). — as n. f. paṭalikā a woven cloth, a woollen coverlet (embroidered with flowers), usually comb<sup>d</sup> with paṭikā Vin 1.192; II.162; D 1.7 (-ghana-puppho unṇāmāyo attharako. So āmilāka-paṭto ti pi vuccati DA 1.87); A 1.137, 181; III.59, IV.94, 231, 394.

**Paṭaha** [cp. Epic Sk. paṭaha, dial.] a kettle-drum, war drum, one of the 2 kinds of drums (bheri) mentioned at DhsA 319, viz. mahā-bheri & p.-bheri; J 1.355; Dpvs 16, 14; PvA 4.

**Paṭāka** (nt.) [cp. Sk. paṭāka, connected with paṭa] a flag M 1.379; Miln 87; Vism 469; ThA 70.

**Paṭāni** at Vin IV.40 (paṭāni dinnā hoti) is not clear, it is expl<sup>d</sup> by Bḍgh as "mañcapidhānaṃ (for °piṭhānaṃ) pādasikhāsu āni dinnā hoti." At DA 1.77 we find the foll.: "visūkaṃ paṭāni (sic.)-bhūtaṃ dassanaṃ ti visūka-dassanaṃ," and at DhsA 393: "paṭāni-gahaṇaṃ gahetvā ekapaden° eva taṃ nissaddaṃ akāsiṃ."

**Paṭi** (indecl.) [Ven. prati, to ldg. \*preti as in Lat. pretium (fr. \*pretios) "price" (cp. precious), i. e. equivalent; Gr. πρῆς (acol.), πρῶσι, πρὸς against] directional



*prefix* in well-defined meaning of "back (to), against, towards, in opposition to, opposite." As *preposition* (with acc. and usually postponed) towards, near by, at; usually spelt *paṭi* (cp. *sampati* & *sampaṭika*) Sn 291 (?), 425 (Nerañjaram (*paṭi*); Th 1, 628 (suriyass' *uggamanam* p.); 2, 258 (abhiyobbanam p.), 306 (Nerañjaram p.); J 1.457 (*paṭi* suriyaya thatvā standing facing the sun); IV.93; VI.491; Pv 11.9<sup>11</sup> (suriy' *uggamanam* p.); Miln 116 (*dānam* p.); PvA 154 (*paṭi* Gaṅgaṅ against the G.). — Most freq. comb<sup>ns</sup> are: *paṭi*+*ā* (*paṭiyā*°), *paṭisaṅ*°; *vi*+*paṭi*°, *sampaṭi*°. The composition (assimilation-) form before vowels is *pac*° (b. v.). — *Meanings*. I. (lit.) "back," in the sense of: (1) against, in opposition (opp. anu, see below III.), contrary: viz. (a) often with the implication of a hostile attack (anti-against): °kaṇṭaka, °kosati (re-ject), °kūla, °khipati (re-fuse, op-pose), °gha, °codeti (re-prove), thambhatti, °disā, °deseti, °pakkha, °patha, °piṅsati, °pīlita, °maggā, °manteti, °yodha (at-tack), °vacana (re-ply), °vadati, °vedeti, °sattu (enemy), °suṇāti, °hata; — (b) warding off, protecting against (counter-, anti-): °kara (anti-dote), °sedhati (ward-off). — (c) putting against, setting off in a comparison (counter-, rival): °puggala (one's equal), °purisa (rival), °bala (adequate), °bimba (counterpart), °bhāga (id.), °malla (rival wrestler), °sama, °sāsana, °sūra, °setṭha; — (d) close contact (against, be-): °kujjita (covered), °gāḍha, °channa ("be-decked") °vijjhana. — (2) in return, in exchange (in revenge) °akkosati, °āneti, °katheti, °karoti, °kūṭa<sup>1</sup>, °kkamati, °khamāpeti, °gāti (sing in response), °gita, °daṇḍa (retribution), °dadāti, °dāna, °nivāsana, °paṇṇa (in reply), °pasasati, °piṇḍa, °pucchati (ask in return), °māreti (kill in revenge), °bhaṇḍa (goods in exchange), °bhaṇḍati (abuse in return) °rodana, °roseti, °vera (revenge), °sammōdeti, °sātheyya. — (3) (temporal) again, a second time (re-): °dasseti (re-appear), °nijjhata, °nivattati, °pavesati, °pākatika (re-stored), °bujjhati, °vinicchinati, °sañjivita (re-suscitated), °sandhi (re-incarnation), °sammajjati. — (4) away from, back to (esp. in comp<sup>a</sup> *paṭivā*°): °kuṭati (shrink back), °ghāta (repulsion), °dhāvati, °neti, °panāmeti (send away), °bandhati (hold back), °bāhati (id.), °vijjacchati, °vineti, °vinodeti (drive out), °virata, °saṅharati, °sallina, °sutta, °sumbhita. — II. (applied, in reflexive sense): (1) to, on to, up to, towards, at-: °oloketi (look at), °gijjha (hankering after) °ggaha, °jānāti °pūjeti, °peseti (send out to), °baddha (bound to), °bhaya, °yatta, °rūpa, °laddha, °labhati (at-tain), °lābha °lobhetti, °sāmeti, °sevati (go after), °ssata. (2) together (con-, com-), esp. comb<sup>d</sup> with °saṅ°; °saṅyujati, °passaddha, °maṇḍita, °sankharoti, °santhāra. — (3) asunder, apart ("up"): °kopeti (shake up), °viṅsa (part), °vibhatta (divided up). (4) secondary, complementary, by-, sham (developed out of meaning I. 1 c.): °nāsikā (a false nose), °sisaka (sham top knot), esp. freq. in redupl. (iterative) cpds., like *anga-paccanga* (limb & by-limb, i. e. all kinds of limbs), *vata-pativatta* (duties & secondary duties, all duties). In the latter application *paṭi* resembles the use of *ā*, which is more frequent (see *ā*<sup>5</sup>). — III. The opposite of *paṭi* in directional meaning is *anu*, with which it is freq. comb<sup>d</sup> either (a) in neg. contrast or (b) in positive emphasis, e. g. (a) *anuvātaṅ paṭivātaṅ* with and against the wind; *anuloma + paṭiloma* with and against the grain; °soṭaṅ w. & against the stream; (b) *anumasati patimasati* to touch closely (lit. up & down). — *Note*. The spelling *paṭi* for *paṭi* occurs frequently without discrimination; it is established in the comb<sup>a</sup> with *sthā* (as *paṭiṭṭhāti*, *paṭiṭṭhita* etc.). All cases are enum<sup>1</sup> under the respective form of *paṭi*°, with the exception of *paṭiṭṭh*°.

**Paṭi-āneti** [paṭi+ā+ni] to lead or bring back, in dupl. *paṭi-ānaya* difficult to bring back J IV.43.

**Paṭi-orohati** [paṭi+ava+rubh] to descend from DA 1.251 (°itvā).

**Paṭikankhati** [paṭi+kāṅks] to wish for, long for S 1.227. adj. °kankhin M 1.21. See also *paṭikankhin*.

**Paṭikacca** (indecl.) [so read for °gacca as given at all passages mentioned, see Trenckner Miln p. 421, & Geiger Pr. § 38<sup>1</sup>. — ger. fr. *paṭikaroti* (q. v.), cp. Sk. *pratīkāra* in same meaning "caution, remedy"] 1. previously (lit. as cautioned) Vin IV.44; Miln 48 (v. 1. °kacca) usually as *paṭigacc*° eva, e. g. Vin 1.342; D II.118. — (2) providing for (the future), preparing for, with caution, cautiously Vin II.256; S 1.57; v.162; A II.25; D II.144; Th 1, 547; J III.208; IV.166 (in expl<sup>n</sup> of *paṭi-kata* & *paṭikaroti*); v.235.

**Paṭikantaka** [paṭi+kantaka<sup>1</sup>] an enemy, adversary, robber, highwayman J 1.186; II.239; DhA III.456 (v. 1. °kaṇḍaka).

**Paṭikata** [pp. of *paṭikaroti*] "done against," i. e. provided or guarded against J IV.166.

**Paṭikatheti** [paṭi+katheti] to answer, reply J VI.224; DA 1.263.

**Paṭikampati** [paṭi+kampati] to shake; pret. *paccakampittha* J v.340.

**Paṭikamma** (nt.) [paṭi+kamma, cp. *paṭikaroti*] redress, atonement A 1.21 (sa° & ā° *āpatti*) Miln 28; DA 1.96.

**Paṭikara** [fr. *paṭi* + *kr*] counteracting; requital, compensation Vin IV.218 (a°); D 1.137 (ovāda° giving advice or providing for ? v. 1. *pari*°); III.154.

**Paṭikaroti** [paṭi+karoti] 1. to redress, repair, make amends for a sin, expiate (*āpattiṅ*) Vin 1.98, 164; II.259; IV.19; S II.128=205; A v.324; DhA 1.54. — 2. to act against, provide for, beware, be cautious J IV.166. — 3. to imitate J II.466. — ger. *paṭikacca* (q. v.). — pp. *paṭikata* (q. v.).

**Paṭikassana** (nt.) [paṭi+kṛṣ] drawing back, in phrase *mūlaya* p. "throwing back to the beginning, causing to begin over & over again" Vin II.7, 162; A 1.99.

**Paṭikassati** [paṭi+kassati] to draw back, remove, throw back Vin 1.320 (*mūlaya*); II.7 (id.).

**Paṭikā** (f.) [Sk. *paṭikā* dial. fr. *paṭa* cloth] a (white) woollen cloth (: *uṇṇāmayo* set<sup>1</sup> *attharako* DA 1.86) D 1.7; A 1.137, 181; III.50; IV.9.4, 231, 394; Dāvs v.36. See also *paṭiya*.

**Paṭikāra** [paṭi+kr] counteraction, remedy, requital Sdhp 201, 498; usually neg. app° adj. not making good or which cannot be made good, which cannot be helped Vin IV.218 (= *anosārita* p. 219); PvA 274 (*maṇa*) Cp. foll.

**Paṭikārika** (adj.) [fr. preceding] of the nature of an amendment; app° not making amends, not making good J v.418.

**Paṭikiṭṭha** inferior, low, vile A 1.286=Dh 1.144; in meaning "miserable" at DhA II.3 is perhaps better to be read with v. 1. as *pakkiliṭṭha*, or should it be *paṭikuṭṭha*?

**Paṭikibbisa** (nt.) [paṭi+kibbisa] wrong doing in return, retaliation J III.135.

**Paṭikirati** [paṭi+kirati] to strew about, to sprawl Pv IV.10<sup>8</sup> (*uttānā paṭikirāma*=*vikiriyamān'angā* *viya vattāma* PvA 271).

**Paṭikiliṭṭha** (adj.) [paṭi+kiliṭṭha] very miserable PvA 268 (v. 1.); and perhaps at DhA II.3 for *paṭikiṭṭha* (q. v.).

**Paṭikujjati** [paṭi+kubj, see *kujja* & cp. *patikuṭati*] to bend over, in or against, to cover over, to enclose D II.162; M 1.30; A III.58. Caus. °eti J 1.50; 69. — pp. *paṭikujjati* (q. v.).

**Paṭikujjana** (nt.) [fr. paṭi + kuj] covering, in °phalaka covering board, seat KhA 62 (vacca-kuṭiyā).

**Paṭikujjita** [pp. of paṭikujjeti] covered over, enclosed A 1.141; Th 1, 681; J 1.50, 69; v.266; Pv 1.10<sup>13</sup> (= upari pidahita PvA 52); DhA 349.

**Paṭikujjhati** [paṭi + kruḍh] to be angry in return S 1.162 = Th 1, 442.

**Paṭikuṭati** [paṭi + kuṭ] as in kuṭila, cp. kuc & paṭikujjati to turn in or over, to bend, cramp or get cramped; fig. to shrink from, to refuse A 1v.47 sq. (v. 1. °kujjati); Miln 297 (paṭi°); cp. Miln trsl<sup>a</sup> 11.156; Vism 347 (v. 1. BB; T. °kuṭṭati); DhA 1.71; 11.42. — Caus. paṭikuṭṭeti (q. v.). — pp. paṭikuṭita (q. v.). See also paṭiṭiyati.

**Paṭikuṭita** [pp. of paṭikuṭati] bent back, turned over (?) Vin 11.195 (reading uncertain, vv. 11. paṭikuṭṭiya & paṭikuṭiya).

**Paṭikuṭṭha** [pp. of paṭi + kruṣ, see paṭikkosati & cp. BSK. pratikuṣṭa poor Divy 500] scolded, scorned, defamed, blameworthy, miserable, vile Vin 1.317; PvA 208 (v. 1. paṭikūṭṭha); as neg. app° blameless, faultless S 11.71-73; A 1v.246; Kvu 141, 341. See also paṭikiṭṭha.

**Paṭikuṇika** (adj.) [for °kuṇita?] bent, crooked PvA 123 (v. 1. kuṇita & kuṇḍita).

**Paṭikuṇḍita** [cp. kuṇḍita] = pariguṇḍita (q. v.); covered, surrounded J 1v.89.

**Paṭikuttaka** [or uncertain etym.; paṭi + kuttaka?] a sort of bird J 1v.538.

**Paṭikubbara** [paṭi + kubbara] the part of the carriage-pole nearest to the horse(?) A 1v.191.

**Paṭikulyatā** (f.) [fr. paṭikūla, perhaps better to write paṭikulyatā] reluctance, loathsomeness M 1.30; A 1v.64. Other forms are paṭikūlatā, pāṭikkūlyatā, & pāṭikūlyā (q. v.).

**Paṭikūta** (nt.) [paṭi + kūta<sup>1</sup>] cheating in return J 11.183.

**Paṭikūlatā** (f.) [fr. paṭikkūla] disgustiveness Vism 343 sq.

**Paṭikelanā** see parikelanā; i. e. counter-playing Dh 1.286.

**Paṭikuṭṭeti** [paṭi + kuṭṭeti as Caus. of kuṭati] to bend away, to make refrain from M 1.115; S 11.205 (cp. id. p. A 1v.47 with trs. °kuṭati & v. 1. °kujjati which may be a legitimate variant). The T. prints paṭi°.

**Paṭikopeti** [paṭi + kopeti] to shake, disturb, break (fig.) J 1v.173 (uposathan).

**Paṭikkanta** [pp. of paṭikkamati] gone back from (-°), returned (opp. abhi°) D 1.70 (abhikkanta+); A 11.104, 106 sq., 210; Pv 1v.143 (cp. PvA 240); PA 1 183 (= nivattana); VvA 6 (opp. abhi°) PvA 11 (pindapāta°), 10 (id.). For opp. of paṭikkanta in conn. with pindāya see pavīṭṭha.

**Paṭikkantaka** [fr. last] one who has come or is coming back DhA 1.307.

**Paṭikkama** [fr. paṭi + kram] going back Pv 1v.1<sup>2</sup> (abhikkama + “going forward and backward”; cp. PvA 219).

**Paṭikkamati** [paṭi + kram] to step backwards, to return (opp. abhi°) Vin 11.110, 208; M 1.78; S 1.200, 226; 11.282; Sn 388 (ger. °kkamma = nivattitvā SnA 374); SnA 53. — Caus. paṭikkamāpeti to cause to retreat J 1.214 Miln 121. — pp. paṭikkanta (q. v.).

**Paṭikkamana** (nt.) [fr. paṭikkamati] returning, retiring, going back Dh 1.95; in °sālā meaning “a hall with seats of distinction” SnA 53.

**Paṭikkūla** (adj.) [paṭi + kūla] lit. against the slope; averse, objectionable, contrary, disagreeable Vin 1.58 (°kūla); D 11.112, 113; M 1.341 (dukkha°); S 1v.172 (id.); J 1.393; VvA 92 (K.); PvA 77; VbhA 250 sq. — app° without objection, pleasant, agreeable Vv 53<sup>2</sup> (K.); Vism 70 (k.). — nt. °ṅ loathsomeness, impurity VvA 232. See also abstr. pāṭikkūlyatā (paṭi°).  
-gāhitā as neg. a° “refraining from contradiction” (Dhs trsl<sup>m</sup>) Pug 24 (k.); Dhs 1327 (k.). -manasikāra realisation of the impurity of the body DhA 11.87 (°kkūla); VbhA 251. -saññā (āhāre) the consciousness of the impurity of material food D 11.289, 291; S 1v.132; A 1v.49; adj. °saññā S 1.227; v. 119, 317; A 11.169.

**Paṭikkosati** [paṭi + kruṣ] to blame, reject, revile, scorn Vin 1.115; 11.93; M 11.29; D 1.53 (= paṭibāhati DA 1.160); S 1v.118 (+ apavādati); Sn 878; Dh 164; J 1v.163; Miln 131, 256; DhA 11.194 (opp. abhinandati). — pp. paṭikuṭṭha (q. v.).

**Paṭikkosana** (nt.) & °ā (f.) [fr. paṭikkosati] protest Vin 1.321; 11.102 (a°).

**Paṭikkhaṭi** [paṭi + iks] to look forward to, to expect Sn 697 (paṭikkhaṇ sic ppr. = āgamayanā SnA 490).

**Paṭikkhitta** [pp. of paṭikkhipati] refused, rejected D 1.142; M 1.78, 93; A 1.296; 11.206; J 11.436; Nett 161, 185 sq.; DhA 11.71.

**Paṭikkhipati** [paṭi + khipati] to reject, refuse, object to, oppose J 1.67; 1v.105; Miln 295; DA 1.290; DhA 1.45; 11.75; PvA 73, 114, 151, 214 (aor. °khipi = vāresi). — appaṭikkhippa (grd.) not to be rejected J 11.370. — Contrasted to samādiyati Vism 62, 64 & passim.

**Paṭikkhepa** [fr. paṭi + kṣip] opposition, negation, contrary SnA 228 for “na”, 502; PvA 189 (°vacana the opp. expression). °to (abl) in opposition or contrast to PvA 24.

**Paṭikkhamāpita** [pp. of paṭi + khamāpeti, Caus. of khamati] forgiven DhA 11.78.

**Paṭigacca** see paṭigacca.

**Paṭigacchati** to give up, leave behind J 1v.482 (gehaṇ); cp. paccagū.

**Paṭigandhiya** only as neg. appaṭi° (q. v.).

**Paṭigāthā** (f.) [paṭi + gāthā] counter-stanza, response SnA 340. Cp. paccanika-gāthā.

**Paṭigādha** [paṭi + gādha<sup>2</sup>] a firm stand or foothold A 11.297 sq.; Pug 72 = Kvu 389.

**Paṭigāyati** (°gāti) [paṭi + gāyati] to sing in response, to reply by a song J 1v.395 (imper. °gāhi).

**Paṭigijjha** (adj.) [paṭi + gijjha, a doublet of giddha, see gijjha<sup>2</sup>] greedy; hankering after Sn 675 (SnA 482 reads °giddha and expl<sup>m</sup> by mahāgijjha).

**Paṭigīta** (nt.) [paṭi + gīta] a song in response, counter song J 1v.393.

**Paṭiguhati** (gūhati) [paṭi + gūhati] to concert, keep back Cp. 1.9<sup>18</sup>.

**Paṭiggaṇhanaka** (adj -n) [paṭiggaṇhana (= paṭiggahana) + ka] receiving, receiver PvA 175.

**Paṭiggaṇhāti** (paṭiggaṇhāti) [paṭi + gaṇhāti] to receive, accept, take (up) D 1.110 (vatthaṇ), 142; Vin 1.200; 11.109, 116 (a sewing-needle); S 1v.326 (jātarūpa-rajataṇ); Sn 479, 689, 690; Dh 220; J 1.50, 65; DA 1.236; PvA 47. In special phrase accayaṇ paṭiggaṇhāti to accept (the confession of) a sin, to pardon a sin Vin 11.192; D 1.85; M 1.438; J 1v.379 = pp. paṭiggahita (q. v.). — Caus. °ggaheti Vin 11.213; M 1.32.

**Paṭiggaha** [fr. paṭiggaṇhāti] 1. receiving, acceptance; one who receives, recipient J 1.146; II.9; VI.474; Pv III.111. — 2. friendly reception J VI.526. — 3. receptacle (for water etc.) Vin II.115, 213 (udaka°). — 4. a thimble Vin II.116.

**Paṭiggahana** (nt.) [fr. paṭiggaṇhāti] acceptance, receiving, taking M III.34; S V.472; SnA 341. — accaya° acceptance of a sin, i. e. pardon, absolution J V.380.

**Paṭiggahita** [pp. of paṭiggaṇhāti] received, got, accepted, appropriated, taken Vin I.206, 214; J VI.231. — As appaṭiggahitaka (nt.) "that which is not received" at Vin IV.90.

**Paṭiggahitar** [n. ag. of paṭiggaṇhāti] one who receives, recipient D I.89.

**Paṭiggāha** see paṭiṭhāha.

**Paṭiggāhaka** (adj.-n.) [fr. paṭiggaṇhāti] receiving, accepting; one who receives, recipient Vin II.213; D I.138; A I.161; II.80 sq.; III.42, 336; J 1.56; PvA 7, 128, 175 (opp. dāyaka); VvA 195; Sdhp 268.

**Paṭiggāhana** (nt.) [fr. paṭiggaṇhāti] reception, taking in J VI.527.

**Paṭigha** (m. & nt.) [paṭi+gha, adj. suffix of ghan=han, lit. striking against] 1. (ethically) repulsion, repugnance, anger D I.25, 34; III.254, 282; S I.13; IV.71, 195, 205, 208 sq.; V.315; A I.3, 87, 200; Sn 371, 536; Dhs 1060; Miln 44; DA I.22. — 2. (psychologically) sensory reaction D III.224, 253, 262; S I.165, 186; A I.41, 267; II.184; Dhs 265, 501, 513, 579; VbhA 19. See on term *Dhs* *trsl* 72, 204, 276 and passim. — **appaṭigha** see separately s. v. *Note*. How shall we read paṭighaṭṭha nānighaṇso at DhsA 308? (paṭigha-ṭṭhāna-nighaṇso, or paṭighaṭṭhana-nighaṇso?)

**Paṭighavant** (adj.) [fr. paṭigha] full of repugnance, showing anger S IV.208, 209.

**Paṭighāta** [paṭi+ghāta, of same root as paṭigha] 1. (lit.) warding off, staying, repulsion, beating off D III.130; M I.10; A I.98; IV.106 sq.; J I.344; Vism 31 (=paṭihanana); Miln 121; DhA II.8; PvA 33. — 2. (psych.) resentment Dhs 1060, cp. *Dhs trsl* 282.

**Paṭighosa** [paṭi+ghosa] echo Vism 554.

**Paṭicamma** in °gataṇ sallaṇ at J VI.78 to be expl<sup>d</sup> not with C. as from paṭi+camati (cam to wash, cp. ācamati), which does not agree with the actual meaning, but according to Kern, *Toev.* II.29, s. v. as elliptical for paṭibhinna-camma, i. e. piercing the skin so as to go right through (to the opp. side) which falls in with the C. expl<sup>d</sup> "vāmapassena pavisitvā dakkhinapassena vinigatan ti."

**Paṭicaya** & (paṭicaya) [paṭi+caya] adding to, heaping up, accumulation, increase Vin II.74; III.158 (paṭi°); S III.169; A III.376 sq. (v. l. paṭi°); IV.355; V.336 sq.; Th I, 642; Ud 35 (paṭi°); Miln 138.

**Paṭicarati** [paṭi+carati] 1. to wander about, to deal with Miln 94. — 2. to go about or evade (a question), to obscure a matter of discussion, in phrase aññena aññāṇ p. "to be saved by another in another way," or to from one (thing) to another, i. e. to receive a diff. answer to what is asked D 1.94; Vin IV.35; M I.99, 259, 442; A IV.168 (v. l. paṭivadati); expl<sup>d</sup> at DA I.264 by ajjhottharati paṭicchādeti "to cover over," i. e. to conceal (a question). See on expression *Dialogues* I.116.

**Paṭicalati** [Caus. of paṭicalati] to nudge J V.434.

**Paṭicāra** [fr. paṭi+car°] intercourse, visit, dealing with Miln 94.

**Paṭicodana** (nt.) [abstr. fr. paṭicodeti] rebuking, scolding (back) DhsA 393.

**Paṭicodeti** [paṭi+codeti] to blame, reprove M I.72; Vin IV.217; Ud 45.

**Paṭicca** [ger. of pacceti, paṭi+i; cp. BSk. pratitya grounded on, on account of, concerning, because (with acc.) M I.265 (etaṇ on these grounds); S III.93=It 89 (atthavaṣaṇ); J II.386 (=abhisandhāya); Sn 680, 784, 872, 1046; SnA 357; DhA I.4; PvA 64 (maraṇaṇ), 164, 181 (kammaṇ), 207 (anuddayaṇ). See also foll. -vinita trained to look for causality M III.19.

**Paṭicca-samuppāna** [p.+samuppāna] evolved by reason of the law of causation D III.275; M I.500; S II.26; A V.187; Ps I.51 sq., 76 sq.; Vbh 340, 362. Cp. BSk. pratitya samutpanna MVastu III.61.

**Paṭicca-samuppāda** [p.+samuppāda, BSk. pratitya-samutpāda, e. g. Divy 300, 547] "arising on the grounds of (a preceding cause)" happening by way of cause, working of cause & effect, causal chain of causation; causal genesis, dependent origination, theory of the twelve causes. — See on this Mrs. Rh. D. in *Buddhism* 90 f., *Ency. Rel. & Ethics*, s. v. & *KS* II., preface, *Cpd.* p. 260 sq. with diagram of the "Wheel of Life"; *Pts. of Controversy*, 390 f. — The general formula runs thus: Imasmīṇ sati, idaṇ hoti, imass' uppādā, idaṇ uppajjati; imasmīṇ asati, idaṇ na hoti; imassa nirodhā, idaṇ nirujjhati. This being, that becomes; from the arising of this, that arises; this not becoming, that does not become; from the ceasing of this, that ceases M II.32; S II.28 etc. The term usually occurs applied to dukkha in a famous formula which expresses the Buddhist doctrine of evolution, the respective stages of which are conditioned by a preceding cause & constitute themselves the cause of resulting effect, as working out the next state of the evolving (shall we say) "individual" or "being," in short the bearer of evolution. The respective links in this chain which to study & learn is the first condition for a "Buddhist" to an understanding of life, and the cause of life, and which to know forward and backward (anuloma-paṭilomaṇ manas' ākāsi Vin I.1) is indispensable for the student, are as follows. The root of all, primary cause of all existence, is avijjā ignorance; this produces sankhārā: karma, dimly conscious elements, capacity of impression or predisposition (will, action, Cpd.; synergies Mrs. Rh. D.), which in their turn give rise to viññāṇa thinking substance (consciousness, Cpd.; cognition Mrs. Rh. D.), then follow in succession the foll. stages: nāmarūpa individuality (mind & body, animated organism Cpd.; name & form Mrs. Rh. D.), saḷāyatana the senses (6 organs of sense Cpd.); the sixfold sphere Mrs. Rh. D.), phassa contact, vedanā feeling, taṇhā thirst for life (craving), upādāna clinging to existence or attachment (dominant idea Cpd.; grasping Mrs. Rh. D.), bhava (action or character Cpd.; renewed existence Mrs. Rh. D.), jāti birth (rebirth conception Cpd.), jarāmaraṇa (+soka-parideva-dukkhadomanass' ūpayāsā) old age & death (+tribulation, grief, sorrow, distress & despair). The BSk. form is pratitya-samutpāda, e. g. at Divy 300, 547.

The Paṭicca-samuppāda is also called the Nidāna ("basis," or "ground," i. e. cause) doctrine, or the Paccay' ākāra ("related-condition"), and is referred to in the *Suttas* as Ariya-nāya ("the noble method or system"). The term paccay' ākāra is late and occurs only in Abhidhamma-literature. — The oldest account is found in the Mahāpadāna Suttanta of the Dīgha Nikāya (D II.30 sq.; cp. *Dial.* II.24 sq.), where 10 items form the constituents of the chain, and are given in backward order, reasoning from the appearance of dukkha in this world of old age and death towards the original cause of it in viññāṇa. The same chain occurs

again at S II.104 sq. — A later development shows 12 links, viz. *avijjā* and *sankhārā* added to precede *viññāna* (as above). Thus at S II.5 sq. — A detailed exposition of the P.-s. in Abhidhamma literature is the exegesis given by Bdhgh at *Vism* XVII. (pp. 517-586, under the title of *Paññā-bhūmi-niddesa*), and at *VbhA* 130-213 under the title of *Paccayākāra-vibhanga*. — Some passages selected for ref.: *Vin* I.1 sq.; *M* I.190, 257; *S* I.136; II.1 sq., 26 sq., 42 sq., 70, 92 sq., 113 sq.; *At* 177; *v*.184; *Sn*. 653; *Ud* 1 sq.; *Ps* I.50 sq.; 144; *Nett* 22, 24, 32, 64 sq.; *DA* I.125, 126.

-*kusala* skilled in the (knowledge of the) chain of causation *M* III.63; *Nd*<sup>1</sup> 171; f. abstr. °*kusalatā* *D* III.212.

**Paṭicchaka** (adj.) [fr. *paṭicchati*] receiving *J* VI.287.

**Paṭicchati** [*paṭi* + *icchati* of *iṣ*<sup>2</sup>; cp. BSk. *praticceti* *Divy* 238 and *sampaticceti*] to accept, receive, take *A* III.243 (*udakaṅ*); *Vin* IV.18; *Th* 2, 421; *J* I.232; II.432; III.171; IV.137; *v*.197; *DhA* III.271. — pp. *paṭicchita* (q. v.). Caus. II. *paṭicchāpeti* to entrust, dedicate, give *J* I.64, 143, 159, 383, 506; II.133; *PvA* 81.

**Paṭicchanna** [pp. of *paṭicchādeti*] covered, concealed, hidden *Vin* II.40; *A* I.282; *Sn* 126, 194; *Pv* I.10<sup>2</sup> (*kesehi* = *paṭicchādita* *PvA* 48); II.10<sup>2</sup> (*kesehi*); *DA* I.276, 228; *SnA* 155; *KhA* 53; *VbhA* 94 (°*dukkha*); *PvA* 43, 103. -*appaṭicchanna* unconcealed, open, unrestrained *Vin* II.38; *J* I.207.

-*kammanta* of secret doing, one who acts underhand or conceals his actions *A* II.239; *Sn* 127.

**Paṭicchavi** in *appaṭicchavi* at *Pv* II.113 read with *v*. I. as *sampatitacchavi*.

**Paṭicchāda** [fr. *paṭi* + *chad*] 1. covering, clothes, clothing *Pv* II.116 (= *vatha* *PvA* 76). — 2. deceiving, hiding; concealment, deception *Sn* 232.

**Paṭicchādaka** = prec. *DhsA* 51.

**Paṭicchādana** (nt.) [fr. *paṭicchādeti*] covering, hiding, concealment *M* I.10; *A* III.352; *Vbh* 357 = *SnA* 180.

**Paṭicchādaniya** (nt.) [fr. *paṭicchādeti*] the flavour of meat, flavouring, meat broth or gravy *Vin* I.206, 217; *Miln* 291.

**Paṭicchādita** [pp. of *paṭicchādeti*, cp. *paṭicchanna*] covered, concealed, hidden *J* VI.23 (= *paṭisanthata*) *PvA* 48.

**Paṭicchādi** (f.) [fr. *paṭicchādeti*] 1. covering, protection *Vin* II.122. — 2. antidote, remedy, medicine (or a cloth to protect the itch) *Vin* I.296; *IV*.171.

**Paṭicchādeti** [*paṭi* + *chādeti*, Caus. of *chad*] 1. to cover over, conceal, hide *S* I.70, 161; *DA* I.264; *VvA* 65 (*dhanan*); *KhA* 191; *PvA* 76, 88, 142 (*kesehi*), 194 (= *parigūhati*). — 2. to clothe oneself *Vin* I.46. — 3. to dress (surgically), to treat (a wound) *M* I.220. — 4. to conceal or evade (a question) *DA* I.264. — pp. *paṭicchādita* & *paṭicchanna* (q. v.).

**Paṭicchita** [pp. of *paṭicchati*] accepted, taken up *Sn* 803 (pl. °*tāse*, cp. *Nd*<sup>1</sup> 113 & *SnA* 531).

**Paṭijaggaka** (adj.) [fr. *paṭijaggati*] fostering, nursing, taking care of *J* V.111.

**Paṭijaggati** [*paṭi* + *jaggati*, cp. BSk. *pratiṅgarti* *Divy* 124, 306] lit. to watch over, i. e. to nourish, tend, feed, look after, take care of, nurse *Dh* 157; *J* I.235, 375; II.132, 200, 436; *Vism* 119; *DhA* I.8, 45, 99, 392; *IV*.154; *PvA* 10, 43. — pp. *paṭijaggita* (q. v.). — Caus. °*jaggāpeti*.

**Paṭijaggana** (nt.) [fr. *paṭijaggati*] rearing, fostering, tending; attention, care *J* I.148; *Miln* 366; *DhA* I.27; II.96.

**Paṭijaggana** (adj.) [fr. *paṭijaggana*] to be reared or brought up *J* VI.73 (*putta*).

**Paṭijaggāpeti** [Caus. II. of *paṭijaggati*] to make look after or tend *Vism* 74.

**Paṭijaggita** [pp. of *paṭijaggati*] reared, cared for, looked after, brought up *J* V.274, 331.

**Paṭijaggiya** (adj.) [grd. of *paṭijaggati*] to be nursed *DhA* I.319.

**Paṭijānāti** [*paṭi* + *jānāti*] to acknowledge, agree to, approve, promise, consent *D* I.3, 192; *S* I.68, 172; II.170; III.28; *V* 204, 423; *Sn* 70, 135, 555, 601, 1148; *J* I.169; *DhA* I.21; *PvA* 223 (pot. *paṭiññeyya*), 226 (id.), 241; ger. *paṭiññāya* *Vin* II.83 (a°). — pp. *paṭiññāta* (q. v.).

**Paṭijīvan** (-°) in phrase *jīva-paṭijīvaṅ* at *J* II.15 is to be taken as a sort of redupl. cpd. of *jīva*, the imper. of *jīvati* "live," as greeting. We might translate "the greeting with 'jīva' and reciprocating it."

**Paṭiñña** (adj.) [= *paṭiññā*] acknowledged; making belief, quāsi-; in phrase *samaṇa*<sup>a</sup> a quāsi-Samaṇa, pretending to be a Samaṇa *A* I.126; II.239; cp. *Sakyaputtiya*<sup>a</sup> *S* II.272; *sacca*<sup>a</sup> *J* IV.384, 463; *v*.499.

**Paṭiññā** (f.) [fr. *paṭi* + *ññā*; cp. later Sk. *pratiññā*] acknowledgment, agreement, promise, vow, consent, permission *D* III.254; *J* I.153; *Pv* IV.112, 114; *Miln* 7; *DhA* II.93; *PvA* 76, 123; *SnA* 397, 539. — *paṭiññan* *moceti* to keep one's promise *DhA* I.93.

**Paṭiññāta** [pp. of *paṭijānāti*] agreed, acknowledged, promised *Vin* II.83, 102; *D* I.88; *A* I.99; *IV*.144; *PvA* 55.

**Paṭita** (adj.) satisfied, happy *DhA* II.269 (°*ācāra*)

**Paṭiṭṭhata** (*paṭiṭṭhata*) etc. see *paṭi*<sup>o</sup>.

**Paṭiṭṭha** (nt.) [*paṭi* + *ṭṭha*] opposite bank (of a river) *J* V.443.

**Paṭiṭṭhambhati** [*paṭi* + *ṭṭhambhati*] to stand firm (against) *Miln* 372.

**Paṭidaṇḍa** [*paṭi* + *daṇḍa*] retribution *Dh* 133, cp. *DhA* III.57, 58.

**Paṭidadāti** [*paṭi* + *dadāti*] to give back, to restore *J* I.177; *IV*.411 (°*diyyare*); *PvA* 276 (ger. °*datvā*).

**Paṭidasseti** [*paṭi* + *dasseti*] to show oneself or to appear again, to reappear *Pv* III.227.

**Paṭidāna** (nt.) [*paṭi* + *dāna*] reward, restitution, gift *PvA* 80.

**Paṭidisā** (f.) [*paṭi* + *disā*] an opposite (counter-) point of the compass, opposite quarter *D* III.176 (*disā* ca p. ca *vidisā* ca).

**Paṭidissati** [*paṭi* + *dissati*; usually spelt *paṭi*<sup>o</sup>] to be seen, to appear *J* III.47 = *PvA* 281; *Sn* 123; *J* IV.139; *SnA* 172.

**Paṭidukkāpanatā** (f.) [*paṭi* + abstr. of *dukkāpeti*, Caus. -Denom. fr. *dukkha*] the fact of being afflicted again with suffering *Miln* 180.

**Paṭideseti** [*paṭi* + *deseti*] to confess *Vin* II.102. See also *pāṭidesaniya*.

**Paṭidhāvati** [*paṭi* + *dhāvati*] to run back to (acc.) *M* I.265 ≈ *S* II.26 (*pubbantāṅ*; opp. *aparantāṅ ādhāvati* *M*, *upa-dhāvati* *S*); *Sdhp* 107.

**Paṭinandati** [*paṭi* + *nandati*] to accept gladly, to greet in return *S* I.189.

**Paṭinandita** [pp. of paṭi+ nand] rejoicing or rejoiced; greeted, welcomed Sn 452 (paṭi°); J VI.14, 412.

**Paṭināsikā** (f.) [paṭi+ nāsikā] a false nose J I.455, 457.

**Paṭinijjhatta** (adj.) [paṭi+ nijjhatta] appeased again J VI.414.

**Paṭiniddesa** [paṭi+ niddesa] coming back upon a subject Nett 5.

**Paṭinivattati** [paṭi+ nivattati] to turn back again Vin I.216; J I.225; Miln° 120, 152 (of disease), 246; PvA 100, 126. — Caus. °nivatteti to make turn back PvA 141; C. on A III.28 (see paccāsāreti).

**Paṭinivāsana** (nt.) [paṭi+ nivāsana<sup>1</sup>] a dress given in return Vin I.46 = II.23.

**Paṭinissagga** [paṭi+ nissagga of nissajjati, nis+ srj, Cp. BSk. pratinisarga AvŚ II.118, pratinisarga ib. II.194; MVastu II.549; pratinissagga MVastu III.314, 322] giving up, forsaking; rejection, renunciation Vin III.173; S III.13; V.311, 421 sq.; A I.100, 299; IV.148, 350; Ps I.194 (two p., viz. pariccāga° and pakkhandana°); Pug 19, 21, 22. — ādāna° S V.24; A V.233, 253 sq.; upadhi° It 46, 62; sabbūpadhi° S I.136; III.133; V.226; A I.49; V.8, 100, 320 sq.; °ānupassanā Ps II.44 sq.; °ānupassin M III.83; S IV.211; V.329; A IV.88, 146 sq.; V.112, 359.

**Paṭinissaggin** (adj.) [fr. paṭinissagga] giving up, renouncing, or being given up, to be renounced, only in cpd. *duppaṭi°* (sup<sup>7</sup>) hard (easy) to renounce D III.45; M I.96; A III.335; V.150.

**Paṭinissajjati** [paṭi+ nissajjati, cp. BSk. pratinisrjati AvŚ II.190] to give up, renounce, forsake Vin III.173 sq.; IV.294; S II.110; A V.191 sq. — ger. *paṭinissajja* S I.179; A IV.374 sq.; Sn 745, 946 (cp. Nd<sup>1</sup> 430). — pp. *paṭinissajjha* (q. v.).

**Paṭinissajjha** [pp. of paṭinissajjati, BSk. pratinisrjsta Divy 44 and °1isrjsta Divy 275] given up, forsaken (act. & pass.), renouncing or having renounced Vin III.95; IV.27, 137; M I.37; S II.283; A II.41; It 49; Nd<sup>1</sup> 430, 431 (vanta pahina p.); PvA 256.

**Paṭinissarati** [paṭi+ nissarati] to depart, escape from, to be freed from Nett 113 (= niyyāti vimuccati C.).

**Paṭineti** [paṭi+ neti] to lead back to (acc.) Vv 52<sup>17</sup>; Th 2, 419; Pv II.12<sup>21</sup> (imper. °nayāhi); PvA 145, 160.

**Paṭipakkha** (adj.-n.) [paṭi+ pakkha] opposed, opposite; (m.) an enemy, opponent (cp. pratipakṣa obstacle Divy 352) Nd<sup>1</sup> 397; J I.4, 224; Nett 3, 112, 124; Vism 4; DhA I.92; SnA 12, 21, 65, 168, 234, 257, 545; PvA 98; DhA 164; Sdhp 211, 452.

**Paṭipakkhika** (adj.) [fr. paṭipakkha] opposed, inimical Sdhp 216.

**Paṭipajjati** [paṭi+ pad, cp. BSk. pratipadyate] to enter upon (a path), to go along, follow out (a way or plan), to go by; fig. to take a line of action, to follow a method, to be intent on, to regulate one's life D I.70 (saṅvarāya), 175 (tathattāya); S II.98 (kantāramagga); IV.63 (dhammass' anudhamma); V.346 (id.); IV.194 (magga); A I.36 (dhammānudhamma); II.4; Sn 317, 323, 706, 815, 1129 (cp. Nd<sup>2</sup> 384); Dh 274 (magga); Pug 20 (saṅvarāya); PvA 43 (magga), 44 (ummagga), 106 (dhanan); Sdhp 30. — 3rd sg. aor. *paccāpādi* J IV.314. — ger. *pajjita* to be followed PvA 126 (vidhi), 131 (id.), 281. — pp. *paṭipanna* (q. v.). — Caus. *paṭipādeti* (q. v.).

**Paṭipajjana** (nt.) [fr. paṭipajjati] a way or plan to be followed, procedure, in °vidhi method, line of action PvA 131 (v. l. BB), 133.

**Paṭipaṇāmeti** [paṭi+ pa+ Caus. of nam] to make turn back, to send back, ward off, chase away M I.327 (siri); S IV.152 (ābāhan); Miln 17 (sakaṭāni).

**Paṭipanna** (nt.) [paṭi+ panna] a letter in return, a written reply J I.409.

**Paṭipatti** (f.) [fr. paṭi+ pad] "way," method, conduct, practice, performance, behaviour, example A I.69; V.126 (dhammānudhamma°), 136; Ps II.15; Nd<sup>1</sup> 143; Nd<sup>2</sup> s. v.; Miln 131, 242; DhA II.30; DhA IV.34 (sammā° good or proper behaviour); PvA 16 (parahita°), 54, 67; DA I.270; Sdhp 28, 29, 37, 40, 213, 521.

**Paṭipatha** [paṭi+ patha] a confronting road, opposite way Vin II.193 (°ṅ gacchati to go to meet); III.131; IV.268; Miln 9; Vism 92; DhA II.88.

**Paṭipadā** (f.) [fr. paṭi+ pad] means of reaching a goal or destination, path, way, means, method, mode of progress (cp. *Dhs. trsl*° 53, 82, 92, 143), course, practice (cp. BSk. pratipad in meaning of pratipatti "line of conduct" AvŚ II.140 with note) D I.54 (dvatti p.), 249 (way to); S II.81 (nirodhasārūpa-gāminī p.); IV.251 (bhaddikā), 330 (majjhimā) V.304 (sabbattha-gāminī), 361 (udaya-gāminī sotāpatti°), 421; D III.288 (nāṇa-dassana-visuddhi°); A I.113, 168 (puñña°) II.76, 79, 152 (akkhamā); Vbh 99, 104 sq., 211 sq., 229 sq., 331 sq. — In pregnant sense *The* path (of the Buddha), leading to the destruction of all ill & to the bliss of Nibbāna (see specified under magga, ariyamagga, sacca), thus a quāsi synonym of magga with which freq. comb<sup>d</sup> (e.g. D I.156) Vin I.10; D I.157; III.219 (anuttariya); M II.11; III.251, 284; S I.24 (dalhā yāya dhīra pamuccanti); A I.295 sq. (āgālha nijjhāma majjhimā); Sn 714 (cp. SnA 497), 921; Ps II.147 (majjhimā); Nett 95 sq.; Pug 15, 68; VvA 84 (°sankhāta ariyamagga). Specified in various ways as follows: āsava-nirodha-gāminī p. D I.84; dukkha-nirodha-g°. D I.84, 189; III.136; S V.426 sq.; A I.177; Ps I.86, 119; Dhs 1057; loka-nirodha-g° A II.23; It 121; with the epithets sammā° anuloma° apaccanika° anvattha° dhammānudhamma° Nd<sup>1</sup> 32, 143, 365; Nd<sup>2</sup> 384 etc. (see detail under sammā°). — There are several groups of 4 paṭipadā mentioned, viz. (a) dukkhā dandhābhīṇā, sukhā & khippābhīṇā dandh° & khipp°, i. e. painful practice resulting in knowledge slowly acquired & quickly acquired, pleasant practice resulting in the same way D III.106; A II.149 sq., 154; V.63; SnA 497; (b) akkhamā, khamā, damā & samā p. i. e. want of endurance, endurance, self-control, equanimity.

**Paṭipanna** [pp. of paṭipajjati] (having) followed or following up, reaching, going along or by (i. e. practising), entering on, obtaining S II.69; IV.252; A I.120 (arahattāya); IV.292 sq. (id.), 372 sq.; It 81 (dhammānudhamma°); Sn 736; Dh 275 (magga); Vv 34<sup>23</sup> (= maggaṭṭha one who has entered the path VvA 154) = Pv IV.3<sup>40</sup>; Pug 63; Miln 17; DA I.26; PvA 78, 112 (magga), 130, 174 (sammā°), 242; (dhammiyaṅ paṭipadan); DhA I.233 (magga° on the road, wandering).

**Paṭipannaka** (adj. n.) [fr. paṭipanna] one who has entered upon the Path (ariyamagga) Pug 13 (= maggaṭṭhaka, phalattāya paṭipannattā p. nāma PugA 186); Miln 342, 344; Nett 50; DhsA 164. See also *Miln trsl.* II.231, 237.

**Paṭiparivatteti** [paṭi+ p.] to turn back or round once more M I.133.

**Paṭipaviṭṭha** [pp. of paṭipavisati] gone inside again Sn 979.

**Paṭipavisati** [paṭi+ pavisati] to go in(to) again; Caus. °paveseti to make go in again, to put back (inside) again Vin I.276. — pp. *paṭipaviṭṭha* (q. v.).

**Paṭipasaṅsati** [paṭi+ pasaṅsati] to praise back or in return J II.439.

**Paṭipaharati** [paṭi+paharati] to strike in return DhA 1.51.

**Paṭipahināti** [paṭi+pahināti] to send back (in return) DhA 1.216.

**Paṭipākatika** (adj.) [paṭi+pākatika] restored, set right again, safe and sound J III.167 (= pākatika at PvA 60); IV.407; VI.372; PvA 123, 284.

**Paṭipāṭi** (f.) [paṭi+pāṭi] order, succession Vin 1.248 (bhatta°); Vism 411 (khandha°); usually in abl. paṭi-pāṭiā adv. successively, in succession, alongside of, in order Vism 343 = J v.253 (ghara° from house to house); ThA 80 (magga°); DhA 1.156; II.89; III.391; SnA 23, 506; PvA 54; VvA 76, 137.

**Paṭipāṭika** (adj.) [fr. last] being in conformity with the (right) order ThA 41.

**Paṭipādaka** [fr. paṭi+pad] the supporter (of a bed) Vin 1.48; II.208.

**Paṭipādeti** [Caus. of paṭipajjati, cp. BSk. pratipādayati in same meaning AvŚ 1.262, 315] to impart, bring into, give to, offer, present M 1.339; J v.453, 497; Pv 11.8<sup>1</sup> (vittan).

**Paṭipiṅṣati** [paṭi+piṅṣati] to beat against S II.98 (ure); J VI.87; Vism 504 (urāni).

**Paṭipiṇḍa** [paṭi+piṇḍa] alms in return J II.307; v.390 (piṇḍa° giving & taking of alms); Miln 370.

**Paṭipīta** in asuci° at A III.226 is not clear (v. l. °pīlita perhaps to be preferred).

**Paṭipīlana** (nt.) [fr. paṭipīleti] oppression Miln 313, 352.

**Paṭipīlita** (adj.) [paṭi+pp. of pīd] pressed against, oppressed, hard pressed Miln 262, 354.

**Paṭipuggala** [paṭi+puggala] a person equal to another, compeer, match, rival M 1.171 = Miln 235; S 1.158; Sn 544; It 123 (natthi te paṭipuggala). — **appaṭipuggala** without a rival, unrivalled, without compare S 1.158; III.86; Th 2, 185; J 1.40; Miln 239 (cp. *Miln*trsl. II.43).

**Paṭipuggalika** (adj.) [fr. paṭipuggala] belonging to one's equal, individual Dhs 10.44. Perhaps read pāṭi° (q. v.).

**Paṭipucchati** [paṭi+pucchati] to ask (in return), to put a question to, to inquire D 1.60; M 1.27; S III.2; Sn p. 92; J 1.170; IV.194; PvA 32, 50, 81; A 1.197; II.40; also neg. **appaṭipucchā** (abl. adv.) without inquiry Vin 1.325.

**Paṭipucchā** (f.) [paṭi+pucchā] a question in return, inquiry; only °- (as abl.) by question, by inquiry, by means of question & answer in foll. cpds.: °karaṇiya Vin 1.325; °vinita A 1.72; °vyākaraṇiya (paṭha) D III.229.

**Paṭipurisa** [paṭi+purisa] a rival, opponent Nd<sup>1</sup> 172.

**Paṭipūjana** (nt.) or °ā (f.) [fr. paṭi+pūj] worship, reverence, honour Miln 241.

**Paṭipūjeti** [paṭi+pūjeti] to honour, worship, revere Sn 128; Pv 1.13; Miln 241.

**Paṭipeseti** [paṭi+peseti] to send out to PvA 20.

**Paṭippanāmeti** [paṭi+panāmeti] to bend (back), stretch out DhsA 324.

**Paṭippassaddha** [pp. of paṭippassambhati] allayed, calmed, quieted, subsided S IV.217, 294; v.272; A 1.254; II.41; J III.37, 148; IV.430; Ps II.2; Pug 27; KhA 185; PvA 23, 245, 274. *Note.* The BSk. form is prati-prasabdha Divy 265.

**Paṭippassaddhi** (f.) [fr. paṭippassaddha] subsidence, calming, allaying, quieting down, repose, complete ease

Vin 1.331 (kamma suppression of an act); Ps II.3, 71, 180; Nett 89; Dhs 40, 41, 320; SnA 9. Esp. frequent in the Niddesas in stock phrase expressing the complete calm attained to in emancipation, viz. vūpasama paṭinissagga p. amata nibbāna, e. g. Nd<sup>2</sup> 429.

**Paṭippassambhati** [paṭi+ppa+sambhati of śrambh. *Note* however that the BSk. is °praśrambhyati as well as °srambhyati, e. g. MVastu 1.253, 254; Divy 68, 138, 494, 549, 598] to subside, to be eased, calmed, or abated, to pass away, to be allayed S 1.211; v.51; aor. °ssambhi DhA II.86 (dohaḷo); IV.133 (ābādhō). — pp. **paṭippassaddha** (q. v.). — Caus. **paṭippassambheti** to quiet down, hush up, suppress, bring to a standstill, put to rest, appease Vin 1.49 (kammaṅ), 144 (id.), 331 (id.); II.5 (id.), 226 (id.); M 1.76; J III.28 (dohaḷaṅ).

**Paṭipassambhanā** (f.) & °ppassambhitatta (nt.) are exegetical (philosophical) synonyms of paṭippassaddhi at Dhs 40, 41, 320.

**Paṭippharati** [paṭi+pharati] to effulge, shine forth, stream out, emit, fig. splurt out, bring against, object M 1.91 sq.; A IV.193 (codakaṅ); J 1.123, 163; Nd<sup>1</sup> 196 (vādaṅ start a word-fight); Miln 372; DhA IV.4 (vacanaṅ).

**Paṭibaddha** (adj.) [paṭi+baddha, pp. of **bandh**] bound to, in fetters or bonds, attracted to or by, dependent on D 1.76; Vin IV.302 (kāva°); A v.87 (para°); Dh 284; Miln 102 (āvajjana°); PvA 134 (°jivika dependent on him for a living). — Freq. in cpd. °citta affected, enamoured, one's heart bound in love Vin III.128; IV.18; Sn 37 (see Nd<sup>2</sup> 385), 65; PvA 40, 145 (°tā f. abstr.), 151, 159 (rañño with the king).

**Paṭibandha** (adj.) [paṭi+bandha] bound to, connected with, referring to Ps 1.172, 184.

**Paṭibandhati** [paṭi+bandhati] to hold back, refuse J IV.134 (vetanaṅ na p.=aparihāpetvā dadāti).

**Paṭibandhu** [paṭi+bandhu] a connection, a relation, relative Dhs 1059, 1136, 1230; DhsA 365.

**Paṭibala** (adj.) [paṭi+bala] able, adequate, competent Vin 1.56, 342; II.103, 300; III.158; A v.71; Miln 6.

**Paṭibālha** [pp. of paṭibāhati, though more likely to paṭi+vah<sup>2</sup>] (op)pressed, forced, urged Vbh 338 = Miln 301.

**Paṭibāhaka** [of paṭi+bādh] antidote Miln 335; repelling, preventing J VI.571.

**Paṭibāhati** [paṭi+\*bāh of bahis adv. outside] to ward off, keep off, shut out, hold back, refuse, withhold, keep out, evade Vin 1.359; II.162, 166 sq., 274; IV.288; J 1.64, 217; DhA II.2 (rañño ānaṅ), 89 (sitaṅ); VvA 68; PvA 96 (maraṅṅ), 252, 286 (grd. appaṭibāhaniya). Caus. °bāheti in same meaning J IV.194; DhA II.71; PvA 54. — pp. paṭibālha (q. v.).

**Paṭibāhana** exclusion, warding off, prevention Miln 81; Vism 244.

**Paṭibāhiya** (adj.) [grd. of paṭibāhati] to be kept off or averted, neg. ap° J IV.152.

**Paṭibāhira** (adj.) [paṭi+bāhira] outside, excluded Vin II.168.

**Paṭibimba** (nt.) [paṭi+bimba] counterpart, image, reflection Vism 190; VvA 50; VbhA 164.

**Paṭibujjhati** [paṭi+bujjhati] to wake up, to understand, know, A III.105 sq.; ThA 74; PvA 43, 128. — pp. **paṭibuddha** (q. v.).

**Paṭibuddha** [pp. of paṭibujjhati] awakened, awake Sn 807.

**Paṭibodha** [fr. paṭi+budh, cp. paṭibujjhati] awaking, waking up Vv 50<sup>24</sup>

**Paṭibhajati** [paṭi+ bhaj] to divide M III.91.

**Paṭibhaṇḍa** [paṭi+ bhaṇḍa, cp. BSk. pratipanya Divy 173. 271, 504] merchandise in exchange, barter J 1.377; PvA 277.

**Paṭibhaṇḍati** [paṭi+ bhaṇḍati] to abuse in return S 1.102 (bhaṇḍantaṅ p.); A II.215 (id.); Nd<sup>1</sup> 397 (id.).

**Paṭibhaya** [paṭi+ bhaya] fear, terror, fright S IV.195; PvA 90; Dāvs IV.35. Freq. in cpd. ap<sup>o</sup> & sap<sup>o</sup>, e. g. Vin IV.63; M I.134; III.61.

**Paṭibhāga** [paṭi+ bhāga] 1. counterpart, likeness, resemblance Nd<sup>2</sup> s. v.; Vism 125 (°nimitta, imitative mental reflex, memory-image); SnA 65, 76, 83, 114, 265; PvA 46, 178, 279. — 2. rejoinder J VI.341 (pañha°). — 3. counterpart, opposite, contrary M. 304. — **appaṭibhāga** (adj.) unequalled, incomparable, matchless Miln 357 (+ appaṭiseṭṭha); DhA 1.423 (= anuttara).

**Paṭibhāti** [paṭi+ bhā] to appear, to be evident, to come into one's mind, to occur to one, to be clear (cp. *Īn. Texts* II.36) S 1.155 (°tu taṅ dhammikathā); v.153 (T. reads patubbāti); Sn 450 (p. maṅ = mama bhāgo pakāsati SnA 399); Nd<sup>1</sup> 234 = Nd<sup>2</sup> 386 (also fut. °bhāyissati); J V.410; VvA 78 = 159 (maṅ p. ekaṅ pañhaṅ pucchitva "I should like to ask a question").

**Paṭibhāna** (nt.) [paṭi+ bhāna. Cp. late Sk. pratibhāna, fr. Pali° understanding, illumination, intelligence; readiness or confidence of speech, promptitude, wit (see on term *Īn. Texts* III.13, 172; *Pts. of Controversy*, 378 f.) D 1.10, 21, 23; S 1.187; A II.135, 177, 230; III.42; IV.103; v.99; Ps II.150, 157; J VI.150; Pug 42; Vbh 293 sq.; Vbha 338, 394, 467; Miln 21; DA 1.100. — **appaṭibhāna** (adj.) bewildered, not confident, cowed down Vin II.78 = III.162; M 1.258; A III.57; J V.238, 399; VI.362.

**Paṭibhānavant** (adj.) [fr. paṭibhāna] possessed of intelligence or ready wit A 1.24; Sn 58, 853, 1147; Nd<sup>1</sup> 234 = Nd<sup>2</sup> 386; SnA 111 (pariyatti° & paṭivedha°).

**Paṭibhāneyyaka** (adj.) [ger. formation + ka fr. paṭibhāna] = paṭibhānavant Vin 1.249 (cp. *Īn. Texts* II.140); A 1.25.

**Paṭibhāsati** [paṭi+ bhās] to address in return or in reply S 1.134; Sn 1024.

**Paṭimaṅsa** (adj.) [for paṭimassa = Sk. \*pratimṛśya, ger. of prati+ mṛś, cp. in consonants haṅsa for haṛṣa etc.] as neg. app not to be touched, untouched; faultless Vin II.248 (acchidda+); A V.79.

**Paṭimagga** [paṭi+ magga, cp. similarly paṭipatha] the way against, a confronting road; °ṅ gacchati to go to meet somebody J IV.133; VI.127.

**Paṭimaṇḍita** [pp. of paṭi+ maṇḍ] decorated, adorned with J 1.8, 41, 509; PvA 3, 66, 211.

**Paṭimantaka** [fr. paṭi+ mant] one who speaks to or who is spoken to, i. e. (1) an interlocutor J IV.18 (= pativacana-dayaka C.); — (2) an amiable person (cp. Lat. affabilis = affable) M 1.380.

**Paṭimanteti** [paṭi+ manteti] to discuss in argument, to reply to, answer, refute; as paṭi° at Vin II.1; D 1.93 (vacane), 94; Dh 1.293; J VI.82, 294.

**Paṭimalla** [paṭi+ malla] a rival wrestler S 1.110; Nd<sup>1</sup> 172.

**Paṭimasati** [paṭi+ masati of mṛś, cp. paṭimaṅsa] to touch (at) D 1.106; Sn p. 108 (anumasati+). — Caus. paṭimāseti (q. v.).

**Paṭimā** (f.) [fr. paṭi+ mā] counterpart, image, figure J VI.125; Dāvs V.27; VvA 168 (= bimba); DhA 334.

— **appaṭima** (adj.) without a counterpart, matchless, incomparable Th 1, 614; Miln 239.

**Paṭimānita** [pp. of paṭimāneti] honoured, revered, served PvA 18.

**Paṭimāneti** [paṭi+ Caus. of man] to wait on, or wait for, look after, honour, serve Vin II.169; IV.112; D 1.106; J IV.2, 203; V.314; Miln 7; PvA 12; DA 1.280. — pp. paṭimānita (q. v.).

**Paṭimāreti** [paṭi+ Caus. of mṛ] to kill in revenge J III.135.

**Paṭimāseti** [Caus. of patimasati] to hold on to, to restrain, keep under control; imper. paṭimāse (for °māsaya) Dh 379 (opp. codaya; expl<sup>d</sup> by °parivīmaṅse "watch" IV.117).

**Paṭimukka** (adj.) [pp. of patimuccati; cp. also paṭimutta & ummukka, see Geiger, *P.Gr.* § 197] fastened on, tied to, wound round, clothed in S IV.91; M 1.383; It 56; Th 2, 500 (? v. I. paripuṇṇa, cp. ThA 290); J 1.384; VI.64; Miln 390; DhA 1.394 (sise); VvA 167 (so read for °mukha), 296.

**Paṭimukha** (adj.) [paṭi+ mukha] facing, opposite; nt. °ṅ adv. opposite SnA 399 (gacchati).

**Paṭimuṅcati** [paṭi+ muc] 1. to fasten, to bind (in lit. as well as appl<sup>d</sup> sense), to tie, put on Vin 1.46; S 1.24 (veraṅ °muṅcati for °muccati I); J 1.384; II.22, 88, 197; IV.380 (ger. °mucca, v. I. °muṅca), 395; v.25 (attain), 49; VI.525; DhA III.295. — Pass. paṭimuccati to be fastened, aor. °mucci J III.239; VI.176. — 2. to attain, obtain, find J IV.285 = VI.148.

**Paṭimutta** (& °ka) (adj.) [pp. of paṭimuṅcati, cp. paṭimukka] in sup<sup>o</sup> well purified, cleansed, pure J IV.18 (°kambu = paṭimutta-suvann<sup>o</sup> ālankāra C.); v.400; Pv IV.1<sup>33</sup> (°ka-suṭṭhu paṭimuttabhāni PvA 230).

**Paṭimokkha** [fr. paṭi+ muc] 1. a sort of remedy, purgative D 1.12 osadhīyaṅ p. expl<sup>d</sup> at DA 1.98 as "khārādini datvā tad-anurūpo khāṇe gate teṣaṅ apanayanaṅ." Cp. *Dial.* 26. — 2. binding, obligatory J V.25 (sangaraṅ p. a binding promise). Cp. paṭimokkha.

**Paṭiya** (nt.) [= paṭikā] a white woollen counterpane J IV.352 (= unnāmaya-paccattharaṇāni setakambalāni pi vadanti yeva C.).

**Paṭiyatta** [pp. of paṭi+ yat] prepared, got ready, made, dressed Vin IV.18 (alankata°); J IV.380 (C. for pakata), PvA 25 (C. for upaṭṭhita), 75 (alankata°), 135 (id.), 232 (id.), 279 (id.); KhA 118 (alankata°).

**Paṭiyāti** [paṭi+ yā, cp. pacceti] to go back to, reach J VI.149 (C. for paṭimuṅcati).

**Paṭiyādita** [pp. of paṭiyādeti] given, prepared, arranged, dedicated Miln 9; DhA II.75.

**Paṭiyādeti** [for \*paṭiyādeti = Sk. pratiyāyati, Caus. of paṭi+ yat, like P. niyādeti = Sk. niyāyati] to prepare, arrange, give, dedicate SnA 447. — pp. paṭiyādita (q. v.). — Caus. II. paṭiyādāpeti to cause to be presented or got ready, to assign, advise, give over Vin 1.249 (yāguṅ); Sn p. 110 (bhojaniyaṅ); PvA 22, 141.

**Paṭi-y-ālokaṅ** gacchati "to go to the South" Vin IV.131, 161.

**Paṭiyodha** [paṭi+ yodha] counterfight J III.3.

**Paṭiyoloketi** (T. paṭi-oloketi) [paṭi+ oloketi] to look at, to keep an eye on, observe J II.406.

**Paṭirava** [paṭi+ rava] shouting out, roar Dāvs IV.52.

**Paṭirājā** [paṭi+ rājā] hostile king, royal adversary J VI.472; DhA 1.193.



**Paṭiruddha** [pp. paṭi+rudh] obstructed, hindered, held back, caged J IV.4 (oruddha-paṭiruddha sic.).

**Paṭirūpa** (adj.) [paṭi+rūpa] fit, proper, suitable, befitting, seeming D 1.91; Vin II.106 (seyyā); M 1.123; S 1.214; II.194 (ap°); Th 2, 341; Pv II.12<sup>15</sup>; J V.99; Pug 27; DhA III.142; PvA 26, 122 (=yatta), 124. -°desa-vāsa living in a suitable region D III.276=A II.32; Nett 29, 390. — Spelt pati° at Dh 158; Sn 89, 187, 667; SnA 50. Cp. pātirūpika.

**Paṭirūpaka** (adj.) (-°) [fr. paṭirūpa] like, resembling, disguised as, in the appearance of, having the form of S 1.230; DhA 1.29 (putta°); PvA 15 (samaṇa°). As pati° at SnA 302, 348, 390. — nt. an optical delusion DhA III.56.

**Paṭirūpatā** (f.) [abstr. fr. paṭirūpa] likeness, semblance, appearance, pretence PvA 268 (=vanṇa).

**Paṭirodati** [paṭi+rodati of rud] to cry in return, to reply by crying J III.80; pp. paṭirodita=paṭirodana.

**Paṭirodana** (nt.) [paṭi+rodana] replying through crying J III.80.

**Paṭirodeti** [paṭi+Caus. of rud] to scold back S 1.162.

**Paṭirosati** [paṭi+rosati] to annoy in return, to tease back S 1.162; A II.215; Nd<sup>1</sup> 397.

**Paṭiladdha** [pp. of paṭilabhati] received, got, obtained PvA 15 (=laddha), 88.

**Paṭilabhati** [paṭi+labhati] to obtain, receive, get It 77; J 1.91; Nd<sup>2</sup> 427 (pariyesati p. paribhūjati); Pug 57; VvA 115; PvA 9, 7, 19, 50, 60, 67 etc. — pret. 3<sup>rd</sup> pl. paccaladdhaṅsu S 1.48 (so v. I. & C. T. [atthaṅsu], exp<sup>d</sup> by paṭilabhiṅsu cp. K. S. 319. — aor. 1<sup>st</sup> sg. paṭilacchij J V.71. — Caus. paṭilābheti to cause to take or get, to rob J V.76 (paṭilābhayanti naṅ “rob me of him”).

**Paṭilābha** [fr. paṭi+labh] obtaining, receiving, taking up, acquisition, assumption, attainment D 1.195; M 1.50; A II.93, 143; Ps II.182, 189; Nd<sup>1</sup> 262; Dh 333; Pug 57; VvA 113; PvA 50, 73, 74. — attabhāva<sup>o</sup> obtaining a reincarnation, coming into existence S II.256; III.144; A II.159, 188; III.122 sq. — See also paribhoga.

**Paṭilika** v. l. BB together with paṭalika for talika at J III.80 (cp. A III.36?).

**Paṭilina** [pp. of paṭiliyati] having withdrawn, keeping away S 1.48 (nisabha “expert to eliminate”; reading pati°); with reading pati also; A II.41; IV.449; Sn 810, 852; Nd<sup>1</sup> 130, 224 (rāgassa etc. pahinattā patilino).

**Paṭiliyati** [paṭi+liyati of li] to withdraw, draw back, keep away from, not to stick to A IV.47=Miln 297 (+paṭikuṭṭati paṭivattati; Miln & id. p. at S II.265 print pati°); Vism 347 (+paṭikuṭṭati pativaṭṭati). — pp. paṭilina; Caus. paṭileṇeti (q. v.).

**Paṭileṇeti** [Sec. der<sup>n</sup> fr. pp. paṭilina in sense of Caus.; cp. Sk. °lāpāyati of li] to withdraw, to make keep away, not to touch S II.265 (pati°, as at Miln 297 paṭiliyati).

**Paṭilobheti** [paṭi+Caus. of lubh] to fill with desire, to entice J V.96.

**Paṭiloma** (adj.) [paṭi+loma] “against the hair,” in reverse order, opposite, contrary, backward; usually comb<sup>d</sup> with anuloma i. e. forward & backward Vin I.1; A IV.448; etc (see paṭicasamuppāda); J II.307. -°pakkha opposition PvA 114 (cp. paṭipakkha).

**Paṭivacana** (nt.) [paṭi+vacana] answer, reply, rejoinder J IV.18; Miln 120; PvA 83 (opp. vacana); ThA 285.

**Paṭivaṭṭati** (& °vattati) [paṭi+vṛt] (intrans.) to roll or move back, to turn away from A IV.47=Miln 297 (paṭiliyati paṭikuttati p.); Caus. paṭivaṭṭeti in same meaning trs. (but cp. Childers s. v. “to knock, strike”) S II.265 (T. spells pati°, as also at Miln 297). — grd. paṭivattiya only in neg. ap° (q. v.). — pp. paṭivatta (q. v.).

**Paṭivatta** (nt.) [pp. of paṭivattati] moving backwards, only in cpd. vatta-paṭivatta-karaṇa “moving forth or backwards,” performance of different kinds of duties; doing this, that & the other DhA 1.157.

**Paṭivattar** [paṭi+vattar, n. ag. of vac] one who contradicts S 1.222.

**Paṭivadati** [paṭi+vadati] to answer, reply A IV.168 (v. l. for paṭicarati); Sn 932; Dh 133; Nd<sup>1</sup> 397; PvA 39.

**Paṭivasati** [paṭi+vasati] to live, dwell (at) D 1.129; Vin II.299; S 1.177; J 1.262; SnA 402; PvA 42, 67.

**Paṭivāṇa, Paṭivāṇitā, Paṭivāṇi** etc. occur only in neg. form app°, q. v.

**Paṭivāṭaṅ** (adv.) [paṭi+vāṭaṅ, acc. cp. Sk. prativāta & prativāṭaṅ] against the wind (opp. anuvāṭaṅ) Vin II.218; S 1.13; Sn 622; Dh 54, 125; PvA 116; Sdhp 425.

**Paṭivāda** [paṭi+vāda] retort, recrimination Miln 18 (vāda° talk and counter-talk).

**Paṭivāpeti** [Caus. of paṭi+vap] to turn away from, to free from, cleanse M 1.435=A IV.423; DhSA 407.

**Paṭivāmeti** [paṭi+Caus. vam] to throw out again Dh 1.39.

**Paṭiviṅsa** [paṭi-aṅsa with euphonic consonant v instead of y (paṭi-y-aṅsa) and assimilation of a to i (paṭiyiṅsa > paṭiviṅsa)] lit. “divided part,” sub-part, share, bit, portion, part Vin 1.28; III.60 (T. reads paṭivisa); J II.286; DhSA 135; DhA 1.189; III.304; VvA 61 (vīsa), 64 (v. l. °vīsa), 120 (id.).

**Paṭiviṅsaka** [prec.+ka] part share, portion DhA II.85.

**Paṭivigacchati** [paṭi+vi+gacchati] to go apart again, to go away or asunder A III.243; Miln 51.

**Paṭivijānāti** [paṭi+vi+jānāti] to recognise Vin III.130; Nd<sup>2</sup> 378 (ājānāti vijānāti p. paṭivijjhati); Miln 299.

**Paṭivijjha** (adj.) [grd. of paṭivijjhati] in cpd. dup° hard to penetrate (lit. & fig.) S V.454.

**Paṭivijjhati** [paṭi+vijjhati of vyadh] to pierce through, penetrate (lit. & fig.), intuit, to acquire, master, comprehend Vin 1.183; S II.56; V.119, 278, 387, 454; A IV.228, 499; Nd<sup>2</sup> 378; J 1.67, 75; Ps 1.180 sq.; Miln 344; DhA 1.334. — aor. paṭivijjha Sn 90 (=aññāsi sacchākāsi SnA 160), and paccavidhuṅ A IV.228. — pp. paṭividdha (q. v.). On phrase uttariṅ appaṭivijjhanto. See uttari.

**Paṭivijjhanaka** (adj.) [paṭi+vijjhana+ka, of vyadh] only in neg. ap° impenetrable DhA IV.194.

**Paṭividdita** [pp. of paṭi+vid] known, ascertained D 1.2; Ps 1.188.

**Paṭividdha** [pp. of paṭivijjhati] being or having penetrated or pierced; having acquired, mastering, knowing M 1.438; S II.56 (sup°); Ps II.19, 20; J 1.214; VvA 73 (“catusacca=saccāṇaṅ kovida). — appaṭividdha not pierced, not hurt J VI.446.

**Paṭivinaya** [paṭi+vi+ni] repression, subdual, only in cpd. āghāta° D III.262, 289; A III.185 sq. See āghāta.

**Paṭivincchinati** [paṭi+vincchinati] to try or judge a case again, to reconsider J II.187.

**Paṭivinita** [pp. of paṭivineti] removed, dispelled, subdued S II.283; v.76, 315.

**Paṭivineti** paṭi+vi+ni] to drive out, keep away, repress, subdue S I.228; M I.13; A III.185 sq.; J VI.551; PvA 104 (pipāsaṅ). Cp. BSk. prativineti MVastu II.121. — pp. paṭivinita (q. v.).

**Paṭivinodana** (nt.) [fr. paṭivinodeti] removal, driving out, expulsion A II.48, 50; Miln 320.

**Paṭivinodaya** (adj.-n.) [fr. paṭivinodeti] dispelling, subduing, riddance, removal; dup° hard to dispel A III.184 sq.

**Paṭivinodeti** [paṭi+vi+Caus. of nud, Cp. BSk. prativinu-dati Divy 34, 371 etc.] to remove, dispel, drive out, get rid of D I.138; M I.48; Pv III.5<sup>8</sup>; Pug 64; VvA 305; PvA 60.

**Paṭivibhajati** [paṭi+vibhajati] to divide off, to divide into (equal) parts M 1.58 (cp. III.91; paṭibhaj° & v. I. vibhaj°).

**Paṭivibhatta** (adj.) [paṭi+vibhatta] (equally) divided M 1.372; A IV.211; VvA 50. On neg. ap° in cpd. °bhogin see appaṭivibhatta.

**Paṭivirata** (adj.) [pp. of paṭiviramati, cp. BSk. prativiramati Divy 11, 302, 585] abstaining from, shrinking from (with abl.) D I.5; M III.23; S v.468; It 63; Pug 39, 58; DA 1.70; PvA 28, 260. — app° not abstaining from Vin II.296; S v.468; It 64.

**Paṭivirati** (f.) [fr. paṭivirata] abstinence from Dhs 299; M III.74; PvA 206.

**Paṭiviramati** [paṭi+viramati] to abstain from M I.152.

**Paṭivirujjhati** [paṭi+vi+rudh] to act hostile, to fall out with somebody, to quarrel (saddhiṅ) J IV.104. — pp. paṭiviruddha (q. v.).

**Paṭiviruddha** [pp. of paṭivirujjhati, cp. BSk. prativiruddha rebellious Divy 445] obstructed or obstructing, an adversary, opponent J VI.12; DA 1.51 (°ā satta=pare); Miln 203, 403.

**Paṭivirūhati** [paṭi+virūhati] to grow again Vism 419.

**Paṭivirodha** [paṭi+virodha] hostility, enmity, opposition Dhs 418, 1060; Pug 18; Miln 203.

**Paṭivisiṭṭha** [paṭi+visiṭṭha] peculiar M 1.372.

**Paṭivisesa** [paṭi+viseṣa] sub-discrimination J II.9.

**Paṭivissaka** (adj.) [fr. paṭi+\*veśman or \*veśya] dwelling near, neighbouring M 1.126; J I.114, 483; III.103; IV.49; v.434; DhA 1.47 (°itthi), 155, 235 (°dārakā).

**Paṭivutta** (paṭi+vutta, pp. of vac) said against, replied Vin III.131, 274.

**Paṭivekkhiya** see ap°.

**Paṭivedeti** [paṭi+vedeti, Caus. of vid] to make known, declare, announce Vin 1.180; S I.101, 234; Sn 415 (aor. °vedayi); DA 1.227; PvA 6 (pitisomanassaṅ).

**Paṭivedha** [fr. paṭi+vyadhī cp. paṭivijjhati & BSk. prativedha MVastu 1.80] lit. piercing, i. e. penetration, comprehension, attainment, insight, knowledge A 1.22, 44; D III.253; Ps 1.05, 57, 105, 112, 148, 182; Vbh 330; Miln 18; SnA 110, 111; Sdhp 65. — appaṭivedha non-intelligence, ignorance Vin 1.230; S II.92; III.261; v.431; A II.1; Dhs 390, 1061, 1162; Pug 21. — dappāṭivedha (adj.) hard to pierce or penetrate; fig. difficult to master Miln 250. — maggaphala° realisation of the fruit of the Path DhA 1.110.

**Paṭivera** [paṭi+vera] revenge DhA 1.50.

**Paṭivellati** [paṭi+vellati] to embrace, cling to J v.449.

**Paṭivyāharati** [paṭi+vyāharati] to desist from, aor. pacca-vyāhāsi D II.232.

**Paṭivyūhati** (paṭi°) [paṭi+vyūhati] to heap up against (?) SnA 554.

**Paṭisanyamati** [paṭi+sanyamati] to restrain, to exercise self-control J IV.390.

**Paṭisanyujati** [paṭi+saṅ+yuj] to connect with, fig. to start, begin (vādaṅ a discussion or argument) S 1.221 (bālena paṭisanyuje= paṭipphareyya C.; “engage himself to bandy with a fool” K.S. 284); Sn 843 (vādaṅ p.= paṭipphareyya kalahāṅ kareyya Nd<sup>1</sup> 196). — pp. paṭisanyutta (q. v.).

**Paṭisanyutta** [pp. of paṭisanyujati] connected with, coupled, belonging to Vin IV.6; S 1.210 (nibbāna °dhammikathā); Th 1, 598; It 73; VvA 6, 87; PvA 12.

**Paṭisanyvidita** [pp. of paṭi+saṅ+vid same (prati) at MVastu III.256] apperceived, known, recognised, in phrase “pubbe appaṭisanyvidita paṅho” S II.54.

**Paṭisanyvedin** (adj.) [fr. paṭisanyvedeti; BSk. pratisan-yvedin Divy 567] experiencing, feeling, enjoying or suffering M 1.56; S 1.196; II.122; IV.41; v.310 sq.; A 1.164 (sukhadukkha°); IV.303 (id.); v.35 (id.); It 99; Ps 1.95, 114 (evaṅsukhadukkha°), 184, 186 sq.; Pug 57, 58.

**Paṭisanyvedeti** [paṭi+saṅ+vedeti, Caus. of vid] to feel, experience, undergo, perceive D 1.43, 45; A 1.157 (dōmanassaṅ); IV.406 (id.); Pug 59; PvA 192 (mahā-dukkhaṅ). There is also a by-form, viz. paṭisanyvediyati S II.18, 75, 250 (attabhāva-paṭilābhaṅ); It 38 (sukka-dukkhaṅ; v. I. °vedeti).

**Paṭisaṅharāṇa** (nt.) [fr. paṭisaṅharati] removing Nett 27, 41.

**Paṭisaṅharati** [paṭi+saṅ+hr, cp. BSk. pratisaṅharati MVastu 1.82] to draw back, withdraw, remove, take away, give up Vin II.185 (sakavaṇṇaṅ); D 1.96; S v.156; PvA 92 (devarūpaṅ).

**Paṭisakkati** [paṭi+sakkati<sup>2</sup>] to run back Vin II.195; A IV.190.

**Paṭisankhayanto** is ppr. of paṭi+saṅ+ksi, to be pacified Th 1, 371.

**Paṭisankharoti** [paṭi+saṅ+kṛ] to restore, repair, mend Vin II.160; A II.249; J III.159 (nagaraṅ). Caus. II. paṭisankhārepi to cause to repair or build up again M III.7; J VI.390 (gehāni).

**Paṭisankhā** (f.) [paṭi+sankhā of khyā] reflection, judgment, consideration Vin 1.213; S IV.104 (°yoniso); Ps 1.33, 45, 57, 60, 64; Pug 25, 57; Dhs 1349. appaṭisankhā (see also °sankhāti) want of judgment, inconsideration Ps 1.33, 45; Dhs 1346=Pug 21. — Note. In comb<sup>2</sup> paṭisankhā yoniso “carefully, with proper care or intention” p. is to be taken as ger. of paṭisankhāti (q. v.). This connection is frequent, e. g. S IV.104; A II.40; Nd<sup>1</sup> 496; Nd<sup>2</sup> 540.

**Paṭisankhāti** [paṭi+saṅ+khyā] to be careful, to think over, reflect, discriminate, consider; only in ger. paṭisankhā (as adv.) carefully, intently, with discrimination Vin 1.213; M 1.273; III.2; J 1.304; Nd<sup>2</sup> 540; Pug 25; cp. paṭisankhā (+yoniso); also ger. paṭisankhāya Sddp 394. — Opp. appaṭisankhā inconsiderately, in phrase sahasā app° rashly & without a thought M 1.94; S II.110, 219. — Cp. paṭisaṅcikkhati.

**Paṭisankhāna** (nt.) [fr. paṭisankhātī] carefulness, mindfulness, consideration J 1.502; VvA 327; DhsA 402 (°paññā); Sdhp 397. °bala power of computation A 1.52, 94; II.142; D III.213, 244; Ps II.169, 176; Dhs 1354 (cp. Dhs trsl<sup>n</sup> 354); Nett 15, 16, 38.

**Paṭisankhārika** & °ya (adj.) [fr. paṭisankharoti] serving for repair Vin III.43 (dārūni); PvA 141 (id.; °ya).

**Paṭisañcikkhati** [paṭi+sañ+cikkhati of khyā; cp. paṭisankhati & BSk. pratisañcikkhati MVastu II.314] to think over, to discriminate, consider, reflect Vin I.5; D 1.63; M 1.267, 469; III.33; S 1.137; A 1.205; Pug 25; Vism 283.

**Paṭisañjivita** [pp. of paṭi+sañ+jiv] revived, resurrected M 1.333.

**Paṭisatena** (adv.) [paṭi+instr. of satā] by the hundred, i. e. in front of a hundred (people) Vin 1.269.

**Paṭisattu** [paṭi+sattu] an enemy (in retaliation) J II.406; Nd<sup>1</sup> 172, 173; Miln 293.

**Paṭisanthata** [pp. of paṭisantharati] kindly received (covered, concealed? C.) J VI.23 (= paṭicchāditaṅ guttaṅ paripuṇṇaṅ vā C.).

**Paṭisantharati** [paṭi+sañ+tharati of str] to receive kindly, to welcome, Miln 409; DhsA 397. ger. °santhāya J VI.351. — pp. paṭisanthata (q. v.).

**Paṭisanthāra** [fr. paṭi+sañ+str] lit. spreading before, i. e. friendly welcome, kind reception, honour, goodwill, favour, friendship D III.213, 244; A 1.93; III.303 sq.; IV.28, 120; V.166, 168 (°āka adj. one who welcomes); J II.57; Dh 376 (expl<sup>d</sup> as āmisā° and dhamma° at DhA IV.111, see also DhsA 397 sq. & Dhs trsl. 350); Dhs 1344; Vbh 360; Miln 409. paṭisanthāraṅ karoti to make friends, to receive friendly PvA 12, 44, 141, 187.

**Paṭisandahati** [paṭi+sandahati] to undergo reunion (see next) Miln 32.

**Paṭisandhi** [fr. paṭi+sañ+dhā] reunion (of vital principle with a body), reincarnation, metempsychosis Ps I.11 sq., 52, 59 sq.; II.72 sq.; Nett 79, 80; Miln 140; DhA II.85; VvA 53; PvA 8, 79, 136, 168. A detailed discussion of p. is to be found at VbhA 155-160. — appaṭisandhika see sep.

**Paṭisama** (adj.) [paṭi+sama] equal, forming, a counterpart Miln 205 (rājā°); neg. appaṭisama not having one's equal, incomparable J 1.94; Miln 331.

**Paṭisambhīdā** (f.) [paṭi+sañ+bhid] the BSk. pratisañvid is a new formation resting on confusion between bhīd & vid, favoured by use & meaning of latter root in P. pratisañvidita. In BSk. we find pratisañvid in same application as in P., viz. as fourfold artha° dharma° nirukti° pratibhāna° (?) MVastu III.321] lit. "resolving continuous breaking up," i. e. analysis, analytic insight, discriminating knowledge. See full discussion & expl<sup>o</sup> of term at Kvu trsl<sup>n</sup> 377-382. Always referred to as "the four branches of logical analysis" (catasso or catupatisambhīdā), viz. attha° analysis of meanings "in extension"; dhamma° of reasons, conditions, or causal relations; nirutti° of [meanings "in intension" as given in] definitions paṭibhāna° or intellect to which things knowable by the foregoing processes are presented (after Kvu trsl<sup>o</sup>). In detail at A II.160; III.113, 120; Ps 1.88, 119; II.150, 157, 185, 193; Vbh 293-305; VbhA 386 sq. (cp. Vism 440 sq.), 391 sq. — See further A 1.22; IV.31; Nd<sup>2</sup> 386 under paṭibhānavant; Ps 1.84, 132, 134; II.32, 56, 116, 189; Miln 22 (attha-dh°-nirutti-paṭibhāna-pāramippatta), 359; VvA 2; DhA IV.70 (catūsu p° āsu cheka). p°-patta one who has attained mastership in analysis A 1.24; III.120; Ps II.202. — Often included in the attainment of Arahant-

ship, in formula "saha paṭisambhīdāhi arahattaṅ pāpunāti," viz. Miln 18; DhA II.58, 78, 93.

**Paṭisammajjati** [paṭi+sammajjati] to sweep over again Miln 15.

**Paṭisammōdeti** [paṭi+sañ+Caus. of mud] to greet friendly in return J VI.224 (= sammodaniya-kathāya paṭikatheti C.).

**Paṭisaraṇa** (nt.) [paṭi+saraṇa<sup>1</sup>] refuge in (°), shelter, help, protection M 1.295 (mano as p. of the other 5 senses); III.9; S IV.221; V.218; A 1.199 (Bhagavaṅ°); II.148 (sa° able to be restored); III.186 (kamma°); IV.158, 351; V.355; J 1.213; VI.398. — appaṭisaraṇa (adj.) without shelter, unprotected Vin II.153 (so read for appaṭiss°). — Note. In meaning "restoration" the derivation is prob. fr. paṭi+sr to move (Sk. saraṇa and not śaraṇa protection). Cp. paṭisāraṇiya.

**Paṭisarati**<sup>1</sup> [paṭi+sr] to run back, stay back, lag behind Sn 8 sq. (opp. atisarati; aor. paccasāri expl<sup>d</sup> by ohiyyi SnA 21).

**Paṭisarati**<sup>2</sup> [paṭi+smr] to think back upon, to mention DA 1.267.

**Paṭisallāna** (& °āna, e. g. S V.320) (nt.) [for \*paṭisallayana, fr. paṭi+sañ+li, cp. paṭilina & patiliyati, also BSk. pratisañlayana Divy 156, 194, 494] retirement for the purpose of meditation, solitude, privacy, seclusion D III.252; M 1.526; S 1.77; III.15; IV.80, 144; V.12, 398, 414; A II.51, 176; III.86 sq., 116 sq., 195; IV.15, 36, 88; V.166, 168; Sn 69 (cp. Nd<sup>2</sup> s. v.); J II.77 (pati°); Vbh 244, 252; Miln 138, 412.

-ārāma fond(ness) of solitude or seclusion (also °rata) A III.261 sq.; It 39; Nd<sup>2</sup> 433. -sārūpa very suitable for seclusion Vism 90.

**Paṭisalliyati** (°liyati) [fr. paṭi+sañ+li, cp. patiliyati] to be in seclusion (for the purpose of meditation) Vin III.39 (inf. °salliyitū); D II.237; S V.12 (id.), 320, 325; Miln 139. — pp. paṭisallina (q. v.).

**Paṭisallina** [pp. of paṭisalliyati; cp. BSk. pratisañlina Divy 196, 291.] secluded, retired, gone into solitude, abstracted, plunged in meditation, separated Vin I.101 (rahogata+); D 1.134, 151; S 1.71, 146 sq. (divāvihāragata+), 225; II.74 (rahogata+); IV.80, 90, 144; V.415; A II.20; SnA 346 (pati°); J 1.349; Miln 10, 138 sq.; VvA 3; DA 1.309 (pati°).

**Paṭisātheyya** (nt.) [paṭi+sātheyya] a deceit in return (cp. paṭikūṭa) J II.183.

**Paṭisāmīta** [pp. of paṭisāmeti] arranged, got ready Vism 91.

**Paṭisāmeti** [paṭi+Caus. of sam, samati to make ready; cp. BSk. pratisāmayati Divy passim] to set in order, arrange, get ready Vin II.113, 211, 216; M 1.456; J III.72; Miln 15 (pattacāvaraṅ); VvA 118 (v. l. °yāpeti), 157 (v. l. °nameti).

**Paṭisāyati** [paṭi+sāyati] to taste, eat, partake of food Vin II.177.

**Paṭisāra** [paṭi+smr] see vi°.

**Paṭisārāna** (nt.) [fr. paṭi+sāveti] act of protection, expiation, atonement Miln 344 (in law); appl<sup>d</sup> fig. in psychology M 1.295 = S V.218.

**Paṭisāraṇiya** (adj. nt.) [a grd. formation fr. paṭi+sāreti, Caus. of sr to move] only as t.t. in comb<sup>n</sup> with kamma (official act, chapter), i. e. a formal proceeding by which a bhikkhu expiates an offence which he has committed against someone, reconciliation (cp. Vin. Texts II.364) Vin 1.49 (one of the 5 Sangha-kamma, viz. tajjaniya°, nissaya°, pabbājaniya°, p°, ukkhepaniya°), 143 (id.), 326; II.15-20, 295; A 1.99; IV.346; DhA II.75.

- Paṭisārin** (adj.) [fr. paṭi+sr, cp. paṭisāranīya & paṭisaraṇa Note] falling back upon, going back to, trusting in, leaning on (-<sup>o</sup>) D 1.99 (gotta<sup>o</sup>); S 1.153 (id.); II.284 (id.).
- Paṭisāsana** (nt.) [paṭi+sāsana] counter-message, reply DhA 1.392.
- Paṭisibbata** [pp. of paṭi+sibbati] sewn, embroidered VvA 107 (pati<sup>o</sup>).
- Paṭisīsaka** [paṭi+sīsaka] a false top-knot, "chignon" (?) J II.197 ("ṅ paṭimuñcitvā"); V.49 (id.); Miln 90 (mundaka<sup>o</sup>).
- Paṭisutta** [pp. of paṭi+svap] sunk into sleep Th 1, 203.
- Paṭisumbhita** [pp. of paṭi+sumbh] fallen down Pv III.1<sup>8</sup> (=patita PvA 174).
- Paṭisūra** [paṭi+sūra] a rival hero or fighter, an opponent in fight Sn 831 (=paṭipurisa paṭisattu paṭimalla Nd<sup>1</sup> 172); Nd<sup>1</sup> 173 (id.).
- Paṭiseṭṭha** (adj.) [paṭi+seṭṭha] having a superior; neg. app<sup>o</sup> incomparable, unsurpassed Miln 357 (appaṭi-bhāga+).
- Paṭisedha** [fr. paṭi+sidh<sup>1</sup>, sedhati drive off] warding off, prohibition Miln 314 ("resubjugation"); SnA 402 (with ref. to part "na"); KhA 170 (id.); PvA 11 ("nipāta="mā"); VvA 224.
- Paṭisedhaka** (adj. n.) [fr. paṭisedha] warding off, one who prevents or puts a stop to S 1.221; Miln 344.
- Paṭisedhati** & (Caus.) <sup>o</sup>sedheti [paṭi+sedhati] to ward off, prohibit, prevent, refuse S IV.341; PvA 11.
- Paṭisedhana** (nt.) [cp. paṭisedha] warding off, refusal, prohibition, stopping S 1.221, 223; PvA 11, 25; Sdhp 397.
- Paṭisedhitar** [n. ag. fr. paṭisedhati] one who prohibits or refuses J II.123.=V.91.
- Paṭisena** [paṭi+sena, of either *si* or *śri*, cp. usseneti] repulsion, opposition, enmity, retaliation; only in comp<sup>a</sup> with *kr* as <sup>o</sup>senikaroti to make opposition, to oppose, retaliate Sn 932, cp. Nd<sup>1</sup> 397; -<sup>o</sup>senikattar (n. ag.), one who repulses, fighter, retaliator, arguer Sn 832, cp. Nd<sup>1</sup> 173.
- Paṭiseneti** [paṭi+seneti, see usseneti] to repel, push away, be inimical towards, retaliate (opp. usseneti) A II.215 (paṭisseneti); Sn 390 (<sup>o</sup>seniyati).
- Paṭisevati** [paṭi+sevati, cp. BSk. pratisevate Divy 258 in same meaning] to follow, pursue, indulge in (acc.), practise Vin II.296 (methunaṅ dhammaṅ); M 1.10; A II.54 (methunaṅ); J 1.437; VI.73, 505; Dh 67; Nd<sup>1</sup> 490; Pug 62; Miln 224; DhA II.40; PvA 130; Sdhp 396. — Note. paṭisevati is spelt pati<sup>o</sup> at Dh 67, 68; J III.275, 278.
- Paṭisevana** (nt.) [fr. paṭisevati] going after, indulging in, practice M 1.10.
- Paṭisevitar** [n. ag. of paṭisevati] one who practises, pursues or indulges in (acc.) A III.143 sq. (bhesajjan).
- Paṭisotan** (adv.) [paṭi+sotaṅ, acc. of sota] against the stream (opp. anusotaṅ) It 114; J 1.70; PvA 154. — paṭisotaḡamin going against the stream, toiling, doing hard work S 1.130; A II.6 (opp. anu<sup>o</sup>), 214 sq.
- Paṭissata** [paṭi+sata, pp. of *smṛ*] recollecting, thoughtful, mindful, minding Sn 283=Miln 411; Dh 144 (t); Vv 21<sup>10</sup>; and with spelling pati<sup>o</sup> at S III.143; IV.74, 322, 351; A III.24; It 10, 21, 81; Sn 283, 413.
- Paṭissati** (f.) [paṭi+sati of *smṛ*] mindfulness, remembrance, memory M 1.36 sq.; DhS 23; Pug 25. app<sup>o</sup> lapse of memory DhS 1349.
- Paṭissatika** (adj.) [fr. paṭissati] mindful, thoughtful Th 1, 42.
- Paṭissava** [fr. paṭi+śru] assent, promise, obedience J VI.220; VvA 351 (cp. paṭissava VvA 347).
- Paṭissavatā** (f.) [abstr. fr. paṭissava] obedience; neg. appaṭissavatā want of deference DhS 1325=Pug 20.
- Paṭissā & Paṭissā** (f.) [paṭi+śru, cp. paṭissuṇāti & paṭisāvin; in BSk. we find pratiśā which if legitimate would refer the word to a basis different than *śru*. The form occurs in cpd. sapratīśa respectful Divy; also MVastu 1.516; II.258; besides as sapratīśa MVastu III.345] deference, obedience, only in cpd. sappaṭissa (q. v.) obedient, deferential It 10 (sappaṭissa); Vv 84<sup>11</sup> (cp. VvA 347), & appaṭissa disobedient, not attached to S 1.139; II.224 sq.; A II.20; III.7, 247, 439; J II.352 (<sup>o</sup>vāsa anarchy; reading t); PvA 89.
- Paṭissāvin** (adj.) [fr. paṭi+śru] assenting, ready, obedient, willing D 1.60; S III.113 (kinkāra-paṭi<sup>o</sup>).
- Paṭissuṇāti** [paṭi+śru] to assent, promise, agree aor. paccassosi Vin 1.73; D 1.236; S 1.147, 155; Sn p. 50, and paṭisuni SnA 314; ger. <sup>o</sup>sunivā freq. in formula "sādhū ti paṭissunitvā" asserting his agreement, saying yes S 1.119; PvA 13, 54, 55; & passim; also paṭissutvā S 1.155. — f. abstr. paṭissutavatā SnA 314.
- Paṭisseneti** see paṭiseneti.
- Paṭihaṅsati** [for ghaṅsati?] to beat, knock against PvA 271 (for ghaṅṭeti Pv IV.10<sup>8</sup>; v. 1. paṭipisati).
- Paṭihankhati** [fut. of paṭihanti] only in one stock phrase viz. hurāṇaṅ ca vedanaṅ paṭihankhāmi navaṅ ca vedanaṅ na uppādessāmi "I shall destroy any old feeling and not produce any new" S IV.104=A II.40=III.388=IV.167=Nd<sup>1</sup> 496=Nd<sup>2</sup> 540<sup>2</sup>; Vism 32, 33.
- Paṭihata** [pp. of paṭihanti] stricken, smitten, corrupted Pv III.7<sup>9</sup>; PvA 20 (<sup>o</sup>citta), 207 (id.). — app<sup>o</sup> unobstructed DhA II.8; VvA 14.
- Paṭihanana** (nt.) [fr. paṭi+han] repulsion, warding off Vism 31.
- Paṭihananaka** (adj.) [fr. paṭi+han] one who offers resistance DhA 1.217.
- Paṭihanti** [paṭi+han] to strike against, ward off, keep away, destroy M 1.273; Miln 367; ppr. paṭihanamāna meeting, impinging on, striking against Vism 343. — ger. paṭihacca S V.69, 237, 285; fut. paṭihankhati; pp. paṭihata (q. v.). — Pass. paṭihaññati It 103; J 1.7; DhA 72.
- Paṭiharati** [paṭi+hr] to strike in return Vin II.265; D 1.142; S IV.299. — Caus. paṭihāreti to repel, avoid J VI.260, 295. — Cp. pāṭihāriya etc.
- Paṭu** (adj.) [cp. Epic. Sk. paṭu] sharp, pungent; fig. keen, wise, clever, skilful Vism 337 (<sup>o</sup>saññākkicca), 338. Cp. paddha<sup>1</sup> & pātava.
- Paṭuppādana** (nt.) [paṭa (?) + upp<sup>o</sup>] subtraction (opp. sankalana) DA 195. The word is not clear (cp. Dial. 1.22).
- Paṭuva** at D 1.54 is read as pacuṭa by Bdgh. & trs<sup>1</sup> (see Dial. 1.72). See under pavuṭā.
- Patola** [dial. ?] a kind of cucumber, Trichosanthes Dioeca Vin 1.201 (<sup>o</sup>panna).
- Paṭṭa** [cp. late Sk. paṭṭa, doubtful etym.] 1. slab, tablet, plate, in cpds. ayo<sup>o</sup> iron plate A IV.130, 131; J IV.7 (suvanna<sup>o</sup>); PvA 43 (ayomaya<sup>o</sup>); loha<sup>o</sup> brass plate PvA 44; silā<sup>o</sup> stone slab J 1.50 etc. When written on,

it is placed into a casket (mañūsā) J II.36; IV.335. — 2. a bandage, strip (of cloth) Vv 33<sup>41</sup> (āyoga°) = VvA 142. — 3. fine cloth, woven silk, cotton cloth, turban (-cloth) Vin II.266 (dussa° = setavattha-paṭṭa Bdgh, see *Vin. Texts* III.341); S II.102 (id.) J 1.62 (sumana° cloth with a jasmine pattern); VI.191 (°sāṭaka, 370 (nāli°); KhA 51 (°bandhana); DA 1.87 (āmīlāka); DhA 1.395 (°vattha); II.42 (rajata°). — **dupaṭṭa** "double" cloth, see under *dvi B* II

**Paṭṭaka** (adj. n.) [fr. paṭṭa] made of or forming a strip of cloth; a bandage, strip (of cloth), girdle Vin II.136 (paṭṭikā); A 1.254 (= paṭṭikā C.); J v.359 (aya° an iron girdle), VbhA 230 (paṭṭikā).

**Paṭṭana** (nt.) [\*Sk. paṭṭana] a place, city, port J 1.121; IV.16, 137, v.75; PvA 53. — °ka a sort of village J VI.456.

**Paṭṭikā** see *paṭṭaka*.

**Paṭṭoli** in yāna° at Vism 328 is doubtful. It might be read as yāna-kaḷopi (on account of comb° with kumbhī-mukha), or (preferably) as *putoli* (with v. l. B13), which is a regular variant for *mutoli*. The trsl<sup>a</sup> would be "provision bag for a carriage." See further discussed under *mutoli*.

**Paṭṭha** (adj.) [fr. pa + sthā, see paṭṭhahati] "standing out," setting out or forth, undertaking, able (clever?) Vin III.210 (dhammiṅ kathaṅ kātun); IV.60 (civara-kammaṅ kātun), 254 (dhammiṅ kathaṅ kātun) 285, 290; Nd<sup>2</sup> p. 46 (for Sn prose part puṭṭha; v. l. setṭha); Nd<sup>2</sup> no. 388 (in expl<sup>a</sup> of paṭṭhagū Sn 1095; here it clearly means "being near, attending on, a pupil or follower of"). See also *paddha*<sup>1</sup> and *paddhaga*.

**Paṭṭhapita** [pp. of paṭṭhahati; cp. BSk. prasthapita Divy 514] established, or given PvA 119 (cp. patiṭṭhāpitatta).

**Paṭṭhahati** [pa + sthā = P. tiṭṭhati, with short base \*tiṭṭha for \*tiṭṭha in trs. meaning, see patiṭṭhahati] to put down, set down, provide; ppr. *paṭṭhayamāna* PvA 128 (varamāna +; v. l. paṭṭhap°); aor. *paṭṭhayi* Pv II.9<sup>34</sup> (dānaṅ; v. l. paṭṭhayayi, expl<sup>d</sup> by paṭṭhapesi PvA 126). ger. *paṭṭhāya* see sep. — Caus. II. *paṭṭhapeti* to put out or up, to furnish, establish, give S II.25; Pv II.9<sup>24</sup> (fut. °ayissati dānaṅ, v. l. paṭṭhayissati; expl<sup>d</sup> by pavattessati PvA 123); J I.117; PvA 54 (bhattaṅ), 126 (dānaṅ). — pp. *paṭṭhapita* (q. v.).

**Paṭṭhāna** (nt.) [fr. pa + sthā, cp. paṭṭhahati] setting forth, putting forward; only in cpd. *sati*° setting up of mindfulness (q. v. and see discussion of term at *Dial* II.324). Besides in later lit. meaning "origin," starting point, cause, in title of the 7th book of the Abhidhamma, also called Mahāpakaraṇa. See Ledi, *J.P.T.S.* 1915-16, p. 26; Mrs. Rh. D., *Tika* p. I, vi. — At Sdhp 321 it has the Sk. meaning of "setting out" (?).

**Paṭṭhāya** (indecl.) [ger. fr. paṭṭhahati] putting down, starting out from, used as prep. (with abl.) from . . . onward, beginning with, henceforth, from the time of, e. g. *ajjato p.* from to-day VvA 246; *ito p.* from here, henceforth J 1.60, 63, 150; cp. J 1.52 (mūlato); VI.336 (sisato); PvA 11 (galato), 13 (gihikālato). *paṭṭhāya-yāva* (with acc.) from—up to Vism 374.

**Paṭṭhika** in pañca° see under *pañca*.

**Paṭhati** [paṭh to read, Sk. paṭhati] to read (of a text) VvA 72; PvA 58, 59, 70 etc.; see also *pāṭha*.

**Paṭhana** (nt.) [fr. paṭhati] reading (textual) Miln 344.

**Paṭhama** (adj.) [Ved. prathama, cp. Av. fratama; also Ved. prataran further, Gr. πρῶτος superl. formation fr. prep. \*pro, Sk. pra etc. see pa°] num. ord. "the first," in foll. meanings: (1) the first, foremost, former

Sn 93, 436, 1031; J II.110; KhA 1.192; DhA III.5, 196 (°vaya, contrasted with majjīma & pacchīma); PvA 5, 13, 56. nt. acc. *pathamaṅ* at first, for the first time Vin 1.16; D II.14; Dh 158; J 1.222; II.103, 153; often as first part of cpd. °, meaning either "first" or "recently, newly, just" Vin 1.1 (°ābhisambuddha having just attained Buddhahood); D III.253 (°ābhinibbatta), Sn 420 (°uppattika "in his first youth"); J III.394 (°uggata newly sprung up). — A second compar. formation is *pathamata*, only as adv. °ṅ at the (very) first, as early as possible, first of all Vin 1.30; J VI.510; DhA 1.138; VvA 230; PvA 93.

**Pathavatta** (nt.) [abstr. fr. pathavi] earthliness M 1.329.

**Pathavant** (adj.-n.) [fr. pathavi] a wayfarer S 1.37.

**Paṭhavi** (f.) [Ved. pṛthivī, doublets in Pāli pathavi, puthavi, puthuvī, see Geiger, *P.Gr.* §§ 124, 170. To ad., pṛthu; see puthu, *prath* to expand, thus lit. the broad one, breadth, expansion. Not (as Bdgh at Vism 364: pathatattā paṭhavi, cp. *Cpd.* 155 even modern linguists!) to be derived fr. *paṭtharati* the earth. Acc. to Nd<sup>2</sup> 389 syn. with jagati. It figures as the first element in enum<sup>a</sup> of the 4 elements (see dhātu 1), viz. p., āpo, tejo, vāyo (earth, water, fire, wind or the elements of the extension, cohesion, heat and motion: *Cpd.* 155). At D III.87 sq. ≈ Vism 418 rasa° is opposed to bhūmi-pappataka. Otherwise it is very frequent in representing the earth as solid, firm, spacious ground. See D II.14, 16; M 1.327 sq.; S 1.113 (p. udriyati), 119 (id.), 186; II.133, 169 sq.; v.45, 78, 246, 456 sq.; A II.50; IV.89, 374, v.263 sq.; Sn 307, 1007; It 21; Dh 41, 44, 178 (pathavyā); Pv II.6<sup>8</sup>; Miln 418; PvA 57, 75, 174. — mahā° M 1.127; S II.179, 263; III.150; J 1.25, 74; III.42; Miln 187; aya° iron soil (of Avici) DhA 1.148. In comp<sup>a</sup> both pathavi° & pathavi°.

-oja (pathavoja) sap or essence of the earth DhA II.154. -kampa shaking the earth, an earthquake DA 1.130. -kampana = kampa J 1.47. -kasiṇa the earth artifice (see *Dhs trsl* 43) D III.286. -dhātu the earth element (see above) D 1.215; II.204; III.228, 247; M 1.185; 421; S II.170; Dhs 588, 648, 962 (cp. *Dhs. trsl* 241); Nett 73, 74; VbhA 55; -maṇḍala the circle of the E. D 1.134; S 1.101; A IV.90. -rasa taste of earth S 1.134; SnA 5. -lekha writing on (or in) earth A 1.283; Pug 32. -saññā earth consciousness M. II.105; A IV.312; v.7 sq., 318 sq., 353 sq. -sama like the earth M 1.127, 423; Dh 95.

**Paṇayhati** v. l. at PvA 60 for T. pariḍayhati.

**Paṇa** [in this meaning unknown in Sk; only in one faulty var. lect. as "house"; see BR s. v. paṇa. Usual meaning "wager"] a shop J IV.488 [v. l. pana].

**Paṇaka** see *paṇnaka*. — *paṇaka* (comb) see *phaṇaka*.

**Paṇati** [cp. Sk. panati] to sell, barter, bargain, risk, bet J v.24 (= voharati attānaṅ vikkinati C.). — See also *paṇitaka* & *paṇiya*.

**Paṇamati** [pa + nam] to bend, to be bent or inclined Ps 1.165, 167; — pp. *paṇata* ibid. — Caus. *paṇāmeti* (q. v.).

**Paṇaya** [classical Sk. praṇaya, fr. pra + ni] affection J VI.102.

**Paṇava** [cp. Ep. Sk. paṇava, dial; accord. to BR a corruption of praṇava] a small drum or cymbal D 1.79; S II.128; IV.344; A II 117, 241; J III.59 (of an executioner; PvA 4 in id. p. has paṇaha); Th 1, 467; Bu 1.32; Vv 81<sup>10</sup>; Dhs 621 (°sadda); DhA 1.18.

**Paṇāma** [fr. pa + nam, see paṇamati] bending, salutation, obeisance (cp. paṇāmeti 1) VvA 321 (°ṅ karoti = añjaliṅ karoti). — As *paṇāmana* nt. at J IV.307.

**Paṇāmīta** [pp. of paṇāmeti] 1. (=paṇāmeti 1) raised, bent or stretched out Sn 352 (añjali sup°). — 2. (=paṇāmeti 3) dismissed, given leave Vin 1.54; M 1.457 (bhikkhusangho); Miln 209 (id.), 187.

**Paṇāmeti** [Caus. of paṇamati] 1. to bend forth or over, stretch out, raise, in phrase añjaliṃ p. to raise the hands in respectful salutation Vin 1.188; D 1.118; Sn p. 79. — 2. to bend to or over, to shut, in kavāṭaṃ p. to shut the door Vin 1.87; II.114, 207; pattaṃ Vin 11.216. — 3. to make go away, to turn someone away, give leave, dismiss Vin 1.54; II.303; S 1.7; Th 1, 511, 557; J V.314; Miln 187 (parisaṃ); Pass. paṇāmiyati (ibid.) — pp. paṇāmīta (q. v.).

**Paṇitaka** (adj. nt.) [fr. paṇita — pp. of paṇati] staked, wagered, bet, wager, stake at play J VI.192 (so read for paṇita°).

**Paṇidahati** [pa + ni + dhā] to put forth, put down to, apply, direct, intend; aspire to, long for, pray for S v.156 (atthāya cittaṃ paṇidahati). ger. paṇidhāya S 1.42 = Sn 660 (vācaṃ manaṃ ca pāpakaṃ); S 1.170 (ujuṃ kāyaṃ); A III.249 (deva-nikāyaṃ p.); IV.461 sq. (id.); Vbh 244 (ujuṃ kāyaṃ p.) = DA 1.210. Also lit. (as prep. with acc.) "in the direction of, towards" M 1.74 (angārā-kāsuṃ). — pp. paṇihita (q. v.).

**Paṇidhāna** (nt.) [fr. paṇidahati; cp. philosophical literature & BSk. praṇidhāna] aspiration, longing, prayer VvA 270; Sdhp 344.

**Paṇidhi** (f.) [fr. paṇidahati; cp. BSk. praṇidhi Divy 102, 134, in same meaning. The usual Sk. meaning is "spy"] aspiration, request, prayer, resolve D II.29, 276; S II.99, 154; III.256 (ceto°); IV.303; A II.32; IV.239 sq. (ceto°); V.212 sq.; Sn 801; Vv 47<sup>12</sup>; Nd<sup>1</sup> 109; Dhs 1059, 1126; SnA 132 (=paṇidhāna); DhA II.172; DhsA 222 (rāga-dosa-moha°).

-kamma (in deva cult) payment of a vow D 1.12, cp. DA 1.97 (which Kern, however, *Toev.* s. v., interprets as "application of an enema," comparing Sk. pranidheya to be injected as a clyster).

**Paṇipatati** [pa + ni + pat] to fall down before Th 1, 375.

**Paṇipāta** [fr. pa + ni + pat] prostration, adoration Dāvs V.53.

**Paṇipātika** (adj.) [fr. paṇipāta] consisting of a football, humbling or humble, devotional SnA 157.

**Paṇiya** (adj.) [ger. formation fr. paṇ, see paṇati & cp. BSk. panya in tara-panya fare AvŚ 1.148] to be sold or bought, vendible, nt. article of trade, ware A II.199; Vv 84<sup>2</sup> (=bhaṇḍa VvA 337); J IV.363 (=bhaṇḍa C. 366).

**Paṇihita** [pp. of paṇidahati] applied, directed, intent, bent on, well directed, controlled S IV.309 (dup°); A 1.8; v.87; Dh 43; (sammā °ṅ cittaṃ); Sn 154 (su° mano = suṭṭhu ṭhapito acaḷo SnA 200); Ps II.41 (vimokkha); Miln 204, 333; 413. — appaṇihita in connection with samādhi & vimokkha seems to mean "free from all longings." see Vin III.93 = IV.25; S IV.295, 309, 360; Ps II.43 sq.; 100; Miln 337.

**Paṇāma** [fr. pa + nam, see paṇamati] bowing, bow, obeisance Th 2, 407 (°ṅ karoti).

**Paṇita** (adj.) [pp. of pa + neti in same application BSk.; cp. Divy 385] 1. (lit.) brought out or to, applied, executed; used with ref. to punishment (see papeti dandaṃ) Pv IV.166 (°danda receiving punishment = ṭhapita-sarira-danda PvA 242). — 2. (appl<sup>d</sup>) brought out or forth, (made) high, raised, exalted, lofty, excellent; with ref. to food (very often used in this sense) "heaped up, plentiful, abundant." Synonymous with uttama (DA 1.109, 171). ulāra (PvA 25, 228). atula (PvA 110);

opp. hina (D II.215; A III.349; v.140; Vism 11), lūkha (S II.153; VvA 64). — D 1.12 (dhammā gambhīrā . . . paṇitā . . .), 109 (khādaniya); II.127 (id.) III.215 (with hina & majjhima-dhātu); S 1.136 (dhammo gambhīro etc.); II.153 (dhātu), 154 (paṇidhi); III.47; IV.360; v.66 (dhammā), 226 (etaṃ padaṃ), 266 (sattā); A 1.284; II.171, 190; IV.10, 332, 423; v.8, 36 and passim; Sn 240, 389; It 44; Pv 1.5<sup>3</sup>; IV.127; Pug 28 (°adhimutta having high aspirations), 30, 60; Dhs 269, 1027, 1411; PvA 12, 35 (āhāra), 42 (id.); DhA II.154 (bhojana). Compar. paṇitatarā, often comb<sup>d</sup> with abhikkantatarā, e. g. D 1.62, 74, 216; S 1.80; A 1.119, 171; v.37, 140, 203 sq.

**Paṇitaka** [perhaps = Sk. paṇita, or paṇ (see paṇa), as P. formation it may be taken as pa + nita + ka, viz. that which has been produced] a gambler's stake J VI.192. See paṇitaka.

**Paṇudati, Paṇunna** see panudati etc.

**Paṇeti** [pa + nī] to lead on to, bring out, adduce, apply, fig. decree (a fine or punishment), only used in phrase dandaṃ paṇeti to give a punishment D II.339 = Miln 110; M II.88; Dh 310; J II.207; III.441; IV.192; Miln 29; DhA III.482. — pp. paṇita (q. v.).

**Paṇḍa** see bhaṇḍati.

**Paṇḍaka** [cp. late (dial.) Sk. paṇḍa & paṇḍaka; for etym. see Walde, *Lat. Wtb.* under pello] a eunuch, weakling Vin 1.86, 135, 168, 320; IV.20, 269; A III.128; v.71; Sdhp 79. — With ref. to the female sex as paṇḍikā at Vin II.271 (itthi°).

**Paṇḍara** (adj.) [Ved. pāṇḍara; cp. paṇḍu, q. v. for etym.] white, pale, yellowish J II.365; v.340; Nd<sup>1</sup> 3; Dhs 6 = Vbh 88 (*Dhs trsl.* "that which is clear"?) in def. of citta & mano Dhs 17, 293, 597; Miln 226; DhA IV.8; VvA 40; PvA 56 (=seta); Sdhp 430.

**Paṇḍicca** (nt.) [fr. paṇḍita] erudition, cleverness, skill, wisdom J 1.383; Ps II.185; Pug 25; Dhs 16 (=paṇḍitassa bhāvo DhsA 147), 292, 555. As paṇḍicciya J VI.4.

**Paṇḍita** (adj.) [cp. Ved. paṇḍita] wise, clever, skilled, circumspect, intelligent Vin II.190 (+buddhimanto); D 1.12 (°vedaniya comprehensible only by the wise), 120 (opp. duppāṇṇa); III.192; M 1.423; III.61, 105, 178; S IV.375 (+viyatta medhāvin); v.151 (+viyatta kusala); A 1.59, 68, 84, 101 sq., 162 (paṇḍitā nibhānaṃ adhigacchanti); II.3 sq., 118, 178, 228; III.48 = It 16; Sn 115, 254, 335, 523, 721, 820, 1007, 1125 (Ep. of Jātakaṇṇi); It 86; Dh 22, 28, 63 (°mānin), 79, 88, 157, 186, 238, 289; J III.52 (sasa°); Nd<sup>1</sup> 124; Pv IV.332 (opp. bāla; =sappaṇṇa PvA 254); Dhs 1302; Miln 3, 22 (DA 1.117; DhA IV.111; VvA 257; PvA 39, 41, 60 (=paṇṇa), 93, 99.

**Paṇḍitaka** (adj.) [paṇḍita + ka] a pendant D 1.107.

**Paṇḍu** (adj.) [cp. Ved. pāṇḍu, palita, pāṭala (pale-red); Gr. *πελιτρός, πελός, πάλιος* (grey); Lat. palleo (to be pale), pullus (grey); Lith. patvas (pale-yellow), pilkas (grey); Ohg. falō (pale, yellowish, withered); E. pale] pale-red or yellow, reddish, light yellow, grey; only at Th 2, 79 (kisā paṇḍu vivappā), where paṇḍu represents the usual up-paṇḍ°-uppaṇḍuka-jātā: "thin, pale and colourless" see ThA 80). Otherwise only in cpds., e. g.

-kambala a light red blanket, orange-coloured cloth S 1.64 (=ratta-kambala C.); A 1.181; Sn 689 (=ratta° SnA 487); also a kind of ornamental stone, Sakka's throne (p.-k.-silā) is made of it J 1.330; II.93; II.53, (°silāsana); v.92 (id.); Pv II.960 (°silā = p.-k.-nāmaka silāsana PvA 138); VvA 110 (id.); KhA 122 (°varā-sana); DhA 1.17 (°silāsana). -palāsa a withered leaf Vin 1.96 = III.47; IV.217; Dh 235; VbhA 244; KhA 62; on °palāsika (DA 1.270) see *J.P.T.S.* 1893, 37. -mattikā

yellow loam, clay soil KhA 59. -roga jaundice Vin 1.206 (°ābādha) 276 (id.); J 1.431; II.102; DhA 1.25. -rogin suffering from jaundice J II.285; III.401. -viṇā yellow flute (of Pañcasikha); see beluva. -siha yellow lion, one of the 4 kinds SnA 125 (cp. Manor.-pūr. on A II.33). -sutta orange-coloured string D 1.76.

**Paṇḍuka** (-roga) perhaps to be read with v. 1. at M II.121 for bandhuka°.

**Paṇṇa** (nt.) [Ved. parṇa, cp. Ags. fearn, E. fern] 1. a leaf (esp. betel leaf) Vin 1.201 (5 kinds of leaves recommended for medicinal purposes, viz. nimba° Azadirachta Indica, kuṭaja° Wrightia antidysenterica, paṭola° Trichosanthes dioeca, sulasi° or tulasi° basil, kappāsika° cotton, see Vin. Texts II.46) A 1.183 (tiṇa+) Sn 811 (p. vuccati paduma-pattaṅ Nd<sup>1</sup> 135); J 1.167; II.105 (nimba)°; KhA 46 (khitta-p.-kosa-sañḥāna); PvA 115 (=patta) tālapaṇṇa a fan of palm leaves Vv 33<sup>43</sup> (=tālapattehi kata-maṇḍala-vijāni VvA 147); haritapaṇṇa greens, vegetable SnA 283; sūpeyyapaṇṇa curry leaf J 1.98. — 2. a leaf for writing upon, written leaf, letter; donation, bequest (see below paṇṇākāra) J 1.409 (cp. paṭipanna); II.104; IV.151 (ucchangato p. °ṅ niharati); DhA 1.180; PvA 20 (likhā° written message). paṇṇaṅ āropeti to send a letter J 1.227; paṇṇati id. J IV.145; v.458; peseti id. J 1.178; IV.169. paṇṇaṅ likhati to write a letter J II. 174; VI.369 (paṇṇe wrote on a leaf), 385 iṇa° a promissory note J 1.230; IV.256. — p. as ticket or label at DhA 110. — 3. a feather, wing see su°.

-ākāra "state or condition of writing" (see ākāra 1), i. e. object of writing; that which is connected or sent with a letter, a special message, donation, present, gift J 1.377; II.166; III.10; IV.316, 368; VI. 68, 390; SnA 78; DhA 1.184, 326, 392, 339; II.80; III.292 (dasavidha dibba°, viz. āyu etc.; see ṭhāna); IV.11. -kuṭi a hut of leaves D III.94; S I.226; J II.44; Pv III.220; DA 1.318. -chatta a fan of leaves J II.277. -chattaka a leaf-awning S I.90, 92. -dhāra a holder made of leaves J v.205. -pacchi leaf-basket, a b. for greens J VI.369. -puṭa a palm-leaf basket PvA 168. -sañṇā a mark of leaves (tied up to mark the boundary of a field) J 1.153. -santhāra a spreading leaf, leaf cover, adj. spread with leaves A 1.136; J VI.24. -sālā a hut of leaves, a hermitage J 1.6, 7, 138; II.101 sq.; VI.30, 318 (nala-bhittikaṅ °ṅ katvā); VI.24. -susa (& sosa) drying the leaves (said of the wind) KhA 15.

**Paṇṇaka** [paṇṇa + ka] 1. green leaves (collectively), vegetable, greens J VI.24 (kāra° vegetable as homage or oblation); Pv III.3<sup>3</sup> (panko paṇṇako ca, expl<sup>d</sup> as "kad-damo vā udakacchikkhalo vā" PvA 189, but evidently misunderstood for "withered leaves"); PvA 256 (tiṇa-kaṭṭha-paṇṇaka-sala, is reading correct?). — 2. N. of a water plant, most likely a kind of fern (see Kern, Toev. p. 16 s. v.). Often comb<sup>d</sup> with sevāla (Blyxa Octandra), e. g. at J II.324; v.37. — The spelling is also paṇaka, even more frequent than paṇṇaka and also comb<sup>d</sup> with sevāla, e. g. Vin III.177 (in comb<sup>a</sup> sankha sevāla°, where Bdhgh explains "sankho ti dighamū-lako paṇṇasevālo vuccati, sevālo ti nilasevālo, avaseso udaka-pappataka-nīla-bijak' adī sabbo 'ti paṇako ti sankhaṅ gacchati"); S v.122; A III.187, 232, 235; J IV.71 (sevāla°); Miln 35 (sankha-sevāla-p. which the Manor.-pūr. expl<sup>ns</sup> by udaka-pappataka, and also as "nilamaṇḍūkapitṭhivanna udakapitṭhiṅ chādetvā nibattapaṇakaṅ" see Trenckner, Miln 421 and cp. Miln. trsl<sup>n</sup> 1.302), 210 (suvanna°), 401 (cakkavāko sevāla paṇaka-bhakkho); KhA 61 (sevāla°; cp. Schür-bring's kalpasūtra p. 46 sq.). — 3. (see paṇṇa 2) a written leaf, a ticket DhA 110.

**Paṇṇatti** see pañṇatti.

**Paṇṇattika** (adj.) [fr. paṇṇatti] having a manifestation or name, in a°-bhāva state without designation, state of

non-manifestation, indefinite or unknown state (with ref. to the passing nature of the phenomenal world) DhA 1.89; II.163.

**Paṇṇarasa & Paṇṇavisati** see pañca 1. B, & C.

**Paṇṇāsa** see pañca 2. A.

**Paṇṇi** (f.) [=paṇṇa] a leaf Vin 1.202 (taka°).

**Paṇṇika** [paṇṇa + ika] one who deals with greens, a florist or greengrocer J 1.411; II.180; III.21 (°dhitā); Miln 331.

**Paṇṇikā** (f.) [to paṇṇaka; cp. Sk. paṇṇikā; meaning uncertain, cp. Kern, Toev. p. 17 s. v.] greens, green leaves, vegetable Vin II.267 (na haritaka °ṅ pakinitabbaṅ, trsl. at Vin. Texts III.343 by "carry on the business of florist and seedsman," thus taken as paṇṇika, cp. also Vin. Texts III.112); J 1.445 (paṇṇikāya sañṇaṅ adasi is faulty; reading should be saṇṇikāya "with the goad," of saṅ(n)ikā = Sk. sṛṇi elephant-driver's hook).

**Paṇṇi** (m. & f.) [Ved. pārṇi, Av. paṣṇā, Lat. perna, Gr. πέρνα Goth. fairzna, Ohg. fersana = Ger. ferse] the heel Vin II.280 (°samphassa); J II.240; v.145; Sdhp 147, 153. See next.

**Paṇṇikā** (f.) [fr. paṇṇi] the heel J 1.491; KhA 49 (°aṭṭhi); Vism 253 (id.); PvA 185.

**Paṇṇin** (adj.) [fr. paṇṇi] having heels D II.17 (āyata° having projecting heels, the 3<sup>rd</sup> of the 32 characteristics of a Mahāpurisa).

**Patati** [Ved. patati, Idg. \*pet "to fly" as well as "to fall." Cp. Av. pataiti fly, hurry; Gr. πέρωμαι fly, ώκυ-πέρω quick, πέρω fall; Lat. praepes quick, peto to go for, impetus, attack etc.] to fall, jump, fall down on (loc., acc. & instr.), to alight J 1.278 (dīpake); Sn 248 (nirayaṅ); Pv IV.10<sup>8</sup> (1st pl. patāmase); Milo 187; PvA 45. ppr. patanto J 1.263 (asaniyā); III.188 (nāvāya); fut. patissati J III.277; aor. pati Sn 1027 (sirasā); J III.55; Pv 1.7<sup>8</sup>; ger. pativā J 1.291; III.26; PvA 16; DhA III.196 (vv. II. papāta & papatā the latter aor. of papatati, q. v.); ger. pativā J 1.291; III.26; PvA 16. — pp. patita (q. v.). — Caus. pāteti (q. v.). Pass. (Caus.) patiyati is brought to fall also intrs. rush away J IV.415 (=palāyati C.); Miln 187.

**Patatthi** at J VI.276 is misprint for pathaddhi (q. v.).

**Patana** (nt. adj.) [fr. patati] falling, falling out, ruin, destruction J 1.293 (akkhīni); II.154; III.188 (geha°); VI.85 (usu° range of his arrow).

**Patana** (adj.) [fr. patana] on the point of falling, going to fall, falling J VI.358.

**Patānu** (adj.) [pa + tanu] very thin J VI.578 (°kesa); DhA 362 (°bhāva) = DhA 238; Kvu 299 (id.).

**Patara** [Vedic pradara, pa + dr, with t. for d.; see Trenckner, Notes 62<sup>16</sup>; Geiger, P.Gr. § 39, 4] a split, a slit J IV.32.

**Patarati** [pa + tarati] 1. to go through or forth, to run out, to cross over D 1.248; J III.91 (aor. patari). — 2. to overflow, boil over (of water) Miln 260. — Caus. patāreti (q. v.).

**Patākā** (f.) [cp. later Sk. patākā] a flag, banner (cp. dhaja) J 1.52; VvA 31, 173.

**Patāpa** [fr. pa + tap] splendour, majesty Vv 40<sup>8</sup> (=tejas, ānubhāvo VvA 180).

**Patāpavant** (adj.) [fr. patāpa] splendid, majestic Sn 550 (=jutimantatāya p. SnA 453); Th 1, 820.

**Patāpeti** [pa + tāpeti, Caus. of tap] scorch, burn fiercely Vv 79<sup>6</sup> (=ativiya dipeti VvA 307). Sdhp 573.



**Patāyati** [in form = pa + tāyati, diff. in meaning; not sufficiently expl<sup>d</sup>, see Kern, *Toev.* p. 29 s. v. It is probably a distorted \*sphāyati: see under pharati, phalaka and phātetī] to be spread out, intrs. to spread (?) A 1v.97 (kodhō p., as if fr. **pat**); J 111.283 (C. mikhamati, as if fr. **ṭṭ**, Kern. trsl. "to be for sale").

**Patāreti** [Caus. of patarati] to make go forth, to bring over or through M 1.225; A 111.432 (v. l. M. pakarotti). — aor. **patārayi** in meaning "strive" at J 111.210 (= patarati vāyamati C. but Rhys Davids, "to get away from"); as "assert" at J v.117.

**Paṭi**<sup>1</sup> [Ved. pati, Av. paitis lord, husband; Gr. πῶσις husband, Lat. potis, potens, possum, hos-pes; Goth. brūþ-faþs bridegroom, hunda faþs centurion, Lith. pāts husband] lord, master, owner, leader. — 1. in general D 111.93 (khattānaṃ p. gloss adhipati). Mostly -°; see under gavam°, gaha°, dāna°, yūtha°, senā°. — 2. husband S 1.210; Sn 314; J 111.138; PvA 161. See also sapatika (with her husband), patibbatā & patika.

-kula her husband's clan ThA 283; VvA 206; -devatā a devoted wife J 111.406; VvA 128.

**Paṭi**<sup>2</sup> (indecl.) [Vedic prati etc.] a doublet of paṭi; both often found side by side; pati alone always as prep. (with acc.) and as prefix with **sthā** (paṭiṭṭhāti, paṭiṭṭhita etc.). All cases are referred to the form with pati°, except in the case of paṭiṭṭh°. The more frequent cases are the foll.: patikāra, °kuṭati, °caya, °dissati, °nandati, °manteti, °māneti, °ruddha, °rūpa, °līna, °sallāna, etc. °sibbati, °sevati, °ssata, °ssaya, °ssava.

**Patika** (adj.) [only f. patikā and only as -°] having a husband in mata° "with husband dead," a widow Th 2, 221 (= vidhuva ThA 179); J v.103 (ap° without husband, v. l. for appatita, C. expl<sup>m</sup> by assāmika). pavuttha° (a woman) whose husband lives abroad Vin 11.268; 111.83; Miln 205 (pavuttha°). See also pañcapatika & sapatika.

**Patika** at Vism 28 is to be read pātika (vessel, bowl, dish).

**Paṭiṭṭhahati** (& **Paṭiṭṭhāti**) [paṭi + sthā] to stand fast or firmly, to find a support in (loc.), to be established (intrs.), to fix oneself, to be set up, to stay; aor. paṭiṭṭhahi DhA 111.175 (sotāpatti-phale), PvA 42 (id.), 66 (id.); VvA 69 (sakadāgāmi-phale); and paṭiṭṭhāsi Miln 10. — fut. 'ṭṭhahissati J v.458 (°hessati); DhA 111.171. — ger. paṭiṭṭhāya Sn 506; J 11.2 (raḷje); 111.52; v.458 (raḷje); Miln 33; PvA 142. — pp. paṭiṭṭhita (q. v.). — Caus. paṭiṭṭhāpeti (q. v.).

**Paṭiṭṭhā** (f.) [fr. pati + sthā. Cp. Ved. pratiṣṭhā support, foundation] support, resting place, stay, ground, help, also (spiritual) helper, support for salvation S 1.1 (ap°); 11.65; 111.53; Sn 173; Dh 332; J 1.149; 1v.20; Miln 302; DhA 201; VvA 138; PvA 53. 60 (= dipa), 87 (= dipa) 141 (su°), 174 (su° = dipa).

**Paṭiṭṭhāna** (nt.) [fr. pati + sthā cp. late Sk. pratiṣṭhāna] fixing, setting up, support, help, ground (for salvation) Sn 1011; PvA 123.

**Paṭiṭṭhāpita** [pp. of paṭiṭṭhāpeti] put down, set down, established PvA 139.

**Paṭiṭṭhāpitar** [n. ag. of paṭiṭṭhāpeti] one who establishes A v.66.

**Paṭiṭṭhāpeti** [Caus. of paṭiṭṭhahati, cp. BSk. pratiṣṭhāpayati Jtm 224] to establish, set up, fix, put into, instal D 1.206; S 1.90; J 1.152; 168, 340 (sotāpatti-phale); PvA 22 (id.), 38 (id.) 50 (sarāṇesu ca silesu ca), 223 (id.), 76 (cetiyaṃ), 78 (upāsakabhāve), 131, 132 (hatthe). — aor. paṭiṭṭhāpesi J 1.138 — pp. paṭiṭṭhāpita (q. v.).

**Paṭiṭṭhāha** [fr. paṭiṭṭhahati] having one's footing in, hold on, tenacity Dhs 381 = Nd<sup>2</sup> 271<sup>m</sup> = DhSA 253. The v. l. at Nd<sup>2</sup> is paṭiggāha which is also read by Dhs.

**Paṭiṭṭhita** [pp. of paṭiṭṭhahati] established in (loc.), settled, fixed, arrayed, stayed, standing, supported, founded in D 111.101 (supaṭiṭṭhita-citta); M 1.448; S 1.40, 45, 185 (dhammesu); It 77; Sn 409, 453; J 1.51 (kucchimhi), 262 (raḷje); Pv 1.44; 11.9<sup>69</sup> (dussilesu); Miln 282; VvA 110 (°gabbhā), 259 (°saddha); PvA 34 (jāta +). — nt. °ṅ arrangement, settling, in pañca° the fivefold array, a form of respectful greeting, see under pañca.

**Paṭiṭṭhiyati** [only apparently (Pass.) to paṭiṭṭhahati, of sthā, but in reality = Sk. prati-sthyāyate, of sthāyā, see thīna. Ought to be paṭiṭṭhiyati; but was by popular analogy with paṭiṭṭhāya changed to paṭiṭṭhiyati] to be obdurate, to offer resistance A 1.124; 11.203; 111.181 sq.; J 1v.22 (aor. °ṭṭhiya); Pug 36; KhA 226.

**Paṭita** [pp. of patati] fallen Dh 68, 320; J 1.167; Miln 187; PvA 31 (read pātita), 50.

**Paṭitaka** (adj.) [fr. last] thrown or fallen into (loc.), dropped Vism 62.

**Paṭiṭṭhāti** [paṭi + ṭṭhāti] to stand up again Th 1, 173.

**Paṭittha** [pa + ṭṭhā] a bank of a river or lake, sn° (adj.) with beautiful banks S 1.90; Pv 11.1<sup>20</sup> (= sundara-ṭṭhā PvA 77).

**Paṭibbatā** (f.) [pati + vatā] a devoted wife (ep. patidevatā) J 11.121; V1.533; VvA 50, 110.

**Paṭissata** see paṭi°.

**Paṭita** [pp. of pacceti] pleased, delighted Dh 68; Sn 379, 679; Vv 84<sup>10</sup> (= pabaṭṭha VvA 337). — neg. **appatita** displeased M 1.27; J v.103 (v. l. appatika, C. expl<sup>m</sup> by assāmika, i. e. without husband).

**Paṭiyati** see patati.

**Pateyya** in phrase alam-pateyya at D 111.71 (kumārikā alam-pateyyā), 75 (id.) means "surely fit to have husbands, ripe for marriage" (?)

**Patoda** [fr. pa + tud cp. Ved. pratoda] a goad, driving stick, prick, spur M 1.124; 111.97; S 1v.176; A 11.114; 111.28; 1v.91; v.324; Th 1, 210; J 1.57, 192; Dhs 16, 20, 292; Pug 25; SnA 147; ThA 174; Sdhp 367.

-latṭhi a driver's stick, goad-stick [cp. BSk. pratodayaṣṭi Divy 7, 76, 493, 495] D 1.105, 126; J v1.249; Miln 27; DhA 1.302; 11.38; 1v.216; VvA 64. As °yatṭhi at Dvps XI.30.

**Patodaka** (adj. n.) [fr. pa + tud] lit. pushing, spurring; only in phrase angulī° nudging with one's fingers Vin 111.84 = 1v.110 (here to be taken as "tickling"); D 1.91 (cp. Dial. 1.113); A 1v.343.

**Patta**<sup>1</sup> (nt.) [Ved. patra, to \*pet as in patati (q. v. & see also panna); cp. Gr. πτερόν wing, πτερόν id.; Lat. penna feather = Ger. fittig; acci-piter; Ohg. fedara = E. feather etc.] 1. the wing of a bird, a feather Vin 1v.259; D 1.71. kukkuṭa° a hen's quill (for sewing) Vin 11.215. — 2. a leaf M 1.429; Sn 44 = 64 (sañchinnā°, see Nd<sup>2</sup> 625); 625 (pokkhara° lotus l.); Dh 401 (id.); Nd<sup>1</sup> 135 (paduma°); Pv 11.9<sup>6</sup> (= paṇṇa PvA 15); VvA 147 (tāla°); ThA 71; PvA 283 (nigrodha°). asi-patta-vana "sword-leaf-forest" (a forest in Niraya) Sn 673; PvA 221. — 3. a small thin strip of metal at the lute Miln 53; VvA 281.

-ālhalka a toy measure made of palm-leaves Vin 11.10; 111.180; D 1.6 (cp. DA 1.86); M 1.266; A v.203; Miln 229. -gandha odour of leaves Dhs 625. -nālī rib of a feather DhA 1.394. -phala leaf-fruit, a leaf and fruit, vegetables Sn 239 (= yaṇ kiñci harita-paṇṇa SnA

283); PvA 86. -yāna having wings as vehicle, "wing-goer," i. e. a bird Sn 606 (=pattehi yanti ti pattayānā SnA 465); J II.443. -rasa taste of leaves DhS 629; juice of leaves Vin I.246 (+puppharasa & ucchurasa). -salākā leaf-ticket DhA IV.65.

**Patta<sup>2</sup>** (m. & nt.) [Ved. pātra, fr. Idg. \*pōtlom = Lat. poculum beaker, Oir. ōl. See pāna & pibatī] a bowl, esp. the alms-bowl of a bhikkhu Vin I.46, 50, 51, 61, 224 (patte pūresug); II.111, 126, 224, 269; S I.112; A IV.344; Sn 413, 443; J I.52, 55 (pattāṅg thavikāya pak-khūpati), 69; III.535 (punna °ṅ deti to give a full bowl, i. e. plenty); v.389 (pl. pattāni); Vism 108 (āṅgaṅṅābhik' āhato ayopatto); DhA IV.220 (°ṅ pūreti); PvA 35, 61, 76, 88, 141. — Two kinds of bowls are mentioned at Vin 243, viz. ayo° of iron & mattikā° of clay, dāru° a wooden bowl Vin II.112, 143. uda° a bowl of water or a water-bowl M I.100; S V.121; A III.230 sq. cp. odapattakini. — pattassa mukhavatṭi J V.38. — fut. pātī (q. v.).

-ādhāraka bowl support, bowl-hold Vin II.113. -kaṇḍolikā a wicker-work stand for a bowl Vin II.114 (cp. Vin. Texts III.86). -gata gone into the bowl, alms given Th I, 155; Pv IV.7<sup>3</sup>. -gāhāpaka one who is going to take a bowl, a receiver of a b. Vin II.177 (+sāṭiya° etc.); A III.275. -civara bowl and robe (see note in Dial II.162) Vin I.46; II.78, 194; S I.70; J III.379; Pv II.13<sup>16</sup>; DA I.45, 186; PvA 61. -tthavikā a bag to carry a bowl in Vin II.114; J III.364; VvA 40, 63; KhA 45. -dhovana "bowl-washing," (the water used for) washing the bowl Vin II.214. -pāṇin hand on bowl, bowl in hand Sn 713; It 89 = S III.93 ≈; onīta° removing the hand from the bowl; see onīta. -piṇḍika "eating from one vessel only" A III.220. -maṇḍala a circular artificial bottom of a bowl Vin II.112. -māḷaka a raised parapet (?) on which to put the bowl Vin II.114 (cp. Vin. Texts III.80). -mūla the bottom of the bowl Vin II.269. -vatṭi the brim of a bowl S IV.168. -saññin paying attention to one's bowl Vin II.214.

**Patta<sup>3</sup>** [pp. of pāpuṇāti] obtained, attained, got, reached (pass. & med.) Sn 55, 138, 478, 517, 542, 992; Dh I 34 (nibbānaṅ) 423; J I.255 (vināsaṅ); IV.139 (samuddaṅ); PvA 4 (anayavyasanaṅ), 5 (sāsacchedaṅ), 71 (manusabbhāvaṅ). Very frequent as ° and in meaning equal to finite verb or other phrase, when spelling °ppatta is restored (Sk. prāpta), e. g. ummādapatta out of mind PvA 6; jara° old J III.394; dukkha° afflicted with pain J VI.336; domanassa° dejected J II.155; patti° attained one's (possible) share It 32; bala° (become) strong D II.157; vaya° (become) old, come of age J II.421 (+soḷasa-vassa-kāle); PvA 68; somanassa° pleased J III.74; haritu° covered with green M I.343; J I.50, 399. Also as °, but less frequent, meaning often equal to prep. "with," "after," etc., as pattābbiseka after consecration DhA IV.84; SnA 484; pattuṅna with wool SnA 263; °dhamma mastering the Dh. Vin I.10; the same at DhA IV.200 in meaning of patti°, i. e. "merit attained"; °mānasa (?) It 76 (v. I. satta°); °sambodhi It 97 (v. I. satta°). — Opp. appatta not obtained (see also patti 2), i. e. without Dh 272 (cp. DhA III.58); Pug 51 (°pānabhojana, so read for appanna°). — Cp. sam°.

**Patta<sup>4</sup>** at Dpvs XI.18 for pattin or pattika, foot-man, infantry.

**Patta-kkhandha** [perhaps patta<sup>1</sup> + khandha, thus "leaf-shoulder," i. e. with shoulders drooping like leaves; the Commentators explain patta as contracted form of patita fallen, thus "with shoulders falling." We may have to deal with an old misspelling for panna (=pa + nam bent down, put down), which expl<sup>a</sup> would suit the sense better than any other] downcast, dejected, disappointed Vin II.77 = III.162 (trsl<sup>1</sup> "with fallen hearts," expl<sup>a</sup> as patita, see Vin. Texts II.13); S I.124; M I.132, 258; III.298; A III.57; J V.17; Miln 5.

**Pattaka** (nt.) [fr. patta<sup>2</sup>] a (little) bowl Th 2, 28.

**Pattatta** (nt.) (-°) [abstr. fr. patta<sup>3</sup>] the fact of being furnished or possessed with Vism 524.

**Pattabba** (adj.) [grd. of pāpuṇāti] to be gained or attained; nt. that which can be attained or won SnA 443. See also pattiya<sup>2</sup>.

**Pattali** (°li) (f.) [according to Kern, *Toev.* s. v. to be read as either sattali or sattalā] plantain Th 2, 260 (=kadali ThA 211).

**Patti<sup>1</sup>** [Ved. patti, \*pad (of pada) + ti] on foot, one who is on foot, a foot-soldier Vin IV.105 (as one of the 4 constituents of a senā or army, viz. hatthī elephants, assā, horses, rathā chariots, patti infantry); J IV.494 (hatthī, assā, rathā, patti); 463 (hatthī assā rathā, patti senā padissate mahā); Vism 19. Cp. pattika<sup>1</sup>.

-kāya a body of foot soldiers, infantry S I.72 (cp. BSk. same, at Jtm 215 with hasty-āsva-ratha°). -kārika (for °kārika, of prec.) a foot soldier, lit. one of a body of infantry J IV.134; V.100; VI.15 (hatthāruhā anikaṭṭhā rathikā pattikārikā), 21, 463 (hatthī assā rathā rathikā p.).

**Patti<sup>2</sup>** (f.) [Classical Sk. prāpti fr. pa + āp, cp. patta<sup>3</sup>] 1. (-°) obtaining, acquiring, getting, entering into, state of S I.189 = Th I, 1230 (nibbāna°); Sn 68 (paramattha°), 186 (nibbāna°); PvA 5 (vyasana), 112 (id.); Sdhp 379. — 2. attainment, acquisition S II.29 (aggassa); Sn 425 (yogakkhemassa); Nd<sup>2</sup> 390 (=lābhā paṭilābhā adhigamo phusanāṅ sacchikiriya°); esp. in phrase apatassa patti "att' of the unattained" D III.255 = A IV.332; S I.217; II.29; A II.148; III.179; Kvu 581. — 3. gaining, gain, profit, advantage S I.169 (brahma° "best vantage ground"). — 4. merit, profit, in special sense of a gift given for the benefit of someone else (as a "dakkhiṇā"), accrediting, advising, transference of merit, a gift of merit J II.423, 425 (=dakkhiṇā); IV.21; DhA I.270 (opp. to mūla price); II.4; IV.200 sq. (opp. to mūla). See also cpds. °dāna & °dhamma. — 5. that which obtains (as a rule), occasion, happening, state, place, as gram. t. t. loc. pattiyaṅ or pattiya (-°) in lieu of SnA 310, 317. — See sam°.

-dāna an assigned or accredited gift, giving of merit (as permanent acquisition), transference of merit VvA 188, 190; PvA 9 (°vasena dānadhamma-pariccāgo), 49 (=dakkhiṇā) 88 (id.); Sdhp 229. -dhamma the practice of transferred merit, see *Kvu trsl<sup>a</sup>* 161<sup>1</sup>, 170, & cp. pattadhamma. -patta, one who has obtained what can be obtained, or the highest gain (i. e. Nibbāna) Sn 536 (=pattabbaṅ patto pattabbaṅ arabattaṅ patto ti vuttaṅ hoti SnA 433), 537, 540.

**Patti<sup>3</sup>** (f.) [for patta<sup>1</sup>?] leaf, leafy part of a plant Vin I.201 (taka, taka-patti, taka-paṅṅi).

**Pattika<sup>1</sup>** [fr. patti<sup>1</sup> cp. pajja<sup>2</sup>] on foot, a pedestrian or soldier on foot, D I.50, 89, 106, 108; II.73; A II.117 (hatthī-āruha, assāruha, rathika, p.); J VI.145; Vism 390 (manussā pattikā gacchanti); Sn 418; 448 (hatthāruha anikaṭṭhā rathike pattikārika); DhA I.385.

**Pattika<sup>2</sup>** [fr. patti<sup>2</sup>] having a share, gain or profit; a partner, donor DhA I.270, 271.

**Pattika<sup>3</sup>** (adj.-n.) fr. patta<sup>2</sup> in dāru° (collecting alms) with a wooden bowl, man with a wooden bowl D I.157 (cp. DA I.319).

**Pattikā** (f.) [fr. patta<sup>1</sup> or patti<sup>3</sup>] a leaf, in tāla° palm-leaf S II.217, 222.

**Pattin** (adj. n.) [fr. patta<sup>3</sup>, Sk. \*prāptin] attaining, one who obtains or gains Sn 513 (kiṅ° = kiṅ patta, adhigata SnA 425).

- Pattiya**<sup>1</sup> (adj. n.) [for \*pratyaya = paccaya, cp. Trenckner, *Notes* 7<sup>9</sup>, 9] believing, trusting, relying J v.414 (para°); (m.) belief, trust J v.231 (parapattiyena by relying on others), 233 (id.), 414 (id.).
- Pattiya**<sup>2</sup> (adj.) [grd. of pāpūṇāti; cp. pattabba] to be attained, to be shared or profited Pv 11.9<sup>31</sup> (para° profitable to others, see expl<sup>o</sup> at PvA 125).
- Pattiyāyati** [denom. fr. pattiya<sup>1</sup>] to believe, trust, rely on J 1.426; v.403; DA 1.73.
- Pattiyāyana** (nt.) [fr. pattiyāyati] belief J v.402.
- Pattiyati** [denom. fr. patti<sup>2</sup>] to gain, to profit from (acc.) Miln 240 (attānaṅ na p. does not profit from himself).
- Pattha**<sup>1</sup> [fr. pa + sthā. Cp. Epic Sk. prastha plateau] a lonely place, in cpd. vana° D 1.71; Pug 59 etc., a wilderness in the forest, expl<sup>d</sup> by Bdgh as "gāmantaṅ atikamitvā manussānaṅ anupacāra-ṭṭhānaṅ yattha na kasanti na vapanti" DA 1.210; Ud 43 (patthaṅ ca sayan' āsanaṅ, ed.; but better with id. p. Dh 185 as pantaṅ, which is expl<sup>d</sup> at DhA 111.238 by "vivittaṅ," i. e. separately). Cp. with this Sk. vana-prastha a forest situated on elevated land.
- Pattha**<sup>2</sup> [cp. late Sk. prastha] a Prastha (certain measure of capacity) = 1/4 of an Āhaka; a cooking utensil containing one Prastha DhA 11.154; SnA 476 (cattāro patthā āhakaṅ).
- Patthaṭa** [pp. of pattharati] stretched, spread out J 1.336; Vism 364; DA 1.311.
- Patthaṇḍila** [pa + thandila] hermitage M 11.155.
- Patthaddha** [pa + thaddha] (quite) stiff Vin 11.192; Th 1, 1074.
- Patthanā** (f.) [of ap + arth, cp. Sk. prārthayati & prārthana nt., prārthanā f.] aiming at, wish, desire, request, aspiration, prayer S 11.99, 154; A 1.224; 111.47; v.212; Nd<sup>1</sup> 316, 337 (p. vuccati taṅhā); Nd<sup>2</sup> 112; Nett 18, 27; Dh 1059; Miln 3; SnA 47, 50; DhA 11.36; PvA 47. — patthanāṅ karoti to make a wish J 1.68; DhA 1.48; °ṅ ṭhāpeti id. DhA 1.47; 11.83; 11.200.
- Patthara** [cp. late Sk. prastara. The ord. meaning of Sk. pr. is "stramentum"] 1. stone, rock S 1.32. — 2. stoneware Miln 2.
- Pattharati** [pa + tharati] to spread, spread out, extend J 1.62; 11.212; v.1.279; DhA 1.26; 111.61 (so read at J v.1.549 in cpd. °pāda with spreading feet, v. l. patthaṭa°). — pp. patthaṭa (q. v.). — Caus. patthāreti with pp. patthārita probably also to be read at Th 1, 842 for padhārita.
- Pattharika** [fr. patthara] a merchant Vin 11.135 (kaṅsa°).
- Patthita** [pp. of pattheti] wished for, desired, requested, sought after S 836; Miln 227, 361; DhA 11.201; PvA 47 (°ākāra of the desired kind, as wished for); Sdhp 79 (a°).
- Patthina** [pa + thina] stiff D 11.335; DhA 307. Also as patthinna at Vin 1.286 (= atirajitattā thaddha Bdgh, on p. 391); Vism 361 (= thina p. 262); VbA 67 (°sneha).
- Pattheti** [pa + arth, cp. Sk. prārthayati] to wish for, desire, pray for, request, long for S 11.125; v.1.45; Sn 114, 899; Th 2, 341; Nd<sup>1</sup> 312, 316; PugA 208 (āsāṅsati+); PvA 148; Sdhp 66, 319; ppr. patthento PvA 107; patthayanto J 1.66 (paramābhisaṅbodhiṅ); patthayaṅ Sn 70 (= iechanto patthayanto abhijappanto Nd<sup>2</sup> 392); patthayamāna M 1.4; Sn 902; J 1.259; DhA 111.193; PvA 226 (= āsiṅsamāna); & patthayaṅo Sn 900; It 67,

115. — grd. patthetabba PvA 96, patthayitabba PvA 95, and patthiya which only occurs in neg. form apatthiya what ought not to be wished J 11.61; Pv 11.67 (= apatthayitabbaṅ PvA 95); DhA 1.29; also as na-patthiya (med.) one who does not wish for himself Sn 914 (cp. Nd<sup>2</sup> 337). — pp. patthita (q. v.).

**Patvā** see pāpūṇāti.

**Patha** [of path, Ved. pathi with the 3 bases pathi, path° and panth°, of which only the last two have formed independent nouns, viz. patha and pantha (q. v.)] 1. path, road, way D 1.63; Sn 176 (loc. pathe), 385, 540, 868; Nd<sup>2</sup> 485 B (+ pantha, in expl<sup>o</sup> of magga); J 1.308 (loc. pathe); 11.39; v.1.525 (abl. pathā); Th 1, 64; Pug 22, 57; Mhvs 21, 24 (pathe); 36, 93 (loc. pathi, see Geiger, Gr. § 89); Sdhp 241. — 2. Very frequent as °, where it is sometimes pleonastic, and acts in the function of an abstract formation in °tā or °taya (cp. similar use of anta: see anta<sup>1</sup> 5; and pada: see pada 3), e. g. anila° (air) J 11.119; anupariyāya° A 11.107; ādicca° (path of the sun, sky) DhA 111.177; ummagga° S 1.193; kamma° DhA 1.36; gaṇana° (range of) calculation Miln 20; cakkhu° J 11.403 (= cakkhūnaṅ etaṅ nāmaṅ C.); catummahā° A 11.28, 42, 394; dve° Vv 53<sup>17</sup>; nakkhatta° Dh 208; yaṅṅa° (= yaṅṅa) Nd<sup>2</sup> 524; yogga° A 11.122; rajā° S 11.219; rāga° (sensuality) S 11.70; vacana° (way of saying, speech) Vv 63<sup>17</sup> (= vacana VvA 262), etc. See also cakkhu°, ñeyya°, dvelhā°, manussa°, yaṅṅa°, vāda°, sagga°, hattha°; der. pātheyya. — See also byappatha. — apatha where there is no way or road, wrong way J 11.287; ThA 255; VvA 337.

-addhan "the journey or stretch of the path": see under addhan. -addhi (?) so perhaps to be read for patatthi, according to Fausböll J v.1.276. Unclear in meaning, expl<sup>d</sup> by nibbidha vithi (frequented road?) -gamana "going on their course," of the stars D 1.10 (see *Dial.* 1.20: "their usual course").

**Pathabya** [fr. pathavi = paṭhavi] belonging to the earth, ruler of the earth (?) A 11.90 (reading uncertain).

**Pathavi** see paṭhavi.

**Pathāvin** [fr. patha] a traveller Vin 11.108; J 11.65; DA 1.298.

**Pada** (nt.) [Ved. pad, pād (m.) foot, and also pāda; pada (nt.) step. Cp. Gr. πῶς (πός) = Lat. pēs, Goth. fōtus = Ohg fuoz = E. foot; further Arm. het track, Gr. πεδᾶ after, πεδῶν field, πεδῶς on foot, etc.; Lith. pédā track; Ags. fetvan = E. fetch. — The decl. in Pāli is vocalic (a), viz. pada; a trace of the consonant (root) decl. is instr. sg. padā (Th 1, 457; Sn 768), of cons. (s) decl. instr. padasā with the foot, on foot (D 1.107; J 11.371; DhA 1.391). — Gender is nt., but nom. pl. is frequently found as padā, e. g. at Dh 273; Nett 192 (mūla°)] 1. foot Dh 273 = SnA 366 (? saccānaṅ caturō padā); DA 1.85; usually °, like hatthipadaṅ elephant's foot M 1.176, 184; S 1.86; v.43, 231; and with numerals dvi° & di°, catup°, aṭṭha° (q. v.). In aṭṭha° also meaning "square of a chessboard." — 2. step, footstep, track Dh 179 (of a Buddha, cp. DhA 111.194 & 197) J 1.170 (footmark) 11.154; in redupl.-iterative formation padāpadaṅ step by step Sn 446 (v. l. padānupa- daṅ), and pade padaṅ Sn p. 107 (cp. SnA 451). — 3. (Often synonymous with °patha i. e. way, kind, & sometimes untranslatable) (a) lit. way, path, position, place Vin 11.217 (nakkhatta° constellation); J 1.315 (assama° = assama); v.75 (id.), 321 (id.); v.1.76 (id.); v.1.180 (v. l. patha; C. mahāmaggā); mantapada = manta D 1.104 (cp. DA 1.273). See also janapada, saggapada. — (b) in appl<sup>d</sup> meaning (modal): case, lot, principle, part, constituent, characteristic, ingredient, item, thing, element M 1.176 (cattāri padāni 4 characteristics);

S 1.7 (pade pade "now in this thing, now in that" C. ārammaṇe ārammaṇe), 212 (amataṇ p. = nibbāna); II.280 (id.); A II.51 (id.); It 39 (p. asankhatag = nibbāna); Sn 88 (dhammapade sudesite; expl<sup>d</sup> as nibbāna-dhamma SnA 164; dhammapada = Dhamma), ibid. (anavajja-padāni sevamāna = principles), 700 (money-yaṇ uttamaṇ padaṇ, thing; but SnA 491 expl<sup>s</sup> as uttama-paṭipadaṇ), 765; Dh 21, 93, 114 (amataṇ), 254, 368 (santaṇ = nibbānass' etaṇ nāmaṇ, santa-koṭṭhāsaṇ DhA IV.108); Pv IV.3<sup>48</sup> (amataṇ); Nett 2 = 192 (nava padāni kusalāni); SnA 397 (nāmādi p.); Sdhp 47 (accutaṇ santaṇ p.), 615 (paramaṇ). See further dhamma°, nibbāna°, santi°, sikkhā°. — 4. a word, verse (or a quarter of a verse), stanza, line, sentence S II.36 (ekena padena sabbo attho vutto); S IV.379 = A V.320 (agga°); A II.182 (+ vyañjana & desanā); 189 (attha° text, motto); III.356 (id.); Sn 252 (= dhamma-desanā SnA 293), 374; Dh 273; J 1.72 (atireka-pada-satena); Nett 4 (akkharaṇ padaṇ vyañjanaṇ, cp. nāmādihi padehi at SnA 397, which is to be understood as nāma, pada & vyañjana, i. e. word, sentence & letter, cp. Mvuyt. 104, 74-76); Miln 148 (āhacca°); KhA 169; SnA 409 (ubhaya°), 444; VvA 3, 13; PvA 10, 26, 117 (word; term). **abl. padašo** (adv.) sentence by s<sup>tee</sup> or word by word Vin IV.14 (dhammaṇ vāceti = anupadaṇ C.; cp. KhA 190 p. °dhamma). At MA 1.2 pada (sentence or division of a sentence) is contrasted with *akkhara* (word), when it is said that the Majjhima Nikāya consists of 80,523 padas and 740,053 akkharas. — Neg. **apada** (1) without feet, footless A IV.434 (Māra; v. l. apara); It 87 (sattā, + dvipada etc.). — (2) trackless, leaving no footprint, fig. having no desires (i. e. signs of worldliness) Dh 179 (rāga, etc., as padāni DhA III.197, but cp. also p. 194). — **-attha** meaning of a word KhA 81, 84; SnA 91. — **-ānupadaṇ** (adv.) on the track DhA II.38. — **-ānupadika** following one's footsteps J II.78; DhA II.94 (therānaṇ); nt. adv. °ṇ close behind DhA I.290. — **-ānupubbatā** (or °ta) succession of words Nd<sup>1</sup> 140 (in expl<sup>a</sup> of "iti"; cp. SnA 28); Nd<sup>2</sup> 137 (id.; reading °ka). — **-uddhāra** synopsis of a verse SnA 237 (atthuddhāra +). — **-kusala** clever at following a trail J III.501, 505. — **-cārika** a female (foot-)servant J IV.35. — **-cetiya** "step-shrine," a holy footprint, a miraculous footprint left on the ground by a holy man DhA III.194. — **-ccheda** separation of words, parsing SnA 150. — **-jāta** (nt.) pedal character S 1.86. — **-tṭhāna** [cp. Sk. padasthāna footprint] "proximate cause" (Cpḍ. 13, 23) Nett I sq., 27 sq., 40 sq., 104; Vism 84. — **-dvaya** twofold part (of a phrase), i. e. antecedent and subsequent DhsA 164. — **-parama** one whose highest attainment is the word (of the text, and not the sense of it) A II.135, J VI.131; Pug 41 ("vyañjanapadam eva paramaṇ assā ti" PugA 223. — **-pāripūri** (f.) expletive particle Nd<sup>2</sup> 137; SnA 28. — **-pūraṇa** filling out a verse; as tt. g. expletive particle SnA 590 (a), 139 (kho), 137 (kho pana), 378 (tato), 536 (pi), 230 (su), 416 (ha), 377 (hi); KhA 219 (tam), 188 (su); VvA 10 (maya). — **-bhājana** dividing of words, i. e. treating each word (of a phrase) separately DhsA 234. — **-bhājanīya** division of a phrase DhsA 54. — **-bhāna** reciting or preaching (the words of the Scriptures) DhA II.95; III.345; IV.18. — **-vaṇṇanā** expl<sup>a</sup> of a pada or single verse SnA 65, 237; KhA 125, 132, 228. — **-valaṇja** a footprint, track J VI.560; DhA II.38; III.194. — **-viggaha** separation of words, resolution of a compound into its components VvA 326. — **-vibhāga** separation of words, parsing SnA 269; PvA 34. — **-saṅsagga** contact of words Nd<sup>1</sup> 139; Nd<sup>2</sup> 137; SnA 28. — **-sadda** sound of footsteps Sn p. 80; J IV.409. — **-sandhi** euphonic combination of words Nd<sup>1</sup> 445; Nd<sup>2</sup> 137; KhA 155, 224; SnA 28, 40, 157 etc.; PvA 52. — **-silā** a stone for stepping on, flag Vin II.121 = 154.

**Padaka**<sup>1</sup> (adj.) [fr. pada<sup>4</sup>] one who knows the padas (words or lines), versed in the padapāṭha of the Veda (Ep. of

an educated Brahmin) D 1.88 = Sn p. 105 (where Av<sup>5</sup> II.19 in id. p. has padašo = P. padašo word by word, but Divy 620 reads padako; ajjheti vedeti cā ti padako); M 1.386; A 1.163, 166; Sn 595; Miln 10, 236.

**Padaka**<sup>2</sup> (nt.) = pada 3, viz. basis, principle or pada 4, viz. stanza, line J V.116 (= kāraṇa-padāni C.).

**Padaka**<sup>3</sup> (nt.) [fr. pada<sup>1</sup>] in cpd. atṭha° an "eight-foot," i. e. a small inset square (cp. atṭha-pada chess-board), a patch (?) Vin 1.297. See also *padika*.

**Padakkhiṇa** (adj.) [pa + dakkhiṇa] 1. "to the right," in phrase *padakkhiṇaṇ karoti* (with acc. of object) to hold (a person, etc.) to one's right side, i. e. to go round so as to keep the right side turned to a person, a mode of reverential salutation Vin 1.17; S 1.138; A 1.294; II.21, 182; III.198; Sn 1010; J 1.50, 60; III.392. — 2. " (prominent) with the right," i. e. skilful, clever, quick in learning J IV.469 (= susikkhita C.). — 3. lucky, auspicious, turning out well or favourable J V.353 (= sukha-nipphattin vuddhi-yutta C.).

— **-ggāhin** "right-handed," i. e. cleverly taking up (what is taught), good at grasping or understanding A III.79, 180, V.24 sq., 90, 338; DhA II.105. — **Opp. appadakkhiṇaggāhin** "left-handed," unskilled, untrained (cp. Ger. "linkisch") S II.204 sq.; J III.483. — **-ggāhitā** skilfulness, quick grasp, cleverness KhA 148.

**Padatta** (nt.) [abstr. fr. pada] being or constituting a lot, part or element SnA 164.

**Padara** (nt.) [pa + dara of *dr*, cp. dabba, darati, dāru] 1. a cleft, split, fissure, crevice M 1.469; S II.32; Sn 720 (= dari SnA 500); comb<sup>d</sup> with kandara at Miln 36, 296, 411; PvA 29. — 2. a board, plank J II 10 91 (°sakaṭa) 112; III.181; V.47 sq.; VI.432 (°cchanna); SnA 330 (dabba° oar), 355; DhA II.55; III.296. — 3. Wrong spelling for *badara* at J IV.363 (beluvā p°āni ca) & VI.529.

— **-sañcita** filled with clefts (?) Vin IV.46. — **-samācāra** refractoriousness, disobedience (?) M 1.469.

**Padahati** [pa + dhā] 1. to strive, exert D III.221 (cittāṇ paggaṇhāti p.); PvA 31 (yoniso p.). — 2. to confront, take up, fight against, stand J VI.508 (usiraṇ muṇja-pubbajaṇ urasā padaheṣṣāmi "I shall stand against the grasses with my chest"; C. expl<sup>d</sup> by dvedhā katvā purato gamissāmi, i. e. break and go forward). — **Note.** padahasi at J IV.383 read pade hasi (see Windisch, *Māra & B.* p. 124 & Morris, *J.P.T.S.* 1893, 51. Windisch takes padahasi as pa + **dah** to burn, & translates "du willst das Feuer brennen," i. e. you attempt something impossible, because the fire will burn you). — pp. **pahita** (q. v.).

**Padahana** see *padhāna*.

**Padātār** [n. ag. of padāti] extravagant, a squanderer Pdgp. 65, 68.

**Padāti** (padadāti, padeti) [pa + dā] 1. to give, bestow Pv 1.11<sup>6</sup> (ger. padatvā, perhaps better to read ca datvā, as v. l. BB); J III.279 (fut. padassati); V.394 (id.). — 2. to acquire, take, get J I.190 (inf. padātave, C. gahe-tuṇ). — Pass **padiyati** (q. v.).

**Padāna** (nt.) [fr. pa + dā] giving, bestowing; but appears to have also the meaning of "attainment, characteristic, attribute" A 1.102 (bāla° & paṇḍita°); J 1.97 (sotāpatti-magg' ādi°); PvA 71 (anubala°); ThA 35 (anupatti-dhammatā°). — At Th 1, 47 Kern (*Toev.* II.138) proposes to read tuyhaṇ padāne for T. tuyh' āpadāne, and translates padāna by "footstep, footprint." See also *sapadāna* & *sampadāna*.

**Padāraṇa** (nt.) [pa + dr] splitting, tearing Th 1, 752.

**Padālana** (nt.) [fr. padāleti] cleaving, bursting open, breaking Nett 61, 112 (mohajāla°); ThA 34 (mohakkhandha°).

**Padālita** [pp. of padāleti] broken, pierced, destroyed S 1.130; III.83; A v.88 (appadālita-pubbaj lobhakkhandhan); Sn 546 (āsavā te p.; quoted at VvA 9); ThA 34 (as A. v.88 with moha°).

**Padālītatta** (nt.) [abstr. fr. padālita] the fact of having (med.) or being (pass.) pierced or broken, abl. padālītattā on account of having broken Miln 287.

**Padāletar** [n. ag. to padāleti] one who pierces or destroys, a destroyer, breaker, in phrase mahato kāyassa padāletā the destroyer of a great body (or bulk) A 1.284 sq. (in sequence dūre-pātin, akkhaṇavedhin, m. k. p.); II.170 sq., 202; cp. padāleti<sup>1</sup>.

**Padāleti** [Caus. of pa + dal] 1. to cleave, break, pierce, destroy, in comb<sup>n</sup> °khandhaṇ padāleti to destroy the great mass of . . ., e. g. tamo° It 8 (padālayuṇ); Th 2, 28 (ger. padāliya = moha° padālītivā ThA 34); lobha° S v.88; avijjā° A 1.285. — 2. to break, break down, tear down, burst open J 1.73 (pabbata-kūṭāni); IV.173 (matthakaṇ p°etvā uṭṭhita-singā); v.68 (silāya matthakaṇ); Miln 332 (dīṭṭhi-jālaṇ); DA 1.37 (Sineruṇ). See also sam°.— pp. padālita (q. v.).

**Padika** (adj.) [fr. pada 1; cp. padaka<sup>3</sup>] consisting of feet or parts, -fold; dvādasa° twelve fold J 1.75 (paccayākāra).

**Paditta** [pp. of pa + dīp, cp. Sk. pradīpta] kindled, set on fire, blazing S III.93 ≈ (chav' ālatāṇ ubhato padittāṇ); J VI.108; Sdhp 208 (°angārakāsuy).

**Padippatī** [pa + dīppatī] to flame forth, to blaze Cp III 9<sup>3</sup> (lavavāho p.). — pp. paditta (q. v.). — Caus. padīpeti (q. v.).

**Padissa** (adj.) [grd. of padissati] being seen, to be seen, appearing D II.205 (upasantappa°).

**Padissati** [pa + dissati, Pass. of dṛṣ] to be seen Sn 108 (doubtful; v. l. padussati; expl<sup>d</sup> at SnA 172 by paṭi-dissati, v. l. padussati, cp. p. 192); Cp 1.102; J VI.89; Sdhp 427.

**Padīpa** [cp. Epic Sk. pradīpa] 1. a light Dh 146; Vv 46<sup>2</sup> (jalatī blazes); Tikp 14; Miln 40; VvA 51 (padīpaṇ ujjāletvā lighting a lamp, making a light); PvA 38; Sdhp 250. — 2. a lamp Sn 235 (nibbanti dhīrā yath' āyaṇ p.); DhA II.163 (anupādāno viya p.). °ṇ karoti to make a light, to light up Vin 1.118; °ṇ ujjāleti see under 1. Usually as tela-padīpa an oil lamp Vin 1.15; S II.86 (telaṇ ca vaṭṭiṇ ca telapadīpo jhāyati) = IV.213; v.319; A 1.137; VvA 198. — appadīpa where there is no light, obscure Vin IV.268.

-kāla lighting time Vv 9<sup>6</sup>.

**Padīpita** [pp. of padīpeti] lit, burning, shining Miln 40.

**Padīpiya & Padīpeyya** (nt.) [padīpa + (i) ya] that which is connected with lighting, material for lighting a lamp, lamps & accessories; one of the gifts forming the stock of requisites of a Buddhist mendicant (see Nd<sup>2</sup> 523; yañña as deyyadhamma). The form in °eyya is the older and more usual one, thus at A II.85, 203; IV.239; It 65; Pug 51; VvA 51. — The form in °iyya at Vv 22<sup>5</sup>, 26<sup>6</sup>, 37<sup>6</sup>; J VI.315; VvA 295.

**Padīpeti** [Caus. of padīpiti] to light a light or a lamp Vin 1.118 (padīpeyya, padīpetabba); Miln 40; ThA 72 (Ap. v. 46); Sdhp 63, 332, 428. — pp. padīpita (q. v.).

**Padīyati** [Pass. of padāti] to be given out or presented; Pv II.9<sup>16</sup>; Sdhp 502, 523.

**Paduṭṭha** [pp. of padussati] made bad, spoilt, corrupt, wicked, bad (opp. pasanna, e. g. at A 1.8; It 12, 13) D III.32 (°citta); M III.49; A II.30; Sn 662; Dh 1; J II.401; DhA 1.23 (opp. pasanna); PvA 34, 43 (°manasa). — appaduṭṭha good, not corrupt D 1.20; III.32; M III.50; S 1.13; Pv IV.7<sup>10</sup>.

**Padubbhati** [pa + dubbhati] to do wrong, offend, plot against J 1.262 (ger. °dubbhitvā).

**Paduma** (nt.) [cp. Epic Sk. padma, not in RV.] the lotus Nelumbium speciosum. It is usually mentioned in two varieties, viz. ratta° and seta°, i. e. red and white lotus, so at J v.37; SnA 125; as ratta° at VvA 191; PvA 157. The latter seems to be the more prominent variety; but paduma also includes the 3 other colours (blue, yellow, pink ?), since it frequently has the designation of pañcavaṇṇa-paduma (the 5 colours however are nowhere specified), e. g. at J 1.222; v.337; VI.341; VvA 41. It is further classified as satapatta and sahasapatta-p., viz. lotus with 100 & with 1,000 leaves: VvA 191. Compared with other species at J v.37, where 7 kinds are enum<sup>d</sup> as uppala (blue, red & white), paduma (red & white), kumuda (white) and kallahāra. See further kamala and kuvalaya. — (1) the lotus or lotus flower M III.93; S 1.138, 204; A 1.145; II.86 sq.; III.26, 239; Sn 71, 213; J 1.51 (danda° N. of a plant, cp. Sk. daṇḍot-phala), 76 (khandha°, latā°, daṇḍaka°, olambaka°); IV.3; VI.564; Dh 458; Nd<sup>1</sup> 135; Vv 35<sup>4</sup> (= puṇḍarika VvA 161); 44<sup>12</sup> (nānā-paduma-sañchanna); Pv II.120 (id.); II.122 (id.); Pug 63; Vism 256 (ratta°); DA 1.219; KhA 53; SnA 97; Sdhp 359. — (2) N. of a purgatory (°niraya) S 1.151-152; Sn 677; p. 126; SnA 475 sq.

-acchara (heavenly) lotus-maiden SnA 469. -uttara N. of Buddha SnA 341, 455 etc. -kannikā a peak in the shape of a lotus VvA 181. -kalāpa a bunch of lotuses VvA 191. -gabbha the calyx of a l. ThA 68 (°vaṇṇa). -patta a l. leaf Nd<sup>1</sup> 135 (= pokkharā); DhA IV.166 (= pokkharā-patta). -puñja a l. cluster J III.55. -puppha a lotus flower Nd<sup>2</sup> 393; SnA 78. -rāga "lotus hued," a ruby VvA 276. -vyūha one of the 3 kinds of fighting, viz. p., cakka°, sakaṭa° J II.406 = IV.343 (cp. Sk. p.-vyūha-samādhi a kind of concentration, & see J trsl<sup>n</sup> II.275). -sara a lotus pond J 1.221; v.337; SnA 141.

**Padumaka** [fr. paduma] 1. the Paduma purgatory S 1.152. — 2. a lotus J II.325.

**Padumini** (adj.-n.) [cp. Sk. padmin, spotted elephant] having a lotus, belonging to a lotus, lotus-like; N. of (the spotted) elephant Sn 53 (expl<sup>d</sup> at SnA 103 as "padumasadisa-gattatāya vā Padumakule uppannatāya vā padumī," cp. Nd<sup>2</sup> p. 164). — f. padumini [cp. Sk. padmīni lotus plant] 1. a lotus pond or pool of lotuses D 1.75; II.38; M III.93; S 1.138; A III.26. — 2. the lotus plant Nelumbium speciosum J 1.128 (°paṇṇa); IV.419 (°patta); SnA 369; KhA 67 (°patta); PvA 189.

**Padulla** [?] in cpd. padulla-gāhin is perhaps misreading; trsl. "clutching at blown straws (of vain opinion)," expl<sup>d</sup> by C. as duṭṭhullagāhin; at id. p. S 1.187 we find duṭṭhullabhānin "whose speech is never lewd" (see Psalms of Brethren 399, n. 3).

**Padussati** [pa + dussati] to do wrong, offend against (with loc.), make bad, corrupt DA 1.211 (see padosa); Sn 108 (v. l. for padissati); aor. padussi J II.125, 401. — pp. paduṭṭha; Caus. padūseti (q. v.).

**Padūsita** [pp. of padūseti] made bad, corrupted, spoilt It 13 (v. l. padussita).

**Padūseti & Padoseti** [Caus. of padussati, but the latter probably Denom. fr. padosa<sup>2</sup>] to defile, pollute, spoil, make bad or corrupt [cp. BSk. pradūsyati cittaṇ Divy 197, 286] D 1.20; M 1.129; It 86; DA 1.211 (see padosa<sup>1</sup>);

ThA 72 (Ap. v. 40; to be read for paduse, Pot. = padoseyya); J v.273 (manañ p., for upahacca). — **padusseti** read also at A iv.97 for padasseti (dummanku 'yam padusseti dhūm' aggimhī va pāvako). — As **padoseti** at PvA 212 (cittāni padosetvā) and in stock phrase **manañ padosaye** (Pot.) in sense of "to set upon anger" (cp. padosa<sup>2</sup>) S 1.149 ("sets his heart at enmity") = A 11.3; v.171, 174 = Sn 059 (=manañ padoseyya SnA 477) = Nett 132; S iv.70; SnA 11 (mano padoseyya). — pp. **padūsita** (q. v.).

**Padesa** [fr. pa + diś, cp. late Sk. pradeśa] indication, location, range, district; region, spot, place S 11.227, 254; v.201; A 11.167 (cattāro mahā°); Dh 127 (jagati°), 303; J 11.3, 158 (Himavanta°); 111.25 (id.), 191 (jāti-gottakula°); SnA 355; PvA 29, 33 (hadaya°), 30 (so read for padase), 43, 47; Sdhp 252.

-**kārin** effecting a limited extent S v.201. -**nāna** knowledge within a certain range, limited knowledge S v.457. -**bodhisatta** a limited Bodhisatta Kvu 283 (cp. Kvu trsl<sup>n</sup> 130<sup>3</sup>, 166<sup>2</sup>). -**rājja** principality over a district, local government It 15; ThA 26 (Ap. v. 10). -**rājā** a local or sub-king Vism 301 (cakkavatti+). -**lak-khaṇa** regional or limited characteristics Kvu 283. -**vassin** raining or shedding rain only locally or over a (limited) district It 64-66.

**Padesika** (adj.) (-°) [fr. padesa] Belonging to a place of indication, indicating, regional, reaching the index of, only with numerals in reference to age (usually soḷasa-vassa° at the time of 16 years) J 1.259 (id.) 262 (id.); 11.277 (id.). — See also uddesika in same application.

**Padosa<sup>1</sup>** [pa + dosa<sup>1</sup>, Sk. pradoṣa] defect, fault, blemish, badness, corruption, sin D 1.71 (=padussati paraṃ vā padūseti vināseti ti padosa DA 1.211); M 111.3; S 1v.322 (vyāpāda°); A 1.8 (ceto°); 111.92 (vyāpāda); It 12; J v.99; Pug 59, 68; Dhs 1060. — *Note.* At ThA 72 we find reading "apace padose (padose?) pi ca" as uncertain conjecture for v. 1. BB "amacce manase pi ca."

**Padosa<sup>2</sup>** [pa + dosa<sup>2</sup>, Sk. pradveṣa, see remarks to dosa<sup>2</sup>] anger, hatred, ill-will; always as **mano** "anger in mind" M 1.377; Sn 328 (=khāṇu-kantak' ādimhī p. SnA 334), 702; J 1v.29; Miln 130; Vism 304; SnA 477.

**Padosika** (adj.) [fr. padosa<sup>1</sup>] sinful, spoiling or spoilt, full of fault or corruption, only in 2 phrases, viz. khiddā "debauched by pleasure" D 1.19; and **mano** "debauched in mind" D 1.20, 21.

**Padosin** (adj.) [fr. padosa<sup>1</sup>] abusing, damaging, spoiling, injuring S 1.13 (appaduttha°); Pv 1v.71<sup>0</sup>.

**Padoseti** see padūseti.

**Paddha<sup>1</sup>** (adj.) [cp. Sk. prādhva (?) in diff. meaning "being on a journey," but rather prahva] 1. expert in (loc.) J 1v.47b (v. 1. patha = paṭṭha; C. cheko patibalo). — 2. subject to, serving, attending J 1v.35 (p. carāmi, so read for baḍḍha, see Kern, *Toev.* s. v.; C. padacārikā).

**Paddha<sup>2</sup>** (adj.) [cp. Sk. prārdha] half (?) J 111.95 (probably = paddha<sup>1</sup>, but C. expl<sup>ns</sup> as aḍḍha upaḍḍha).

**Paddhagu** (adj. n.) [cp. Sk. prādhvaga] 1. going, walking J 111.95 (T. na p' addhagu, but C. reads paddhagu). — 2. humble, ready to serve, servant, attendant, slave S 1.104 (so read for paccagu); Sn 1095 (T. for paṭṭhagu, q. v. — Nd<sup>2</sup> reads paṭṭhagu but SnA 597 paddhagu and expl<sup>ns</sup> by paddhacara paricārika); J 1v.380 (hādayassa); Th 1, 632.

**Paddhacara** (adj.-n.) [paddha<sup>1</sup> + cara, cp. Sk. prādhva and prahva humble] ready to serve, subject to, ministering; a servant S 1.144 (T. baddhacara, v. 1. paṭṭha°; trsl. "pupil"); J 1v.35 (read paddhacarā 'smi

tuyhaṃ for T. baddha carāmi t., as pointed out by Kern, *Toev.* s. v. baddha. The Cy. misunderstood the wrong text reading and expl<sup>d</sup> as "tuyhaṃ baddha carāmi," but adds "veyyāvaccakārikā padacārikā"); v.327 (as baddhañcara; C. veyyāvacca-kara); v1.268 (ā female servant = C. pāda-paricārikā); Nd<sup>1</sup> 404 (+ paricārika); SnA 597 (+ paricāraka, for paddhagu).

**Padma** see paduma.

**Padmaka** (m. & nt.) [Sk. padmaka] N. of a tree, *Costus speciosus* or *arabicus* J v.405, 420; v1.497 (reading uncertain), 537.

**Padvāra** (nt.) [pa + dvāra] a place before a door or gate J v.433; v1.327. — **-gāma** suburb Dāvs v. 3.

**Padhaṅsa** see appadhaṅsa.

**Padhaṅsati** [pa + dhaṅsati] to fall from (abl.), to be deprived of Vin 11.205 (yogakkhemā p.; so read for paddh°). — Caus. **padhaṅseti** to destroy, assault, violate, offend J 1v.494. (= jivitakkhayaṃ pāpeti); PvA 117. — **grd. padhaṅsiya** in cpds. su° & dup° easily (or with difficulty) overwhelmed or assaulted Vin 11.250 = S 11.204. Also neg. **appadhaṅsiya** (& °ka) (q. v.). — pp. **padhaṅsita** (q. v.).

**Padhansita** [pp. of padhaṅseti] offended, assaulted J 11.422. See also app°.

**Padhāna** (nt.) [fr. pa + dhā, cp. padahati] exertion, energetic, effort, striving, concentration of mind D 111.30, 77, 104, 108, 214, 238; M 11.174, 218; S 1.47; 11.268; 1v.300; v.244 sq.; A 111.05-07 (5 samayā and 5 asamayā for padhāna), 249; 1v.355; v.17 sq.; Sn 424, 428; It 30; Dh 141; J 1.90; Nd<sup>2</sup> 304 (=virīya); Vbh 218 (citta-samādhi p° etc.); Nett 10; DA 1.104; DhA 1.85 (mahā-padhānaṃ padahitvā); ThA 174; PvA 134. Padhāna is fourfold, viz. saṃvara°, pahāna°, bhāvana°, anurakkhaṇā° or exertion consisting in the restraint of one's senses, the abandonment of sinful thoughts, practice of meditation & guarding one's character. These 4 are mentioned at D 111.225; A 11.10; Ps 1.84; 11.14 sq., 50, 86, 100, 174; Ud 34; Nd<sup>1</sup> 45, 340; Sdhp 594. — Very frequently termed **sammappadhāna** cp. BSk. samyak-pradhāna MVastu 111.120; but also samyak-prahāna, e. g. Divy 208 or "right exertion" thus at Vin 1.22; S 1.105; 11.90 (the four); A 11.15 (id.); 111.12; 1v.125; Nd<sup>1</sup> 14; Ps 1.21, 85, 00, 101; SnA 124; PvA 98. — As **padahana** at Ps 1.17, 21, 181.

**Padhānavant** (adj.) [fr. padhāna] gifted with energy, full of strength (of meditation etc.), rightly concentrated S 1.188, 197; Sn 70 (cp. Nd<sup>2</sup> 394), 531.

**Padhānika** (adj.) [fr. padhāna] making efforts, exerting oneself in meditation, practising "padhāna" DA 1.251.

**Padhāniya** (adj.) [fr. padhāna] belonging to or connected with exertion, worthy of being pursued in cpd. **anga** (nt.) a quality to be striven after, of which there are 5, expressed in the attributes of one who attains them as saddho, appābādho, asatho, āradḍha-viriyo, paññavā D 111.237 = M 11.95, 128 = A 11.65; referred to at *Miln trsl<sup>n</sup>* 1.188. Besides these there is the set called **pāri-suddhi-padhāniy'** angāni and consisting either of 4 qualities (sila°, citta°, ditthi°, vimutti°) A 11.104, or of 9 (the four + kankhā-vitana°, maggāmagga-ñāna°, paṭipadāñāna-dassana°, ñāna-dassana°, paññā°) D 111.288; Ps 1.28.

**Padhārita** ("born in mind") read **patthārita** at Th 1, 842 (see pattharati). — **padhārehi** (v. 1. F.) at Sn 1149 read dhārehi. — **padhārita** in meaning of "considered, understood" in cpd. su° at S 111.6; v.278.



**Padhāvati** [pa+dhāvati] to run out or forth Pv III.17 (ger. °itvā=upadhāvītvā PvA 173).

**Padhāvin** (adj.) [fr. padhāvati] rushing or running out or forth M II.98.

**Padhūpāti** (=padhūpāyati) [pa+dhūpāyati] to blow forth smoke or flames Vin I.25 (aor. padhūpāsi); IV.109 (id.); Vism 400 (id.), (so read for padhūmāsi T., v. I. SS padhūpāyī & padhūmāyī). — pp. padhūpita (q. v.).

**Padhūpita** [pa+dhūpita, latter only in meaning "incensed," cp. dhūpa etc.] fumigated, reeking, smoked out S I.133 (trsl<sup>d</sup> "racked [wrapt] in flames"; C. santāpita); VvA 237 (so read with v. I. SS. for T. pavūsita; meaning: scented, filled with scent).

**Padhota** (adj.) [pa+dhota] cleansed, in cpd. sup<sup>o</sup> well cleansed D II.324.

**Pana** (indecl.) [doublet of Sk. puna(h) with diff. meaning (see puna), cp. Geiger, *P.Gr.* § 34] adversative & interrogative particle, sometimes (originally, cp. puna "again, further") merely connecting & continuing the story. — (1) (adversative) but, on the contrary J I.222; II.159; VvA 79 (correl. with tāva). ca pana "but" J I.152; atha ca pana "and yet" D I.139; J I.279; na kho pana "certainly not" J I.151; vā pana "or else" Vin I.83; Dh 42; Sn 376, 829. — (2) (in questions) then, now J II.4 (kig p.), 159 (kahaṇ p.); VvA 21 (kena p.); PvA 27 (katamaṇ p.). — (3) (conclusive or copulative) and, and now, further, moreover D I.139 (siyā kho p. be it now that . . .); Sn 23, 393, 396, 670; J I.278; PvA 3.

**Panaccati** [pa+naccati] to dance (forth), to dance ThA 257 (ppr. panaccanto). — pp. panaccita (q. v.).

**Panaccita** [pp. of panaccati] daucing, made to dance Th 2, 390.

**Panasa** [cp. late Sk. panasa, Lat. penus stores, Lith. pēnas fodder, perhaps Goth. fenea] the Jack or bread-fruit tree (*Artocarpus integrifolia*) and its fruit J I.450; II.100; v.205, 465; Vv 44<sup>13</sup>; KhA 49, 50, 58 (°phala, where Vism 258 reads panasa-taca); SnA 475; VvA 147.

**Panassati** [pa+nassati, cp. also BSk. pranāsa Divy 620] to be lost, to disappear, to go to ruin, to cease to be M I.177; S II.272 (read panassissati with BB); J v.401; VI.239; Th I, 143.

**Panāda** [pa+nāda] shouting out, shrieks of joy J VI.282.

**Panādeti** [Caus. of pa+nad] to shout out, to utter a sound Th I, 310.

**Panālikā** (f.) [fr. panāli] a pipe, tube, channel, water course DA I.244.

**Panāli** (f.) [pa+nāli] a tube, pipe A IV.171 (udapāna°).

**Panigghosa** in cpd. appanigghosa is wrongly registered as such in A Index (for A IV.88); it is to be separated appa + nigghosa (see nigghosa).

**Panudati** [pa+nudati] to dispel, repel, remove, push away S I.107 sq., 173; Dh 383; Sn 81, 928 (pot. panudeyya or metri causa panūdeyya=pajaheyya etc. Nd<sup>1</sup> 385); J v.491 (1. pl. panudāmase). — ger. panudītvā SnA 591, & panujja Sn 359, 535, 1055 (expl<sup>d</sup> at Nd<sup>2</sup> 395 as imper. pres.=pajaha, cp. SnA 591=panudehi); J III.14; v.198 (=pāteṭvā C.). — Fut. panudahissati Th I, 27, 233. — P<sup>ass</sup>. panujjati, ppr. panujjamāna in phrase "api panujjamānena pi" even if repulsed M I.108, cp. A IV.32 & Nett 164 (v. I. to be substituted for T. pamajjamānena). — pp. panunna & panudita (q. v.).

**Panudita** [pp. of panudati] dispelled, driven out Sn 483 (panūdita metri causa, v. I. panudita). See also panunna.

**Panunna (Paṇunna & Panunna)** [pp. of panudati] (med. & pass.) put away, rejected or rejecting, dispelled, driven away, sent A II.29; v.31; Sn 469 (°kodha); J VI.247, 285; Kvu 597 (ito p., trsl<sup>d</sup> "ending here"). — paccekasacca one who has rejected each of the four false truths (the 5<sup>th</sup> of the 10 noble states, ariyavāsā: see *Vin. Texts* I.141) D III.269, 270; A II.41; v.29 sq.

**Panūdana** (nt.) [fr. panudati] removal, dispelling, rejection Sn 252 (sabba-dukkhāpanūdana SnA 293 should be read as sabba-dukkha-apanūdana, as at Vin II.148 = J 1.94), 1106 (=pahānaṅ etc. Nd<sup>2</sup> 396).

**Panta** (adj.) [cp. Epic Sk. prānta edge, margin, border, pra+anta; also BSk. prānta in meaning of Pali, e. g. MVastu III.200; Divy 312 (prānta-śayan-āsana-sevin)] distant, remote, solitary, secluded; only in phrase pantaṅ senāsanāṅ (sayanāsanāṅ) or pantāni senāsanāni "solitary bed & chair" M I.17, 30; A I.60; II.137; III.103; v.10, 202; Sn 72 (cp. Nd<sup>2</sup> 93), 338, 960 (°amhi sayanāsane), 969 (sayanāmi pante); Dh 185 (=vivitta DhA III.238); Ud 43 (so read for patthaṅ); J III.524 (°amhi sayanāsane); Vism 73 (panta-senāsane rata); SnA 263 (v. I. pattha).

-sena (adj.) one who has his resting place far away from men, Ep. of the Buddha M I.386.

**Panti** (f.) [Ved. pankti set or row of five, group in general] a row, range, line Vism 392 (tisso sopāna-pantiyo); DhA III.219 (uddhana°); ThA 72 (satta pantiyo); VvA 198 (amba°).

**Pantha** [base panthan°, Ved. panthāh, with bases path° and pathi. Same as patha (q. v.). For etym. cp. Gr. πόντος sea(-path), πᾶτος path, Av. pantā°, also Goth. finþan = E. find, of Idg \*pent to come or go (by)] a road, roadway, path J I.18 (gen. pl. panthānaṅ = kantāramagga C: "jungle road" trsl.); Sn 121 (loc. panthasiniṅ); Nd<sup>2</sup> 485 B (+ patha in expl<sup>a</sup> of magga), Miln 157 (see panthan).

-gū a traveller (lit. going by road) S I.212 (v. I. addhagū, as at id. p. Th 2, 55); J III.95 (v. I.). -ghāta highway robbery J I.253; IV.184. -duhana waylaying, robbery; m. a robber D I.135 (see DA I.296); J II.281, 388; D III.68, and Tikp 280 (°dūhana). -dūbhin a highwayman J II.327. -dūsaka a robber Miln 20. -devatā a way spirit, a spirit presiding over a road, road-goddess J VI.527. -makkatāka a (road) spider Miln 364, 407. -sakuṇa a "road-bird," i. e. a bird offered (as a sacrifice) to the goddess presiding over the roads, propitiation; it is here to be understood as a human sacrifice J VI.527 (vv. II. pattha° & bandha°).

**Panthika** [fr. pantha, formation panthika: panthan = addhika: addhan] a traveller Miln 20.

**Panna** [pp. of pajjati but not satisfactorily expl<sup>d</sup> as such, for pajjati & panna never occur by themselves, but only in cpds. like āpajjati, āpanna, upp°, upa°, sam°, etc. Besides, the word is only given in lexic. literature as pp. of pajjati, although a tendency prevails to regard it as pp. of patati. The meaning points more to the latter, but in form it cannot belong to pat. A more satisfactory expl<sup>a</sup> (in meaning and form) is to regard panna as pp. of pa+nām, with der. fr. short base. Thus panna would stand for panata (paṇata), as unna for unnata, ninna for ninnata, the double nn to be accounted for on analogy. The meaning would thus be "bent down, laid down," as panna-ga = going bent, panna-dhaja = flag bent or laid down, etc. Perhaps patta of patta-kkhandha should belong here as panna° fallen, gone, gone down; also: creeping, only in foll. cpds.:

-ga a snake Th I, 429 (°inda chief of snake-demons); J v 166; Miln 23. -gandha with gone down (i. e.



deteriorated) smell, ill-smelling, or having lost its smell J v.198 (=thokaṅ duggaṅḍha C). -**dhaja** one whose flag gone or is lost, i. e. whose fight is over (Ep. of the Buddha), cp. BSk. prapātito māna-dhvajah Lal. V. 448 (with derivation from **pat** instead of **pad**, cp. papātana) M 1.137 sq., 386; A III.84 sq.; in eulogy on the Buddha (see exegesis to mahesti Nd<sup>1</sup> 343; Nd<sup>2</sup> 503) reference is made to mānadhaja (papātana) which is opposed to dhamma-dhaja (=ussapana); thus we should explain as "one who has put down the flag of pride." -**bhāra** one who has put down his burden, one whose load has gone, who is delivered or saved M 1.139; A III.84; S 1.233; Dh 402 (=obhita-khandha-bhāra DhA IV.108); Sn 629, 914 (cp. Nd<sup>1</sup> 334); Th 1, 1021. -**bhūmi** state of one who has fallen DhA 1.163 (opp. to jina-bhūmi, one of the 8 purisa-bhūmiyo. — cp. D 1.54 & Dial. 1.72<sup>2</sup>). -**loma** one whose hairs have fallen or are put down (flat, i. e. do not stand erect in consequence of excitement), subdued, pacified (opp. haṭṭha loma) Vin II.184 (cp. Vin II.5 & Bdgh on p. 309 lomaṅ pāṭeti, Bdgh pāṭeti; also Vin. Texts II.339); III.296; M 1.45<sup>1</sup>; J 1.377. Another form is **palloma** (q. v. & cp. J.P.T.S. 1889, 206). See also remarks on parada-vutta.

**Pannaka** (adj.) [fr. panna] silent (?) DhA 1.163.

**Pannarasa** (adj. num.) see pañcadasa & pannarasa under pañca, fifteen (and fifteenth), usually referring to the 15th day of the lunar month, i. e. the full-moon day Sn 153 (pannaraso uposatho); **pannarase** on the 15<sup>th</sup> day S 1.191=Th 1, 1234; M III.20; Sn 502, 1019; f. loc. pannarasāya id. S 1.233. See also **pañjarasa**.

**Pannarasama** (num. ord.) [fr. pannarasa] the 15<sup>th</sup> SnA 366 (gāthā).

**Pannarasika** (adj.) [fr. pannarasa] belonging to the 15<sup>th</sup> day (of the lunar month) Vin IV.315.

**Papa** (nt.) [see pibati, pāniya etc. of **pā**] water J 1.109 (āpaṅ papaṅ mahodakam ti attho). The word is evidently an etym. construction. See also **papā**.

**Papaccati** [Pass. of pa+pacati] to be cooked, to become ripe PvA 55 (itvā).

**Papañca** [in its P. meaning uncertain whether identical with Sk. prapañca (pra+pañc to spread out; meaning "expansion, diffuseness, manifoldedness"; cp. papañceti & papañca 3) more likely, as suggested by etym. & meaning of Lat. im-ped-iment-um, connected with **pada**, thus perhaps originally "pa-pad-ya," i. e. what is in front of (i. e. in the way of) the feet (as an obstacle), i. obstacle, impediment, a burden which causes delay, hindrance, delay DhA 1.18; II.91 (kāthā). \*ñ karoti to delay, to tarry J IV.145; \*ñ akatvā without delay J 1.260; VI.392. — ati<sup>2</sup> too great a delay J 1.64; II.92. — 2. illusion, obsession, hindrance to spiritual progress M 1.65; S 1.100; IV.52, 71; A II.191 sq.; III.393 sq.; Sn 530 (=tanhā-ditthi-mānabheda-p. SnA 431; and generally in Commentaries so resolved, without verbal analysis); Ud 77 (as f. papañcā); Th 1, 519, 902, 989 (cp. Brethren 344, 345 & J.R.A.S. 1906, 246 sq.; Neumann trsb "Sonderheit," see Lieder p. 219, 211 & Mittlere Sammlung 1.119 in trsl. of M 1.65 nippapañca); Dh 195, 254 (ābhiratā pajā, nippapañcā lathāgatā = tanhādisu p<sup>o</sup> esu abhiratā DhA III.378); J 1.9; Pv IV.1<sup>34</sup> (=tanhā-ādi-p. PvA 230); Nett 37, 38; SnA 495 (gihi). — **nippapañca** (q. v.) without obsession. — 3. diffuseness, copiousness SnA 40.

-**sankhā** sign or characteristic of obsession Sn 874 (cp. SnA 553; =tanhā<sup>o</sup> ditthi<sup>o</sup> and māna<sup>o</sup> Nd<sup>1</sup> 280), 916 (=avijjādayo kilesā mūlaṅ SnA 502). -**saññā** (=sankhā) idea of obsession, idée fixe, illusion D II.277 (cp. Dial II.312); M 1.109, 112, 271, 383; S IV.71.

**Papañcita** [pp. of papañceti] obsessed, illusioned SnA 495 (a<sup>o</sup> gihipapañ-cena). — nt. obsession, vain imagination, illusion S IV.203 ≈ Vbh 390.

**Papañceti** [Denom. fr. papañca] 1. to have illusions, to imagine, to be obsessed M 1.112; DhA 1.198 (tesaṅ suvanna-lobhena papañcentīman). — 2. to be profuse, to talk much, to delay on SnA 130. — pp. **papañcita**.

**Papātā** [papātā] (f.) [fr. papāta? Cp. papatikā] a broken-off piece, splinter, fragment; also proclivity, precipice, pit (?) S II.227 (papātā ti kho fibha-sak-kāra-silokass' etaṅ adbhivacanaṅ; cp. S III.109; sobbho papāto kodh' upāyāsass' etaṅ adbhivacanaṅ). So 665 (=sobbha SnA 479; gloss papāta). — See also **pappāta**.

**Papātikā** (f.) [cp. Sk. prapātikā] (lexic. & gram.) young shoot, sprout; and parpharika (RV.) one who tears to pieces; also Sk. parpata N. of a plant 1. a splinter, piece, fragment, chip Vin II.193 (read tato papā<sup>2</sup>); A IV.70 sq. (of ayopāhā); J V.333 (same as Vin passage); Mh 179. — 2. the outer dry bark or crust of a tree, falling off in shreds, also shoots, sprouts M 1.78, 162 sq., 488; A 1.152; III.19 sq., 44, 209, 309; IV.99, 339; V.4 sq., 314 sq.; J III.191. Cp. **pheggu**.

**Papatati** [pa+patati] to fall forward, to fall down, off or from to fall into (acc) Vin II.284; M 1.70, 80; S 1.48 (visame magge) 157 (=Th 1, 1229 patanti); Pv 1, II.114; V 47; Dh 330; J V.31; V.1.16<sup>12</sup> (nirayaṅ papatiss' āhaṅ, cp. PvA 50; v. I. 88 niray' upapattiss' āhaṅ). — aor. **papatā** Vin III.17, cp. II.126; J VI.566. See also **patati**.

**Papatana** (nt.) fr. pa+pat falling down Sn 576=J IV.127 (abl. papatanaṅ papatanato C.).

**Papada** (or **Papadā**?) [pa+pada] tip of the foot, toes; but in diff. meaning (for papatā or papāta to **pat**) "falling down, abyss, pit" at Sn 665 (gloss for papāta; expl<sup>1</sup> at SnA 479 by "mahāniraya").

**Papā** (f.) [Vel. prapā, pa+pā] a place for supplying water, a shed by the roadside to provide travellers with water, a well, cistern D III.185, S 1.33; Kvu 345 (=pāniya-dīna-sālā SA); S 1.100 (read papañ ca vivane); J 1.109; DhA III.349=J 1.302 (=pāniya-cūṭi C); Vv 52<sup>22</sup> (+udapāna); Pv II.7<sup>8</sup> (in. pl. papāyo pāniya-sālā PvA 102); II.9<sup>25</sup> (+udapāna).

**Papāta** [cp. Epic. Sk. prapāta, of pra+pat] 1. falling down, a fall Vin II.284 (chinna-papātaṅ papatanti); S V.47. — 2. a cliff, precipice, steep rock M 1.11; S III.109 (sobbho p. kodh' upāyāsass' etaṅ adbhivacanaṅ; cp. papātā); A III.380 (sobbho p.); J III.5; 530; V.70; VI.306, 309; Vism 116; PvA 174; Sdhp 208, 282, 353. — adj. falling off steeply, having an abrupt end Vin II.237. A IV.198, 200 (samuddo na āyatakena p.). — **-taṭa** a rocky or steep declivity DhA 1.73.

**Papātin** (adj.) fr. papatati falling or dlying forward, dlying up J III.484 (uccā dlying away).

**Papitāmaha** [pa+pitāmaha] a paternal great-grandfather DhA V.129.

**Papiyana** (nt.) fr. **pā**, ger. pa-piya drinkable, to be drunk, drinking J 1.109 (udakaṅ papiyana-bhāvena papā ti).

**Papiliṭa** [pa+piliṭa] worn out, rubbed through (of the sole of sandals) J II.223.

**Paputta** [pa+putta, cp. Sk. praputra (BR. "doubtful")] Inscr. a grandson J VI.177.

**Papupphaka** (adj.) [pa+pupphaka] "with flowers in front," flower-tipped (of the arrows of Māra) Dh 40 (but expl<sup>1</sup> at DhA 1.337 as "p. sankhātāni tebhūmakāṃ vaitāni," i. e. existence in the 3 stages of being).

**Pappataka** [etym. uncertain] 1. a broken bit, splinter, small stone (?) (Rh. D. in *Dial.* III.83 "outgrowth") D III.87 (bhūmi °ḡ paribhūñjati); Vism 418 (≈). Nett 227 (Com.) (°ojañ khādāpento). — 2. a water plant: see pannaka 2; cp. also papatikā<sup>2</sup> & Sk. parpata N. of medicinal plant.

**Pappoṭheti** [pa + poṭheti; sometimes spelt pappoṭeti] to strike, knock, beat, flap (of wings) Vin I.48; II.208, 217; M I.333 (papph°); J II.153 (pakkhe); III.175 (papoṭh° = sañcunneti C.); Miln 368 (papph°); DA I.7; Vism 283 (pph).

**Pappoti** [the contracted form of pāpuṇāti, Sk. prāpnoti] to obtain, get, gain, receive, attain D III.159, 165; Sn 185, 187, 584; Dh 27; DhA I.395. — Pot. 1<sup>st</sup> pl. pappemu J V.57 (=pāpuneyyāma C.). — ger. pappuyya S I.48; Sn 482 (or pot 2<sup>e</sup>). 593, 829 (-pāpunitvā Nd<sup>1</sup> 170). — For further ref. see pāpuṇāti.

**Papphāsa** (nt.) [fr. sound-root\* **phu**, not corresponding directly to Sk. pupphusa (cp. Geiger, *P.Gr.* § 34), to which it stands in a similar relation as \*ghur (P) to \*ghar (Sk.) or phurati > pharati. From same root Gr. *πύσσω* to blow and Lat. pustula bubble, blister; see Walde under pustula] the lungs D II.293; M I.185, 421; III.99; Sn 195 = J I.146; Kh III. (cp. KhA 56); Miln 26.

**Pabandha** (adj.) (-) [pa + bandha] continuous Vism 32.

**Pabala** (adj.) [cp. Sk. prabala] very strong, mighty Sdhp 75.

**Pabālha**<sup>1</sup> [pp. of pabāhati] pulled out, drawn forth D I.77 (T. reads pavālha). See pavālha.

**Pabālha**<sup>2</sup> (adj.) [pa + bālha] strong, sharp (of pain) D II.128; J V.122; Miln 174.

**Pabāhati** [pa + bṛh to pull, see abbaḥati] to pull out, draw forth D I.77 (T. reads pavāhati, v. l. pabālhati, evidently fr. pabālha); cp. Śatapatha-brāhmaṇa IV.3, 3, 16. — pp. pabālha<sup>1</sup> (q. v.).

**Pabujjhati** [pa + bujjhati] to wake up (intrans.), awake S I.4, 209; Dh 296 sq.; It 41 (suttā p.); J I.61; II.103; IV.431 (opp. niddāyati); DA I.149. — pp. pabuddha (q. v.).

**Pabuddha** [pp. of pabujjhati] awakened S I.143 (suttā° from sleep awakened), J I.59; VvA 95.

**Pabodhati** [pa + bodhati] to awake, also trs. awaken, stir up, give rise to (or. to recognise, realise?); only in one phrase (perhaps corrupt), viz. yo nudaṅ appabodhati S I.7 = Dh 143 (=nudaṅ apaharanto bujjhati DhA III.86; trsl. KS 13 "forestalath blame"). — Caus. pabodheti (1) to enlighten, instruct, give a sign J I.142; III.511. — (2) to set going, arouse J I.298; V.399. — (3) to render oneself conspicuous J V.8.

**Pabodhana** (adj.-nt.) [fr. pabodhati] 1. (nt.) awakening, waking, arising DhA I.232 (°codana-kamma). — 2. (adj.) arousing (or realising?) Vv 64<sup>22</sup> (=kata-pīti-pabodhana VvA 282); awaking Th I, 893 (samma-tāla<sup>2</sup>).

**Pabba** (nt.) [Ved. parvan] 1. a knot (of a stalk), joint, section Vin IV.35; M I.80; J I.245 (velu°); Vism 358 (id.; but nālīka p. 209); VbhA 93 (id.); Th I, 243. — angula° finger joint Vin IV.202, M I.187; DA I.285. — pabba-pabbajñ knot for knot DhA II. — 2. the elbow S IV.171. — 3. section, division, part Vism 240 (14 sections of contemplation of the body or kāyagatā-sati); VbhA 275, 286.

-ganṭhi a knot Miln 103. -valli a species of Dūrvā J V.69; -vāta intermittent ague Vin I.205.

**Pabbaja** [Sk. balbaja, cp. Geiger *P.Gr.* § 39, 6] a species of reed, bulrush Vin I.190 (T. reads babbaja); S I.77;

II.92; III.137 (v. l. babbaja), 155 (°lāyaka); Th I, 27; J II.140, 141; V.202; VI.508. For further refs. see babbaja.

**Pabbajati** [cp. Sk. pravrajati, pra + vraj] to go forth, to leave home and wander about as a mendicant, to give up the world, to take up the ascetic life (as bhikkhu, samaṇa, tapassin, isi etc.). S I.140, 141; Sn 157, 1003; imper. pabbaja DhA I.133. Pot. pabbajeyya J I.56; Pug 57. — Fut. pabbajissati Sn 564; DhA I.133; IV.55. Aor. pabbaji M III.33; S I.196 = Th I, 1255; Sn 495; Vv 82<sup>6</sup>; PvA 76; ger. pabbajitvā J I.303; PvA 21 and °vāna Sn 407. — (agārasmā) anagāriyaṅ pabbajati to go forth into the homeless state Vin III.12; M III.33; S I.196; A V.204; Pv II.131<sup>5</sup>. sāsane p. to become an ascetic in (Buddhas) religion, to embrace the religion (& practice) of the Buddha J I.56; PvA 12. pabbajjaṅ pabbajati to go into the holy life (of an ascetic friar, wanderer etc.); see pabbajjā. — Caus. pabbājeti (q. v.). — pp. pabbajita.

**Pabbajana** (nt.) [fr. pabbajati] going into an ascetic life J III.393 (a°).

**Pabbajita** [pp. of pabbajati, cp. BSk. pravrajita Divy 236] one who has gone out from home, one who has given up worldly life & undertaken the life of a bhikkhu recluse or ascetic, (one) ordained (as a Buddhist friar), gone forth (into the holy life or pabbajjā) Vin III.40 (vuḍḍha-pabbajito bhikkhu); IV.159; D I.131 (agārasmā anagāriyaṅ p.), 157; III.31 sq., 147 sq.; M I.200, 267, 345, 459; II.96, 181; III.261; S I.119 (dhamma-vinaye p.); IV.260, 330; V.118 sq., 421; A I.69, 107, 147, 198; II.78, 143; III.33, 78 (vuḍḍha°), 244, 403 (acira°); IV.21 (cira°); V.82, 348 sq.; Sn 43 (see Nd<sup>2</sup> 397), 274, 385, 423; Dh 74, 174, 388; J I.56; Pv II.81 (=samaṇa PvA 106); II.111 (bhikkhu = kāmādimānaṅ pabbajitattā paramatthato pabbajito PvA 146); II.131<sup>7</sup> (=pabbajjaṅ upagata PvA 167); Miln 11; DA I.270; DhA I.133; PvA 5, 55.

**Pabbajjā** (f.) [fr. pa + vraj, cp. pabbajati, Epic & BSk. pravrajyā] leaving the world, adopting the ascetic life; state of being a Buddhist friar, taking the (yellow) robe, ordination. — (1) ordination or admission into the Buddha's Order in particular: Vin III.13; S I.161 etc. — sāmanera° ordination of a Novice, described in full at Vin I.82. — pabbajjaṅ yācati to beg admission Vin IV.129; labhati to gain admission to the Order Vin I.12, 17, 32; D I.176; S IV.181. — (2) ascetic or homeless life in general D III.147 sq.; M III.33 (abbhokāso p.); S V.350 (id.; read pabbajjā); A V.204 (id.); S II.128 (read °jjā for °jā); IV.260; A I.151, 168; IV.274 sq.; Sn 495, 496, 567; It 75 (pabbajjāya ceteti); Miln 19 (dhanma-cariya-samacariy° atthā p.); DhA 10; SnA 49, 327, 423; ThA 251. — pabbajjaṅ upagata gone into the homeless state PvA 167 (for pabbajita); agārasmā anagāriyaṅ p. the going forth from home into the homeless state Vin II.253; M II.56; pabbajjaṅ pabbajati to undertake or go into the ascetic life, in foll. varieties: isi° of a Saint or Sage J I.298, 303; DhA IV.55; PvA 162 (of the Buddha); tāpasa° of a Hermit J III.119; DA I.270 (described in detail); DhA IV.29; PvA 21; samaṇa° of a Wanderer PvA 76. — Note. The ceremony of admission to the priesthood is called pabbajjā (or pabbajana), if viewed as the act of the candidate of orders, and pabbājana (q. v.), if viewed as the act of the priest conferring orders; the latter term however does not occur in this meaning in the Canon.

**Pabbata** [Vedic parvata, fr. parvan, orig. knotty, rugged, massive] (1) a mountain (-range), hill, rock S I.101, 102, 127, 137; II.32, 185, 190; A I.243; II.140; IV.102 (dhūpāyati); Sn 413, 417, 543, 958, 1014; Nd<sup>1</sup> 466; Dh 8, 127 (°ānaṅ vivaro) = PvA 104; Dh 188 (n. pl.

°āni), 304; DA 1.209; Miln 319 (dhamma°); PvA 221 (angāra°) Sdhp 352, 545, 574. — The 7 mountains round Veluvana are enum<sup>d</sup> at J v.38. — Names of some (real or fictitious) mountains, as found in the Jātaka literature: Cakkavāḷa J vi.282; Caṇḍoraṇa J iv.90; Canda J iv.283; v.38, 162; Daṇḍaka-hiraṇṇa J ii.33; Daddara J ii.8; iii.16; Nemindhara J vi.125; Neru J iii.247; v.425; Paṇḍava Sn 417; SnA 382 sq.; Mahāneru J iv.462; Mahindhara Vv 32<sup>10</sup> (cp. VvA 136); Meru J 1.25; iv.498; Yugandhara PvA 137; Rajata J 1.50; Vipula J vi.518; Sineru S ii.139; J 148 & passim; Suvanna J 1.50; vi.514 (°giritāla). — (2) [cp. Sk. pārvata mountainous] a mountaineer Miln 191.

-utu the time (aspect) of the mountain (in prognostications as to horoscope) DhA 1.165 (megha-utu, p-utu, aruna-utu). -kaccha a mountain meadow (opp. nadi-kaccha) SnA 33. -kandara a m. cave S ii.32; v.396, 457 sq.; A v.114 sq.; -kūṭa m. peak Vin ii.193; J 1.73. -gahaṇa m. thicket or jungle PvA 5. -tṭha standing on a m. Dh 28. -pāda the foot of a m. J iii.51; DhA iv.187; PvA 10. -muddhā mountain top Vin 1.5. -raṭṭha m.-kingdom SnA 26. -rājā "king of the mountain," Ep. of Himavā S 1.116; ii.137 sq., 276; iii.149; v.47, 63, 148; A 1.152; iii.240; iv.102; PvA 143. -sankhepa top of a m. D 1.84 (=p. -matthaka DA 1.226). -sānu m.-glen Vv 32<sup>10</sup> (cp. VvA 130). -sikhara mountain-crest J v.421.

**Pabbataka** [fr. pabbata] a mountain J 1.303.

**Pabbateyya** (adj.) [fr. pabbata] belonging to mountains, mountain-born (of a river) A iii.64 (nadi p'ā sīghasotā hārahārini); iv.137 (id.); Vism 231 (id.), 285 (nadi).

**Pabbaniya** (adj.) [fr. pabba] forming a division or section, consisting of, belonging to KhA 114 (khaya°) (?).

**Pabbājana** (nt.) [fr. pa+Caus. of vraj, see pabbajati & pabbājeti] keeping out or away, removing, banishment, exiling D 1.135; iii.93; Miln 357; Dh 1.296 (=nīharaṇa); DhA iv.145.

**Pabbājaniya** (adj.) [fr. pabbājana] belonging to banishment, deserving to be exiled Miln 186; also in cpd. °kamma excommunication, one of the 5 ecclesiastical acts enum<sup>d</sup> at Vin 1.49, 143. See also A 1.79; DhA ii.109.

**Pabbājita** [pp. of pabbājeti] taken into the order, made a bhikkhu M ii.62.

**Pabbājeti** [Caus. of pabbajati] 1. to make go out or away, drive out, banish, exile D 1.92 (raṭṭhasmā out of the kingdom;=nīharati DA 1.258); M ii.122; Dh 388 (attano malaṇ pabbājayaṇ, tasmā pabbājito ti vuccati); DhA iv.145 (expl<sup>ns</sup> as "attano rāgādimalaṇ pabbājento vinodento") J 1.202 (raṭṭhā); iii.168 (id.); vi.350, 351; DhA ii.41; PvA 54 (core). — 2. to make go forth (into the homeless state), to make somebody take up the life of an ascetic or a bhikkhu, to take into (the Buddha's) order, to ordain Vin 1.82 (description of ordination of a novice), 97; iii.12; iv.129; DhA 1.19, 133. — pp. pabbājita (q. v.).

**Pabbedha** [pa+vedha of vyadh, cp. BSk. pravedha in same phrase at Divy 59, viz. ṣoḍaṣa-pravedho] piercing through (measuring) an arrow shot Th 1, 164 = J ii.334 (soḷasa°=soḷasa-kaṇḍa pāta-vitthāro C.). — Note. pabbedha owes its bb to analogy with ubbedha. It also corresponds to the latter in meaning: whereas ubbedha refers to the height, pabbedha is applied to the breadth or width.

**Pabbhamati** [pa+bhamati] to roam forth or about J v.106 (=bhamati C.).

**Pabbhāra** [cp. BSk. prāg-bhāra Divy 80 etc.] 1. (m.) a decline, incline, slope J 1.348; adj. (usually -°) bending,

inclining, sloping; fig. tending or leading to (cp. E. "bearing on") M 1.493 (samudda°); S 1.110 (id.); v.38, 216, 219; A iv.198 (anupubba°), 224 (viveka°); Miln 38 (samādhi°). Very frequent in comb<sup>n</sup> with similar expressions, e. g. niṇṇa, poṇa (cp. PvA ninna-poṇa-pabbhāraṇ cittaṇ); see further ref. under ninna; with adhimutta & garuka at Vism 117 (Nībbāna°). — apabbhara (sic.) not slanting or sloping J v.405 (=samatittha C.). — 2. (m. & nt.) a cave in a mountain Miln 151; J v.440; DhA ii.59 (nt.), 98.

-tṭhāna a slope J 1.348; DhA 261. -dasaka the decade (period) of decline (in life), which in the enum<sup>d</sup> of the 10 decades (vassadasā) at J iv.397 is given as the seventh.

**Pabha** is adj. form (-°) of pabhā (q. v.).

**Pabhāṅsana** (adj.-nt.) [fr. pa+bhraṅś. cp. nāva-prabhāṅśana Npl. A.V.] causing to fall or disappear, depriving, taking away, theft, in maṇi° jewel-theft J vi.383. (Rh. D. "polishing"?) Kern in *Toev.* s. v. takes pabhāṅsana as a der. fr. pa+bhrās to shine, i. e. making bright, polishing (as Rh. D.).

**Pabhagga** [pp. of pabhāṅjati, cp. Sk. prabhagna] broken up, destroyed, defeated Vin iii.108.

**Pabhankara** [pabhaṅ, acc. of pabhā, +kara] one who makes light, one who lights up, light-bringer (often as Ep. of the Buddha) S 1.51 (quoted at VvA 116), 210; A ii.51 sq.; It 80; J iii.128; Sn 991, 1136 (=āloka-kara obhāsakara etc. Nd<sup>2</sup> 399); Vv 21<sup>4</sup> (=ñān' obhāsa-kara VvA 106); 34<sup>25</sup> (=lokassa ñān' āloka-kara VvA 115).

**Pabhanga** [fr. pa+bhaṅj] destruction, breaking up, brittleness Ps ii.238 (calato pabhāṅgato addhuvato); but id. p. at Nd<sup>2</sup> 214<sup>4</sup> and Miln 418 read "calato pabhāṅgato addhuvato."

**Pabhangu, Pabhanguṇa & °gura** (adj.) [fr. pa+bhanj, cp. BSk. prabhāṅgatā destruction, perishableness Mvāstu iii.338] brittle, easily destroyed, perishable, frail. (a) pabhangu: S iii.32; v.92; A 1.254, 257 sq.; iii.10; DhA 380; Sdhp 51, 553. — (b) °gura: It 37; J 1.393 (ittarā addhuvā pabhāṅguṇo calitā; reading may be pabhāṅguṇā); Dh 139 (as n.;=pabhāṅgu-bhāva, pūtibhāva, DhA ii.71), 148 (=pūtikāya ibid. 111). — (c) °gura Dh 148 (v. 1.); ThA 95; Sdhp 562, 605. — See also pabhanga.

**Pabhāṅjati** [pa+bhaṅj] to break up, destroy J iv.494. — pp. pabhagga (q. v.).

**Pabhava** (m. & nt.) [fr. pa+bhu, cp. Ved. prabhava] production, origin, source, cause M 1.67; S 1.181; ii.12; It 37 (āhāra-netti°); Sn 728, 1050; Nd<sup>2</sup> under mūla (with syn of sambhava & samutṭhāna etc.); J iii.402 = vi.518.

**Pabhavati** see pahoti.

**Pabhassati** [pa+bhraṅś; cp. Sk. prabhraśyate] to fall down or off °, disappear Vin ii.135 (pret. pabhassittha); iv.159 (id.). — Cp. pabhāṅsana.

**Pabhassara** (adj.) [fr. bhās] shining, very bright, resplendent S 1.145; v.92, 283; A 1.10, 254, 257 sq., iii.10; Sn 48 (=parisuddha pariyoḍāta Nd<sup>2</sup> 402); J v.202, 170; Vv 17<sup>1</sup> (rucira+); Pv iii.3<sup>1</sup> (rucira+); Vism 223; 377; DhA 1.28; VvA 12 (pakati° bright by nature).

**Pabhā** (f.) [fr. pa+bhā, cp. Epic Sk. prabhā] light, radiance, shine A ii.139; v.22; It 19, 20; PvA 56 (sarira°), 137 (id.), 71, 176; Sdhp 250. — canda-ppabhā moon-shine It 20; DhA 14. — adj. pabha (-°), radiating, lucid, in cpd. sayam° self-lucid or self-radiant D 1.17 (=attano attano va tesāṇ pabhā ti DA 1.110); A v.60; Sn 404.

- Pabhāṇin** at Kern, *Toev.* s. v. is wrongly given with quot. J v.421 (in meaning "speaking") where it should be read manāpa-bhāṇin, and not manā-p°.
- Pabhāta** [pp. of pabhāti] become clear or light, shining, dawning Sn 178 (sup°); esp. in phrase pabhātāya rattiyā when night had become light, i.e. given way to dawn, at daybreak J 1.81, 500. — (nt.) daybreak, morning S 1.211; SnA 519 (pabhāte); atipabhāte in broad daylight J 1.436.
- Pabhāti** [pa + bhā] to shine forth, to become light, gleam, glitter J v.199 (said of a river; = pavattati C.). — pp. pabhāta.
- Pabhāva** [fr. pa + bhū] might, power, strength, majesty, dignity J v.39; V.4.49.
- Pabhāvita** [pp. of pabhaveti] increased, furthered, promoted Th 1, 767 (bhava-netti°); expl<sup>d</sup> by samuṭṭhita C.
- Pabhāveti** [Caus. of pabhavati] to increase, augment, foster Pv 11.9<sup>64</sup> = DhA III.220 (dakkhineyyaṅ). — pp. pabhāvita.
- Pabhāsa** [fr. pa + bhās<sup>1</sup>] shining, splendour, beauty S 1.07; sap° with beauty S v.203; Miln 223; ap° without beauty Miln 299.
- Pabhāsati** [pa + bhas<sup>1</sup>] to tell, declare, talk Th 1, 582.
- Pabhāseti** [Caus. of pa + bhās<sup>1</sup>] to illumine, pervade with light, enlighten Dh 172 ( = obhāseti DhA III.169), 382 (= obhāseti ekālokaṅ karoti DhA IV.137); J 1.87; Pv 1.10<sup>9</sup> (so read for ca bh°); II.11<sup>2</sup>; P's 1.174; Miln 339; PvA 10 (= obhāseti).
- Pabhindati** [pa + bhindati] to split asunder (trs.), break, destroy Sn 973 (= bhindati sambhindati Nd<sup>1</sup> 503); ger pabhijja S 1.193 = Th 1, 1242. — Pass. pabhijjati to be broken, to burst (open), to split asunder (intrs.), to open S 1.150 (aor. pabhijjansu); Sn p. 125 (id.); Vv 41<sup>3</sup> (break forth pabhedan gacchanti VvA 183; gloss pavajjare for pabhijjare); SnA 475 (= bhijjati). Also "to open, to be developed" (like a flower) Miln 93 (buddhi p.). — pp. pabhinna.
- Pabhinna** [pp. of pabhindati] 1. to burst open, broken (like a flower or fruit), flowing with juice; usually applied to an elephant in rut, mad, furious M 1.239 (hatthi°); Dh 326 (hatthi = mātahatthi DhA IV.24) = Th 1, 77; J IV.494; VI.488; Pv 1.11<sup>2</sup> (read chinna-pabhinna-gatta); Miln 261, 312 (hatthināgaṅ tidhā-pabhinnaṅ); DA 1.37 ("madan caṅḍa-hatthiṅ). — 2. developed, growing Miln 90 ("buddhi).
- Pabhuti** (adj.) (-°) [Vedic prabhṛti] beginning, in meaning of, since, after, subsequently; tato p. from that time, henceforth VvA 158.
- Pabhutika** (adj.) [fr. pabhuti] datuṅ from, derived or coming from (abl.) D 1.94 (kuto p.).
- Pabhu** [fr. pa + bhū] lord, master, ruler, owner DA 1.250.
- Pabheda** [fr. pa + bhid, cp. pabhindati] breaking or splitting up, breaking, opening VvA 183; akkhara breaking up of letters, word-analysis, phonology D 1.88 (= sukkhā ca nirutti ca DA 1.247 = SnA 447). — adj. (-°) breaking up into, 1. e. consisting of, comprising, of various kinds J 1.84; PvA 8 (paṭisandhi-ādi°), 130 (saviññānak' āviññānaka°).
- Pabhedana** (nt.) [cp. pabheda] breaking up, destruction Sn 1105 (avijjāya° = bhedanāṅ pahānaṅ etc. Nd<sup>2</sup> 403).
- Pabhoti** etc. see pahoti.
- Pamajjati**<sup>1</sup> [pa + mad] 1. to become intoxicated S 1.73. — 2. to be careless, slothful, negligent; to neglect,

waste one's time S IV.125, 133; Sn 676, 925, 933; cp. Nd<sup>1</sup> 370 & Nd<sup>2</sup> 70; Dh 168, 172, 259; J III.264 (with acc.); IV.399 (with gen.); Pv 1.11<sup>12</sup> (dāne na p.); IV.13 (jāgaratha mā p.); Sdhp 16, 620. — aor. 2 pl. pamādattha M 1.49; A III.87; IV.139. Other noteworthy forms are aor. or precativē (mā) pamādo S IV.263; Th 1, 119; Dh 371 (see Geiger *P.Gr.* § 161 b), and cond. or aor. pamādassaṅ M III.179; A I 139 (see Geiger l. c. 170 & Trenckner *Notes* 75<sup>2</sup>). — appamajjanto (ppr.) diligent, eager, zealous PvA 7. — pp. pamatta (q. v.).

**Pamajjati**<sup>2</sup> [pa + mṛj] 1. to wipe off, rub off, sweep, scour Vin 1.47; II.209 (bhūmi itabbā); M 1.383. — 2. to rub along, stroke, grope, feel along (with one's hands) Vin II.209 (civara-rajjan itvā); cp. *Vin. Texts* III.279. — Note. pamajjamaṇa in phrase gale pi p' ānena at Nett 104 is after the example of similar passages M 1.108 and A IV.32 and as indicated by v. l. preferably to be read as "api panujjamānena pi" (see panudati).

**Pamajjanā** (f) & itatta (nt.) are abstr. formations fr. pa + mad, in the sense of pamāda carelessness etc., & occur as philological synonyms in excess of pamāda at Vbh 350 Nd<sup>1</sup> 423; Nd<sup>2</sup> 405. Also at DhA 1.228 (bhāva = pamāda).

**Pamañña** (f.) [abstr. fr. pamāṇa, for \*pamānyā, grd. form. of pa + mā for the usual pameyya] only neg. ap° immeasurableness Vbh 272 sq. (catasso appamaññaṅ, viz. mettā, karuṇā, muditā, npekhā). See appamañña.

**Pamaṭṭa** in cpd. luñcita-pamaṭṭā kapoti viya (simile for a woman who has lost all her hair) at PvA 47 is doubtful, it should probably be read as luñcita-pakkhikā k. viya i. e. like a pigeon whose feathers have been pulled out (v. l. °patthaka).

**Pamatta** [pp. of pamajjati] slothful, indolent, indifferent, careless, negligent D III.199; S 1.61 = 204; A 1.11, 139; IV.319; V.149; Sn 57, 70, 329 sq., 399, 1121; Dh 19, 21, 29, 292, 309 (= sati-vossaggena samannāgata DhA III.482), 371; Nd<sup>2</sup> 404; PvA 270 (quot. °ṇ ativattati). appamatta diligent, careful, eager, mindful S 1.4, 149, 157; A v.148; Th 1, 1245; Pv IV.138; PvA 66 (dānaṅ deṭha etc.), 219, 278. See also appamatta<sup>2</sup>.

-cārin acting carelessly Dh 334 (= sati-vossagga-lakhaṇena pamādena p.c. DhA IV.43). -bandhu friend of the careless (Ēp. of Māra) S 1.123, 128; Sn 430; Nd<sup>2</sup> 507.

**Pamattaka** (adj.) = pamatta, only in neg. form ap° careful, mindful PvA 261.

**Pamathita** [pp. of pa + mathati to crush] crushed, only in cpd. sam° (q. v.).

**Pamadā** (f.) [Classical Sk. pramadā, fr. pra + mad, cp. pamāda] a young (wanton) woman, a woman Sn 156, 157 (gloss for pamāda cp. SnA 203); J III.442 (marapamadānaṅ issaro; v. l. samuddā), 530 (v. l. pamuda, pamoda).

**Pamaddati** [pa + mṛd] to crush down, destroy, overcome, defeat; pp. pamaddita J VI.189 (mālutena p. corresponding with vāta pahaṭa).

**Pamaddana** (adj. nt.) [fr. pamaddati] crushing, defeating, overcoming D 1.89 (°parasena°); Sn p. 106 (id. = mad-dituṅ samattho SnA 450); Sn 561 (Mārasena°); DA 1.250.

**Pamaddin** (adj.) [fr. pa + mṛd] crushing, able to crush, powerful, mighty J IV.26 (= maddana-samattha C.).

**Pamāṇa** (nt.) [of pa + mā, Vedic pramāṇa] 1. measure, size, amount S II.235; A 1.88; III.52, 356 sq.; V.140 sq.; Miln 285 (cp. *trsl.* II.133, n. 2); SnA 137; VvA 16;

PvA 55 (ghaṭa°), 70 (ekahattha°), 99 (tālakkhandha°), 268 (sīla°). — 2. measure of time, compass, length, duration PvA 136 (jivitaṅ paricchinna °); esp. in cpd. āyu° age S 1.151; A 1.213; II.126 sq. and passim (cp. āyu). — 3. age (often by Com. taken as "worldly characteristic," see below rūpa° and ep. Nd<sup>2</sup> 406 on Sn 1076); DhA 1.38. — 4. limit PvA 123, 130 (dhanassa). — 5. (appl<sup>d</sup> meaning) standard, definition, description, dimension S IV.158 ≈ Sn 1076 (perhaps ("age"). pamāṇaṅ karoti set an example DhA III.300 (maṅ p. katvā). — adj. (-°) of characteristic, of the character of, measuring or measured by taking the standard of, only in cpd. rūpa° measuring by (appearance or) form, or held in the sphere of form (defined or Pug A 229 as "rūpa-ppamān' ādisu sampattiyyuttāṅ rūpaṅ pamāṇaṅ karoti ti") A II.71 = Pug 53; Nd<sup>2</sup> 406. — appamāṇa without a measure, unlimited, immeasurable, incomparable D 1.31; II.12 (- ulāra), M III.145 (ceto-vimutti); A 1.183, 192; II.73 III.52; V.299 sq., 344 sq.; Sn 507; PvA 110 (= atula). See also appamāṇa.

-kata taken as standard, set as example, being the measure, in phrase p.-katarā kammaṅ D 1.251; S IV.322.

**Pamānavant** (adj. n.) [fr. pamāṇa] having a measure, finite; or: to be described, able to be defined Vin II.110; A II.73.

**Pamānika** (adj. n.) [fr. pamāṇa] 1. forming or taking a measure or standard, measuring by (-°) DhA III.113 (rūpa° etc., see A II.71); (n.) one who measures, a critic, judge A III.349 sq.; V.140; Sdhp 441 (as pamāṇaka). — 2. according to measure, by measure Vin III.149; IV.279.

**Pamāda** [cp. Vedic pramāda, pa + mad] carelessness, negligence, indolence, remissness D 1.6 (jūta°, see DA 1.85); III.42 sq., 236; M 1.151; S 1.118, 20, 25, 146, 210; II.43, 193; IV.78, 263; V.170, 397; A 1.212 (surāmerayamajja°) = S II.69; A 1.16 sq.; II.40; III.6, 421, 449; IV.195, 294, 350; V.310, 361; Sn 156, 157 (gloss pamadā, cp. SnA 203), 334, 942, 1033; Dh 21, 30 sq 167 (= sati-ossagga-lakkhana p. DhA III.163), 241, 311; Th 1, 1245 = S 1.193; It 86; Nd<sup>1</sup> 423 = Nd<sup>2</sup> 405; Ps II.8 sq., 169 sq., 197; Pug 11, 12; Nett 13, 41; Miln 289 (māna atimāna mada +); SnA 339 (= sati-vippavāsa); DhA 1.228; PvA 16 (pamādena out of carelessness); Sdhp 600. — appamāda earnestness, vigilance, zeal D III.236; S 1.158; II.29; Dh 21.

-pātha careless reading (in the text) Nett T. (see introd. xi. n. 1); KhA 207; PvA 25.

**Pamādavatā** (f.) [abstr. fr. pamāda + vant, adj.] remissness A 1.139.

**Pamādin** (adj.) [fr. pamāda] infatuating, exciting, in phrase citta° Th 2, 357 (trsl<sup>a</sup> "leading to ferment of the mind"; vv. II. °pamādin & °pamāthin, thus "crushing the heart," cp. ThA 243).

**Pamāya**<sup>1</sup> [ger. of pamināti i. e. pa + mā] having measured, measuring Sn 894 (sayāṅ p. = paminivā Nd<sup>1</sup> 303); J III.114.

**Pamāya**<sup>2</sup> [ger. of pamināti i. e. pa + mṛ, Sk. pramārya of prainṛāti] crushing, destroying Sn 209 (bijāṅ; = hiṅsitva vadhitvā SnA 257). See on this passage Morris, J.P.T.S. 1885, 45.

**Pamāyin** (adj.) [fr. pa + mā] measuring, estimating, defining S 1.148 (appameyyan p. "who to th' illimitable limit lays" trsl.; corresponds with paminanto).

**Pamāreti** [pa + māreti, Caus. of mṛ, marati to die] to strike dead, maltreat, hurt DhA III.172.

**Pamināti** [pa + mināti to mā with pres. formation fr. mi, after Sk. minoti; see also anumināti] to measure,

estimate, define A III.349, 351; V.140, 143; Sdhp 537. — ppr. paminanto S 1.148; inf. paminituṅ VvA 154; ger. paminivā Nd<sup>1</sup> 303, and pamāya (q. v.); grd. paminitabba VvA 278; aor. 3<sup>d</sup> sq. pāmesi J V.299, 3<sup>rd</sup> pl. pamiṅsu A II.71; Th 1, 469 (pāmiṅsu).

**Pamilāta** [pp. of pa + mlā] faded, withered, languished Miln 303.

**Pamukhā**<sup>1</sup> (adj.) [pa + mukha, cp. late Sk. pramukha] lit. "in front of the face," fore-part, first, foremost, chief, prominent S 1.234, 235; Sn 791 (v. l. BB and Nd<sup>1</sup> 92 for pamuṅca); J V.5, 169. loc. pamukhe as adv. or prep. "before" S 1.227 (asurindassa p.; v. l. sam-mukhe); Vism 120. As -° having as chief, headed by, with NN at the head D II.97; S 1.79 (Pasenadi° rājāno); PvA 74 (setacchatta° rājakakudhabhaṅga); freq. in phrase Buddha° bhikkhusangha, e. g. Vin 1.213; Sn p. 111; PvA 19, 20. Cp. pāmokkha.

**Pamukha**<sup>2</sup> (nt.) [identical with pamukha<sup>1</sup>, lit. "in front of the face," i. e. forehead, front] i. e. eyebrow (?) only in phrase alāra° with thick eyebrows or lashes J VI.503 (but expl<sup>d</sup> by C. as "visāl' akkhiganda); PvA 189 (for alāra-pamha Pv III.5<sup>5</sup>). Perhaps we should read pakhuma instead.

**Pamuccati** Pass. of pamuṅcati (q. v.).

**Pamucchita** [pa + mucchita] 1. swooning, in a faint, fainting (with hunger) Pv III.1<sup>8</sup> (= khuppipāsādi-dukkhena sañjāta-mucchā PvA 174); IV.10<sup>8</sup>. — 2. infatuated S 1.187 (v. l.; T. samucchita) = Th 1, 1219; J III.441.

**Pamuṅca** [fr. pa + muc] loosening, setting free or loose, in cpd. kara deliverer S 1.193 = Th 1, 1242 (bandhana°). — adj. dup<sup>c</sup> difficult to be freed S 1.7; Sn 773; Dh 346; J II.140.

**Pamuṅcati** [pa + muṅcati of muc] 1. to let loose, give out, emit Sn 973 (vācaṅ; = sampamuṅcati Nd<sup>1</sup> 504); J 1.216 (aggaṅ). — 2. to shake off, give up, shed Dh 377 (pupphāni). Perhaps also in phrase saddhaṅ p. to renounce one's faith, although the interpretation is doubtful (see Morris, J.P.T.S. 1885, 40 sq. & cp. Dial. II.33) Vin 1.7 = D II.39 = S 1.138 (C. vissajjati, as quoted K<sup>S</sup> p. 174). — 3. to deliver, free Sn 1063 (kathan kathāhi = mocchi uddhara etc. Nd<sup>2</sup> 407<sup>b</sup>), 1146 (pamuṅcassu = okappehi etc. Nd<sup>2</sup> 407<sup>b</sup>). — Pass. pamuccati to be delivered or freed S 1.24, 173; Sn 80, 170 sq. (dukkhā); Dh 189 (sabbadukkhā), 276 (fut. pamokkhati), 291 (dukkhā), 361. — pp. pamutta (q. v.). — Caus. pamoceti to remove, liberate, deliver, set free S 1.143, 154, 210; Th 2, 157 (dukkhā); cp. II.7<sup>8</sup>; III.1<sup>8</sup> sq. Caus. II. pamuṅcāpeti to cause to get loose DA 1.138.

**Pamuṅṭha** [pp. of pamussati] being or having forgotten Vin 1.213; Ps 1.173 (a°); J III.511 (T. spells pamm°); IV.307 (id.); Miln 77. Cp. parimuṅṭha.

**Pamutta** [pp. of pamuṅcati] 1. let loose, hurled J VI.360 (papātasmiṅ). — 2. liberated, set free S 1.154; Sn 465, 524 sq.

**Pamutti** (f.) [fr. pa + muc] setting free, release S 1.209; Th 2, 248; J IV.478; Nett 131 (= S 1.209; but read pamutti' atthi); PvA 103 (dukkhato).

**Pamudita** (& modita) [pp. of pamodati] greatly delighted, very pleased M 1.37; S 1.64; A III.21 sq.; Sn 512; J III.55; DA 1.217, ThA 71; PvA 77, 132. — Spelt pamodita at Sn 681, J 1.75; v. 45 (āmodita +).

**Pamuyhati** [pa + muyhati of muh] to become bewildered or infatuated J VI.73. — pp. pamūḥa (q. v.).

- Pamussati** [pa + mṛṣ, Sk. mṛṣyati = P. \*mussati] to forget J III.132, 264 (pamajjati +); IV.147, 251. — pamutṭha (q. v.).
- Pamūḥa** [pp. of pamuyhati] bewildered, infatuated Sn 774; Nd<sup>1</sup> 36 (= sammūḥa), 193 (+ sammūḥa).
- Pameyya** (-°) (adj.) [grd. of pamināti, like Epic Sk. prameya] to be measured, measurable, only in foll. cpd. appameyya not to be measured, illimitable, unfathomable S 1.148; V.400; M III.71, 127; A 1.200; Vv 31<sup>19</sup> (= paminituṅ asakkhuneyya VvA 154); 37<sup>7</sup> (expl<sup>d</sup> as before at VvA 169); duppaṇeyya hard to be gauged or measured A 1.266; Pug 35; opp. supameyya ibid.
- Pamokkha** [fr. pa + muc, see pamuñcati] 1. discharging, launching, letting loose, gushing out; in phrases itivāda° pouring out, gossip M 1.133; S v.73; A II.26; DA 1.21; and caravāda° id. S III.12; v.419. — 2. release, deliverance S 1.2; PvA 103 (pamutti+); abl. pamokkhā for the release of, i. e. instead of (gen.) J v.30 (pituno p. = pamokkha-hetu C.).
- Pamocana** (adj. n.) [fr. pa + muc] loosening, setting free; deliverance, emancipation S 1.172 = Sn 78; A II.24, 37, 49 sq.; Sn 166 (maccupāsā, abl. = from), 1004 (pamocanāya dat. = pamocetuṅ Nd<sup>2</sup>); It 104 (Nibbānaṅ sabbagantha °ṅ). At Dh 274 we should read pamohanāṅ for pamocanaṅ.
- Pamoceti** Caus. of pamuñcati (q. v.).
- Pamoda** [fr. pa + mud, cp. Vedic pramoda] joy, delight Sdhp 528, 563. See also pāmojja.
- Pamodati** [pa + mud] to rejoice, enjoy, to be delighted, to be glad or satisfied S 1.182; A III.34 (so read for ca modati) Dh 16, 22; Pv 1.11<sup>3</sup>, 11<sup>5</sup>; VvA 278 (= āmodati). — Caus. pamodeti id. Sdhp 248. — pp. pamudita (& pamodita) (q. v.). Cp. abhippamodati.
- Pamodanā** (f.) [fr. pa + mud] delight, joy, satisfaction Dhs 9, 80, 285 (āmodanā +).
- Pamoha** [pa + muh, cp. Epic Sk. pramoha] bewilderment, infatuation, fascination Sn 841 (v. 1. Nd<sup>1</sup> sammoha); Nd<sup>1</sup> 193 (+ sammoha andhakāra); J VI.358; J VI.358; Pug 21; Dhs 390, 1061.
- Pamohana** [fr. pa + muh] deceiving, deception, delusion Dh 274 (T. reads pamocana; DhA III.4; expl<sup>d</sup> by vañcana).
- Pampaka** [etym? Cp. Sk. pampā N. of a river (or lake), but cp. ref. in BR. under pampā *varan-ādī* a bris (Abhp. 618) i. e. an ape; but probably meant for a kind of bird (cp. Kern, *Toev.* s. v.) J VI.538 (C. reads pampuka & expl<sup>d</sup> by pampaṭaka).
- Pamha** (nt) [the syncope form of pakhuma; Sk. pakṣman used in poetry and always expl<sup>d</sup> in C. by pakhuma] eye-lash, usually in cpd. alāra° having thick eyelashes, e. g. at J v 215; Vv 35<sup>7</sup>; 64<sup>11</sup>; Pv III.3<sup>5</sup>; asāyata° at Th 2, 384.
- Pamhayati** [pa + smi, Sk. prasmayate] to laugh; Caus. pamhāpeti to make somebody laugh J v 297 (= parihaseti C.), where it is syn. with the preceding umhāpeti.
- Paya** (nt.) [Ved. payas, nt, of pī] milk, juice J 1.204; VI.572.
- Payacchati** [pa + yacchati of yam] to offer, present, give Dpvs XI.28; Pgdp 63, 72, 77 sq. — pp. payata (q. v.).
- Payata** [pp. of payacchati] restrained, composed, purified, pure D 1.103 (= abhiharitvā dinna); A III.313; Th 1, 348, 359 (°atta); It 101 (°pāṇin) = Miln 215; Sn 240 (= sakkāra-karaṇena p. alankata SnA 284); Vism 224 (°pāṇin - parisuddha-hattha); Sdhp 100.
- Payatana** (nt.) [cp. Sk. prayatna, of yat] striving after, effort, endeavour KhA 108.
- Payatta** [pp. of pa + yat] making effort, taking care, being on one's guard, careful Miln 373.
- Payāta** [pp. of payāti] gone forth, set out, proceeded Pv IV.5<sup>6</sup> (= gantuṅ āradḍha PvA 260); J III.188, 190. Strange is "evaṅ nānappayātamhi" at Th 1, 945 (Mrs. Rh. D. "thus when so much is fallen away"; Neumann "in solcher Drangsal, solcher Not"). — **duppayāta** going or gone wrong, strayed Vv 84<sup>9</sup> (= duṭṭhu payātha apathe gata VvA 337).
- Payāti** [pa + yā] to go forward, set out, proceed, step out, advance, only aor pāyāsi J 1.146, 223, 255; 3<sup>rd</sup> pl. pāyīṃsu J 1.253 and pāyesuṅ J IV.220. — pp. payāta, (q. v.). See also pāyāti.
- Payirudāharati** [pari + ud + āharati with metathesis payir° for pariyo°] to speak out, to proclaim aor payirudāhāsi D II.222 (vaṅṅe); J 1.454 (vyañjanaṅ).
- Payirupāsati** [pari + upa + ās, with metathesis as in payirudāharati] 1. "to sit close round," i. e. to attend on (acc.), to honour, pay homage, worship D 1.47; II.257; M II.117; S 1.146; A 1.124, 126, 142; IV.337; Dh 64, 65; Th 1, 1236; J VI.222 (imper. °upāsaya); Pv II.9<sup>61</sup>; Pug 26, 33; SnA 401; VbhA 457 (here def<sup>d</sup> by Bdgh as "punappunaṅ upasankamati"). — ppr. °upāsanto S v.67 = It 107; PvA 44; and upāsamāna DhA II.32. — aor. °upāsīṅ A IV.213 (Bhagavantaṅ); PvA 50. — ger. °upāsīya D II.287. — 2. to visit Vin 1.214 (ger. °upāsītivā); IV.98. — pp. payirupāsīta (q. v.).
- Payirupāsana** (nt.) & °ā (f.) [fr. payirupāsati] attending to, worshipping; worship, homage M II.176; S v.67 = It 107; DA 1.142; PvA 138.
- Payirupāsika** [fr. payirupāsati] a worshipper ThA 200.
- Payirupāsita** [pp. of payirupāsati] worshipped PvA 116 (= upaṭṭhita), 205 (= purakkhata).
- Payuñjati** [pa + yuj] to harness, yoke, employ, apply; Pass. payujjati to be applied to Sdhp 400 (ppr. °māna). — pp. payutta (q. v.). — Caus. payojeti (q. v.).
- Payuta** [pp. of pa + yu, cp. Sk. pra + yuta united, fastened to, increased] (wrongly) applied, at random, careless: "misdirected" A 1.199; Sn 711 (°ṅ vācaṅ = obhāsa-parikathā-nimitta-viññatti-payuttaṅ ghāsesana-vācaṅ SnA 497), 930 (= civarādihi sampayutta tadatthaṅ vā payojita SnA 565; Nd<sup>1</sup> 389 however reads payutta and expl<sup>d</sup> as "civarapayutta" etc.).
- Payutta** [pp. of payuñjati] 1. yoked Sn p. 13 (= yottehi vojita SnA 137). — 2. applied, intent on, devoted to, busy in (acc., loc., or -°) J v.121 (ajjhattaṅ); Pv III.7<sup>10</sup> (sāsane); SnA 497 (viññatti°). — 3. applicable (either rightly or wrongly); as su° well-behaved, acting well Miln 328; by itself (in bad sense), wrongly applied, wasted (cp. payuta) A II 81 sq.; Sn 930 (see Nd<sup>1</sup> 389). — 4. planned, schemed, undertaken Vin II.194 (Deva dattena Bhagavato vadho p.).
- Payuttaka** (adj. n.) [payutta + ka] one who is applied or put to a (bad) task, as spy, hireling; bribed J 1.262 (°cora), 291 (°dhatta).
- Payoga** [Vedic prayoga, fr. pa + yuj, see payuñjati] 1. means, instrument J v.116 (= karaṇa); SnA 7; DhsA 215 (sa°). — 2. preparation, undertaking, occupation, exercise, business, action, practice Vin IV.278; Ps II.213 (sammā°); Miln 328 (sammā°); KhA 23, 29 sq.; PvA 8 (vapana°), 96 (manta°), 103, 146 (viññatti°); cp. payutta 2), 285 (sakkbara-kkhipana°). payogaṅ karoti to exert oneself, to undertake, to try PvA 184 (= parakkamati).

-**karāna** exertion, pursuit, occupation DhA III.238  
-**vipatti** failure of means, wrong application PvA 117,  
136. -**sampatti** success of means VvA 30, 32. -**suddhi**  
excellency of means, purity in application DhA 165;  
VvA 60. -**hina** deficient in exertion or application  
Miln 288.

**Payogaṭā** (f.) [fr. payoga] application (to) Vism 131  
(majjhata°).

**Payojana** (nt.) [fr. pa+yuj] 1. undertaking, business  
PvA 201. — 2. appointment J 1.143. — 3. prescript,  
injunction DhA 403. — 4. purpose, application, use  
Sdhp 395.

**Payojita** [pp. of payojeti] 1. connected with, directed to  
applied SnA 565. — 2. instigated, directed Miln 3.

**Payojeti** [Caus. of payuñjati] 1. to undertake, engage in,  
begin D 1.71 (kammante "set a business on foot");  
A II.82 (kammantañ); Sn 404 (vañijjañ); J 1.01;  
PvA 130 (kammañ). — 2. to prepare, apply, use, put  
to, employ PvA 46 (bhesajjañ cunnena saddhiñ). —  
3. to engage, take into service, set to, hire J 1.173;  
II.417. — 4. to engage with, come to close quarters  
J II.10. — 5. to put out at interest (vaddhiyā) DA  
1.270. — pp. payojita (q. v.).

**Payyaka** [pa+ayyaka] (paternal) great-grandfather J 1.2  
(ayyaka°); PvA 107 (id.).

**Para** (adv.-adj.) [fr. Idg. \*per, \*peri (cp. pari); Ved.  
para, parā, parañ; Lat. per through, Gr. πέρα & πέραν  
beyond; see Walde, Lat. II<sup>tb</sup>. under per & also pari,  
pubba, pura, purāna] 1. (adv. & prep.) beyond, on the  
further side of (with abl. or loc.), over PvA 168 (para  
Gangāya, v. l. āyañ). See in same meaning & applica-  
tion parañ, paro and parā & cp. cpds. like paraloka.  
— 2. (adj.) para follows the pron. declension; cases:  
sg. nom. paro Sn 879, acc. parañ Sn 132, 185, gen. dat.  
parassa Sn 634; Pv II.9<sup>19</sup>, instr. parena PvA 116, loc.  
paramhi Sn 634, and pare Pv II.9<sup>43</sup>; pl. nom. pare Dh  
6, acc. pare Dh 257; PvA 15, gen. dat. paresaṅ D 1.3;  
Th I, 743; J 1.256; Sn 818, instr. parehi Sn 240, 255;  
PvA 17. — Meanings: (a) beyond, i. e. "higher" in  
space (like Ved. para as opp. to avara lower), as well as  
"further" in time (i. e. future, to come, or also remote,  
past: see loc. pare under c.), freq. in phrase paro loko  
the world beyond, the world (i. e. life) to come, the  
beyond or future life (opp. ayañ loko) Sn 185 (asmā  
lokā parañ lokañ na socati), 634 (asmīñ loka paramhi  
ca); Dh 168 (paramhi loka); Pv II.8<sup>3</sup> (id. = paraloka  
PvA 107); but also in other comb., like santi-para (adj.)  
higher than calm Dh 202. Cp. paraloka, parañ and  
paro. — (b) another, other, adj. as well as n., pl. others  
Sn 396 (parassa dārañ nātikameyya), 818 (paresaṅ,  
cp. Nd<sup>1</sup> 150); Dh 160 (ko paro who else), 257 (pare  
others); Pv II.9<sup>19</sup> (parassa dārañ); II.9<sup>43</sup> (pare, loc. =  
paramhi parassa PvA 130); DhA IV.182 (gen. pl.); PvA  
15, 60 (paresaṅ dat.), 103, 116, 253 (parassa purisassa  
& parañ purisañ). Often contrasted with and opposed  
to attano (one's own, oneself), e. g. at M 1.200 (parañ  
vambheti attānañ ukkañseti); Sn 132 (attānañ samuk-  
kañse parañ avajānāti); J 1.256 (paresaṅ, opp. attanā);  
Nd<sup>2</sup> 26 (att-attha opp. par-attha, see cpds. ajjhāsa-  
ya & °attha). — paro . . . paro "the one . . . the  
other" D 1.224 (kiñ hi paro parassa karissati); paro  
parañ one another Sn 148 (paro parañ nikubbetha). —  
In a special sense we find pare pl. in the meaning of  
"the others," i. e. outsiders, aliens (to the religion of  
the Buddha), enemies, opponents (like Vedic pare)  
D 1.2 (=paṭiviruddhā sattā DA 1.51); Vin 1.349; Dh  
6. — (c) some oblique cases in special meaning and used  
as adv.: parañ acc. sg. m. see under cpds., like paran-  
tapa; as nt. adv. see sep. In phrase puna ca parañ  
would be better read puna c' aparāñ (see apara).  
— **parena** (instr.) later on, afterwards J III.395 (=aparena

samayena C.). — **pare** (loc.); cp. Gr. πέρα at; Lat.  
prae before; Goth. faira = E. for, old dat. of \*per) in  
the past, before, yet earlier J II.279 (where it continues  
ajja and hiyyo, i. e. to-day and yesterday, and refers  
to the day before yesterday. Similarly at Vin IV.63  
pare is contrasted with ajja & hiyyo and may mean  
"in future," or "the day before yesterday." It is of  
interest to notice the Ved. use of pare as "in the future"  
opp. to adya & śvas; J III.423 (the day before yester-  
day). At DhA 1.253 (sve vā pare vā) and IV.170 in the  
sense of "on the day after tomorrow." — **parā** (only  
apparently abl., in reality either para+a° which  
represents the vocalic beginning of the second part of  
the cpd., or para+ā which is the directional prefix ā,  
emphasizing para. The latter expl<sup>n</sup> is more in the  
spirit of the Pali language) see separately. — **paro**  
(old abl. as adv. = Sk. paras) beyond further: see sep.  
— **parato** (abl.) in a variety of expressions and shades  
of meaning, viz. (1) from another, as regards others  
A III.337 (attano parato ca); Nett 8 (ghosa), 50 (id.).  
— (2) from the point of view of "otherness," i. e. as  
strange or something alien, as an enemy M 1.435 (in  
"anica" -passage); A IV.423; Nd<sup>2</sup> 214<sup>4</sup>; Ps II.238;  
Kvu 400; Miln 418 and passim; in phrase parato  
disvā "seen as not myself" Th I, 1100; 2, 101; S 1.188  
(sankhāre parato passa, dukkhatto mā ca attato). —  
(3) on the other side of, away from, beyond J II.128;  
PvA 24 (kuḍḍānañ). — (4) further, afterwards, later on  
S 1.34; J 1.255; IV.139; SnA 119, 482. — *Note.* The  
compounds with parā° are combinations either with  
para 1 (adv. prep.), or para 2 (adj. n.). Those con-  
taining para in form parā and in meaning "further on  
to" see separately under parā°. See also pāra, pārīma  
etc.

-**ajjhāsaya** intent on others (opp. att°) SnA 46.  
-**attha** (parattha, to be distinguished from adv. parattha,  
q. v. sep.) the profit or welfare of another (opp. at-  
tatta) S II.29; A III.63; Dh 166; Nd<sup>2</sup> 26. -**ādhi**na  
dependent on others D 1.72 (=paresu adhiño parass' eva  
ruciya pavattati DA 1.212); J VI.90; ThA 15 ("vuttika");  
VvA 23 (°vutti, paresaṅ bhārañ vahanto). -**ūpakkama**  
aggression of an enemy, violence Vin II.194. -**ūpa-**  
**ghāta** injuring others, cruelty Vv 84<sup>30</sup>. -**ūpaghātin**  
killing others Dh 184 (= parañ upahantaṅ p. DhA  
III.237). -**ūpavāda** reproaching others Sn 389. -**kata** see  
parankata. -**kamma** service of others, "kārin serving  
others Vv 33<sup>22</sup>. -**kāra** see below under parankāra. -**kula**  
clan of another, strange or alien clan Sn 128; Dh 73.  
-**kkanta** [para° or parā° \*krānta?] walked (by another?  
or gone over?) J VI.559 (better to be read with v. l.  
on p. 560 as pada° i. e. walked by feet, footprint).  
-**kkama** (parā+**kram**) exertion, endeavour, effort,  
strife D 1.53; III.113; S 1.166 (dalha°); II.28 (purisa°);  
V.66, 104 sq.; A 1.4, 50 (purisa°); IV.190; Sn 293;  
Dh 313; Nd<sup>1</sup> 487; J 1.250; II.153; DhS 13, 12, 289, 571;  
Miln 244; DhA IV.130; Sdhp 253; adj. (-) sacca° one  
who strives after the truth J IV.383. -**kkamati** [\*para-  
kramati] to advance, go forward, exert oneself, under-  
take, show courage Sn 960 (ger. parakkamma); Dh 383  
(id.); Pv III.2<sup>13</sup> (imper. parakkāma, v. l. parakkama);  
Pug 19, 23; PvA 184 (=payogañ karoti); Sdhp 439.  
-**kkaroti** [either for parā+**kr** or more likely paras+**kr**,  
cp. paro] lit. "to put on the opposite side," i. e. to  
remove, do away with J IV.26 (corresponding to apa-  
neti, C. expl<sup>ns</sup> as "parato kāreti," taking parato in the  
sense of para 2 c 3), 404 (mā parākāri = mā pariccaji C.).  
-**gatta** alien body, trsl. "limbs that are not thou"  
Th I, 1150. -**gavaçaṇḍa** violent against the cows of  
another A II.109 = Pug 47 (opp. sakagavaçaṇḍa, cp.  
PugA 226; yo attano gogaṇaṅ ghatṭeti, paragogaṇe  
pana so rato sukhasilo hoti etc.). -(n)**kata** made by  
something or somebody else, extra-self, extraneous, alien  
S 1.134 (nayidaṅ attakataṅ bimbaṅ nayidaṅ parakataṅ  
aghaṅ); with ref. to loka & dukkha and opposed to  
*sayankata* D III.137 sq.; S II.19 sq., 33 sq., 38 sq.;



Ud 69 sq. -(n)kāra condition of otherness, other people, alienity Ud 70 (opp. ahankara selfhood). -*citta* the mind or heart of others A v.160. -*jana* a stranger, enemy, demon, fig. devil (cp. Sk. itarajana) M 1.153, 210. -*tthaddha* [parā+ tthaddha] propped against, founded on, relying on (with loc.) J vi.181 (=npattihadda C.). -*tthabbha* is to be read for °tthambha at J iv.313, in meaning=°tthaddha (kismij). -*dattūpajivin* living on what is given by others, dependent on another's gift Sn 217; Miln 294. -*davutta* see sep. under parada. -*cāra* the wife of another, somebody else's wife M 1.87; A 11.71, 191; Sn 108, 242 (°sevanā); Dh 246, 309 (°upasevin, cp. DhA 11.482); J vi.240; DhA 11.481 (°kamma). -*dārika* (better to be read as pāra°) an adulterer S 11.188, 259; J 11.43. -*dhammika* "of someone else's norm," one who follows the teaching of another, i. e. of an heretic teacher Sn 995 (Nd<sup>1</sup> 485; p° ā vuccanti satta sahadhammika thapetvā ye keci Buddhe appasannā, dhamme appasannā, sanghe appasannā). -*niṭṭhita* made ready by others S 1.236. -*nimmīta* "created by another," in °*vasavattin* having power under control of another, N. of a class of Devas (see deva) D 1.216 sq.; A 1.210; It 94; Pug 51; DA 1.114, 121; KhA 1.28; VvA 79. -*neyya* to be led by another, under another's rule Sn 907 Nd<sup>1</sup> 321 (=parapattiya parapaccaya). -(n)*tapa* worrying or molesting another person (opp. attantapa) D 11.232; M 1.341, 411; 11.159; Pug 56. -*paccaya* resting, relying, or dependent on someone else Nd<sup>1</sup> 321; usually neg. a° independent of another Vin 1.12, 181 and passim. -*pattiya* = prec. Nd<sup>1</sup> 321. -*pāṇa* other living beings Sn 220. -*puggala* other people D 11.108. -*putta* somebody else's son A v.169; Sn 43. -*peṣsa* serving others, being a servant Sn 615 (=paraṣaṅ veyvāvacca SnA 466). -*peṣṣi* a female servant or messenger, lit. to be sent by others J 11.413 (=parehi peṣitabbā pesanakārikā C.). -*ppavāda* [cp. BSk. parapravādin "false teacher" Divy 202] disputation with another, challenge, opposition in teaching (appld to Non-Buddhistic systems) S v.261; A 11.238; Miln 170, 175. -*bhāga* outer part, precinct part beyond PvA 24. -*bhuta* [Sk. parabhrta] the Indian cuckoo (lit. brought up by another) J v.416 (so read for parābhūta). -*bhojana* food given by others Sn 360 (=parehi dinnāṅ saddhūdeyyaṅ SnA 364). -*loka* [cpd. either with para 1. or para 2. It is hardly justified to assume a metaphysical sense, or to take para as temporal in the sense of paraṅ (cp. paraṅmarāṇā after death), i. e. the future world or the world to come] the other world, the world beyond (opp. aṅgaṅ loka *this* world or idhaloka the world *here*, see on term Stede, *Peta Vatthu* p. 29 sq.) D 1.27, 58, 187; 11.319; S 1.22, 138; Sn 579, 666, 1117; Nd<sup>1</sup> 60; Nd<sup>2</sup> 214 (v. l. for paloka in anicca-passage) 410 (=manussalokaṅ thapetvā sabbo paraloko); Ps 1.121; Vv 84<sup>5</sup> (-naraṅgaṅ hi sattānaṅ ekantānatthāya parābhūto paṭisattubhūto loko ti visesato paraloko ti VvA 335); PvA 5.60 (-pettivisaya parattha), 64, 107, 253 (idhalokato p. natthi); SnA 478 (=parattha); Sdhp 316, 320, 327. -*vambhitā* contempt of others M 1.19 (a). -*vambhin* contempting others M 1.19, 527. -*vasatta* power (over others) Dāvs 1v.19. -*vāda* (1) talk of others, public rumour S 14; Sn 819 (cp. Nd<sup>1</sup> 151); SnA 475. (2) opposition Miln 94 sq. -*vādin* opponent Miln 348. -*visaya* the other world, realm of the Dead, Hades Pv 1v.87 (=pettivisaya PvA 268). -*vediya* to be known by others, i. e. heterodox D 11.241; Sn 474 (=parehi nāpetabba SnA 410). -*sattā* [pl.] other beings A 1.255=11.17 (+parapuggalā). -*suve* on the day after tomorrow DhA 1v.170 (v. l. SS for pare, see para 2 c.). -*senā* a hostile army D 1.89=11.16=11.59=Sn p. 106 ≈ (cp. DA 1.250=SNA 450). -*hattha* the hand of the enemy J 1.179. -*hiṅṣā* hurting others Pv 11.7<sup>3</sup>. -*hita* the good or welfare of others (opp. attahita) D 11.233; PvA 10, 163. -*hetu* on account of others, through others Sn 122 (attahetu+); Pug 54.

**Paraṅ** (param°) (adv.) [orig. nt. of para] further, away (from); as prep. (w. abl.) after, beyond; absolute only in phrase *ito paraṅ* from here, after this, further e. g. KhA 131; SnA 160, 178, 412, 512, 549; PvA 83, 90; also in *tato paraṅ* J 11.281.

-*parā* (f.) [adv. converted into a nonn paraṅ+abl. of para] lit. "after the other," i. e. succession, series Vin 11.110; 1v.77, 78 (parampara-bhojana "taking food in succession," successive feeding, see under bhojana, and cp. C. at Vin 1v.77, 78 and *Vin Texts* 1.38); D 1.239; M 1.520; A 11.191 (paramparāya in phrase anussavena p. itikirāya, as at Nd<sup>2</sup> 151); Bu 1.79; J 1.194; 1v.35 (expld by C. as purisa°, viz. a series of husbands, but probably misunderstood, Kern, *Toev.* s. v. interprets as "defamation, ravishing"); Nett 79 (°parahetu); Miln 191, 276; DhA 314; SnA 352; DhA 1.49 (sisā°). -*marāṇā* (adv.) after death; usually in comb<sup>n</sup> with kāyassa bheda p. after the dissolution of the body, i. e. after death S 1.231; D 1.245; PvA 27, 133; absolutely only in phrase hoti Tathāgato p. D 1.188, 192; A v.193. -*mukhā* (adv.) in one's absence, lit. with face turned away (opp. *sammukhā* in presence, thus at J 11.263 where parammukhā corresponds to raho and sam° to āvi; PvA 13) D 1.230 (parammukhin?); DhA 11.109.

**Parajjhati** see parājeti.

**Parattha** (adv.) [Vedic parastāt beyond] elsewhere, hereafter, in the Beyond, in the other world S 1.20; Sn 661=1t 42=Dh 3<sup>6</sup>; Dh 177; J 11.417; Pv 1.11<sup>10</sup> (=paraloke PvA 60); 11.1<sup>20</sup> (=samparāye PvA 177); SnA 478 (=paraloke).

**Parada** (adj.) [for uparada (?)=uparata, pp. of upa+ram] finding pleasure in, fond of, only in two (doubtful) cpds. viz. °*vutta* [unexpld, perhaps v for y, as daya > dava through influence of d in parada°; thus =parata + yutta?] "fond of being prepared," adapted, apt, active, alert; only in one stock phrase (which points to this form as being archaic and probably popular etymology, thus distorting its real derivation), viz. apposukkā pannaloma + Vin 11.184 (*Vin. Texts* 11.232 trsl. "secure," cp. Vin 11.363); M 1.450; 11.121 (v. l. BB paradata°). — and °*samācāra* living a good (active) life M 1.469.

**Parama** (adj.) [Vedic parama; superl. formation of para, lit. "farthest," cp. similarly, although fr. diff. base, Lat. primus] highest, most excellent, superior, best; paraphrased by *agga settha visittha* at Nd<sup>2</sup> 502 A = Nd<sup>1</sup> 84, 102 (the latter reading visittha for visittha); by *uttama* at DhA 11.237; VvA 78. — D 1.124 (cittaka°); M 11.120 (°nipacca); S 1.166; 11.277; v.230; A v.64 (°dittha-dhamma-nibbāna); Sn 138 (yasaṅ paraṅgaṅ patto), 296 (°ā mittā), 788 (suddhaṅ °ṅ arogaṅ), 1071 (saññāvimokhe °e vimutto); Dh 184 (nibbānaṅ °ṅ vadanti Buddhā), 203, 243; Vv 16<sup>1</sup> (°alankata = paraṅgaṅ ativiya visesato VvA 78) Pv 11.9<sup>10</sup> (°iddhi); Pug 15, 16, 66; SnA 453 (°issara); PvA 12 (°nipacca), 15 (°duggandha), 46. — At the end of a cpd. (-°) "at the outmost, at the highest, at most; as a minimum, at least" Vin 1v.263 (dvangula-pabba°); esp. freq. in phrase *sattakkhattu°* one who will be reborn seven times at the outmost, i. e. at the end of the 7 rebirth-interval S 11.185 (sa°); v.205; A 1.233; 1v.381; v.120; 1t 18; Kvu 469. See pārami & pāramitā.

-*attha* [cp. class. Sk. paramārtha] the highest good, ideal; truth in the ultimate sense, philosophical truth (cp. *Kvutrl.* 180; *J.P.T.S.* 1914, 129 sq; *Cpd.* 6, 81); Arahantship Sn 68 (=vuccati Amataṅ Nibbānaṅ etc. Nd<sup>2</sup> 409), 219 (°dassin); Nd<sup>2</sup> 26; Miln 19, 31; °*dīpani* Exposition of the Highest Truth, N. of the Commentary on Th, Vv and Pv; mentioned e. g. at PvA 71; °*jotikā* id., N. of the C. on Kh and Sn, mentioned e. g. at KhA 11. — As °, in instr. and abl. used adverbially in meaning of "in the highest sense, absolutely,

kar' ḥḥḥ, primarily, ideally, in an absolute sense," like °pārami Bu 1.77; visuddhī A v.64; °saññita Th 2. 210; °suñña Ps II.184; °suddhī SnA 528; abl. paramatthato Miln 28; VvA 24 (manusso), 30 (bhikkhu), 72 (jīvitindriya); PvA 140 (pabbajito, corresponding to anavasasato), 253 (na koci kiñci hanati - not at all); instr. paramatthena Miln 71 (vedagū), 268 (sattū-paladdhī). -gati the highest or best course of life or future existence Vv 35<sup>12</sup> (=anupādisesa-mibbāna VvA 164).

**Paramatā** (f.) [fr. parama, Vedic paramatā highest position] the highest quantity, measure on the outside, minimum or maximum D 1.60 (ghāsa-cchādana-paramatāya santutttho contexted with a minimum of food & clothing; DA 1.169 expl. by uttamatāya); M 1.10 (alyabajjha°); S 1.82 (nālik' odana-paramatāya on a nāli of boiled rice at the most); freq. in phrase sattakkhattuṃ p. interval of seven rebirths at the outside (cp. parama), being reborn seven times at the most S II.134 sq.; V.458; Kvu 409 (cp. *Kru tr.* 268<sup>3</sup>).

**Parasupahāra** at S v.441 is to be corrected to pharasu°.

**Parā°** (prefix) [para+ā, not instr. of para; see para 2 c; in some cases it may also correspond to paraṃ° prep. meaning "on to," "over" (with the idea of mastering), also "through, throughout." The ā is shortened before double consonant, like parā+kr=parakkaroti, parā+kram=parakkamati (see under cpds. of para).

**Parākaroti** see parakkaroti (paraṃ°? or parā°?).

**Parājaya** [parā+ji, opp. of jaya] 1. defeat D 1.10; J VI.209; VvA 139. — 2. defeat in game, loss, losing at play S 1.149 (dhana°)=A v.171=Sn 659; J VI.234 (°gāha sustainment of a loss).

**Parājita** [pp. of parājeti] defeated, having suffered a loss Vin IV.5; S 1.224; A IV.432; Sn 449, 681; Dh 201 (=parena parājito DhA III.259, where Bdgh takes it evidently as instr. of para=parā); J 1.293; II.100 (sahassag), 493.

**Parājeti** [parā+jeti of ji, cp. jayati] to defeat, conquer; in gambling: to make lose, beat PvA 151 (sahassag p. by 1,000 coins). — aor. parāji in 3<sup>rd</sup> pl. °jiṃsu, only in one stock phrase referring to the battle of the Gods & Titans, viz. at D II.285=M 1.253 (°jiṃṃsu)=S 1.221=224 (v. l. °jiniṃsu)=A IV.432 (°jiṃṃsu, with v. l. °jiniṃsu), where a Pass. is required ("were defeated, lost") in opp. to jiniṃsu, and the reading °jiṃṃsu as aor. pass. is to be preferred. — Pass. °jijati to be defeated, to suffer defeat S 1.221 (Pot. parājeyya, but form is Active); J 1.290; and parājjhati (1<sup>st</sup> pl. parājjhāma) J II.403; aor. parājijyi: see above parāji. — pp. parājita (q. v.).

**Parābhava** [fr. parā+bhū Vedic parābhava] defeat, destruction, ruin, disgrace S II.241; A II.73; IV.26; Sn 92, 115; J III.331; SnA 167.

**Parābhavati** [parā+bhū] 1. to go to ruin Sn 91 (=parihāyati vinassati). — 2. to win through, to surpass Th 1, II.44 (cp. trsl. 381<sup>4</sup>). — pp. parābhūta (q. v.). See also parābhetvā.

**Parābhūta** [pp. of parābhavati] ruined, fallen into disgrace M II.210 (avabhūta+). — *Note.* parābhūta at J v.416 is to be read parabhuta (q. v.).

**Parābhetvā** at J v.153 is not clear (C.: hadayaṃ bhinditvā olokento viya . . .); perhaps we have here a reading parābh° for parāg° (as bheṇḍuka wrongly for geṇḍuka), which in its turn stands for parābhetvā (cp. similarly BSk. āraṅgeti for āradhetī), thus meaning "propitiating."

**Parāmatthā** 'pp. of parāmasati' touched, grasped, usually in bad sense: succumbing to, defiled, corrupted D 1.17; for a different, commentarial interpretation see Parāmāsa (evaṃ so acquired or taken up; cp. DA 1107; nirāsanka-cittatāya punappuna āmatthā); S II.94; Nd<sup>2</sup> 152 (gahita p. abhinivittā); cp. gahessasi No. 227); DhS 584 1177, 1500; Sdhp 332. — dup wrongly grasped, misused S 1.40. — **aparāmatthā** [cp. BSk. aparāmiṣṭa not affected Mvyutp. p. 84] untarnished, incorrupt D II.80 (cp. *Dial* II.85); II.245; S II.70; A III.30.

**Parāmāsa** [parā+mrś, but see parāmāsa] touching, seizing, taking hold of M 1.130 (v. l. °māsa which reading is probably to be preferred, cp. Trenckner on p. 541); S III.40 (v. l. °māsa). — neg. aparāmāsa not leading astray, not enticing D 1.17 (to), 202. — Perhaps we should read parāmāsa altogether.

**Parāmasati** [para+masati of mrś] to touch, hold on to, deal with, take up, to be attached or fall a victim to (acc.) Vin II.47, 195, 209; D 1.17; M 1.257; S III.100; J IV.138; in comb<sup>o</sup> with gahāti & nandati (abhiniveseti) at Nd<sup>2</sup> 227. — ger. parāmāssa D II.282; M 1.130, 498 (but cp. p. 541); grd. parāmasitabba J 1.188. — pp. parāmatthā (q. v.).

**Parāmāsana** (nt.) [fr. parāmasati] touching, seizing, taking up Nd<sup>2</sup> 576 (danda-satthā°); DhA 239 (angapaccanga°); PvA 159 (kiriya°).

**Parāmāsa** [parā+mrś, cp. Epic Sk. parāmarśa being affected by; as philos. term "reflection"] touching, contact, being attached to, hanging on, being under the influence of, contagion (*Dhs. trsl.* 316). In Asl. 49, Bdgh analyses as parato āmasanti parāmāsa°: p. means "they handle dhamma's as other" (than what they really are, e. g. they transgress the real meaning of anicca etc. and say nicca). Hence the renderings in Asl. trs. "Reversion," in Dialogues III.28, 43, etc. "perverted" (parāmāsāmi parāmatthā) — S II.46, 110; A II.42 (sacca°); III.377 (silabbata°), 438 (id.); v.150 (sanditthi°); D III.48; Th 1, 342; It 48 (itisacca°, cp. idaṃsacca-bhivivesa under kāyagantha); Pug 22; DhS 381, 1093, 1175 (ditthi° contagion of speculative opinion), 1498 (id.). It is almost synonymous with abhinivesa; see kāyagantha (under gantha), and cp. Nd<sup>2</sup> 227 (gāha p. abhinivesa) and Nd<sup>2</sup> under taṇhā III. 1 C. — See also parāmāsa.

**Parāmāsin** (adj.) [fr. parāmāsa] grasping, seizing, perverting D III.48; M 1.43, 96 (sanditthi°).

**Parāyana** (Parāyana) (nt.) [fr. parā+i, cp. Vedic parāyana highest instance, also BSk. parāyana e. g. Divy 57, 327] 1. (n.) final end, i. e. support, rest, relief S 1.38; A 1.155, 156 (tāna lena dīpa etc.); J v.501=VI.375 (dīpaṃ ca p.). — 2. (adj. -°) (a) going through to, ending in, aiming at, given to, attached to, having one's end or goal in; also: finding one's support in (as danda° leaning on a stick M 1.88; A 1.138), in foll. phrases prevalent: Amata° S v.217 sq.; tama° Pug 51; Nibbāna° S IV.373; v.218; brahmacariya° S 1.234; Maccu° S v.217; sambodhi° D 1.150; II.155; Pug 16. Cp. also Sn 1114 (tap°=tad°, see Nd<sup>2</sup> 411); Miln 148 (ekanta-soka°); DhA 1.28 (rodana, i. e. constantly weeping). — (b) destined to, having one's next birth in., e. g. Avici° J III.454; IV.159; duggati° PvA 32; devaloka° J 1.218; brahmaloka° J III.396; Miln 234; sagga° J VI.329; PvA 42, 160; sugati° PvA 89 similarly nīlammauca° Pv II.26. See also parāyana.

**Parāyika** see sam°.

**Parāyin** (adj.) [fr. parāyana] having one's refuge or resort (in), being supported, only neg. aparāyini (f.) without support J III.386.

**Pari°** (indecl.) [Idg. \*peri to verbal root \*per, denoting completion of a forward movement (as in Sk. *pr*°, *piparti*. to bring across, promote; cp. Vedic *prc* to satisfy, *prṇāti* to fill, fulfill. See also P. *para*). Cp. Vedic *pari*, Av. *pairi*, Gr. *πίρι*, Lat. *per* (also in adj. *per-magnus* very great); Obulg. *pariy* round about, Lith. *peř* through, Oir er- (intensifying prefix), Goth. *lafr*, Ohg. *fir*, *far*=Ger. *ver-* prefix, signifying (lit.) around, round about; (fig.) all round, i. e. completely, altogether. The use as *prep.* (with acc.=against, w. abl.=from) has entirely disappeared in Pāli (but see below 1a). As *adv.* "all round" it is only found at J VI.16 (pari metri causa; comb<sup>d</sup> with samantato). — The composition form before vowels is *pariy°*, which in comb<sup>n</sup> with *ud* and *upa* undergoes metathesis, scil. *payir°*. Frequent comb<sup>n</sup> with other preps. are *pari + ā* (*pariyā°*) and *pari + ava* (*pariyo°*); *sampari°*. Close affinities of *p.* are the preps. *adhi* (cp. *ajjhesati* > *pariyesati*, *ajjhogāhati* > *pariyogāhati*) and *abhi* (cp. *abhirādheti* > *paritoseṭi*, *abhitāpa* > *paritāpa*, *abhipīlita* > *pari°*, *abhipūreti* > *pari°*, *abhirakkhati* > *pari°*), cp. also its relation to *ā* in var. comb<sup>n</sup>s. — *Meanings*. 1. (lit.) (a) away from, off (cp. Vedic *pari* as prep. c. abl.): °kaḍḍhati to draw over, seduce, °cheda cutting off, restriction, °puñchati wipe off. — (b) all round, round (expl<sup>d</sup> by *samantato*, e. g. at *Vism* 271 in *pallanka*): °anta surrounded, °esati search round, °kiṇṇa covered all round (i. e. completely, cp. expl<sup>d</sup> as "samantato ākiṇṇa"), °carati move round, °jana surrounding people, °dhāvati run about, °dhovati wash all round, °paleti watch all round, fig. guard carefully, °bhamati roam about, °maṇḍala circular (round), °sā assembly (lit. sitting round, of *sad*). — 2. (fig.) (a) quite, completely, very much, *kar'* *εξοχή*: °ādāna consummation, °āpanna gone completely into, °odāta very pure, °osāna complete end, °gūhati to hide well, °toseṭi satisfy very much, °pūreti fulfill, °bhutta thoroughly enjoyed, °yañña supreme sacrifice, °suddha extremely clean. — (b) too much, excessively (cp. *ati°* and *adhi°*): °tāpeti torment excessively, °pakka over-ripe. — A derivation (adv.) from *pari* is *parito* (q. v.). On its relation to Sk. *pariṣ* see *parikkhāra*. A frequently occurring dialectical variant of *pari°* is *pali°* (q. v.). — *Note*. The expl<sup>n</sup> of P. Commentators as regards *pari* is "pariggahaṭṭho" Ps 1.176; "paricca" SnA 88; "parito" VvA 316; PvA 33.

**Parikaḍḍhati** [*pari*+*k°*, cp. BSk. *parikaḍḍhati* MVastu II.255] to draw over or towards oneself, to win over, seduce D II.283 (*purisaṅ*); Miln 143 (*janapadaṅ*). Cp. *parikassati* and *samparikaḍḍhati*.

**Parikaḍḍhana** (nt.) [*fr. prec.*] drawing, dragging along J II.78; Miln 154.

**Parikati** [\**parikṛti* of *kṛ* (?)] arrangement, preparation, getting up J V.203.

**Parikatta** [pp. of *pari*+*kantati*<sup>2</sup>; corresponds to Sk. *kṛtta*, which is usually represented in P. by *kanta*<sup>2</sup>] cut round, cut off Miln 188.

**Parikathā** (f.) [*pari*+*kathā*, cp. BSk. *parikathā* Divy 225, 235] 1. "round-about tale," exposition, story, esp. religious tale D II.204; *Vism* 41 (=pariyāya-kathā). — 2. talk about, remark, hint Vin 1.254 (cp. *Vin. Texts* II.154); Vbh 353=*Vism* 23 (with *obhāsa* & *nimitta*); SnA 497. — 3. continuous or excessive talk *Vism* 29.

**Parikanta**<sup>1</sup> [*pari*+*kanta*<sup>2</sup> of *kantati*<sup>2</sup>] cut open Vin III.89 (*kucchi* p.). See also *parikatta* & cp. Kern, *Toev.* s. v. (misreading for °katta?). — *Note*. Reading *parikantaṅ* upāhanāṅ at J VI 51 is with v. l. to be changed to *pariyantaṅ*.

**Parikanta**<sup>2</sup> at Vin II.80 (*bhāsita*°) is probably to be read as *pārikata* [pp. of *parikaroti*]. Bdhgh expl<sup>n</sup> as *parik-*

*kametvā kata*, but it is difficult to derive it fr. *parik-kamati*. *Vin. Texts* III.18 trsl. "as well in speech as in act" and identify it with *parikanta*<sup>1</sup>, hardly justified. Cp. also Kern, *Toev.* s. v. The passage is evidently faulty.

**Parikantati**<sup>1</sup> [*pari*+*kantati*<sup>1</sup>] to wind round, twist J III.185 (*pāso pādaṅ* p.; but taken by C. as *parikantati*<sup>2</sup>, expl<sup>d</sup> as "cammāḍiṇi chindanto samantā kantati").

**Parikantati**<sup>2</sup> [*pari*+*kantati*<sup>2</sup>] to cut (round), cut through, pierce M 1.244 (*vātā kucchiṅ* p.); J III.185 (see *parikantati*<sup>1</sup>).

**Parikappa** [*fr. pari*+*kalp*] 1. preparation, intention, stratagem Th 1, 940. — 2. assumption, supposition, surmise A 1.197; V.271; DhA 308.

**Parikappita** [pp. of *parikappati*] inclined, determined, decided, fixed upon Sdhp. 362, 602.

**Parikamma** (nt.) [*pari*+*kamma*] "doing round," i. e. doing up, viz 1. arrangement, getting up, preparation Vin II.106 (°ṅ *kārāpeti*), 117 (*geruka*° plastering with red chalk) 151 (id.). *parikammaṅ karoti* to make (the necessary) preparation, to set to work *Vism* 395 and *passim* (with ref. to *iddhi*). Usually in form *parikamma-kata* arranged, prepared Vin II.175 (*bhūmi*), as °with," viz. *geruka*° plastered with red chalk Vin 1.48; II.209; *lākhā*° J III.183; IV.256; *su*° beautifully arranged or prepared, fitful, well worked Miln 62 (*dāru*), 282 (*maṇiratana*); VvA 188. In special sense used with ref. to *jhāna*, as *kaṣiṇa*° processes whereby *jhāna* is introduced, preparations for meditation J 1.141; IV.306; V.162, 193; DhA 168; cp. *Cpd.* 54; DhA 1.105. — 2. service, attention, attending Vin 1.47; II.106, 220; S 1.70; Th 2, 376 (=veyyāvacca ThA 253); Pug 56; DhA 1.96, 333, chiefly by way of administering ointments etc. to a person, cp. J V.89; DhA 1.250. *saṛira*° attending the body DA 1.45, 186; SnA 52.

-*kāraka* one who ministers to or looks after a person, attendant; one who makes preparations Th 2, 411 (f. -*ikā* = *paricārikā* ThA 267), J 1.232.

**Parikara** [*fr. pari*+*kṛ*; a similar formation belonging to same root, but with fig. meaning is to be found in *parikkhāra*, which is also expl<sup>d</sup> by *parivara* cp. *parikaroti*=*parivāreti*] "doing round," i. e. girdle, loin-cloth J IV.149; DhA 1.352. — In cpd. *ovāda*° it is v. l. SS at D 1.137 for *paṭikara* (q. v.).

**Parikaroti** [*pari*+*kṛ*] to surround, serve, wait upon, do service for J. IV.405 (=parivāreti C.); v. 353 (id.), 381; VI.592. Cp. *parikara* & *parikkhāra*.

**Parikassati** [*pari*+*kṛṣ*, cp. BSk. *parikarṣayati* to carry about Divy 475, and *parikaḍḍhati*] 1. to drag about S 1.44, cp. DhA 68. — 2. sweep away, carry away DhA II.275 (*mah' ogho viya parikassamāno*, v. l. °kaḍḍhamāno). — Pass. *parikassati* (q. v.).

**Parikiṇṇa** [pp. of *parikirati*] scattered or strewn about, surrounded J IV.400; VI.89, 559; Pv 1.61 (*makkhikā*° = *samantato ākiṇṇa* PvA 32); Miln 168, 285; DA 1.45 (spelt *parikkhiṇṇa*). Cp. *sampari*°.

**Parikittita** [pp. of *parikutteti*] declared, announced, made public Sdhp 601.

**Parikitteti** [*pari*+*kitteti*] to declare, praise, make public Miln 131, 141, 230, 383. — pp. *parikittita* (q. v.).

**Parikirati** [*pari*+*kirati*] to strew or scatter about, to surround S 1.185=Th 1, 1210; aor. *parikiri* J VI.592 (v. l. for *parikari*, see *parikaroti*). — pp. *parikiṇṇa* (q. v.).

**Parikiraṇa** [*fr. pari*+*kirati*] strewing about, trsl<sup>d</sup> "consecrating sites" D 1.12 (*vatthu-kamma + vatthu*°; v. l. *paṭi*°; expl<sup>d</sup> at DA 1.98 as "idaṅ c' idaṅ ca āharathā ti

vatvā tattha balikamma-karaṇaṃ"). The BSk. form appears to be parikṣā, as seen in phrase vatthuparikṣā at Divy 3 & 16. See under parikkhā.

**Parikilanta** [pp. of parikilamati] tired out, exhausted Miln 303.

**Parikilamati** [pari+kilamati] to get tired out, fatigued or exhausted J v.417, 421. — pp. parikilanta (q. v.).

**Parikilissati** [pari+kilissati] to get stained or soiled; fig. get into trouble or misery (?) see parikissati. — pp. parikiliṭṭha see parikkiliṭṭha.

**Parikilesa** [pari+kilesa] misery, calamity, punishment ThA 241 (for °klesa, q. v.).

**Parikissati** [most likely Pass. of parikassati; maybe Pass. of kisa (=Sk. kṛṣā) to become emaciated. Mrs. Rh. D. at K.S. 319 takes it as contracted form of kilissati] to be dragged about or worried, to be harassed, to get into trouble S 1.39 (trsl. "plagues itself"); A 11.177; IV.186; Sn 820 (v. l. Nd<sup>1</sup> °kilissati; expl<sup>d</sup> at Nd<sup>1</sup> 154 as kissati parikissati parikilissati, with vv. II. kilissati pakirissati).

**Parikujati** at Sdhp 145, meaning? Cp. palikujjati.

**Parikupita** [pp. of pari+kup] greatly excited, very much agitated A 11.75; Miln 253.

**Parikelanā** (f.) [pari+kelanā] adornment, adorning oneself, being fond of ornaments Nd<sup>2</sup> 585<sup>2</sup> (v. l. parilepanā); DA 1.286 has paṭikefanā instead, but Vbh id. p. 351 parikelanā with v. l. parikelāsanā.

**Parikopeti** [Caus. of pari+kup] to excite violently Miln 253.

**Parikamama** (nt.) [pari+krama] walking about M 1.43, 44; adj. sa<sup>o</sup> having (opportunity for) walking about, i. e. accessible, good for rambling in, pleasant, said of the Dhamma A v.262 (opp. a<sup>o</sup>).

**Parikkita** at J v.74 is probably to be read parikkhita (pari+ukṣ): see okkhita "sprinkled, strewn," unless it is misreading for parikiṇṇa.

**Parikkiliṭṭha** [pp. of parikilissati] soiled, stained Vin 11.296 (for parikiliṭṭha, cp. Kern, *Toev.* s. v.); id. p., at A 11.56 has paṭikiliṭṭha, cp. upakkiliṭṭha Vin 11.295.

**Parikkha** (-°) see parikkhā.

**Parikkhaka** (adj.) [fr. parikkhati] investigating, examining, experienced, shrewd PvA 131 (lokiya<sup>o</sup> experienced in the ways of the world, for agarahita).

**Parikkhaṇa** (nt.) [fr. parikkhati; cp. Class. Sk. pariṣṣaṇa] putting to the test, trying Sdhp 403 (sarira<sup>o</sup>, or should we read parirakkhaṇa? Cp. parirakkhati).

**Parikkhata<sup>1</sup>** [pp. of pari+kṣan] wounded, hurt, grazed J 11.431; PvA 272 (a<sup>o</sup>).

**Parikkhata<sup>2</sup>** [pp. of \*parikkharoti; cp. Sk. pariṣṣṛta] made up, prepared, endowed with, equipped, adorned D 11.217; M 11.71; Miln 328.

**Parikkhatatā** (f.) [abstr. fr. parikkhata<sup>2</sup>] "making up," pretence, posing, sham Pug 19 (23)=Vbh 351 (358).

**Parikkhati** [pari+ikṣ] to look round, to inspect, investigate, examine A 1.162 (vaṇṇaṃ parikkhare 3<sup>rd</sup> pl.). See also parikkhaka, parikkhavant & parikkhā.

**Parikkhattiya** read pāri<sup>o</sup> (=parikkhatatā) q. v.

\***Parikkharoti** [pari+kṛ] lit. to do all round, i. e. to make up, equip, adorn (cp. parikaroti); pp. parikkhata<sup>2</sup> (q. v.); see also parikkhāra.

**Parikkhaya** [fr. pari+kṣi<sup>2</sup>, cp. Epic Sk. pariṣṣaya] exhaustion, waste, diminution, decay, loss, end D 1.156; M 1.453; 111.37 sq.; S 1.2, 90, 152; v.461; A 1.100, 299; 11.68; 111.40 (bhogā °ṅ gacchanti); IV.148, 350; Th 1, 929; Sn 374, 749, 1094 (=pahānaṃ etc. Nd<sup>2</sup> 412); Dh 139; J 1.290; Pv 11.6<sup>16</sup>; Pug 16, 17, 63; Miln 102; DhA IV.140 (°ṅ gacchati to come to waste, to disappear = atthaṃ gacchati of Dh 384); ThA 285; PvA 3 (dhanasannicayo °ṅ na gamissati). In the latter phrase freq. comb<sup>d</sup> with pariyaḍāna (q. v.).

**Parikkhavant** (adj.) [fr. parikkhati] circumspect, clever, experienced J 111.114.

**Parikkhā** (f.) [fr. pari+ikṣ, cp. BSk. parikṣā Divy 3 & 16 in vastu<sup>o</sup>, ratna<sup>o</sup> etc. with which cp. P. vatthu-parikiraṇa] examination, investigation, circumspection, prudence J 111.115; Nett 3, 4, 126 (cp. Index p. 270); Sdhp. 532 (attha<sup>o</sup>).

**Parikkhāra** [fr. \*parikkharoti, cp. late Sk. pariṣkāra] "all that belongs to anything," make-up, adornment (so Nd<sup>2</sup> 585 bāhirā p. of the body). — (ā) requisite, accessory, equipment, utensil, apparatus Vin 1.50, 290 (°colaka cloth required for water-strainers & bags, cp. *Vin. Texts* 11.229); 11.150 (senāsana<sup>o</sup>-dussa cloth-requirement of seat & bed); IV.249 sq., 284; D 1.128, 137 (yaññassa p. = parivāra DA 1.297); M 1.104 (jīvita<sup>o</sup>); 111.11; S 11.29; A IV.62 (citt' ālankāraṃ citta-parikkhār' atthaṃ dānaṃ), 236 (id.); J 111.470 (sabba<sup>o</sup>-sampannaṃ dānaṃ with all that belongs to it); v.232; Sn 307; Nd<sup>2</sup> 585; Nett 1 sq.; 4, 108; DA 1.294, 299; DhA 1.38, 240 (geha<sup>o</sup>), 352 (v. l. for parikara); PvA 81 (sabba<sup>o</sup>). — **saparikkhāra** together with the (other) requisites, i. e. full of resources; used with reference to the samādhi-parikkhārā (see below) D 11.217; M 11.71. — (b) In a special sense and in very early use it refers to the "set of necessities" of a Buddhist monk & comprises the 4 indispensable instruments of a mendicant, enum<sup>d</sup> in stock phrase "cīvara-piṇḍapāta-senāsana-gilānapaccaya-bhesajja-p." i. e. robe, alms-bowl, seat & bed, medicine as help in illness. Thus freq. found in Canon, e. g. at Vin 11.132; D 11.268; S IV.288, 291; Nd<sup>2</sup> 523 (as 1<sup>st</sup> part of "yañña"); also unspecified, but to be understood as these 4 (different *Vin Texts* 11.343 which take it to mean the 8 requisites; see below) at Vin 11.267. — Later we find another set of mendicants' requisites designated as "aṭṭha parikkhārā," the 8 requirements. They are enum<sup>d</sup> in verse at J 1.65 = DA 1.206, viz. ticīvaraṃ, patto, vāsi, sūci, (kāya-) bandhanaṃ, parissāvana, i. e. the 3 robes, the bowl, a razor, a needle, the girdle, a water-strainer. They are expl<sup>d</sup> in detail DA 1.206 sq. Cp. also J IV.342 (aṭṭha-parikkhāra-dhara); v.254 (kāyabandhana-parissāvana-sūci-vāsi-satthakāni; the last-named article being "scissors" instead of a razor); DhA 11.61 (°dhara therā). — (c) In other comb<sup>ns</sup>: satta nagara<sup>o</sup> A IV.100 sq. (cp. nagarūpakārikā D 1.105); satta samādhi<sup>o</sup> D 11.216; M 11.71; A IV.40; soḷasa<sup>o</sup> (adj.) of yañña: having sixteen accessories D 1.134 (cp. *Dial.* 1.174, 177), bahu<sup>o</sup> having a full equipment, i. e. being well-off Vin 11.138; J 1.126. — *Note.* A set of 12 requisites (1-8 as under b and 4 additional) see detailed at DA 1.207.

**Parikkhārika** (-°) (adj.) [fr. parikkhāra] one who has the parikkhāras (of the mendicant). Usually the 8 p. are understood, but occasionally 12 are given as in the detailed enum<sup>d</sup> of p. at DA 1.204-207.

**Parikkhinna** at DA 1.45 is to be read parikiṇṇa (q. v.).

**Parikkhitta** [pp. of parikkhipati] thrown round, over-spread, overlaid, enclosed, fenced in, encircling, surrounded by (-°) M 11.46; A IV.106 (su<sup>o</sup>); S 1.331 (read valligahana<sup>o</sup>); Pv IV.3<sup>36</sup> (v. l. for pariyaṇta as in 1.10<sup>13</sup>); Vism 71 (of gāma); ThA 70; DhA 1.42 (pākāra<sup>o</sup>); PvA 52 (=pariyaṇta 1.10<sup>13</sup>), 283 (sāṇi-pākāra<sup>o</sup>); Sdhp 596.

- Parikkhipati** [pari+ksip<sup>1</sup> to throw round, encircle, surround Vin II.154, J 1.52 (sāṇi), 63, 150, 166; II.104; III.371; DhA 1.73. — pp. parikkhitta (q. v.) — Caus. II. parikkhipāpeti J 1.148 (sāṇi); II.88 (sāṇi-pākāraṇ)].
- Parikkhīna** [pp. of parikkhīyati] exhausted, wasted, decayed; extinct Vin IV.258; M III.80; S 1.92; II.24; V.115, 461; D III.97, 133 (°bhava-saṅgyojana); It 79 (id.); A IV.418, 434 (āsavā); Sn 175, 939, 949; Dh 93; Pug 11, 14; Miln 23 (°āyuka); PvA 112 (°tipodak'-āhāra).
- Parikkhīnatta** (nt.) [abstr. of parikkhīna] the fact of being exhausted, exhaustion, extinction, destruction DA 1.128 (jīvitassa); PvA 63 (kammassa), 148 (id.).
- Parikkhīyati** [pari+khiyati of ksi<sup>2</sup>] to go to ruin, to be wasted or exhausted Th 2, 347 (=parikkhayaṇ gacchati ThA 242). — pp. parikkhīna (q. v.).
- Parikkhepa** [fr. pari+ksip] 1. closing round, surrounding, neighbourhood, enclosure Vin IV.394; J 1.338; IV.266; SnA 29 (°dāru etc.). — 2. circumference J 1.89; V.37; Vism 205; KhA 133; SnA 194. — 3. "closing in on," i. e. fight, quarrel It 11, 12.
- Pariklesa** [pari+klesa] hardship, misery, calamity S 1.132 = Th 2, 191; Th 2, 345 (=pariklesa ThA 241).
- Parikhā** (f.) [fr. pari+khan, cp. Epie Sk. parikhā a ditch, trench, moat Vin II.154; D 1.105 (ukkinna-parikha adj. with trenches dug deep, comb<sup>d</sup> with okkhittapaligha; expl<sup>d</sup> by khāta-parikha t̄hapita-paligha at DA 1.274); M 1.139 (sankinna° adj. with trenches filled, Ep. of an Arahant, comb<sup>d</sup> with ukkhittapaligha) = A III.84 sq. = Nd<sup>2</sup> 284 C (spelt kkh); A IV.106 (nagata°); J 1.240, 490; IV.106 (ukkin° antaraparikha); VI.270, 432; Cp II.1<sup>3</sup> (spelt kkh); Miln 1 (gambhira°); SnA 519 (°tata); PvA 201 (pit̄the), 261 (id.), 278 (id., v. l. parikkhāta-tire).
- Pariganhana** (nt.) [fr. pariganhāti] comprehension J II.7 (°paññā comprehensive wisdom).
- Pariganhāti** (& **Pariggaheti** Caus.) [pari+grh] 1. to embrace, seize, take possession of, hold, take up M 1.80, 137; J II.189; DA 1.45. — 2. to catch, grasp DhA 1.68. — 3. to go all round DhA 1.91 (sakala-jambudīpaṇ). — Caus. °ggaheṭi (aor. °esi, ger. °etvā, inf. °etup) 1. to embrace, comprehend, fig. master Vin II.213; J II.28; III.332; SnA 549 (mantāya); DhA III.242; PvA 68 (hattesu), 93; VvA 75. — 2. to explore, examine, find out, search J 1.162; II.3; III.85, 268 (°ggaheṭuṇ), 533; V.93, 101; DhA II.56. — Caus. II. pariganhāpeti J 1.290. — 3. to comprise, summarise KhA 166, 167. — pp. pariggahita (q. v.).
- Parigalati** [pari+galati, see galati] to sink down, slip or glide off J IV.229, 250; V.68.
- Parigilati** [pari+gilati] to swallow J 1.346.
- Parigūhati** [pari+gūhati] to hide, conceal A 1.149; IV.10, 31; Pv III.4<sup>3</sup> (=pañicchādeti PvA 194).
- Parigūhanā** (f.) [fr. pañigūhati] hiding, concealment, deception Pug 19, 23.
- Pariggaha** [fr. pari+grh] 1. wrapping round, enclosing Th 1, 419 (? cp. *Brethren* 217 n. 6). — 2. taking up, seizing on, acquiring, acquisition, also in bad sense of "grasping" Sn 779 (=taṇhā and dit̄thi° Nd<sup>1</sup> 57); Ps 1.172; II.182 (nekkhanuṇa° etc.); Nd<sup>1</sup> 11 (it̄thi° acquiring a wife); J VI.259; Miln 244 (āhara° abstinence in food), 313 (id.). — 3. belongings, property, possessions D II.58; III.289 = A IV.40; M 1.137 (quoted at Nd<sup>1</sup> 122); S 1.93; Sn 805; J IV.371; VI.259; PvA 76 (°bhūta belonging to, the property of); VvA 213, 321. sa° with all (its) belongings S 1.32. — 4. a wife ThA 271; PvA 161 (kata° wedled), 282, ThA 271. sapariggaha > apariggaha married > unmarried (in general, with ref. to the man as well as the woman) D 1.247; J IV.190; VI.348, 364. — 5. grace, favour DA 1.241 (āmisa° material grace).
- Pariggahita** [pp. of pariganhāti] taken, seized, taken up, haunted, occupied Vin III.51 (manussānaṇ p. by men); IV.31, 278; DhA 1.13 (amanussa° by ghosts); PvA 87, 133; Sdhp 61. — f. abstr. °ta being possessed (Vism 121 (amanussa°)).
- Pariggāhaka** (adj.) [fr. pariggaha] including, occupying Nett 79 (=upathambhaka C. as quoted in Index p. 276).
- Parigha** [Vedic parigha, of which the usual P. representative is paligha (q. v.)] a cross-bar ThA 211 (°daṇḍa).
- Parighaṅsati** [pari+ghaṅsati<sup>1</sup>] to rub (too) hard, scrub, scratch, only in ppr. aparighaṅsanto Vin 1.46; II.208.
- Paricakkhitar** [n. ag. fr. pari+cakṣ, cp. akkhi & cakkhu] one who looks round or enquires, neg. a° J V.77.
- Paricaya** [fr. pari+ci] familiarity, acquaintance J VI.337; Vism 153; PvA 74. — adj. (-°) acquainted with, versed in (loc.) J II.249 (jāta°), VvA 24 (kata°); PvA 4 (id.), 129 (id.).
- Paricaraṇa** (nt.) [fr. pari+car] 1. going about, mode of life DhA 1.382 (gihināṇ °t̄hānaṇ, v. l. for vicaraṇa°). — 2. attending to, looking after, worshipping DhA 1.199 (aggi-p°-t̄hāna fire-place). — 3. enjoyment, pleasure (indriyānaṇ) PvA 16. See also paricāraṇā.
- Paricaraṇaka** [fr. paricaraṇa] servant, attendant DA 1.269.
- Paricarati** [pari+carati] to move about, in var. senses, viz. 1. to go about, look after A III.94 (upaṭṭhahati+) J V.421; PvA 175. — 2. to worship (only in connection aggin p. to worship the fire) D 1.101; S 1.166; Dh 107; J 1.494; Sn p. 79 (=payirupāsati SnA 401). — 3. to roam about, to feast one's senses, to amuse oneself, play, sport PvA 77 (indriyāni = kiḷāmi Pv II.1<sup>2</sup>). — We often find reading pariharati for paricarati, e. g. at DhA II.232; cp. paricāreti for °hāreti PvA 175; paricaraṇā for °haranā PvA 219. — pp. paricippa; Caus. paricāreti (q. v.).
- Paricariyā** (f.) [fr. paricarati] going about, service, ministrator, worship S 1.182; A 1.132; DhA II.232 (aggi°). Occurs also as pāricariyā (q. v.), e. g. at J V.154. See also paricārika.
- Paricāra** fr. [paricāreti] serving, attendance; (m.) servant, attendant Th 1, 632 (C. on this stanza for paddhagū).
- Paricāraka** (adj.-n.) [fr. paricāreti] attending, serving honouring; (m.) attendant, worshipper, follower (cp. BSk. paricāraka attendant AvŚ 1.170; II.167) D 1.101; II.200; Th 1, 475; Sn p. 218 (Nd<sup>2</sup> reads °cārika); J 1.84; IV.392; Pv IV.8<sup>7</sup> (not °vāraka); DA 1.137, 269. See also paricārika.
- Paricāranā** (f.) [fr. paricāreti] care, attention, looking after; pleasure, feasting, satisfaction Pv II.1<sup>2</sup> (gloss for °cārika); PvA 219.
- Paricārika** (adj.-n.) = paricāraka (servant, attendant) A V.263 (aggi° fire-worshipper); Pv II.6<sup>20</sup> (amacca° minister & attendant); ThA 267; SnA 597. — f. °carikā (1) a maid-servant, handmaiden, nurse, (personal) attendant M 1.253; cp. S 1.125; J 1.204 (pāda°), 291; II.395; IV.35 (veyyāvacca-kārikā p), 79; V.420; Pv II.12<sup>6</sup> (=veyyāvacca-kārini PvA 157); PvA 46. — (2) care, attention; pleasure, pastime (so here, probably another form of paricāriyā) Pv IV.1<sup>2</sup> (=indriyānaṇ parihaṇā PvA 219; gloss °cāranā).

**Paricārita** [pp. of paricāreti] served by, delighted by, indulging in M 1.504.

**Paricārin** (adj. n.) [fr. paricāreti] serving, attending, f. a maid-servant J 11.395.

**Paricāreti** [Caus. of paricarati] 1. to serve, wait on, attend upon, honour, worship [cp. BSk. paricārayati Divy 114 sq., 421] S 1.124 (pāde); DhA 11.196 (id.); J 1.81 (°cāritabba-tthāna place of worship); IV.274; V.9. — Pass. paricāriyati, ppr. °iyamāna M 1.46, 504; J 1.58. In this sense it may also be taken as "being delighted or entertained by." — 2. to amuse oneself, gratify one's senses, to have recreation, find pleasure [cp. BSk. paricārayati Divy 1, and freq. phrase pañcahi kāmāgūṇehi samarpitā samangibhūta p. e. g. MVastu 1.32] Vin 11.290; 111.72 (pañcahi kāmāgūṇehi samappitā etc.); D 1.36 (id.), 104 (id.); M 1.504 (id.); Th 1, 96 (saggesu). Pv 1.11<sup>6</sup> (= yathā sukkhaṃ cārenti indriyāni PvA 58); IV.12<sup>9</sup> (read °cārayanti for °vārayanti, cp. PvA 228 indriyāni p.). — pp. paricārita q. v. See also parivāreti.

**Paricīṇa** [pari+ciṇṇa, pp. of carati] 1. surrounded, attended J v.90. — 2. worshipped M 1.497; S IV.57 (me Sathā p.), cp. Th 1, 178 (Sathā ca p. me) & 891 (p. mayā Sathā). — 3. practised, performed Miln 360.

**Paricita**<sup>1</sup> [pp. of pari+ci, cinoti, P. cināti] gathered, accumulated, collected, increased, augmented M 111.97; S 1.116; 11.264; IV.200; A 11.67 sq., 185; 111.45, 152; IV.282, 300; V.23; Th 1, 647; Ps 1.172 (expl<sup>d</sup>); PvA 67; Sdhp 409.

**Paricita**<sup>2</sup> [pp. of pari+ci, ciketi, P. cināti; but perhaps identical with paricita<sup>1</sup>] known, scrutinized, accustomed, acquainted or familiar with, constantly practised Vin 11.95 (vācasā p.), 109 (aggi<sup>o</sup> etc. read aggi-parijita); ThA 52; Miln 140 (iddhipādā p.); Dāvs IV.19. — aparicita unfamiliar DhA 1.71.

**Paricumbati** [pari+cumbati] to kiss (all round, i. e. from all sides), to cover with kisses M 11.120; S 1.178, 193; A IV.438; DhA 1.330.

**Paricca** (indecl.) [ger. of pari+i, cp. Sk. (Gr.) paritya & P. pariyeti] lit. "going round," i. e. having encircled, grasped, understood; grasping, finding out, perceiving. freq. in phrase cetasā ceto paricca (pajānāti) grasping fully with one's mind, e. g. at D 1.79; M 1.445; 111.12; S 11.121, 233; It 12; Vbh 329; Vism 409 (= paricchinditvā). See pariyeti.

**Pariccajati** [pari+cajati of tyaj] to give up, abandon, leave behind, reject S 1.44; It 94; J 11.335; VI.259 (= chad-deti) Miln 207; DhA IV.204; PvA 121, 132, 221 (read jivitaṃ pariccajati for parivajjati; cp. BSk. jivitaṃ parityakṣyāmi AvŚ 1.210); Sdhp 539. — pp. pariccatta (q. v.).

**Pariccajana** (nt.) & °nā (f.) [fr. pariccajati] 1. giving up, rejection, leaving It 11, 12. — 2. giving out, bestowing giving a donation PvA 124.

**Pariccajanaka** [fr. prec.] one who gives (up) or spends, a giver, donor PvA 7.

**Pariccatta** [pp. of pariccajati; cp. BSk. parityakta in meaning "given to the poor" AvŚ 1.3] given up, abandoned, thrown out, left behind J 1.69, 174, 477; Miln 280; PvA 178, 219 (= virādhita); Sdhp 374.

**Pariccāga** [fr. pariccajati] 1. giving up, abandonment, sacrifice, renunciation A 1.92 (āmisā & dhamma-material & spiritual); Ps 11.98; J 1.12 (jivita<sup>o</sup>); DhA 111.441 (pañca mahāpariccāgā the five great sacrifices, i. e. the giving up of the most valuable treasures of wife, of children, of kingdom, of life and limb). — 2. expense

DhA 11.231 (sahassa<sup>o</sup> expenditure of a thousand coins). — 3. giving (to the poor), liberality DhA 157; SnA 295 (mahā<sup>o</sup>, corresponding to mahādāna); PvA 7 sq.; 27, 120 sq., 124.

**Paricchada** [fr. pari+chad] a cover, covering J 1.341, 466.

**Paricchanna** [pari+channa, pp. of chad] enveloped, covered, wrapped round Vin IV.17.

**Paricchāta** [pari+chāta] very much seared, scorched (?) Sdhp 102 (°odara-ttaca).

**Paricchādanā** (f.) [fr. pari+chad] covering, hiding, concealing Pug 19 = 23 = Vbh 358.

**Paricchindati** [pari+chindati] 1. to mark out VvA 291 (vasana-tthāna). — 2. to determine, to fix accurately, to decide J 1.170 (padaṃ the track), 194 (nivāsa-vetanaṃ); 111.371; IV.77; Miln 272; Vism 184, 409; SnA 434 (paññāya p.). — 3. to limit, restrict, define Miln 131; DA 1.132. — pp. paricchinna (q. v.).

**Paricchindana** (nt.) [fr. paricchindati] "cutting up," definition, analysis VvA 114.

**Paricchindanaka** (adj.) [fr. pari+chind] marking out, defining, analysing, DhA 157 (ñāṇa).

**Paricchinna** [pp. of paricchindati] 1. restricted, limited, small DhA 1.58; PvA 136 (°ppamāna). — 2. divided, measured Vism 184; PvA 185 (= mita).

**Pariccheda** [fr. pari+chid; late Sk. (philos.) in same meaning] 1. exact determination, circumscription, range, definition, connotation, measure J 11.371; Vism 184 (as one of the nimittas of the body), 236 (referring to the 5 nimittas of the life-principle); SnA 160, 229, 231, 376, 408, 503; KhA 182 (gaṇana<sup>o</sup>); VvA 194 (id.); DhA 3; DhA 11.73 (avadhi<sup>o</sup>); PvA 254 (kāla<sup>o</sup>), 255 (āyuno p.), VbhA 417 (citta<sup>o</sup>, for citta-paricce ñāṇa Vbh 33<sup>o</sup>). — 2. limit, boundary Miln 131, 405; J 11.504 (°nadi-tira). — 3. limitation, restriction DhA 11.88, 98; PvA 20 (°ṅ karoti to restrict). — 4. division (of time), in ratti & divā<sup>o</sup>, night- & day-division Vism 416. — 5. (town)-planning, designing VbhA 331.

**Paricchadaka** (adj.) [fr. pariccheda] determining, fixing VbhA 346 (uttthāna-velā<sup>o</sup> ā saññā).

**Parijana** [pari+jana] "the people round," i. e. attendants, servants, retinue, suite Vin 1.15; J 1.72, 90; DhA 11.188; VvA 93; PvA 58, 62. — saparijana with one's servants Cp 11.8<sup>2</sup> (T. saparijjana metri causā).

**Parijapati** [pari+japati, cp. BSk. parijapta enchanted Divy 397] to mutter (spells), to practise divination J 11.530; Miln 200 (vijjag).

**Parijapana** (nt.) [fr. parijapati] mumbling, uttering spells Miln 356 (mantaṃ).

**Parijānanā** (f.) [pari+jānanā-jānana] cognition, recognition, knowledge Nett 20 (as paraphrase of pariññā).

**Parijānāti** [pari+jānāti] to know accurately or for certain, to comprehend, to recognise, find out M 1.293; S 1.11, 24; 11.45, 90, 111.26, 40, 159; IV.50; V.52, 422; A 111.400 sq.; Sn 202, 254, 943; Nd<sup>1</sup> 426; J IV.174; Th 1, 226; Miln 69; DhA IV.233 (°jānitvā). — ppr. pari-jānaṃ S 11.27; IV.89; It 3 sq. — pp. pariññata (q. v.). ger. pariññāya see under pariññā.

**Parijīna** [pp. of pari+jar, i. e. decayed; Kern Toev. s. v. proposes reading °jina of ji, i. e. wasted, see parijyati] worn out, gone down, decayed, reduced J 1.111 (setthi-kulag p.); V 99, 100 (bhoga<sup>o</sup>); VI.304; Dh 148; DhA 11.272 (°kula).

- Parijita** [pp. of pari+ji, jayati; Kern, *Toev.* s. v. proposes reading pariḥita, Sk. form of P. pariḥina, pp. of pari+jiyati, but hardly necessary, see also *Vin. Texts* III.75] overpowered, injured, damaged *Vin* II.109 (so read for paricita).
- Parijīyati** [pari+jiyati] to become worn out, to decay, fade, S I.186; J IV.111. Speit °jiyyati at Th 1, 1215. — pp. pariḥina (see pariḥina).
- Parijegucchā** (f.) [pari+jegucchā] intense dislike of, disgust with (-) D I.25. cp. DA I.115.
- Parijjanā** is doubtful reading at A III.38 (v. l. parivajjanā) = IV.266 (T. reads pariḥjana, cp. pariḥana; vv. II. parivajjanā & pariḥjanā); meaning ?.
- Pariñña** (-) [the adj. form of pariññā, cp. abhiññā] knowing, recognising, understanding It 44 (bhūta° so, or should we read bhūtapariññāya ?); also in cpd. pariññācārīn (to be exp<sup>d</sup> as shortened gr. pariññā ?) Sn 537 (=paññāya paricchinditvā caranto living in full knowledge, i. e. rightly determining); also (abstr.) pariññatthaṅ at It 29 (abhiññatthaṅ+), cp. S IV.253.
- Pariññā**<sup>1</sup> (f.) [cp. Epic Sk. pariññāna; the form pariḥñā given by BR only with the one ref. Vyutp. 160; fr. pari+ññā] accurate or exact knowledge, comprehension, full understanding M I.66, 84; S III.26 (yo rāgakkhayo dosā° moha° ayaṅ vuccati p.), 159 sq., 191; IV.16, 51, 138, 206, 253 sq.; V.21, 55 sq., 145, 236, 251, 292; A I.277 (kāmaṇaṅ rūpānaṅ vedanānaṅ), 299; V.64; Pug 37; Nett 19, 20, 31; KhA 87; SnA 251. — In exegetical literature *three* pariññās are distinguished, viz. ñāta°, tīraṇa° pabhāna°, which are differently interpreted & applied according to the various contexts. See e. g. the detailed interpretation at Nd<sup>1</sup> 52 sq.; Nd<sup>2</sup> 413; J VI.259 (where ñāna° for ñāta°); DhA II.172 (in ref. to food); mentioned at SnA 517. — adj. pariññā. — The form pariññāya is an apparent instr., but in reality (in form & meaning) the ger. of pariḥñāti (like abhiññāya > abhiḥñānitvā) for the usual pariḥñānitvā. It is freq. found in poetry & in formulas (like yathābhūtaṅ p.); its meaning is "knowing well in right knowledge": S V.182; Sn 455, 737, 778 (=pariḥñānitvā Nd<sup>1</sup> 51 sq.), 1082 (corresp. with pahāya, cp. similar phrase pahāya pariḥñānitvā DhA IV.232); It 62; J VI.259.
- Pariññā**<sup>2</sup> (indecl.) [ger. of pariḥñāti for \*pariḥñāya, cp. same short forms of ādā & abhiññā] having full knowledge or understanding of Sn 779 (=pariḥñānitvā Nd<sup>1</sup> 56 & SnA 518); It 4 (perhaps to be read pariññāya for pariññā so).
- Pariññāta** [pp. of pariḥñāti] well understood, thoroughly known Th 2, 106; M I.1 sq.; S II.99; V.182; PvA I, 287. With ref. to food (°bhojana & °āhāra) it means food understood according to the three pariññās (q. v.); Dh 92 (°bhojano adj. one who lives on recognised food or takes the right view of the food he eats, cp. DhA II.172); Miln 352 (°āhāro); contrasted with bhāvita: consciousness is to be well studied, insight is to be made to grow M I.293.
- Pariññātatta** (nt.) [abstr. fr. pariññāta] the fact of having full or exact knowledge S V.182.
- Pariññātāvin** (adj.) [fr. pariññāta] one who has correct knowledge S III.159 sq., 191 (puggala).
- Pariññeyya** (adj.) [grd. of pariḥñāti] knowable, perceivable, to be known (accurately) M I.4; S III.26; IV.29; DhA IV.233 (cp. Nd<sup>2</sup> under abhiññeyya).
- Pariḥyati** [pari+ḥyati] to burn: Pass. pariḥyati to be burnt or scorched M I.422; S I.188=Th 1, 1224; A I.137; III.95, 98; Sn 93; Ps I.128 (I); Pv I.6<sup>4</sup> (=parito jhāyati PvA 33); Miln 303; PvA 60. Cp. pariḥāha.

- Parināta** [pp. of pariḥnamati] 1. bent down, crooked VvA 222 (°dāthā fangs, or does it mean "long"?). — 2. changed S III.40. — 3. ripened, matured, hatched, ripe J III.174, 286, 431, VvA 288; DhA I.47 (gabbha).
- Parināmami** [pari+namami] 1. to change (trs. & intrs.), lit. to bend round, to turn (round), to be transformed into (acc.) S III.3 (reading pariḥnamati once, at other passages vi°, cp. p. 40); Miln 136 (bhojanaṅ visamaṅ p. food changes, i. e. turns bad), 277 (id.); VvA 13; PvA 144 (for parivattati Pv II.106), 194 (id. III.4<sup>4</sup>). — 2. to change into a diff. state, to ripen, mature (often said of the foetus) Miln 93, 358. — pp. pariḥnata (q. v.). — Caus. pariḥnameti (q. v.).
- Parināma** [fr. pari+nam, cp. class Sk. pariḥnāma in all meanings] "bending round," i. e. 1. change, alteration, in utu° (sudden) change of season, unseasonable weather, with ref. to illnesses caused by such (°ja ābādhā)=illness arising from the change of season A II.87; III.131; V.110; Nd<sup>2</sup> 304<sup>1</sup>; Miln 112, 135 sq., 304; Vism 31. — 2. alteration of food, digestion, in phrase sammā-pariḥnāmaṅ gacchati M I.188; S I.168; A III.30; cp. MVastu I.211. — 3. ripening Miln 93. — 4. course, development, fulfilment, in special sense: dispensation, destiny J V.171; Pv IV.3<sup>25</sup>; PvA 252, 254. — Cp. vi°.
- Parināmāna** (nt.) [fr. pariḥnamati] diverting to somebody's use *Vin* IV.157.
- Parināmīta** [pp. of pariḥnameti] 1. bent down J VI.269 (of trees, overladen with fruit, C. expl<sup>s</sup> as "entangled"). — 2. issued, apportioned, destined J V.171; PvA 254.
- Parināmītar** [n. ag. of pariḥnameti] one who destines or makes develop, fate, destiny J VI.189.
- Parināmin** (adj.) [fr. pariḥnāma] ending in, resulting in (-) M I.11, 526; III.88.
- Parināmeti** [Caus. of pariḥnamati] to bend to, to change into, to turn to use for somebody, to procure for, obtain, appropriate D I.92; *Vin* III.259 (puttassa rajjaṅ p. for his son); IV.156; PvA 281. — ppr. °nāmāyamaṇa J V.424. See also āvajjeti. — pp. pariḥnāmīta (q. v.).
- Parināyaka** [fr. pari+nī, cp. pariḥneti] a leader, guide, adviser; one of the 7 treasures (ratanaṅ) of a great king or Cakkavattin (according to Bdhgh on D II.177; the eldest son; in the Lal. Vist. a general cp. Divy 211, 217; Senart, *Lég. de Buddha* p. 42), i. e. a wonderful Adviser D I.89; II.17, 177; M I.220; II.175; A III.151; Sn p. 106 (cp. SnA 450=DA I.250); J I.155; IV.93; Miln 38, 314. — f. pariḥnāyikā. Ep. of wisdom, synonymous with paññā, i. e. insight, cleverness DhS 1057; Pug 25; Vism 3; DhSA 148.
- Parināha** [fr. pari+nah] compass, circumference, breadth, extent, girth S II.206 (of the moon)=A V.19; J III.192, 277, 370; V.299; Pug 53; Miln 282, 311; SnA 382 (āroha+).
- Parineti** [pari+neti] to lead round or about S II.128.
- Paritajjita** [pari+tajjita] scared (exceedingly), frightened Sdhp 147.
- Paritatta** [pp. of paritappati] tormented, worried, vexed, grieved Miln 313.
- Paritappati** [Pass. of pari+tap] to be vexed, to grieve, worry, sorrow Th 2, 313 (=santappati ThA 233); Miln 313. — pp. paritatta (q. v.).
- Paritasita** (nt.) [pari+tasita<sup>1</sup> or tasita<sup>2</sup>] worry, excitement D I.40 (v. l. °tasita, cp. Dial I.53).
- Paritassati** (°tasati) [pari+tasati<sup>1</sup>, in form clearly =Sk. paritṛṣyati, but freq. confused with tasati<sup>2</sup>, cp. tasa.



Sn 924 is the only example of paritasati representing tasati<sup>2</sup> to be excited, to be tormented, to show a longing after, to be worried D II.68; M I.36, 67, 151; S II.82, 194; III.43, 55; IV.23, 65, 168; A II.27; III.133 sq.; Sn 621 (=tanhāya na bhāyati SnA 467, thus combining tasati<sup>1</sup> & tasati<sup>2</sup>), 924 (Pot. parittase, interpreted by Nd<sup>1</sup> 373 as taseyya, uttaseyya, bhāyeyya, thus taken as tasati<sup>2</sup>); Miln 253, 400; Dh 397 (=tanhāya na bhāyati DhA IV.159); Sdhp 476. — ppr. aparitassan D II.68; M I.67; S II.82; III.55; It 94. — pp. paritasita (q. v.).

**Paritassanā** (f.) [fr. paritassati, q. v. for meaning] trembling, fear; nervousness, worry; excitement, longing D I.17 (=ubbijjanā phandanā etc. DA I.111); M I.136; III.227; S III.15 sq., 133; Miln 253, 400. — neg. a° S III.15; M I.136.

**Paritassin** (adj.) [fr. paritassati] trembling, excited, worrying, only neg. a° A IV.108, 111, 230 sq.

**Paritāpa** = foll. Miln 313 (ātāpa +).

**Paritāpana** (nt.) [pari + tāpana, of tap] tormenting, torture, affliction, mortification M I.78, 341-344; A I.151, 296; II.205 sq. (atta° self-mortification, opp. para°); Pug 55, 56, 61; PvA 18 (atta°), 30 (id.). Often comb<sup>d</sup> with ātāpana (q. v.).

**Paritāpeti** [pari + tapeti] to burn, scorch, molest, trouble, torture, torment M I.341 (ātāpeti +), 506; S IV.337; A III.54, 380; J V.420 (mā paritāpi).

**Parituleti** [pari + tuletī] to weigh, consider, estimate, think Vism 522. — VbhA 130.

**Parito** (adv.) [fr. pari, cp. Sk. paritah] round about, around, on every side, everywhere, wholly Vin II.194; SnA 393; VvA 316; PvA 33.

**Paritoseti** [pari + toseti] to please, appease, satisfy, make happy J I.262; III.386; V.216; PvA 213 (v. I. SS + āsiñceti).

**Paritta**<sup>1</sup> (adj.) [BSk. paritta, pari + pp. of dā in short form \*tta, like ātta for ādatta. The development of meaning however causes difficulties, paridatta meaning given up, transmitted, cp. Divy 388, whereas P. paritta means trifling. The BSk. form paritta (e. g. Divy 204, 498, 504; AvŚ 1.329; II.137) may be a re-translation of P. paritta, which may correspond to Sk. prarikta, pp. of pra + ric, meaning "that which is exceeded," i. e. left (over or behind)] small, little, inferior, insignificant, limited, of no account, trifling Vin I.270; D I.45; M III.148 (°ābha of limited splendour, opp. appamān°-ābha); S II.98; IV.160 (opp. adhimatta); A IV.241; V.63; It 71; Sn 61, 390 (°pañña of inferior wisdom, cp. Nd<sup>2</sup> 415), 1097 (id.); J I.221; Dhs 181, 584, 1018, 1034 (cp. Dhs trsl. 265, 269); DA I.119; KhA 133 (°dipā the 2,000 inferior islands), 176 (500 do.); PvA 198; Sdhp 251, 261. Synonyms: appaka, omaka, lāmaka, dukkha Nd<sup>2</sup> 414; catukka Nd<sup>2</sup> 415 (opp. mahā); appaka PvA 48, 60; appamattaka PvA 262; it tara PvA 60; oma SnA 347; oraka SnA 489; lāmaka SnA 347.

**Paritta**<sup>2</sup> (nt.) & **Parittā** (f.) [fr. pari + trā, cp. tāna, tāyati & also parittāna] protection, safeguard; (protective) charm, palliative, amulet Vin II.110 (atta° f. personal protection) IV.305 (gutt° atthāya °ṅ pariyāpunāti); A II.73 (rakkhā + parittā); J I.200 (manto + parittan + vadḍhīṅ), 396 (paccekabuddhehi °ṅ kārāpeti makes them find a safeguard through the P.); IV.31 (osadhaṅ vā °ṅ vā); Miln 150 (f. & nt.). — Var. parittās in the way of Suttantas are mentioned at Vism 414 (Khandha°; Dhajagga°: S I.218 sq.; Ātānāṭiya°: D III.195 sq.; Mora°: J II.33). Cf. *Dialogues* III.185.

-vālikā sand worn on the head as an amulet J I.396, 399. -suttaka a thread worn round the head as a charm J I.396, 399.

**Parittaka** [paritta<sup>1</sup> + ka] small, insignificant, little Nd<sup>1</sup> 306 (for appaka etc. as at Nd<sup>2</sup> 414); Pv I.10<sup>11</sup>; II.9<sup>67</sup>; Miln 121 (a°), 253; DA I.170 (for appa); PvA 51; Sdhp 42. — f. parittikā Th I, 377.

**Parittāna** (nt.) [pari + tāna. Cp. Epic Sk. paritrāna] protection, shelter, refuge, safeguard, safety D I.9 (sara° from an arrow, i. e. a shield); III.189; J VI.455; PvA 284; Sdhp 396.

-kitikā a protecting arrangement Vin II.152, cp. *Vin. Texts* III.174.

**Parittāyaka** (adj.) [fr. pari + tāyati] safeguarding against, sheltering against, keeping away from Vism 376 (angāra-vassan p. therō).

**Parittāsīn** (adj.) [pari + tāsīn, fr. tāsa of tasati<sup>2</sup>] being in dread of (-°) S I.201.

**Paridaṇḍa** (adj.) [pari + daṇḍa] "with a stick around," i. e. surrounded by a stick; only in one phrase viz. "sapidanda itthi" a woman protected by a stick, or liable to punishment (?), in stock phrase enumerating 10 kinds of women M I.386 = III.46 = Vin III.139 = A V.264 = VvA 73.

**Paridamana** (nt.) [pari + damana] controlling, taming Vism 375.

**Paridameti** [pari + dameti] to control, tame, keep under Vism 376.

**Paridahati** [pari + dahati, of dhā] to put round, put on, clothe Dh 9 (fut. °dahassati); J II.197; V.434 (ger. °dahitvā); VI.500; Pv II.1<sup>18</sup>; PvA 76 (vatthāni), 77, 127 (°dahissati for paridhassati Pv II.9<sup>36</sup>, which read for T. parivassati). ger also paridayha J V.400 (=nivāsetvā cp. pārupitvā ca C.). — pp. paridahita (q. v.). — Caus. II. paridahāpeti to cause to be clothed PvA 49 (=acchādeti).

**Paridahita** [pp. of paridahati] put round, put on (of clothing) PvA 43.

**Paridīpaka** (adj.) [fr. paridīpeti, cp. dipaka<sup>1</sup>] illuminating, explaining, explanatory SnA 49.

**Paridīpana** (nt.) [pari + dīpana] illuminating, elucidating, explanation Miln 318; KhA 111; SnA 394 sq.

**Paridīpanā** (f.) [fr. paridīpeti, cp. paridīpana] explanation, illustration Miln 131.

**Paridīpita** [pp. of paridīpeti] 1. in flames, set ablaze Th 2, 200 (=punappunāṅ ādīpatatāya p. ThA 170). — 2. explained, made clear, illuminated Vism 58; KvA 8; Sdhp 395.

**Paridīpeti** [pari + dīpeti] to make bright, to illustrate, to explain Miln 131; Sdhp 491. — pp. paridīpita (q. v.).

**Paridūseti** [pari + dūseti] to spoil altogether, to ruin, corrupt, defile Sdhp 409.

**Parideva** [pari + deva of div, devati; only in one passage of Epic Sk. (Mbhār. VII.3014); otherwise paridevana nt.] lamentation, wailing M I.200; S II.1; III.3 sq.; A I.144; II.195; Sn 328, 502, 811, 923, 969; J I.146; VI.188, 498; Nd<sup>1</sup> 128, 134, 370, 492; Ps I.11 sq., 38, 59, 65; Vbh 100, 137; Nett 29. It is exegetically paraphrased at D II.306 = Nd<sup>2</sup> 416 (under pariddava) with synonyms ādeva p. ādevanā paridevanā ādevittan paridevitattan; often comb<sup>d</sup> with soka grief, e. g. at D I.36; Sn 862; It 89; PvA 39, 61. — Bdgh at DA I.121 expl<sup>ns</sup> it as "sokaṅ nissita-lālappana-lakkhaṇo p."

**Paridevati** [pari + devati, div] to wail, lament D II.158 (mā socittha mā paridevittha); Sn 582, 774 = Nd<sup>1</sup> 38 (as °devayati), 166; J VI.188, 498; PvA 18 (socati +); ger.

°devamāna S 1.199, 208; J v.106; PvA 38, & °devaya-māna Sn 583. — grd. °devaniya Nd<sup>1</sup> 492; SnA 573. & °devaneyya Sn 970 (=ādevaneyya Nd<sup>1</sup> 493). — pp. paridevita (q. v.).

**Paridevanā** (f.) = parideva, Sn 585; Nd<sup>2</sup> 416 (see under parideva) Pv 1.4<sup>3</sup> (=vācā-vippalāpa PvA 18); L1.2<sup>3</sup>; PvA 41.

**Paridevita** (nt.) [pp. of paridevati] lamentation, wailing Sn 590; Pv 1.12<sup>3</sup> (=rudita . . . v. 53); Miln 148 (kandita-p. °lālappita-mukha).

**Paridevitatta** (nt.) [abstr. fr. paridevita] lamentation etc.; only exegetical construction in expl<sup>n</sup> of parideva at D II.306 = Nd<sup>2</sup> 416.

**Pariddava** [according to Trenckner M 1.532 (on M 1.56, where SS read p., whereas BB have parideva) the metrical substitute for parideva; therefore not = Sk. paridrava, which is only a late re-translation of the P. word] = parideva M 1.56 (soka°); A 1.221; Th 2, 345 (soka°); Sn 1052, cp. Nd<sup>2</sup> 416 (see parideva).

**Paridhaṅsaka** (adj.) [fr. paridhaṅsati] destructive, ruinous PvA 15 (°vacano speaking destructively, scandal-monger).

**Paridhaṅsati** [pari + dhaṅsati] to be deprived, to lose, to come to ruin It 90; Miln 249, 265. — Caus. paridhaṅseti in same meaning at Nd<sup>1</sup> 5. It is almost synonymous with paripatati & parihāyati.

**Paridhāvati** [pari + dhāvati] to run about J 1.127 (ādhāvati +), 134 (id.), 158 (id.); II.68 (id.) = ThA 54; v.106.

**Paridhota** [pp. of paridhovati] washed, rinsed, cleansed, purified D 1.124.

**Paridhovati** [pari + dhovati] to wash (all round), cleanse, clean Vin 1.302. — pp. paridhota.

**Pariniṭṭhāna** (nt.) [pari + niṭṭhāna] 1. end PvA 287. — 2. accomplishment J v.400.

**Pariniṭṭhāpeti** [pari + niṭṭhāpeti] to bring to an end, attain, accomplish DhA 363.

**Pariniṭṭhita** (adj.) [pari + niṭṭhita] accomplished M III.53; Th 2, 283; DhA II.78.

**Parininna** (adj.) [pari + ninna] deeply hollowed, sunken Sdhp 103.

**Parinipphanna** (adj.) [pari + nipphanna] predetermined Kvu 459 (v. l. °nibbāna), 626 (a°); cp. Kvu trsl. 261<sup>o</sup>, 368<sup>1</sup>.

**Parinibbāna** (nt.) [pari + nibbāna] "complete Nibbāna" in two meanings; 1. complete extinction of khandha-life; i. e. all possibility of such life & its rebirth, final release from (the misery of) rebirth and transmigration, death (after the last life-span of an Arahant). This is the so-called "an-upādi-sesa Parinibbāna," or "extinction with no rebirth-substratum left." — 2. release from cravings & attachment to life, emancipation (in this life) with the assurance of final death; freedom of spirit, calm, perfect well-being or peace of soul. This is the so-called "sa-upādisesa-P.," or "extinction (of passion) with some substratum left." — The two kinds are distinguished by Bdgh at DhA II.163 as follows: "arahatta-pattito paṭṭhāya kilesa-vatṭassa khepittattā sa-upādi-sesena, carima-citta-nirodhena khandhavatṭassa khepittattā an-upādi-sesena cā ti dvihi pi parinibbānehi parinibbutā, an-upādāno viya padipo apannattika-bhavaṅ gatā." — 1. D II.72 sq. (the famous Mahā-parinibbāna-suttanta or "Book of the Great Decease"); M III.127, 128; A II.79 (°samaye); III.409 (°dhamma, contrasted with āpāyika nerayika,

cp. DhA IV.42); Mhvs 7, 1 (°mañcamhi nipanna); VvA 158; PvA 244. — 2. D III.55; A v.64; Sn 514 (°gata + vitinṇa-kankho); Vv 53<sup>24</sup> (°gata + sitibhūta). This state of final emancipation (during life) has also received the determination of anupādā-parinibbāna, i. e. emancipation without ground for further clinging (lit. without fuel), which corresponds to Bdgh's term "kilesavaṭṭassa khepittattā sa-upādi-sesa p." (see above); thus at M 1.148; S IV.48; v.29; A 1.44; v.65 (nicchāto nibbuto sitibhūto etc.); A v.233 = 253 = Dh 89 (+ khināsava).

**Parinibbānika** (adj.) [fr. parinibbāna] one who is destined to or that which leads to complete extinction D III.264; 265 (opasamika +).

**Parinibbāpana** (nt.) [pari + nibbāpana] refreshing, cooling, quenching; controlling, subduing, training Ps 1.174 (atta-damatha, atta-samatha, atta-p.).

**Parinibbāpetar** [n. ag. fr. parinibbāpeti] one who pacifies, a calmer, trainer M II.102 (dametar sametar p.).

**Parinibbāpeti** [pari + nibbāpeti] to bring to complete coolness, or training (see next), emancipation or cessation of the life-impulse, to make calm, lead to Nibbāna, to exercise self-control, to extinguish fever of craving, or fire of rāga, dosa, moha. Always coupled with the quasi-synonyms sameti & dameti (cp. damatha samatha parinibbāpana) D III.61 = A III.46 (attānaṅ dameti, sameti, p.); M 1.45 (fut. °bbapessati); A II.68 (attānaṅ d. s. p.). — pp. parinibbuta (see p. No. 3) & parinibbāpita (only in n. ag. °āpetar, q. v.).

**Parinibbāyati** (& °nibbāti) [pari + nibb° cp. BSk. parinirvāti Divy 150 (Buddhā Bhagavantaḥ parinirvānti) & ger. parinirvātavya ibid. 402] 1. to be completed, perfected, in any work or art, e. g. of a trained horse, M 1.446. Cp. τελείω. — 2. to die without being reborn, to reach complete extinction of existence Vin II.194 (Tathāgathā °āyanti); M III.128 (aor °nibbāyī); S v.152 (°nibbāyeyyan), 261 (°nibbāyissāmi); A II.120 (anupādisesāya nibbāna-dhātuyā p.); IV.202 (id.), 313 (id.); Miln 175 (id.); J 1.28 (id.), 55 (id.); VvA 158 (fut. °nibbāyissāmi); PvA 21, 283 (of a Paccekabuddha). — 2. to become emancipated from all desire of life D II.68 (cp. Dial. II.65 & Brethren 417); S IV.102 (diṭṭh' eva dhamme), ibid. (sa-upādāno devānaṅ indo na parinibbāyati), 168; A III.41 = Vin II.148, 164 (parinibbāti anāsavo); A IV.98 (aor. °nibbissu anāsavā) Th 1, 100 (fut. °nibbissati anāsavo), 364; It 93 (°nibbantī), cp. 95; Dh 126 (°nibbantī anāsavā perhaps better taken to No. 11); Vbh 426 (sabbāsava parinibbāyati parinibbanti anāsavā); Sdhp 584 (°nibbanti mahoghen' eva aggino). — pp. parinibbuto (q. v.). — Caus. parinibbāpeti (q. v.).

**Parinibbāyana** (nt.) [abstr. fr. parinibbāyati] passing away, see parinibbāyin 2 b.

**Parinibbāyin** [fr. parinibbāyati] one who attains Parinibbāna. Of the 2 meanings registered under parinibbāna we find No. 1 only in a very restricted use, when taken in both senses of sa- and an-upādisesa parinibbāna; e. g. at A II.155 sq., where the distinction is made between a sa-sankhāra p. and an a-sankhāra p., as these two terms also occur in the fivefold classification of "Never-returners" (i. e. those who are not reborn) viz. antarā-parinibbāyin, upahacca°, sasan-khāra°, uddhaṅsota, akaniṭṭhagāmin. Thus at D III.237; S v.201, 237; A 1.233; IV.14, 71 sq., 146, 380; v.120; Pug 16, 17. — 2. In the sense of Parinibbāna No. 2 (i. e. sa-upādisesa p.) we find parinibbāyin almost as an equivalent of arahant in two combn<sup>s</sup>, viz. (a) tattha° (always comb<sup>d</sup> with opapātika, i. e. above the ordinary cause of birth) [cp. BSk. tatra-parinirvāyin anāgāmin Divy 533]. It is also invariably comb<sup>d</sup> with

anāvattidhamma, e. g. at D 1.156; III.108, 132; M II.56, 146; A 1.232; 245, 290; II.5, 89, 238; IV.12, 399, 423; V.343; S V.346 (cp. 406), 357; Pug 16, 62, 83. See also *Kvu trsl.* 74<sup>2</sup>. — (b) **antara**<sup>o</sup> [cp. BSk. antarā-parinirvāyin MVastu 1.33] one who passes away in the middle of his term of life in a particular heaven; an Anāgāmin (cp. Bdhgh's expl<sup>n</sup> at PugA 198 as "āyuvemajjhassa antarā yeva parinibbāyanato a. p.") S V.69 = A IV.70; S V.201 = 204, 237, 285, 314, 378; A II.134; Ps 1.161; Pug 16; Nett 190 (cp. A IV.380).

**Parinibbuta** (adj.) [pari + nibbuta] completely calmed, at peace, at rest (as to the distinction of the twofold application see parinibbāna and cp. Mrs. Rh.D. *Buddhism* p. 191; *Cpd.* p. 168), viz. — 1. gone out, or passed away without any remaining cause of rebirth anywhere, completely extinct, finally released (fr. rebirth & transmigration), quite dead or at rest [cp. BSk. parinirvṛta Divy 79]. It is usually applied to the Buddha, or the Tathāgatha, but also to Theras & Arahants who have by means of moral & intellectual perfection destroyed all germs of further existence. With ref. to Gotama Buddha: Vin II.284 (atikkippanṇa Bhagavā p.), 294 (vassasatā e Bhagavati); V.119, 120; D 1.204 (acira<sup>o</sup> e Bhagavati); S 1.158 (Tathāgato p. II.191); V.172 (e Tathāgata); Vv III.9<sup>7</sup> (e Gotame = anupādisesāya nibbāna-dhātuyā parinibbuto VvA 169); PvA 140 (Satthari p.), 212 (Bhagavati). Of others: S 1.121, 122 (Godhika); III.124 (Vakkali); IV.63 (Puṇṇa); Sn p. 59, 60 (a Thera); Miln 390 (Arabant); VvA 158; PvA 76; DhA II.163; IV.42. — 2. emancipated, quite free (from earthly bonds), calm, serene, at peace, perfected Vin II.156 = A 1.138 "spiritually free" Vin. Texts III.182; D II.123 (cp. *Dial.* II.132); III.55; M 1.235; II.102; S 1.1 (+ tiṇṇo loke visattikaṇ), 7 = IV.179 (abheṭṭhāyāno +); 1.54 (+ tiṇṇo loke visattikaṇ); 187 (p. kankhāti kālaṇ); Sn 359 (+ tthitatta), 370 (id.), 467 (p. udaka-rabado va sito); Th 1, 5 (cp. *Brethren* 11<sup>3</sup>); J IV.303, 453; Ud 85 (rāga-dosa-moha-kkhaṇā p.); Miln 50 (atta), Freq. in comb<sup>n</sup> with kindred terms like sūtibhūta (cooled), e. g. Vin II.156 = A 1.138; Vv 53<sup>24</sup>; or nicchāta (without hunger), e. g. S III.26; IV.204 = It 46; Sn 735 sq.; It 48 (esanānaṇ khayā), 49 (āsavānaṇ khayā). — 3. (to be understood as pp. of parinibbāpeti) calmed, well trained, domesticated M 1.446 (of a horse).

**Parinimmita** at Dhs 1280 read para<sup>o</sup>.

**Paripakka** (adj.) [pari + pakka] 1. (quite) ripe, ripened, matured, developed D 1.54; S IV.105 = DA 1.50; A IV.357; Dh 260; J 1.91, 231; V.11 (ap<sup>o</sup>); Ud 36 (id.); Miln 194, 288; DhA III.338; KhA 56; ThA 273; PvA 274 (su<sup>o</sup>). — 2. overripe, rotten Miln 223.

**Paripakkata** [pp. of pari + pakkirati] scattered Th 2, 391 (reading doubtful).

**Paripaccati** [pari + paccati] to become ripe, to heal (of a wound) Miln 112.

**Paripaccana** (nt.) [pari + paccana] ripening, healing (of a wound) Miln 112.

**Paripaṇṇhāti** [denom. fr. pari + paṇṇha] to question A v.16.

**Paripaṭati** [doublet of paripatati] to go to ruin, to come to fall, to come to naught Miln 91 (opp. sambhavati); comb<sup>d</sup> with paridhaysati at Nd<sup>1</sup> 5; Miln 249, 265.

**Paripatati** [pari + patati, cp. nipatati] to fall down, to fall off from (abl.) Vin II.152 sq.; J V.417/420; Pv IV.5<sup>3</sup> (bhūmiyaṇ) DA 1.132; PvA 37, 47, 55, 62. — Caus. **paripāpeti** (q. v.). — See also **paripaṭati**.

**Paripantha** [pari + pantha] 1. "way round," edge, border; paripanthe in ambush (near a road) M 1.87; J III.65. — 2. obstacle, hindrance, danger. It refers esp. to danger

arising out of mishaps to or bad conditions of roads in the forests. D 1.52; S 1.43; A 1.153; III.252; V.136; Ps 1.162; J 1.395; III.268; IV.17; VI.57 (n. pl. °ayo = kilesa-paripanthā C.), 75; DhA 1.14 (magga<sup>o</sup>), 16 (id.), 51, 69; migānaṇ p. danger to the crops from (the nuisance of) deer J 1.143, 154 — **saparipantha** full of danger DhA 1.63. See also **palipatha**.

**Paripanthika** (adj.) [fr. paripantha] forming or causing an obstacle A 1.161. The usual form is **pāri**<sup>o</sup> (q. v.).

**Paripanna** see **palipanna**.

**Paripāka** [fr. pari + pac] 1. ripeness, maturity, development, perfection D 1.9 (cp. DA 1.94); Ud 36 (pañca dhammā paripākāya saṅvattanti); J 1.142, 148; VI.236; Miln 288; Vism 116 (bodhi<sup>o</sup>), 199; DhA 1.89 (°gatatta nt. state of perfection); ThA 79; PvA 270. — 2. overripeness, decay, collapse, only in phrase "indriyānaṇ p.," i. e. decay of the (mental) faculties, in formula defining jarā (old age) at D II.305; M 1.49; S II.2, 42 sq.; A V.203; Nd<sup>2</sup> 252; Dhs 644; cp. BSk. indriyaparipāka AvŚ II.110.

**Paripācana** (nt.) [pari + pācana<sup>1</sup>] ripening, maturing, digestion Vims 351, 363, 365.

**Paripācāniya** (adj.) [fr. paripācana] bringing to maturity, leading to perfection, accomplishing, only in phrase vimuttiparipācāniyā dhammā (5) things achieving emancipation (see Ud 36) S IV.105 = DA 1.50; ThA 273.

**Paripāceti** [pari + pāceti, Caus. of pacati] to bring to maturity, to cause to ripen, to develop, prepare J VI.373 (atthaṇ p. °ācayitvā = vaddhetvā C.); Miln 232, 285, 288, 296. — pp. **paripācīta** Vism 365.

**Paripāṭita** [pp. of paripāṭeti] attacked, pursued, brought into difficulty VvA 336.

**Paripāṭeti** (or °**pāṭeti**) [Caus. of paripatati. Cp. BSk. paripāṭayati to destroy Divy 417] to cause to fall down, to bring to ruin, to attack, pursue Vin IV.115; J II.208; III.380; Miln 279, 367; KhA 73 (see *App.* II. p. 353 n. 9). — pp. **paripāṭita** (q. v.).

**Paripālita** [pp. of paripāleti] guarded Vism 74.

**Paripāleti** [pari + pāleti] to watch, guard (carefully) PvA 130 (= rakkhāti). — pp. **paripālita** (q. v.). — Pass. °**pāliyati** Nett 105 (= rakkhitāṇ).

**Paripāṭa** (adj.) [pari + pāṭa] very dear, highly valued Sdhp 571.

**Paripūṭita** (adj.) [pari + pūṭita, pp. of piḍ] oppressed, vexed, injured Miln 97 (aggi-santāpa-pariḷāha<sup>o</sup>), 303 jighacchāya).

**Paripucchaka** (adj.) [fr. pari + pucch] asking a question, enquiring Nd<sup>1</sup> 234 = Nd<sup>2</sup> 386; Sdhp 90. — f. abstr. **paripucchakatā** questioning Vism 132 (one of the 7 constituents of dhamma-vicaya-sambojjhanga).

**Paripucchati** [pari + pucchati] to ask a question, to interrogate, inquire Vin 1.47 = 224; II.125; S 1.98; A V.16; Sn 380, 696 (°iyāna ger.), 1025; Pug 41; Miln 257, 408; SuA 111.

**Paripucchā** (f.) [pari + pucchā] question, interrogation Vin 1.190 (uddesa +); II.219 (id.); A 1.285; Nd<sup>1</sup> 234 = Nd<sup>2</sup> 386 (cp. SuA 111). See also **uddesa**.

**Paripuṇchati** [pari + puṇchati] to wipe off, stroke down Vin III.14 (pāṇinā gattāni p.).

**Paripuṇṇa** (adj.) [pp. of paripūrati] 1. (quite) full, fulfilled, complete, finished, satisfied M 1.200 (°sankappa), III.11; S II.283; IV.104; V.315; Ps 1.172 (= pariggah' atthēna

- parivār' atthēna, paripūr' atthēna p., i. e. acquiring, keeping, fulfilling; Sn 889 (°mānin = samatta-mānin Nd<sup>1</sup> 298), 904; It 40 (°sekha); Pv iv.16<sup>3</sup>; Vism 45 (°sankappa): PvA 13, 54 (°vassa whose years are completed, i. e. old enough for ordination), 68 (°gabbha ready to be delivered), 77 (vārinā). — 2, complete, i. e. not defective, perfect, sound, healthy Sn 548 (°kāya = lakkhanehi punnatāya ahin' anga-paccangātāya ca paripunnā-sarīro SnA 452); Miln 249.
- Paripunnatā** (f.) [abstr. fr. paripunnā] fullness, completeness SnA 452.
- Paripūra** (adj.) [pari + pūr] full, complete, perfected, accomplished D 1.75; I.133; III.94; S II.32; IV.247; V.269 (f. °i); A II.77; V.10 sq.; Sn 205, 1017; Ps I.15, 18, 49, 172; II.122; Pug 35, 36. -aparipūra not completed, imperfect, incomplete A II.77; IV.314 sq.; V.10 sq.; It 107; Pug 35, 36. -kārītā completion M 1.64, 66 sq. -kārīn completing, fulfilling, making complete, doing to the full M 1.33 sq., 64; S V.201; A II.136; III.215; IV.380; V.131 sq.; Pug 37; Milu 243.
- Paripūraka** (adj.) (°) one who fills, filling Vism 300 (ni-raya°).
- Paripūraṇa** (nt.) [fr. paripūreti] fulfilment, completion Vism 3 (sīla°). See pāripūraṇa.
- Paripūrati** [pari + pūrati] to become full or perfect Dh 38; J IV.273 (devaloko p.); Miln 395 (sāmaññaṅ); fut. paripūrissati DhA 1.309. — Pass. paripūriyati to be fulfilled or perfected DhA 1.309. — pp. paripunnā (q. v.). — Caus. paripūreti (q. v.).
- Paripūratta** (nt.) [abstr. fr. paripūra] fullness, completeness, completion S v.200 sq. (+samatta).
- Paripūrīta** [pp. of paripūreti] filled (to overflowing), full PvA 210.
- Paripūri** (f.) [fr. paripūra, but better spelt pāripūri, q. v.] fulfilment, completion S I.139.
- Paripūreti** [Caus. of paripūrati] to fulfil; to fill (up), make more full, supplement, fill out, add to D 1.74 (pari-sandeti p. parippharati; DA 1.217 expl<sup>ms</sup> as "vāyunā bhastāṅ viya pūreti"); II.221; M III.92; S 1.27 (deva-kāyaṅ) = 30; II.29, 32; III.93 (sāmañnatthāṅ) = A II.95 = It 90; Pv II.9<sup>46</sup> (ppr. °ayanto); Pug 31, 35; Miln 349 (lekhaṅ); PvA 29 (sāgaraṅ), 30 (nātīdhammo °pūre-tabbo), 136 (vassasahassāṅ); Sdhp 371. — ppr. med. °pūramāna D 1.103. — pp. paripūrīta (q. v.).
- Paripothita** [pp. of paripotheti] beaten, whipped Milu 188 (lagulchī).
- Parippharati** [pari + sphur] to pervade D 1.74 (= samantato phusati DA 1.217); M III.92 sq. See also paripūreti — pp. paripphuta & °pphuṭṭha (q. v.).
- Paripphuṭṭha** [pp. of parippharati] filled, pervaded D 1.75; M III.94 (spelt here paripphuta). Cp. BSk. paripphuṭṭa MVastu II.349; III.274; Lal. Vist. 33, 385.
- Paripphosakāṅ** (adv.) [either with Kern, *Toev*, s. v. ger. of paripphoseti (i. e. paripphosa) + kaṅ or preferably with Trenckner, *Notes* 80 absolute in °aka (i. e. nt formation fr. adj. paripphosa, as phenuddeha + kaṅ etc.). Cp. also Geiger *P.Gr.* § 62. 1] sprinkled all round D 1.74; M 1.276; II.15; III.92; expl<sup>as</sup> as "sīcītvā" at DA 1.218.
- Paripphosita** [pp. of paripphoseti] sprinkled all round J VI.51, 481 (candana sārā°).
- Paripphoseti** [pari + Caus. of pruṣ] to sprinkle over, Vin II.209 (udakena °pphositvā; so read for °ppositvā); A 1.257; J VI.566; Pv III.10<sup>2</sup> (°itvā = āsīcītvā PvA 231). — pp. paripphosita (q. v.).
- Pariplava** [fr. pari + plu] unsteady, wavering, swerving about Dh 38 (= upplavana DhA 1.309).
- Pariplavati** [pari + plu] to quiver, roam about, swerve J III.484 (ppr. pariplavanto = upplavamāna C. — pp. paripluta (q. v.)).
- Paripluta** [pp. of pariplavati] immersed, drenched J VI.78 (= nimugga C.); Dāvs III.34.
- Pariphandati** [pari + spand] to tremble, quiver, throb, waver Sn 776 (cp. Nd<sup>1</sup> 46 sq.), 1145; Dh 34 (= saṅghā-tuṅ na sakkoti DhA 1.289); J IV.93; Miln 91, 249. — pp. pariphandita (q. v.).
- Pariphandita** [pp. of pariphandati] wavered, trembled, quivered J III.24.
- Paribandha** at ThA 242 is C. reading for paripantha at Th 2, 352; also at Vism 147, 152.
- Paribādheti** [pari + bādhi] to oppress, attack PvA 193 (= hiṅsati).
- Paribāhati** [pari + bāhati or preferably bāheti: see bahati<sup>3</sup>] to keep out, keep away from, hinder J 1.204 (ger. °bāhiya); PvA 214 (°bāhire).
- Paribāhira** (adj.) [pari + bāhira] external, alien to; an outsider Vin II.140; IV.283; S I.126; J 1.482; III.213; Nd<sup>1</sup> 144; (parimussati p. hoti, in expl<sup>m</sup> of mussati) Vism 54; PvA 131; ThA 209; DA 1.30.
- Paribbajati** [pari + vraj] to wander about (as a religious mendicant) Sn 74, 639; It 109; Dh 346, 415; J IV.452.
- Paribbaya** [pari + vaya, i. e. \*vyaya] 1. earned money, earnings, wages J 1.156 (°ṅ datvā), 296 (id.), 433; IV.170; DhA IV.196. — 2. expense, expenditure J II.213, (nivāsa° expense for a lodging), 249, 368; III.287 (°ṅ karoti to invest); VI.383; VvA 75; PvA 3 (sahassaṅ sahasaṅ °ṅ karoti), 97 (nicca°); Dāvs v.66.
- Paribbasāna** (adj.) [ppr. med. of pari + vas] abiding, staying by Sn 796 (= vasamāna SnA 529; sakāya dīṭṭhiyā vasanti Nd<sup>1</sup> 102), 878, 880, 895.
- Paribbāja** = paribbājaka S 1.49; Sn 134; Dh 313; DhA III.485. °vata the vow of a p. ThA 73.
- Paribbājaka** [fr. pari + vraj] a wandering man, a Wanderer, wandering religious mendicant, not necessarily Buddhist (cp. Muir, *J.R.A.S.* 1806, 321; Lassen, *Ind. Alt.* II.114, 277, 468; *Fin. Texts* 1.41) Vin 1.342; IV.285 (bhikkhuṅ ca sāmaṇeraṅ ca ṭhapetvā yo koci paribbājaka-samāpanno); D 1.157; III.1 sq., 35 sq., 53 sq., 139 sq.; M 1.64, 84; S 1.78; II.22, 119, 139; III.257 sq.; IV.230, 251, 391 sq.; A 1.115, 157, 185, 215; II.29 sq., 176; IV.35 sq., 338, 378; V.48 sq.; Sn 537, 553; J 1.85; Ud 14, 65; DA 1.35; PvA 31. — f. paribbājikā Vin IV.285; M 1.305; S III.238 sq.; Ud 13, 43 sq.
- Paribbājana** (nt.) [fr. paribbajati] wandering about or practising the customs of a mendicant SnA 434.
- Paribbājayitar** [n. ag. of paribbajati] one who indulges in the practice of a Wanderer, fig. one who leads a virtuous ascetic life Sn 537 (T. °vajjayitā). Perhaps we should read °bājayitvā for °bājayitā, cp. SnA 434 nikkhamet[v]ā niddhamet[v]ā.
- Paribbūha** (adj.) [pp. of paribrūhati] encompassed, provided with, surrounded A III.34; Sn 301 (= parikiṅṅa SnA 320); J IV.120; V.68, 322, 417; VI.452.
- Paribbhamati** [pari + bhamati] 1. to walk or roam about PvA 6, 47 (ito c' ito), 63 (saṅsāre), 100, 166 (saṅsare). — 2. to reel about J III.288; IV.407. — Caus. °bbhameti to make reel round J VI.155.

**Paribyattatā** (f.) [pari+vyatta+tā] great distinction, clearness; wide experience, learnedness Miln 349.

**Paribrahāṇa** (nt.) [to br̥h, see paribrūhati & cp. late Sk. paribarhaṇā] growth, increase, promotion Th 1, p. 2<sup>n</sup>. Cp. paribrūhana.

**Paribrūhati** [pari+brūhati of br̥h<sup>2</sup>] to augment, increase, do with zest VvA 115. — Caus. °brūheti [cp. Sk. paribrūhayati] to make strong, increase J v.301 (apari-brūhayi aor. med. with a° neg., i e. was weakened, lost his strength; but expl<sup>d</sup> by C. as "atibrūhesi mahāsaddaṃ nicchāresi," thus taking it to brū to speak, which is evidently a confusion). — pp. paribbūha & paribrūhita (q. v.).

**Paribrūhana** (nt.) [fr. paribrūhati, cp. upabrūhana] augmentation, increase Nett 79.

**Paribrūhita** [pp. of paribrūheti] increased, furthered, strengthened ThA 245.

**Paribhaṭṭha**<sup>1</sup> [pp. of paribhassati of bhraś] fallen, dropped J 1.482; Th 1, p. 12<sup>n</sup>.

**Paribhaṭṭha**<sup>2</sup> [pp. of paribhāsati] abused, censured, scolded J vI.187.

**Paribhaṇḍa** [for paribandha, dialectical, see Kern. *Toev.* 1.36, who compares Tamil panda "a surrounding wall" = P. bandha. The meaning is rather uncertain, cp. notes in *Vin. Texts* II.154; III.85, 213] 1. a binding along the back Vin 1.254, 297; II.116; J v.254 (v. 1. °daṇḍa). — 2. a girdle, belt J vI.125; DhA II.174. — 3. a plastered flooring Vin II.113, 172, 220; J III.384; IV.92; v.437, 44<sup>n</sup>. — 4. slough of a serpent (?) J vI.339. — 5. (°) adj. encircling, comprehensive, in °ñāna Vism 429.

**Paribhata** [pp. of pari+bhṛ] nurtured, nourished M II.50 (sukha°). Also in expl<sup>n</sup> of paribhaṭṭatā (q. v.).

**Paribhava** [pari+bhū] contempt, disrespect Vin IV.241; A III.191; J v.436; vI.164; Vbh 353 sq.; PvA 257.

**Paribhavana** (nt.) = paribhava DA 1.255.

**Paribhavati** [pari+bhū], also paribhoti to treat with contempt, to neglect, despise S 1.69; A III.174 sq. (°bhoti); J III.16; v.442; Miln 23, 259; PvA 206. — grd. paribhotabba S 1.69; Sn p. 93. (— paribhavita-bba SnA 424). — Caus. paribhaveti; pp. paribhūta (q. v.).

**Paribhāvanā** (f.) [fr. paribhāveti] permeation, penetration DhA 163 (= vāsanā).

**Paribhāvita** [pp. of paribhāveti] 1. penetrated, supplied, filled with, trained, set D II.81 (saddhā-p. cittaṃ, silā° etc.; trsl. "set round with," cp. *Dial.* II.86). cp. S v.369; Sn 23 (cittaṃ p.; SnA 37 saṅvāsiya); Miln 301; PvA 139 (°aya bhāvanāya codito). — 2. compounded of, mixed with J 1.380, cp. IV.407; PvA 191. — 3. fostered, treated, practised Miln 394 (bhesajjena kāyaṃ); PvA 257. — 4. sat on (said of eggs), being hatched M 1.104; S III.153; A IV.125 sq., 176.

**Paribhāveti** [Caus. of paribhavati] to cause to be pervaded or penetrated, to treat, supply Vin 1.279 (uppala-hatthāni bhesajjehi p.); J IV.407. — pp. paribhāvita (q. v.).

**Paribhāsa** [fr. pari+bhāṣ] censure, abuse, blame J v.373; PvA 175.

**Paribhāsaka** (adj.) [fr. paribhāsa, cp. BSk. paribhāṣaka Divy 38] reviling, abusing, abusive S 1.34; A IV.79; Pv 1.11<sup>6</sup> (= akkosaka PvA 58); IV.84; VvA 69. See also akkosaka.

**Paribhāsati** [pari+bhāṣ, cp. BSk. paribhāṣate Divy 38] to abuse, scold, revile, censure, defame S 1.221; IV.61; Vin IV.265; Sn 134, 663; J 1.112, 384 (for °hāsiṃsu) 469; III.421; IV.285 (read paribhāsenti for aribhāsenti); v.294; vI.523; Pv II.10<sup>8</sup>; Pug 37; Miln 186; PvA 43. — aor. °bhāsissan Pv IV.8<sup>5</sup>, pl. °bhāsimsase Pv III.11<sup>11</sup>. grd. °bhāsaniya Miln 186. — Very frequently comb<sup>d</sup> with akkosati (+p.), e. g. at Vin II.14, 296; Ud 44; Pv 1.9<sup>3</sup>; PvA 10. — pp. paribhaṭṭha<sup>2</sup> (q. v.). — Caus. II. °bhāsāpeti id. Pv 1.6<sup>7</sup>.

**Paribhīdati** [pari+bhīd] 1. to break up, split, create dis-sension, to set at variance J 1.439; IV.196; v.229; vI.368; PvA 13. — 2. to break (see °bhinna). — pp. paribhinna.

**Paribhinna** [pp. of paribhīdati] 1. broken, broken up M 1.190 (a°); VvA 184 (°vaṇṇa of broken up appearance, i. e. crumbly.). — 2. set at variance, disconcerted, split Vin III.161; J II.193; DhA 308; PvA 13. — Cp. vi<sup>o</sup>.

**Paribhuñjati** [pari+bhuj] 1. to enjoy, to use, to enjoy the use of Vin II.109; M 1.153 (nivāpaṇ p.), 207, S II.29; Sn 249, 241, 423; Pv 1.11<sup>2</sup>; 1.9<sup>4</sup>; IV.5<sup>2</sup> (= khāditaṃ PvA 259); Nd<sup>2</sup> 427 (pariyesati paṭilabhati paribhuñjati); Miln 396, 395 (ālopaṇ °bhuñjisaṇ); Pv 3, 5 (modake eat up), 8, 13, 23, 47; Sdhp 394. — grd. °bhuñjiya J 1.243 (dup<sup>2</sup>); & °bhuñjitabba PvA 71 (with nt. abstr. °tabbatta). — Pass. °bhuñjīyati, ppr. °iyamāna S 1.90. — 2. [see bhuñjati<sup>2</sup>] to purify, clean, cleanse M 1.25; J vI.75. — pp. paribhutta (q. v.).

**Paribhuñjana** (nt.) [fr. paribhuñjati] eating PvA 35.

**Paribhutta** [pp. of paribhuñjati, cp. BSk. paribhukta Divy 277] used, employed, made use of Vin II.109 (su<sup>o</sup>); J III.257 (a°); DA 1.261 (sayan °bhesajja); SnA 19.

**Paribhūta** [pp. of paribhavati] treated with contempt, disregarded, despised Vin IV.6; S II.279; Milo 229, 288.

**Paribheda** [fr. pari+bhīd, see paribhīdati] 1. breaking, breaking up, falling to pieces DhS 738, 874. — 2. bursting, breaking open PvA 55.

**Paribhedaka** (adj.) [fr. paribheda in sense of paribhīdati] breaking; a disturber of peace, breedbate J II.173; III.168; v.245; vI.437.

**Paribhoga** [fr. pari+bhuj] 1. material for enjoyment, food, feeding J 1.243; II.432; Miln 156, 403; DhA II.66; SnA 342. — 2. enjoyment, use Vin IV.267; S 1.90; Nd<sup>1</sup> 202; Vism 33 (with pariyesana & paṭiggahana); DhA 1.60; PvA 25, 26, 220. — Four paribhogas are distinguished at J v.253 and at Vism 43, viz. *theyya*<sup>o</sup>, *īṇa*<sup>o</sup>, *dāyajja*<sup>o</sup>, *sāmi*<sup>o</sup>. Paribhoga discussed in relation to paṭilābha at Vism 43. — *cetiya* a tree, shrine etc., used by the Buddha, & consequently sacred KhA 222. — *dhātu* a relic consisting of something used by the dead Saint (opp. sarira-dhātu, remains of the body) Mhvs 15, 163. (cp. *pāri-bhogika-dhātu*); SnA 579.

**Paribhojaniya** (or *īya*) (nt.) [orig. grd. of paribhuñjati 2] that which is used for cleaning, water for washing Vin II.79, 208, 216 (°ghata), 226 (cp. *Vin. Texts* III.8); III.119 (pāniyaṃ); J 1.416; vI.75; DhA 1.58.

**Parīma** = parama (cp. Geiger *P Gr.* 19<sup>1</sup>) M III.112.

**Parimajjaka** (adj.) fr. pari+marj touching, reaching (up to) Miln 313 (candasuriya<sup>o</sup>, cp. MVastu II. candra-masūrya-parimārjako maharddhiko etc.).

**Parimajjati** [pari+majjati] 1. to wipe away, wipe off or out M 1.78. — 2. to touch, stroke D 1.78; M III.12; S II.121; Dh 394; J 1.192, 305; II.395 (pitṭhiṃ). — 3. to rub, polish, groom (a horse) A v.166, 168. — pp. pari-maṭṭha (q. v.).

- Parimajjana** (nt.) [fr. parimajjati] 1. wiping off or out Pug 33 (ukkhali°). — 2. rubbing, grooming (a horse) A v.166, 168 (ājāniya°).
- Parimaṭṭha** [pp. of parimajjati] rubbed, stroked, polished, in su° well polished S II.102. See also palimaṭṭha.
- Parimaṇḍala** (adj.) [pari+maṇḍala] 1. round, circular J 1.441; II.406 (āvāta); VI.42; Pv IV.3<sup>28</sup> (gula°); Dhs 617 (expl<sup>d</sup> at DhsA 317 as “egg-shaped,” kukkuṭ-anda-saṅghāna). — nt. as adv. in phrase °ṅ nivāseti to dress or cover oneself all round Vin I.46; II.213; IV.185 (= nābhimaṇḍalaṅ jānu-maṇḍalaṅ paṭicchādentena C.; cp. timaṇḍala). — 2. rounded off, i. e. complete, correct, pleasant, in phrase °āni padavyaṅṅāni well sounding words and letters, correct speech Vin II.316; M I.216; A I.103; DA I.282; SnA 177, 370.
- Parimaddati** [pari+mṛd] 1. to rub, crush, rub off, treat, shampoo, massage J IV.137 (sariraṅ examine the body & put it right); Miln 241. — Of leather (i. e. treat) M I.128. — 2. to go together with, to frequent DhA I.90 (samayaṅ p.). — pp. parimaddita (q. v.).
- Parimaddana** (nt.) [fr. pari+mṛd] rubbing, kneading, shampooing, massage; usually in stock phrase (kāyo) anicc°-ucchādana-parimaddana-bhedana-viddhaṅsana-dhammo D I.76 (cp. DA I.88, but trsl<sup>d</sup> at Dial. 187 as “subject to erosion, abrasion, dissolution and disintegration”); M I.500; S IV.83; J 1.416. See further D I.7; A I.62; IV.54 (ucchādana-p-nahāpana-sambāhana); Miln 241 (ucchādana°); Sdhp 578.
- Parimaddita** [pp. of parimaddati] crushed, rubbed, treated M I.129 (su° well-treated).
- Parimaddhita** [pp. of pari+maddheti, Caus. of mṛdh to neglect] brought to an end or standstill, destroyed J I.145 (°sankhāra).
- Parimasati** [pari+mṛś] to touch, stroke, grasp (usually comb<sup>d</sup> with parimajjati), D I.78; II.17; M I.34, 80; III.12; S II.121; IV.173; A III.70. — pp. parimaṭṭha (same as pp. of parimajjati), q. v.
- Parimāṇa** (nt.) [of pari+mā] measure, extent, limit, as adj. (°) measuring, extending over, comprising J I.45; SnA I (pariyatti°); PvA 113 (yojana°), 102 (aneka-bhāra°). — neg. aparimāna without limit, immeasurable, very great Vin II.62, 70; S V.430; A II.182; KhA 248; DA I.288 (°vaṇṇa); PvA 110, 129.
- Parimārita** [pp. of pari+māreti, Caus. of mṛ] mortified, only in phrase °indriya J I.361; III.515; IV.9, 306; V.152; Dāvs I.16.
- Parimita** [pp. of parimināti] measured, restricted, limited, only in neg. a° measureless Pv II.8<sup>11</sup>; Miln 287, 343.
- Parimitatta** (nt.) [fr. parimita] the condition of being measured PvA 254.
- Parimināti** [pari+mā] to measure, mete out, estimate, limit, restrict; inf. °metuṅ Miln 192; ThA 26; and °minituṅ Miln 310; grd. °meyya (q. v.). — pp. parimita (q. v.).
- Parimeyya** (adj.) [grd. of parimināti] to be measured, neg. a° countless, immeasurable Miln 331, 388; PvA 212.
- Parimukha** (adj.) [pari+mukha] facing, in front; only as nt. adv. °ṅ in front, before, in phrase parimukhaṅ satīṅ upaṭṭhpeti “set up his memory in front” (i. e. of the object of thought), to set one’s mindfulness alert Vin I.24; D II.291; M I.50, 421; S I.170; A III.92; It 80; Ps I.176 (expl<sup>d</sup>); Pug 68; DA I.210. Also in phrase °ṅ kārapeti (of hair) Vin II.134 “to cut off (?) the hair in front” (i. e. on the breast) Vin. Texts III.138, where is quoted Bdgh’s expl<sup>d</sup> “ure loma-sagharāṅṅ.”
- Parimuccati** [Pass. of pari+muc] to be released, to be set free, to escape Vin II.87; M I.8; S I.88, 208; II.24, 109; III.40, 150, 179; Miln 213, 335 (jātiyā etc.) aor. °mucci M I.153. — pp. parimutta; Caus. parimoceti (q. v.).
- Parimuttḥa** [pari+mutḥa, pp. of mussati, cp. pamuttḥa] forgetful, bewildered Vin I.349 = J III.488 (= mutḥa-ssati C.); cp. Vin. Texts II.307.
- Parimutta** [pp. of parimuccati] released, set free, delivered S III.31.
- Parimutti** (f.) [fr. pari+muc] release J I.4 (v. 20); Miln 112, 227; PvA 109.
- Parimussati** [pari+mussati] to become bewildered or disturbed, to vanish, fall off Nd<sup>1</sup> 144.
- Parimoceti** [Caus. of parimuccati] to set free, deliver, release D I.96; J I.28 (v. 203); Miln 334; DA I.263; DhA I.39.
- Parimohita** (adj.) [pp. of pari+Caus. of muh] very confused, muddled, dulled, bewildered, infatuated Sdhp 206.
- Pariya** [either short form of pariyāya, or ger. of pari+i substantivised (for the regular form paricca) representing an ending -ya instead of -ya. — Bdgh at Vism 409 takes pariya as nt., but seems to mix it with the idea of a ppr. by defining it as “pariyāti ti pariyaṅ, paricchindati ti attho”] encompassing, fathoming, comprehending (as ger.); penetration, understanding (as n.). Only in phrase ceto-pariya-ñāṇa knowledge encompassing heart or mind (cp. phrase cetasā ceto paricca) D II.82 sq. (v. I. °āya); III.100 (v. I. °āye); DA I.223 (corresp. with pubbe-nivāsa-ñāṇa); with which alternates the phrase indriya-paro-pariya-ñāṇa in same meaning (see indriya cpds. & remark on paropariya) J I.78. — See also pariyatta<sup>1</sup> pariyatti, pariyāya 3, and cpds. of ceto.
- Pariyāṇa** [pari+yañña] supreme or extraordinary offering or sacrifice SnA 321, 322.
- Pariyatta<sup>1</sup>** (nt.) [abstr. fr. pariya (pari+i) but confused with pariyatta<sup>2</sup> & pariyatti fr. pari+āp] learning, understanding, comprehension, only in phrase indriya-paro pariyatta (-ñāna) (knowledge of) what goes on in the intentions of others A v.34, 38; Ps I.121 sq.; Vbh 340.
- Pariyatta<sup>2</sup>** (adj.) [cp. Sk. paryāpta, pp. of pari+āp, see pāpuṇāti] (a) capable of, mastered, kept in mind, learned by heart; only in phrase dhammo ca vinayo ca p. Vin II.285 = KhA 92; D III.241 sq. (yathā sutāṅ yathā p°ṅ dhammaṅ). — (b) sufficient, enough PvA 33 (= alaṅ).
- Pariyatti** (f.) [fr. pari+āp, cp. Epic Sk. paryāpti & P. pariyāpuṇāti] adequacy, accomplishment, sufficiency, capability, competency; indriya-paro° efficiency in the (knowledge of) thoughts of others S v.205; Nett 101. Three accomplishments are distinguished at DA I.21 sq., viz. alagadd-ūpama (like a serpent), nissaraṅathā (on account of salvation) and bhaṅḍāgārika° (of a treasurer), apariyatti-kara bringing no advantage DhA I.71. — 2. accomplishment in the Scriptures, study (learning by heart) of the holy texts Vism 95. Also the Scriptures themselves as a body which is handed down through oral tradition. In this meaning the word is only found in later, dogmatic literature; -tisu piṭakesu tividho pariyatti-bhedo DA I.21. At SnA 494 it is classed with paccaya dhutanga & adhigama; as a part of paṭibhāna at Nd<sup>1</sup> 234 = Nd<sup>2</sup> 386. pariyattīṅ uggaṅhāti to undertake the learning (of the Scriptures) DhA II.30; cp. KhA 91 (tipiṭaka-sabba-p-pabheda-dhara); J II.48 (°ṅ ṭhapetvā leaving the learning aside); Miln 115, 215, 345, 411 (āgama°). — abl. pariyattito through learning

by heart SnA 195 (opp. to *atthato* according to the meaning).

-**dhamma** that which belongs to the holy study, part or contents of the Scriptures, the Tipiṭaka comprising the nine divisions (see *navanga Buddha-sāsana*) KhA 191, 193; SnA 328; PvA 2; cp. °sāsana. -**dhara** knowing the Scriptures by heart Miln 21. -**dhura** (=ganthadhura): see *vāsadhura*. -**paṭibhānavat** possessed of intelligence as regards learning the Scriptures SnA 111. -**parimāna** extent of study SnA 1, 6, 8. -**bahula** clever in the study of the Dhamma A 111.80. -**bahussuta** versed in the Scriptures SnA 110. -**sāsana** object, instruction of the Scriptures, code of the holy Texts (cp. °dhamma) Nd<sup>1</sup> 143; DhA 1v.39.

**Pariyanta** [pari+anta, cp. Sk. paryanta] 1. limit, end, climax, border S 1.80 (*manāpa*° "limit-point in enjoyment"; cp. C. *niphattikaṅ kotikaṅ K.S. 320*); J 1.149 (*hattha-pāda*° hoofs), 221 (*udaka*°), 223 (*sara*°); 11.200 (*angana*°); Pv 11.13<sup>12</sup>; DhA 111.172 (*parisa*°). — 2. limit, boundary, restriction, limitation Vin 11.59, 60 (*āpatti*°); Nd<sup>1</sup> 483 (distinguishes between 4 *pariyantā* with ref. to one's character, viz. *silasaṅvara*° *indriya-saṅvara*°, *bhojane mattaññāntā*°, *jāgariyānuyoga*°). — 3. (adj. -°) bounded by, limited by, surrounded, ending in Vin 1v.31; M 111.90; S 11.122 (*āyu*°); A 1.164 (*id.*); Sn 577 (*bhedana*°); Pv 1.10<sup>13</sup> (*parikkhitta PvA 52*). — **apariyanta** (adj.) boundless, limitless PvA 58, 166. -**kata** restricted, limited, bounded Nd<sup>2</sup> *taṅhā*™ (with *simakata* & *odhikata*; v. l. *pariyanti*°, cp. BSk. *paryantikṛta* "finished" Divy 97, 236). -**cārin** living in self-restriction Sn 964 (cp. Nd<sup>1</sup> 483). -**dassāvin** seeing the limit A v.50. -**rahitā** without limits DhA 111.252.

**Pariyantavant** (adj.) [fr. *pariyanta*] having a limit, having a set or well-defined purpose; f. °*vatī* (*vācā*) discriminating speech D 1.4 = M 111.49 = Pug 58; expl<sup>d</sup> as "parichchedaṅ dassetvā yatha 'ssa parichchedo paññāyati, evaṅ bhāsati ti attho" DA 1.76 = PugA 238.

**Pariyantika** (adj.) (-°) [fr. *pariyanta*] ending in, bounded or limited by S 11.83 = A 11.198 (*kāya-p. °ā & jīvita-p. °ā vedanā*); Vism 69 (*bhojana*°, *udaka*°, *āsana*°); Sdhp 440 (*kāla*° *silā*).

**Pariyaya** [cp. Epic Sk. paryaya, pari+i; the usual P. form is *pariyāya*, but at the foll. passages the short a is required *metri causa*] revolution, lapse of time, period, term J 111.460 (= *kālapariyāya C.*); v.367 (*kāla*°).

**Pariyā** (f.) [fr. *pari+yā*] winding round, turning round; of a tree, branch J v1.528 (*duma*°; read °*pariyāsu* with v. l. instead of T. *pariyāyesu*; C. expl<sup>d</sup> by *sākhā*).

**Pariyāgata** [pari+ā+gata] having come to, reached, attained J v1.237 (*phalaṅ*; C = *upagata*), 238 (*kusalaṅ*; C. = *pariyāyena attano vārena āgata*).

**Pariyāgāra** (adj.) [pari+āgāra] having the house all round, entirely surrounded by the house Vin 111.119 (of *gabbha*).

**Pariyāti** [pari+yā] 1. to go round (acc.) J 1.307. — 2. to come near J 11.440.

**Pariyādāti** [pari+ādāti] to take up in an excessive degree, to exhaust. Only in secondary forms of med-pass. *ādiyati*, pp. °*ādinna*, ger. °*ādāya* (q. v.).

**Pariyādāna** (nt.) [pari+ādāna, opp. *upādāna*] "taking up completely," i. e. using up, consummation, consumption, finishing, end M 1.487 (*kaṭṭha*°, opp. to *upādāna*); S 1.152; 111.10 sq. (*cetaso p.*, cp. *pariyādāya & °dinna*); 1v.33 (*sabb' upādāna*°) A 11.139; J v.186. Cp. BSk. *pariyādāna* Divy 4, 55, 100. — Esp. in foll. phrases: *āsava*° & *jīvita*° D 1.46 (*jivita-pariyādānā* abl., expl<sup>d</sup> at Dh 1.128 as "jivitassa sabbaso pariyādinnattā parikkhīnattā puna appaṭisandhika-bhāvā ti attho");

S 11.83 = A 11.198; S 111.126; 1v.213; A 1v.13, 146; Pug 13; Miln 397; and comb<sup>d</sup> with *parikkhaya* in °*gacchati* to be exhausted or consummated A v.173 = Sn p. 126; Miln 102; PvA 147, cp. BSk. *parikṣayaṅ pariyādānaṅ gacchati* Divy 567; AvŚ 1.48; 11.193.

**Pariyādāya** (indecl.) [ger. of *pariyādāti*] 1. taking all round, summing up, completely Nd<sup>2</sup> 533 (in expl<sup>d</sup> of *ye keci*, as synonymous with *sabbato*, i. e. for completeness, exhaustively). — 2. exhausting, overpowering, enticing, taking hold of, as *cittaṅ p.* "taking hold of the mind" M 1.91; 1t 19; DhA 1.15. — 3. losing control over, giving out (*cittaṅ*) S 111.16; 1v.125. In absolute sense perhaps at S v.51 = A 1v.127 (with vv. 11. *pariyenāya & pariyāya*).

**Pariyādinna** [often spelt °*diṇṇa*, e. g. in vv. 11. at D 11.8; M 11.172; 111.118. — pp. of *pariyādiyati*] 1. (Pass.) exhausted, finished, put an end to, consummated Vin 1.25 (*tejo*); D 11.8 = M 111.118; S 11.133 sq. (*dukkhaṅ*; *parikkhīṇaṅ* +); v.461 sq. — neg. *apariyādinna* not finished, not exhausted M 1.79 (*muttakariyaṅ ādiṇṇaṅ*), 83 (*dhammadesanā ādiṇṇā*); S 11.178 sq. — 2. (Ald.) having exhausted, lost control over, being overcome (usually °*citta* adj.) Vin 11.185; M 11.172; S 11.228; Nd<sup>2</sup> 32; PvA 279.

**Pariyādinnatta** (nt.) [abstr. fr. *pariyādinna*] exhaustion, consummation DA 1.128.

**Pariyādiyati** [sometimes spelt °*diyyati*, e. g. Nd<sup>2</sup> s. v.; *pari+ādiyati*, q. v. for etym. ref.] 1. to put an end to, exhaust, overpower, destroy, master, control S 111.155 (*rāgaṅ*); Nd<sup>2</sup> under *parisahati*. — Pot. °*ādiyeyyaṅ* Vin 1.25 (*tejaṅ*). — ger. °*ādiyitvā* Vin 1.25 (*tejaṅ*); 1v.109 (*id.*); S 1.84 (trsl. "confiscate"). — 2. to become exhausted, give out J v.186 (*udakaṅ*); Miln 297 (*cittaṅ p.*; opp. to *parivaḍḍhati*). — pp. *pariyādinna* (q. v.).

**Pariyāpajjati** [pari+āpajjati] to be finished A 1v.339. — pp. *pariyāpanna* (q. v.). — Caus. *pariyāpādeti* (q. v.).

**Pariyāpadāna** (nt.) [pari+apadāna, the latter for *ava*°, and metrical lengthening of *a*] good advice, application, trick, artfulness, artifice J v.361, 369. (C. expl<sup>d</sup> as *parisuddha* after v. 1. *pariyodāta* which was prob. misread for *pariyodāna*), 370.

**Pariyāpanna** [pari+āpanna, cp. *adhipanna*] 1. "gone completely into," included in, belonging to, got into Vin 1.46 (*patta*° that which has been put into the bowl); D 1.45 (= *ābaddha DA 1.127*); SnA 397 (*mila-kkhabhāsa*° etc.); KhA 136 (*vinaya*°), 191 (*sangha*°); DhA 1.158 (*idhaloka-paraloka*°); PvA 14, 33, 59, 129 (*devaloka*°), 150. — 2. accomplished (i. e. gone into the matter), thorough, mastering (said of *vācā*) S 11.280 = A 11.51. — 3. (°*ā dhammā*) the Included, viz. all that is contained in the threefold cycle of existence (i. e. the worlds of sense, form & formless) Dhs 1268; Vbh 12, 15, 19 & *passim*; DhsA 50. Opp. *apariyāpannā* (*dhammā*) the Unincluded (viz. all that is exempt from this cycle) Ps 1.101; Dhs 583 (cp. *Dhs trsl*<sup>1</sup> 165, 254, 329, 332), 992, 1242; Kvu 507.

**Pariyāpannatta** (nt.) [abstr. fr. *pariyāpanna*] includedness SnA 174.

**Pariyāpādeti** [Caus. of *pariyāpajjati*] to finish off, i. e. put to death completely S 1v.308 sq. = A 111.94.

**Pariyāpuṇana** (nt.) [abstr. form<sup>n</sup> fr. *pariyāpuṇāti*] mastery over, accomplishment in (gen.) Vism 442 (*Buddha-vacanassa*).

**Pariyāpuṇāti** [pari+āp, cp. BSk. *paryavāpnoti* Divy 613] 1. to learn (by heart), to master, to gain mastery over, to learn thoroughly Vin 1v.305 (*parittaṅ a charm*); D 1.117 (= *jānāti DA 1.117*); A 111.86 (*dhammaṅ*); fut.



pariyāpuṇissati DhA 1.382 (dhammaṅ); ger. pariyāpunitvā S 1.170; II.120; SnA 195 (nikāyaṅ). — 2. (with inf.) to know (to do something), to be able to Vin II.109 (aor. °ṅsu). 121. — pp. pariyāputa and pariyatta (q. v.).

**Pariyāputa** [pp. of pariyāpunāti] 1. learned by heart, known Nd<sup>1</sup> 234 = Nd<sup>2</sup> 386 (Buddhavacana). — 2. learned, accomplished DA 121. — See also pariyatta<sup>2</sup>.

**Pariyāya** [fr. pari + i, cp. Class. Sk. paryāya in all meanings, already Vedic in meaning of "formula," in liturgy, cp. below 4] lit. "going round" analysed by Bdhgh in 3 diff. meanings, viz. vāra (turn, course), desanā (instruction, presentation), and kāraṇa (cause, reason, also case, matter), see DA 1.30 and cp. *Kindred Sayings* 1.320. — 1. arrangement, disposition, in phrase °ṅ karoti to arrange D 1.179 (trsl<sup>o</sup> takes it literally "departure," i. e. going out of one's way, détour; or change of habit, see *Dial* 1.245); M 1.252, 326; III.7, 62; S 1.142 (trsl. "make occasion" [for coming]). — 2. order, succession, turn, course (=vāra) D 1.166 ≈ (°bhatta i. e. feeding in turn or at regular intervals; expl<sup>d</sup> as vāra-bhatta PugA 232); M 1.78, 206, 481; S II.51 sq.; A II.206; J v.153 (=vāra); PvA 242 (aparā°). — 3. what goes on, way, habit, quality, property S 1.146 (ceto° habits of mind, thoughts, but see also pariya); A v.160 (citta°, see ceto). — 4. discussion, instruction, method (of teaching), discourse on (°), representation of (°) (=desanā); thus āditta° (of Vin 1.34) DhA 1.88; esp. in cpd. dhamma° disquisition on the Dhamma D 1.40; II.93; M 1.83; III.67; S II.74; v.357; A III.62; IV.106, 381; Sn p. 218; also in foll.: vitakka° M 1.122; deva° A III.402 sq.; peta° PvA 92; cp. Vism 41 (°kathā). — 5. in Abhidhamma terminology, specifically: pariyāyena, the mode of teaching in the Suttanta, *ad hominem*, discursively, applied method, illustrated discourse, figurative language as opposed to the abstract, general statements of Abhidhamma = nippiariyāyena, nippiariyāyato, Vism 473, 499; cp. DhA 317 (figuratively). — 6. mode, manner, reason, cause, way (=kāraṇa) D 1.185 (iminā°ena), 186 (id.); II.339 (ayaṅ p. yena°ena); DA 1.106 (tena tena°ena in some way or other); DhA 366 (iminā°ena for this reason); esp. in phrase aneka-pariyāyena in many (or various) ways Vin 1.16, 45; D 1.1 (cp. DA 1.36), 174; M 1.24; A 1.50; Sn p. 15. — 7. winding round (of a tree: branch), in doubtful reading at J v.1528 (see pariya). — See also nippiariyāya.

**Pariyāhata** [pari + āhata] struck out, affected with (°), only in phrase takka° "beaten out by argumentations" D 1.16 (cp. DA 1.106); M 1.520.

**Pariyāhanana** (nt.) [fr. pari + ā + han] striking, beating Vism 142 (āhanana° in exposition of vitakka) = DhA 114 ("circumnipping" *Evpos.* 151).

**Pariyittha** [pp. of pariyesati] sought, desired, looked for S IV.62 (a°); Miln 134; Vism 344 (°āhāra).

**Pariyitthi** = pariyetthi Sn 289 (SnA 316 reads pariyetthi). Perhaps we should read pariyetthūṅ (see pariyesati).

**Pariyukkhaṅṅhati** [pari + ukkaṅṅhati] to have great longing, to be distressed J v.417, 421 (mā°kaṅṅhi).

**Pariyutthati** [pari + utthāti] to arise, pervade; intrs. to become prepossessed, to be pervaded DhA 306 (cittāṅ p.; corā magge pariyutthiṅsu). — pp. pariyutthita (q. v.).

**Pariyutthāna** (nt.) [pari + utthāna, it is doubtful whether this connection is correct, in this case the meaning would be "over-exertion." BSk. paryavasthāna points to another connection, see Divy 185] state of being possessed (or hindered) by (°), prepossession,

bias, outburst M 1.18, Kvu XIV.6 (thīnamiddha°), 136; A 1.66 (°ajjhosāna); v.198 (adhiṭṭhāna-°samuṭṭhāna); Nd<sup>2</sup> under tanhā° (=Dhs 1059, where trsl<sup>o</sup> is "pervading," based on expl<sup>o</sup> at DhA 366: uppajjamānā [scil. tanhā] cittāṅ pariyutthāti, and allegorical interpretation ibid.: the heart becomes possessed by lust as a road by highwaymen); Pug 21 (avijjā°); Vbh 383 (where 7 pariyutthānā [sic! pl. m.] are enum<sup>d</sup> in the same set as under headings of anusaya & saṅyojana, thus placing p. into the same category as these two); DhA 390, 1061 (avijjā°), 1162 (id.); Nett 13, 14, 18, 37, 79 sq.; DhA 238; ThA 80; Vism 5 (with vitikkama & anusaya). Cp. also adhiṭṭhāna.

**Pariyutthita** [pari + utthita, with v. l. at D II.104 pariyutthita and BSk. rendering paryavasthita: see remarks on pariyutthāna and *Dial* II.111] possessed by (the C. expl<sup>o</sup> as given K.S. 320 is "abhibhūta"), biased, taken up by, full of (°) M 1.18; III.14; S IV.240 (maccheramala° ceto); A 1.281; II.58; It 43 (diṭṭhigatehi); Kvu 1.91 (kāma-rāga°); ThA 78; Sdhp 581.

-citta whose heart is possessed by (°) D II.104 (Mārena); PvA 142 (maccheramala°), 195 (id.), 279 (kilesa-samudācārena). -tthāyin being rooted in prepossession, affected by bias, S III 3 sq. (so read for pariyutthā-tthāyin?).

**Pariyūdāharati** [pari + udāharati] to utter solemnly, to proclaim aloud DhA 1 (aor. °ahāsi).

**Pariyēṭṭhi** [pari + eṭṭhi of esati, ā + iṅ] search for D 1.222; A 1.93 (āmisā° & dhamma°); III.416; Sn 289 (vijjācarana°) J 1.14; Nett 1, 5; DA 1.271.

**Pariyeti** [pari + i] to go about, to go round, encircle, encompass; ger. paricca (q. v.). The pp. is represented by pareta, see also paretī which seems to stand for pariyeti.

**Pariyena** [fr. pari + i, cp. Sk. \*paryayana] going round, walking round; of a ship: sailing round, tour, voyage S v.51 (pariyenāya, v. l. pariyādāya) = A IV.127 (reads pariyādāya v. l. pariyāya). Reading is doubtful.

**Pariyesati** [pari + esati, cp. BSk. paryeṣate to investigate AvŚ 1.339. The P. word shows confusion between esati & icchati, as shown by double forms °iṭṭhūṅ etc. See also anvesati] to seek for, look, search, desire D 1.223 (°esamāna ppr.); Sn 482 (id.); S 1.177, 181; IV.62; A II.23, 25, 247; Nd<sup>1</sup> 262; Nd<sup>2</sup> 427 (+paṭilabhati and paribhuṅṅjati); J 1.3, 138; Miln 109, 313; DhA III.263 (ppr. °esanto); PvA 31; Sdhp 506. — grd. °esitabba S II.130; inf. °esitūṅ SnA 316; and °eṭṭhūṅ (conj. °iṭṭhūṅ?) Sn 289 (cp. SnA 316 which gives reading °eṭṭhūṅ as gloss); ger. °esitvā SnA 317, 414; — pp. pariyesita & pariyittha (q. v.). Cp. for similar formation & meaning ajjhesati with pp. ajjhesita & ajjhīṭṭha. — Cp. vi°.

**Pariyesanā** (f.) & °na (nt.) [fr. pariyesati] search, quest, inquiry (a) (°nā) D II.58, 61, 280 (twofold, viz. sevītabbā and asevitabbā); III.289; M 1.161 (twofold, viz. ariyā & anariyā); A II.247 (id.); S 1.143; II.144, 171; III.29; IV.8 sq. (assāda° & ādinava°); A 1.68 (kāma°), 93. — (b) (°na) Nd<sup>1</sup> 262 (°chanda, +paṭilabha° & paribhoga°); DhA III.256 (kāmaguṇe °ussukka). With paṭiggahaṇa & paribhoga at DhA 1.75.

**Pariyesita** [pp. of pariyesati] searched, sought for, desired It 121. See also pariyittha.

**Pariyoga** [fr. pari + yuj] cauldron (see Kern, *Toev.* s. v.) Miln 118.

**Pariyogāya** at M 1.480 is contracted form (ger.) of pariyogāhitvā (so expl<sup>d</sup> by C.).

**Pariyogāḥa** [pp. of pari-yogāhati, see also ogāḍha<sup>1</sup>] dived into, penetrated into, immersed in (loc.) Vin 1.181; D 1.110; M 1.380; S 11.58; IV.328; Vbh 329; Miln 283. -**dhama** one who has penetrated into the Dhamma Vin 1.16; A 1v.186, 210; Ud 49.

**Pariyogāha** [pari+ogāha] diving into, penetration; only in cpd. **dup°** hard to penetrate, unfathomable S 1v.376; Miln 70.

**Pariyogāhati** & **°gāheti** [pari+ogāhati] to penetrate, fathom, scrutinise A 11.84; IV.13, 145 sq. (paññāya); J 1.341; Pug 33 (a°), 48 sq. Cp. **ajjhogāhati**.

**Pariyogāhana** (nt.) & **ā** (f.) [pari+ogāhana] plunging into, penetration P's 1.106, 112; 11.183; Dhs 390 (a°), 425 (a°); Pug 21 (a°); DhsA 260.

**Pariyottharati** [pari+ottharati] to spread all over (intrans.) Miln 197.

**Pariyodapana** (nt.) & **ā** (f.) [fr. pari-yodapeti], cleansing, purification A 1.207 (cittassa); Dh 183 (=vodāpana DhA 11.237); Nett 44. In BSk. distorted to **pariyādapana** MVastu 111.12 (= Dh 183).

**Pariyodapita** [pp. of pari-yodapeti] cleansed, purified Nett 44 (cittan).

**Pariyodapeti** [pari+odapeti, of Caus. of **dā<sup>1</sup>** to clean] to cleanse, purify M 1.25; Dh 68 (=vodapeti parisodheti) DhA 11.162; Nett 44; ThA 237 (indriyāni). — pp. **pariyodāta** & **pariyōdapita** (q. v.).

**Pariyodāta** (adj.) [pari+odāta, cp. pari-yodapeti] 1. very clean, pure, cleansed, mostly comb<sup>d</sup> with **parisuddha** (+) D 1.75, 76 (+); M 1.26; S 1.198; 111.235 (+); V.301; A 111.27 (+); IV.120 sq.; J v.309 (+); see **pariyāpadāna**; Pug 60; DA 1.219; DhA 1v.72 (+); VvA 138. — 2. very clever, accomplished, excellent [cp. BSk. **pariyavādāta** in same meaning at Divy 100] J 111.281 (°sippa); Vism 136 (id.).

**Pariyodāpaka** (adj.) [fr. pari-yodapeti] cleansing, purifying Vism 149 (nāna).

**Pariyodha** [pari+yodha] defence A 1.154.

**Pariyonaddha** [pp. of pari-yonandhati, cp. onaddha & BSk. **pariyavanaddha** "overgrown" Divy, 120, 125] covered over, enveloped D 1.246; 111.223 (a°); M 1.25, S v.263; A 11.211 (uddhastā+); IV.86; J 1.30; Miln 161; SnA 506 (=nivuta); DhA 111.199; PvA 172 (taca°).

**Pariyonandhati** [pari+avanandhati] to tie down, put over, envelop, cover up Vin 11.137; S v.122; J 111.398; DhA 111.153. — pp. **pariyonaddha** (q. v.).

**Pariyonandhana** (nt.) [fr. above] covering DA 1.135; DhA 111.198.

**Pariyonāha** [pari+onāha] enveloping, covering D 1.246 (=nivarana); Dhs 1157 (cp. *Dhs trsl.* 311); Miln 300.

**Pariyosāna** (nt.) [pari+osāna of **ava+sā**] 1. end, finish, conclusion J 1.106 (sacca°=desanā); PvA 9 (desanā° and passim), 136 (āyūha), 162 (id.), 281 (-anta). Often contracted with **ādi** beginning & **majjha** middle (see e. g. SnA 327), esp. in phrase **ādi-kalyāna majjhe kalyāna °kalyāna** with reference to the Dhamma (expl<sup>d</sup> as "ekagāthā pi hi samanta-bhaddakattā dhammassa pathmapadena ādik° dutiyatatiya-padehi majjhe k° pacchima-padena pari-yosānak°" etc. at SnA 444), e. g. D 1.62; It 111 & passim. — 2. end, i. e. perfection, ideal, Arahantship (see on these fig. meanings and its appl<sup>o</sup> to Nibbāna DA 1.175, 176) D 1.203 (brahmacariya +); 11.283 (cp. *Dial.* 11.316); 111.55 (brahmacariya +); S v.230; A 111.363 (nibbāna°), 376 (brahmacariya°); Vism 5.

**Pariyosāpeti** [Caus. of pari+ava+sā, Sk. syati, of which pp. pari-yosita cp. osāpeti] 1. to make fulfil Vin 111.155; DA 1.241; ThA 159 (for khepeti Th 2, 168). — 2. to bring to an end, to finish Vism 211.

**Pariyosita** 1. [pp. of pari+ava+sā] finished, concluded, satisfied, D 11.224; M 1.12 (paripunna+). — 2. [pp. of pari+ava+sri, cp. ajjhositā] fixed on, bent on Miln 140 (°sankappa).

**Parirakkhana** (nt.) [fr. pari+rakṣ] guarding, preserving, keeping Miln 356, 402; PvA 130.

**Parirakkhati** [pari+rakṣ, cp. abhirakkhati] to guard, protect; preserve, maintain Sn 678 (pot. °rakkhe); Miln 410; Sdhp 413, 553 (silān).

**Parirañjita** [pari+rañjita] dyed, coloured; fig. marked or distinguished by (instr.) Miln 75.

**Parilāha** [pari+dāha of **ḍah**, cp. paridahati. On change of ḍ and l see Geiger, *P.G.* § 423] burning, fever; fig. fever of passion, consumption, distress, pain D 111.238 (avigata°), 289 (°nānatta); M 1.101 (kāme); S 11.143 sq. (°nānatta), 151 (kāma°); vyāpāda°, vihiṃsā°); 111.7 sq. (taṅhā, pipāsā, p.), 190 (vigata°); IV.387; V.156 (kāya-smiṅ), 451 (jāti°, jarā°); A 1.68 (kāma°), 137 (rāgaja, mohaja etc.); 11.197 (vighāta); 111.3, 245 sq., 388 sq.; IV.401 sq.; Sn 715 (=rāgajo vā dosajo vā appamattako pi p. SnA 498); Dh 90 (cp. DhA 11.106; duvidhō p. kāyiko cetasiko ca); Nd<sup>2</sup> 374 (kāma°); J 11.220; Miln 97, 165, 318; ThA 41, 292; VvA 44; PvA 230.

**Parilāka** [cp. Sk. pirili, pirilli Bṛh. Saṅh. 86, 44] N. of a bird C on Th 1, 49.

**Parivaccha** (nt.) [formation from ger. of pari+vrt, corresp. to \*parivṛtyaṅ (?)] being active, preparation, outfit J v.46; VI.21 (gamana°); DhA 1.207 (gloss & v. 1. gamana-parisajja), 395 (v. 1. parisajja).  
*Note.* According to Kern, *Toev.* s. v. **parivaccha** is wrong spelling for **parivacca** which is abstr. from **pariyatta** (\*pariyatya), with **va** for **ya** as in **pavacchati**, **pavecchati** = Sk. **prayacchati**.

**Parivajjana** (nt.) [fr. pari+vṛj] avoiding, avoidance M 1.7, 10; A 111.387, 389; Miln 408; Vism 33. As f. ā at Vism 132, and ibid. as abstr. **parivajjanatā**.

**Parivajjeti** [pari+vajjeti, Caus. of vṛj] to shun, avoid, keep away from (acc.) M 1.10; S 1.69, 102, 188, 224; Sn 57 (=vivajjeti Nd<sup>2</sup> 419), 395 sq., 708 (kāme, cp. Nd<sup>1</sup> 6), 771; It 71; Dh 123 (pāpāni), 209; J 1v.378 (fut. °essati); Pv 1v.146 (nivesana); IV.177 (loke adin-nag °ayassn); Miln 91 (grd. °ajjayitabba), 300, 408; PvA 150 (v. 1. °ajjati), 221 (jivitan, for vijahati, better read with v. 1. **pariccajati**).

**Parivaṭuma** (?) (adj.) [doubtful spelling & expl<sup>o</sup>; perhaps "parivattin ?] forming a circle, circular D 1.22 (trsl<sup>d</sup> "a path could be traced round it" *Dial.* 1.36). Can it be misspelling for **pariyanta**? Kern, *Toev.* s. v. equals it to Sk. **parivartman**, and adds reference **kata** "bounded" (syn. **paricchinna**) Miln 132.

**Parivaṭṭa** [fr. pari+vrt, cp. parivattana] round, circle, succession, mainly in two phrases, viz. **catu°** fourfold circle M 111.67; S 111.59 (pañcupādāna-kkhandhe, cp. attha-parivaṭṭa-adhideva-nānadassana A 1v.304); and **nāti°** circle of relatives D 1.61 (= nāti DA 1.170); cp. expl<sup>o</sup> ābandhan' atthena nāti yeva nāti parivaṭṭo DA 1.181 PugA 236); 11.241; M 111.33; Pug 57; ThA 68; VvA 87. — See further at DA 1.143 (rājā°), 283 (id., but spelt °vatta); SnA 210.

**Parivaḍḍhati** [pari+vṛdh] to increase, to be happy or prosperous Miln 297 (cittan p.; opp. **pariyādiyati**).

**Parivaṇṇita** [pp. of parivaṇṇeti] extolled, praised Sdhp 557.

**Parivaṇṇeti** [pari+vaṇṇeti] to describe, praise, extol J VI.213 (ppr. °vaṇṇayanto). — pp. °vaṇṇita.

**Parivatta** (adj.) [fr. pari+vr̥t] changing round, twisting, turning; f. pl. āyo J V.431.

**Parivattaka** [fr. parivatta] circle (lit. turning round) J I.101; cp. parivattika in phrase paligha° (q. v.).

**Parivattati** [pari+vr̥t] 1. to turn round, twist (trs. & intrs.), go about Vin II.220; J V.431 (singaj); Pv IV.5<sup>3</sup> (= pariyaṭi PvA 260); Miln 118; Dā 1.265. — 2. (intrs.) to change about, move, change, turn to Pv II.16<sup>5</sup> (= pariṇamati PvA 144); III.4<sup>4</sup> (id. 194); III.6<sup>5</sup>; PvA 178. — Caus. parivatteti (q. v.). Cp. vipari°.

**Parivattana** (nt.) [fr. parivattati] setting going, keeping up, propounding J 1.200 (°manta adj. one who knows a charm); Nett I sq., 106.

**Parivattita** [pp. of parivatteti] 1. turned round, twisted J IV.384. — 2. recited Vism 96.

**Parivatteti** [Caus. of parivattati] 1. to turn round (trs.), to turn over J 1.202; II.275 (sariraṇ); V.217; Dā 1.244. — 2. to deal with, handle, set going, put forth, recite Vism 96, in phrase mantaṇ p. to recite, practise a charm J 1.200, 253; Pv II.6<sup>13</sup> (= sajjhāyati vāceti PvA 97); cp. mantaṇ pavatteti & pavattar; saraṇ p. to make a sound J 1.405; adhippāyaṇ speak out, propound, discuss PvA 131. — 3. to change, exchange Vin II.174; J III.437. — pp. parivattita (q. v.).

**Parivadentikā** (f.) [pari+vadento+ikā; vadento being ppr. Caus. of vad] making resound, resounding, in cpd. godhā° "string-resounding." i. e. a string instrument, lute J VI.580 (cp. Sk \*parivāda an instrument with which the lute is played). — Another parivadentikā we find at J VI.540 (C. reading for T. °vadantikā, with v. l. °devantikā) denoting a kind of bird (ekā sakuna-jāti).

**Parivasati** [pari+vas<sup>2</sup>] to stay, dwell, to live under probation Vin III.186 (grd. °vatthabba); IV.30, 127; D 1.176; M 1.391; S II.21; Sn 697 (= pabbajitvā tāpasavesena vasati SnA 49°). — ppr. med. paribbasāna; pp. parivuttha & parivuttha (q. v.).

**Parivassati** at Pv II.9<sup>36</sup> is to be read as paridhassati (see paridhāti).

**Parivahati** [pari+vahati] to carry about Th 2, 439 (dā-rake).

**Parivāta** (°) [pp. of pari+vā] blown round or through, i. e. filled with, stirred by Miln 19 (isi-vāta°).

**Parivādini** (f.) [fr. pari+vad, late Sk. the same] a lute of seven strings Abhp. 138. — See parivadentikā.

**Parivāra** [fr. pari+vr̥t] 1. surrounding, suite, retinue, followers, entourage, pomp J I.151; IV.38; VI.75; PvA 21, 30 (°cāga-cetana, read paricāga-cetana?); usually as adj. ° surrounded by, in company of Vin 1.38 (dasasata); A II.91 (deva° & asura°); J 1.92 (mahā-bhikkhusangha°); Pug 52 (phoggu sārā°); with expl<sup>m</sup> PugA 229: rukkho sayañ-pheggu hoti, parivāra-rukkhā pan' assa sārā honti); Miln 285 (dvisahassa-paritta-dīpa-p° ā, cattāro mahā dīpā); Vism 37; DhA III.262 (pañcasatābhikkhu°); PvA 53 (accharā-sahassa°), 74 (dvisahassa-dīpa°); sa° with a retinue (of . . .) J 1.49 (cattāro dipe); PvA 20. — 2. followers, accompaniment or possession as a sign of honour, and therefore meaning "respect," attendance, homage, fame (cp. paricāra) A 1.38 °sampa-dā) Ps 1.172 (pariggaha, p., paripūra); DhA II.77; ThA 241 (dhana +, riches and fame); VbhA 466; PvA 137 (sampatti=yaso); VvA 122 (=yaso). — 3. ingredient,

accessories (pl.), requisite J 1.266 (pañca-sugandhika°); Miln 290 (sa° dāna); DA 1.297 (= parikkhārā). — 4. as N. it is the name of the last book of the Vinaya Piṭaka ("The Accessory"), the Appendix a sort of résumé and index of the preceding books SnA 97 (sa-parivāraka Vinaya-piṭaka); VbhA 432.

**Parivāraka** (adj.) [parivāra+ka] accompanying, forming a retinue J V.234. See also parivāra 4 and paricāraka.

**Parivārāna** (nt.) [fr. pari+vr̥t] 1. covering, drapery (so trsl. at K.S. p. 45) S 1.33. — 2. (adj.) (°) surrounded by J V.195 (= parikkhitta C.).

**Parivārita** [pp. of parivāreti] surrounded, fig. honoured S 1.166, 192 = Th 1235; J II.48; purakkhata+); DhA IV.49 (= purakkhata Dh 343); DhA I (devānaṇ garena); Dāvs 1.16 (v. l. for parimārita).

**Parivāreti** [Caus. of pari+vr̥t] to cover, encompass, surround J 1.181 (nagaraj °ayisju); II.102 (fut. °essati); III.371 (rukkhaṇ); IV.405 (for parikaroti); VI.179. — ger. parivāretvā used as prep. "round" J 1.172 (pokkharāṇi). — In meaning "to serve, attend upon," also "to attend upon oneself, to amuse oneself," parivāreti is often erroneously read for paricāreti, e. g. at D II.13; Pv IV.12<sup>9</sup> (v. l. °cāreti); PvA 228; in ppr. med. °vāriyamāna (with v. l. °cāriyamāna) at D II.21; A 1.145; J 1.58; VvA 92. — See also anuparivāreti. — pp. parivārita (q. v.).

**Parivāsa** [fr. pari+vas<sup>2</sup>, cp. Epic Sk. parivāsa only in meaning 1] 1. sojourn, stay, in phrase vipassanā° DhA III.118; DhA 215. — 2. period under probation, (living under) probation Vin III.186 (°ṇ vasati, cp. parivuttha); IV.30; S II.21 (°ṇ vasati). °ṇ deti to allow probation Vin 1.49; II.7; IV.30, 127; °ṇ yāceti to ask for probation Vin IV.30, 127. — samodhāna° inclusive probation Vin II.48 sq.; suddhanta° probation of complete purification Vin II.59 sq. — 3. period, time (lit. stay), interval, duration Ud 7 (eka-ratti°).

-dāna the allowance of probation A 1.99.

**Parivāsika** (adj.) [fr. pari+vas<sup>2</sup>, see parivasati] 1. "staying-ṇ" i. e. usual, accustomed, common SnA 35 (°bhatta; or is it "fermented," and thus to be taken to No. 3?); ā° unusual, new, uncommon J II.435 (where it is comb<sup>d</sup> with abhinava, which should be substituted for readings acunha, abbhūṇha & abhīṇha according to similar expl<sup>m</sup> of paccaggha at PvA 87), with v. l. samparivāsita (well-seasoned?). — 2. a probationer Vin II.162. In this meaning usually spelt pāri° (q. v.). — 3. in comb<sup>d</sup> cira° (with ref. to food) it may be interpreted either as "staying long, being in use for a long time," i. e. stale; or it may be derived fr. vāsa<sup>3</sup> (odour, perfume or seasoning) and translated (so Mrs. Rh. D. in *Expositor* 63, 64) "long-fermented" (better "seasoned?") DhA 48 (°vāsika & vāsīya); ThA 29.

**Parivāsita** (adj.) [pari+pp. of vāseti fr. vāsa<sup>3</sup>] perfumed (all round) J 1.51 (v. l. °vārita); cp. samparivāsita (well-seasoned?), which is perhaps to be read at J II.435 for aparivāsika.

**Parivitakka** [pari+vitakka, cp. BSk. parivitarka Divy 291] reflection, meditation, thought, consideration M II.170 (ākāra°), Vin II.74; S II.115 (id.); A II.193 (id.); Miln 13; DhA II.62; DhA 74; VvA 3; PvA 282 (vutta° nipāta in expl<sup>m</sup> of nūna). Usually in phrase cetasā cetō-parivitakka mental reflection, e. g. D 1.117; II.218; S 1.121, 178; III.96; V.294; A III.374; and cetaso-parivitakka, e. g. D 1.134; S 1.71, 103, 139; II.273; III.96, 103; IV.105; V.167; A II.20.

**Parivitakkita** [pp. of parivitakketi] reflected, meditated, thought over M 1.32; S 1.193. — nt. °ṇ reflection, thinking over PvA 123 (°e with ref. to nūna, i. e. particle of reflection).

**Parivitakketi** [pari+ vitakketi] to consider, reflect, meditate upon J III.277. — pp. °vitakkita (q. v.).

**Parivithinna** [pari+ vitthinna, Sk. vistirna, pp., of vi+ str] spread out wide Miln 99.

**Parivisaka** (adj.) [fr. parisati] providing, serving food Vism 108.

**Parivisati** [pari+ viṣ, viveṣti; same use of parivise (inf.) in R.V. x.61<sup>10</sup>] to serve (with food=instr.), wait upon, present, offer Vin 1.240 (bhattena); II.77 (kaṇḍajakena bilangadutiyaena); D II.127; J 1.87, 90; II.277; IV.116; Pv II.84 (=bhojeti PvA 107); II.89 (id. 109); Vism 108, 150 (sūdo bhattāraṇ p.); VvA 6; PvA 42, 78.

**Parivimsāsi** [pari+ vimāṣati, Desid. of pari+ man, cp. vimāṣā for mīmāṣā] to think over, consider thoroughly, examine, search S II.80 sq.; It 42 = Sn 975 (ppr. dhammaṇ °vimāṣamāna, cp. Nd<sup>1</sup> 508); DA 1.134; DhA IV.117 (attānaṇ).

**Parivimsā** (f.) [pari+ vimāṣā] complete inquiry, thorough search or examination M III.85; S III.331; v.68; SnA 173.

**Parivuttha** & °vuttha [pp. of parivasati] staying (a period), living (for a time), spending (or having spent) one's probation (cp. BSk. paryuṣita-parivāsa AvŚ 1.259) Vin III.186 (tth); S II.21 (tth).

**Parivuta** [pp. of pari+ vr] surrounded by (-° or instr.) S 1.177; J 1.152 (miga-gaṇa°), 203 (devagaṇena); II.127 (dāsi-gaṇa°); III.371 (mahā-jana°); VI.75; Vv 16<sup>6</sup> (=samantato p. VvA 81); PvA 3 (dhutta-jana°), 62 (parijana°), 140 (deva-gaṇa°).

**Pariveṭhita** [pp. of pari+ veṣṭi] enveloped, covered Miln 22. Opp. nibbeṭhita (q. v.).

**Pariveṇa** (nt.) [etym. ?] 1. all that belongs to a castle, a mansion and its constituents Vv 84<sup>83</sup> (expl<sup>d</sup> at VvA 351 as follows: veniyato pekkhitabbato pariveṇaṇ pāsāda-kūtāgāra-ratti-ṭṭhān' ādisampannaṇ pākāra-parikkhitaṇ dvārakoṭṭhaka-yuttaṇ āvāsaṇ); DhA 1.260 (pāsāda°). — 2. a cell or private chamber for a bhikkhu (cp. Vin. Texts III.109, 203) Vin 1.49 = II.210 (p. koṭṭhaka upaṭṭhāna-sālā); 1.216 (vihārena vihāraṇ pariveṇa pariveṇaṇ upasankamitvā), 247 (id.); II.167 (vihāra+); III.69, 119 (susammaṭṭhaṇ); IV.52, 252 (°vāsika); J 1.126; Miln 15 (°ṇ sammajjati), 19; Vism 90; DhA II.179 (°dvāra); IV.204; VbhA 13.

**Pariveṇi** (f.) = pariveṇa 2; Vin 1.80 (anu pariveṇiyaṇ each in their own cell), 106 (id.).

**Parivesaka** (adj.) [fr. pari+ viṣ] waiting, serving up meals Vism 109. — f. °ikā ThA 17.

**Parivesanā** (f.) [fr. pari+ viṣ] distribution of food, feeding, serving meals Vin 1.229; S 1.172; Sn p. 13 (=bhattavissagga SnA 140); Miln 247, 249; DhA IV.162; PvA 109 (°ṭṭhāna), 135 (id.).

**Parivyatta** (adj.) [pari+ vyatta] quite conspicuous or clear Vism 162.

**Parisaṅsibbita** [pari+ pp. of saṅsibbati] sewn together, entwined DhA III.198 (v. l. for saṅsibbita+).

**Parisakkati** [pari+ sakkati] to go about to (with inf. or dat.), to endeavour, undertake, try Vin II.18 = A IV.345 (alābhāya); J 1.173 (vadhāya); II.394; Pv IV.5<sup>2</sup> (=payogaṇ karoti PvA 259).

**Parisankati** [pari+ sankati] to suspect, fear, have apprehension J III.210, 541; DhA 1.81. — pp. °sankita (q. v.). Cp. āsankati.

**Parisankā** (f.) [fr. pari+ śank] suspicion, misgiving Vin IV.314; D III.218. Cp. āsankā.

**Parisankita** [pp. of parisankati] suspecting or suspected, having apprehensions, fearing Vin II.243 (diṭṭha-suta°); A III.128; J IV.214; v.80; Miln 372; DhA 1.223 (āsankita°). — Cp. āsankita & ussankita.

**Parisanku** in °patha the region round the path of stakes & sticks, N. of a path leading up to Gijjha-pabbata (see expl<sup>1a</sup> at J III.485) J III.484.

**Parisangāhāpeti** [pari+ Caus. of sangāhāti] to induce someone to mention or relate something J VI.328.

**Parisaṭha** (adj.) [pari+ saṭha] very fraudulent or crafty Pug 23 (saṭha+).

**Parisaṅḥāti** [pari+ saṅḥāti] to return into the former state, to be restored; aor. °saṅḥāsi J III.341.

**Parisaṅha** (adj.,) [pari+ saṅha] very smooth or soft Miln 198.

**Parisandeti** [pari+ Caus. of syad] to make flow round, to make overflow, to fill, in phrase kāyaṇ abhisandeti p. D 1.75, 214; M III.92 sq. etc. expl<sup>d</sup> as "samantato sandeti" at DA 1.217. — pp. parisanna (q. v.).

**Parisanna** [pp. of parisandati, cp. parisandeti] surrounded or filled with water, drenched, well-watered D 1.75 = M III.94.

**Parisappati** [pari+ sṛp] to run about, crawl about, to be frightened Dh 342, 343 (=saṅsappati bhāyati DhA IV.49).

**Parisappanā** (f.) [fr. parisappati] running about, fear, hesitation, doubt, always comb<sup>d</sup> with āsappanā and only found with ref. to the exegesis of "doubt" (vicikicchā or kankhā) Nd<sup>2</sup> 1; Dhs 425 (cp. Dhs trsl. 116 and DhsA 260); DA 1.69.

**Parisamantato** (adv.) [pari+ samantato] from all sides VvA 236.

**Parisambhāti** [pari+ sambhāti] to stroke, to rub from all sides M II.120; S 1.178, 194; A v.65.

**Parisarati** [pari+ smr, but according to Kern, Toev. s. v. pari here fr. Prk. paṣi = Sk. prati, thus for pratismarati] to remember, recollect J VI.199 (read parissaraṇ).

**Parisahati** [pari+ sahati] to overcome, conquer, master, get the better of S IV.112; exegetically in formula sahati p. abhibhavati ajjhottharati etc. Nd<sup>1</sup> 12, 361 = Nd<sup>2</sup> 420.

**Parisā** (f.) [cp. Vedic pariśad; in R.V. also pariśad as adj. surrounding, lit. "sitting round," fr. pari+ sad. — In Pāli the cons. stem has passed into a vocalic ā-stem, with the only preservation of cons. loc. sg. parisati Vin IV.285; A II.180 (i); J v.61; DA 1.141 and parisatiṇ M 1.68; A II.180 (v. l.); J v.332, besides the regular forms parisāyaṇ (loc. sg.) Vin II.296; A v.70; and parisāsu (loc. pl.) S II.27; It 64] surrounding people, group, collection, company, assembly, association, multitude. Var. typical sets of assemblies are found in the Canon, viz. eight assemblies (khattiya°, brāhmaṇa°, gahapati°, samana°, Cātummahārājika°, Tāvatiṅsa°, Māra°, Brahma°, or the assemblies of nobles, brahmins, householders, wanderers, of the angel hosts of the Guardian Kings, of the Great Thirty-Three, of the Māras, and of the Brahmās) D II.109; III.260; M 1.72; A IV.307. — four assemblies (the first four of the above) at D III.236; Nd<sup>1</sup> 163; other four, representing the Buddha's Order (bhikkhu°, bhikkhuni°, upāsaka°, upāsikā°, or the ass. of bhikkhus, nuns, laymen and female devotees; cp. same enum<sup>n</sup> at Divy 299) S II.218; A v.10; cp. J 1.40 (eatu-parisa-majjhe), 85 (id.), 148 (id.). — two assemblies (viz. Brahma°, Māra°) at D III.260; allegorically two groups of people (viz. sāratta-rattā & asāratta rattā)

- M II.160 = A 1.79 sq. — For var. uses of the word see the foll. passages: Vin II.188, 299 (rājaparisā); III.12 (Bhagavā mahatīyā parisāya parivuto surrounded by a great multitude), IV.153 (gen. parisāya); M I.153 (nevāpikā); II.160; III.47; S I.155 (brahma<sup>o</sup>), 162 sarājikā p.), 177; A 1.25 (mahā<sup>o</sup>), 79 (uttānā p.), 71 (ariya<sup>o</sup>), 242 (tisso p.); II.19 (āya mando), 133, 183, 185 (deva<sup>o</sup>); III.253 (khattiya<sup>o</sup>); IV.80, 114; It 64 (upāsakā<sup>o</sup> sāsū virocāre); Sn 349, 825 sq.; J 1.151, 264; VI.224 (omissaka<sup>o</sup>); Pv II.9<sup>6</sup>; Miln 187, 249, 359 (38 rāja-parisā, or divisions of the royal retinue); PvA 2, 6, 12, 21, 78 and passim; Sdhp 277. **saparisa** together with the assembly Vin IV.71; adv. °ḡ ThA 69. — *Note*. The form of parisā as first part of a cpd. is parisā<sup>o</sup> (= \*parisad, which latter is restored in cpd. parisaggata = \*parisad-gata). — See also **pārisagga**.
- antare** within the assembly J III.61. -**āvacara** one who moves in the society, i. e. the Brotherhood of the Bhikkhus A IV.314; V.10. -**gata** (ggata) having entered a company Sn 397 (= pūga-majjha-gata SnA 377); Pug 29. -**ññū** knowing the assembly A III.148; IV.113 (+ kālaññū puggalaññū). cp. D III.252. -**dussana** defilement of the Assembly A II.225 (opp. °sobhaṇā). -**pariyanta** the outer circle of the congregation DhA 1.67; III.172. -**majjhe** in the midst of the assembly J 1.207; II.352; PvA II. -**sārajja** being afraid of the a. Miln 196 = Nd<sup>2</sup> 470 (so read for parisārajja).
- Parisīcati** [pari + siñcati] to sprinkle all over, to bathe M I.161; S I.8 (gattāni); Sdhp 595.
- Parisibbati** [pp. of pari + sabbati] sewn round, bordered Vin I.186; J V.377.
- Parisukkha** (adj.) [pari + sukkha] dried up, very dry J 1.215 (of fields); Miln 302 (of the heart); PvA 64 (°sarira).
- Parisukkhita** [pp. of pari + śukṣ. Intens. of śuṣ] dried up, withered Miln 303 (°hadaya).
- Parisujjhati** [Pass. of pari + śudh] to become clear or clean, to be purified S 1.214; Sn 183, 184. — pp. **parisuddha** (q. v.).
- Parisuddha** (adj.) [pari + pp. of śudh] clean, clear, pure, perfect Vin II.237; M 1.20; III.11; S II.199 (°dhamma-desanā); III.235; V.391, 354; A III.125 (°ñāna-dassana); IV.120 sq.; J 1.205; Vism 2 (accanta<sup>o</sup>); Pug 68 (samāhite citta parisuddha); Miln 106; DA 1.177, 219; SnA 445 (apanetabbassa abhāvato niddosa-bhāvena p.); PvA 44, 70. Very freq. comb<sup>d</sup> with **pariyodāta** (q. v.). — **aparissuddha** unclear Vin II.236, M 1.17. -**ājiva** (adj.) of pure livelihood D 1.63 (see DA 1.181); A III.124 (cp. pārisuddhi).
- Parisuddhatta** (nt.) [abstr. fr. parisuddha] purity, cleanliness, perfection M 1.30; Miln 103 sq.; Vism 168. — As f. pari-suddhatā at Vism 30.
- Parisuddhi** (f.) [fr. pari + śudh] purity, purification S 1.166. The usual spelling is pārisuddhi (q. v.).
- Parisumbhati** [pari + sumbhati] to strike, hit, throw down J III.347 (= paharati C.); VI.379, 376 (id. C.).
- Parisumbhana** (nt.) [fr. pari + śumbh] throwing down J VI.508 (bhūmiyā p.).
- Parissussati** [pari + sussati] to dry quite up, waste quite away J II.5, 339, 437. — Caus. **parisseti** (q. v.).
- Parissussana** (nt.) [fr. pari + śuṣ] drying up completely, withering J V.97.
- Parisedita** [pp. of pari + Caus. of svid, Sk. parisvedita in slightly dif. use] heated, hatched, made ripe M 1.104 (bijāni); S III.153; Vin III.3; Arv. 125 (apḍāni), 176.
- Parisesa** [pari + sesa] remnant, remainder, rest; only neg. **aparisesa** (adj.) without remainder, complete, entire M 1.92, 110; A III.166 = Pug 64; A IV.428 (°ñānadasana).
- Parisoka** [pari + soka] great grief, severe mourning Ps 1.38 (anto<sup>o</sup> in def. of soka).
- Parisodhana** (nt.) [fr. parisodheti] cleansing, purification Miln 215.
- Parisodhita** [pp. of parisodheti] cleaned, cleansed, purified Miln 415; Sdhp 414.
- Parisodheti** [pari + Caus. of śudh] to cleanse, clean, purify M III.3, 35 (aor. °sodhesi); Sn 407 (aor. °sodhayi); DhA II.162 (vodapeti +). — Freq. in phrase **cittaṅ p.** to cleanse one's heart (from = abl.) D III.49; S IV.104; A II.211; III.92; Nd<sup>1</sup> 484; Pug 68. — pp. **parisodhita** (q. v.).
- Parisosa** [fr. pari + śuṣ] becoming dried up, dryness, withering away S 1.91.
- Parisosita** [pp. of parisoseti] dried up, withered away Sdhp 9.
- Parisoseti** [Caus. of parisussati] to make dry up, to exhaust, make evaporate (water) Miln 389. — pp. **parisosita** (q. v.).
- Parissañjati** (°ssajati?) [pari + svaj] to embrace, enfold, J 1.406; VI.150 (°itvā, v. I. °ssajitvā & palisajjitvā).
- Parissanta** [pp. of parissamati] tired, fatigued, exhausted Pv II.9<sup>36</sup>; VvA 305; Sdhp 9, 101.
- Parissama** [fr. pari + śram] fatigue, toil, exhaustion, VvA 289, 305 (addhāna<sup>o</sup> from journeying); PvA 3, 43, 113, 127.
- Parissaya** (m. & nt.) [fr. pari + śri? Etym. doubtful, cp. Weber, *Ind. Streifen* III.395 and Andersen, *Pāli Reader* II.167, 168] danger, risk, trouble M 1.10 (utu<sup>o</sup>); A III.388 (id.); Sn 42, 45, 779, 921, 960 sq.; Dh 328 (°ayāni = siha-vyaggh<sup>o</sup>-ādāyo pākata-parissaye, rāga-bhaya-dosa-bhāy<sup>o</sup>-ādāyo pañicchanna-parissaye DhA IV.29); Nd<sup>1</sup> 12 = Nd<sup>2</sup> 420 (where same division into pākata<sup>o</sup> & pañicchanna<sup>o</sup>); Nd<sup>1</sup> 369, 365; J 1.418; II.405; V.315, 441 (antarāmagga p. cp. paripantha in same use); Vism 34 (utu<sup>o</sup>); SnA 88 (expl<sup>d</sup> as paricca sayanti ti p.); DhA III.199 (°mocana); PvA 216, DhA 330.
- Parissāvana** (nt.) [fr. pari + Caus. of sru] a water strainer, filter (one of the requisites of a bhikkhu) Vin 1.209, II.119 and passim; J 1.198; III.377; Nd<sup>1</sup> 226; DhA III.200 (udaka<sup>o</sup>); VvA 40, 63; Sdhp 593.
- Parissāvanaka** (adj.-n.) [fr. parissāvana] only neg. a<sup>o</sup>: 1. one who has no strainer Vin II.119; J 1.198. — 2. not to be filtered, i. e. so that there is nothing left to be filtered J 1.400 (so read for °ssavanaka). Or is it "not overflowing"?
- Parissāvita** [pp. of parissāveti] strained, filtered J 1.198 (udaka).
- Parissāveti** [Caus. of pari + sru] to strain or filter J 1.198 (pāniyaṅ); DA 1.206 (udakaṅ); III.207 (pāniyaṅ). — pp. **parissāvita** (q. v.).
- Parissuta** [pp. of pari + sru] overflowing J VI.328 (= atipunnattā pagharamāna).
- Parihaṭa** (°hata) [pp. of pariharati] surrounded by (°) encircled; only in phrase **sukha-parihaṭa** (+ sukhe ṭhita) steeped in good fortune Vin III.13 (corr. sukhedhita accordingly!); J II.190 (pariharaka v. I. BB); VI.219 (= sukhe ṭhita).

**Parihaṭṭha** [pp. of pari + hr̥ṣ] gladdened, very pleased PvA 13.

**Pariharaka** (adj. n.) [fr. pari + hr̥] 1. surrounding or surrounding, having on one's hands J II.190 (sukha°, v. 1. for °parihaṭa) — 2. an armet, bracelet VvA 167 (v. 1. °harana; expl<sup>d</sup> as hatthātankāra.) See also parihāraka.

**Pariharana** (nt.) [fr. pari + hr̥] 1. protection, care Vism 500 (gabbha); KhA 235; DA 1.207 (kāya°); DhA II.179 (kāyassa). — 2. keeping up, preservation, keeping in existence; in phrase khandha° DhA III.261, 405. Cp. foll.

**Pariharanā** (f.) [= pariharana] 1. keeping up, preserving, care, attention, pleasure PvA 219 (with v. 1. °caranā; for paricārikā Pv IV.12). — 2. keeping secret, guarding, hiding, deceiving Vbh 358 = Pug 33.

**Pariharati** [pari + hr̥] 1. to take care of, to attend to (acc.), shelter, protect, keep up, preserve, look after Vin 1.42; II.188; D II.100 (sangha); D II.14 (gabbhaṃ kucchīnā); M II.124, 459; S III.1; A III.123; J I.52 (kucchīyā), 143, 170; Miln 392, 410 (attānaṃ) 418; SnA 78; DhA II.232 (aggī, v. 1. paricarati, which is the usual); PvA 63 (kucchīyā), 177. Cp. BSk. pariharati in same meaning e. g. AvŚ I.193, 205. — 2. to carry about D II.19 (ankena); M I.83; Sn 440 (muñjaṃ parihare, 1 sg. pres. med.); SnA 390 takes it as parihareyya); Miln 418 (ālakaj p.). — 3. (intrans.) to move round, go round, circle, revolve M 1.328; A 1.277 (candima-suriyā p.); cp. A v.59) = Vism 205; J 1.395; IV.378; VI.519; DA 1.85; PvA 204. — 4. to conceal Vin III.52 (sunkaṃ). — 5. to set out, take up, put forward, propose, only in phrase (Com. style) uttān' athāni padāni p. to take up the words in more explicit meaning SnA 178, 419, 437, 462. — pp. parihāṭa. Pass. parihirati (q. v.). — See also anupariharati.

**Pariharitabbatta** (nt.) [abstr. fr. grd. of pariharati] necessity of guarding Vism 98.

**Parihasati** [pari + has] to laugh at, mock, deride J I.457. — Caus. parihāseti to make laugh J v.297.

**Parihāna** (nt.) [fr. pari + hā] diminution, decrease, wasting away, decay S II.206 sq.; A II.40 (abhabbo parihānāya), III.173, 309, 329 sq., 404 sq. (°dhamma); v.103 (id.), 150 sq.; It 71 (°āya saṅvattati); Dh 32 (abhabbo p. °āyo); Pug 12, 14.

**Parihāni** (f.) [fr. pari + hā] loss, diminution (opp. vuddhi) S II.206; IV.76, 79; v.143, 173; A 1.15; III.76 sq.; IV.288; v.19 sq., 96, 124 sq.; J II.233; DhA III.335; IV.185.

**Parihāniya** (adj.) [parihāna + ya] connected with or causing decay or loss D II 75 sq. (°ā dhammā conditions leading to ruin); A IV.16 sq.; Vbh 381; VbhA 507 sq. — a° S v.85.

**Parihāpeti** [Caus. of parihāyati] 1. to let fall away, to lose, to waste S II.29; J IV.214 (vegaṃ); Miln 244 (cittaṃ to lose heart, to despair); PvA 78. — 2. to set aside, abandon, neglect, omit Vin 1.72 (rājakiccaṃ); J II.438; IV.132 (vaṭṭaṃ); v.46; Miln 404 (mūlakammaṃ). — Neg. ger. aparihāpetvā without omission DhA 168; ppr. aparihāpento not slackening or neglecting Vism 122.

**Parihāyati** [pari + hā] to decay, dwindle or waste away, come to ruin; to decrease, fall away from, lack; to be inferior, deteriorate Vin 1.5; M III.46 sq. (opp. abhivaḍḍhati); S 1.120, 137; III.125; IV.76 sq.; A III.252; Dh 364; Sn 767; J II.197; IV.108; Nd<sup>1</sup> 5 (paridhāṣati +); Miln 249 (id.); Pug 12 (read °hāyeyya for °hāreyya); SnA 167 (+vinassati); PugA 181 (nassati +); PvA 5, 76 (v. 1.), 125 (°hāyeyyaṃ). — pp. parihāna, Pass. parihīyati, Caus. parihāpeti (q. v.).

**Parihāra** [fr. pari + hr̥, cp. pariharati] 1. attention, care (esp. -°), in cpds. like gabbha° care of the foetus DhA 1.4; dāraaka° care of the infant J II.20; kumāra° looking after the prince J 1.148, II.48; DhA 1.346; dup° hard to protect J 1.437; Vism 95 (Majjhimo d. hard to study?) — 2. honour, privilege, dignity Vin 1.71; J IV.306 (gāraava°). — 3. surrounding (lit.), circuit of land J IV.401. — 4. surrounding (fig.), attack; in cpd. visama being attacked by adversities A II.87; Nd<sup>2</sup> 304<sup>re</sup>; Miln 112, 135. — 5. avoidance, keeping away from J 1.180.

-patha "circle road," i. e. (1) a roundabout way DhA II.192. (2) encircling game D 1.6 = Vin II.10 (expl<sup>d</sup> as "bhūmiyaṃ nānāpathaṃ maṇḍalaṃ katvā tattha pariharitabbhaṃ pariharantānaṃ kiṇanaṃ" DA 1.85; trsl<sup>d</sup> as "keeping going over diagrams" Dial. 1.10, with remark "a kind of primitive hop-scotch").

**Parihāraka** (adj.-n.) [fr. pari + hr̥] surrounding, encircling; a guard A II.180.

**Parihāraka** [fr. parihāra] keeping, preserving, protecting, sustaining D 1.71 (kāya° cīvara, kucchī° piṇḍapāta; expl<sup>d</sup> as kāya-pariharana-mattakena & kucchī° at DA 1.207; correct reading accordingly); M 1.180; III.34; Pug 58; Vism 65 (kāya°, of āvara).

**Parihārin** (adj.) [fr. parihāra] taking care of, (worth) keeping S IV.316 (udaka-maṇḍika).

**Parihāsa** [fr. pari + has, cp. parihāsati] laughter, laughing at, mockery J 1.116 (°kehi), 377; DhA 1.244.

**Parihāsiṃsu** at J 1.384 is to be read °bhāsiṃsu.

**Parihiyati** [Pass. of parihāyati, Sk. °hiyate] to be left, to be deserted, to come to ruin (= dhaṅsati) J III.260.

**Parihina** [pp. of parihāyati] fallen away from, decayed; deficient, wanting; dejected, destitute S 1.121; A III.123; Sn 827, 881 (°pañña); J 1.112, 242; IV.200; Nd<sup>1</sup> 166, 289; Miln 249, 281 (a°); PvA 220 (-nihina).

**Parihinaka** (adj.) [parihina + ka] one who has fallen short of, neglected in, done out of (abl. or instr.) D 1.103.

**Parihirati** [Pass. of pariharati, Sk. parihriyate in development °hriyate > °hriyati > °hiyirati > °hirati] to be carried about (or better "taken care of," according to Bdhgh's expl<sup>d</sup> SnA 253; see also Brethren 226) Sn 205 = Th 1. 453.

**Parita** see vi°.

**Parūpa** as para + upa° (in parūpakkama, parūpaghāta etc.) see under para.

**Parūlha** (adj.) [pp. of pa + ruh, cp. BSk. prarūḍha (-śmaśru) Jtm 210] grown, grown long, mostly in phrase kaccha-nakha-loma having long nails, & long hair in the armpit, e. g. at S 1.78; Ud 65; J IV.362, 371; VI.488; Miln 193 (so read for p-kaccha-loma); Sdhp 104. — Kern, *Loeb.* II.139 s. v. points out awkwardness of this phrase and suspects a distortion of kaccha either from kesa or kaca, i. e. with long hairs (of the head), nails & other hair. — Further in foll. phrases: mukhaṃ p. bearded face J IV.387; °kesa-nakha-loma J 1.393; °kesa-massu with hair & beard grown long J IV.159; kaccha with long grass J VI.100; °massu-dāṭhika having grown a beard and tooth DA 1.263.

**Pare** (adv.) see para 2 c.

**Pareta** [pp. of paretī, more likely para + i than pari + i, although BSk. correspondent is parita, e. g. śoka-parita Jtm 31<sup>91</sup>] gone on to, affected with, overcome by (-°), syn. with abhībūta (e. g. PvA 41, 80). Very frequent in comb<sup>n</sup> with terms of suffering, misadventure and passion, e. g. khudā°, ghamma°, jighacchā°.

- dukkha°, dosa°, rāga°, soka°, sneha°, Vin 1.5; D 11.36; M 1.13, 114, 304, 460; III.14, 92; S 11.110; III.93; IV.28; A 1.147=It 89; A III.25, 96; Sn 449, 736, 818 (=samohita samannāgata pihita Nd<sup>1</sup> 149) 1092, 1123; J III.157; Pv 1.8<sup>8</sup>; II.2<sup>4</sup>; Miln 248; PvA 61, 93.
- Pareti** [in form = parā + i but more likely pari + i, thus = pariyeṭi] to set out for, go on to, come to (acc.) S 11.20; A v.2, 139 sq., 312; J v.401 (=pakkhandati C.). pp. pareta (q. v.).
- Paro** (adv.) [cp. Vedic paras; to para] beyond, further, above, more than, upwards of; only °- in connection with *numerals* (cp. Vedic use of paras with acc. of numerals), e.g. *paropaññāsa* more than 50 D 11.93; *parosataṅ* more than 100 J v.203, 497; *parosahassaṅ* over 1,000 D 11.16; S 1.192=Th 1, 1238; Sn p. 106 (=atireka-sahassaṅ SnA 450). See also *parakkaroṭi*.
- Parokkha** (adj.) [para + akkha = Vedic parokṣa (paraḥ + akṣa)] beyond the eye, out of sight, invisible, imperceptible, Miln 291. — abl. *parokkhā* (adv.) behind one's back, in the absence of J III.89 (parammukhā C.; opp. sammukhā).
- Parodati** [pa + rud] to cry out (for) J 1.166; PvA 16, 257.
- Paropariya** (°nāṇa) see under *indriya*°. The form is paro + pariya, *paro* here taking the place of *para*. Yet it would be more reasonable to explain the word as para + *apara* (*upara*?) + ya, i. e. that which belongs to this world & the beyond, or everything that comes within the range of the faculties. Cp. *parovara*.
- Parovara** (adj.-n.) [para + avara, sometimes through substitution of *apa* for *ava* also *paropara*. We should expect a form \**parora* as result of contraction: see Nd<sup>2</sup> p. 13] high & low, far & near; pl. in sense of "all kinds" (cp. *uccāvaca*). The word is found only in the *Sutta Nipāta*, viz. Sn 353 (v. l. BB *varāvaraṅ*, *varovaraṅ*; expl<sup>d</sup> as "lokuttara-lokiya-vasena sūndar' āsundaraṅ dūre-santikaṅ vā" SnA 350), 475 (°ā dhammā; v. l. BB *paroparā*; expl<sup>d</sup> as "parāvarā sūndar' āsundarā, parā vā bhīrā aparā ajjhattikā" SnA 410), 704 (*kāme parovare*; v. l. BB *paropare*; expl<sup>d</sup> as *sundare ca asundare ca pañca kāmagune*" SnA 493), 1048 (reading *paroparāni* Nd<sup>2</sup>; see expl<sup>h</sup> Nd<sup>2</sup> 422<sup>b</sup>); expl<sup>d</sup> as "parāni ca orāni ca, par' attabhāva-sak' attabhāv' ādīni parāni ca orāni ca" SnA 590), 1148 (*paroparaṅ* Nd<sup>2</sup>; see Nd<sup>2</sup> 422<sup>d</sup>); expl<sup>d</sup> as "hīna-ppaṇitaṅ" SnA 607). — *Note*. Already in RV. we find *para* contrasted with *avara* or *upara*; *para* denoting the farther, higher or heavenly sphere, *avara* or *upara* the lower or earthly sphere: see e. g. RV. 1.128, 3; 1.164, 12. — On *paropara* see further *Wac-kernagel, Altind. Gr.* II.121 d.
- Pala** (°) [classical Sk. *pala*] a certain weight (or measure), spelt also *phala* (see *phala*<sup>2</sup>), only in cpd. *sata*° a hundred (carat) in weight Th 1, 97 (of *kaṅsa*); J VI.510 (*sata-phala kaṅsa* = *phalasatena katā kaṅcana-pāti* C.). Also in comb<sup>d</sup> *catuppala* - *tippala* - *dvipala* - *ekapala* - *sātīkā* Vism 339.
- Palaka** [cp. late Sk. *pala*, flesh, meat] a species of plant J VI.564.
- Palagaṇḍa** [cp. Sk. *palagaṇḍa* Halāyudha II.436; BSk. *palagaṇḍa* AvŚ 1.339; Aṣṭas. Pār. 231; Avad. Kalp. II.113] a mason, bricklayer, plasterer M 1.119; S III.154 (the reading *phala*° is authentic, see Geiger, *P.G.* § 40); A v.127.
- Palāṇḍuka** [cp. Epic Sk. *palāṇḍu*, *pala* (white) + *aṇḍu* (= *aṇḍa* ? egg)] an onion Vin IV.259.
- Paladdha** [pp. of pa + *labh*] taken over, "had," overcome, deceived M 1.511 (*nikata vañcita* p. where v. l. and id. p. S IV.307 however reads *paluddha*); J III.260 (*dava*° = *abhibhūta* C.).
- Palapati** [pa + *lapati*] to talk nonsense J II.322. Cp. vi°.
- Palambati** [pa + *lambati*] to hang down ThA 210; Sdhp 110. — pp. *palambita* (q. v.). See also *abhi*°.
- Palambita** [pp. of *palambati*] hanging down Th 2, 256, 259; ThA 211.
- Palambheti** [pa + *lambheti*] to deceive D 1.50, cp. DA 1.151.
- Palajita** [pa + *laṅita*] led astray S IV.197 (v. l. °*lāṅita*). At A III.5 we read *palāṅita*, in phrase *kāmesu* p. ("sporting in pleasures"? Or should we read *palolita*?).
- Palavati** [Vedic *plavati*, plu] to float, swim Vin IV.112; Dh 334; Th 1, 399; J III.190.
- Palasata** [according to Trenckner, *Notes* p. 59, possibly fr. Sk. *parasvanti*] a rhinoceros J VI.277 (v. l. *phalasata*; expl<sup>d</sup> as "khagga-miga," with gloss "balasata"); as *phalasata* at J VI.454 (expl<sup>d</sup> as *phalasata-camma* C.). See *palāsata*.
- Palahati** [pa + *lahati*] to lick Pv III.5<sup>2</sup> = PvA 198.
- Palāta** [contracted form of *palāyita*, pp. of *palāyati*, cp. Prk. *palāa* (= \**palāta*) Pischel, *Prk. Gr.* § 567] run away J VI.369; Vism 326; VvA 100; DhA II.21.
- Palātatta** (nt.) [abstr. fr. *palāta*] running away, escape J 1.72.
- Palāpa**<sup>1</sup> [Vedic *palāva*, cp. Lat. *palea*, Russ *pelēva*; see also Geiger, *P.Gr.* § 39<sup>8</sup>, where *pralāva* is to be corr. to *palāva*] chaff of corn, pollard A IV.169 (*yava*°); J 1.467, 468; IV.34; SnA 165 (in exegesis of *palāpa*<sup>2</sup>; v. l. BB *palāsa*), 312 (id.); J IV.34, 35 (perhaps better to read *kula-palāso* & *palāsa-bhūta* for *palāpa*).
- Palāpa**<sup>2</sup> [Vedic *pralāpa*, pa + *lap*; taken by P. Com. as identical with *palāpa*<sup>1</sup>, their example followed by Trenckner, *Notes* 63, cp. also *Miln. trsl.* II.363 "chaff as frivolous talk"] prattling, prattle, nonsense; adj. talking idly, chaffing, idle, void M III.80 (a°); S 1.166 (not *palapaṅ*), 192 = Th 1, 1237; A IV.169 (*samaṇa*° in allegory with *yava*° of *palāpa*<sup>1</sup>); Sn 89 (*māyāvin asaṅyata palāpa* = *palāpa-sadisattā* SnA 165), 282 = Miln 414 (here also expl<sup>d</sup> as *palāpa*<sup>1</sup> by SnA 312); VbhA 104. In phrase *tuccha palāpa* empty and void at Miln 5, 10.
- Palāpin** in *apalāpin* "not neglectful" see *palāsin*.
- Palāpeti**<sup>1</sup> [Caus. of *palāyati*] to cause to run away, to put to flight, drive away J II.433; DhA 1.164, 192; III.206.
- Palāpeti**<sup>2</sup> [Caus. of pa + *lap*, cp. *palāpa* to which it may be referred as Denom.] to prattle, talk J 1.73, 195.
- Palāyati** [cp. Vedic *palāyati*, *palāy*] to run (away) Vin III.145 (*ubbijjati uttasati* p.); A II.33 (*yena vā tena vā palayanti*); Sn 120; J II.10; DhA 1.193; PvA 253, 284 (= *dhāvati*). — pp. *palāyanto* S 1.209 = Th 2, 248 = Pv II.7<sup>17</sup> = Nett 131 = DhA IV.21; aor. *palāyi* S 1.219; J 1.208; II.209, 219, 257; IV.420; DhA III.208; DA 1.142; PvA 4, 274; ger. *palāyitvā* J 1.174; PvA 154; inf. *palāyituṅ* J 1.202; VI.420. — Contracted forms are: pres. *paleti* (see also the analogy-form *pāleti* under *pāleti*, to guard) D 1.54 (spelt *phaleti*, expl<sup>d</sup> DA 1.165 by *gacchati*); Sn 1074, 1144 (= *vajati gacchati* Nd<sup>2</sup> 423); Dh 49; Nd<sup>1</sup> 172; J v.173, 241; Vv 84<sup>98</sup> (= *gacchati* VvA 345); Pv 1.11<sup>1</sup> (*gacchati* PvA 56); aor. *palittha* J v.255; fut. *palehiti* Th 1, 307; imper. *palehi* Sn 831 (= *gaccha* SnA 542) — pp. *palāta* & *palāyita*; Caus. *palāpeti*<sup>1</sup> (q. v.).



**Palāyana** (nt.) [fr. *palāy*] running away DhA 1.164. See also *pālana*.

**Palāyanaka** (adj.) [fr. *palāy*] running away J 11.210 (°ñ karoti to put to flight).

**Palāyin** (adj.) [fr. *palāy*] running away, taking to flight S 1.221=223. — Usually neg. *apalāyin* S 1.185, and in phrase *abhiru anutrāsīn apalāyin* S 1.99; Th 1, 804; J 1v.296 and passim. See *apalāyin* & *apalāsīn*.

**Palāla** (m. & nt.) [cp. Ved. & Epic Sk. *palāla*] straw J 1.488; DhA 1.69.  
-*channaka* a roof of thatch Th 1, 208. -*piṇḍa* a bundle of straw Vism 257=KhA 56. -*piṭhaka* "straw foot-stool," a kind of punishment or torture M 1.87=A 11.122=Miln 197 (see *Miln trsl.* 1.277 "Straw Seat," i. e. being so beaten with clubs, that the bones are broken, and the body becomes like a heap of straw); Nd<sup>1</sup> 154; Nd<sup>2</sup> 604; J v.273. -*puñja* a heap of straw D 1.71; M 111.3; A 1.241; 11.210; Pug 68; VbhA 367. -*puñjaka* same as *puñja* Miln 342.

**Palājita** see *palājita*.

**Palāsa**<sup>1</sup> (m. & nt.) [Vedic *palāśa*] 1. the tree *Butea frondosa* or Judas tree J 111.23 (in *Palāsa Jātaka*). — 2. a leaf; collectively (nt.) foliage, pl. (nt.) leaves S 11.178; J 1.120 (nt.); 111.210, 344; PvA 63 (°antare; so read for *pās'* antare), 113 (ghana°), 191 (sālī°). *puppha*° blossoms & leaves DhA 1.75; *sākhā*° branches & leaves M 1.111; J 1.164; Miln 254; *paṇḍu*° a sear leaf Vin 1.96; 111.47; 1v.217; *bahala*° (adj.) thick with leaves J 1.57. — *palāsāni* (pl.) leaves J 111.185 (= *palāsa-panṇāni* C.); PvA 192 (= *bhūsāni*).

**Palāsa**<sup>2</sup> & (more commonly) **Palāśa** [according to Trenckner, *Notes* 83, from *ras*, but BSk. *pradāśa* points to *pa + dāśa* = *dāśa* "enemy" this form evidently a Sanskritisation] unmercifulness, malice, spite. Its nearest synonym is *yuga-ggāha* (so Vbh 357; Pug 18, where *ynddhag-gāha* is read; J 111.259; VvA 71); it is often comb<sup>d</sup> with *macchera* (Vv 15<sup>b</sup>) and *makkha* (Miln 289). — M 1.15, 36, 488; A 1.79; J 11.198; Vbh 357; Pug 18 (+ *palāsāyanā*, etc.). — *apaśāsa* mercifulness M 1.44.

**Palāsata** [so read for *palasata* & *palasada*; cp. Vedic parasvant given by BR. in meaning "a certain large animal, perhaps the wild ass"] a rhinoceros J v.206, 408; v1.277.

**Palāsika** (adj.) [fr. *palāsa*<sup>1</sup>] 1. in cpd. *paṇḍu*° one who lives by eating withered leaves DA 1.270, 271. — 2. in cpd. *eka*° (*upāhanā*) (a shoe) with one lining (i. e. of leaves) Vin 1.185 (= *eka paṭala* Bdgh; see *Vm. Texts* 11.13).

**Palāsīn** (*pa*lāsīn) (adj.) [fr. *palāsa*<sup>2</sup>] spiteful, unmerciful, malicious M 1.43 sq., 96; A 111.111; comb<sup>d</sup> with *makkhin* at Vin 11.89 (cp. *Vin Texts* 111.38); J 111.259. *apaśāsīn* D 111.47 (*amakkhin* +); M 1.43; A 111.111, Pug 22; see also separately.

**Pali**° [a variant of *pari*°, to be referred to the Māgadhi dialect in which it is found most frequently, esp. in the older language, see Pischel, *Prk. Gr.* § 257; Geiger, *P.Gr.* § 44] round, around (= *pari*) only as prefix in cpds. (q. v.). Often we find both *pari*° & *pali*° in the same word.

**Palikujjati** [*pali* + *kujjati*] to bend oneself over, to go crooked M 1.387.

**Palikuṇṭhita** [a var. of *paliguṇṭhita*, q. v. & cp. Geiger, *P.Gr.* § 39<sup>1</sup>] covered, enveloped, smeared with J 11.92 (*lohita*°).

**Palikha** [a variant of *paligha* on kh for gh see Geiger, *P.Gr.* § 39<sup>2</sup>] a bar J v1.276 (with *palighā* as gloss).

**Palikhaṇati** [*pali* + *khaṇ*, cp. *parikhā*] to dig up, root out S 1.123; 11.88 (so read for *paliṇ* & *phalī*) — A 1.204; ger. *palikhaṇā* Sn 968 (— *uddharitvā* Nd<sup>1</sup> 490); *pali-khāya* S 1.123 (cp. KS 320); & *palikhaṇitvā* S 11.88; SnA 573. — pp. *palikhata* (q. v.).

**Palikhata** [pp. of *palikhaṇati*] dug round or out S 1v.83 (so read with v. 1. for T. *palikhita*).

**Palikhati** [*pa* + *likh*] to scratch, in phrase *oṭṭhaṇ p.* to bite one's lip J v.434 = DhA 1v.197.

**Palikhādāti** [*pali* + *khādāti*] to bite all round, to gnaw or peck off M 1.364 (*kukkuro aṭṭhikankalaṇ p.*).

**Paligijjhati** [*pali* + *gijjhati*] to be greedy Nd<sup>2</sup> 77 (*abhi-gijjhati* +).

**Paliguṇṭhita** [*pali* + *guṇṭhita*, variant *palikuṇṭhita*, as *kuṇṭhita* & *guṇṭhita* are found] entangled, covered, enveloped Sn 131 (*mohena*; v. 1. BB °*kuṇṭhita*); J 11.150 = DhA 1.144 (v. 1. °*kuṇṭh*); 1v.56; Miln 11. Expl<sup>d</sup> by *pariyonaddha* J 11.150, by *paṭicchādita* J 1v.56. Cp. *pāliguṇṭhima*.

**Paligedha** [*pali* + *gedha* but acc. to Geiger, *P.Gr.* § 10 = *parigrddha*] greed, conceit, selfishness A 1.66; Nd<sup>2</sup> tanhā 11 (*gedha* +); Dhs 1059, 1136.

**Paligedhin** (adj.) [fr. *paligedha*, but Geiger, *P.Gr.* § 10 takes it as \**parigrddhin*, cp. *giddhin*] conceited, greedy, selfish A 111.265.

**Paligha** [*pari* + *gha* of (*g*)*han*, cp. P. & Sk. *parigha*] 1. a cross-bar Vin 11.154; Th 2, 263 (*vaṭṭa*° = *parigha-ḍaṇḍa* ThA 211); J 11.95; v1.276. — 2. an obstacle, hindrance D 11.254 = S 1.27. — (adj.) (°) in two phrases: *okkhitta*° with cross-bars erected or put up D 1.105 (= *thapita*° DA 1.274), opp. *ukkhitta*° with cross-bars (i. e. obstacles) withdrawn or removed M 1.139 = A 111.84 = Nd<sup>2</sup> 281 C.; Sn 622 (= *avijjā-palighassa ukkhittattā* SnA 467); cp. *parikhā*.

-*parivattika* turning round of the bar the "Bar Turn," a kind of punishment or torture (consisting in "a spike being driven from ear to ear he is pinned to the ground" Hardy, *E.M.* 32, cp. *Miln trsl.* 1.277) M 1.87 = A 1.47 = 11.122 = Nd<sup>1</sup> 154 = Nd<sup>2</sup> 604 B (reads *palingha*, v. 1. *paligha*) = Miln 197.

**Palita** (adj.) [cp. Vedic *palita*; Gr. *παιτιός*, *παιτός*] black-grey; Lith. *pilkas* grey; Ags. *fealu* = Ohg. *falo*, E. *fallow*, Ger. *fahl*; also Sk. *paṇḍu* whitish; P. *paṇḍu*, *pāṭala* pink] grey, in cpd. °*kesa* with grey (i. e. white) hair M 1.88 (f. °*kesi*); A 1.138; J 1.59, 79; abs. only at J v1.524. The spelling *palita* also occurs (e. g. PvA 153). — Der. *pālicca*.

**Palitta** [pp. of *palippati*] smeared Th 2, 467 (= *upalitta* ThA 284).

**Palipa** fr. [*pa* + *lip*] sloppiness, mud, marsh M 1.45; Th 1, 89; 2, 291 (= *panka* ThA 224); J 111.241 (read *palipo*, cp. C. = *mahākaddamo* *ibid.*) = 1v.480.

**Palipatha** for *paripatha* = °*pantha* (q. v.), the bases *path*° & *panth*° frequently interchanging. Trenckner (*Notes* 80) derives it fr. *pa* + *lip*] danger, obstacle (or is it "mud, mire" = *palipa*?) A 1v.290; Sn 34 = 638 (= *rāga*° SnA 469) = Dh 414 (= *rāga*° DhA 1v.194).

**Palipadaka** see *pāli*°.

**Palipanna** [for *paripanna*, pp. of *paripajjati*] fallen, got or sunk into (° or loc.) Vin 1.301 (*muttakarise*); D 11.24 (*id.*); M 1.45 (*palipa*°) = Nd<sup>2</sup> 651 B; M 1.88; J v1.8; Vism 49 (*muttakarise*).

**Palippati** [Med.-Pass. of *pa* + *lip*; often spelt *palimpati*] to be smeared; to stick, to adhere to Pv 1v.1<sup>6</sup> (°*amāna* read for *palimpamāna*). — pp. *palitta* (q. v.).

**Palbujjhati** see palibuddhati.

**Palibujjhana** (nt.) [fr. palibujjhati] obstruction DhA III.258.

**Palibuddha** [pp. of palibujjhati] obstructed, hindered, stopped; being kept back or delayed, tarrying J II.417; Nd<sup>2</sup> 107 (paliveṭṭhita+); Miln 388 (ākāso a<sup>o</sup>) 404; DhA III.198. Often in phrase lagga laggita p. Nd<sup>2</sup> 88, 107, 332, 596, 597, 657.

**Palibuddhati** [the etym. offered by Andersen, *Pāli Reader* s. v. palibuddha, viz. dissimilation for pari+ruddhati (rudh) is most plausible, other expl<sup>ns</sup> like Trenckner's (Notes 66 for pari+bādh, med-pass. bajjhati=\*bādhyate, seemingly confirmed by v. l. Nd<sup>2</sup> 74 & 77 °bajjhati for °bujjhati) and Kern's (*Toev.* s. v.=Ogh. firbiotan, Ger. verbieten) are semantically not satisfactory. Cp. avaruddhati & avaruddha] 1. to obstruct, refuse, keep back, hinder, withhold Vin II.166; IV.42, 131; J I.217 (cp. paṭibāhati ibid.); III.138 (aor. °buddhi); IV.159; Miln 203. — 2. to delay Miln 404 (or should we read °bujjhati i. e. sticks, tarries, is prevented?). — Pass. palibujjhati [this word occurs only in Commentary style & late works. In the Niddesa the nearest synonym is lag, as seen from the freq. comb<sup>a</sup> palibuddha+lagga, palibodha+laggana; see Nd<sup>2</sup> p. 188 under nissita] to be obstructed or hindered, to be kept by (instr. or loc.) to stick or adhere to, to trouble about, attend to Nd<sup>2</sup> 74, 77 (paligijjhati+), 88, 107, 597, 657; Miln 203. — pp. palibuddha (q. v.).

**Palibodha** [see palibuddhati] obstruction, hindrance, obstacle, impediment, drawback J I.148; III.247 (a<sup>o</sup> non-obstruction), 381 (id.); Nett 80; also in var. phrases, viz. kāma<sup>o</sup> Nd<sup>2</sup> 374 (+kāmapariḷāha); kula<sup>o</sup> cīvara<sup>o</sup> Nd<sup>2</sup> 68, cp. Miln 388 (kule p.); gharāvāsa<sup>o</sup>, putta-dāro etc. Nd<sup>1</sup> 136; Nd<sup>2</sup> 172<sup>a</sup> B, 205, cp. J II.95 (ghara<sup>o</sup>); KhA 39 (enum<sup>d</sup> as set of dasa palibodhā which are also given and expl<sup>d</sup> in detail at Vism 9 sq.); cp. DhSA 168, and in comb<sup>a</sup> laggana bandhana p. Nd<sup>2</sup> 332, 620. Two palibodhas are referred to at Vin 1.265, viz. āvāsa and cīvara<sup>o</sup> (cp. *Vin. Texts* II.157) and sixteen at Miln 11. Cp. *Cpd.* 53. — The minor obstacles (to the practice of kammaṭṭhāna) are described as khuddaka<sup>o</sup> at Vism 122 & referred to at DhSA 168. — See also sam<sup>o</sup>.

**Palibhañjana** (nt.) [pari+ bhañjana] breaking up Nd<sup>2</sup> 576 (sambhañjana+; v. l. pari<sup>o</sup>). See also sam<sup>o</sup>. The spelling phali<sup>o</sup> occurs at ThA 288.

**Palimaṭṭha** [pp. of pari+mrj] polished J v.4. Cp. pari-maṭṭha. See also sam<sup>o</sup>.

**Paliveṭṭhana** (adj. nt.) [fr. pari+veṭṭ] wrapping, surrounding, encircling, encumbrance J IV.436; Pug 34; Vism 353 ("camma"); DhSA 360.

**Paliveṭṭhita** [pp. of paliveṭṭheti] wrapped round, entwined, encircled, fettered Nd<sup>2</sup> 107 (veṭṭh<sup>o</sup>), comb<sup>d</sup> with laggita & palibuddha); J IV.436; VI.80. Cp. sam<sup>o</sup>.

**Paliveṭṭheti** [pari+veṭṭ] to wrap up, cover, entwine, encircle M 1.134; J 1.192; II.95; DhA 1.269; DhSA 360. — Pass. paliveṭṭhiyati Miln 74. — pp. paliveṭṭhita (q. v.). See also sam<sup>o</sup>.

**Palisajjati** [pari+srj] to loosen, make loose S II.89 (mū-lāni).

**Palissajati** [pari+svaj] to embrace D II.200; J v.158 (aor. palissaji = ālūgi C), 204, 215; VI.325.

**Palissuta** [pp. of pari+sru] flowing over J VI.328.

**Palugga** [pp. of palujjati, Sk. \*prarugna] broken up, crushed, crumbled Bu II.24; Miln 217.

**Palujjati** [Pass. of palujati=pa+ruj] to break (intrs.) to fall down, crumble, to be dissolved Vin II.284; D II.181; M 1.488; S II.218; III.137; IV.52 = Nd<sup>2</sup> 550 (in exegesis of "loka"); Miln 8; Vism 416. — pp. palugga (q. v.). Cp. BSk. pralujjati Mvāstu II.370.

**Palujjana** (nt.) [fr. palujjati] breaking up, destruction SnA 506.

**Paluddha** [pp. of pa+lubb] seduced, enticed S IV.307 (where id. p. M 1.511 reads paladdha); J I.158; VI.255, 262. See also palobheti & palobhita.

**Palumpati** [pa+lup] to rob, plunder, deprive of A 1.48.

**Paleti** see palāyati.

**Palepa** [fr. pa+lip] smearing; plaster, mortar Th 2, 270; ThA 213.

**Palepana** (nt.) [fr. pa+lip] smearing, anointing; adj. (-<sup>o</sup>) smeared or coated with M 1.429 (gāḷha<sup>o</sup> thickly smeared).

**Paloka** [fr. pa+\*luj=ruj, thus standing for \*paloga, cp. roga] breaking off or in two, dissolution, decay Vin II.284; M 1.435 = Miln 418 (in formula aniccato dukkhato rogato etc., with freq. v. l. paralokato; cp. A IV.423; Nd<sup>2</sup> 214; Ps II.238); S III.167 (id.) IV.53; v. 163.

**Palokin** (adj.) [fr. paloka] destined for decay or destruction S IV.205 = Sn 539 (acc. palokinaṇ = jarā-marañehi palujjana-dhamma SnA 506); Th 2, 101 (acc. pl. palokine, see Geiger, *P.Gr.* § 95<sup>2</sup>).

**Palobha** [fr. pa+lubb] desire, greed PvA 265.

**Palobhana** (nt.) = palobha J 1.196, 210; II.183; Miln 286.

**Palobhita** [pp. of palobheti] desired PvA 154.

**Palobheti** [Caus. of pa+lubb] to desire, to be greedy Sn 703; J 1.79, 157, 298; VI.215; SnA 492; DhA I.123, 125; PvA 55. — pp. palobhita (q. v.).

**Pallanka** [pary+anka, cp. Class Sk. palyanka & Māgadhi paliyanka] 1. sitting cross-legged, in instr. pallankena upon the hams S 1.124, 144; and in phrase pallankaṇ ābhujati "to bend (the legs) in crosswise" D 1.71; M 1.56; A III.320; J 1.17, 71; Ps 1.176; Pug 68; Miln 289; DhA II.201. — This phrase is expl<sup>d</sup> at Vism 271 and VbhA 368 as "samantato ūru-baddh' āsanaṇ bandhati." — 2. a divan, sofa, couch Vin II.163, 170 (cp. *Vin. Texts* III.209, which is to be corrected after *Dial.* I.172); D 1.7; S 1.95; J 1.268; IV.396; v. 161; Vv 31<sup>1</sup>; Pv II.127; III.32; DhA 1.19; PvA 189, 219.

**Pallati** (pallate), is guarded or kept, contracted (poetical) form of pālayate (so Cy.) J v.242.

**Pallattha** [Sk. \*paryasta, pari+pp. of as to throw, cp. Prk pallattha Pischel, *Prk. Gr.* § 285] the posture of sitting or squatting or lolling J 1.103 (here in expl<sup>d</sup> of tipallattha: pallatthaṇ vuccati sayanaṇ, ubhoḥi passēhi ujukam eva ca go-nisinnaka-vasenā ti tih'ākārehi pallatthaṇ etc.; see under ti<sup>o</sup>). Cp. ti<sup>o</sup>, vi<sup>o</sup>.

**Pallatthikā** (f.) [fr. pallattha] same meaning as pallattha Vin II.213; III.162 (cp. *Vin. Texts* 1.62; III.141); Vism 79 (dussa<sup>o</sup>).

**Pallatthita** [doubtful, perhaps we should read paliyattha, see Kern, *Toev.* s. v.] perverse J v.79.

**Pallala** (nt.) [cp. Class Sk. palvala = Lat. palus; Ohg. felawa Ger. felber willow; Lith. pelkė moor; BSk. also palvala, e. g. Divy 56] 1. marshy ground M 1.117; S III.108 sq. — 2. a small pond or lake Vin 1.230 = D II.89; J II.129; v.346.

**Pallava** (nt.) [cp. Class Sk. pallaka] a sprout J 1.250; II.161. See also phallava.

**Pallavita** (adj.) [fr. pallava] having sprouts, burgeoning. budding Miln 151; VvA 288 (sa° full of sprouts).

**Pallāsa** see vi°.

**Palloma** [a contraction of pannaloma, see J.P.T.S. 1889, 206] security, confidence D 1.96; M 1.17; cp. DA 1.266 "loma-haṅsa-mattam pi 'ssa na bhavissati."

**Pavakkhati** [fut. of pa+vac] only in 1<sup>st</sup> sq. pavakkhāmi "I will declare or explain" Sn 701, 963=1050 (cp. Nd<sup>1</sup> 482 & Nd<sup>2</sup> under brūmi).

**Pavacchati** [Sk. prayacchati] see anu°, & cp. pavecchati.

**Pavajati** [pa+vraj] to wander forth, go about, perambulate; ppr. pavajamāna S 1.42 (but may be pavajjamāna "being predicated" in play of word with act. pavadanto in same verse).

**Pavajjati** [Pass. of pavadati] to sound forth, to be played (of music) J 1.64 (pavajjayinsu, 3<sup>rd</sup> pl. aor.); VvA 96 (pavajjamāna ppr. med.).

**Pavajjana** (nt.) [fr. pavajjati, Pass. of pavadati] sounding, playing of music VvA 210.

**Pavaḍḍha** [pp. of pavaḍḍhati] grown up, increased, big, strong J v.340 (°kāya of huge stature; so read for pavaddha°; expl<sup>d</sup> as vaḍḍhita-kāya).

**Pavaḍḍhati** [pa+vṛdh] to grow up, to increase M 1.7; S II.84, 92; Sn 306 (3<sup>rd</sup> sg. praet. °atha); Dh 282, 335, 349; Pug 64; PvA 8 (puññaṅ). — pp. pavaḍḍha & pavuddha.

**Pavati<sup>1</sup>** [pa+vā] to blow forth, to yield a scent Th 1, 528 (=gandhaṅ vissajjati C.). See pavāti.

**Pavati<sup>2</sup>** [of plu, cp. Vedic plavate to swim & Epic Sk. pravate to jump] to hurry on, to rush VvA 42 (but better read with v. l. patati as syn. of gacchati).

**Pavatta** (adj.) [pp. of pavattati] 1. (adj.) happening, going on, procedure, resulting Th 2, 220 (assu ca pavattan, taken by Mrs. Rh. D. as "tears shed"); ThA 179; PvA 35, 83 (gāthāyo), 120, esp. with ref. to natural products as "that which comes," i. e. normal, natural, raw; °phala ready or natural, wild fruit (gained without exertion of picking), in cpds. °phalika SnA 295 sq.; °bhojana (adj.) J 1.6; III.365; Vism 422, and °bhojin one who lives on wild fruit (a certain class of ascetics, tūpasā) D 1.101; M 1.78, 344; A 1.241; II.206; cp. DA 1.269 sq. & SnA 295, 296. °maṅsa fresh or raw meat (flesh) Vin 1.217 (cp. Vin. Texts II.81). — 2. (nt.) "that which goes on," i. e. the circle or whirl of existence Miln 197, 326 (cp. Miln trsl<sup>n</sup> II.200 "starting afresh in innumerable births," quot. fr. C.), opp. appavatta freedom from Saṅsāra, i. e. Nibbāna ibid. — 3. founded on, dealing with, relating to, being in S IV.115 (kuraraghare p. pabbata); DA 1.92 (ādinaya°), 217 (°piti-sukha being in a state of happiness).

**Pavattati** [pa+vattati, vṛt] (intrs.) 1. to move on, go forward, proceed Pv 1.57; PvA 8, 131; of water; to flow S II.31; J II.104; PvA 143, 154, 198. — 2. to exist, to be, continue in existence J 1.64; PvA 130 (opp. ucchijjati). — 3. to result, to go on PvA 45 (phalaṅ), 60 (vipparisāra° aggi). — pp. pavatta; Caus. pavatteti (q. v.).

**Pavattana** (adj. nt.) [fr. pavattati] 1. moving forward, doing good, beneficial, useful; f. °i M 1.214; Pug 35 (spelt pavattini in T. as well as Pug A 218). — 2. execution, performance, carrying out Miln 277 (āṇā°, cp. pavattii).

**Pavattayitar** [n. ag. to pavatteti] one who sets into motion or keeps up DA 1.273 (see foll.).

**Pavattar** [n. ag. of either pa+vac or pa+vṛt, the latter more probable considering similar use of parivatteti. The P. commentators take it as either] one who keeps up or keeps going, one who hands on (the tradition), an expounder, teacher D 1.104 (mantānaṅ p.=pavattayitar DA 1.273); S IV.94; Dh 76 (nidhīnaṅ p.=ācīk-khitar DhA II.107).

**Pavattāpanatta** (nt.) [fr. Caus. II. of pavatteti=pavattāpeti] making continue, keeping going, preservation, upkeep Vism 32 (T. °attha).

**Pavatti** (f.) [fr. pa+vṛt] 1. manifestation, wielding, execution, giving, in āṇā° royal authority J III.504; IV.145; ThA 283. — 2. happening, incident, news J 1.125, 150; II.416; Vism 91; PvA 6, 17, 29, 35, 92, 152, 242, etc.; DhA 1.80 (v. l. pavutti). Cp. pavutti.

**Pavattita** [pp. of pavatteti] set going, inaugurated, established Vin 1.11 (dhammacakka); M III.29, 77; S 1.191; Sn 556, 557 (dhammacakka); PvA 67 (id.), 140 (sangīti); SnA 454.

**Pavattin** (adj.) [fr. pa+vṛt] 1. advancing, moving forward, proceeding, effective, beneficial; only in phrase dhammā pavattino A 1.279; DA 1.4=PvA 2; and in supavattin (good-flowing, i. e. well-recited?) A IV.140 (of pātimokkha; trsl<sup>n</sup> as "thoroughly mastered" J.P.T.S. 1909, 199 v.71 (id.). — 2. going on, procedure (in f. °inī) Vin II.271 sq., 277.

**Pavatteti** [Caus. of pavattati] (trs.) 1. to send forth, set going Vin 1.87 (assūni); S II.282 (id.) J 1.147 (selaguḷaṅ pavatt°); esp. in phrase dhammacakkaṅ p. to inaugurate the reign of righteousness Vin 1.8, 11; M 1.171; S III.86; Sn 693; Miln 20, 343; VvA 165; PvA 21, etc. — 2. to cause, produce, make arise J II.102 (mah' oghaṅ); Miln 219. — 3. to give forth, bestow, give (dānaṅ a gift) Vin IV.5 (spelt tt); PvA 10, 123, 139. — 4. to continue, keep on, practise, go on with DhA 1.257; PvA 29 (attabhāvaṅ), 42 (kamante) — 5. to move about, behave, linger DhA 1.14 (tt). — 6. to display, execute, wield, enforce Miln 180 (ānaṅ; cp. ānāpavatti). — pp. pavattita (q. v.).

**Pavadati** [pa+vad] to speak out, speak to, talk, dispute; ppr. pavadanto S 1.42 (trsl. "predicate"); Nd<sup>1</sup> 293. — aor. pavādi ThA 71. — Cp. pavadati.

**Pavana<sup>1</sup>** (nt.) [cp. Sk. pavana & pāvana, of pū] winnowing of grain Miln 201 (read pavanena ṭṭhāyiko who earned his living by winnowing grain).

**Pavana<sup>2</sup>** (nt.) [cp. Vedic praçana; not with Müller, P.Gr. 21=upavana; perhaps=Lat. pronus "prone"] side of a mountain, declivity D II.254; M 1.117; S 1.26; II.95, 105; Th 1, 1092; J 1.28; II.180; VI.513; Cp. 1.1<sup>5</sup>, 10<sup>1</sup>; III.13<sup>1</sup>; Miln 91, 198 sq., 364, 408; Vism 345. Cp. Pavananagara SnA 583 (v. l. BB for Tumbavanagara=Vanasavhaya). Note. Kern, Toev. s. v. defends Müller's (after Subhūti) interpretation as "wood, woodland," and compares BSk. pavana MVastu II.272, 382.

**Pavana<sup>3</sup>** at Vin II.136 in cpd. pavān-anta refers to the end of the girdle (kāyabandhana), where it is tied into a loop or knot. Bdhgh on p. 319 (on C.V. v.29, 2) expl<sup>d</sup> it by pās' anta.

**Pavapati** [pa+vap] to sow out Th 2, 112.

**Pavayha** (adv.) [ger. of pavahati] carrying on, pressing, urgently, constantly, always repeated as pavayha pavayha M III.118=DhA II.108; M 1.442, 444.

- Pavara** (adj.) [pa+vara] most excellent, noble, distinguished S III.264; Sn 83, 646, 698 (muni<sup>o</sup>); Dh 422; Pug 69; Miln 240; PvA 2 (=dhamma-cakka), 67 (id.), 39 (=buddh'āsana); Sdhp 421.
- Pavasati** [pa+vas] to "live forth," i. e. to be away from home, to dwell abroad Sn 809; J II.123 (=pavasap gacchati); v.91. — pp. **pavuttha** (q. v.). Cp. vi<sup>o</sup>.
- Pavassati** [pa+vṛṣ] to "rain forth," to begin to rain, shed rain S I.100; Sn 18 sq. (imper. pavassa), 353 (v. I.); J VI.500 ("cry"), 587 (aor. pāvassi). — pp. **pavatttha** & **pavutttha**; see abhi<sup>o</sup>.
- Pavassana** (nt.) [fr. pa+vṛṣ] beginning to rain, raining Miln 120.
- Pavāta** (nt.) [pa+vāta, cp. Vedic pravāta] a draught of air, breeze Vin II.79 (opp. nivāta).
- Pavāti** [pa+vā] to diffuse a scent Dh 54; Th I, 528; J V.63 (disā bhāti p. ca). See also **pavāyati**.
- Pavāda** [pa+vad, cp. Epic Sk. pravāda talk, saying] talk, disputation, discussion D I.26, 162; M I.63; Sn 538.
- Pavādaka** (adj.) [fr. pavāda] 1. belonging to a discussion, intended for disputation D I.78 (samaya "debating hall"). — 2. fond of discussing Miln 4 (bhassa<sup>o</sup> "fond of wordy disputation"). Cp. **pavādiya**.
- Pavādiya** (adj.) [fr. pavāda, cp. pavādaka] belonging to a disputation, disputing, arguing, talking Sn 585 (n. pl. āse, taken by Nd<sup>1</sup> 203 as pavadanti, by SnA 555 as vādino).
- Pavāyati** [pa+vā] to blow forth, to permeate (of a scent), to diffuse J I.18 (dibba-gandho p.); Vism 58 (dasa disā sila-gandho p.). Cp. **pavāti**.
- Pavāraṇā** (f.) [pa+vṛ, cp. BSk. pravāraṇā Divy 91, 93; whereas Epic Sk. pravāraṇa, nt., only in sense of "satisfaction"] 1. the Pavāraṇā, a ceremony at the termination of the Vassa Vin I.155, 160 (where 2 kinds: cātuddasikā & pannarasikā), II.32, 167; D II.220; S I.190. **pavāraṇaṇ** ṭhapeti to fix or determine the (date of) P. Vin II.32, 276. Later two kinds of this ceremony (festival) are distinguished, viz. **mahā** the great P. and **sangaha**, an abridged P. (see DA I.241) J I.29, 82, 193 (mahā<sup>o</sup>); Vism 301 (id.); SnA 57 (id.); VvA 67 (id.); PvA 140 (id.); — 2. satisfaction Vism 71.
- Pavārita** [pp. of pavāreti] 1. satisfied M I.12 (+paripunnā pariyoṣita); Miln 231; Vism 71. — 2. Having come to the end of the rainy season Vin I.175. — Prep. in formula **bhuttāvīn pavārita** having eaten & being satisfied Vin I.213 (cp. *Im. Texts* I.39); II.300; IV.82; PvA 23.
- Pavāreti** [Caus. of pa+vṛ, cp. BSk. pravārayati Divy 116, 283, etc.] 1. to invite, offer, present, satisfy S I.190; A IV.79; J III.352. — 2. to celebrate the Pavāraṇā (i. e. to come to the end of the Vassa) Vin I.160 sq.; II.255; DhA I.87; J I.20, 215; IV.243 (vuttha-vassa p.); Vism 60; SnA 57. — pp. **pavārita** (q. v.). See also **sam**<sup>o</sup>.
- Pavāla** & **Pavāja** (m. & nt.) [cp. Class Sk. prabāla, pravāda & pravāla] 1. coral J I.394 (=ratta-kambala); II.88; IV.142; Miln 207 (with other jewels), 380 (id.); SnA 117; VvA 112 (ratana). — 2. a sprout, young branch, shoot J III.389, 395 (kāla-valli<sup>o</sup>); v.207; Nett 14 (=ankura); SnA 91 (id.).
- Pavāḷha** [apparently pp. of pavahati (pavāheti), but in reality pp. of pa+brh<sup>1</sup>, corresp. to Sk. prabṛdha (pravṛdha), cp. abbūḷha & ubbahati (ud+brh<sup>1</sup>), but cp. also ubbāḷha which is pp. of ud+bādh. At D I.77 (where v. I. pabbāḷha - pabāḷha, unexpl<sup>d</sup> by Bdghh) it is synonymous with uddharati = ubbahati] 1. carried away (?), turned away, distracted, dismissed S III.91 (bhikkhu-sangho p.). — 2. drawn forth, pulled out, taken out D I.77 = Ps II.211 = Vism 406 (muñjambhā isikā p.); J VI.67 (muñja v'isikā p.).
- Pavāsa** [fr. pa+vas, cp. Vedic pravāsa in same meaning] sojourning abroad, being away from home J II.123; V.434; VI.150; Miln 314. — Cp. vi<sup>o</sup>.
- Pavāsita** 1. (perhaps we should read pavārita?) given as present, honoured J V.377 (=pesita C.). — 2. (so perhaps to be read for pavāsita T.) scented, permeated with scent [pp. of pavāseti] VvA 237 (v. I. padhūpita preferable).
- Pavāsin** (adj.) [fr. pavāsa] living abroad or from home, in **cira**<sup>o</sup> long absent Dh 219 (=cirappavuttha DhA III.293).
- Pavāhaka** (adj.) [fr. pa+vah<sup>1</sup>] carrying or driving away Th I, 758.
- Pavāhena** (adj. & nt.) [fr. pa+vah] 1. carrying off, putting away, Th I, 751. — 2. wiping off J III.290.
- Pavāhitatta** (nt.) [abstr. fr. pavāhita, pp. of pavāheti] the fact of being removed or cleansed J V.134.
- Pavāhati** [Caus. fr. pa+vah] 1. to cause to be carried away, to remove; freq. with ref. to water: to wash away, cleanse M I.39; S I.79, 183 (pāpakammaṇaṇ nahānena); II.88; Th I, 349; J I.24; III.176, 225, 289; IV.367; V.134; VI.197; 588; Miln 247; Dāvs II.59; PvA 250. — 2. to pull out, draw out D I.77 (better to be read as pabāhati).
- Pavikatthita** [pp. of pa+vi+katthati] boasted J I.359.
- Pavicaya** [fr. pa+vicinati] investigation Sn 1021; Th I, 593; Pug 25; Nett 3, 87.
- Pavicarati** [pa+vicarati] to investigate thoroughly M III.85; S v.68.
- Pavicinati** [pa+vicinati] to investigate, to examine M III.85; S v.68, 262; Nett 21; SnA 545. **grd. paviceyya** J IV.164. & **pavicetabba** Nett 21.
- Pavijjhati** [pa+vyadh<sup>1</sup>] to throw forth or down Vin II.193 (silāṇ cp. J I.173 & v.333); III.82, 178, 415; DA I.138, 154. — pp. **paviddha** (q. v.).
- Pavijjhana** (nt.) [fr. pavijjhati] hurling, throwing J v.67 (Devadattassa silā<sup>o</sup>, cp. Vin II.193); J I.173; v.333.
- Paviṭṭha** [pp. of pavisati] entered, gone into (acc.), visited S I.197; II.19, Dh 373; DA I.288; PvA 12, 13.
- Pavitakka** [pa+vitakka] scepticism, speculation, controversy Sn 834; Nd<sup>1</sup> 176.
- Pavidagseti** [pa+vi+Caus. of dṛṣ; dagseti = dasseti] to make clear, to reveal J v.326 (aor. pavidagsayi).
- Paviddha** [pp. of pavijjhati] thrown down, fig. given up, abandoned Th I, 359 (=gocara).
- Pavineti** [pa+vineti] to lead or drive away, expel Sn 597 - J v.148.
- Pavibhajati** [pa+vi+bhaj. Cp. Class Sk. pravibhāga division, distribution] to distribute, to apportion S I.193 (=bhajjan. ppr., with jj metri causa) = Th I, 1242 (=bhajja ger.).
- Pavilyati** [pa+vi+li] to be dissolved, to melt or fade away S IV.289 (pavilyamānena kāyena with their body melting from heat; so read for paveliyamānena).
- Paviloketi** [pa+viloceti] to look forward or ahead J VI.559.

**Pavivitta** [pp. of pa+vi+vic] separated, detached, secluded, singled M 1.14, 77, 386; II.6; S II.29; Vism 73; PvA 127 DhA II.77. Often in phrase *appiccha santuṭṭha pavivitta* referring to an ascetic enjoying the satisfaction of seclusion Nd<sup>2</sup> 225=Nd<sup>1</sup> 342<sup>1b</sup>- Vism 25; J 1.107; Miln 244, 358, 371 (with appa-sadda appanighghosa).

**Paviveka** [fr. pa+vi+vic] retirement, solitude, seclusion Vin 1.104; II.258 (appicchataṅṅā santuṭṭhi+; cp. pavivitta); D 1.60; M 1.14 sq.; S II.202; v.398; A 1.240; Sn 257; Dh 205 (°rasa, cp. DhA III.268); Th 1, 597; J 1.9; Ps II.244; Vism 41, 73 (°sukha-rasa); Sdhp 470; DA 1.169.

**Pavivekatā** (f.) [abstr. fr. paviveka]=paviveka Vism 81 (appicchataṅṅā etc. in enum<sup>a</sup> of the 5 dhuta-dhammas).

**Pavivekiya** (adj.) [fr. paviveka] springing from solitude Th 1, 669.

**Pavisati** [pa+viś] to go in, to enter (acc.) Sn 608, 673; DhA II.72 (opp. nikkhamati); PvA 4, 12, 47 (nagarā). Pot. °vise Sn 387 imper. *pavisa* M 1.383; S 1.213; fut. *pavisissati* Vin 1.87; J III.86; *pavissati* (cp. Geiger *P.Gr.* § 65<sup>2</sup>) J II.68; Cp. 1.9<sup>66</sup>, and *pavekkhati* S IV.199; J VI.76 (nāgo bhūmiyaṅ p.); Dāvs III.26; aor. *pāvīsi* Vin II.79 (vihāraṅ); M 1.381; J 1.70 (3<sup>rd</sup> pl. *pāvīsuṅ*), 213; J II.238; Vism 42 (gāmaṅ) PvA 22, 42, 161, 259; and *pavisi* J II.238; PvA 12, 35; ger. *pavissitvā* S I.107; J 1.9 (araññaṅ); Vism 22; PvA 4, 12, 40, 79 & *pavissa* S 1.200; Dh 127=PvA 104. — pp. *paviṭṭha* (q. v.). — Caus. *paveseti* (q. v.).

**Pavisana** (nt.) [fr. pa+viś] going in, entering, entrance J 1.294; II.416; VI.383; DhA 1.83. Cp. *pavesana*.

**Paviṇa** (adj.) [cp. Class. Sk. *pravīṇa*] clever, skilful Dāvs v.33; VvA 168 (v. l. kusala).

**Pavināti** [pa+vi to seek, Sk. *veti*, but with diff. formation in P. cp. Trenckner *Notes* 78 (who derives it fr. *veṇ*) & *apavināti*. The form is doubtful; probably we should read *pacināti*] to look up to, respect, honour J III.387 (T. reading sure, but v. l. C. *pavirati*).

**Pavihi** [pa+vili] in pl. diff. kinds of rice J V.405 (=nānapakārā vihayo).

**Pavuccati** [Pass. of *pavacati*] to be called, said, or pronounced Sn 430, 513, 611 & *passim*; Dh 257; Pv IV.3<sup>17</sup>; PvA 102. The form *pavuccate* also occurs, e. g. at Sn 519 sq. — pp. *pavutta*<sup>1</sup> (q. v.).

**Pavutā** at M 1.518 is unexplained. The reading of this word is extremely doubtful at all passages. The vv. ll. at M 1.518 are *pavudhā*, *pavujā*, *paṭuvā*, \**phutā*, and the C. expl<sup>a</sup> is *pavutā*=*gañṭhikā* (knot or block?). The identical passage at D 1.54 reads *paṭuvā* (q. v.), with vv. ll. *pamuṭā*, *pamuvucā*, while DA 1.104 expl *pacuṭā*=*gañṭhikā* (vv. ll. *pamuṭā*, *pamucā*, *paṭuṭā*). *Dial.* 1.72 reads *pacuṭā*, but leaves the word untranslated; Franke, *Digha*, p. 58 ditto.

**Pavuṭṭha** (pavaṭṭha) [pp. of *pavassati*] see *abhi*<sup>3</sup>.

**Pavutta**<sup>1</sup> [pp. of pa+vac, but sometimes confounded with *pavatta*, pp. of pa+vṛt, cp. *pavutti*] said, declared, pronounced D 1.104 (mantapada p.); v. l. °vatta which is more likely; hut DA 1.273 expl<sup>1</sup> by *vutta* & *vācita*; S 1.52; Sn 383 (su°=sudesita SnA 373), 868 (°ācikhita desita, etc. Nd<sup>1</sup> 271).

**Pavutta**<sup>2</sup> [pp. of pa+vap] scattered forth, strewn, sown S 1.227.

**Pavutti** [fr. pa+vṛt, cp. Class. Sk. *pravṛtti*] happening, proceeding, fate, event PvA 31 (v. l. *pavatti*), 46, 53, 61, 78, 81 and *passim* (perhaps should be read *pavatti* at all passages).

**Pavuttha** [pp. of *pavasati*] dwelling or living abroad, staying away from home D II.261 (°jāti one who dwells away from his caste, i. e. who no longer belongs to any caste); J V.434; DhA III.293. Freq. in phrase *pavutthapatikā itthi* a woman whose husband dwells abroad Vin II.268; III.83; Miln 205.

**Pavūsita** at VvA 237 is misreading either for *pavāsita* or (more likely) for *padhūpita* (as v. l. SS.), in meaning "blown" i. e. scented, filled with scent.

**Pavekkhati** is fut. *pavisati*.

**Pavecchati** [most likely (as suggested by Trenckner, *Notes* 61) a distortion of *payacchati* (pa+yam) by way of \**payecchati* > *pavecchati* (cp. *sa-yathā* - *seyyathā*). Not with Morris, *J.P.T.S.* 1885, 43 fr. pa+vṛṣ, nor with Müller *P.Gr.* 120 fr. pa+viṣ (who with this derivation follows the P. Commentators, e. g. J III.12 *pavesati*, *deti*; SnA 407 (*pavesati* *paṭipādeti*); Geiger *P.Gr.* § 152, note 3 suggests (doubtfully) a Fut. stem (of *viś*?) to give, bestow S 1.18; Sn 493 sq., 490 sq.; Th 2, 272; J 1.28; III.12 (v. l. *payacchati*), 172; IV.363; VI.502, 587 (*vuṭṭhi-dhāraṅ* *paveccanto* *devo pāvassi tāvade*; v. l. *pavattento*); Pv II.9<sup>43</sup> (= *deti* PvA 130); II.9<sup>70</sup> (= *pavatteti* *ibid.* 139); II.10<sup>7</sup> (= *deti* *ibid.* 144); Miln 375.

**Paveṇi** (f.) [pa+veṇi; cp. late Sk. *praveṇi* in meanings 1 & 2] 1. a braid of hair, i. e. the hair twisted & unadorned A III.56 — 2. a mat, cover D 1.7 ≈ (see *ajina*<sup>2</sup>). — 3. custom, usage, wont, tradition J 1.89; II.353; v.285; VI.386 (*kula-tanti*, *kula-paveṇi*); Dpvs xviii.1; Miln 134 (*upaccheda* break of tradition), 190, 226 (+ *vaṅsa*), 227; DhA 1.284 (*tanti*+); PvA 131. — 4. succession, lineage, breed, race Sn 26 (cp. SnA 39); DhA 1.174.

-*pālaka* guardian of tradition Vism 99 (*tanti-dhara*, *vaṅsanurakkhaka*); DhA III.386.

**Pavedana** (nt.) [fr. pa+vid making known, telling, proclamation, announcement only in stanza "msid' ambavane ramme yāva kālappavedanā," until the announcement of the time (of death) Th 1, 503 (tr-<sup>1b</sup> "until the hour should be revealed") J 1.118 Vism 389=DhA 1.248.

**Pavedita** [pp. of *pavedeti*] made known, declared, taught M 1.67 (su<sup>1</sup> & du<sup>1</sup>), S 1.231, Dh 79, 281; Sn 171, 335, 838; Nd<sup>1</sup> 186.

**Pavedeti** [Caus. of pa+vid to make known, to declare, communicate, relate S 1.24, IV.348; Dh 151; Sn p. 103 (= *bodheti* *nāpeti* SnA 441); PvA 33, 58, 68 (*attānaṅ* make oneself known), 120. — pp. *pavedita* (q. v.).

**Pavedhati** [pa+vyath, cp. *pavyatheti*] to be afflicted, to be frightened, to be agitated, quiver, tremble, fear Sn 928 (= *tasati* etc. Nd<sup>1</sup> 384); Vism 180 (reads *pavedheti*) ThA 203 (*allavathāṅ* *allakesaṅ* *pavedhanto*, misreading for *pavesanto*), DhA II.249. — Freq. in ppr. med. *pavedhamāna* trembling M 1.88; Pv III.5<sup>5</sup> (= *pakampamāna* PvA 199); J 1.58, III.395. — pp. *pavedhita* & *pavyadhita* (q. v.).

**Pavellali** [pa+vell] to shake, move to & fro, undulate S IV.289 (*paveliyamānena kāyena*); J III.395. — pp. *pavellita* (q. v.).

**Pavellita** [pp. of *pavellati*] shaken about, moving to & fro, swinging, trembling J VI.456.

**Pavesa** (-°) [fr. pa+viś] entrance ThA 66 (Rājagaha<sup>2</sup>); DhA IV.150.

**Pavesana** (nt.) [fr. *paveseti*] 1. going in, entering, entrance J 1.142; PvA 79 (v. l. for T. °vesa), 217, 221 (*asipattavana*<sup>o</sup>). — 2. beginning VvA 71 (opp. *nikkhamana*). — 3. putting in, application J II.102 (*dande* p.). — 4. means of entry, as adj. able to enter J VI.383.

**Pavesetar** [n. ag. of paveseti] one who lets in or allows to enter, an usher in S IV.194; A V.195.

**Paveseti** [Caus. of pavisati] 1. to make enter, allow to enter, usher in M 1.79; J 1.150 (miga-gaṇaṇ uyyānaṇ). 291; VI.179; Vism 39; PvA 38, 44, 61 (gehaṇ), 141 (id.); DhA 1.397. — 2. to furnish, provide, introduce, procure, apply to (acc. or loc.) J III.52 (rajjukaṇ givāya); VI 383 (sirij); Miln 39 (gehe padipañ). 300 (udakaṇ); DA 1.218. Perhaps at ThA 203 for pavedheti. — Caus. II. pavesāpeti J 1.294 (mātugāmaṇ aggij).

**Pavyatheti** [Caus. of pa+vyath] to cause to tremble, to shake J V.409. Cp. pavedhati. — pp. pavyadhita (q. v.).

**Pavyadhita** [pp. of pa+vyath; the dh through analogy with pavedhita] afflicted, frightened, afraid J VI.61, 166.

**Pasaṅsaka** [fr. pasaṅsati] flatterer M 1.327; J II.439; Sdhp 565.

**Pasaṅsati** [pa+saṅs] to speak out, praise, commend, agree D 1.103; S 1.102, 149, 161; J 1.143; II.439; V.331; It 16; Sn 47, 163, 390, 658, 906; Dh 30; Pv II.9<sup>43</sup>; DA 1.149; PvA 25, 131 (=vaṇṇeti). — pp. pasattha & pasaṅsita (q. v.). Cp. paṭipasaṅsita.

**Pasaṅsana** (nt.) [fr. pa+saṅs] praising, commendation Pug 53; Sdhp 213; PvA 30.

**Pasaṅsā** (f.) [fr. pa+saṅs; cp. Vedic praṅsā] praise, applause D III.260; S 1.202; Th 1, 609; Sn 213, 826, 895; Miln 377; SnA 155. In composition the form is pasaṅsa°, e. g. āvahana bringing applause Sn 256; \*kāma desirous of praise Sn 825, cp. Nd<sup>1</sup> 163; \*lābha gain of praise Sn 828. As adj. pasaṅsa "laudable, praiseworthy" it is better taken as grd. of pasaṅsati (=pasaṅsiya); thus at Pv IV.7<sup>13</sup> (pāsaṅsa Minayeff); PvA 8, 89 (=anindita).

**Pasaṅsita** [pp. of pasaṅsati, cp. pasattha] praised S 1.232; Sn 829, 928; Dh 228, 230; Nd<sup>1</sup> 169; PvA 116 (=vaṇṇita) 130.

**Pasaṅsiya** (adj.) [grd. of pasaṅsati, cp. Vedic praṅsīa] laudable, praiseworthy S 1.149; III.83; A II.19; Sn 658; J 1.202; Sdhp 563. Cp. pasaṅsā.

**Pasakkati** [pa+sakkati] to go forth or out to; ger. pasakkiya S 1.199=Th 1, 119; Th 1, 125.

**Pasakkhita** at J IV.305 is doubtful; perhaps we should read pasakkita (pp. of pasakkati); the C. expl<sup>r</sup> as "lying down" (nipanna acchati, p. 367); Kern, *Toev.* s. v. proposes change to pamakkhita on ground of vv. II. vamakkhita & malakita.

**Pasankanta** [pp. of pa+sankamati, of kram] gone out to, gone forth PvA 22.

**Pasankamati** [pa+saṅ+kram] to go out or forth to (acc.) Sdhp 277. — pp. pasankanta.

**Pasanga** [fr. pa+saṅ]. Class Sk. prasanga in both meanings] 1. hanging on, inclination, attachment to KhA 18; PvA 130. — 2. occasion, event; loc. pasange at the occasion of (-), instead of KhA 243 (karaṇa-vacana°, where PvA 30 in id. p. reads karaṇ' atthe).

**Pasajati** [pa+srij] to let loose, produce; to be attached to Sn 390 (=alliyati SnA 375).

**Pasaṭa** [pp. of pa+srij] let out, produced D III.107, SnA 109 (conj. for pasava in expl<sup>r</sup> of pasuta).

**Pasata**<sup>1</sup> (adj.) [Vedic pṛsant, f. pṛsati] spotted, only in cpd. °miga spotted antelope J V.418 (v. l. pasada°). The more freq. P. form is pasada°, e. g. S II.279 (gloss pasata°); J V.24, 416; VI.537; SnA 82.

**Pasata**<sup>2</sup> (nt.) [etym. ? Late Sk. pṛṣat or pṛṣad a drop; cp. phusita<sup>1</sup> rain-drop= pṛṣata; BK. under pṛṣant = pasata<sup>1</sup>, but probably dialectical & Non-Aryan] a small measure of capacity, a handful (seems to be applied to water only) J 1.101 (°mattaṇ udakaṇ); IV.201 (udaka°); V.382 (°mattaṇ pāniyaṇ). Often redupl. pasataṇ pasataṇ "by handfuls" M 1.245, J V.164. At DA 1.298 it is closely connected with sarāva (cup), as denoting the amount of a small gift.

**Pasattha** (& Pasaṭṭha) [pp. of pasaṅsati] praised, extolled, commended S 1.169; J III.234; Vv 44<sup>21</sup>; Miln 212, 361. As pasatṭha at Pv II.9<sup>73</sup> (so to be read for pasatṭha); IV.1<sup>82</sup> (=vaṇṇita PvA 241); DhA 124.

**Pasada**. See pasata<sup>1</sup>.

**Pasanna**<sup>1</sup> (adj.) [pp. of pasidati] 1. clear, bright Sn 550 (°netta); KhA 64 & 65 (°tilatelaṇṇa, where Vism 262 reads vippasanna°); Vism 409 (id.). — 2. happy, gladdened, reconciled, pleased J 1.151, 307; Vism 129 (muddha°). — 3. pleased in one's conscience, reconciled, believing, trusting in (loc.), pious, good, virtuous A III.35 (Satthari, dhamme sanghe); S 1.34 (Buddhe); V.374; Vv 5<sup>9</sup>; Sn 698; Dh 368 (Buddha-sāsane); J II.111; DhA 1.60 (Satthari). Often comb<sup>d</sup> with saddha (having faith) Vin II.190; PvA 20, 42 (a°), and in cpd. °citta devotion in one's heart Vin 1.16; A VI.209; Sn 316, 403, 690; Pv II.1<sup>6</sup>; SnA 490; PvA 129; or °mānasa Sn 402; VvA 39; PvA 67; cp. pasannena manasā S 1.206; Dh 2. See also abhippasanna & vippasanna.

**Pasanna**<sup>2</sup> [pp. of pa+syad] flowing out, streaming, issuing forth; in assu-pasannaṇ shedding of tears S II.179.

**Pasannā** (f.) [late Sk. prasannā] a kind of spirituous liquor (made from rice) J 1.360.

**Pasammati** [pa+śram] to become allayed, to cease, to fade away Th 1, 702.

**Pasayha** is ger. of pasahati (q. v.).

**Pasarāṇa** (nt.) [fr. pa+sṛ] stretching, spreading, being stretched out PvA 219 (piṭṭhi°). See also pasāraṇa.

**Pasava** [fr. pa+su] bringing forth, offspring S 1.69.

**Pasavati** [pa+su] to bring forth, give birth to, beget, produce; mostly fig. in comb<sup>n</sup> with the foll. nouns: kibbisaj to commit sin Vin II.204; A V.75; pāpaṇ id. Pv IV.1<sup>60</sup>; puññaṇ to produce merit S 1.182, 213; A V.76; PvA 121; opp. apuññaṇ Vin II.26; S 1.114; veraṇ to beget hatred S II.68; Dh 201. — Caus. pasaveti in same meaning J VI.106 (pāpaṇ) — pp. pasūta (q. v.).

**Pasavana** (nt.) [fr. pa+su] 1. giving birth PvA 35. — 2. producing, generating, effecting PvA 31 (puñña°).

**Pasaha** [fr. pa+sah] overcoming, mastering, in dup<sup>o</sup> (adj.) hard to overcome J II.219; Miln 21.

**Pasahati** [pa+sah] to use force, subdue, oppress, overcome M II.99; Sn 443; Dh 7, 128; DhA III.46; J IV.126, 494; V.27. — ger. pasayha using force, forcibly, by force D II.74 (okkassa+); A IV.16 (id.); S 1.143; Sn 72; J 1.143; Pv II.9<sup>2</sup>; II.9<sup>10</sup>; (read appasayha for suppasayha); Miln 210 (okassa+; for okkassa?). Also in cpd. pasayha-kārin using force J IV.309; V.425.

**Pasākha** (m. & nt.) [pa+sākhā; Epic Sk. praśākhā branch] 1. a smaller branch J VI.324 (sākha°). — 2. branch-like wood, i. e. hard wood Th 1, 72. — 3. the body where it branches off from the trunk, i. e. abdomen & thighs; the lower part of the body Vin IV.316 (=adho-nābhī ubbha-jānu-maṇḍalaṇ C.). Cp. Sūsruta II.31, 10. — 4. the extremities (being the 5<sup>th</sup> stage in the formation of the embryo) S 1.206.

**Pasāda** [fr. pa + sad, cp. Vedic prasāda] 1. clearness, brightness, purity; referring to the colours ("visibility") of the eye J 1.319 (akkhīni maṅguḷa-sadisāni paññāyamāna pañca-ppasādāni ahesuṇ); SnA 453 (pasanna-netto i. e. pañca-vaṇṇa-ppasāda-sampattiyā). In this sense also, in Abhidhamma, with ref. to the eye in function of "sentient organ, sense agency" sensitive surface (so Mrs Rh. D. in Dhs. *tsrl.* 174) at DhsA 306, 307. — 2. joy, satisfaction, happy or good mind, virtue, faith M 1.64 (Satthari); S 1.202; A 1.98, 222 (Buddhe etc.); II.84; III.270 (puggala°); IV.346; SnA 155, PvA 5, 35. — 3. repose, composure, allayment, serenity Nett 28, 50; Vism 107, 135; ThA 258. — *Note.* pasāda at Th 2, 411 is to be read pāsaka (see *J.P.T.S.* 1893 pp. 45, 46). Cp. abhi°.

**Pasādaka** (adj.) [fr. pasāda] 1. making bright Miln 35 (udaka° maṇi). — 2. worthy, good, pious PvA 129 (a°). Cp. pāsādika.

**Pasādana** (nt.) [fr. pa + sad] 1. happy state, reconciliation, purity PvA 132. — 2. granting graces, gratification DhA III.3 (brahmaṇo mama p.°thāne pasidati he is gracious instead of me giving graces). — Cp. sam°.

**Pasādaniya** (adj.) [fr. pasāda] inspiring confidence, giving faith S v.156; Pug 49, 50; VbhA 282 (°suttanta); Sdhp 543; the 10 pasādaniyā dhammā at M III.11 sq. Cp. sam°.

**Pasādiyā** at J VI.530 is doubtful; it is expl<sup>d</sup> in C. together with saṅsādiyā (a certain kind of rice: sūkara-sālī), yet the C. seems to take it as "bhūmiyaṇ patita"; v. I. pasāriya. Kern, *Toev.* s. v. takes it as rice plant & compares Sk. \*prasātikā.

**Pasādeti** [Caus. of pa + sad, see pasidati] to render calm, appease, make peaceful, reconcile, gladden, incline one's heart (cittaṅ) towards (loc.) D 1.110, 139; S 1.149; A v.71; Pv II.9<sup>42</sup> (cittaṅ); Miln 210; PvA 50, 123 (khamāpento p.). — Cp. vi°.

**Pasādhana** (nt.) [fr. pa + sādḥ; cp. Class. Sk. prasādhana in same meaning] ornament, decoration, parure J II.186 (rañño sīsa °kappaka King's headdress-maker i. e. barber); III.437; IV.3 (ura-echada°); DhA 1.227 (°pellikā), 342 (°kappaka), 393; ThA 267; VvA 165, 187; PvA 155.

**Pasādhita** [pp. of pasādheti] adorned, arrayed with ornaments, embellished, dressed up J 1.489 (maṅḍita°); II.18 (id.); IV.219 (id.); v.510 (nahāta°).

**Pasādheti** [Caus. of pa + sādḥ] to adorn, decorate, array Mhvs VII.38; DhA 1.398. — pp. pasādhita (q. v.).

**Pasārana** (nt.) [fr. pa + sr, cp. pasarana] stretching out DA 1.196 (opp. sammājana); DhA 1.298 (hattha°).

**Pasārīta** [pp. of pasāreti] 1. stretched out, usually in contrast with sammāñjita, e. g. at D 1.222; Vin 1.230; M III.35, 90; S 1.137; Vism 19; VvA 6. — 2. put forth, laid out, offered for sale Miln 1.336.

**Pasāreti** [Caus. of pa + sr] 1. to cause to move forwards, to let or make go, to give up J VI.58 (pasārāya, imper.). — Pass. pasāriyati Vism 318; PvA 240 (are turned out of doors). — 2. to stretch out, hold out or forth, usually with ref. to either arm (bāhuṇ, bāhaṅ, bāhā) S 1.137 (opp. sammāñjeti); DA 1.196; PvA 112, 121; or hand (hatthaṅ) J v.41; VI.282; PvA 113; or feet (pāde, pādāṅ) Th 2, 44, 49, cp. ThA 52; DhsA 324 (=sandhiyo paṭṭippanāmeti). — 3. to lay out, put forth, offer for sale Vin II.291; DhA II.89. — pp. pasārīta (q. v.). Cp. abhi°.

**Pasāsati** [pa + sās] 1. to teach, instruct S 1.38; J III.367, 443. — 2. to rule, reign, govern D II.257; Cp. III.111; PvA 287.

**Pasāsana** (nt.) [fr. pa + sās] teaching, instruction J III.367.

**Pasibbaka** (m. nt.) [fr. pa + siv, late Sk. prasevaka > P. pasebbaka > pasibbaka, cp. Geiger. *P.Gr.* 15<sup>1</sup>] a sack, Vin III.17; J 1.112, 351; II.88, 154; III.10, 116, 343 (camma° leather bag); IV.52, 361; v.46 (pūpa°), 483; VI.432 (spelling pasippaka); DA 1.41; DhA IV.205.

**Pasibbita** [pp. of pa + siv] sewn up, enveloped by (-°) Th 1, 1150 (maṅsa-nahāru°).

**Pasidati** [pa + sad] 1. to become bright, to brighten up PvA 132 (mukha-vaṇṇo p.). — 2. to be purified, reconciled or pleased; to be clear & calm, to become of peaceful heart (maṇo or cittaṅ p.); to find one's satisfaction in (loc.), to have faith D II.202; S 1.98; II.199 (sutvā dhammaṅ p.); A III.248; Sn 356, 434, 563; Nd<sup>2</sup> 420 (=saddahati, adhimuccati okappeti); Vv 50<sup>14</sup> (maṇo me pasīdi, aor.); Vism 129; Miln 9; DhA III.3 (=he is gracious, i. e. good); VvA 6 (better v. I. passitvā); PvA 141. — pp. pasanna (q. v.). See also pasādeti & vippasidati.

**Pasīdana** (nt.) [fr. pasidati] calming, happiness, purification Ps II.121 (SS passādana).

**Passu** [Vedic paśu, cp. Lat. pecu & pecunia, Gr. πῆκος fleece, Goth. vieh, E. fee] cattle M 1.70; J v.105; Pv II.13<sup>12</sup> (°yoni); Miln 100; PvA 166 (°bhāva); n. pl. pasavo S 1.69; Sn 858; gen. pl. pasūnaṅ Sn 311; Pv II.2<sup>8</sup>. — dupasu bad cattle Th 1, 446.

**Passuka** = passu Vin II.154 (ajaka +).

**Passuta** [pp. of pa + sā or si, Sk. prasita, on change of i to u see Geiger. *P.Gr.* § 10<sup>7</sup>]. In meaning confounded with pasavate of pa + su attached to (acc. or loc.), intent upon (-°), pursuing, doing D 1.135 (kamma°); Sn 57 (see Nd<sup>2</sup> 427), 71, 9, 774, 949, Dh 166, 181; Vism 135 (doing a hundred & one things: aneka-kicca°); DhA III.160; PvA 151 (puñña-kammesu), 175 (kīlanaka°), 195, 228 (pāpa°).

**Passura** (adj.) [reading doubtful] many, abundant J VI.134 (=rāsī, heap C.). We should probably read pacura, as at J v.40 (=bahu C.).

**Passūta** [pp. of pasavati] produced; having born, delivered PvA 80.

**Pasūti** (f.) [fr. pa + su] bringing forth, birth, in gharā lying in chamber Nd<sup>1</sup> 120; Vism 235; KhA 58 (where Vism 259 reads sūtighara).

**Pasēṭṭha** at Pv II.9<sup>73</sup> is to be read pasatṭha (see pasattha).

**Pasodheti** [pa + Caus. of sūdḥ] to cleanse, clean, purify D 1.71 (cittaṅ).

**Passa<sup>1</sup>** [cp. Sk. paśya, fr. passati] seeing, one who sees Th 1, 61 (see Morris, in *J.P.T.S.* 1885, 48).

**Passa<sup>2</sup>** (m. & nt.) [Vedic pārśva to pārśu & pṛṣṭi rib, perhaps also connected with pārśni side of leg, see under pañhi] 1. side, flank M 1.102; III.3; A v.18; Sn 422; J 1.264; III.26. Pleonastic in piṭṭhi° (cp. E. back-side) the back, loc. behind J 1.292; PvA 55. — 2. (mountain-) slope, in Himavanta° J 1.218; v.396 (loc. pasmani = passe C.).

**Passati** [Vedic paśyati & \*spaṣati (aor. aspāṣta, Caus. spāśayati etc.); cp. Av. spasyeiti, Gr. σκέπρωμαι, (E. "scepasis"); Lat. species etc.; Ohg. spehon - Ger. spāhen (E. spy). — The paradigm pass°, which in literary Sk. is restricted to the pres. stem (pas) interchanges with the paradigm dakkh° & dass° (dṛś) see dassati<sup>1</sup>] 1. to see — Pres. passati Vin 1.322; S 1.69, 132, 198; II.29; Sn 313, 647, 953, 1063, 1142 (cp. Nd<sup>2</sup>



428), Pv 1.22; Miln 218; PvA 11, 102; 1<sup>st</sup> pl. **passāma** Sn 70, 153, 104; Pv 1.10<sup>1</sup> (as future); imper. sg. **passa** Sn 435, 580, 588, 750; J 1.223; II.159; Pv II.1<sup>16</sup>, 1<sup>19</sup>; PvA 38; pl. **passatha** S II.25; Sn 176 sq., 777; & **passavho** (cp. Sk. paśyadhvaṅ) Sn 998. — ppr. **passaṅ** (see Geiger, *P.Gr.* 97<sup>2</sup>) M II.9; Sn 730, 837, 909; & **passanto** J III.52; PvA 5, 6; f. **passanti** S 1.199. — grd. **passitabba** J IV.390 (a<sup>o</sup>). — fut. **passissati** Pv II.4<sup>6</sup>; PvA 6. — aor. **passi** J II.103, 111; III.278, 341. — 2. to recognise, realise, know; only in comb<sup>n</sup> with jānāti (pres. jānāti passati; ppr. jānaṅ passaṅ); see jānāti II. — 3. to nod Sn 1118 (=vindati paṭilabhati Nd<sup>2</sup> 428<sup>b</sup>); J III.55; Pv II.9<sup>9</sup>. — Cp. vi<sup>o</sup>.

**Passaddha** [pp. of passambhati, cp. BSk. praśrabdha Divy 48] calmed down, allayed, quieted, composed, at ease. Almost exclusively with ref. to the body (kāya), e. g. at Vin 1.294; D III.241, 288; M 1.37; III.86; S 1.126; IV.125; A 1.148; V.30; Vism 134; VbhA 283 (kāya-puggala). — In lit. appl<sup>d</sup> °ratha when the car had slowed down J III.239. See also paṭi<sup>o</sup>.

**Passaddhatā** (f.) [abstr fr passaddha] calmness, repose Nd<sup>2</sup> 166.

**Passaddhi** (f.) fr. pa+śrambh, calmness, tranquillity, repose, serenity M III.86; S II.30; IV.78; V.66; A IV.455 sq., Ps II.244; Dhs 40 (kāya), 11 (citta), cp. Dhs. trsl. 23; Vism 129; VbhA 314 (kāya, citta); DhsA 150 (=samassāsa-ppatta). Often comb<sup>d</sup> with pāmuṅja & pīti, e. g. D I.72, 73, 196; Nett 29, 66. Six passaddhis at S IV.217 (with ref. to vācā, vitakka-vicārā, pīti, assāsa-passāsā, saññā-vedanā, rāga-doṣa-moha, through the 4 jhānas etc.). Passaddhi is one of the 7 sambojjhangas (constituents of enlightenment); see<sup>c</sup> this & cp. M III.86; Vism 130, 134; VbhA 282 (where 7 conditions of this state are enum<sup>d</sup>).

**Passanā** see ann<sup>o</sup>, vi<sup>o</sup>.

**Passambhati** [pa+śrambh] to calm down, to be quiet Vin 1.294 (fut. issati); D 1.73; M III.86; S V.333; A III.21. — pp. **passaddha**; Caus. **passambheti** (q. v.).

**Passambhanā** (f.) [fr. passambhati] allayment, calmness, composure Dhs 40, 41, 320.

**Passambheti** [Caus. of passambhati] to calm down, quiet, allay M 1.50, 425; S III.125; Vism 288 (=nirodhetti), ppr. **passambhayaṅ** M 1.50; III.82, 89.

**Passaya** [fr. pa+śri, cp. Class. Sk. praśraya reverence] refuge Cp. III.10<sup>4</sup>. — *Note.* °passaya in kantakapassaya J III.74, & kantakāpassayika D 1.167 (kaṅṭh<sup>o</sup>); J IV.299 (kaṅṭaka<sup>o</sup>) is to be read as °apassaya (apa+śri).

**Passavati** [pa+sru] to flow forth, to pour out Miln 180.

**Passasati** [pa+śvas] to breathe in D II.291; M 1.50; III.82; J III.296; V.43; Vism 271; DhA 1.215. See also assasati & remarks under ā<sup>1</sup> 3.

**Passāva** [fr. passavati] urine (lit. flowing out) Vin II.141; IV.266 (p. muttag vuccati); D 1.70 (uccāra+); M III.3, 90; J 1.104 (uccāra-passāvaṅ viṣṣajjeti), 338; V.164, 389; Vism 235 (uccāra<sup>o</sup>). — donikā a trough for urine Vin II.221; Vism 235.

**Passāsa** [fr. pa+śvas] inhaled breath, inhalation S 1.106, 159; Ps 1.95, 194 sq., 182 sq. Usually in comb<sup>n</sup> assāsa-passāsā (q. v.). At Vism 272 passāsā is expl<sup>d</sup> as “ingoing wind” and assāsā as “outgoing wind.”

**Passāsīn** (adj.) [fr. passāsā] breathing; in ghuru-ghuru<sup>o</sup> snoring S 1.117.

**Passika** (adj.) (°) [fr. imper. passa of passati, +ka] only in cpd. ehipassika (q. v.).

**Passupati** [pa+svap] to sleep, rest, aor. passupi; fut. passupissati J V.70, 71.

**Paha**<sup>1</sup> (nt.) [?] flight of steps from which to step down into the water, a ghat (=tittha Bdhgh) D 1.223. The meaning is uncertain, it is trsl<sup>d</sup> as “accessible” at *Dial.* 1.283 (q. v. for further detail). Neumann (*Majjhima trsl*<sup>a</sup> 1.513) trsl<sup>d</sup> “ganz und gar erloschen” (pabhā?). It is not at all improbable to take pahaṅ as ppr. of pajahati (as contracted fr. pajahaṅ like pahatvāna for pajahitvāna at Sn 639), thus meaning “giving up entirely.” The same form in the latter meaning occurs at ThA 69 (Ap. v.3).

**Paha**<sup>2</sup> (adj.)=pahu, i. e. able to (with inf.) J V.198 (C. pahū samattho).

**Pahaṅsati**<sup>1</sup> [pa+haṅsati<sup>1</sup>=ghaṅsati<sup>1</sup>, of ghr̥ṣ to rub, grind] to strike, beat (a metal), rub, sharpen (a cutting instrument, as knife, hatchet, razor etc.) J 1.278; II.102 (pharasuṅ); DhA 1.253 (kharuṅ pahaṅsi sharpened the razor; corresponds to ghaṅṭeti in preceding context). — pp. pahaṅṭha<sup>1</sup> & pahaṅsita<sup>1</sup> (q. v.).

**Pahaṅsati**<sup>2</sup> [pa+haṅsati<sup>2</sup>=hassati, of hr̥ṣ to be glad, cp. ghaṅsati<sup>2</sup>] to be pleased, to rejoice; only in pp. pahaṅṭha<sup>2</sup> & pahaṅsita<sup>2</sup> (q. v.), and in Pass. pahaṅsiyati to be gladdened, to exult Miln 326 (+kuhiyati). See also sam<sup>o</sup>.

**Pahaṅsita**<sup>1</sup> [pp. of pahaṅsati<sup>1</sup>] struck, beaten (of metal), refined J VI.218 (ukkā-mukha<sup>o</sup>), 574 (id.).

**Pahaṅsita**<sup>2</sup> [pp. of pahaṅsati<sup>2</sup>] gladdened, delighted, happy DhA 1.230 (°mukha); VvA 279 (°mukha SS pahasita at Miln 297 is better to be taken as pp. of pahasati, because of comb<sup>n</sup> haṅṭha pahaṅṭha hasita pahasita).

**Pahaṅa** [pp. of paharati] assailed, struck, beaten (of musical instruments) J II.102, 182; VI.189; VvA 161 (so for pahata); PvA 253. Of a ball: driven, impelled Vism 143 (citra-geṇḍuka) — DhsA 116 (so read for pahaṅṭha-citta-bheṇḍuka and correct *Expositor* 153 accordingly). The reading pahaṅa at PvA 4 is to be corrected to paṭaha.

**Pahaṅṭha**<sup>1</sup> [pp. of pahaṅsati<sup>1</sup>] struck, beaten (of metal) J VI.217 (suvaṅṇa).

**Pahaṅṭha**<sup>2</sup> [pp. of pahaṅsati<sup>2</sup>] gladdened, happy, cheerful, delighted Vin III.14; J 1.278 (twice; once as °mānasa, which is wrongly taken by C. as pahaṅṭha<sup>1</sup>), 443; II.240 (tuṅṭha); Vism 346 (haṅṭha<sup>2</sup>); DhA 1.230 (tuṅṭha); VvA 337. In its original sense of “bristling” (with excitement or joy), with ref. to ear & hair of an elephant in phrase pahaṅṭha-kaṅṇa-vāla at Vin II.195 = J V.335 (cp. Sk. pahr̥ṣṭa-roman, N. of an Asura at Kathāsaritśāgara 47, 30).

**Pahata** [pp. of pa+han] killed, overcome M III.40; S II.54; J VI.512.

**Paharaṇa** (nt.) [fr. paharati] striking, beating SnA 224; PvA 285.

**Paharaṇaka** (adj.) [fr. paharaṇa] striking, hitting J 1.418.

**Paharati** [pa+hr̥] to strike, hit, beat J III.26, 347; VI.376; VvA 65; PvA 4; freq. in phrase accharaṅ p. to snap one's finger, e. g. J II.447; see accharā<sup>1</sup>. aor. pahāsi (cp. pariyudhāsi) Vv 29<sup>8</sup> (=pahari VvA 123). — pp. pahaṅa (q. v.). Caus. **paharāpeti**. — 1. to cause to be assailed J IV.150. — 2. to put on or join on to J VI.32 (°hārāpeti).

**Pahasati** [pa+has] to laugh, giggle J V.452 (ūhasati+). See also pahassati & pahāsati. — pp. pahasita (q. v.).

**Pahasita** [pp. of pahasati or °hassati] laughing, smiling, joyful, pleased Miln 297; J 1.411 (nicca<sup>o</sup> mukha); II.179.

**Pahassati** [pa + has, perhaps pa + hr̥ṣ, Sk. harṣati, cp. pahaṅsati<sup>2</sup>] to laugh, be joyful or cheerful Sn 887 (=hatṭha pahaṅgā Nd<sup>1</sup> 290; cp. SnA 555 hāsajāta). The pp. **pahasita** (q. v.) is derived fr. pres **pahasati**, which makes the equation pahasati = pahaṅsati<sup>2</sup> all the more likely.

**Pahāna** (nt.) [fr. pa + hā, see pajahati] giving up, leaving, abandoning, rejection M 1.60, III.4. 72; S 1.13 132 (dukkha<sup>o</sup>); II.170; III.53; IV.7 sq.; D III.225, 240; A 1.82, 134; II.20, 232 (kaṅhassa kammassa āya); III.431; Sn 374, 1100 (=vūpasama paṭinissagga etc. Nd<sup>2</sup> 429); Dh 331; J 1.79; Ps 1.26; II.98, 150; Pug 16; Dhs 165, 174, 339; Nett 15 sq., 24, 192; Vism 194 (nīvaraṇa-santāpa<sup>o</sup>); DhsA 160, 345; VvA 73. -<sup>o</sup>pa-riññā see pariññā; -<sup>o</sup>vinaya avoidance consisting in giving up (coupled with saṅvara-vinaya avoidance by protection, prophylaxis), based on the 5 qualities tadanga-pahāna, vikkhambhana, samuccheda, paṭipassaddhī, nissaraṇa<sup>o</sup> DhsA 351; SnA 8.

**Pahāya** is ger. of pajahati (q. v.).

**Pahāyin** (adj.) [fr. pa + hā, see pajahati] giving up, abandoning Sn 1113, 1132, cp. Nd<sup>2</sup> 431; Sdhp 500.

**Pahāra** [fr. pa + hr̥, Class. Sk. prahāra, see paharati] 1. a blow, stroke, hit D 1.144 (daṇḍa<sup>o</sup>); M 1.123, 126; Pv IV.16<sup>7</sup> (sālittaka<sup>o</sup>); M 1.; DhA III.48 (dāna-sikkhāpada the precepts concerning those guilty of giving blows, cp. Vin IV.146); PvA 4 (ekappahārena with one stroke), 56 (muggara), 66 (id.) 253. — ekappahārena at Vism 418 28 adv. "all at once." pahāraṇ deti to give a blow Vin IV.146; S IV.62; A III.121; Vism 314 (pahāra-satāni); PvA 191 (sise). — 2. a wound J IV.89; V.450 (mukha).

**Pahāraṇa** see abhi<sup>o</sup>.

**Pahārin** (adj.) [fr. paharati] striking, assaulting J II.211.

**Pahāsa** [fr. pa + has, cp. Class. Sk. prahāsa] laughing, mirth Dhs 9, 86, 285; VvA 132; Sdhp 223.

**Pahāsati** in pahāsanto saparisaṇ at ThA 69 should preferably be read as **pahāsanto pariṣaṇ**, thus taken as Caus. of pa + has, i. e. making one smile, gladdening.

**Pahāsi** is 3<sup>rd</sup> sg. aor. of **paharati**; found at Vv 29<sup>8</sup> (musalena = pahari VvA 113); and also 3<sup>rd</sup> sg. aor of **pajahati**, e. g. at Sn 1057 (=pajahi Nd<sup>2</sup> under jahati)

**Pahāseti** [Caus. of pahasati] to make laugh, to gladden, to make joyful Vism 289 (cittaṅ pamodeti hāseti pahāseti).

**Pahiṇa** (adj.-n.) [fr. pa + hi] sending; being sent; a messenger, in °gamaṇa going as messenger, doing messages D 1.5; M 1.345; J II.82; Miln 370; DA 1.78. See also **pahana**.

**Pahiṇaka** (nt.) [fr. pahiṇati?] a sweetmeat A III.76 (v. l. pahenaka). See also **pahenaka**. The (late) Sk. form is prahelaka.

**Pahiṇati** [pa + hi, Sk. binoti] to send; Pres. pahiṇati Vin III.140 sq.; IV.18; DhA II.243; aor. pahiṇi J 1.60 (sāsanaṅ); V.458 (pannāni); VvA 67; DhA 1.72; II.50, 243; ger. pahiṇitva VvA 65. — pp. **pahita**<sup>2</sup> (q. v.). There is another aor. **pāhesi** (Sk. prāhiṣit) in analogy to which a new pres. **pāheti** has been formed, so that **pāhesi** is now felt to be a der. fr. **pāheti** & accordingly is grouped with the latter. All other forms with **he**<sup>o</sup> (pahetuṅ e. g.) are to be found under **pāheti**.

**Pahiṇana** (nt.) [fr. pahiṇati] sending, dispatch DhA II.243.

**Pahital** [pp. of padahati] resolute, intent, energetic; only in cpd. **pahitatta** of resolute will (cp. BSk. prahitātman

Divy 37) M 1.114; S 1.53 (expl<sup>d</sup> by Bdhgh with wrong derivation fr. peseti as "pesit-atta" thus identifying **pahita**<sup>1</sup> & **pahita**<sup>2</sup>, see K.S. 320.); II.21, 239; III.73 sq.; IV.60, 145, V.187; A II.14, III.21, IV.302 sq.; V.84; Sn 425, 432 sq., 991; It 71, Nd<sup>1</sup> 477; Th 2, 161 (expl<sup>d</sup> at ThA 143, with the same mistake as above, as **pesita** citta); Nd<sup>1</sup> 477 (id.: pesit-atta); Miln 358, 366, 406.

**Pahita**<sup>2</sup> [pp. of pahiṇati] sent J 1.86 (sāsana); DhA II.242; III.191 (interchanging with **pesita**).

**Pahina** [pp. of pajahati] given up, abandoned, left, eliminated Vin III.97 = IV.27; S II.24; III.33; IV.305; Sn 351 (°jāti-marāṇa), 370, 564, 1132 (°mala-moha); It 32; Nd<sup>2</sup> s. v.; Ps 1.63; II.244; Pug 12, 22.

**Pahiyati** [Pass. of pajahati] to be abandoned, to pass away, vanish M 1.7; S 1.219 (fut. āssati); II.196 (ppr. āyamāna); V.152; Sn 800; Nd<sup>1</sup> 124; VbhA 271. Spelt **pahiyati** at S V.150.

**Pahū** (adj.) [cp. Vedic prabhū, fr. pa + bhū, able Sn 98; J V.198; Nd<sup>2</sup> 615<sup>c</sup>.

**Pahūta** (adj.) [pp. of pa + bhū, cp. Vedic prabhūta] sufficient, abundant, much, considerable Sn 428, 802 sq.; Pv 1.5<sup>2</sup> (=anappaka, bahu, yāvadattha C.); DhP at PvA 25 gives **bahuka** as inferior variant); 1.11<sup>7</sup> (=aparīyanta, ulāra; v. l. bahū); II.7<sup>5</sup> (v. l. bahūta); PvA 145 (dhana; v. l. bahuta); SnA 294 (id.), 321 (id.). See also **bahūta**.

-**jivhata** large tongued D II.18; III.144, 173. -**jivhata** the characteristic of a large tongue Sn p. 107. -**dhañña** having many riches J IV.309. -**dhana** id. Th 2, 406 (C. reading for T. bahuta-ratana). -**pañña** rich in wisdom So 359, 539, 996. -**bhakkha** eating much, said of the fire S 1.69. -**vitta** = °dhañña D 1.134; Sn 102; PvA 3.

**Pahūtika** (adj.) = **pahuta** PvA 135 (v. l. BB bahuta; in expl<sup>o</sup> of bahu).

**Pahenaka** (nt.) cp. BSk. prahenaka in sense of "sweetmeat" at Divy 13, 258; the \*Sk. form is prahelaka a present J VI.309 (so here, whereas the same word as **pahiṇaka** at A III.70 clearly means "sweetmeat").

**Pahena** (nt.) [pahena?] same as **pahina** in **gamana** going on errands J II.82.

**Pahoti** & (in verse) **pabhavati** [pa + bhū, cp. Vedic prabhavati in meaning "to be helpful"] 1. to proceed from (with gen.), rise, originate D II.217; M III.70; S II.184; as **pabhavati** at Sn 728 = 1050 (cp. Nd<sup>2</sup> 401); (perf. med.) **pahottha** it has arisen from (gen.), i. e. it was the fault of J V.102. — 2. to be sufficient, adequate or able (with inf.) D 1.240; M 1.04; S 1.102; Sn 30, 807; J V.305; DA 1.102; III.254 (fut. pahossati); VvA 75, Dāvs IV.18. Neg. both with **na**<sup>o</sup> & **a**<sup>o</sup> viz. nappahoti J VI.204; DhA III.48; nappahosi J 1.84; appahoti DhA IV.177; appabhonto PvA 73; in verse appabhavaṅ J III.373 (=appahonto C.). — pp. **pahūta** (q. v.).

**Pahona** in °kāla at J III.17 read as **pahonaka**<sup>o</sup>.

**Pahonaka** (adj.) [fr. pahoti] sufficient, enough J 1.340; II.122, III.17 (so read for **pahona**<sup>o</sup>); IV.277; Vism 404; DhA 1.78, 219; VvA 204; PvA 81.

**Pāka** [Vedic pāka, see pacati] that which is cooked, cooking, quantity cooked J VI.161 (tīhi pākehi pacitvā); VvA 186. Esp. in foll. comb<sup>o</sup> **tela**<sup>o</sup> "oil cooking," an oil decoction Vin II.105; **thālī**<sup>o</sup> a th. full of cooking J 1.186; **doṇa**<sup>o</sup> a d. full S 1.81; DhA II.8; **sosāna**<sup>o</sup> Dhātumañjūsā 132 (under kath). On **pāka** in app<sup>o</sup> meaning of "effect, result" see CpD. 88<sup>3</sup>. — As nt in stanza "pākaṅ pākassa paccavo; apākaṅ avipākassa" at VbhA 175. — Cp. VI<sup>o</sup>.

-tela an oil concoction or mixture, used for rubbing the body; usually given with its price worth 100 or 1,000 pices, e. g. sata° J II.397; V.370; VvA 68—DhA III.311; sahasa° J III.372. -vaṭṭa subsistence, livelihood, maintenance Mhvs 35, 120; DhA II.29; VvA 220. -haṅsa a species of water bird J V.359; VI.539; SnA 277.

**Pākata** (adj.) [=pakata; on ā for a see Geiger, *P.Gr.* § 33<sup>1</sup>. Cp. Sk. prakata Halāyudha. The spelling is sometimes pākata] 1. common, vulgar, uncontrolled, in phrase pākat-indriya of uncontrolled mind S 1.61 (=saṅvarābhāvena gñikāle viya vivata-indriya K.S. 320), 204; III.93; V.269; A 1.70, 266, 280; III.355, 391; Th 1, 109 (C. asaṅvuta, see *Brethren* 99); Pug 35. — At Miln 251 pākata is to be read pāpakā. — 2. open, common, unconcealed J 1.262 (pākato jāto was found out); Sn A 343; PvA 103 (for āvi). — 3. commonly known, familiar Vism 279; PvA 17 (devā), 23, 78 (su°), 128; VvA 109 (+ paññāta); °ṅ karoti to make manifest Vism 287; °bhāva being known DhA 243; PvA 103. — 4. renowned, well-known DA 1.143; PvA 107.

**Pākatika** (adj.) [fr. pakati, cp. BSk. prakṛtaka (loka) Bodhicaryāvatāra v. 3, ed. Poussin] natural, in its original or natural state J V.274; Miln 218 (maṇḍarata); DhA 1.20; VvA 288; PvA 66 (where id. p. J III.167 reads paṭipākatika), 206; pākatikaṅ karoti to restore to its former condition, to repair, rebuild J 1.354, also fig. to restore a dismissed officer, to reinstate J V.134.

**Pākāra** [cp. Epic Sk. prakāra, pa+ā+kr] an encircling wall, put up for obstruction and protection, a fence, rampart Vin II.121 (3 kinds: made of bricks, of stone, or of wood, viz. iṭṭhakā°, silā, dāru°); IV.266 (id.); M III.11; S IV.194 (°torana); A IV.107; V.195; J 1.63; II.50; VI.330 (mahā°), 341 (+ parikhā & attāla); Pv 1.10<sup>13</sup> (ayo°); Miln 1; Vism 394 (=parikkhepa-pākāra); DhA III.441 (tiṇṇaṅ pākāraṇaṅ antare); PvA 24, 52; sāni° screen-fencing J II.88; PvA 283.

-iṭṭhakā brick or tile of a wall J III.446 (T. iṭṭhikā). -parikkhitta surrounded by a wall DA 1.42. -parikkhepa a fencing Vism 74.

**Pākāsiya** (adj.) [fr. pa+ā+kās, cp. pakāsati & Class. Sk. prakāsiya] evident, manifest, open, clear J VI.230 (opp. guyha; C. pākāsika).

**Pākula** (adj.) [pa+ākula] read at Ud 5 in comb<sup>a</sup> akkula-pakkula (=ākula-pākula) "in great confusion"; read also in gāthā 7 pākula for bakkula. Cp. Morris, *J.P.T.S.* 1886, 94 sq.

**Pāgabhiya** (nt.) [fr. pagabha] boldness, impudence, forwardness Sn 930; Nd<sup>1</sup> 228 sq. (3 kinds, viz. kāyika, vācasika, cetāsika), 390 sq.; J II.32; V.449 (pagabhiya); SnA 165; KhA 242; DhA III.354 (pa°); VvA 121.

**Pāguṇātā** (f.) [abstr. of pāguṇa, which is der. fr. paguna] being familiar with, experience DhA 48, 49; Vism 463 sq., 466.

**Pāgusa** [cp. Sk. vāgusa, a sort of large fish Halāyudha 3, 37] a certain kind of fish J IV.70 (as gloss, T. reads pāvusa, SS puṭusa, BB pātusa & pāvuma; C. expl<sup>m</sup> as mahā-mukha-maccha).

**Pācaka** (adj.-n.) [fr. pac, cp. pāceti] one who cooks, a cook; f. °ikā J 1.318.

**Pācana**<sup>1</sup> (nt.) [fr. pac, Caus. pāceti] bringing to boil, cooking J 1.318 (yāgn°). Cp pari°.

**Pācana**<sup>2</sup> (nt.) [for pājana, cp. pāceti<sup>2</sup> & SnA 147] a goad, stick S 1.172; Sn p. 13; V.77; J III.281; IV.310. -yatṭhi driving stick, goad stick S 1.115.

**Pācariya** (-°) [pa+ācariya] only as 2<sup>nd</sup> part of a (redupl.) compound ācariya-pācariya in the nature of comb<sup>m</sup> mentioned under a<sup>1</sup> 3 b: "teacher upon teacher" (expl<sup>d</sup> by C° as "teacher of teachers") D 1.90 (cp. DA 1.254); II.237, etc. (see ācariya).

**Pācittiya** (adj.) [most likely prak+citta+ika, i. e. of the nature of directing one's mind upon, cp. pabbhāra=°prāg+bhāra. So expl<sup>d</sup> also by S. Lévi *J.As.* x.20, p. 506. Geiger, *P.Gr.* § 27, n. 1 inclines to etym. prāyasa+cittaka] requiring expiation, expiatory Vin I.172, 176; II.242, 306 sq.; IV.1 sq., 258 sq.; A II.242 (dhamma); Vism 22. — It is also the name of one of the books of the Vinaya (ed. Oldenberg, vol. IV.). See on term *Vin. Texts* 1.18, 32, 245.

**Pācina** (adj.) [Vedic pācina, fr. adv. pāc bent forward] eastern i. e. facing the (rising) sun (opp. pacchā) J 1.50 (°sisaka, of Māyādevi's conch), 212 (°lokadhātu); Miln 6; DA 1.311 (°mukha facing east); DhA III.155 (id.); VvA 190; PvA 74, 256. The opposite apācina (e. g. S III.84) is only apparently a neg. pācina, in reality a der. fr. apa (apa+ac), as pācina is a der. fr. pra+ac. See apācina.

**Pāceti**<sup>1</sup> [Caus. of pacati] to cause to boil, fig. to cause to torment D 1.52 (ppr. pācayato, gen., also pācento). Cp. vi°.

**Pāceti**<sup>2</sup> [for pājeti, with c. for j (see Geiger, *P.Gr.* § 39<sup>3</sup>); pra+aj; see aja] to drive, urge on Dh 135 (āyuj p. = gopālako viya . . . peseti DhA III.60).

**Pājana** (nt.) [fr. pa+aj, cp. pācana<sup>2</sup>] a good SnA 147.

**Pājāpeti** [Caus. of pājeti] to cause to drive or go on J II.296 (sakaṭāni); III.51 (so read for pājāpeti; BB pāceti & pājeti)

**Pājeti** [Caus. of pa+aj, cp. aja] 1. to drive (cp. pāceti<sup>2</sup>) J II.122, 143, III.51 (BB for T. pājāpeti); V.443 (nāvaṅ); VI.32 (yoggaṅ); SnA 147; DhA IV.160 (goṇe). — 2. to throw (the dice) J VI.281. — Caus. II. pājāpeti (q. v.).

**Pāṭanki** (f.) "sedan chair" (?) in phrase sivikaṅ pāṭankiṅ at Vin 1.192 (MV v.10, 3) is not clear. The vv. II. (p. 380) are pāṭangin, pāṭangan pāṭakan. Perhaps pallankaṅ?

**Pāṭala** (adj.) [cp. Class. Sk. pātala, to same root as palita & paṇḍu; see Walde, *Lat. Wtb.* under palleo & cp. paṇḍu] pale red, pink J IV.114.

**Pāṭali** (f.) [cp. Class. Sk. pātali, to pātala] the trumpet flower, Bignonia Suaveolens D II.4 (Vipassī pātaliyā mūle abhisambuddho); Vv 35°; J 1.41 (°rukkha as the Bodhi tree); II.162 (pātali-bhaddaka sic. v. 1. for phālībhaddaka); IV.440; V.189; VI.537; Miln 338; VvA 42, 164; ThA 211, 226.

**Pāṭava** (nt.) [cp. late Sk. pāṭava, fr. paṭu] skill KhA 156.

**Pāṭikankha** (adj.) [grd. of paṭikankhati, Sk. \*praṭikānk-ṣya] to be desired or expected M 1.25; III.97; S 1.88; II.152; A III.143=Sn p. 140 (=icchitabba SnA 504); Ud 36; DhA IV.2 (gati °ā); PvA 63 (id.).

**Pāṭikankhin** (-°) (adj.-n.) [fr. paṭi+kānks, cp. patikan-kin] hoping for, one who expects or desires D 1.4; M III.33; A II.209; J III.409.

**Pāṭikā** (f.) [etym. unknown; with pāṭiya cp. Sk. pāṣya?] half-moon stone, the semicircular slab under the staircase Vin 1.180 (cp. *Vin. Texts* II.3). As pāṭiya at J VI.278 (=piṭṭhi-pāsāṇa C.).

**Pāṭikulyā** (f.) [fr. paṭi(k)kūla] =pāṭikūlyatā (perhaps to be read as such) J V.253 (nava, cp. Vism 341 sq.).

**Pāṭikkulyatā** (f.) [abstr. fr. paṭikkūla] loathsomeness, objectionableness A III.32; IV.47 sq.; v.64. Cp. paṭikulyatā, paṭikūlatā & paṭikulyā.

**Pāṭidesaniya** (adj.) [grd. of paṭideseti with pāṭi for pāti in der.] belonging to confession, (a sin) which ought to be confessed Vin I.172; II.242; A II.243 (as °desaniyaka).

**Pāṭipada<sup>1</sup>** (adj.) [the adj. form of paṭipadā] following the (right) Path M I.354 = It 80 (+sikka).

**Pāṭipada<sup>2</sup>** [fr. paṭi+pad, see paṭipajjati & cp. paṭipadā] lit. "entering, beginning"; the first day of the lunar fortnight Vin I.132; J IV.100; VvA 72 (°sattamī).

**Pāṭipadaka** (adj.) [fr. pāṭipada<sup>2</sup>] belonging to the 1<sup>st</sup> day of the lunar fortnight; only with ref. to bhatta (food) & in comb<sup>n</sup> with pakkhika & uposathika, i. e. food given on the half-moon days, on the 7<sup>th</sup> day of the week & on the first day of the fortnight Vin I.58 = II.175; IV.75, 78.

**Pāṭipuggalika** (adj.) [fr. paṭipuggala] belonging to one's equal M III.254 sq. (dakkhiṇā).

**Pāṭibhoga** [for paṭibhoga (?); difficult to explain, we should suspect a ger. formation \*prati-bhogya for \*bhujya i. e. "counter-enjoyable," i. e. one who has to be made use of in place of someone else; cp. Geiger, *P.Gr.* § 24] a sponsor A II.172; Ud 17; It 1 sq.; J II.93; Vism 555 sq.; DhA I.398; VbhA 165.

**Pāṭimokkha** (pāti)<sup>o</sup> (nt.) [with Childers plausibly as paṭi+mokkha, grd. of muc (Caus. mokṣ<sup>o</sup>) with lengthening of paṭi as in other grd. like pāṭidesaniya. Thus in reality the same as paṭimokkha 2 in sense of binding, obligatory, obligation, cp. J v.25. The spelling is freq. pāti<sup>o</sup> (BB pāti<sup>o</sup>). The Sk. prāṭimokṣa is a wrong adaptation fr. P. pāṭimokkha, it should really be pratimokṣya "that which should be made binding." An expl<sup>n</sup> of the word after the style of a popular etym. is to be found at Vism 16] a name given to a collection of various precepts contained in the Vinaya (forming the foundation of the Suttavibhanga, Vin vols. III & IV., ed. Oldenberg), as they were recited on Uposatha days for the purpose of confession. See Geiger, *P. Lit.* c. 7, where literature is given; & cp. *Vin. Texts* I.27 sq.; Franke, *Dighanikāya* p. 66 sq.; —pāṭimokkhaṇ uddisati to recite the P. Vin I.102, 112, 175; II.259; III.8; IV.143; Ud 51; opp. °ṅ ṭhapeti to suspend the (recital of the) P. Vin II.240 sq. — See Vin I.65, 68; II.95, 240 sq. 249; S v.187; Sn 340; Dh 185, 375; Nd<sup>1</sup> 365; Vism 7, 11, 16 sq., 36, 292; DhA III.237 (=jetṭhaka-sila); IV.111 (id.); Sdhp 342, 355, 449. —uddesa recitation of the P. Vin I.102; D II.46; M II.8; SnA 199. —uddesaka one who recites the P. Vin I.115, cp. *Vin. Texts* I.242. —ṭhapana suspension of the P. Vin II.241 sq.; A v.70. —saṅvara "restraint that is binding on a recluse" (*Dial.* I.79), moral control under the P. Vin IV.51; D I.62; II.279; III.77, 266, 285; A III.113, 135, 151; IV.140; v.71, 198; It 96, 118; Ud 30; Vism 10 (where expl<sup>n</sup> in detail); VbhA 323; cp. saṅvuta-pāṭimokkha (adj.) Pv IV.1<sup>32</sup>.

**Pāṭiyekka** see pāṭekka.

**Pāṭirūpika** (adj.) [fr. paṭirūpa, cp. paṭirūpaka] assuming a disguise, deceitful, false Sn 246.

**Pāṭihāra** [=pāṭihāra, with pāṭi after analogy of pāṭihāriya] striking, that which strikes (with ref. to marking the time) J I.121, 122 (v. I. SS pāṭihāriya).

**Pāṭihārika** [=pāṭihāriya or der. fr. pāṭihāra in meaning of °hāriya] special, extraordinary; only in cpd. °pakkha an extra holiday A I.144; Vv 15<sup>o</sup> (cp. VvA 71, 109); ThA 38.

**Pāṭihāriya** (adj.) [grd. formation fr. paṭi+hr (paṭihāra) with usual lengthening of paṭi to pāṭi, as in °desaniya, °mokkha etc. Cp. pāṭihira; BSk. prāṭihāriya] striking, surprising, extraordinary, special; nt. wonder, miracle. Usually in stock phrase iddhi<sup>o</sup>, ādesanā<sup>o</sup>, anusāsani<sup>o</sup> as the 3 marvels which characterise a Buddha with regard to his teaching (i. e. superhuman power, mind reading, giving instruction) D I.212; III.3 sq.; S IV.290; A I.170; v.327; Ps II.227. — Further: Vin I.34 (addhuddha<sup>o</sup> saḥassāni); Vism 378, 390 (yamaka<sup>o</sup>); VvA 158 (id.); PvA 137 (id.). For yamaka-pāṭihāriya (or °hira) see yamaka. — Two kinds of p. are given at Vism 393, viz. pākāṭa<sup>o</sup> and apākāṭa<sup>o</sup>. —sappāṭihāriya (with ref. to the Dhamma) wonderful, extraordinary, sublime, as opposed to appāṭi<sup>o</sup> plain, ordinary, stupid M II.9 (where Neumann, *Majjhima Nikāya* II.318 trsl<sup>t</sup> sa<sup>o</sup> "intelligible" and a<sup>o</sup> "incomprehensible," referring to Chāndogyopaniṣat I.11, 1); D II.104; cp. also Windisch, *Māra* 71.

—pakkha an extra holiday, an ancient festival, not now kept S I.208 (cp. Th 2, 31); Sn 402 (cp. expl<sup>n</sup> at SnA 378, where var. opinions are given); J IV.320; VI.118. See also Kern's discussion of the term at *Toev.* II.30.

**Pāṭihira** (adj.) [contracted form of pāṭihāriya viā metathesis \*pāṭihāriya > \*pāṭihēra > pāṭihira] wonderful; nt. a wonderful thing, marvel, miracle Ps I.125 (yamaka<sup>o</sup>); II.158 (id.); Mhvs 5, 118; Miln 106; Dāvs 150; DhA III.213. —appāṭihirakathā stupid talk D I.193, 239; Kvu 561 (diff. Kern. *Toev.* II.30); opp. sa<sup>o</sup> ibid.

**Pāṭi** (f.) [?] at VvA 321 in phrase sukka-pakkha-pāṭiyaṇ "in the moonlight half" is doubtful. Hardy in Index registers it as "part, half-," but pakkha already means "half" and is enough by itself. We should probably read paṭipāṭiyaṇ "successively." Note that the similar passage VvA 314 reads sukka-pakkhe panna-rasiyaṇ.

**Pāṭuka & Pāṭubha** only neg. a<sup>o</sup> (q. v.).

**Pāṭukamyatā**: see pātu<sup>o</sup>.

**Pāṭekka** (Pāṭiyekka) (adj.) [paṭi+eka; the diaeretic form of pacceka: see Geiger, *P.Gr.* § 24] several, distinct, single Vin I.134; IV.15; J I.92 (T. pāṭiekkā, SS pāṭiyekka); Vism 249 (pāṭiyekka, SS pāṭiekkā), 353, 356, 443, 473; DhA IV.7 (pāṭiy<sup>o</sup> SS pāṭieka). — nt. °ṅ (adv.) singly, separately, individually Vism 409 (pāṭiy<sup>o</sup>); VvA 141.

**Pāṭeti** [Caus. of paṭ] to remove; Pass. pāṭiyati Pv IV.147 (turned out of doors); v. I. pātayati (bring to fall). Prob. in sense of Med. at Miln 152 in phrase visaṇ pāṭiyamāno (doubtful, cp. Kern, *Toev.* II.139, & Morris, *J.P.T.S.* 1884, 87).

**Pāṭha** [fr. paṭh] reading, text-reading; passage of a text, text. Very freq. in Commentaries with phrase "ti pi pāṭho," i. e. "so is another reading," e. g. KhA 78, 223; SnA 43 (°ṅ vikappeti), 178, 192, 477; PvA 25 (pamāda<sup>o</sup> careless text), 48, 58, 86 and passim.

**Pāṭhaka** (-<sup>o</sup>) [fr. pāṭha] reciter; one who knows, expert Nd<sup>1</sup> 382 (nakkhatta<sup>o</sup>); J I.455 (asi-lakkhaṇa<sup>o</sup>); II.21 (angavijjā<sup>o</sup>), 250 (id.); v.211 (lakkhaṇa<sup>o</sup> fortune-teller, wise man).

**Pāṭhina** [cp. Sk. pāṭhina Manu 5, 16; Halāyudha 3, 36] the fish Silurus Boalis, a kind of shad J IV.70 (C: pāṭhina-nāmakaj pāsāṇa-macchaṇ); v.405; VI.449.

**Pāṇa** [fr. pa+an, cp. Vedic prāṇa breath of life; P. apāna, etc.] living being, life, creature D III.48, 63, 133; S I.209, 224; v.43, 227, 441 (mahā-samudde); A I.161; II.73, 176, 192; Sn 117, 247, 394, 704; Dh 246; DA I.69, 161; KhA 26; ThA 253; PvA 9, 28, 35; VvA 72; DhA II.19. — pl. also pāṇāni, e. g. Sn 117; Dh 270. —

Bdgh's def<sup>n</sup> of pāna is "pānanatāya pāpā; assāsa-passās' āyatta-vuttitāyā ti attho" Vism 310.

-**ātipāta** destruction of life, murder Vin 1.83 (in "dasa sikkhāpadāni," see also sila), 85, 193; D III.68, 70, 149, 182, 235; M 1.361; III.23; Sn 242; It 63; J III.181; Pug 39 sq.; Nett 27; VbhA 383 (var. degrees of murder); DhA II.19; III.355; DA 1.69; PvA 27. -**ātipātin** one who takes the life of a living being, destroying life D III.82; M III.22; S II.167; It 92; DhA II.19. -**upeta** possessed or endowed with life, alive [cp. BSk. prāṇopeta Divy 72, 462 etc.] S I.173; Sn 157; DA 1.236. -**ghāta** slaying life, killing, murder DA 1.69; -**ghātin** = ātipātin DhA II.19. -**bhu** a living being J IV.494. -**bhūta** = bhu M III.5; A II.210; III.92; IV.249 sq.; J IV.498. -**vadha** = ātipāta DA 1.69. -**sama** equal to or as dear as life J II.343; Dpvs XI.26; DhA 1.5. -**hara** taking away life, destructive M I.120 = III.97; S IV.206; A II.116, 143, 153; III.163.

**Pāṇaka** (adj.-n.) (usually -°) [fr. pāṇa] a living being, endowed with (the breath of) life S IV.198 (chap<sup>o</sup>); DhA 1.20 (v. l. BB mata<sup>o</sup>); sap<sup>o</sup> with life, containing living creatures J I.198 (udaka); ap<sup>o</sup> without living beings, lifeless Vin II.216; M I.13, 243; S I.169; Sn p. 15 (udaka); J I.67 (jhāna).

**Pāṇana** (nt.) [fr. pāṇa] breathing Vism 310 (see pāna); Dhātupāṭha 273 ("bala" pāṇane).

**Pāṇi** [Vedic pāni, cp. Av. pānā hand, with n-suffix, where we find m-suffix in Gr. *παλάμη*, Lat. palma, Oir lām, Ohg. folma = Ags. folm] the hand Vin III.14 (pāṇinā paripuñchati); M 1.78 (pāṇinā parimajjati); S I.178, 194; Sn 713; Dh 124; J I.126 (°ṇ paharati); PugA 249 (id.); PvA 56; Sdhp 147, 238. As<sup>o</sup> adj. (-°) "handed," with a hand, e. g. alla<sup>o</sup> with clean hand Pv II.9<sup>o</sup>; payata<sup>o</sup> with outstretched hand, open-handed, liberal S v.351; A III.287; IV.266 sq.; v.331.

-**tala** the palm of the hand D II.17. -**bhāga** hand-share, division by hands VvA 96. -**matta** of the size of a hand, a handful PvA 70, 116, 119. -**ssara** hand-sound, hand music, a cert. kind of musical instrument D I.6; III.183; DA 1.84 (cp. Dial 1.8), 231; J v.390, 506; cp. BSk. pāṇisvara MVastu II.52. Also adj. one who plays this instrument J VI.276; cp. BSk. pāṇisvarika MVastu III.113.

**Pāṇikā** (f.) [fr. pāṇi; Sk. \*pāṇikā] a sort of spoon Vin II.151. Cp. puthu-pāṇikā (°pāṇiyā?) Vin II.106.

**Pāṇin** (adj.-n.) [fr. pāṇa] having life, a living being S I.210, 226; Sn 220 (acc. pl. pāṇine, cp. Geiger, P.Gr. § 95<sup>2</sup>), 587 (id.), 201, 575; PvA 287; DhA II.19.

**Pāta** (-°) [fr. pat] 1. fall DA 1.95 (ukkā<sup>o</sup>); PvA 45 (asani<sup>o</sup>). The reading "anattatho pātato rakkhito" at PvA 61 is faulty we should prefer to read apagato (apāyato?) rakkhito. — 2. throwing, a throw Sn 987 (muddha<sup>o</sup>); PvA 57 (akkhi<sup>o</sup>). See also piṇḍa.

**Pātana** (nt.) [fr. pāteti] bringing to fall, destroying, killing, only in gabbha<sup>o</sup> destroying the foetus, abortion (q. v.) DhA 1.47 and passim.

**Pātar** (adv.) [Vedic prātar, der. fr. \*prō, \*prā, cp. Lat. prandium (fr. prām-edjōm = pātar-āsa); Gr. πρωι early; Ohg. fruo = Ger. früh] early in the morning, in foll. forms: (1) pātar (before vowels), only in cpd. āsa morning meal, breakfast [cp. BSk. prātar-āsa Divy 631] D III.94; Sn 387; J I.232; VvA 294, 308; SnA 374 (pāto asitabbo ti pātar-āso piṇḍa-pātass' etaṇ nāmaṇ). — katapātaraśa (adj.) after breakfast J I.227; VI.349 (°bhetta); Vism 391. — (2) pāto (abs.) D III.94; DhA II.60; PvA 54, 126, 128; pāto va right early J I.226; VI.180. — (3) pātaṇ S I.183; II.242; Th 2, 497. — Note. Should piṇḍa-pāta belong here, as suggested by Bdgh at SnA 374 (see above)? See detail under piṇḍa.

**Pātavyatā** (f.) [fr. pāt, see pāteti] downfall, bringing to fall, felling M 1.305; A 1.266; Vin IV.34 (°by<sup>o</sup>); VbhA 499.

**Pātāpeti** [Caus. II. of pāteti] to cause to fall, to cause an abortus Vin II.108; DA 1.134.

**Pātāla** [cp. Epic Sk. pātāla an underground cave] proclivity, cliff, abyss S 1.32, 127, 197; IV.206; Th 1, 1104 (see Brethren 418 for fuller expl<sup>n</sup>); J III.530 (here expl<sup>d</sup> as a cliff in the ocean).

**Pāti** [Vedic pāti of pā, cp. Gr. ποιη herd, ποιμήν shepherd, Lat. pascō to tend sheep] to watch, keep watch, keep J III.95 (to keep the eyes open, C. ummisati; opp. nimisati); Vism 16 (=rakkhati in def. of pāṭimokkha).

**Pātika** = pāti, read at Vism 28 for patika.

**Pātita** [pp. of pāteti] brought to fall, felled, destroyed Sn 631; Dh 407; J III.176; PvA 31 (so read for patita).

**Pātin** (-°) (adj.) [fr. pāta] throwing, shooting, only in cpd. dūre<sup>o</sup> throwing far A 1.284; II.170. See akkhana-vedhin.

**Pātimokkha** see pāṭi<sup>o</sup>.

**Pāti & Pāti** (f.) [the former of patta, which is Vedic pātra (nt.); to this the f. Ved. pātrī] a bowl, vessel, dish Vin 1.157 (avakkāra<sup>o</sup>), 352 (id.); II.216 (id.); M 1.25 (kaṇsa<sup>o</sup>), 207; S II.233; A IV.393 (suvanna<sup>o</sup>, rūpiya<sup>o</sup>, kaṇsa<sup>o</sup>); J 1.347, 501; II.90; v.377 (suvanna<sup>o</sup>) VI.510 (kaṇcana<sup>o</sup>); VvA 65; PvA 274.

**Pātukamyatā** is frequent v. l. for caṭu-kamyatā, which is probably the correct reading (see this). The meaning (according to Vism 27 = VbhA 483) is "putting oneself low," i. e. flattery, "fawning" (Vism trsl. 32). A still more explicit def<sup>n</sup> is found at VbhA 338. The diff. spellings are as follows: caṭukamyatā Vism 17, 27; KhA 236; VbhA 338, 483; caṭukammatā Miln 370; pātukamyatā Vbh 246; pātukamyatā Nd<sup>2</sup> 39. See standing phrase under mugga-sūpyatā.

**Pātur** (-°) (°pātu) (indecl.) [cp. Vedic prādur in prādur + bhu; on t for d see Geiger, P.Gr. § 39<sup>4</sup>. As regards etym. Monier Williams suggests prā = pra + dur, door, thus "before the door, openly"; cp. dvāra] visible, open, manifest; only in comp<sup>o</sup> with kr̥ and bhū, and with the rule that pātu<sup>o</sup> appears before cons., whereas pātur<sup>o</sup> stands before vowels. (1) with kr̥ (to make appear): pres. pātukaroti Sn 316; J IV.7; Pug 30; SnA 423; aor. pātvakāsi S II.254; DhA II.64; pp. pātukata Vv 84<sup>41</sup>. — (2) with bhū (to become manifest, to appear): pres. pātubhavati D 1.220; D II.12, 15, 20, 226; M 1.445; S IV.78; Pv II.9<sup>41</sup> (pot. °bhavyeyyū); aor. pāturahosi [cp. BSk. prādurabhū Jtm. 211] Vin 1.5; D 1.215; II.20; S I.137; Pv II.8<sup>6</sup>; Miln 10, 18; VvA 188; pl. pāturahansu J I.111, & °ahigsu J 1.54. — pp. pātubhūta S III.39; Dhs 1035; PvA 44.

-**kamma** making visible, manifestation S II.254; DhA IV.198. -**bhāva** appearance, coming into manifestation M 1.50; S II.3; IV.78; A 1.266; II.130; Sn 560, 998; J 1.63; Nd<sup>2</sup> s. v.; Vism 437.

**Pāteti** [Caus. of pat] 1. to make fall, drop, throw off S 1.197 (sakuṇo rajaṇ); J 1.93 (udakaṇ); Miln 305 (sāraṇ). — 2. to bring to fall J v.198; Miln 187. — 3. to kill, destroy, cut off (the head) J 1.393; III.177; PvA 31, 115. — pp. pātita. Caus. II. pātāpeti (q. v.). — Cp. abhi<sup>o</sup>. Note. In meaning 3 it would be better to assume confusion with pāṭeti (for pāṭeti = Sk. sphāṭayati to split [sphuṭ = (s)phal], see pāḷeti & pāḷeti In the same sense we find the phrase kaṭṭhaṇ pāteti to split firewood M 1.21 (MA eteti), besides pāḷeti.

**Pātheyya** (nt.) [grd. form. fr. patha] "what is necessary for the road," provisions for a journey, viaticum Vin 1.244; S 1.44; Dh 235, 237; J v.46, 241; DA 1.288; DhA 1.180; III.335; PvA 5, 154.

**Pātheyyaka** (nt.) = *patheyya* PvA 126.

**Pāda** [Vedic *pāda*, see etym. under *pada*] 1. the foot, usually pl. *pādā* both feet, e. g. Vin 1.9. 34, 188; It 111; Sn 309, 547, 768, 835, 1028; J 11.114; IV.137; DhA III.196; PvA 4, 10, 40, 68; VvA 105. In sg. scarce, and then specified as *eka°* & *dutiya°*, e. g. at Nd<sup>2</sup> 304<sup>m</sup>; J VI.354. — 2. foot or base of a mountain Vism 399 (Sineru°); DhA 1.108 (*pabbata°*). — 3. the fourth part ("foot") of a verse (cp. *pada* 4) SnA 239, 273, 343, 363; ThA 23. — 4. a coin Vin III.47; VvA 77 (worth here  $\frac{1}{4}$  of a *kahāpaṇa* and double the value of *māsaka*; see also *kākanikā*).

-*anguṭṭha* a toe M 1.337. -*anguṭṭhaka* same J II.447; Vism 233. -*anguli* same PvA 125 (opp. to *hatth'* *anguli* finger). -*aṭṭhika* bone of the foot M 1.58, 89; III.92; KhA 49. -*āpacca* offspring fr. the foot (of *Brahmā*); see *bandhu*. -*ūdara* "(using) the belly as feet," i. e. a snake Sn 604. -*odaka* water for washing the feet Vin 1.9. -*kathalika* (*°iya*) acc. to Bdgh either a foot stool or a towel (*adhota-pāda-ṭhapanakaṇ* *pāda-ghaṇsanaj* vā, see *Vin. Texts* 1.92; II.373) Vin 1.9, 46; II.22; IV.310; Kvu 440; VvA 8; DhA 1.321. -*kudārikā* holding the feet like an axe (?) Pv IV.147 (expl<sup>d</sup> at PvA 240 by *pādasankhātā kudārikā*; does k. here represent *kuṭhārikā*? The reading & meaning is uncertain). -*khillā* a corn in the foot Vin 1.188 (as *°ālādha*, cp. *Vin Texts* II.19). -*ghaṇsanī* a towel for rubbing the feet (dry) Vin II.130. -*cāra* moving about on feet J IV.104. -*tala* the sole of the foot Vin 1.179; M III.90; D III.143, 148; PvA 74. -*dhovana* cleaning or washing one's feet DhA II.9. -*pa* "drinking with the foot," N. for tree Pv IV.3<sup>9</sup> (cp. PvA 251); Miln 117, 376; Vism 533; VvA 212; Sdhp 270. -*paricārikā* "serving on one's feet," i. e. a wife (cp. S 1.125) J III.95; v.268; DhA III.194. -*pīṭha* a foot-stool Vin 1.9 (cp. *Vin. Texts* 1.92); IV.310; DhA III.120 = 186; VvA 291. -*puñchana(ka)* wiping one's feet (with a towel) Vism 358 (*°rajju-maṇḍalaka*, in comparison = VbhA 62); VbhA 285 (*°colāka*); KhA 144; SnA 333; DhA 1.415 (*°ka*). -*puñchani* a towel for the feet Vin II.174. -*bbhañjana* ointment for the feet, foot-salve Vin 1.205; J v.197, 376; PvA 44, 78; anointing the feet VvA 44 (*°tela*), 295 (id.). -*mūla* the sole of the foot, the foot J IV.131. Cp. *mūla*. -*mūlika* "one who sits at one's feet," a foot-servant, lackey J 1.122, 438; II.300 sq. (*Gāmaṇicanda*); III.417; v.128; VI.30. -*lola* loafing about, one who lingers after a thing, a greedy person Sn 63, 972; Nd<sup>1</sup> 374; Nd<sup>2</sup> 433; abstr. f. *°lotā* SnA 36, & *°loliya* Nd<sup>2</sup> 433. -*visāṇa* "a horn on the foot," i. e. an impossibility J VI.340. -*sambāhana* massaging the feet DhA 1.38.

**Pādaka** (adj. n.) [fr. *pāda*] 1. having a foot or basis Vin II.110 (*°a°*); Sn 205; ThA 78. — 2. fundamental; *pādakaṇ karoti* to take as a base or foundation Vism 667. — 3. (nt.) basis, foundation, base PvA 167. — *pādaka-jjhāna* meditation forming a basis (for further introspective development) Vism 390, 397, 412 sq., 428, 667. — Cp. *āhacca°*.

**Pādāsi** is aor. of *padāti*.

**Pāduka** [= *pādaka*] a little foot J VI.554.

**Pādūkā** (f.) [cp. Epic Sk. *pāduka* & *pādūkā*] a shoe, slipper, clog Vin 1.190; II.142, 222; J III.327; IV.129, 379; v.298; VI.23; Miln 330; DA 1.136; DhA III.451 (*muñja°*). — At Vin II.143 (according to Rh. D.) *pādūkā* (*dāru°*) is a kind of stool or stand in a privy.

**Pāna** [Vedic *pāna*, fr. *pā*, *pibati* = Lat. *bibo*, pp. *pīta*, Idg. \**po(i)*, cp. Gr. *πιω* to drink, *πόρος* drink; Obulg. *piti* to drink, *pivo* drink; Lith. *pēnas* milk; Lat. *potus* drink, *poculum* drinking vessel (= Sk. *pātra*, P. *patta*)] drink, including water as well as any other liquid. Often comb<sup>d</sup> with *anna°* (food), e. g. Sn 485, 487;

Pv 1.5<sup>2</sup>; and *°bhojana* (id.) e. g. Dh 249; J 1.204. Two sets of 8 drinks are given in detail at Nd<sup>1</sup> 372. — Vin 1.245, 249 (*yāgu°*); S v.375 (*majja°*); Sn 82, 398, 924; J 1.202 (*dibba°*); Pug 51; PvA 7, 8, 50.

-*āgāra* a drinking booth, a tavern Vin II.267; III.151; J 1.302 (= *surā-geha* C.); Vbh 247; VbhA 339.

**Pānaka** (nt.) [fr. *pāna*] a drink J II.285; IV.30; Dāvs v.2; DhA III.207 (*amba°*); VvA 99, 291. — Der. *pānakatta* (abstr. nt.) being provided with drink J v.243 (*a°*).

**Pānada** in cpd. *pānad' upama* at J II.223 is faulty. The meaning is "a badly made sandal," and the reading should probably be (with v. l. & C.) "dupāhan' upama," i. e. *du(h) + upāhanā*. The C. expl<sup>d</sup> as "dukkat-upāhan' upama."

**Pāniya** (adj. nt.) [Vedic *pāniya*, fr. *pāna*] 1. drinkable S II.111. — 2. drink, beverage, usually water for drinking Vin II.207; IV.263; J 1.198, 450; III.491; v.106, 382; Pv 1.10<sup>7</sup>; II.11<sup>19</sup>, 7<sup>10</sup>; PvA 4, 5. A reduced form *pāniya* (cp. Geiger, *P.Gr.* § 23) is also found, e. g. Vin II.153; D 1.148; Pv II.10<sup>2</sup>.

-*ghata* a pot for drinking water Vin II.216; J VI.76, 85. -*cāṭika* drinking vessel DhA IV.129. -*cāṭi* id. J 1.302. -*ṭhālika* drinking cup Vin II.214; IV.263. -*bhājana* id. Vin II.153. -*maṇḍapa* water reservoir (BSk. id. e. g. AvŚ II.86) Vin II.153. -*mālaka* (?) J VI.85 (Hardy: *Flacourtia cataphracta*). -*sālā* a hall where drinking water is given Vin II.153; PvA 102; cp. *papā*.

**Pānudi** see *panudati*.

**Pāpa** (adj. nt.) [Vedic *pāpa*, cp. Lat. *patior* ≈ E. *passion* etc.; Gr. *πῆμα* suffering, evil; *ταλαιπωρος* suffering evil] 1. (adj.) evil, bad, wicked, sinful A II.222 sq. (and compar. *pāpatara*); Sn 57; Dh 119 (opp. *bhadra*). Other compar-superl. forms are *pāpiṭṭha* S v.96; *pāpiṭṭhata* Vin II.5; *pāpiyyasaka* D III.254. See *pāpiya*. — 2. unfertile (of soil) S IV.315. — 3. (nt) evil, wrong doing, sin Sn 23, 662; Dh 117 (opp. *puñña*), 183; Pv 1.6<sup>8</sup>; II<sup>2</sup>; IV.1<sup>60</sup>; DhA II.11. — pp. *pāpāni* Sn 399, 452, 674; Dh 119, 265.

-*iccha* having bad wishes or intentions Vin 1.97; D III.246; S 1.50; II.150; A III.119, 191, 219 sq.; IV.1, 22, 155; v.123 sq.; Sn 133, 280; It 85; Nd<sup>2</sup> 342; Vism 24 (def.); VbhA 479; -*icchatā* evil intention A IV.160, 165; DhA II.77. -*kamma* evil doing, wickedness, sin, crime D III.182; It 86; Sn 407; Dh 127; Vism 502; VbhA 440 sq.; PvA II, 25, 32, 51, 84. -*kammanta* evil-doer, villain S 1.97. -*kammīn* id. M 1.39 Dh 120. -*kara* id. Sn 674. -*karin* id. Dh 15, 17. -*dassana* sinful view Pv IV.3<sup>68</sup>. -*dhamma* wickedness, evil habit Dh 248, 307; Pug 37; DhA III.4; PvA 98; as adj. at PvA 58. -*dhammin* one of evil character or habits Pv 1.117. -*parikkhaya* decay or destruction of demerit (opp. *puñña°*) Pv II.6<sup>16</sup>. -*mitta* an evil associate, a bad companion (opp. *kalyāṇa°*) M 1.43, 470; D III.182. -*mittatā* bad company, association with wicked people A 1.13 sq., 83; IV.160, 165; D III.212; Dhs 13, 27; Vbh 359, 369, 371. -*sankappa* evil thought Sn 280. -*silā* bad morals Sn 246. -*supina* an evil dream (opp. *bhaddaka*) Vism 312; DhA III.4.

**Pāpaka** (adj.) [fr. *pāpa*] bad, wicked, wretched, sinful Vin 1.8; S 1.149, 207; v.418 (p. *akusala citta*); Sn 127, 215, 664; Dh 66, 78, 211, 242; J 1.128; Pv II.7<sup>16</sup> (= *lā-maka* C.); II.9<sup>3</sup>; Pug 19; Dhs 30, 101; Miln 204 (opp. *kalyāṇa*); Vism 268 (= *lāmaka*), 312 (of dream, opp. *bhaddaka*). — f. *pāpikā* Dh 164, 310; a° without sin, innocent, of a young maiden (*daharā*) Th 2, 370; Vv 31<sup>4</sup>; 32<sup>6</sup> (so expl<sup>d</sup> by VvA, but ThA expl<sup>oa</sup> as faultless, i. e. beautiful).

**Pāpaṇika** (adj. n.) [*pa* + *āpaṇa* + *ika*] belonging to a shop, i. e. 1. a shopkeeper A 1.115 sq — 2. laid out in the

shop (of cīvara) Vin 1.255; Vism 62 (= āpaṇa-dvāre patitaka). See also *Vin. Texts* II.156.

**Pāpika** = pāpaka D 1.90 (cp. DA 1.256); A IV.197.

**Pāpita** [pp. of pāpeti<sup>1</sup>, in meaning = pāpika] one who has done wrong, sinful, evil M II.43 (where D 1.90 at id. p. has pāpika); DA 1.256 (for pāpika, v. l. vāpita).

**Pāpimant** (adj. n.) [fr. pāpa, cp. Vedic pāpman] sinful; a sinner, esp. used as Ep. of Māra, i. e. the Evil, the wicked one S 1.103; A IV.434; Ud 64; Sn 430; Th 1, 1213; Miln 155 sq.; DhA IV.32.

**Pāpiyo** (adj.) [compar. of pāpa, cp. Sk. pāpiyas] worse, more evil or wicked S 1.162, 202; Sn 275; Dh 42, 76; J 1.158; IV.303; Miln 155; DhA II.108.

**Pāpuṇana** (nt.) [fr. pāpuṇāti] attainment J IV.306.

**Pāpuṇāti** [pa+ āp; cp. Sk. prāpnoti] to reach, attain, arrive at, obtain, get to learn. — pres. pāpuṇāti Vin II.208; J IV.285; VI.149; Pug 70; DA 21; PvA 74, 98, 125, 195; and pappoti S 1.25; Dh 27; Vism 501; DhA 1.395; pot. pāpuṇe Sn 324; Dh 138; J V.57 (1st pl. pāpuṇeyyāma for T. pappomu); DhA IV.206. aor. apāpuṇi ThA 64, and pāpuṇi J II.229. pret. apattha J V.391 (proh. mā a.). fut. pāpuṇissati J 1.260. ger. pāpuṇitvā S II.28; patvā Sn 347, 575, and pappuyya S 1.7 (cp. Vin II.56; A 1.138), 181, 212. inf. pappotuṇ S 1.29 = Th 2, 60, and pāpuṇituṇ VbhA 223. — grd. pattabba S 1.129; II.28; SnA 433. — pp. patta; Caus. pāpeti<sup>2</sup> (q. v.).

**Pāpurāṇa** (nt.) [through \*pāvuraṇa fr. pra+ vr̥, cp. Sk. prāvaraṇa] cover, dress, cloak S 1.175; Miln 279; DhA III.1. See also pārupana.

**Pāpurati** [fr. pa+ ā+ vr̥, cp. Vedic pravṛṇoti] to cover, veil; shut, hide; only neg. a° and only in phrase apāpurati Amataṣṣa dvāraṇ to open the door of Nibbāna Vin 1.5; Vv 64<sup>27</sup> (= vivarati VvA 284).

**Pāpeti<sup>1</sup>** [Denom. fr. pāpa] to make bad, bring into disgrace Vin IV.5. — pp. pāpita.

**Pāpeti<sup>2</sup>** [Caus. of pāpuṇāti] to make attain, to let go to, to cause to reach, to bring to J IV.494; V.205, 260; DA 1.136. imper. pāpaya S 1.217, and pāpayassu J IV.20. fut. pāpessati J 1.260, and pāpayissati J V.8.

**Pābhati** (nt.) [para+ ā+ pp. of bhṛ] "that which has been brought here," viz. 1. a present, bribe DA 1.262. — 2. money, price J 1.122; V.401, 452. — kathā° "a tale brought," occasion for something to tell, news, story J 1.252, 304, 378; SnA 356.

**Pāmanga** (nt.) [etym. ?] a band or chain Vin II.106; III.48; Mhvs 11, 28; Dpvs XII.1; DhA IV.216. See on this *Vin. Texts* III.69 & *Mhvs trsl.* 79<sup>7</sup>.

**Pāmujja** (nt.) [grd. form. fr. pa+ mud, see similar forms under pāmokkha] delight, joy, happiness; often comb<sup>d</sup> with pīti. — D 1.72, 196; S III.134; IV.78 = 351; V.156, 398; A III.21; V.1 sq., 311 sq., 339, 349; Sn 256; Nett 29; DA 1.217; Sdhp 167. See also pāmojja.

**Pāmokkha** (adj.) [a grd. form. fr. pamukha, with lengthening of a as frequently in similar forms like pāṭidesāniya, pāṭimokkha, pāmojja] 1. chief, first, excellent, eminent, (m.) a leader. — A II.168 (sanga sa°); Pug 69, 70; Miln 75 (hatthi° state elephant). disā° world-famed J 1.166, 285; II.278; VI.347. — Freq. in series agga seṭṭha pāmokkha uttama, in exegesis of mahā (at Nd<sup>2</sup> 502 A e. g., when A II.95 reads mokkha for p.). See mahā. Def<sup>d</sup> as "pamukhe sādhu ti" at VbhA 332. — 2. facing east Pv IV.3<sup>53</sup> (= pācīna-dis' ābhimukha).

**Pāmojja** = pāmujja [Cp. BSk. prāmodya Divy 13, 82, 239] D II.214; III.288; M 1.37, 98; S 1.203; II.30; V.157; Dh 376, 381; Ps 1.177; Dhs 9, 86; Miln 84; Vism 2, 107, 177 (T. pa°); DhA IV.111 ("bahula).

**Pāya** [fr. pa+ ā+ yā] setting out, starting S II.218 (nava° newly setting out); instr. pāyena (adv.) for the most part, commonly, usually J V.490; DA 1.275 (so read for pāthēna).

**Pāyaka** (-°) [fr. pā to drink] drinking J 1.252 (vāruṇi°)

**Pāyāta** [pp. of pāyāti] gone forth, set out, started J 1.146.

**Pāyāti** [pra+ ā+ yā] to set out, start, go forth DhA II.42; aor. 3<sup>rd</sup> sg. pāyāsi D II.73; J 1.64, 223; III.333; VvA 64; PvA 272; 3<sup>rd</sup> pl. pāyesuṇ J IV.220, and pāyisṇu D II.96; J 1.253; DhA III.257. — pp. pāyāta (q. v.). See also the quasi synonymous abhiyāti.

**Pāyāsa** [cp. Class. Sk. pāyāsa] rice boiled in milk, milk-rice, rice porridge S 1.166; Sn p. 15; J 1.50, 68; IV.391; V.211; Vism 41; SnA 151; DhA 1.171; II.88; VvA 32.

**Pāyin** (adj. n.) [fr. pā, see pīvatī] drinking J III.338.

**Pāyeti** [Caus. fr. pā, see pībati] 1. to give to drink, to make drink D II.19; Sn 398 (Pot. pāyaye); Miln 43, 229; DhA 1.87 (amatag); VvA 75 (yāgug); PvA 63; aor. apāyēsi S 1.143; ger. pāyētvā J 1.202 (dibba-pānaṇ); II.115 (lohitaṇ); III.372 (phāṇit' odakaṇ); IV.30 (pāna-kaṇ); VI.392 (surag). — 2. to irrigate J 1.215. — ppr. f. pāyamānā a woman giving suck, a nursing woman D 1.166; M 1.77; A 1.295; II.206; III.227; Pug 55; DhA 1.49. — Caus. II. pāyāpeti J V.422.

**Pāra** (adj.-nt.) [fr. para] 1. as *adv.* (-°) beyond, over, across, used as prep. with abl., e. g. pāra-Gangāya beyond the G. S 1.207, 214; SnA 228. See under cpds. — 2. as *nt.* the other side, the opposite shore S 1.169, 183; Sn 1059; Nd<sup>1</sup> 20 (= amataṇ nibbānaṇ); Dh 385; DhA IV.141 aparā pāraṇ gacchati to go from this side to the other (used with ref. to this world & the world beyond) S IV.174; A V.4; Sn 1130; pāraṇ gavesino M II.64 = Th 1, 771-3. Cases adverbially: acc. pāraṇ see sep.; abl. pārato from the other side Vin II.209. — 3. the guṇa form of para, another: see cpds.:

-atthika (pār') wishing to cross beyond D 1.244. -ga "going beyond," traversing, crossing, surmounting S IV.71 (jāṭimaraṇassa); Sn 32, 997. -gata one who has reached the opposite shore S 1.34; II.277; IV.157; A IV.411; Sn 21, 210, 359; Dh 414; Vv 53<sup>1</sup> (cp. VvA 231); one who has gone over to another party Th 1, 209. -gavesin looking for the other shore Dh 355; DhA IV.80. -gāmin = gata S 1.123; A V.232 sq., 253 sq.; DhA II.160. -gū (a) gone beyond, i. e. passed, transcended, crossed S 1.195 = Nd<sup>2</sup> 136<sup>a</sup> (dukkhassa), IV.210 (bhavassa); A II.9 (id.); III.223; It 33 (jarāya); Dh 348. (b) gone to the end of (gen. or. -°), reached perfection in, well-versed in, familiar with, an authority on Sn 992 (sabbadhammānaṇ), 1105 (cp. Nd<sup>2</sup> 435); D 1.88 (tūṇaṇ vedānaṇ); DhA III.361 (id.). -dārīka an adulterer, lit. one of another's wife S II.259; J III.43 (so read for para°); DhA II.10.

**Pāraṇ** (adv.-prep.) [acc. of pāra] beyond, to the other side D 1.244; M 1.135; Sn 1146 (Maccu-dheyya°, vv. II. °dheyyassa & °dheyya°), expl<sup>d</sup> by Nd<sup>2</sup> 487 as amataṇ nibbānaṇ; VvA 42.

-gata (cp. pāragata) gone to the other side, gone beyond, traversed, transcended M 1.135; S II.277; Sn 803; Nd<sup>1</sup> 114; Nd<sup>2</sup> 435; Pug 72; Vism 234. -gamaṇa crossing over, going beyond S V.24, 81; A V.4, 313; Sn 1130.

**Pāramitā** (f.) [pāramī+ tā] = pāramī Nett 87.



**Pārami** (f.) [abstr. fr. parama, cp. BSk. mantrāṇaṃ pāramiṇ gata Divy 637] completeness, perfection, highest state Sn 1018, 1020; Pug 70; DhA 1.5; VvA 2 (sāvaka-nāna°); PvA 139; Sdhp 328. In later literature there is mentioned a group of 10 perfections (*dasā pāramiyo*) as the perfect exercise of the 10 principal virtues by a Bodhisatta, viz. dāna°, sila°, nekkhamma°, paññā°, viriya°, khanti°, sacca°, adhiṭṭhāna°, mettā°, upekkhā° J 1.73; DhA 1.84.

-ppatta (pārami°) having attained perfection M III.28; Nd<sup>2</sup> 435; Miln 21, 22; cp. *Miln trsl.* 1.34.

**Pārājika** [etym. doubtful; suggested are parā+aj (Bournouf); para+jj; pārācika (S. Lévi, see Geiger, *P.Gr.* §38, n. 3; also Childers s. v.)] one who has committed a grave transgression of the rules for bhikkhus; one who merits expulsion (see on term *Vin. Texts* 1.3; *Miln trsl.* 1.268; II.78) Vin 1.172; II.101, 242; A II.241; III.252; v.70; J VI.70, 112; Miln 255; Vism 22; KhA 97, DhA 1.76 (as one of the divisions of the Sutta-vibhanga, see also Vin III.1 sq.).

**Pārāpata** [Epic Sk. pārāvata] a dove, pigeon J 1.242; v.215; VvA 167 (°akkhi); Pgdp 45. See the doublet pārevata.

**Pārāyana** (nt.) [late Sk. pārāyana, the metric form of parāyana] the highest (farthest) point, final aim, chief object, ideal; title of the last Vagga of the Sutta Nipāta A III.401; Sn 1130; Nd<sup>2</sup> 438; SnA 163, 370, 604.

**Pārikkhattiya** = parikkhattatā, Pug 19 = VbhA 358.

**Pāricariyā** (f.) same as paricariya serving, waiting on, service, ministrations, honour (for = loc.) D III.189, 250, 281; M II.177; S IV.239; A II.70; III.284, 325, 328; J III.408; IV.490; v.154, 158 (kilesa°); PvA 7, 58, 128. Cp. BSk. pāricāryā MVastu II.225.

**Pāricchatta** = pāricchattaka, Sn 64 (°ka Nd<sup>2</sup> 439; expl<sup>d</sup> as kovijāra); J v.393.

**Pāricchattaka** [Epic Sk. pārijāta, but P. fr. pari+chatta +ka, in pop. etym. "shading all round"] the coral tree *Erythmia Indica*, a tree in Indra's heaven Vin 1.30; A IV.117 sq.; Vv 38<sup>1</sup> (expl<sup>d</sup> as Māgadhim at VvA 174 for pārijāta, which is also the BSk. form); J 1.40; II.20; KhA 1.122; SnA 485; DhA 1.273; III.211; DhSA 1; VvA 12, 110; PvA 137.

**Pārijāta** = pāricchattaka, VvA 174.

**Pārijuṇṇa** (nt.) [abstr. fr. parijuṇṇa, pp. of pari+jur] 1. decay, loss M II.66; DhA 1.238; VvA 101 (bhoga°). — 2. loss of property, poverty PvA 3.

**Pāripanthika** [fr. paripantha] 1. highwayman, robber S II.188; J v.253. — 2. connected with danger, threatening, dangerous to (°) Vism 152; PugA 181 (samādhi, vipassanā°).

**Pāripūri** (f.) [abstr. fr. pari+pūr, cp. BSk. pāripūri AvŚ II.107] fulfilment, completion, consummation S I.139; A v.114 sq.; Sn 1010; J VI.298; Nd<sup>2</sup> 137 (pada°); SnA 28 (id.); Pug 53; DhS 1367; DhA 1.36; PvA 132, 133; VbhA 468 ("mada conceit of perfection).

**Pārima** (adj.) [superl. form. fr. pāra] yonder, farther, only comb<sup>d</sup> with °tira the farther shore D 1.244; M 1.134, 135; S IV.174; Miln 269; DhA II.100. Cp. BSk. pārimaṇ tiraṇ AvŚ 1.148.

**Pāribhaya** (nt.) (& der.) [fr. pari+bhr] "petting (or spoiling) the children" (*Miln trsl.* II.287) but perhaps more likely "fondness of being petted" or "nurture" (as *Vism trsl.* 32) (being carried about like on the lap or the back of a nurse, as expl<sup>d</sup> at Vism 28 = VbhA 483). The readings are different, thus we find °bhayātā at

Vbh 246; VbhA 338, 483; °bhayātā at Vism 17, 23, 27 (vv. II. °bhayātā & °bbhayātā); °bhayātā at Miln 370; °bhayātā at Vbh 352; KhA 236; Nd<sup>2</sup> 39. The more det. expl<sup>d</sup> at VbhA 338 is "alankāra-karaṇ' ādīhi dāraka-kiḷāpanaṇ etaṇ adhivacanaṇ." — See stock phrase under mugga-sūpyatā.

**Pāribhogika** (adj.) [fr. pari+bhoga] belonging to use or enjoyment, with ref. to relics of personal use J IV.228 (one of the 3 cetiyas, viz. saririka, pāribhogika, udde-sika); Miln 341 (id.).

**Pārivattaka** (adj.) = pari°; changing, turning round (of cīvāra) Vin IV.59, 60.

**Pārivāsika** = pari° (a probationer), Vin 1.136; II.31 sq., where distinguished from a pakatatta bhikkhu, a regular, ordained bh. to whom a pārivāsika is inferior in rank.

**Pārisajja** [fr. parisā] belonging to an assembly, pl. the members of an assembly, esp. those who sit in council, councillors (cp. BSk. pārisāyāya councillor Divy 291) Vin 1.348; D 1.136; III.64, 65; M 1.326; S 1.145, 222; A 1.142; Miln 234; DA 1.297.

**Pārisuddhi** (f.) [fr. parisuddha] purity Vin 1.102, 136 (cp. *Vin. Texts* 1.242, 280); M III.4; A II.194 sq. (°pa-dhāniy' angāni, the four, viz. silapārisuddhi, citta°, diṭṭhi°, vimutti°); Nd<sup>1</sup> 475; Ps 1.42 (°sila); DhS 165; Miln 336 (ājīva°, and in 4<sup>th</sup> bhāna); Vism 30 (= pari-suddhatā), 46 (°sila), 278; DhA III.399 (catu° -sila); IV.111 (ājīva°); Sdhp 342.

**Pārihāriya** (adj.) [fr. parihāra] connected with preservation or attention, fostering, keeping Vism 3 (°paññā), 98 (°kammaṭṭhāna); SnA 54 (id.).

**Pāruta** [pp. of pārupati] covered, dressed S 1.167, 175; Th 1.153; J 1.59, 347; SnA 301; PvA 48, 161. — *dup-pāruta* not properly dressed (without the upper robe) Vin 1.44; II.212; S II.231, 271. See also *abhipāruta*. Note. The form *apāruta* is apparently only a neg. pāruta, in reality it is apa+ā+vrta.

**Pārupati** [metathesis fr. pāpurati = Sk. prāvṛnoti, pra+vr; see also pāpurati etc.] to cover, dress, hide, veil D 1.246; Vin IV.283; M III.94; S II.281; J II.24, 109; Pv II.11<sup>2</sup> (= nivāseti PvA 147); Mhvs 22, 67; Vism 18; DhA III.325; VvA 44, 127; PvA 73, 74, 77. — PP-pāruta (q. v.).

**Pārupana** (nt.) [fr. pārupati] covering, clothing; dress J 1.126, 378; III.82; Miln 279; DhA 1.70, 164; PvA 74, 76.

**Pāreti** [Denom. fr. pāra; cp. Lat. portare] to make go through, to bore through, pierce, break (?) J III.185 (reading uncertain).

**Pārevata** [the Prk. form (cp. Māgadhi pārevaya) of the Sk. pārāpata, which appears also as such in P.] 1. a dove, pigeon A 1.162 (dove-coloured); Vv 36<sup>3</sup> (°akkhi = pārāpat' akkhi VvA 107); J VI.456. — 2. a species of tree, Diospyros embryopteris J VI.529, 539.

**Pāroha** [fr. pra+ruh, cp. Sk. \*prāroha] 1. a small (side) branch, new twig (of a Nigrodha tree) J v.8, 38, 472; VI.199; SnA 304; PvA 113. — 2. a shoot, sprout (from the root of a tree, tillering) S 1.69 (see C. expl<sup>d</sup> at K.S. 320); J VI.15; DhA II.70; VbhA 475; 476.

**Pāla** (°) [fr. pā, see pāleti] a guard, keeper, guardian, protector S 1.185 (vihāra°); J v.222 (dhamma°); VvA 288 (ārāma°); Sdhp 285. See also go°, loka°.

**Pālaka** (°) [fr. pā] a guardian, herdsman M 1.79; S III.154; A IV.127; J III.444.

**Pālana** (nt.) (& pālanaṅ?) [fr. pāleti 2, to all likelihood for palāyana through \*pālāna, with false analogy] moving, running, keeping going, living, in phrase **vutti pālana yapana** etc. at *Vism* 145; *DhsA* 149, 167; also in def<sup>a</sup> of *bhūñjati*<sup>1</sup> as "pālana' ajjhohāresu" by eating & drinking for purposes of living, at *Dhṭp* 379. As pālanaṅ at the *Dhs* passages of same context as above (see under **yapana**).

**Pālanaṅ** (f.) [fr. pāleti cp. Ep. Sk. pālana nt.] guarding, keeping *J* 1.158; *Dhs* 19, 84, 295.

**Pāli** (**Pāli**) (f.) [cp. Sk. pāli a causeway, bridge *Halāyudha* III.54] 1. a line, row *Dāvs* III.61; *IV.3*; *Vism* 242 (dvatīṅs' ākāra<sup>o</sup>), 251 (danta<sup>o</sup>); *SnA* 87. — 2. a line, norm, thus the canon of Buddhist writings; the text of the Pāli Canon, i. e. the original text (opp. to the Commentary); thus "pāliyaṅ" is opposed to "aṭṭhakathāyaṅ" at *Vism* 107, 450, etc). It is the literary language of the early Buddhists, closely related to Māgadhī. See Grierson, *The Home of Lit. Pāli* (Bhandarkar Commemoration vol. p. 117 sq.), and literature given by Winternitz, *Gesch. d. Ind. Litt.*, II.10; III.606, 635. The word is only found in Commentaries, not in the Piṭaka. See also Hardy, *Introd. to Nett.*, p. xi. — *J* IV.447 ("nāyena accord. to the Pāli Text"); *Vism* 376 ("nāy' anusārena id.). 394, 401, 565 (anusārato accord. to the text of the Canon); 607, 630, 660 sq., 693, 712; *KhA* 41; *SnA* 333, 424, 519, 604; *DhsA* 157, 168; *DhA* IV 93; *VvA* 117, 203 (pālito+aṭṭhuppattito); *PvA* 83, 87, 92, 287; and freq. elsewhere.

-**vaṇṇana** is explanation of the text (as regards meaning of words), purely textual criticism, as opposed to **vinicchaya-kathā** analysis, exegesis, interpretation of sense *Vbh* 291; *Vism* 240 (contrasted to bhāvanā-niddesa).

**Pāliguṇṭhima** (adj.) [doubtful, fr. pāli+guṇṭh, see pāliguṇṭhita; hapax legomenon] covered round (of sandals) *Vin* 1.186 (*Vin. Texts* II.15; laced boots); v. l. BB °guṇṭhika.

**Pālicca** (nt.) [fr. palita] greyness of hair *M* 1.49; *S* II.2, 42; *A* III.196; *Dhs* 644, 736, 869; *VbhA* 98.

**Pālibhaddaka** [fr. pālibhadda=pari+bhadda, very auspicious] the tree *Butea frondosa* *J* IV.205; *Nd*<sup>2</sup> 68, 101<sup>n</sup>; *Vism* 250 (°atṭhi); *VbhA* 239 (id.); *KhA* 46, 53; *DhsA* 14; *DhA* 1.383. As **pālibhaddaka** (-vana) at *J* II.162 (v. l. pātālī<sup>o</sup>).

**Pāleti** [cp. (Epic) Sk. pālayati, fr. pā] 1. to protect, guard, watch, keep *Sn* 585; *J* 1.55; *IV.127*; *VI.589*; *Miln* 4 (pathavi lokay pāleti, perhaps in meaning "keeps, holds, encircles," similar to meaning 2); *Sdhp* 33. — 2. (lit. perhaps "to see through safely"; for palāyati by false analogy) to go on, to move, to keep going, in def<sup>a</sup> of carati as viharati, iriyati, vattati, pāleti, yapeti, yāpeti at *Nd*<sup>2</sup> 237; *Vbh* 252; *DhsA* 167. Cp. pālana. So also in phrase **atthaṅ pāleti** (so read for pāleti?) "to come home" i. e. to disappear *Sn* 1074 (see expl<sup>d</sup> *Nd*<sup>2</sup> 28). See other refs. under **palāyati**. — pp. pālita. See also **abhi**<sup>o</sup> & **pari**<sup>o</sup>. A contracted (poetical) form is found as **pallate** at *J* v.242, expl<sup>d</sup> by C. as pālayati (pālayate), used as Med.-Pass.

**Pāvaka** (adj. n.) [fr. pu, Vedic pāvaka] 1. (adj.) pure, bright, clear, shining *J* v.419. — 2. (m.) the fire *S* 1.69; *A* IV.97; *Dh* 71, 140; *J* IV.26; v.63 (=kanha-vattanin) *VI.236* (=aggi C.); *Pv* 1.86; *Vism* 170 (=aggi).

**Pāvavana** (nt.) [pa+vacana, with lengthening of first a (see Geiger, *P.Gr.* §33<sup>1</sup>)] a word, esp. the word of the Buddha *D* 1.88; *S* II.259; *Th* 1, 687; 2, 457.

**Pāvadatai** [=pavadati] to speak out, to tell, show *J* II.439; *Pv* IV.148; *PvA* 118.

**Pāvassi** see pavassati.

**Pāvāra** [fr. pa+vr] 1. a cloak, mantle *Vin* 1.281; *J* v.409 (expl<sup>d</sup> as pavara-dibba-vattha!). — 2. the mango tree *KhA* 58 (°puppha; *Vism* 258 at id. p. has pāvāra<sup>o</sup>).

**Pāvārika** [fr. pāvāra] a cloak-seller (?) *Vin* IV.250.

**Pāvāla** [see pavāla] hair; only in cpd. °nipphoṭana pulling out one's hair *S* IV.300.

**Pāvisa** & **Pāvekkhi** see pavisati.

**Pāvuraṇa** (nt.) [fr. pa+ā+vr, see pāpuraṇa & pārupana] cloak, mantle *M* 1.359; *Vin* IV.255, 289; *ThA* 22.

**Pāvusa** [pa+vrṣ, cp. Vedic prāvṛṣa & pravaraṣa] 1. rain, the rainy season (its first 2 months) *Th* 1, 597; *J* v.202, 206. — 2. a sort of fish *J* IV.70 (gloss pāvusa, q. v.).

**Pāvussaka** (adj.) [fr. pāvusa] raining, shedding rain *M* 1.306; *S* v.51; *A* IV.127; *J* 1.95, 96; *Miln* 114.

**Pāsa**<sup>1</sup> [Vedic pāsa] a sling, snare, tie, fetter *S* 1.105, 111; *A* II.182; *IV.197*; *Vin* IV.153 (? hattha<sup>o</sup>); *Sn* 166; *It* 36 (Māra<sup>o</sup>); *J* III.184; *IV.414*; *PvA* 206. On its frequent use in similes see *J.P.T.S.* 1907, 111.

**Pāsa**<sup>2</sup> [Class. Sk. prāsa fr. pra+as] a spear, a throw *Sn* 303; *A* IV.171 (kuṭṭhāri<sup>o</sup> throw of an axe). — **asi**<sup>o</sup> a class of deities *Miln* 191.

**Pāsa**<sup>3</sup> (a stone?) at *PvA* 63 (pās' antare) is probably a misreading and to be corrected to **palāsa** (palās' antare, similarly to rukkh' antare, kaṭṭh'- and mūl' antare), foliage.

**Pāsagga** (adj.) [grd. fr. pasasati with pā for pa as in similar formations (see pāmokkha)] to be praised, praiseworthy *M* 1.5, 404; *II.227* (dasa °tṭhānāni); *A* v.129 (id.); *J* III.493; *Pv* IV.713; *Nett* 52.

**Pāsaka**<sup>1</sup> [fr. pāsa<sup>1</sup>] a bow, for the dress *Vin* II.136; for the hair *Th* 2, 411 (if Morris, *J.P.T.S.* 1893, 45, 46, is right to be corr. fr. pasāda).

**Pāsaka**<sup>2</sup> [fr. pāsa<sup>2</sup>] a throw, a die *J* VI.281.

**Pāsaka**<sup>3</sup> lintel *Vin* II.120 = 148 (see *Vin. Texts* III.144).

**Pāsaṇḍa** [cp. late Sk. pāsaṇḍa] heresy, sect *S* 1.133; *A* II.466; *Th* 2, 183 *Miln* 359; *ThA* 164. -°ika heretic, sectarian *Vin* IV.74.

**Pāsāpa** [Epic Sk. pāsāpa] a rock, stone *A* 1.283; *Sn* 447; *J* 1.109, 199; v.295; *Vism* 28, 182, 183; *VbhA* 64 (its size as cp<sup>d</sup> with pabbata); *DhA* III.151; *DhsA* 389; *VvA* 157; *Sdhp* 328.

-**guḷa** a ball of (soft) stone, used for washing (pumice stone?) *A* II.200 (sāla-laṭṭhiṅ . . . taccheyya . . . likheyya . . . pāsānaguḷena dhopecyya . . . nadiṅ patāreyya), cp. *M* 1.233; and *Vism* 28 "bhājane ṭhapitaṅ guḷapindaṅ viya pāsāṇaṅ." -**ceṭiya** a stone *Caitya* *DhA* III.253. -**tala** a natural plateau *J* 1.207. -**pitṭhe** at the back of a rock *Vism* 116. -**pokkharani** a natural tank *Vism* 119. -**phalaka** a slab of stone *J* IV.328. -**macchaka** a kind of fish (stone-fish) *J* IV.70; *VI.450*. -**lekha** writing on a stone *Pug* 32. -**sakkharā** a little stone, fragment of rock *S* II.137; *A* IV.237. -**sevāla** stone *Vallisneria* *J* v.462. -**vassa** rain of stones *SnA* 224.

**Pāsānaka** = pāsāpa *Vin* II.211.

**Pāsāda** [pa+ā+sad, cp. Class. Sk. prāsāda] a lofty platform, a building on high foundations, a terrace, palace *Vin* 1.58, 96, 197, 239; II.128, 146, 236 (cp. *Vin. Texts* 1.174; III.178); *D* II.21; *S* 1.137; *A* 1.64; *Sn* 409; *It* 33; *Pv* II.126; *J* II.447; *IV.153* (pillars); v.217; *Vism* 339 (°tala); *DhsA* 107; *SnA* 502; *ThA* 253, 286; *VvA* 197; *PvA* 23, 75, 279 (cp. upari<sup>o</sup>); *Sdhp* 299. — **satta-bhū-**

- maka° a tower with 7 platforms J 1.227, 346; IV.323, 378; V.426, 577. The Buddha's 3 castles at D II.21; A 1.145; J VI.289. See also *J.P.T.S.* 1907, 112 (p. in similes).
- Pāsādika** (adj.) [fr. pasāda] 1. pleasing, pleasant, lovely, amiable Vin IV.18; D III.141; S 1.95; II.279; A II.104 sq., 203; III.255 sq.; DhA 1.119; ThA 266, 281; DA 1.141, 281; VvA 6; PvA 46, 186, 187, 201. — *samanta*° lovely throughout A 1.24; V.11. — 2. comfortable Vism 105.
- Pāsāvīn** (adj.) [fr. pasavati] bringing forth S V.170; J 1.394.
- Pāsuka** [for the usual phāsuka] a rib Vin II.266. (loop? Rh.D.).
- Pāsula** [for phāsuka] a rib Vin III.105.
- Pāssati** fat. of pibati (for pivissati).
- Pāhuna** (m. nt.) [fr. pa + ā + hu, see also āhuna & der.] 1. (m.) a guest A III.260; J VI.24, 516. — 2. (nt.) meal for a guest D 1.97 = M II.154; Vism 220; DA 1.267.
- Pāhunaka** (m.-nt.) [fr. pāhuna] 1. (m.) a guest J 1.197; IV.274; Miln 107; DA 1.267, 288; DhA II.17. — 2. (nt.) meal for a guest S 1.114.
- Pāhūneyya** (adj.) [fr. pāhuna, see also āhūneyya] worthy of hospitality, deserving to be a guest D III.5; S 1.220; II.70; A II.56; III.36, 134, 248, 387; IV.13 sq.; V.97, 198; It 88; Vism 220.
- Pāhūneyyaka** = pāhūneyya J III.440.
- Pāheti** [secondary form. after aor. pāhesi fr. pahiṇati] to send J 1.447; Miln 8; PvA 133.
- Pi** (indecl.) [the enclitic form of api (cp. api 2a); on similarities in Prk. see Pischel, *Pvk. Gr.* § 143] emphatic particle, as prefix only in pidahati and pilandhati, where api° also is found (cp. api 1b). — 1. also, and also, even so D 1.1; Vin IV.139 (cara pi re get away with you: see re); J 1.151, 278. — 2. even, just so; with numbers or num. expressions "altogether, in all, just that many" J 1.151; II.275; IV.142. — cattāro pi J III.51; ubho pi J 1.223; sabbe pi Sn 52; J 1.280. — 3. but, however, on the other hand, now (continuing a story) J 1.208; IV.2. — 4. although, even if J II.110 (ciram pi kho . . . ca although for a long time . . . yet). — 5. perhaps, it is time that, probably Sn 43; J 1.151; II.103. — 6. pi . . . pi in correlation (like api . . . api): (a) both . . . and; very often untranslatable Sn 681 (yadā pi . . . tadā pi when . . . then), 808 (ditthā pi sutā pi); J 1.222 (jale pi thale pi); (b) either . . . or J 1.150; II.102.
- Piṅsa** [pp. of piṅsati<sup>2</sup>] crushed, ground, pounded DhA III.184 (v. l. piṅṭha, perhaps preferable).
- Piṅsati<sup>1</sup>** [piś or piṅś, cp. Vedic piṅsati, with two bases viz. Idg. \*peig, as in P. piñjara & pingala; Lat. pingo to paint, embroider; and \*peik, as in Sk. piṅśati, peśaḥ; Av. paes- to embellish; Gr. ποικίλος many-coloured; Goth. fēh, Ags. fāh id. See detail in Walde, *Lat. Wtb.* under pingo] to adorn, form, embellish; orig. to prick, cut. Perhaps piṅsare (3. pl. med.) J V.202 belongs here, in meaning "tinkle, sound" (lit. prick), expl<sup>d</sup> in C. by viravati. Other der. see under pingala. piñjara, pesakāra.
- Piṅsati<sup>2</sup>** [piś or piṅś, Vedic pinasṭi, cp. Lat. pinso to grind, pila = pestle, pistillum = pistil; Lith. paisyti to pound barley; Gr. πρίσσω id.; Ohg. fesa = Nhg. fese] 1. to grind, crush, pound J 1.452; II.363; IV.3 (matthakaṅ), 440 (akaluñ candanañ ca silāya p.); Miln 43; DhA III.184 (gandhe piṅsissati; BB pisissati). — 2. to knock against each other, make a sound J V.202; see piṅsati<sup>1</sup>. — pp. piṅsa & piṅṭha<sup>1</sup>. See also pisati and pati°.
- Pinka** [for pinga yellow, brownish, tawny] a young shoot, sprout J III.389 (v. l. singa, which also points to pinga; expl<sup>d</sup> by pavāla).
- Pinga** see pinka.
- Pingala** (adj.) [see piṅsati<sup>1</sup>, cp. Vedic pingala] 1. reddish-yellow, brown, tawny S 1.170; J VI.199 (= pingiya). — 2. red-eyed, as sign of ugliness J IV.245 (as Np.; comb<sup>d</sup> with nikkhanta-dāṭha); V.42 (tamba-dāṭhika nibbidha-pingala); Pv 11.4<sup>1</sup> (=°locana PvA 90; + kalāra-danta). — kipillaka the red ant DhA III.26. — cakkhutā red-eyedness PvA 250. — makkhikā the gadfly J III.203 (= daṅsa) Nd<sup>2</sup> 268 = SnA 101 (id.); SnA 33 (where a distinction is made between kāṇa-makkhikā and pingala°), 572 (= daṅsa).
- Pingiya** (adj.) [fr. Vedic pinga] reddish-brown, yellow J VI.199.
- Pingulā** (f.) [a var. of Sk. pingalā, a kind of owl] a species of bird J VI.538.
- Picu<sup>1</sup>** [cp. Class. Sk. picu] cotton Vin 1.271; usually in cpds, either as kappāsa° S V.284, 443, or tūla° S V.284, 351 (T. thula°), 443; J V.480 (T. tula°). — paṭala membrane or film of cotton Vism 445. — manda the Nimb or Neem tree Azadizachta Indica Pv IV.1<sup>6</sup> (cp. PvA 220); the usual P. form is puci-manda (q. v.).
- Picu<sup>2</sup>** [etym. unknown, prob. Non-Aryan] a wild animal, said to be a kind of monkey J VI.537.
- Piccha** (nt.) [cp. Epic Sk. piccha & puccha tail, to Lat. pinna, E. fin. Ger. finne] tail-feather, esp. of the peacock Vin 1.186 (mora°). — dve° (& de°) lfaving two tail-feathers J V.339, 341 (perhaps to be taken as "wing" here, cp. Halāyudha 2, 84 = pakṣa). Cp. piñcha & piñja.
- Picchita** in su° J V.197 is not clear, C. expl<sup>d</sup> by suphassita, i. e. pleasing, beautiful, desirable, thus dividing su-picch°.
- Picchila** (adj.) [cp. Class. Sk. picchila] slippery Vism 264; VbhA 247 (lasikā = p-kuṇapaṅ); DhA III.4 (°magga).
- Piñcha** = piccha, i. e. tail-feather, tail Vin II.130 (mora°). Cp. piñja.
- Piñja** (nt.) [= piccha] a (peacock's) tail-feather J 1.38 (mora° kalāpa), 207 (= pekkuṇa); III.226 (BB piccha & miccha); DA 1.41 (mora°); DhA 1.394 (id.); VvA 147 (mayūra°; BB piñcha, SS pakkha); PvA 142 (mora° kalāpa).
- Piñjara** [cp. Class. Sk. piñjara; for etym. see piṅsati<sup>1</sup>] of a reddish colour, tawny J 1.93; DA 1.245; VvA 165, 288. — odaka fruit of the esculent water plant Trapa Bispinosa J VI.563 (v. l. ciñcarodaka), expl<sup>d</sup> by singhāṭaka
- Piñjita** (adj.) [fr. piṅsati, cp. Sk. piñjana] tinged, died Miln 240. On expression see Kern, *Toev.* s. v.
- Piñṅāka** (nt.) [to piṅsati<sup>2</sup>, cp. Class. Sk. piṅyāka] ground sesamum, flour of oil-seeds M 1.78, 342; Vin IV.341 (p. nāma tilapiṅṭhag vuccati); VvA 142 (tila° seed cake); PvA 48. — bhakkha feeding on flour of oil-seeds D 1.166; A 1.241, 295; II.206; Nd<sup>1</sup> 417; Pug 55.
- Pīṭaka** [cp. Epic Sk. pīṭaka, etym. not clear. See also P. peḷā & peḷikā] 1. basket Vin 1.225 (ghaṭa p. ucchanga), 240 (catudonika p.); Pv IV.3<sup>33</sup>; Vism 28 (piṭake nikkhitta-loṇa-maccha-phāla-sadisāṅ phapaṅ); dhañña° a grain-basket DhA III.370; vihi° a rice basket DhA III.374. Usually in comb<sup>d</sup> kuddāla-pīṭaka "hoe and

basket," wherever the act of digging is referred to, e. g. Vin III.47; D I.101; M I.127; S II.88; v.53; A I.204; II.199; J I.225, 336; DA I.269. — 2. (fig.) t.t. for the 3 main divisions of the Pāli Canon "the three baskets (basket as container of tradition Winternitz, *Ind. Lit.* II.8; cp. peḷā 2) of oral tradition," viz. Vinaya°, Suttanta°, Abhidhamma°; thus mentioned by name at PvA 2; referred to as "tayo piṭākā" at J I.118; Vism 96 (pañca-nikāya-māndale tiṇi piṭākāni parivatteti), 384 (tiṇṇaṇ Vedānaṇ uggahaṇaṇ, tiṇṇaṇ Piṭākānaṇ uggahaṇaṇ); SnA 110, 403; DhA III.262; IV.38; cp. Divy 18, 253, 488. With ref. to the Vinaya mentioned at Vin v.3. — Piṭāka is a later collective appellation of the Scriptures; the first division of the Canon (based on oral tradition entirely) being into *Sutta* and *Vinaya* (i. e. the stock paragraphs learnt by heart, and the rules of the Order). Thus described at D II.124; cp. the expression bhikkhu suttantika vinayadhara Vin II.75 (earlier than tepiṭāka or piṭākadhara). Independently of this division we find the designation "Dhamma" applied to the doctrinal portions; and out of this developed the 3<sup>rd</sup> Piṭāka, the Abhidhamma. See also Dhamma C. I. — The Canon as we have it comes very near in language and contents to the canon as established at the 3<sup>rd</sup> Council in the time of King Asoka. The latter was in Māgadhī. — The knowledge of the 3 Piṭakas as an accomplishment of the bhikkhu is stated in the term tepiṭāka "one who is familiar with the 3 P." (thus at Miln 18; Dāvs v.22; KhA 41 with v.1. ti°; SnA 306 id.; DhA III.385). tipetakī (Vin v.3 Khemanāma t.), tipetaka (Miln 90), and tipitaka-dhara KhA 91. See also below °taya. In BSk. we find the term trepiṭāka in early inscriptions (1<sup>st</sup> century A.D., see e. g. Vogel, Epigraphical discoveries at Sārnāth, *Epigraphia Indica* VIII. p. 173, 196; Bloch, *J. As. Soc. Bengal* 1898, 274, 280); the term tripiṭāka in literary documents (e. g. Divy 54), as also tripiṭa (e. g. AvŚ 1.334; Divy 261, 505). — On the Piṭakas in general & the origin of the P. Canon see Oldenberg, in ed. of Vin I; and Winternitz, *Gesch. d. Ind. Litt.* 1913, II.1 sq.; III.606, 635. — Cp. petāka.

-taya the triad of the Piṭakas or holy Scriptures SnA 328. -dhara one who knows (either one or two or all three) the Piṭaka by heart, as eka°, dvi°, ti° at Vism 62, 99. -sampadāya according to the P. tradition or on the ground of the authority of the P. M I.520 (itihiṭha etc.); II.169 (id.); and in exegesis of itikirā (hearsay-tradition) at A I.189=II.191=Nd<sup>2</sup> 151.

**Piṭṭha**<sup>1</sup> (nt.) [pp. of piṇṣati<sup>2</sup>, cp. Sk. piṣṭa] what is ground, grindings, crushed seeds, flour Vin I.201, 203; IV.261, 341 (tila°=piṇṇāka); J II.244 (māsa°). As piṭṭhi at J I.347.

-khādaniya "flour-eatables," i. e. pastry Vin I.248 (cp. *Vin. Texts* II.139). -dhitalikā a flour-doll, i. e. made of paste or a lump of flour PvA 16, 19 (cp. uddāna to the 1<sup>st</sup> vagga p. 67 piṭṭhi & reading piṇḍa° on p. 17). -piṇḍi a lump of flour Vism 500 (in comp.). -madda flour paste Vin II.151 (expl<sup>d</sup> in C. by piṭṭha-khali; cp. piṭṭhi-madda J III.226, which would correspond to piṣṭi). -surā (intoxicating) extract or spirits of flour VvA 73.

**Piṭṭha**<sup>2</sup> (nt.) [identical in form with piṭṭha<sup>3</sup>] a lintel (of a door) Vin I.47 (kavāṭa°); II.120 (°sanghāta, cp. *Vin. Texts* III.105), 148, 207.

**Piṭṭha**<sup>3</sup> (nt.) [cp. Vedic prṣṭha, expl<sup>d</sup> by Grassmann as pra-sṭha, i. e. what stands out] back, hind part; also surface, top J I.167 (pāsāṇa° top of a rock). Usually in oblique cases as adv., viz. instr. piṭṭhena along, over, beside, by way of, on J II.111 (udaka°); IV.3 (samudda°), loc. piṭṭhe by the side of, near, at: parikhā° at a ditch PvA 201; on, on top of, on the back of (animals) ammaṇassa p. J VI.381 (cp. piṭṭhiyaṇ); tiṇa° J IV.44; panka° J I.223; samudda° J I.202. — assa° on horseback

D I.103; similarly: vāraṇassa p. J I.358; siha° J II.244; haṭṭhi° J II.244; III.392. See also following.

**Piṭṭhi & Piṭṭhī** (f.) [=piṭṭha<sup>3</sup>, of which it has taken over the main function as noun. On relation piṭṭha > piṭṭhi cp. Trencner, *Notes* 55; Franke, *Bezzenger's Beiträge* xx.287. Cp. also the Prk. forms piṭṭha, piṭṭhi & piṣṭi, all representing Sk. prṣṭha: Fischel, *Prk. Gram.* § 53] 1. the back Vin II.200 (piṭṭhi); M I.354; J I.207; II.159, 279. piṭṭhiṇ (paccāmittassa) passati to see the (enemy's) back, i. e. to see the last of somebody J I.296, 488; IV.208. piṭṭhi as opposed to ura (breast) at Vin II.105; Sn 609; as opposed to tala (palm) with ref. to hand & foot: haṭṭha (or pada-) tala & °piṭṭhi: J IV.188; Vism 361. — abl. piṭṭhito as adv. (from) behind, at the back of Sn 412 (+anubandhati to follow closely); VvA 256; PvA 78 (geha°). piṭṭhito karoti to leave behind, to turn one's back on J I.171 (cp. prṣṭhato-mukha Divy 333). piṭṭhito piṭṭhito right on one's heels, very closely Vin I.47; D I.1, 226. — 2. top, upper side (in which meaning usually piṭṭha<sup>3</sup>), only in cpd. °pāsāṇa and loc. piṭṭhiyaṇ as adv. on top of J V.297 (ammaṇa°). piṭṭhi at VvA 101 is evidently faulty reading.

-ācariya teacher's understudy, pupil-teacher, tutor J II.100; v.458, 473, 501. -kaṇṭaka spina dorsi, backbone M I.58, 80, 89; III.92; Vism 271; VbhA 243; KhA 49 sq.; Sdhp 102. -koṭṭhaka an upper room (bath room?) DhA II.19, 20. -gata following behind, foll. one's example Vism 47. -paṇṇasālā a leaf-but at the back J VI.545. -parikamma treating one's back (by rubbing) Vin II.106. -passe (loc.) at the back of, behind J I.292; PvA 55, 83, 106. -pāda the back of the foot, lit. foot-back, i. e. the heel Vism 251; KhA 51, (°aṭṭhika); DA I.254. -pāsāṇa a flat stone or rock, plateau, ridge J I.278; II.352; VI.279; DhA II.58; VbhA 5, 206. -bāha the back of the arm, i. e. elbow (cp. °pāda) KhA 49, 50 (°aṭṭhi); -maṅsa the flesh of the back PvA 210; SnA 287. -maṅsika backbiting, one who talks behind a person's back Sn 244 (=maṅsika-khādaka C.); J II.186 (of an unfair judge); v.1; Pv II.97 (BB; T. °aka). As °maṅsiya at J V.10. -maṅsikatā backbiting Nd<sup>2</sup> 39. -roga back-ache SnA 111. -vaṅsa back bone, a certain beam in a building DhA I.52.

**Piṭṭhika** (adj.) (°) [fr. piṭṭhi] having a back, in digha° with a long back or ridge Sn 604; mudu° having a flexible back Vin III.35.

**Piṭṭhikā** (f.)=piṭṭhi; loc. piṭṭhikāya at the back of, behind J I.456 (maṇḍala°).

**Piṭṭhimant** (adj.) [fr. piṭṭhi] having a back, in f. piṭṭhi-matī (senā) (an army) having troops on (horse- or, elephant-) back J VI.390.

**Piṭṭhara** (m. & nt.) [cp. Epic Sk. piṭhara] a pot, a pan Miln 107 (spelt piṭhara). As piṭṭharaka [cp. BSk. piṭharikā Divy 496; so read for T. piparikā] at KhA 54 to be read for T. pivaraka according to App. SnA 869.

**Piṇḍa** [cp. Vedic piṇḍa; probably connected with piṣ i. e. crush, grind, make into a lump; Grassmann compares piḍ to press; on other attempts at etym. see Walde, *Lat. Wtb.* s. v. puls] 1. a lump, ball, thick (& round) mass S I.206 (aṭṭhiyaka°); Pv III.5<sup>5</sup> (nonita°); VvA 62 (kummāsa°), 65; Sdhp 529 (ayo°). — 2. a lump of food, esp. of alms, alms given as food S I.76; Sn 217, 388, 391; J I.7 (nibbuta° cooled); Miln 243 (para °ḡ ajjhu-pagata living on food given by others). piṇḍāya (dat.) for alms, freq. in comb<sup>a</sup> with carati, paṭikkamati, (gāmaṇ) pavisati, e. g. Vin II.195; III.15; M III.157; Sn 386; SnA 141, 175; PvA 12, 13, 16, 47, 81, 136 and passim. — 3. a conglomeration, accumulation, compressed form, heap, in akkhara° sequence of letters or syllables, context DhA IV.70.

-attha condensed meaning, résumé J 1.233, 275, 306; KhA 124, 192. Cp. sampiṇḍanattha. -**ukkhepakaṇ** in the manner of taking up lumps (of food), a forbidden way of eating Vin II.214=IV.195, cp. *Vin. Texts* 1.64 (=piṇḍaṇ piṇḍaṇ ukkhipitvā C.). -**gaṇaṇā** counting in a lump, summing up DA 1.95. -**cāra** alms-round, wandering for alms Sn 414. -**cārika** one who goes for alms, begging Vin II.215; III.34, 80; IV.79; J 1.116; VvA 6. -**dāyika** (& °dāvika) one who deals out food (as occupation of a certain class of soldiers) D 1.51 (°dāvika); A IV.107 (v. l. °dāyaka); Miln 331; cp. DA 1.156. See also Geiger, *P.Gr.* 46, 1; Rh. D. *Dial.* 1.68 (trsl. "camp-follower"); Franke, *Dīgha trsl.* 53<sup>1</sup> trsl. "Vorkämpfer" but recommends trsl. "Klossverteiler" as well). -**dhūṭalikā** a doll made of a lump of dough, or of pastry PvA 17; cp. pittha°. -**paṭi-ṇḍa (kamma)** giving lump after lump, alms for alms, i. e. reciprocal begging J II.82 (piṇḍa-paṭiṇḍena jivikaṇ kappesaṇ), 307 (piṇḍapāta-paṭiṇḍena jivikaṇ kappenti); v.390 (mayañ piṇḍa-paṭiṇḍa-kammaṇa na karoma). -**pāta** food received in the alms-bowl (of the bhikkhu), alms-gathering (on term see Vism 31 yo hi koci āhāro bhikkhuno piṇḍoyena patte patitattā piṇḍapāto ti vuccati, and cp. BSk. piṇḍapāta-pra-ṇiṣṭha AvŚ 1.359; piṇḍapātra-nirhāraḥ Divy 239) Vin 1.46; II.32 (°ṇ niharāpeti), 77, 198, 223; III.80, 99; IV.66 sq., 77; M III.297; S 1.76, 92; A 1.240; II.27, 143; III.109, 145 sq.; V.100; Sn 339; J 1.7, 149, 212, 233; Pug 59; Vism 31, 60; VbhA 279 (°āpacāyana); SnA 374; PvA II sq., 16, 38, 240. -**pātika** one who eats only food received in the alms-bowl; °**āṅga** is one of the dhutanga ordinances (see dhutanga) Vin 1.253; II.32 (°āṅga), 299 (+paṇsukūlika); III.15 (id.); M 1.30; III.41; A III.391; Pug 59, 69; SnA 57 (°dhutanga). -**piṇḍapātika bhikkhu** a bh. on his alms-round Vism 246 (in simile); VbhA 229 (id.). Cp. BSk. piṇḍapātika AvŚ 1.248. -**pātikatta** (abstr. to prec.) the state of eating alms-food, a characteristic of the Buddhist bhikkhu M III.41; S II.202, 208 sq.; A 1.38; III.109.

**Piṇḍaka** [fr. piṇḍa] (alms)-food A IV.185 (SS piṇḍapāta); in phrase **na piṇḍakena kilamati** not go short of food Vin III.15, 87; IV.23, in **ukka-piṇḍaka** meaning a cluster of insects or vermin Vin 1.211=239 (v. l. piṇḍuka).

**Piṇḍi** (f.) [cp. piṇḍa & Sk. piṇḍi] a lump, round mass, ball, cluster D 1.74=A III.25 (nahāniya° ball of fragrant soap; DA 1.218; piṇḍa); M III.92; J 1.76 (phala°); II.393; III.53 (amba°); Miln 107; Vism 500 (pittha°); DhA III.207 (amba°).

**Piṇḍika** (-°) in **chatta°-vivara** is a little doubtful, the phrase prob. means "a crevice in the covering (i. e. the round mass) of the canopy or sunshade" J VI.370. — Dutoit (*J. trsl.* VI.457) translates "opening at the back of the sunshade," thus evidently reading "piṭṭhika."

**Piṇḍita** (adj.) [pp. of piṇḍeti, cp. BSk. piṇḍitamūlya lump-sum Divy 500] 1. made into a lump, massed together, conglomerated, thick Th 2, 395. — 2. "ball-like," close, compact; of sound: J II.439; VI.519.

**Piṇḍiyālopa** [piṇḍi+ālopa] a morsel of food Vin 1.58 (°bhojana), 96 (id.); A II.27; It 102.

**Piṇḍeti** [Denom. fr. piṇḍa] to ball together, mix, put together Pv II.95<sup>2</sup> (=pisana-vasena yojeti PvA 135). — pp. piṇḍita.

**Piṇḍola** [etym. unclear] one who seeks alms S III.93=It 89; cp. Np. °bhāradvāja SnA 346, 514, 570.

**Piṇḍolya** (nt.) [fr. piṇḍola] asking for alms, alms-round S III.93=It 89; Vism 31.

**Pitar** [Vedic pitṛ, pitar-; cp. Gr. πατήρ; Lat. pater, Jupiter, Dies-piter=Ζεύς πατήρ; Goth. fadar=Ger. vater=E father; Oir. athir etc. to onomat. syllable \*pa-pa,

cp. tāta & mātā] father. — *Cases*: sg. nom. **pitā** S 1.182; Dh 43; J v.379; SnA 423; acc. **pitaraṇ** Dh 294; & **pituṇ** Cp. II.9<sup>3</sup>; instr. **pitārā** J III.37, **pitunā**, **petyā** J v.214; dat. gen. **pitū** M III.176; J IV.137; VI.365, 589; & **pituno** Vin 1.17 (cp. Prk. piṇḍo); abl. **pitārā** J v.214; loc. **pitari**. — pl. nom. **pitāro** Sn 404; J IV.1; PvA 38, 54 (mātā°); acc. **pitāro** PvA 17, **pitare**, & **pitū** Th 2, 433; instr. **pitarehi** & **pitūhi**; dat. gen. **pitunnaṇ** J III.83; (mātā°); VI.389 (id.); Pv II.84; **pitūnaṇ** It 110; loc. **pitūsu** Th 2, 499; J 1.152 (mātā°); and **pitūsu** PvA 3 (mātā°). *Further*: abl. sg. **pitito** by the father's side D 1.113 (+mātito); A III.151; J v.214. — A 1.62, 132, 138 sq.; Sn 296, 579 (paralokato na pitā tūyate puttāṇ); Nd<sup>2</sup> 441 (=yo so janako); J 1.412 (=tāta); v.20; VbhA 108 (where pretty popular etym. is given with "piyāyati ti pitā"), 154 (in simile). — Of *Brahmā*: DI.18, cp. DA I.112; of *Inda* J v.153. There is sometimes a distinction made between the father as such and the grandfather (or ancestors in gen.) with **culla°** (cūla°), i. e. little and **mahā°** i. e. grand-father, e. g. at J 1.115 (+ayyaka); PvA 107. The collective term for "parents" is **mātāpitāro** (pl. *not* dual), e. g. Sn 404; J 1.152; III.83; IV.1; PvA 107. In similes of father and son cp. *J.P.T.S.* 1907, 112. On *cpds.* there are the 3 bases pitā, piti° & pitu°. (a) **pitā°**: °**putta** father & son J 1.253; pl. °**puttā** fathers & sons, or parents & children J IV 115; VI.84. °**mahā** grand-father Pv II.84; J II.263; DA 1.281; PvA 41; °**mahā-yuga** age of a grandfather (i. e. a generation of ancestors) D 1.113 (see det. expl<sup>4</sup> DA 1.281=SnA 462); Sn p. 115; KhA 141; **petti-pitā-mahā** great-grandfathers, all kinds of ancestors J II.48 (=pitu-vitā mahā C.). — (b.) **piti°**: °**kicca** duty of a father J v.153; °**ghāta** parricide J IV.45 (BB pitu°); °**pakkha** father's side DhA 1.4; °**pitāmahā** (pl.) fathers & grandfathers, ancestors J v.383; °**vadha** parricide DA 1.135. — (c) **pitu°**: °**ja** originating from the father J VI.589 (+mātuja); °**ghātaka** parricide (+mātughātaka) Vin 1.88, 136, 168, 320; °**nāma** fathers name SnA 423; °**pitāmahā** (pl.) ancestors (cp. piti°) A IV.61; J 1.2; II.48. °**rak-khita** guarded by a father M III.46. °**santaka** father's possession J 1.2. °**hadaya** father's heart J 1.61.

**Pitika** (-°) (adj.) [fr. pitā] one who has a father, having a father VvA 68 (sa° together with the f.); PvA 38 (mata° whose f. was dead); cp. dve° with 2 fathers J v.424.

**Pitucchā** (f.) [pitu+svasā, cp. Sk. pitṛ-śvasṛ] father's sister, aunt; decl. similarly to pitā & mātā DhA 1.37; acc. sg. **pitucchasaṇ** [Sk. \*svasā instead of \*svasā-raṇ] J IV.184.

-**dhitā** aunt's daughter, i. e. (girl) cousin DhA 1.85. -**putta** aunt's son, i. e. (boy) cousin S II.282 (Tisso Bhagavato p.); III.106 (id.); J II.119, 324.

**Pitta** (nt.) [cp. Vedic pitta] 1. the bile, gall; the bile also as seat of the bilious temperament, excitement or anger. Two kinds are distinguished at KhA 60=Vism 260, viz. **baddha°** & **abaddha°**, bile as organ & bile as fluid. See also in detail Vism 359; VbhA 65, 243. — In enumerations of the parts or affections of the body pitta is as a rule comb<sup>4</sup> with **semha** (cp. Vin II.137; Kh III; Vism 260, 344; Miln 298). — Vin II.137; M III.90; S IV.230, 231 (+semha); A II.87; III.101, 131; Sn 198 (+semha), 434 (id., expl<sup>4</sup> as the two kinds at SnA 388); Nd<sup>1</sup> 370; J 1.146 (+semha); II.114 (pittan te kupitaṇ your bile is upset or out of order, i. e. you are in a bad mood); Miln 112 (vāta-pitta-semha . . .), 304 (roga,+semha), 382 (+semha); DhA 190 (as blue-green); DhA III.15 (cittaṇ n' atthi pittaṇ n' atthi has no heart and no bile, i. e. does not feel & get excited; vv. II. vitta & nimitta). — 2. [according to Morris, *J.P.T.S.* 1893, 4 for \*phitta=phita, Sk. sphita] swelling, a gathering Vin II.188 (*Vin. Texts* III.237 "a burst gall, i. e. bladder"); S II.242. The

- passage is not clear, in C. on Ud 1.7 we read cittaṅ, see Morris loc. cit. May the meaning be "muzzle" ?  
-kosaka gall-bladder KhA 61; Vism 263; VbhA 246.
- Pittika** (adj.) [fr. pitta] one who has bile or a bilious humour, bilious Miln 298 (+semhika).
- Pittivisaya** [Sporadic reading for the usual petti°] the realm of the departed spirits M 1.73; J 1.51; Nd<sup>1</sup> 489.
- Pittivisayika** (adj.) [fr. pittivisaya] belonging to the realm of the departed Nd<sup>1</sup> 97 (gati; v. l. petti°).
- Pithiyati** (pithiyati) [Pass. of pidahati, cp. api-dahati, Sk. apidhiyate] to be covered, obscured or obstructed; to close, shut M 11.104; 111.184; Sn 1034, 1035; Nd<sup>2</sup> 442 (BB pidhiyati; expl<sup>d</sup> by pacchijati), Th 1, 872; Dh 173; J 1.279 (akkhīni pithiyiṅsu the eyes shut); 11.158 (=paṭicchādiyati); v. 1.432. The spelling of the BB manuscripts is pidhiyati (cp. Trenckner, Notes 62).
- Pidalaka** [etym. ? Kern, Toev. s. v. suggests diminutive-formation fr. Sk. bidala split bamboo] a small stick, skewer Vin 11.116, cp. Bdhgh on p. 317: "danda-kathina-ppamāṇena kaṭasārakassa pariyaṅte paṭisaṅgharivitvā duguṇa-karaṇa." See also Vin Texts 111.94.
- Pidahati** [api+dhā, cp. apidahati & Prk. piṇidhattae = Sk. apinidhātave] to cover, to close, conceal, shut M 1.117, 380 (dvāraṅ); J 1.292; 111.26; v. 389; Miln 139 (vajjan); DhA 1.396; 11.4, 85; 1v.197 (ūruṅ); Sdhp 321; aor. **pidahi** J 1v.308 (kanne); ger. **pidahitvā** Pv 11.7<sup>6</sup> (dvāraṅ); Vism 182 (nāsaṅ); DA 1.136, **pidhatvā** Th 2, 480, & **pidhāya** J 1.150 (dvāraṅ), 243 (id.); ThA 286; DhA 11.199 (dvārāni). — Pass. pithiyati; pp. **pihita** (q. v.). The opp. of p. is **ivaratī**.
- Pidahana** (nt.) [fr. api+dhā, cp. apidahana] covering up, shutting, closing Vism 20; DhA 1v.85 (-thakana).
- Pidhara** [fr. api+dhṛ] a stick (or rag?) for scraping (or wiping?) Vin 11.141 (avalekhana°), 221 (id.). Meaning doubtful.
- Pidhāna** (nt.) [=pidahana] cover J 1v.349. -°**phalaka** covering board Vism 261 (where KhA in same passage reads paṭikujjana-phalaka) = VbhA 244.
- Pināsa** [cp. Sk. pīnasa] cold in the head, catarrh, in enum<sup>n</sup> of illnesses under dukkha, at Nd<sup>2</sup> 304<sup>1</sup> ≈ (kāsa, sāsa, pināsa, etc.).
- Pipati** [dial. form for pibati, pivati, usually restricted to Gāthā Dial., cp. Geiger, P.Gr. § 132] to drink, only in imper. pres. **pipa** M 1.316; S 1.459, and ppr. **pipaṅ** J v.255, gen. pl. **pipataṅ** Sn 398.
- Pipāsā** (f.) [Desid. form. fr. **pā**, pibati > pipati, lit. desire to drink] 1. thirst Nd<sup>2</sup> 443 (=udaka-pipāsā); Miln 318; VbhA 196 (in comparison); PvA 23, 33, 67 sq.; Sdhp 288. Often comb<sup>d</sup> with **khudā** (hunger) e. g. Sn 52, 436 (khup°); PvA 67; or **jighacchā** (id.), e. g. M 1.10; S 1.18; A 11.143, 153; Miln 304. — 2. longing (for food), hunger J 11.319. — 3. desire, craving, longing D 11.238 (avigata°); S 111.7, 108, 190; 1v.387; A 11.34 (pipāsāvinaya; expl<sup>d</sup> at Vism 293); 1v.461 sq.
- Pipāsita** (adj.) [pp. of pipāsati, Desid. fr. **pā**, cp. pipāsā] thirsty S 1.143; 11.110 (surā°); J 1v.399; Miln 318 (kilantatasita-p.); Vism 262; PvA 127; Sdhp 151.
- Pipāsīn** (adj.) [fr. pipāsā] thirsty D 11.265.
- Pipi** (adj.) [fr. **pā**, see pivati] drinking (?) in su° good to drink (?) J 1v.326 (v. l. BB siccant°). Or is it "flowing" (cp. Vedic pipiṣat overflowing) ?
- Pipīlikā** (f.) & **pipīlika** [cp. Vedic pipīlikā, pipīlaka & pipīlika; BSk. pipīlaka AvŚ 11.130 (kunta°). See also kipīlikā] ant J 111.276 (BB kipīlikā); Sdhp 23; as pipīlikā at J 1.202.
- Pippala** [for the usual P. pippalī, Sk. pippalī] pepper Vin 1.201, cp. Vin. Texts 11.46.
- Pippala** [cp. Epic Sk. pippala, on ph for p see pippalī] the fruit of Ficus religiosa, the holy fig tree J 1v.518 (Kern's reading, Toev. s. v. for T. maddhu-vippala, C. reads madhuvippala & expl<sup>m</sup> by madhuraphala).
- Pippalaka** (nt.?) [etym. ? BR give Sk. \*pippalaka in meaning "thread for sewing"] scissors (?) so ed.) DA 1.70.
- Pippalī** (f.) [with aspirate ph for p, as in Sk. pippalī, see Geiger, P.Gr. § 62. See also pippala. Etym. loan words are Gr. *πίπερι* = Lat. piper = E. pepper, Ger. pfeffer] long pepper S v.79; J 11.85; Vv 43<sup>6</sup>; DhA 1.258 (°guhā Npl.); 1v.155.
- Piya**<sup>1</sup> (adj.) [Vedic priya, **pri**, ep. Gr. *πρῖον*; Goth. frijōn to love, frijōnds loving = E. friend; Ger. frei, freund; Ohg. Fria = Sk. priyā, E. Friday, etc.] dear, in two applications (as stated Nd<sup>1</sup> 133 = Nd<sup>2</sup> 444, viz. dve piyā: sattā vā piyā sankhārā vā piyā, with ref. to living beings, to sensations) 1. dear, beloved (as father, mother, husband, etc.) S 1.210 (also compar. °tara); Dh 130, 157, 220; Vism 296, 314 sq.; often comb<sup>d</sup> with **manāpa** (pleasing, also in 2), e. g. D 11.19; 111.167; J 11.155; 1v.132. — 2. pleasant, agreeable, liked Sn 452, 863; Dh 77, 211; often comb<sup>d</sup> (contrasted) with **appiya**, e. g. Sn 303, 450 (see also below). nt. **piyaṅ** a pleasant thing, pleasantry, pleasure S 1.189; Sn 450, 811; DhA 111.275. — **appiya** unpleasant M 1.86; Kh 111.5, **appiyatā** unpleasantness J 1v.32. See also **piti** & **pema**.
- āpāya** separation from what is dear to one, absence of the beloved A 111.57; Dh 211. -**āppiya** pleasant & unpleasant D 11.277 (origin of it); Dh 211. -**kāmya** friendly disposition Vin 1v.12. -**ggāhin** grasping after pleasure Dh 209, cp. DhA 111.275. -**cakkhu** a loving eye D 111.167. -**dassana** lovely to behold, good-looking D 111.167. -**bhānin** speaking pleasantly, flattering J v.348. -**manāpatā** belovedness M 1.66. -**rūpa** pleasant form, an enticing object of sight D 1.152 (cp. DA 1.311); S 11.109 sq.; A 11.54; It 95, 114; Sn 337, 1086 (cp. Nd<sup>2</sup> 445); Vbh 103; Nett 27. -**vacana** term of endearment or esteem, used with ref. to āyasmā Nd<sup>2</sup> 130; SnA 536, etc.; or mārisa SnA 536. — **vācā** pleasant speech S 1.189; Sn 452. -**vādin** speaking pleasantly, affable D 1.60 (manāpacārin+); A 111.37; 1v.265 sq. -**vippayoga** separation from the beloved object Sn 41 (cp. Nd<sup>2</sup> 444); PvA 161 (here with ref. to the husband); syn. with appiya-sampayoga, e. g. at Vism 504 sq.
- Piya**<sup>2</sup> [sporadic for **phiya**, q. v.] oar; usually so in cpd. **piyāritta** (nt.) oar & rudder S 1.103; A 11.201; J 1v.164.
- Piyaka** [cp. Class. Sk. priyaka] a plant going under various names, viz. Nauclea cadamba; Terminalia tomentosa; Vitex trifolia J v.420 (=setapuppha C.); 1v.269.
- Piyangu** (f.) [cp. Vedic priyangu] 1. panic seed, Panicum Italicum Vv 53<sup>7</sup>; J 1.39; PvA 283. Mixed with water and made into a kind of gruel (piyangūdaka) it is used as an emetic J 1.419. See also **kangu**. — 2. a medicinal plant, Priyangu J v.420.
- Piyatta** (nt.) [abstr. fr. piya<sup>1</sup>] belovedness, pleasantness A v.164 sq.; Sdhp 66.
- Piyāyati** [Denom. fr. piya<sup>1</sup>] to hold dear, to like, to be fond of (acc.), to be devoted to S 1.210; J 1.156; 11.246; 1v.5; VbhA 108 (in etym. of pitā, q. v.); DhA 1v.125; SnA 78; VvA 349; PvA 71. — pp. **piyāyita**. Note. A ppr. **piyaṅ** is found at SnA 169 for Sn 94 adj. piya, and is expl<sup>d</sup> by **piyamāna** tussamāna modamāna.
- Piyāyanā** (f.) [fr. piyāyati] love, fondness for (loc.) S 1.210.
- Piyāyita** [pp. of piyāyati] held dear, fondled, loved, liked Sn 807; Nd<sup>1</sup> 126.



- Piyāla** [cp. Class. Sk. priyāla] the Piyal tree, *Buchanania latifolia* J v.415. — (nt.) the fruit of this tree, used as food J IV.344; v.324.
- Pire** at Vin IV.139 is to be separated (cara pi re get away with you), both pi and re acting as part. of exclamation. The C. expl<sup>n</sup> (p. 302) by "pire (voc. ?) = para, amāmaka" is an artificial construction.
- Pilaka** [cp. Class. Sk. piḍakā] a boil Sn p. 124 (pilaka, v. l. pilaka); Vism 35 (pilaka); DhA 1.319 (v. l. pilaka). — See also pilākā.
- Pilakkha** [cp. Vedic plakṣa] the wave-leaved fig tree, *Ficus infectoria* Vin IV.35; DA 1.81. As pilakkhu [cp. Prk. pilakkhu Pischel, *Prk. Gr.* § 105] at S v.96; J III.24, 398.
- Pilandha** (adj.) (-°) [fr. pilandhati] adorning or adorned Miln 336, 337. Cp. apilandha.
- Pilandhati** [see apilandhati, api+ nah] to adorn, put on, bedeck Miln 337; J v.400. Cans. II. pilandhāpeti J 1.386.
- Pilandhana & Piḷandhana** (nt.) [= apilandhana] putting on ornaments, embellishing, ornament, trinkets A 1.254, 257; III.16; Th 2, 74; Vv 64<sup>17</sup> (l); J 1.386 (l); v.205; VbhA 230 (°vikati; l); VvA 157 (l), 167 (l); PvA (l); Sdhp 243.
- Pilava & Plava** [fr. plu, cp. Vedic plava boat, Russ. plovs ship] 1. swimming, flowing, floating J v.408 (suplav-atthāṅ in order to swim through well=plavana C.). — 2. a kind of duck [so Epic Sk.] Vv 35<sup>8</sup> (cp. VvA 163); J v.420.
- Pilavati & Plavati** [cp. Vedic plavati; plu, as in Lat. pluo to rain, pluvius rain, Gr. πλώ swim, πλύνω wash; Ohg. flouwen etc. to rinse=Ē. flow] to move quickly (of water), to swim, float, sway to & fro Th 1, 104; Miln 377; VvA 163; DhSA 76. As **plavati** at J 1.336 (verse); Dh 334 (v. l. SS; T. palavati). As **palavati** at Th 1, 399. — See also uppalavati (uppluta), opilāpeti, paripalavati.
- Pilavana & Palavana** (nt.) [fr. plu] swimming, plunging J v.409 (pl<sup>o</sup>).
- Pilāpanatā** (f.) [fr. plu, see pilavati] superficiality DhS 1349. cp. DhSA 405.
- Pilāla** at J 1.382 (°piṇḍa + mattikā-piṇḍa) is doubtful. Fausböll suggests mistake for palāla straw, so also Ed. Müller, *P.Gr.* 6.
- Pilotikā** (f.) [cp. Class. Sk. plota (BR = prota), Suśr. I.15, 3; 16, 7 & passim] a small piece of cloth, a rag, a bandage Vin 1.255, 296 (khoma° cp. *Vin. Texts* II.156); M 1.141 (chinna-°o-dhammo laid bare or open); S II.28 (id.), 219 (paṭa°); J 1.220; II.145; III.22 (jiṇṇa°), 511; VI.383; Miln 282; Vism 328; KhA 55; DhA 1.221 (tela° rags dipped in oil); VvA 5; PvA 185; — As m. at J IV.365. The BSk. forms vary; we read chinna-pilotika at AvŚ 1.198; MVastu III.63; **pilotikā** (or °ka) at MVastu III.50, 54. Besides we have **ploti** in karmaploti (pūrvikā k.) Divy 150 etc. AvŚ 1.421. — **khaṇḍa** a piece of rag DhA IV.115; ThA 269; PvA 171.
- Pillaka** [cp. Sk. \*pillaka] the young of an animal, sometimes used as term for a child J II.406 (sūkara°); DhA IV.134 (as an abusive term; vv. II. SS kipillaka; gloss K pitucūḷaka, BB cūḷakaniṭṭha); Sdhp 164, 165. — As **pillika** at J 1.487 (godha°, v. l. BB godha-kippillika).
- Pilakā** (f.) [cp. Class. Sk. piḍakā] 1. a small boil, pustule, pimple Vin 1.202; S 1.150; J v.207, 303; Nd<sup>1</sup> 370; Miln 298; DA 1.138. — 2. knob (of a sword) J VI.218. — Cp. **pilaka**.
- Pilayhati** [api+ nayhati, cp. Sk. pinahyate] to fasten on, put on, cover, dress, adorn J v.393 (pilayhatha 3<sup>rd</sup> sg. imper. = pilandhatu C.).

**Pilhaka** (v. l. miḷhakā) at S II.228 is to be read as **miḷhakā** "cesspool" (q. v.). The C. quoted on p. 228 expl<sup>n</sup> incorrectly by "kaṇṣalak' ādi gūthapāṇakā," which would mean "a low insect breeding in excrements" (thus perhaps = paṭanga?). The trsl. (K.S. II.155) has "dung-beetle."

**Pivati & Pibati** [Vedic pāti & pibati, redupl. pres. to root 1dg. \*poi & pi, cp. Lat. bibo (for \*pibo); Gr. πίνω to drink, πίνε drink; Obulg. piti to drink, also Lat. pōtus drink, pōculum beaker (= pātra, P. patta). See also pāyeti to give drink, pāna, pāniya drink, pāta having drunk] to drink. — pres. **pivati** D 1.166; III.184; J IV.380; v.106; PvA 55. — 1<sup>st</sup> pl. **pivāma** Pv 1.11<sup>8</sup>, 2<sup>nd</sup> pl. **pivatha** PvA 78 & **pivātha** Pv 1.11<sup>2</sup>; 3<sup>rd</sup> pl. med. **piyyare** J IV.380. — imper. **piva** PvA 39, & **pivatu** Vin IV.109. — ppr. **pivaṅ** Sn 257; Dh 205, & **pivanto** SnA 39. — fut. **pivissati** J VI.365; PvA 5, 59; **piṣāmi** J III.432; **pāssati** J IV.527. — aor. **pivi** J 1.198; **apivi** Mhvs 6, 21; **pivāsiṅ** Ud 42; **apāyigṇa** J 1.362 (or °siṅha?); **apaṅsu** A 1.205. — ger. **pivitvā** J 1.419; III.491; VI.518; PvA 5, 23; **pitvā** Sn 257; Dh 205; J 1.297; **pitvāna** J II.71; **pitvā** Pv 1.11<sup>8</sup>. — grd. **pātābba** Vin II.208; **peyya**; see **kāka**. — inf. **pātuṅ** J II.210; Pv 1.64. — pp. **pīta** (q. v.). — Of forms with **p** for **v** we mention the foll.: **pipati** M 1.32; DhSA 403 (as v. l.); imper. **pipa** J 1.459; ppr. **pipaṅ** M 1.316, 317. — Caus. **pāyeti** & **pāyāpeti** (q. v.).

**Pivana** (nt.) [fr. pivati] drinking PvA 251.

**Pivaraka** see **piṭharaka**.

**Pisati** [= piṅsati] to grind, crush, destroy; Pass. **pisiyati** to perish VvA 335 (+ vināseti). — pp. **pisita**.

**Pisana** (nt.) [fr. piṅsati?] grinding, powder, see upa°.

**Pisāca** [cp. Sk. piśāca & Vedic piśāci; to same root as piśuna = Vedic piśuna, & Lat. piget, Ohg. fēhida enmity = Ags. faehp ("feud"), connected with root of Goth. fījan to hate; thus piśāca = fiend] 1. a demon, goblin, sprite D 1.54 (T. peśācā, v. l. piśācā, expl<sup>d</sup> at DA 1.164 as "piśācā mahanta-mahantā sattā ti vadati"), 93; S 1.209; A III.69, Ud 5; J 1.235; IV.495 (yakkha p. peta); Miln 23; VvA 335; PvA 198; Sdhp 313 — f. **piśāci** J v.442. — 2. [like piśāca-loha referring to the Piśāca district, hailing from that tribe, cp. the term **malla** in same meaning and origin] a sort of acrobat, as pl. **piśācā** "tumbblers" Miln 191.

-nagara town of goblins (cp. **yakkha-nagara**) Vism 531. —loha [connected with the tribe of the Piśāca's: Mhbh VII.4819; cp. Piśāci as one of the Prākṛit dialects - Pischel, *Prk. Gr.* § 3] a kind of copper VbhA 63 (eight varieties)

**Pisācaka** = piśāca, only in cpd. **paṅsu**° mud-sprite J IV.380, 496; DA 1.287; DhA II.26.

**Pisācin** (adj. n.) [fr. piśāca, lit. having a demon] only f. **piśācinī** a witch (= piśāci) Th 1, 1151.

**Pisācillikā** (f.) [fr. piśāca] a tree-goblin Vin 1.152; II.115, 134, SnA 357; cp. *Vin. Texts* 1.318.

**Pista** [pp. of pisati] crushed, ground Vism 260 (= piṭṭha KhA id. p.); VbhA 243.

**Pisiyati** Pass. of pisati (q. v.).

**Pisīla** (nt.) [Sk. piśāla] a dial. expression for pāti or patta "bowl" M III.235 (passage quite misunderstood by Neumann in his trsl<sup>n</sup> III.414).

**Pisuṇa** (adj.) [Vedic piśuṇa, see etym. under piśāca] backbiting, calumnious, malicious M III.33, 49; J 1.297; Pug 57; PvA 15, 16. Usually comb<sup>d</sup> with **vācā** malicious speech, slander, **piṣuṇāvācā** and **piṣuṇāvācā** D 1.4, 13<sup>8</sup>; III.70 sq., 171, 232, 269; M 1.362; III.23; adj. **piṣuṇāvācā** & M III.22, 48; S II.167; Pug 39. — Cp. **pesuna**.



- Pisodara** [pṛṣa, i. e. pṛṣant + udara, see pasata<sup>1</sup>] having a spotted belly KhA 107 (ed. compares pṛṣodarādī Pāṇini VI.3. 109).
- Pihaka** (nt.) [cp. Sk. pīhanaka & pīhan (also Vedic plāśi?), Av. spāzāzan; Gr. σπλήν; σπλάγχα entrails; Lat. lien spleen] the spleen M III.90; Sn 195; J v.49. In detail at Vism 257; VbhA 241.
- Pihana** (nt.) & ā (f.) [fr. piheti] envying DhS 1059; SnA 459 (°sīla).
- Pihayati & Piheti** [cp. Vedic sprhayati, sprh] 1. to desire, long for (with acc.) Vin II.187; S II.242 (pihāyittha 2<sup>nd</sup> pl. aor.); J I.401; IV.198 (pattheti +); Th 2, 454; Vv 84<sup>4b</sup> (=piyāyati VvA 349). — 2. to envy (with gen. of person & object), covet M 1.504; S I.202, 236; Th 1, 62; Sn 823, 947; It 39, Dh 94 (=pattheti DhA 177), 181 (id. III.227), 395 (ppr. pihayan =labhay patthento DhA IV.97); J I.197 (aor. mā pihayi); Miln 336. — pp. pihayita.
- Pihayita** [pp. of pihayati] desired, envied, always combd with patthita Miln 182, 351.
- Pihā** (f.) [fr. sprh, cp. Sk. sprhā] envy, desire M 1.304; J I.197; Vism 392 (Bhagavantaṅ disvā Buddha-bhāvāya pihay anuppādetvā [hita-satto nāma n' atthi]). — adj. apiha without desire S I.181.
- Pihāyanā** (f.) = pihanā Nett 18.
- Pihālu** (adj.) [cp. Sk. sprhālu, fr. sprh, but perhaps = Ved. piyāru malevolent. On y > h cp. P. patthayati for patthahati] covetous, only neg. a° S I.187 = Th 1, 1218; Sn 852; Nd<sup>1</sup> 227.
- Pihita** [pp. of pidahati] covered, closed, shut, obstructed (opp. vivata) M I.118; III.61; S I.40; A II.104; Nd<sup>1</sup> 149; J 1.266; Miln 102 (dvāra), 161; Vism 185; DA 1.182 (°dvāra).
- Pīṭha** (nt.) [cp. 1 pic Sk. pīṭha] a seat, chair, stool, bench. — 4. kinds are given at Vin IV.40 = 168, viz. masāraka, bundikābaddha, kulīrapādaka, āhaccapādaka (same categories as given under mañca). — Vin I.47, 180; II.114, 149, 225; A III.51 (mañca°, Dvandva); IV.133 (ayo°); Ps 1.176; Vv I<sup>1</sup> (see discussed in detail at VvA 8); VvA 295 (mañca°). — pāda° footstool J IV.378; VvA 291; bhadda° state-chair, throne J III.410. — sappin "one who crawls by means of a chair or bench," i. e. one who walks on a sort of crutch or support, a cripple (pīṭha here in sense of "hatthena gahana-yogga" VvA 8; expl<sup>d</sup> by Bdhgh as "chiṇṇ' iri-yāpatha" Vin. Texts I.225) J I.70, 418; V.426 (khuṇṇija +) VI.4, 10; Miln 205, 245, 276; Vism 596 (& jaccandha, in simile); DhA I.194; II.69; PugA 227; PvA 282.
- Pīṭhaka** fr. pīṭha] a chair, stool VvA 8, 124. See also palāla.
- Pīṭhikā** (f.) [fr. pīṭha] a bench, stool Vin II.149 ("cushioned chair" Bdhgh; see Vin. Texts III.105); J IV.349; DA 1.41; VvA 8.
- Pīnana** (nt.) [fr. pī, cp. pīti] 1. gladdening, thrill, satisfaction Vism 143 DhSA 115. — 2. embellishment Vism 32 ( mañjana).
- Pīṇita** [pp. of pīṇeti] pleased, gladdened, satisfied Vv 1013 (=tuṭṭha VvA 84); Miln 238, 249, 361; usually in phrase pīṇitindriya with satisfied senses, with joyful heart M II.121; PvA 46, 70.
- Pīṇeti** [cp. Vedic pīnāti, pī, see piya. The meaning in Pāli however has been partly confused with pī, pinvati (see pina), as suggested by Bdhgh in DA I.157: "pīnenti ti pīṇitaṅ thāma-bal' ūpetāṅ karonti"] to gladden, please, satisfy, cheer; to invigorate, make strong, often

in phrase (attānaṅ) sukheti pīṇeti "makes happy and pleases" D I.51; III.130 sq.; S I.90; IV.331; PvA 283; cp. DhSA 403 (sariraṅ p.). It also occurs in def. of pīti (pīṇayati ti pīti) at Vism 143 = DhSA 115. — pp. pīṇita.

**Pīta<sup>1</sup>** [pp. of pivati] 1. having drunk or (pred.) being drunk (as liquid) S I.212 (madhu°); J I.198; PvA 25 (with asita, khāyita & sāyita as fourfold food). — 2. soaked or saturated with (-°), in kasāyaraśa° J II.98 (or = pīta<sup>2</sup>?) and visapīta (of an arrow) J v.36; Vism 303, 381; which may however be read (on acct. of v. I. visapīta) as visapīta "poison-applied" (see appita). Does M I.281 pīta-nisita belong here (=visapīta)? — 3. (nt.) drink M I.220 sq. = A v.347 sq.; A v.359; Th 1, 503; Pv II.7<sup>10</sup>; Nett 29, 80.

**Pīta<sup>2</sup>** (adj.) [Epic Sk. pīta, etym. unclear] yellow, golden-coloured Vin I.217 (virecana); D I.76 (nila p. lohita odāta); III.268 (°kasina); M I.281 (pīta-nisita, belonging here or under pīta<sup>1</sup>?), cp. 385 (below); A III.239; IV.263, 305, 349; v.61; J VI.185 (nila p. lohita odāta mañjetthaka), 449 (°alankāra, °vasana °uttara, cp. 503); DhS 203 (°kasina), 246, 247 (nila p. lohita odāta); Vism 173 (°kasina). — pīta is prominent (in the sense of golden) in the description of Vimānas or other heavenly abodes. A typical example is Vv 47 (1<sup>st</sup>avimāna v.1 & 2), where everything is characterised as pīta, viz. vattha, dhaja, alankāra, candana, uppala, pāsāda, āsana, bhojana, chatta, ratha, assa, bijanī; the C. expl<sup>n</sup> of pīta at this passage is "suvanṇa"; cp. Vv 36<sup>1</sup> (=parisuddha, hemamaya VvA 166); 78<sup>4</sup> (=suvanṇamaya C. 304). — antara a yellow dress or mantle Vv 36 (=pītavannā uttariyā C. 166). — aruṇa yellowish red Th 2, 479. — āvalepana "golden-daubed" M 1.385.

**Pītaka** (adj.) [fr. pīta] yellow Vin IV.159; Th 2, 261; J II.274; Pv III.1<sup>3</sup> (=suvanṇavanna PvA 170); DhS 617 (nila p. lohita odāta kālaka mañjetthaka); ThA 211. — pītakā (f.) saffron, turmeric M I.36.

**Pīti** (f.) [cp. Class. Sk. prīti & Vedic prīta pp. of pī, see pīṇeti & piya] emotion of joy, delight, zest, exuberance. On term see DhS. trsl. 11 and CpD. 243. Classed under sankhārakkhandha, not vedanā°. — D I.37, 75; III.241, 265, 288; M I.37; S II.30; IV.236; A III.26, 285 sq.; IV.411, 450; v.1 sq., 135, 311 sq., 333 sq.; Sn 257, 687, 695, 999, 1143 (=Bhagavantaṅ ārabha p. pāmujjaṅ modanā pamodanā citti-odagyaṅ etc. Nd<sup>2</sup> 446); Nd<sup>1</sup> 3, 491; Pug 68; DhS 9, 62, 86, 172, 584, 999; Nett 29; Vism 145 (& sukha in contrasted relation), 212, 287 (in detail); DA 1.53 (characterised by ānanda); DhA I.32; Sdhp 247, 461. On relation to jhāna see the latter. In series pīti passaddhi samādhi npekkhā under sambojjhanga (with eleven means of cultivation: see Vism 132 & VbhA 282). — Phare pītiyā sariraṅ pharati "to pervade or thrill the body with joy" (aor. phari), at J I.33; v.494; DhA II.118; IV.102; all passages refer to pīti as the fivefold pīti, pañcavannā pīti, or joy of the 5 grades (see DhS. trsl. 11, 12, and CpD. 56), viz. khuddikā (slight sense of interest), khanikā (momentary joy), okkantikā (oscillating interest, flood of joy), abbegā (ecstasy, thrilling emotion), and pharaṇā pīti (interest amounting to rapture, suffusing joy). Thus given at DhSA 115 & Vism 143, referred to at DhSA 166. — pīti as nirāmisa (pure) and sāmisa (material) at M III.85; S IV.235. — gamaniya pleasant or enjoyable to walk M I.117. — pāmōjja joy and gladness A III.181, 307 (°pāmujja); Dh 374; DhA IV.110; KhA 82. — pharaṇatā state of being pervaded with joy, joyous rapture, ecstasy D III.277; Ps 1.48; Vbh 334; Nett 89. — bhakkha feeding on joy (Ep. of the Ābhassara Devas) D I.17; III.28, 84, 90; A v.60; Dh 200; A I.110; DhA III.258; Sdhp 255. — mana joyful-hearted, exhilarated, glad of heart or mind M I.37; III.86; S I.181; A III.21; v.3; Sn 766;

Nd<sup>1</sup> 3; J III.411; Vbh 227. -*rasa* taste or emotion of joy VvA 80. -*sambojjhanga* the joy-constituent of enlightenment M III.86; D III.106, 220, 252, 282. Eleven results of such a state are enum<sup>d</sup> at DhSA 75, viz. the 6 anussatis, upam' ānussati, lūkhapuggala-parivajjanatā, siniddha-pug. -*sevanatā*, pasādanīya-suttanta-paccavekkhanatā, tadadhimuttatā (cp. Vism 132 & VbhA 282). -*sahagata* followed or accompanied by joy, bringing joy Dhs 1578 (dhammā, various things or states); Vism 86 (samādhi). -*sukha* zest and happiness, intrinsic joy (cp. *Cpd.* 59, 243) S 1.203; D III.131, 222; Dhs 160; Vism 158; ThA 100. According to DhSA 166 "rapture and bliss," cp. *Expositor* 222. -*somanassa* joy and satisfaction J v.371; Sn 512; PvA 6, 27, 132.

**Pītika** (-°) (adj.) [fr. pīti] belonging to joy; only as *sappītika* & *nippītika* bringing joy & devoid of joy, with & without exuberance (of sukha) A III.20; IV.300, 441.

**Pītin** (adj.) [fr. pīta<sup>1</sup>] drinking, only at Dh 79 in cpd. *dhamma*<sup>o</sup> drinking in the Truth, expl<sup>d</sup> as *dhammapāyako*, *dhammapivanto* at DhA II.120.

**Pīna** (adj.) [cp. Epic Sk. pīna of pī to swell up (with fat); to which also Vedic pīvan & pīvara fat, Gr. πικρῆν & πῖον fat, Lat. opimus fat, Ger. feist & fett = E. fat] fat, swollen Th 2, 205 (of breasts).

**Pīlaka** [fr. pīd<sup>2</sup>] a (sort of) boil Vism 35; see *pilaka*.

**Pīlana** (nt.) [fr. pīd, cp. pīlā] oppression, injury, suffering (from dukkha) Vism 212 = 494; also in *nakkhatta*<sup>o</sup> harm to a constellation, i. e. occultation DhA I.166 sq.

**Pīlā** (f.) [cp. Class. Sk. pīḍā fr. pīd<sup>1</sup>] 1. pain, suffering J I.421; Miln 278; Vism 42. — 2. oppression, damage, injury SnA 353; DA 1.259.

**Pīlikoḷikā** (f.) [reading not quite sure, cp. koḷikā] eye-secretion Th 2, 395 (= akkhiḡūthaka ThA 259, q. v. for fuller expl<sup>r</sup>; see also *J.P.T.S.* 1884, 68).

**Pīlita** [pp. of pīleti] crushed, oppressed, molested, harassed Vin IV.261; Vism 415 (dubbhikkha<sup>o</sup>); DhA IV.70; ThA 271. Cp. abhi<sup>o</sup>, pa<sup>o</sup>.

**Pīleti** [cp. Vedic pīdayati, pīd, cp. Gr. πιέζω (\*πιέζω ?) to press, oppress (lit. sit upon ?)] 1. to press, press down Vin II.225 (colakāṅ). — 2. to weigh down heavily J 1.25 (ppr. pīliyamāna), 138. — 3. to press, clench Miln 418 (mutthiṅ pīlayati); DhA IV.69 (anguliyā pīliyamānāya). — 4. to crush, keep under, subjugate Miln 277 (janaṅ). — 5. to molest VvA 348 (pīlanto ppr. for pīlento ?). — pp. pīlita.

**Puḡ** as a term for Purgatory (niraya); see Bdhgh's etym. of puggala Vism 310, as quoted under puggala.

**Puḡs** [Vedic puḡs (weak base) and pumāḡs (strong base), often opp. to stri (woman, female); cp. putra & potaka]. Of the simplex no forms are found in Pāli proper. The base puḡ occurs in pukusa (?), puggala (?), pungava, pullinga; puḡs in napuḡsaka (cp. Prk. napuḡsaveya Pischel, *Gram.* § 412). The role of puḡs as contrast to itthi has in Pāli been taken over by purisa, except in itthi-pumā at the old passage D III.85. The strong base is in P. puman (q. v.). See also posa<sup>1</sup>.

**Pukkusa** [non-Aryan; cp. Epic Sk. pukkaśa, pukkaśa pulkasa. The "Paukkāsa" are mentioned as a mixed caste at Vājasaneyā Saṅhitā 30, 17 (cp. Zimmer, *Altind. Leben* 217)] N. of a (Non-Aryan) tribe, hence designation of a low social class, the members of which are said (in the Jātakas) to earn their living by means of refuse-clearing. On the subject see Fick, *Societe Gliederung* 206, 207. — Found in foll. enumerations: khattiyā brāhmaṇā vessā suddā caṅḡāla-pukkusā A 1.162 = III.214; J III.194 (expl<sup>d</sup> by C. chava-chadḡaka-caṅḡālā ca puppha-chadḡaka-pukkusā ca); IV.303; Pv II.612;

Miln 5. Further as *pukkusakula* as the last one of the despised clans (caṅḡālakula, nesāda<sup>o</sup>, veṇa<sup>o</sup>, ratha-kāra<sup>o</sup>, p.<sup>o</sup>) at M III.169; S 1.94; A II.85; Vin IV.6; Pug 51. With nesāda at PvA 176. — Cp. M III.169.

**Puggala** [cp. Class. Sk. pudgala, etym. connected with puḡs, although the fantastic expl<sup>n</sup> of native Commentators refers it to puḡ "a hell" and gal; so at Vism 310: "pun ti vuccati nirayo, tasmīṅ galanti ti puggalā"] 1. an individual, as opposed to a group (sangha or parisā), person, man; in later philosophical (Abhidhamma) literature = character, soul (= attan). — D I.170; M III.58; S 1.93 sq.; II.25; A 1.8, 197; II.126 sq.; Sn 544, 685; Dh 344; Ps 1.180 sq.; II.1 sq., 52; Pv II.325 (cp. PvA 88); II.97; PvA 40, 132. — pl. *puggalā* people VvA 80 (= sattā), 149. — *para-puggala* another man D 1.213; S II.211; V.265; Vism 409. — *purisa-puggala* individual man, being, person S II.206; IV.307; A 1.173 = M II.217. Characterised as an individual in var. ways, e. g. as agga<sup>o</sup> Sdhp 92, 558; abhabba<sup>o</sup> J 1.100; ariya<sup>o</sup> Vin V.117; asura-parivāra<sup>o</sup> A II.91; kodhagaru<sup>o</sup> A II.46; gūtha<sup>o</sup>, puppha<sup>o</sup> madhubhāni<sup>o</sup> A 1.128; dakkhiṇeyya<sup>o</sup> VvA 5; diṭṭhisampanna<sup>o</sup> A 1.26 sq., III.439 sq.; IV.136; nibbiriya kusita<sup>o</sup> J IV.131; pāsānalekh' ūpama<sup>o</sup> etc. A 1.283; valāhak' ūpama A II.102 sq.; saddha, asaddha Ps 1.121; II.33; sivāthuk' upama A III.268; suppaniyya etc. A 1.206 sq. [a]sevitabba A IV.305; V.102, 247, 281; hīna majjhima paṇṇita S II.154. — *Groups* of characters: (2) A 1.76, 87; (3) gilān' ūpama etc. A 1.121 sq.; ayutthika-sama padesa-vassin, sabbatth' ābhivassin It 64 sq.; satthar, sāvaka, sekha It 78; sekha asekhā n' eva-sekhā-nāsekha D III.218; (4) D II.232, 233; S 1.93; J IV.131; (5) Nett 191; (6) rāga-carita, dosa<sup>o</sup>, moha<sup>o</sup>, saddhā<sup>o</sup>, buddha<sup>o</sup>, vitakka<sup>o</sup> Vism 102; (7) ubhato-bhāga-vimutta, paññā-vimutta etc. D III.105; (8) A III.212; S V.343 (19) Nett 190; (20) Nett 189, 190. — See also *paṭipuggala*. — 2. (in general) being, creature Miln 310 (including Petas & animals).

-*nū* knowing individuals D III.252, 283. -*paññatti* descriptions of persons, classification of individuals D III.105 (cp. *Dial.* III.101); also N. of one of the canonical books of the Abhidhamma-pītaka. -*vevatatā* difference between individuals S II.21; V.200; Sn p. 102 (= nānatta SnA 430).

**Puggalika** (adj.) [fr. puggala] belonging to a single person, individual, separate Vin 1.250; II.270. The BSk. puggalika at Divy 342 is used in a sense similar to the Vin passages. Divy Index gives, not quite correctly, "selfish."

**Punkha** [cp. Epic Sk. punkha, etym. puḡ (base of puḡs) + kha (of khaṇ), thus "man-digging ?"] the feathered part of an arrow J II.89. Cp. ponkha.

**Pungava** [puḡ + gava (see go), cp. Class. Sk. pungava in both meanings] a bull, lit "male-cow," A 1.162; II.75 sq.; Sn 690; J III.81, 111; V.222, 242, 259, 433; SnA 323. As -° in meaning "best, chief" Vism 78 (muni<sup>o</sup>); ThA 69 (Ap v.5) (nara<sup>o</sup>).

**Pucimanda** [fr. picumanda] the Nimba tree, Azadirachta Indica J III.34; IV.205; VI.269 ("thani, of a woman nimba-phala-saṅthāna-thana-yuggalā C.).

**Puccandātā** (f.) [pūti + andā + tā, viā \*pūtyandātā] state of a rotten egg M 1.357.

**Puccha** (nt.) [cp. Vedic puccha (belonging with punar to Lat. puppis) & P. piccha] a tail DhSA 305 (dog's tail). See puṅcikata.

**Pucchaka** (adj.) [fr. pṛch] asking, questioning DhSA 2, 3 (pañha<sup>o</sup>).

**Pucchati** [pṛch, cp. Vedic pṛchati = Lat. posco, postulo, with which connected also Lat. precor = Goth. fralhan;]

Oḡ. frāgōn; Vedic praśna = P. pañha] 1. to ask, to question S 1.207, 214; Vin II.207; Sn 995; Nd<sup>1</sup> 341 etc. — Pres. 1<sup>st</sup> sg. **pucchāmi** Sn 83, 241, 682, 1043, 1049; Nd<sup>2</sup> 447; Pv II.112. — 1<sup>st</sup> pl. **pucchāma** Sn 1052; Imper. **puccha** Sn 400; DA 1.155; **pucchatha** D II.154; **pucchassu** Sn 189, 993; Pot. **puccheyyāmi** D 1.51; **puccheyya** A 1.199; PvA 6; ppr. **pucchanto** Sn 1126; aor. 1<sup>st</sup> sg. **apucchissaṃ** Sn 1110, **pucchisaṃ** Vv 30<sup>11</sup>, **apucchiṃ** VvA 127; 2<sup>nd</sup> sg. **apucchasi** Sn 1050; 3<sup>rd</sup> sg. **apucchasi** Sn 1037, **apucchasi** Nd<sup>2</sup> 447; **pucchi** Sn 981, 1031; PvA 6, 39, 68; 1<sup>st</sup> pl. **apucchatha** Sn 1017; 3<sup>rd</sup> pl. **pucchiṃsu** J 1.221; **pucchiṃsu** Mhvs 10, 2. Fut. **pucchissāmi** J VI.364. Inf. **pucchitvā** Vin 1.93; Sn 510; **puṭṭhū** Sn 1090, 1110; **pucchitāye** J v.137. Grd. **pucchavho** Sn 1030; Pass. **pucchiyati** DhA 1.10. — Caus. II. **pucchāpeti** Mhvs 10, 75. — pp. **puṭṭha** & **pucchita** (q. v.). — 2. to invite to (instr.), to offer, to present to somebody (acc.), lit. to ask with Vin II.208, 210 (pāniyena); III.161 (odanena, sūpena etc.); D II.249. — See also **anu°**, **abhi°**, **sam°**.

**Pucchana** (nt.) & °a (f.) [fr. **prcch**] asking, enquiring, questioning Sn 504 (ā); PvA 121, 223.

**Pucchā** (f.) [cp. Class. Sk. **prcchā** — Oḡ. **forśca** question] a question Sn 1023; SnA 40, 209, 230. A system of questions ("questionnaire") is given in the Niddesa (and Commentaries), consisting of 12 groups of three questions each. In full at Nd<sup>1</sup> 339, 340 = Nd<sup>2</sup> under **pucchā** (p. 208). The first group comprises the three **adiṭṭha-jotana** **pucchā**, **diṭṭha-samsandanā** p., **vimati-cchedanā** p. These three with addition of **anumati** p. and **kathetu-kamyatā** p. also at DA 1.68 = DhSA 55. The complete list is referred to at SnA 159. — **apuccha** (adj.) that which is not a question, i. e. that which should not be asked Miln 316. — **pucchā-vissajjanā** question and answer PvA 2. — At Nett 18 p. occurs as **quāsi** synonym of **icchā** and **patthanā**.

**Pucchitā** [pp. of **pucchati**] asked Sn 70, 126, 383, 988, 1005; Nd<sup>1</sup> 211; KhA 125 (°kathā); PvA 2, 13, 51. — Cp. **puṭṭha**.

**Pucchitar** [n. ag. to **pucchita**] one who asks, a questioner M 1.472; S III.6 sq.; Sn p. 140.

**Pūjja** (adj.) [grd. of **pūj**, cp. Sk. **pūjya**] to be honoured M III.38 sq., 77 sq.; A III.78 (v. 1); Nett 52, 56 (= **pūjaniya** C.). Compar. **pūjatarā** M 1.13; & see **pūja**.

**Puñcikatā** is wrong reading at Dhs 1059 in **tanhā** paraphrase (pattern I Nd<sup>2</sup> **tanhā**) for **mucchañcikatā**. The readings of id. p. are **puñcikatā** Dhs 1130, 1230; Vbh 351, 361 (v. 1. **pucchañjī**°); **mucchañcī**° at Nd<sup>1</sup> 8 (v. 1. BB **mucchañjī**°, SS **suvañcī**°); Nd<sup>2</sup> p. 152 (v. 1. BB **pucchiñcī**°, SS **pupañcī**°); **pucchañjikatā** VbhA 477. The translation of Dhs gives "agitation" as meaning. The C. (DhsA 365) reads **puñcikatā** (vv. II. **puñca** **vikatā**; **pucchañcika**; **pucchakatā**) and connects it with **puccha** **cāleti** (wagging of a dog's tail, hence "agitation"); **Expositor** II.470 gives "fluster." The C. on Vbh (VbhA 477) expl<sup>s</sup> as "lābhan' ālābhanaka-tṭhāne vedhanā kampaṇā nicavuttatā," thus "agitation."

**Puñchati** [cp. Sk. \***pruñchati**, but BSk. **poñchate** (v. 1. **puñchati** & **poñchate**) Divy 491: **upāhanān mūlac** ca p.] to wipe off, clean Vin II.208 (**upāhanā**), 210; A IV.376 (**rajoharānaṃ suciṃ p. asuciṃ p. etc.**); J 1.392 (**akkhīni**); Vism 63 (**gabbha-malaṃ**), 415 = KhA 120 = J 1.47 (**assūni hatthehi** p.); KhA 136 (**paṃsukaṃ**). The reading **puñjati** occurs at J 1.318 (**akkhīni**); v.182; VI.514, also as v. 1. at A IV.376 (v. 1. also **muñcati**: cp. **puñcikatā**). — Caus. II. **puñchāpeti** Vism 63. Cp. **pari°**.

**Puñchana** (adj. nt.) [fr. **pruñch**] wiping Vin 1.297 (**mukha°-colaka**); II.208 (**upāhana°-colaka**), 210. Cp. **puñchani**.

**Puñchani** (f.) [see **puñchana**] a cloth for wiping, a towel Vin II.122; Th 1, 560 (**pāda° napkin** for the feet). See **Vin. Texts** III.114.

**Puñja** (usually -°) [cp. Epic Sk. **puñja**] a heap, pile, mass, multitude Vin II.211; J 1.146 (**sabba-rogaṇaṃ**). As -° in foll. cpds.: **aṭṭhi°** It 17 (+**aṭṭhikandala**); **kaṭṭha°** A III.498; IV.72; J II.327; **gūtha°** J II.211; **tiṇa°** A III.48; **palāla°** D 1.71; M III.3; A 1.241; II.210; **maṃsa°** D 1.52; **vālika°** J VI.560; **sankhāra°** S 1.135.

-**kata** (& °**kita**) for **puñjikata**; cf. Sk. **puñjikṛta**, with **i** for **a** in comp<sup>a</sup> with **kr** & **bhū** heaped up, heaped together Vin II.208 (**puñjakita**); M 1.58, 89 (id. but id. p. M III.92 **puñjakajāta**), A III.324 (**puñjakata**; v. 1. **puñjakita** & **puñjanika**); J II.408 (**puñjakata**, v. 1. **pancalikata**); VI.111 (id., v. 1. **puñca°**).

**Puñjaka** = **puñja** M III.92 (°**jātāni aṭṭhikāni**, where M 1.89 at id. p. reads **puñjakitāni**); Miln 342 (**palāla°**).

**Puñjati** is a variant of **puñchati** (q. v.).

**Puñña** (nt.) [cp. (late) Vedic **puñya** favourable, good; etym. not clear, it may be dialectal. The word is expl<sup>d</sup> by Dhammapāla as "santānaṃ puñāti visodheti," i. e. cleaning the continuation (of life) VvA 19, thus taken to **pu**. The expl<sup>a</sup> is of course fanciful] merit, meritorious action, virtue. Always represented as foundation and condition of heavenly rebirth & a future blissful state, the enjoyment (& duration) of which depends on the amount of merit accumulated in a former existence. With ref. to this life there are esp. 3 qualities contributing to merit, viz., **dāna**, **silā** & **bhāvanā** or liberality, good conduct & contemplation. These are the **puñña-kiriya-vatthūni**. (see below). Another set of **ten** consists of these 3 and **apaciti**, **veyyāvaca**, **patti-anuppadaṇa**, **abbhanumodanā**, **desanā**, **savana**, **diṭṭh' ujjuka-kamma**. The opp. of **puñña** is either **apuñña** (D III.119; S 1.114; II.82; A 1.154; III.412; Sdhp 54, 75) or **pāpa** (Sn 520; Dh 39; Nett 96; PvA 5). The true Arahant is above both (Pv II.6<sup>16</sup>). See on term also **Kev. trsl.** 201. — (a) **Passages (selecta)**: D III.58, 120; M 1.404; II.191, 199; S 1.72; II.82; IV.190; IV.190; V.53; A 1.151, 155 sq.; III.412; Sn 427 sq., 547, 569, 790; Dh 18, 116 sq., 199, 220, 267, 331, 412; Nd<sup>1</sup> 90; Pv 1<sup>2</sup>, 1.5<sup>12</sup>; Pug 55; Vism 541 (**puññaṃ paccayo duvidhā**); DhA IV.34; PvA 6, 8, 30, 69 sq.; Sdhp 4, 19 sq. — (b) **Var. phrases & characterisations**: Merit is represented as **great** (ujāra DA 1.110; PvA 5; **anappaka** Pv 1.5<sup>12</sup>) or **little** (**paritta** DA 1.110; **appa** S II.229); as **adj.** (-°) **maḥā°** S 1.191, opp. **appa°** M II.5. **puñña** is defined at Nd<sup>1</sup> 90 as follows: "puññaṃ vuccati yaṃ kiñci tedhātukaṃ kusal' ābhisankhāraṃ; apuññaṃ vuccati sabbaṃ akusalāṃ." It is defined as "dāna-sīl'ādi-paheda" & "sucaritaṃ kusala-kammaṃ" at VvA 19; considered as leading to future happiness: Vv 1<sup>3</sup>; PvA 58; consisting mainly in **dāna** (**dānamayaṃ p.**) PvA 8, 51, 60, 66, 73, but also in **vandana** PvA 1. To do good = **puññaṃ** (**puññāni**) **karoti** D 1.137; S IV.331; A V.177; Pv 1.11<sup>9</sup>; or **pasavati** S 1.182, 213; A 1.89; II.3 sq.; III.244; v.249, 282; PvA 121, cp. **puññaṃ pasutaṃ** Pv 1.5<sup>12</sup>; VvA 289. Other phrases: °ṅ **ākankhati** S 1.18, 20; **pavaḍḍhati** S 1.33; **corehi duharaṃ** S 1.36; **puññaṃ vipāka** A IV.89; āgama S III.209 IV.349; **opadhikaṃ** S 1.233; It 78; **purāṇaṃ** & **navāṃ** S 1.92; **saṃyaṃ katāni puññāni** S 1.37; **puññaṃ dhārā** S 1.100; v.400.

-**aṭṭhika** desirous of merit Sn 487 sq. -**ānubhāva** the majesty of merit PvA 58. -**ābhisankhāra** accumulation of merit D III.217; S II.82; Nd<sup>1</sup> 90, 206, 442; Vism 557 sq., 571; VbhA 142 sq., 166, 184. -**ābhisanda** (+ **kusalābhisanda**) meritorious results A II.54 sq.; III.51, 337; IV.245. -**assaya** seat of merit DA 1.67. -**iddhi** the magic power of m. PvA 117. -**kata** one who has done a deed of m. A II.32. -**kamma** good works,

righteousness, merit S 1.97, 143; DA 1.10; VvA 32; PvA 54, 87; Sdhp 32. -**kāma** (adj.) desirous of doing good works S v.462. -**kiriya** a good or meritorious action S 1.87 (°kiriya), 101; PvA 54; usually as °*kiriya-vatthu* item of m. action (of which 3 are usually enum<sup>d</sup>: see above) D III.218; A IV.241; It 51; Nett 50, 128. -**kkhandha** mass of merit (only as mahā) S v.400; A III.337. -**kkhaya** decay (or waning of the effect) of merit D 1.18 (cp. āyukkhaya & DA 1.110). -**kkhetta** field of m., Ep. of the Sangha or any holy personalities, doing good (lit. planting seeds of merit) to whom is a source of future compensation to the benefactor. Usually with adj. **anuttara** unsurpassed field of m. (see also sangha) D III.5, 227; M 1.446; III.80; S 1.167, 220; v.343, 363, 382; A 1.244; II.31 sq., 56, 113; III.158, 248, 279 sq., 387; IV.10 sq., 292; It 88; Sn 486; Vv 56<sup>31</sup> (cp. VvA 216); Pv IV.1<sup>33</sup> (of a bhikkhu); Vism 220; VvA 286; PvA 1 (ariyasangha), 5 (Moggallāna), 6 (arahanto), 132, 140, 214 and passim. Cp. BSk. puṇyaksetra Divy 63, 395 (+ udāra). -**paṭipadā** the meritorious path, path of m. A 1.168; Nett 96. -**pasavana** creation of m. PvA 31. -**pekkha** looking for merit (i. e. reward), intent upon m. S 1.167; Sn 463 sq., 487 sq.; Dh 108 (cp. DhA II.234). -**phala** the fruit (or result) of m. action S 1.217; Pug 51; DhA II.4; PvA 8, 50, 52. -**bala** the power of m. PvA 195. -**bhāga** taking part in meritorious action S 1.154. -**bhāgiya** having share in m. M III.72 sq.; Nett 48. -**maya** = puñña J IV.232 (°iddhi); cp. BSk. puṇyamaya AvŚ 1.183.

**Puññavant** (adj.) [fr. puñña] possessing merit, meritorious, virtuous Ps II.213; Vism 382; DhA 1.340; PvA 75.

**Putā** [etym. unknown, prob. dialectical, as shown by N. of Pāṭaliputta, where putta = puta since unfamiliar in origin] orig. meaning "tube," container, hollow, pocket. — 1. a container, usually made of leaves (cp. J IV.436; V.441; VI.236), to carry fruit or other viands, a pocket, basket: **ucchu**° basket for sugar J IV.363; **panṇa**° leaf-basket PvA 108; **phala**° fruit basket J IV.436 = VI.236; **phānita**(ssa)° basket of molasses, sugar-basket S 1.175 (K.S.: jar); J IV.366; DhA IV.232; **mālā**° basket for garlands or flowers DhA III.212 (baddha made, lit. bound). In **puta-baddha-kummāsa** VvA 308 perhaps meaning "cup." — 2. a bag or sack, usually referring to food carried for a journey, thus "knapsack" (or directly "provisions," taking the container for what it contains DA 1.288 puts puṇṇa = pātheyya), in **bhatta** bag with provisions J II.82 (with bandhati), 203; III.260; DA 1.270. Also at J IV.375 "bag" (tamba-kipillaka°). See below °**ansa** & °**bhatta**. — 3. a tube, hollow, in **nāsa**° (nāsa°) nostril J VI.74; Vism 195, 293, 362; KhA 65; **hattha**° the hollow of the hand Miln 87; **vatti**° bladder(-bag) Vism 264; **sippi** puṇṇa oyster shell J v.197, 206. **putaṅ karoti** to form a hollow VbhA 34. — 4. box, container, see °**bheda** & °**bhedana**, in **pāṭali-puta** seed box for the P. flower.

-**ansa** "bag-shoulder" (for "shoulder-bag," cp. **ansapuṇa** (assapuṇa) & Ger. rucksack = knapsack. Rightly expl<sup>d</sup> by Bdgh at DA 1.288), a bag carrying provisions on journeys, hence "provision," in phrase **putaṅsena** with provisions (v. l. at all places **putosena**) D 1.117; M III.80; A II.183; cp. *Dialogues* 1.150; see also **mutoli**. -**pāka** something cooked in a bag (like a meal-pudding) Vism 500. -**baddha** kind of moccasins Vin 1.186, see *Pin. Texts* II.15. Spelt **puta-bandha** at Vism 251 = VbhA 234. -**bhatta** "bag-food," viaticum, provisions for journey J II.423; KhA 46. -**bheda** the breaking of the container (i. e. seed boxes of the Sirisa plant) VvA 344 (in **vatthu** where Sirisa refers to Pāṭaliputta, cp. Vv 84<sup>52, 53</sup>). -**bhedana** breaking of the (seed-) boxes of the Pāṭali plant, referring primarily to the N. of Pāṭali-putta, where putta represents a secondary Pālisisation of Sk. °putra which again represents P.

(or Non-Aryan) puṇa (see Pischel, *Prk. Gr.* § 238 & 292). Through popular etym. a wrong conception of the expression arose, which took putta in the sense of "wares, provisions, merchandise" (perhaps influenced by **putaṅsa**) and, based on C. on Ud 88 (bhaṇḍakāṇaṃ mocana-tthānaṃ vuttāṅ hoti) gave rise to the (wrong) trsl<sup>a</sup> *Dial.* II.92 "a centre for interchange of all kinds of wares." See also *Miln trsl<sup>m</sup>* 1.2; *Buddh. Suttas* XVI. — Vin 1.229 = D II.87 = Ud 88. After the example of Pāṭaliputta applied to the city of Sāgala at Miln 1 (nānā-puta-bhedanaṃ S nagaṇaṃ). Here clearly meant for "merchandise." — Rh. D. in a note on **puta-bhedana** gives expl<sup>a</sup> "a town at the confluence or bend of a river" (cp. *Jaina Sūtras* 2, 451).

**Puṇaka** (nt.) [fr. **puta**] a bag, pocket, knapsack or basket J II.83 ("bhatta = provisions"); DA 1.263; DhA II.82 (v. l. **pitaka** & **kutaka**); IV.132 (pockets of a serpent's hood). Cp. **bhatta**.

**Puṭṭha** [pp. of **puṣ** (see **poseti**), Vedic **puṣta**] nourished, fed, strengthened, brought up Sn 831; J III.467.

**Puṭṭha**<sup>2</sup> [pp. of **pucchati**, Vedic **prṣṭa**] asked S II.36; Sn 84, 122, 510 sq., 1036; DhA IV.132; PvA 10 (after = acc.) 68, 72 with **samāno** A 1.197. See also **pucchita**.

**Puṭṭha**<sup>3</sup> see **phuṭṭha** [-Sk. **spṛṣta**, cp. Pischel, *Prk. Gr.* § 311].

**Puṭṭhatta** (nt.) [abstr. fr. **puṭṭha**<sup>3</sup>] the fact of being fed or brought up by J II.405 (vadḍhakinā °ā).

**Puṭṭhavant** [fr. **puṭṭha**<sup>3</sup>, cp. same form in Prk. AMg. **puṭṭhavaṅ** = Sk. **spṛṣṭavān**; Pischel, *Prk. Gr.* § 569] one who has touched or come in direct contact with ThA 284.

**Puṇḍarika** (nt.) [Non-Aryan (?). Cp. Vedic **puṇḍarika**] the white lotus D 1.75 A III.26 (in sequence **uppala**, **paduma**, p.); D II.4 (Sikhī **puṇḍarikassa** māle **abhisambuddho**); M III.93; S 1.138, 204 J III.309; A 1.145 (**uppala paduma** 7.); II.86 sq. (**samana**° adj.); Sn 547; J v.45, 215 ('**tac**' **angi ratta-paduma-patta-vanna-sarīrā**); Vv 44<sup>12</sup> (= **seta-kamala** VvA 191); Pv II.12<sup>2</sup>; III.3<sup>3</sup> (**pokkharāṇi bahu ā**); Ing 63; DA 1.219, 284 (**sankho elo uppalo puṇḍariko ti cattāro nidhayo**). N. of a hell S 1.152; Sn p. 126 (here in sq. **Uppalaka**, **Pund**°, **Paduma**).

**Puṇḍarikinī** (f.) [adj. **puṇḍarikiṇi**, of **puṇḍarika**] a pool or pond of white lotuses D 1.75 ≈ (M III.93; S 1.138).

**Puṇṇa** [pp. of **pr**, Vedic **prṇāti**, Pass. **pūryate**, \***pelē** to fill; cp. Sk. **prāṇa** & **pūrṇa** = Av. **parāna**; Lith. **pilnas**; Lat. **plēnus**; Goth. **fulls** = E. **full** = Ger. **voll**] full, seldom by itself (only passage so far **pannarase punnāya punnamāya rattiyā** D 1.47 = Sn p. 139), nor -° (only Sn 835 **muttakarisa**°), usually in cpds., and there mostly restricted to phrases relating to the full moon.

-**ghaṭa** a full pitcher (for feeding the bhikkhus, as offering on festive days, cp. *J.P.T.S.* 1884) DhA 1.147; KhA 118 (v. l. **suvannaghata**); DA 1.140 (**patimaṇḍita gbara**). -**canda** the full moon J 1.149, 267; v.215. -**patta** a full bowl (as gift, 'ṇ deti to give an ample gift) J III.535. -**baddha** at Miln 191 should be read as °**bhadha**. -**bala** at DA 1.110 read **puñña-bala**. -**bhadha** worshipper of **Puṇṇabhadda**, perhaps a **Yakkha** (father of the **Yakkha** **Harikesa**) Nd<sup>1</sup> 92 (**Nāsvavadeva**, **Bala-deva**, P. and **Maṇibhadda**, cp. p. 89); Miln 191 (**pisācā manibhaddā** p.). -**mā** the full moon (night) D 1.47 (**komudiyā cātumāsiniyā punnāya puṇṇamāya rattiyā**, cp. DA 1.140); Sn p. 139 (similar); M III.21; J v.215 (**dve p-māyo**); Vism 292 (**puṇṇa-m-uposatha** = **puṇṇa-m-uposatha**), 418 (**Phaggunā-puṇṇama-divase**); VvA 66 (**āśāḷhu** p.); PvA 137 (id.); DA 1.140; DhA III.461 (**komudi**) -**māsa** = °**mā** only in loc. **punnamāse** Vv 81<sup>1</sup>

(=puṇṇa-māsiyaṅ sukka-pakkhe pannarasiyaṅ VvA 314; the similar pass. at VvA 321 reads, prob. by mistake, sukka-pakkha-pāṭiyaṅ: see pāṭi); J v.215 (=puṇṇa candāya rattiyā C.). -māsi (f.; fr. māsa)=mā J 1.86 (Phagguni p.); VvA 314; cp. BSk. pūṇṇa-māsi AvŚ 1.182.

**Puṇṇatā** (f.) [abstr. to puṇṇa] fulness DA 1.140 (māsa° full-moon).

**Puṇṇatta** (nt.) [abstr. to puṇṇa] fulness SnA 502.

**Putoli** see **mutoli**.

**Putta** [Vedic putra, Idg. \*putlō=Lat. pullus (\*putslos) young of an animal, fr. pōu, cp. Gr. παῖς, παις child, Lat. puer, pubes, Av. puṇra, Lith. putytis (young animal or bird), Cymr. wyr grandchild; also Sk. puta(ka) young animal and base pu- in pumaṅs, puṅs "man"; 1. a son S 1.210; Sn 35, 38, 60, 557, 858; Dh 62, 84, 228, 345; J iv.309; Vism 645 (simile of 3 sons); PvA 25, 63, 73 sq.; DA 1.157 (dāsaka°). Four kinds of sons are distinguished in the old Cy. viz. **atraja** p., **khettaja**, **dinnaka**, **antevasika**, or born of oneself, born on one's land, given to one, i. e. adopted, one living with one as a pupil. Thus at Nd<sup>1</sup> 247; Nd<sup>2</sup> 448; J 1.135. Good and bad sons in regard to lineage are represented at J vi.380. — Metaph. "sons of the Buddha" S 1.192 = Th 1, 1237 (sabbe Bhagavato puttā); It 101 (me tumhe puttā orasā mukhato jātā dhammajā), J iii.211. — The parable of a woman eating her sons is given as a punishment in the Peta condition at Pv 1.6 (& 7). — pl. **puttāni** Pv 1.63. — **aputta**-bhāvaṅ karoti to disinherit formally J v.468. — 2. (in general) child, descendant, sometimes pleonastic like E. °man, °son in names: see **putta-dāra**; so esp. in later literature, like **ludda**° hunter's son=hunter J ii.154; **ayya**°=ayya, i. e. gentleman, lord J v.94; PvA 66. See also **rāja**°. — Of a girl Th 2, 164. — **mātucchā**° & **mātula**° cousin (from mother's side), **pitucchā**° id. (fr. father's side). On **putta** in N. Pāṭali see **puta**. — f. **puttī** see **rāja**°.

-**jiva** N. of a tree **Putranjiva** Roxburghii J vi.53. -**dāra** child & wife (i. e. wife & children, family) D iii.66, 189, 192; S 1.92; A ii.67; Pv iv.348 (sa° together with his family); J iii.467 (kiṅ °ena what shall I do with a family?); v.478. They are hindrances to the development of spiritual life: see Nd<sup>2</sup>, under āsiṅsanti & palibodha. -**phala** a son as fruit (of the womb) J v.330. -**maṅsa** the flesh of one's children (sons) a metaphor probably distorted fr. **pūta**° rotten flesh. The metaphor is often alluded to in the **kaṣiṇa-kammaṅghāna**, and usually coupled with the **akkha-bbhaṅjana** (& **vanapucchādāna**)-simile, e. g. Vism 32, 45; DhA 1.375; SnA 58, 342. -**Resida** at S ii.98 (in full); Th 1, 445 (ūpamā); 2, 221. -**mata** a woman whose sons (children) are dead M 1.524.

**Puttaka** [fr. **putta**] 1. a little son S 1.200, 210. — 2. a little child Th 2, 492 (of a girl). — 3. a young bird (= potaka) J ii.154.

**Puttatta** (nt.) [fr. **putta**] sonship DhA 1.80.

**Puttavant** (adj.) [fr. **putta**] having sons S iv.240. — **Trenckner**, *Notes* 62<sup>16</sup> gives a f \***puttapati** for **puttavati**, but without ref.

**Puttamant** (adj.) [fr. \***puttamant**] having sons S 1.6; Sn 33.

**Puttiya** (-) in **Sakya** is compound **Sakyaputta**+**iya** "belonging to the son of the Sakyas" (i. e. to the Sakya prince) PvA 43. — **asakyaputtiya** dhamma Vin ii.297.

**Puthavi** & **Puthuvi** (f.) [doublets of **pathavi**] the earth; as **puthavi** at S 1.186; J 1.14 (v. l. puthuvi); iv.233, & in cpds. °nābhi the navel of the earth (of the bodhi-manda, the Buddha's seat under the holy fig tree)

J iv.232; °**maṇḍala** the round of the earth Sn 990. — As **puthuvī** at A ii.21, and in cpd. **puthuvī-aggā** SnA 353.

**Puthu** (adj.) [both Vedic pṛthak & pṛthu, lit. spread out, far & wide, flat, of Idg. \*plēt broad, Sk. **prath** to expand, pṛthah palm of hand Av. fraṇah breadth, cp. Gr. **πῶρος** broad, **πλάτος** plane tree, Lith. platūs broad, Lat. planta sole of foot, Ohg. flado pancake, Ags. flet ground, E. flat] 1. (=pṛthak) separated, individual, adv. separated, individual, adv. separately, each (also given as **puthag** eva Kacc. 29) S 1.75 (**puthu** attā individual self); Th 1, 86; J iv.346 (=visuṅ visuṅ C.); Miln 4. See further under cpds. — 2. (=pṛthu). The forms (pl.) are both **puther** & **puthū**, both as adj. & n.; **puthū** more freq. found in metre. — numerous, various, several, more, many, most D 1.185 (**puthu** saṅhaggā; opp. **ekaṅ**); S 1.181 (**puthū**), 207 (id.); Sn 709 (**puthū** kāme=bahū Nd<sup>1</sup> 11); 1043, 1044 (**puthū**=bahukā Nd<sup>2</sup> 449<sup>b</sup>); Th 2, 344 (**puthu**=**puthu** sattā ThA 241); J vi.205 (**puthū**). nt. adv. **puthu** & **puthuṅ** greatly, much, in many ways Sn 580 (=aneka-ppakāraṅ SnA 460); Vv 62<sup>4</sup> (=mahantaṅ VvA 258).

-**gumba** experienced in many crafts J vi.448 (=aneka-sippa-ñṇu C.). -**ija** (**puthu** 1, but see remarks on **puthujjana**) common, ordinary Sn 897, 911 (=puthujjanehi janita Nd<sup>1</sup> 308). -**tittakara** a common sectarian D 1.116 (thus to **puthu** 1, but DA 1.287=bahū t.). -**ddisā** (**puthu** 1) each separate quarter "all the diverse quarters" S 1.234. -**pañña** (adj.) of wide wisdom (p. 2) A 1.130; ii.67 (v. l. hāsa°). -**paññatā** wide wisdom A 1.45. -**pāṇiya** ordinary (p. 1) mode of shampooing with the hand Vin ii.106 (Bdgh on p. 316 expl<sup>as</sup> pudhu-pāṇikan ti hattha parikammaṅ vuccati "manual performance," thus not identical with **pāṇikā** on p. 151). -**bhūta** (p. 2) widely spread S ii.107; but cp. BSk. pṛthag bhavati to be peculiar to Divy 58, 100. -**mati** wide understanding S 1.236. -**loma** "flat fin," N. of a fish "the finny carp" (Mrs. Rh. D.) Vv 44<sup>11</sup> (=dibba-maccha VvA 191); Th 2, 508 (=so-called fish ThA 292); J iv.466. -**vacana** "speaking in many (bad) ways," or "people of various speech" (so expl<sup>id</sup> Nd<sup>1</sup> 397) Sn 932 (prob. better "speaking ordinary talk"=puthu 1). -**sattā** [pl.]=**puthujjana**, common people, the masses S 1.44; Pv iii.73.

**Puthuka** [fr. **puthu**, cp. (late) Vedic pṛthuka "flat corn," also "young of an animal," with which cp. perhaps Gr. **πυθίρα**: see **Walde**, *Lat. Wtb.* under **virgo**] rice in the ear DhA 1.98 (aggā as first gift of the field).

**Puthujjana** [\*pṛthag-jana, thus **puthu** 1 + **jana**, but from the point of Pali identical in form and meaning with **puthu** 2, as shown by use of **puthu** in similar cpds. and by C. expl<sup>as</sup>. One may even say that **puthu** 1 =pṛthak is not felt at all in the P. word. **Trenckner** (*Notes* 76) already hinted at this by saying "puthujjana, partly confounded with **puthu**" ; a connection which also underlies its expl<sup>as</sup> as "one-of-the-many-folk" at *Kvu trsl<sup>m</sup>* 86<sup>7</sup> & 291<sup>3</sup>. It is felt to belong to **puthu** 2 in the same sense as Ger. "die breite Masse," or Gr. οἱ πολλοί. The expl<sup>as</sup> at Nd<sup>1</sup> 308 =328 is **puthu-nānā-janā**. A long and detailed etym.-speculation expl<sup>as</sup> of the term is found at DA 1.59, *trsl<sup>id</sup>* at *Dhs trsl<sup>m</sup>* 258. The BSk. form is pṛthagjana Divy 133 etc.] an ordinary, average person (4 classes of ordinary people are discussed at *Cpd.* 49, 50), a common worldling, a man of the people, an ordinary man M i 1, 7, 135, 239, 323; iii.64, 227; S 1.148; ii.94 sq. (assutavā), 151 (id.); iii.46, 108, 162; iv.157, 196, 201 (assutavā), 206 sq.; v.302 (opp. to sotāpanna); A 1.27, 147 (maraṇa-dhammin), 178, 267; ii.129, 163; iii.54; iv.68, 97, 157, 372; Sn 351, 455, 706, 810, 859; Dh 59, 272; Vv 82<sup>6</sup> (=anariya VvA 321, +anavabodha); Nd<sup>1</sup> 146, 248; Ps 1.61 sq., 143, 156; ii.27; Dhs 1003 (cp. *DhsA* 248 sq.); Vism 311 (=anariya); VbhA 133 (avijj'ābhikhūta, bhava-tanh'ābhikhūta), 186 (ummat-

taka, opposed to upabrūhita-nāna-purisa, exemplifying upādāna and kamma); DhA 1.5 (opp. ariyasāvaka), 445; Sdhp 363.

-**kalyāṇaka** (cp. BSk. prthagjana-kalyāṇaka Divy 419, 429) an ordinary man striving after his spiritual good Nd<sup>1</sup> 477; Ps 1.176; II.190, 193. -**bhikkhu** a bh. of the common sort DA 1.209; VbhA 383. -**sukha** ordinary happiness M 1.454.

**Puthujjanatā** (f.) [abstr. fr. puthujjana] common-place character S 1.187=Th 1, 1217.

**Puthujjanika** (adj.) [fr. puthujjana] common, ordinary J 1.360 (of iddhi).

**Puthutta** (**Puthatta**) (nt.) [fr. puthu, cp. Sk. \*pṛthutva; not with Kern, *Toev.* s. v.=Sk. pṛthaktva, speciality, peculiarity] being at variance, diversity S 11.77 (opp. ekatta; v. l. SS puthatta). At A 1v.97 we have to read **puth'** attānaṃ for puthuttānaṃ which has nothing to do with puthutta, but is puthu+attānaṃ as borne out by v. l. puthujj' attānaṃ, and by AA: puthu nānākāraṇehi attānaṃ hanti.

**Puthula** (adj.) [fr. puthu] broad, large, flat J 111.16 (°śisa flat-headed); vi.171 (°antarāṅsa flat-chested); Miln 121 (of a river); VvA 301 (°gambhīra). — abl. puthulato (as adv.) across DhA 1.396.

**Puthuso** (adv.) [abl. of puthu] broadly, i. e. diversely, at variance Sn 891, 892 (=puthu-di(ṭhi-gata Nd<sup>1</sup> 301).

**Pudava** (**poddava** ?) see **gāma**° (Vin 11.105 with Bdgh note on p. 315).

**Puna** (indecl.) [cp. Vedic punar, punaḥ, to base \*pū (related to \*apo: see apa), as in puccha tail, Lat. puppis, poop, Gr. *πῖπυρος* the last; orig. meaning "behind" ?] again. There are several forms of this adv., but **puna** has to be considered as the orig. Pali form. The form **puno** is doubtful; if authentic, a Sanskritisation; only found at ThA 71 (Ap. v. 38; v. l. puna) & 72 (Ap. v. 41, v. l. puna). The sandhi r is preserved only in *metre* and in *comp.*. That it is out of fashion even in *metre* is shown by a form **punā** where ā is the regular metrical lengthening instead of ar (J 111.437; na hi dāni punā atthi; v. l. puna). Besides this the r is apparent in the doubling of the first consonants of cpds. (punappunaj, punabbhava); it is quite lost in the enclitic form **pana**. — We find r in punar āgami Sn 339; punar āgato J 1.403 (=puna āgato J 1.403 (=puna āgato, ra-kāro sandhivasena vutto C.); in cpds.: punar-abhiseka see *J.P.T.S.* 1885. 49; a-punar-āvattitā the fact of not turning back Miln 276 (cp. Prk. apunar-avatti Pischel, § 343). Otherwise r stands on the same level as other sandhi (euphonic) consonants (like m. & d., see below), as in **puna-r-eva** Dh 338; Pv 11.87; 11.118. We have m in **puna-m-upāgamuṃ** Sn 306; **puna** by itself is rarely found, it is usually comb<sup>d</sup> with other emphatic part, like **eva** and **api**. The meaning is "again," but in enclitic function (**puna** still found Sn 677, 876, otherwise **pana**); it represents "however, but, now" (cp. same relation in Ger. *abermals*: *aber*), similar to the development in Prk. *puṇo vi* & *puṇar avi* "again"; **puna** "now" (Pischel Gr. § 342). — **puna** by itself at SnA 597; PvA 3. 45; Mhvs 14, 12. — doubled as **punap-punaj** S 1.174; Th 1, 531, 532; Sn 728, 1051; Dh 117, 118, 325, 337; J v.208; SnA 107; PvA 45, 47; **punap-puna** at DhA 11.75; as **puna-d-eva** at D 1.00, 142; Pv 11.113 (v. l.); Vism 163; DhA 11.76; **puna-m-eva** Pv 11.113; **puna pi** once more J 1.279; PvA 67, 74; **puna-p-pi** J v.208. The phrase **puna e' aparaj** "and again something else" stands on the same level as the phrase **aparo pi** (**apare pi**), with which one may compare the parallel expressions **puna-divase**: **apara-divase**, all of which show the close relation between pi,

**puna**, **apara**, but we never find **para** in these connections. Trenckner's (& following him Oldenberg in Vin. and Hardy in A etc.) way of writing **puna ca paraṃ** (e. g. Miln 201, 388, 418 etc.) is to be corrected to **puna e' aparaj**, cp. **punāpara** Sn 1004; Cp 11.61.

-**āgamana** coming again, return S 1.22 (a°). -**āvāsa** rebirth S 1.200. -**divase** on the following day J 1.278; PvA 19, 38. -**nivattati** to turn back again S 1.177. -**bbhava** renewed existence, new birth D 11.15; S 1.133; It 62; S 1v.201 (āyati°); Sn 102, 273, 502, 514, 733; Nd<sup>2</sup> s. v.; Nett 28, 79 sq.; PvA 63, 200; cp. **ponobhāvika**; a° no more rebirth S 1.174, 208; Nd<sup>2</sup> 64; °**ābbhinibbatti** birth in a new existence M 1.294; S 11.65; A 1.223; Vin 111.3; PvA 35. -**vacana** repetition SnA 487. -**vāre** (loc.) another time J v.21.

**Punāti** [cp. Vedic pavate, punāti, **pū** to cleanse, as in Lat. purus clean, purgo, Ohg. fowen to sift also Gr. *πῖπυ* (cp. P. pāvaka)=Ohg. fūr=E. fire, Armen. hur, lit. "cleansing," see also **puñña**] 1. to clean, cleanse VvA 19 (+visodheti, in def. of puñña). — 2. to sift J vi.108 (angāraṃ p.=attano sene angāre p. okirati C.; so read with v. l. for phunati T.); DA 1.268 (bhusaṃ pumanto viya like sifting the chaff, winnowing). Cp. **puneti**.

**Puneti** [Caus. fr. **puna** ? or =**punāti** ?] to experience (over & over) again: in this meaning at It 1 sq. & Nd<sup>1</sup> 202 = Nd<sup>2</sup> 337 (kilese na p. na paceti etc.); perhaps also at Th 1, 533 (sattayugaṃ), although Kern, *Toev.* s. v. takes it =**punāti** and Mrs. Rh. D. translates "lifts to lustrous purity."

**Punnāga** [dial. ?] a species of tree J 1.9 (°puppha); vi.530; KhA 50 (aggacchinna°-phala), 53 (id.).

**Puppha**<sup>1</sup> (nt.) [Vedic puṣpa according to Grassmann for \*puṣka fr. **puṣ** (?) see **poseti**] a flower Vin 11.123; S 1.204 = J 111.308; Sn 2, 5; Dh 47 sq.; 377; Vism 430; SnA 78 (paduma°); VvA 73; PvA 127; Sdhp 550. — **pupphāni** (pl.) VbhA 255 (of 32 colours, in simile), 292 sq. (for Cetiya-worship). — adj. **puppha** in ghana° thick with flowers DA 1.87. — Cp. **pokkharatā**.

-**ābhikiṇṇa** decked with flowers Vv 64<sup>29</sup>; Pv 11.11<sup>2</sup>. -**ādāna** "a ledge (on a Tope) where offerings of flowers are laid down" (Geiger, Mhvs p. 355; cp. *Mhvs trsl.* p. 202<sup>2</sup>) Mhvs 30, 51, 50, 60; 33, 22 Reading uncertain. -**āveḷā** flower-garland VvA 125. -**āsava** wine made from flowers, flower-liquor J 1v.117; KhA 26. -**gandha** odour of flowers Dh 54; Dhs 625. -**cumbaṭaka** a fl. cushion. -**chaḍḍaka** a remover of (dead) flowers, a rubbish-remover, a low occupation, including cleaning of privies & bins etc. Vin 1v.6; Th 1, 620; J v.449 (=vacca-tthāna-sodhaka C.); Miln 331; Vism 194 (in simile). Cp. *J.P.T.S.* 1884, 89 and *Miln trsl.* 11.211. -**chatta** a parasol with flowers DhA 1.110. -**dāna** offering of flowers VbhA 336. -**dāma** a wreath or garland of fls. J 1.397; VvA 198. -**dhara** bearing flowers Pv 11.124 (so read for T. °dada). -**pañjara** a cage (ornamented) with flowers J v.365. -**paṭa** a cloth (embroidered) with flowers J 1v.283; DhA 11.45. -**palāsa** a fl. heap DhA 1.75. -**bhānin** "speaking flowers," i. e. speaking the truth Pug 29. -**mālā** garland of fls. SnA 78. -**muṭṭhi** a handful of fl. Vism 432 (in simile). -**rasa** (wine-) juice made of fls., flower-liquor Vin 1.246; taste of fls. Dhs 629. -**rāsi** a heap of fls. Dh 53.

**Puppha**<sup>2</sup> (nt.) [cp. Class. Sk. puṣpa "les fleurs" in *stri*° the menses Am. Kośa 3, 4, 30, 233 and Märk. Pur. 51, 42. Similarly **phala** is used in the sense of "menstruation": see BR s. v. **phala** 12] blood: see **pupphaka** & **pupphavati**. With ref. to the menses at J v.331.

**Pupphaka** (nt.) [fr. **puppha**<sup>2</sup>] blood J 111.541 (v. l. **pubbaka**; C. **lohita**); Miln 216 (tiṇa°-roga, a disease, Kern. "hay-fever"). Kern, *Toev.* s. v. *trsl.* the J passage with "vuil, uitwerpsel."



**Pupphati** [puṣp] to flower J 1.76 (aor. °iṅsu); PvA 185 (=phalati). — pp. pupphita.

**Pupphavati** (f.) [fr. puppha<sup>2</sup>, but cp. Vedic puṣpavat flowering] a menstruous woman Miln 126.

**Pupphita** [pp. of pupphati] flowering, in blossom S 1.131 = Th 2, 230 (su°); Vv 35<sup>4</sup>; J 1.18; Miln 347; ThA 69 (Ap. v. 12); DhA 1.280; II.250 (su°).

**Pupphin** (adj.) [fr. puppha<sup>1</sup> cp. Vedic puṣpin] bearing flowers; in nilapupphī (f.) N. of a plant ("with blue flowers") J VI.53.

**Pubba**<sup>1</sup> [Vedic pūya > \*pūva > \*puvva > pubba (Geiger, *P.Gr.* § 46<sup>1</sup>); cp. pūyati to snell rotten, Lat. pūs = E. pus, Gr. πύθω to rot, πύος matter; Vedic pūti smelling foul; Goth. fūls = E. foul] pus, matter, corruption M 1.57; III.90; S 1.150; II.157; A 1.34; J II.18; Miln 382; PvA 80. — In detail discussed (as one of the 32 ākāras) at Vism 261, 360; KhA 62; VbhA 244. — Often in comb<sup>a</sup> pubba-lohita matter & blood, e. g. Sn p. 125; S 671; J v.71; DhA 1.319; as food of the Petas Pv 1.6<sup>9</sup>; 1.9<sup>1</sup> (lohita-pubba); 1.11<sup>8</sup>; II.2<sup>6</sup>. pubba-vaṭṭi a lump of matter DhA III.117.

**Pubba**<sup>2</sup> (adj.) [Vedic pūrva, to Idg. \*per, see pari & cp. Goth. fram = from; Gr. πρῶτος first, Goth. fruma = As. formo first, Av. pourvō, also Sk. pūrvya = Goth. frauja = Ohg. frō Lord, frouwa = Ger. frau. See also Lat. prandium, provincia] previous, former, before. The adj. never occurs in abs. forms by itself (for which see pubbaka), it is found either as -° or °- or in cases as adv. The phrase pubbam antam anissita Sn 839 is poetical for pubbantam. — 1. (°) having been before J III.200; na diṭṭha° not seen before Nd<sup>1</sup> 445; mātābhūta° formerly (been) his mother PvA 79; vuttha° (gāma) formerly inhabited DhA 1.15; as adv. bhūta-pubbaj before any beings (existed) Vin 1.342; DhA 1.102 and passim (see bhūta). — 2. (neg.) apubba (nt.) what has not been before, something new VvA 117, 287. acc. as adv. in phrase apubbaj acarimaṅ not earlier, not after, i. e. simultaneously M III.65; Pug 13 (= apure apachā, ekappahāren° evāti attho PugA 186). — 3. (cases adverbially) instr. pubbena in °āpara gradual M III.79; acc. pubbaj see 1. 2, with abl. as prep. = before SnA 549 (=purā); loc. pubbe in earlier times (also referring to previous births, cp. pure), in the past, before S IV.307; Sn 831, 949 (with pacchā & majjhe, i. e. future & present); Pv 1.3<sup>1</sup>; II.2<sup>2</sup>; SnA 290, 385, 453; PvA 4. 10, 39, 40, 100. With abl. as prep. = before S II.104. In comp<sup>a</sup> with °nivāsa see sep. An old acc. f. \*pūrvij (cp. Prk. puvvij Pischel, *Gr.* § 103) we find in Cpd. ampubbikathā (q. v.). The compar. pubbatara ("quite early") occurs abs. at S IV. 117 as nom. pl. "ancestors" (cp. Gr. οἱ πρότεροι), as loc. adv. at S 1.22.

-angin in f. °angī (cāru°) at J v.4 & VI.481 read *sabbangin*. -anna "first grain," a name given to the 7 kinds of grain, as distinguished from aparanna, the 7 sorts of vegetables, with which it is usually combined; Vin III.151; IV.267; Nd<sup>1</sup> 248 (where the 7 are enum<sup>d</sup>); Nd<sup>2</sup> 314; J II.185; Miln 106; DA 1.78, 270; DhA IV.81 etc. (see aparanna). See also bija-bija. -aṅha the former part of the day, forenoon, morning (as contrasted with majjhanha & sāyanha) D 1.109, 226; A 1.294; III.344; S 1.76 (°samayaṅ); SnA 139 (id.); DhA III.98; PvA 61, 216. The spelling pubbanha M 1.528 (cp. Trenckner, *Notes* 80). -anta (1) the East J 1.98 (°ato aparantaṅ aparantaṅ pubbantaṅ gacchati from E. to W. from W. to E.); v.471. — (2) the Past (opp. aparanta the Future) D 1.12 sq.; S II.26; Nd<sup>1</sup> 212; DhS 100.4. pubbam antaṅ for pubbantaṅ is poetical at Sn 849. °ānulitthi theory concerning the past or the beginning of things D 1.13 (cp. DA 1.103); M II.233; S III.45; DhS 1320. -aḷha(ka) (āḷhaka) at Th 2, 395 is

doubtful. T. reads bubbuḷaka, Mrs. Rh. D. translates "bubble of film"; ThA 259 expl<sup>m</sup> by "ṭhita-jala-pubbajha-sadisa." -ācariya (1) an ancient teacher, a scholar of previous times A 1.132; II.70; It 110; Vism 523 = VbhA 130; KhA 11, 64, 65. — (2) a former teacher SnA 318. -āciṅṇa (-vasena) by way of former practice, from habit SnA 413. -āpara (1) what precedes and what follows, what comes first and what last (with ref. to the successive order of syllables and words in the text of the Scriptures) A III.201 (°kusala); Dh 352; Nett 3 (°ānusandhi); cp. BSk. pūrvāpareṇa vyākhyāṇaṅ karoti "expl<sup>d</sup> in due order" AvŚ II.20. — (2) °rattaṅ "as in the former, so in the foil. night," i. e. without ceasing, continuous Th I, 413. cp. pubbaratt-āparattaṅ DhA IV.129. -āpariya former & future, first & last Ud 61 (°vivesa); -ābhoga previous reflection ThA 30. -ārāma "Eastern Park," N. of a locality east of Sāvattthi A III.344; Sn p. 139 (cp. Sn A 502). -āsava former intoxication Sn 913, cp. Nd<sup>1</sup> 331. -uttāhāna getting up before (someone else) either applied to a servant getting up before the master, or to a wife rising before her husband VvA 71, 136. -uṭṭhāyin "getting up earlier" (with complementary Ep. pacchā-nipātin "lying down later"), see above D 1.60; III.191; A III.37; IV.265 sq.; DA 1.168. — abstr. °uthā-yiḷa J III.406 (°ādihi pañcahi kalyāṇa dhammehi sammānāgatā patidevatā) = v.88; KhA 173. -uttara (1) preceding and following Kacc. 44, 47. — (2) "east-northern," i. e. north-eastern J v.38 (°kaṇṇa N.E. corner); VI.519 (id.). -kamma a former deed, a deed done in a former existence Cp. III.11<sup>3</sup>. -kārin "doing before," i. e. looking after, obliging, doing a favour A 1.87; Pug 26 (= pathamaṅ eva kāraṅ PugA 204); PvA 114. -kicca preliminary function Vin v.127 (cattāro pubbakiccā); cp. *Cpd.* 53. -koṭṭhaka "Eastern Barn," Npt. A III.345. -(n)gama (1) going before, preceding A III.108 (okkamane p.); M III.71 sq. — (2) "allowing to go before": controlled or directed by, giving precedence Dh 2 (mano° dhammā = tena pathama-gāminā hutvā sammānāgatā DhA 1.35); Nd<sup>2</sup> 318; Pug 15 (paññā° ariyamagga = paññāṅ pure-cārikaṅ katvā PugA 194); Sdhp 547 (paññā°). Cp. BSk. pūrvangama Divy 333 ("obedient" Index). -carita former life SnA 382, 385. -ja born earlier, i. e. preceding in age PvA 57 (= jetṭhaka). -nāti former relative PvA 24. -deva a former god, a god of old, pl. the ancient gods (viz. the Asuras) S 1.224. -devatā an ancient deity A II.70; It 110 (v. 1. °deva). -nimitta "previous sign," a foregoing sign, prognostic, portent, forecast It 76 (the 5 signs of decay of a god); J 1.11 (the 32 signs at the conception of a Buddha, given in detail on p. 51), 48; Miln 298 (of prophetic dreams, cp. *Cpd.* p. 48); VbhA 407 (in dreams); DhA II.85. -pada the former, or antecedent, part (of a phrase) DhA 164. -parikamma a former action SnA 284 (opp. to pacchā-parikamma). -purisa ancestor D 1.93, 94. -peta a deceased spirit, a ghost (=peta) D 1.8 ("kathā, cp. DA 1.90 & *Dial.* 1.14). pubbe pete is poetical at Pv 1.4<sup>1</sup> for pubbapete. Cp. BSk. pūrvapeta AvŚ 1.149 (see Index p. 230); Divy 47, 97. -bhāga "former part," i. e. previous PvA 133 (°cetanā opp. apara-bhāga-cetanā. SS omit bhāga). -bhāsin speaking obligingly (cp. pubbakārin) D 1.116 (trsl. "not backward in conversation"), DA 1.287 (bhāsanto va paṭhamatarāṅ bhāsati etc.). -yoga "former connection," i. e. connection with a former body or deed, former action (and its result) J v.476; VI.480; Miln 2 (pubbayogo ti tesāṅ pubba-kammaṅ). Kern, *Toev.* s. v. remarks that it is frequent in BSk. as pūrvayoga (yoga = yuga; syn. with pūrvakalpa), e. g. Saddh. Puṇḍ. ch. VII.; MVastu II.287; III.175; and refers to *Ind. Studien* 16, 298; *J.R.A.S.* 1875, 5. -rattāparattaṅ the past and future time, the whole time, always A III.70; DhA IV.129. -vāsana an impression remaining in the mind from former actions Sn 1009;



ThA 31 (Ap. v. 8). -videha Eastern Videha KhA 123, 176; SnA 443. -sadisa an old (former) friend DhA 1.57.

**Pubbaka** (adj.) [fr. pubba<sup>2</sup>] 1. former, ancient, living in former times D 1.104 (isayo), 238 (id.); Sn 284 (id.); S 11.105; IV.307 (ācariya-pācariyā); Th 1, 947. — 2. (-°; cp. pubba<sup>2</sup> 1) having formerly been, previous J 1.182 (suvanṇakāra° bhikkhu), cp. BSk. °pūrvaka in same use at AvŚ 1.259, 296, 322. — 3. (-°) accompanied or preceded by ThA 74 (gūṇ' ābhittavana° udāna); PvA 122 (puññānumodana° maggācikkhana); cp. āśvāsana-pūrvaka Jtm 210.

**Pubbāpeti** [Denom. fr. pubba<sup>2</sup>] occurs only in *one* phrase (gattāni pubbāpayamāno) at M 1.161 & A 111.345 ≈ 402 in meaning "drying again"; at both A pass. the vv. ll. (glosses) are "sukkhāpayamāno" and "pubba-sadisaṇi kurumāno"; to the M. pass. cp. Trenckner's notes on p. 543, with the BB expl<sup>a</sup> of the word (=pubba-bhāvaṇ gamayamāno), also Neumann, *Majjh. trsl<sup>n</sup>* 1.260. The similar passage at S 1.8, 10 has "gattāni sukkhāpayamāno" as T. reading and "pubbāpayamāno" as v. l. BB.

**Pubbe** (-°) [loc. of pubba<sup>2</sup>, see pubba<sup>2</sup> 3] in cpds.: "in a former existence": °kata (nt.) deeds done in a past life M 11.217 = A 1.173 (°hetu); J v.228 (°vādin fatahst); Nett 29 (°punnata). °nivāsa [cp. BSk. pūrve-nivāsa-saṅprayuktaṅ MVastu 111.224, otherwise as pūrva-nivāsa Divy 619] abode in a former life, one's former state of existence D 11.1, 2; 111.31 sq., 50 sq., 108 sq., 230, 281; M 1.278; 11.21; 111.12; S 1.107; A 1.104 sq.; It 100; Sn 647; Dh 423; Pug 61; Vism 411 (remembered by 6 classes of individuals); ThA 74, 197. — **pubbe-nivās' ānussati** (-ñāṇa) (knowledge of) remembrance of one's former state of existence, one of the faculties of an Arāhant (cp. A 1.164 sq., and *Cpd.* 64) D 11.110, 220; M 1.35, 182, 248, 278, 496; Dh 1367; Nett 28, 103; Vism 433; VbhA 373 sq., 401, 422; Tikp. 321. — See also under *nivāsa* and cp. Vism ch. XIII, pp. 410 sq.

**Pumati** [onomat. \*pu to blow, cp. Gr. φούσα blowing, bubble, φούσα blow, Lat. pustula = pustule, Sk. \*pupphusa = P. papphāsa lung, phutkaroti blow, etc., see Uhlenbeck *At. Wtb.* s. v. pupphusa] to blow, aor. pumi J 1.171; ger. pumitvā J 1.172. See *J.P.T.S.* 1889, 207 (?).

**Pumān** (Pumā) [see puṅs] a male, a man, nom sg. pumo D 11.273; Cp. 11.6<sup>2</sup>; instr. pumunā J v1.550. nom. pl. pumā D 111.85 (itthi-pumā men & women; v. l. K. °purisā); J 111.459; acc. sg. pumaṅ J v.154 (gata, cp. purisantara-gata). — On decl. cp. Müller, *P.Gr.* p. 79; Geiger, *P.Gr.* § 93<sup>5</sup>.

\***Pura** [on etym. see purā, purāṇa, pure] base of adv. & prep. denoting "before"; abl. **purato** (adv. & prep.) in front of (with gen.), before (only local) Vin 1.179; 11.32; D 11.14 (mātu); S 1.137; Pv 1.11<sup>1</sup>, 11<sup>3</sup> (opp. pacchā); 11.8<sup>4</sup> (janādhipassa); DA 1.152; PvA 5 (purisassa), 22, 39 (tassa). Often repeated (distributively) **purato purato** each time in front, or in front of each, or continuously in front Vin 11.213; Vism 18; cp. pacchato pacchato. — Otherwise \*pura occurs only in foll. der.: (1) *adverbial*: \*puraḥ in purakkharoti, purekkhāra, purohita; purā, pure, puratthaṅ, puratthato. — (2) *adjectival*: purāṇa, puratthima, purima.

**Pura** (nt.) [Vedic pur. f., later Sk. puraṅ nt. & purī f.] 1. a town, fortress, city Vin 1.8 = M 1.171 (Kāsinaṅ puraṅ); J 1.196, 215; Sn 976, 991, 1012 (uttama), 1013; J v1.276 (=nagara C); Mhvs 14, 29. — **avapura** below the fortress M 1.68. — **devapura** city of the Gods S IV.202; Vv 64<sup>30</sup> (=Sudassana-mahā-nagara VvA 285). See also *purindada*. — 2. dwelling, house or (divided) part

of a house (=antepura), a meaning restricted to the Jātakas, e. g. v.65 (=nivesana C.); VI.251, 492 (=antepura). Cp. thīpura lady's room, harem, also "lady" J v.296, and antepura. — 3. the body [cp. Sk. pura body as given by Halāyudha 2, 355, see Aufrecht p. 273] Th 1, 273, 1150 (so read for pūra, cp. Kern, *Toev.* s. v. & under sariradeha). — Cp. **porin**.

**Purakkhata** [pp. of purakkharoti] honoured, esteemed, preferred D 1.50; M 1.85; S 1.192, 200; Sn 199, 421, 1015; Nd<sup>1</sup> 154; Dh 343 (=parivārita DhA IV.49); J 11.48 (°parivārita); Pv 111.7<sup>1</sup> (=payirupāsita PvA 205); DA 1.152 (=purato nisinna); ThA 170. Cp. **purekkhata**.

**Purakkharoti** [fr. puraḥ, cp. Ved. puras-karoti, see pure] to put in front, to revere, follow, honour; only in foll. sporadic forms: ppr. **purakkharāna** holding before oneself, i. e. looking at S 111.9 sq.; aor. 3<sup>rd</sup> pl. **purakkharuṅ** Miln 22; ger. **purakkhatva** M 1.28; Sn 969; Nd<sup>1</sup> 491; J v.45 (=purato katvā C.); PvA 21, 141. — **purakkhata** pp. (q. v.). See also **purekkhāra**.

**Puratthaṅ** (adv.) [for Vedic purastāt, fr. puraḥ, see \*pura] 1. before S 1.141 (na pacchā na puratthaṅ = no after, no before). — 2. east D 1.50 (°ābhimukha looking eastward.)

**Puratthato** (adv.) [fr. puratthaṅ, cp. BSk. purastataḥ MVastu 11.198] in front, coram Sn 416 (sic, v. l. BB purakkhato); J VI.242.

**Puratthima** (adj.) [fr. \*pura, cp. Prk. (AMg.) puratthima, acc. to Pischel, Gr. § 602 a der. fr. purastāt (=P. puratthaṅ) as \*purastima, like \*pratyastima (=pac-catthima) fr. \*pratyastaṅ] eastern D 1.153; S 1.144; J 1.71 (°ābhimukha: Gotama facing E. under the Bō tree).

**Purā** (indecl.) [Vedic purā; to Idg. \*per, cp. Goth. fair = Ags. for = E. (be-) fore; also Lat. prae = Gr. παρὰ = Sk. parē] prep. c. abl. "before" (only temporal) Vin 11.17 (purāruṇā = purā aruṇā before dawn); Sn 849 (purā bheda before dissolution (of the body), after which the Suttanta is named Purābbedasutta, cp. Nd<sup>1</sup> 210 sq.; expl<sup>t</sup> by sarīra-bhedā pubbaṅ at SnA 549).

**Purāṇa** (adj.) [Venic purāna, fr. \*per, cp. Sk. parut in former years, Gr. πέρων = Lith. pernai, Goth. fairneis, Obg. firni = Ger. firn (last year's snow), form formerly, ferro far] 1. ancient, past Sn 312, 944 (=Nd<sup>1</sup> 428 atitaṅ, opp. nava = paccuppannaṅ); Dh 156 (=pubbe katāni C.); with ref. to former births or previous existences: p. kammaṅ S 11.64 = Nd<sup>1</sup> 437 = Nd<sup>2</sup> 680 Q. 2; puññaṅ S 192. — 2. old (of age), worn out, used (opp. nava recent) D 1.224 (bandhanaṅ, opp. navaṅ); Vin 11.123 (udakaṅ p.<sup>o</sup>ṅ stale water); S 11.106 (magga); Sn 1 (tacaṅ); J 11.114 (f. purāṇi, of an old bow string, applied jokingly to a former wife); IV.201 (°paṇṇa old leaf, opp. nava); v.202 (a<sup>o</sup> not old, of years); v1.45 (apurāṇaṅ adv. recently); VbhA 363 (udaka stale water). — 3. former, late, old in cpds. as °**dutiya** the former wife (of a bhikkhu) Vin 1.18, 96; IV.263; S 1.200; Ud 5; J 1.210; °**rājorodhā** former lady of the harem Vin 11.201; °**sālohitā** former blood-relation Sn p. 91; Ud 7; DhA 11.210. Cp. **porāṇa**.

**Purātana** (adj.) [fr. purā, cp. sanātana in formation] belonging to the past, former, old Nett A 194.

**Purindada** [distorted fr. Vedic puraṅ-dara, pura + dr to break, see dari, thus "breaker of fortresses," Ep. of Indra (& Agni). The P. Commentator (VvA 171) of course takes it popularly as "pure dānaṅ dadāti ti Purindado ti vuccati," thus pure + dā; see also Trenckner, *Notes* 59<sup>8</sup>; Geiger, *P.Gr.* § 44<sup>3</sup> "town-breaker," a name of Sakka (Indra) D 11.260; S 1.230; Vv 37<sup>4</sup>, 62<sup>2</sup>; PvA 247.

**Purima** (adj.) [compar.-superl. formation fr. \*pura, cp. Sk. purima] preceding, former, earlier, before (opp. pacchima) D 1.179; Sn 773, 791, 1011; Nd<sup>1</sup> 91; J 1.110; SnA 149 (°dhura); PvA 1, 26. In sequence p. majjhima pacchima; past, present, future (or first, second, last) D 1.239 sq.; DA 1.45 sq. and passim. — **purimatara** = purima J 1.345 (°divase the day before).

-**attabhāva** a former existence VvA 78; PvA 83, 103, 119. -**jāti** a previous birth PvA 45, 62, 79, 90.

**Purimaka** (adj.) [fr. purima] previous, first Vin II.167 (opp. pacchimaka). f. °ika Vin I.153.

**Purisa** [according to Geiger, Gr. § 30<sup>3</sup> the base is \*pūrṣa, from which the Vedic form puruṣa, and the Prk.-P. form purisa. The further contraction \*pussa \*possa yielded **posa** (q. v.). From the Prk. form puliṣa (Māgadhi) we get **pulla** man (as representative of the male sex, contrasted to **itthi** woman, e. g. at A III.209; IV.197; J 1.90; v.72; PvA 51). Definitions of the C. are "puriso nāma manussa-puriso na yakkho na peto etc." (i. e. man kar' Ēḅḅḅ) Vin IV.269 (the same expl<sup>h</sup> for purisa-puggala at Vin IV.214); "seṭṭh' aṭṭhena puri seti ti puriso ti satto vuccati" VvA 42. — 1. man D 1.61 (p. kassaka "free man"); II.13; S 1.225; A 1.28, 126; II.115; III.156; Sn 102, 112, 316, 740, 806 and passim; Dh 117, 152, 248; Nd<sup>1</sup> 124; PvA 3, 4, 165, 187; VvA 13 (majjhima°, paṭhama°, as t. t. g. ?), **uttama**° S II.278; III.61, 166; IV.380; It 97; mahā° S V.158; A II.35; III.223; IV.229 (see also under mahā); **sappurisa** (q. v.). Var. epithets of the Buddha e. g. at S 1.28 sq. — **Kāpurisa** a contemptible man; **kimpurisa** a wild man of the woods ("whatever man"). f. **kimpurisi** J V.215. — **purisa** as "a man, some one, somebody" as character or hero in var. *similes*, e. g. āngārakāsuyag khipanaka° Vism 489; asucimhi patita Vism 465; āgantuka° VbhA 23; dubbala Vism 533; papāte *patanto* VbhA 23 (cannot be to others; similarly with *patita* at VbhA 170 = Vism 559); bhikkhusanghaṅ disvā Vism 333; maṇḍapa-lagga Vism 339 sq.; lakunṭaka-pāda & dighapāda VbhA 26; cp. the foll.: of a man pleasing the king VbhA 442 sq.; a man wishing to perform a long journey in *one* day Vism 244; a man breathing when exhausted Vism 274. Frequently elsewhere. — 2. an attendant, servant, waiter Vin II.297; D 1.60 (dāsa+), 72 (id.); J 1.385 (dāsa°); VI.462. Cp. *porisa*, *posa*.

-**atthika** one who seeks a servant Vin II.297. -**anta** = **purisādhama** Sn 664 (anta = Sk. antya; Sn A 479 expl<sup>ns</sup> by antimapurisa). -**antaragatā** touched by a man (lit. gone in by . . .), a woman who has sexual intercourse, a woman in intercourse with a man D 1.166 (cp. *Dial.* 1.228); M 1.77; A 1.295; II.206; Vin IV.322; Pug 55 (= he does not accept food, lest their intercourse should be broken: rati antarāyo hoti PugA 231); DA 1.79 (= itthi, as opp. to kumārīkā). Cp. *pumaṅ gata*, J V.154. -**allu** (& ālu) N. of certain monstrous beings, living in the wilderness J V.416 (= vaḷavā-mukha-yakkhīni, a y. with the face of a mare), 418; VI.537 (°ālu = vaḷavā-m.-pekkhī C.). -**ājañña** "a noble steed of a man," a thorough-bred or remarkable man S III.91; A V.325 sq.; Sn 544; Dh 193; as -*ājāneyya* at DhA 1.310; -*ājāniva* at A 1.290; II.115; IV.397 sq.; V.324. -**āda** a bad man ("man-eater") a wild man, cannibal J V.25 (cp. *purusaḍa* Jtm 314<sup>1</sup>); °*ādaka* J V.30. -**ādhama** a wicked man Dh 78; J V.268. -**indriya** male faculty, masculinity S V.204; A IV.57; Dhs 634, 715, 839, 972; Vism 447, 492. -**uttama** "the highest of men," an excellent man A V.16, 325 sq.; Sn 544; Dh 78; DhA II.188. -**usabha** (purisusabha) "a bull of a man," a very strong man Vin III.39. -**kathā** talk about men D 1.8. -**kāra** manliness D 1.53 (cp. DA 1.161); Miln 96. -**thāma** manly strength D 1.53; S II.28; A II.118; IV.190. -**dammāsārathi** guide of men who have to be restrained, Ep. of the Buddha [cp. BSk. *purusa-damyasārathi* Divy 54 and passim] S II.69; A 1.168, 207;

II.56, 112, 147; Sn p. 103 (= vicitrehi vinayan' ūpāyehi purisadamme sāretī ti SnA 443); It 79; Pug 57; Vism 207; ThA 178. -**dosā** (pl.) faults or defects in a man; eight are discussed in detail at A IV.190 sq.; Ps 1.130; eighteen at J VI.542, 548. -**dhoraḷha** a human beast of burden S 1.29. -**parakkama** manly energy D 1.53; S II.28. -**puggala** a man, a human character D III.5, 227 (eight); S 1.220 (8); II.69, 82, 206; IV.272 sq. = It 88 (8) (expl<sup>h</sup> at Vism 219); A 1.32, 130, 173, 189; II.34, 56; III.36, 349; IV.407 (8); V.139, 183 (8), 330 (8); Vin IV.212 sq. (= male); VbhA 497; -**bhava** state of being a man, manhood, virility J III.124; Dhs 634, 415, 839; PvA 63. -**bhūmi** man's stage, as "eight stages of a prophet's existence" (*Dial.* 1.72) at D 1.54, in detail at DA 1.162, 163. -**medha** man-sacrifice, human sacrifice S 1.76; A II.42; IV.151; It 21; Sn 303. -**yugāni** (pl.) (4) pairs of men S IV.272 sq.; A 1.208; II.34, 56; III.36; IV.407; V.330; D III.5, 227; It 88; in verse Vv 44<sup>21</sup>; expl<sup>h</sup> Vism 219 (see under *yuga*). -**lak-khaṇa** (lucky) marks on a man D 1.9. -**linga** (see also *pullinga*) a man's characteristic, membrum virile Vin III.35; Dhs 634, 715, 839; Tikp 50; Vism 184. -**viriya** manly vigour S II.28. -**vyañjana** the membrum virile (= "linga") Vin II.269.

**Purisaka** (n.-adj.) [fr. purisa] 1. a (little) man, only in °*tiṇa* doll effigy made of grass (straw), scarecrow Miln 352; Vism 462; DhsA 111. — 2. (adj.) having a man, f. °*ikā* in eka° (a woman) having intercourse with only *one* man J 1.290.

**Purisatta** (nt.) [abstr. fr. purisa] manhood, virility Dhs 634, 715, 839.

**Purisattana** (nt.) [= purisatta, cp. Trenckner, *Notes* 70<sup>37</sup>] manhood Miln 171.

**Pure** (indecl.) [is the genuine representative (with Māgadhi e) of Vedic *purah*, which also appears as \**puro* in *purohita*, as \**pura* in *purakkharoti*. It belongs to base Idg. \**per* (cp. *pari*), as in Gr. *πῦρος* before, earlier, *πρῶσθιν* "preceding in life," i. e. older; Ohg. *first* before (both local & temporal), thus either "before, in front" or "before, formerly, earlier." In both meanings the opp. is *pacchā*—(a) *local* S 1.176 (pure hoti to lead); J II.153 (opp. *pacchima*)—(b) *temporal* S 1.200; Sn 289, 311, 541, 645, 773 (= *atitaṅ* Nd<sup>1</sup> 33; opp. *pacchā*); Dh 348 (opp. *pacchato*); J 1.50 (with abl. *pure* *puṇṇamāya*). Often meaning "in a former life," e. g. Vv 34<sup>8</sup>, 34<sup>13</sup>; Pv 1.2<sup>1</sup> (= *pubbe atitajātiyaṅ* PvA 10); II.3<sup>2</sup> (cp. *purima*); II.4<sup>2</sup>; II.7<sup>4</sup> (= *atitabhāve* PvA 101); II.9<sup>13</sup>. — *apure* *apacchā* neither before nor after, i. e. simultaneously PugA 180 (see *apubbaṅ*)—**pure-taraṅ** (adv.) first, ahead, before any one else DhA 1.13, 40. — (c) *modal*, meaning "lest" DA 1.4; cp. *purā* in same sense Jtm. 28.

-**cārika** going before, guiding, leading, only in phrase °*na katvā* putting before everything else, taking as a guide or ideal J 1.176 (mettā-bhāvanāṅ); III.45 (id.), 180 (khantiṅ ca mettāṅ ca); VI.127 (Indaṅ); PugA 194 (pañṇaṅ). -**java** [cp. BSk. *purojāva* attendant Divy 211, 214, 379; also Vedic *puroyāva* preceding] preceding, preceded by, controlled by (= *pubbangama*) S 1.33 (sammāditthi°); Sn 1107 (dhamma-takka°, cp. Nd<sup>2</sup> 318). -**jāta** happening before, as logical category ("paccaya") "antecedence"; Vism 537 (elevenfold) = Tikp. 17; freq. in *Dukp.* & *Tikp.* (as *ārammaṇa*° & *vatthuka*°), cp. VbhA 403 (°*ārammaṇa* & °*vatthuka*). -**dvāra** front door J II.153. -**bhatta** the early meal, morning meal, breakfast [cp. BSk. *purobhaktakā* Divy 307] VvA 120; PvA 109; °ṅ in the morning VvA 51; PvA 78; °*kicca* duties after the morning meal DA 1.45 sq.; SnA 131 sq. -**bhava** "being in front," i. e. superior DA 1.75 (in exegesis of *pori*). -**samaṇa** one who wanders ahead of someone else Vin II.32 (opp. *pacchā*°).

**Purekkhata** = purakkhata Sn 849, 859. (a°); Nd<sup>1</sup> 73, 214.

**Purekkharoti** [for purakkharoti, pure = Sk. puraḥ] to honour etc. Sn 794 = 803; ppr. purekkharāna Sn 844, 910.

**Purekkhāra** [for purakkhāra, puraḥ + kr, see pure] deference, devotion, honour; usually -° (adj.) devoted to, honouring D 1.115; Vin III.130; IV.2, 277; Nd<sup>1</sup> 73, 214; Dh 73 (= parivāra DhA II.77); Vv 34<sup>14</sup> (attha° = hitesin VvA 152); VbhA 466 (°mada); VvA 72.

**Purekkhārātā** (f.) [abstr. fr. purekkhāra] deference to (-°) DhA IV.181 (attha°).

**Purohita** [puraḥ + pp. of dhā, ch. Vedic purohita] 1. placed in front, i. e. foremost or at the top, in phrase devā Inda-purohitā the gods with Inda at their head J VI.127 (= Indaṅ pure-cārikaṅ katvā C.). — 2. the king's head-priest (brahmanic), or domestic chaplain, acting at the same time as a sort of Prime Minister D 1.138; J 1.210; V.127 (his wife as brāhmaṇi); Pug 56 (brāhmaṇa p.); Miln 241, 343 (dhamma-nagare p.); PvA 74.

**Pulaka** cp. Sk. pulāka. Halāyudha 5, 43; not Sk. pulaka. as Kern, *Toev.* s. v. for which see also Walde, *Lat.* II.7b. s. v. pilus] shrivelled grain Miln 232 (sukka-yava° of dried barley); DhA II.154 (SS; T. reads mūlakaṅ, which is expl<sup>d</sup> by Bdhgh as "nitthusañ katvā ussedetvā gahita-yava-taṇḍula vuccanti" ibid). Here belongs pulasa-patta of J III.478 (vv. II. pulā°, mūlā°, mulā°; expl<sup>d</sup> by C. as "saṅhāni pulasa-gaccha-panṇāni," thus taking pulasa as a kind of shrub, prob. because the word was not properly understood).

**Pulava** [etym. ? dial; cp. Class. Sk. pulaka erection of the hairs of the body, also given by lexicographers (Hemachandra 1202) in meaning "vermin" a worm, maggot M III.168; Sn 672; J III.177; VI.73; Miln 331, 357; Vism 179 (= kimi) DhA III.106, 411. See next.

**Pulavaka** (BB puluvaka) = pulava DhA IV.40; VvA 70; PvA 14. One of the (asubha) kammaṭṭhānas is called p. "the contemplation (°saṅhā idea) of the worm-infested corpse" S V.131; Dhs 204; Vism 110, 179 (puḷu°), 194 (id.; as asubha-lakkhana); DhA IV.47. See also asubha.

**Pulasa** see pulaka.

**Pulina** (& Puḷina) (nt) cp. Epic Sk. pulina, also Halāyudha 3, 48 1. a sandy bank or mound in the middle of a river J II.366 (vālika°); III.389 (id.); V.414; Miln 297 (l); Dāvs IV.29; Vism 293 (nadi°); VvA 49 (pan-dara°). — 2. a grain of sand Miln 180 (l).

**Pulla** [a contracted form of purisa (q. v.)] man, only in cpd. pullinga (= purisa-linga) membrum virile, penis J V.143 (where expl<sup>d</sup> by C. as unha-chārikā pl. "hot embers"; the pass. is evidently misunderstood; v. I. BB phull°).

**Pussa**° at Nd<sup>1</sup> 90 in cpds. tila, tela, dantakaṭṭha, matikā, etc. is probably to be read with v. I. phussa; meaning not quite clear ("natural, raw" ?).

**Pussaka** at A 1.188 is to be read as phussaka (see phussa°) cuckoo.

**Pussaratha** at J VI.39 read phussa° (q. v.).

**Pūga**<sup>1</sup> (nt.) [etym. ? cp. Vedic pūga in meaning of both pūga<sup>1</sup> & pūga<sup>2</sup>] heap, quantity; either as n. with gen or as adj. = many, a lot Sn 1073 (pūgaṅ vassānaṅ - bahūni vassāni Nd<sup>2</sup> 452); Pv IV 7<sup>9</sup> (pūgāni vassāni); VbhA 2 (khandhaṭṭha, piṇḍ°, pūg°).

**Pūga**<sup>2</sup> (m.) [see preceding<sup>1</sup>] corporation, guild Vin II.100, 212; IV.30, 78, 226, 252; M III.48; A III.300, Ud 71; Pug 29 (= seṇi PugA 210).

-āyatana guild's property J VI.108 (= pūga-santaka dhana C.). -gāmaṇika superintendent of a guild, guildmaster A III.76. -majjhagata gone into a guild A 1.128 = Pug 29; SnA 377.

**Pūga**<sup>3</sup> [Class. Sk. pūga] the betel-palm, betel nut tree J V.37 (°rukkha-ppamāṇaṅ uccu-vanaṅ).

**Pūja** (adj.) [Epic Sk. pūjya, cp. puja] to be honoured, honourable A III.78 (v. I.; T. pūjja); J III.83 (apūja = apūjaniya C.); pūjaṅ karoti to do homage Vism 312. — See also pūjiya.

**Pūjanā** (f.) [fr. pūjeti] veneration, worship A II.203 sq.; Dh 106, 107; Pug 19; Dhs 1121; Miln 162.

**Pūjaneyya** & **Pūjaniya** [grd. of pūjeti] to be honoured, entitled to homage S 1.175; SnA 277; -iya J III.83; Sdhp 230, 551.

**Pūjā** (f.) [fr. pūj, see pūjeti] honour, worship, devotional attention A 1.93 (āmisā°, dhamma°); v.347 sq.; Sn 906; Dh 73, 104; Pv 1.5<sup>9</sup>; 1.5<sup>12</sup>; Dpvs VII.12 (cetiya°); SnA 350; PvA 8; Sdhp 213, 230, 542, 551.

-āraha worthy of veneration, deserving attention Dh 194; DhA III.251. -karaṇa doing service, paying homage PvA 30. -kāra = karaṇa DhA II.44.

**Pūjita** [pp. of pūjeti] honoured, revered, done a service S 1.175, 178; II.119; Th 1, 186; Sn 316; Ud 73 (sakkata mānita n. apacita); Pv 1.4<sup>2</sup> (= paṭimānita C.); II.8<sup>10</sup>.

**Pūjiya** [= pūja, Sk. pūjya] worthy to be honoured Sn 527; J V.405; Sdhp 542.

**Pūjetar** [n. ag. fr. pūjeti] one who shows attention or care A V.347 sq., 350 sq.

**Pūjeti** [pūj, occurring in Rigveda only in śācipūjana RV VIII.16, 12] to honour, respect, worship, reverse Sn 316 (Pot. pūjayeyya), 485 (imper. pūjetha); Dh 106, 195; DA 1.256; PvA 54 (aor. sakkariṅsu garukkariṅsu mānesuṅ pūjesuṅ); Sdhp 538. — pp. pūjita (q. v.).

**Pūti** (adj.) [cp. Sk. pūti, pūyati to fester; Gr. πύθω, πύρον = pus; Lat. pūtidus putrid; Goth. fūls = Ger. faul, E. foul] putrid, stinking, rotten, fetid D II.353 (khaṇḍāni pūṭini); M 1.73, 89 = III.92 (aṭṭhikāni pūṭini); Vin III.236 (anto°); S III.54; Pv 1.3<sup>2</sup>; 1.6<sup>1</sup> (= kuṇapa-gandha PvA 32); Vism 261 (= pūtika at KhA 61), 645 (°paḷa itthi, in simile); PvA 67; Sdhp 258. — See also puccaṇḍatā.

-kāya foul body, mass of corruption, Ep. of the human body M II.65; S 1.131; III.120; Th 2, 466; ThA 283; SnA 40; DhA III.111. -kummāsa rotten junket Vism 343. -gandha bad smell, ill-smelling Pv 1.3<sup>1</sup> (= kuṇapa° PvA 15); J V.72. -dadhi rancid curds Vism 302; VbhA 68; cp. pūti-takka Vism 108. -deha = kāya S 1.230. -maccha stinking fish M III.168 (+ kuṇapa & °kummāsa); in simile at It 68 = J IV.435 = VI.230 = KhA 127. -mukha having a putrid mouth SnA 458 (āsivisa); PvA 12, 14. -mutta strong-smelling urine, usually urine of cattle used as medicine by the bhikkhu Vin 1.58 = 96 (°bhesajja); M 1.316; It 103; VvA 5 (°haritaka). -mūla having fetid roots M 1.80. -latā "stinking creeper," a sort of creeper or shrub (Coccolus cordifolius, otherwise galoci) Sn 29 = Miln 309; Vism 30, 183; KhA 47 (°saṅṭhāna); DhA III.110, 111 (tarunā galoci-latā pūtilatā ti vuccati). -lohataka with putrid blood Pv 1.7<sup>8</sup> (= kuṇapa° PvA 37). -sandeha = °kāya Dh 148.

**Pūtika** (adj.) = pūti M 1.449; S V.51; A 1.261; J 1.164; II.275; Miln 252; DhA 1.321; III.111; VvA 76. — apūtika not rotten, fresh M 1.449; A 1.261; J V.198; Miln 252.

**Pūpa** cp. Epic Sk. pūpa; "a rich cake of wheat flour" Halāyudha, 2, 164; and BSk. pūpalikā Av.Ś II.110] a

special kind of cake, baked or boiled in a bag J v.46 (°pasibbaka cake-bag); DhA 1.319 (jāla° net-cake, v. l. pūva). See also pūva.

**Pūra** (adj.) [cp. Class. Sk. pūra; fr. *pr*, see pūreti] full; full of (with gen.) D 1.244 (nadi); M 1.215; III.90, 96; A 1v.230; Sn 195, 721; Ud 90 (nadi); J 1.146; Pv 1v.3<sup>13</sup> (=pāniyena puṇṇa PvA 251); Pug 45, 46; PvA 29. —dup° difficult to fill J v.425. —pūraṅ (-°) nt. as adv. in *kucchi-pūraṅ* to his belly's fill J III.268; Vism 108 (udara-pūra-mattaṅ).

**Pūra** (adj.) [=pāra + ka] filling (-°) Vism 106 (mukha°).

**Pūraṇa** (adj. n.) [fr. pūreti] 1. (adj.) filling Sn 312 (? better read purāṇa with SnA 324); PvA 70 (eka-thālaka°), 77 (id.). As Np. in Pūraṇa Kassapa, which however seems to be distorted from Purāṇa K. (D 1.47; Sn p. 92, cp. KhA 126, 175; SnA 200, 237, 372). The expl<sup>n</sup> (popular etym.) of the name at DA 1.142 refers it to pūreti ("kulassa ekūnaṅ dāsa-sataṅ pūrayamāno jāto" i. e. making the hundred of servants full). — 2. (nt.) an expletive particle (pada° "verse-filler"), so in C. style of "a" SnA 509; "kko" ib. 139; "kho pana" ib. 137; "taṅ" KhA 219; "tato" SnA 378; "pi" ib. 536; "su" ib. 230; "ha" ib. 416; "hi" ib. 377. See pada°.

**Pūratta** (nt.) [abstr. fr. pūra] getting or being full, fulness Vin II.239 (opp. unattaṅ).

**Pūraḷāsa** [cp. Vedic puroḷāsa] sacrificial cake (brahmanic), oblation Sn 459 (=carukaṅ ca pūvaṅ ca SnA 405), 467, 479 (=havyasesa C.), 486.

**Pūrīta** [pp. of pūreti] filled with (-°), full Pv II.1<sup>20</sup> (=pari-puṇṇa PvA 77); PvA 134.

**Pūreti** [Caus. of *pr*, pūṇāti to fill, intrs. pūryate, cp. Lat. pleo; Gr. *πῖμ-πλημι*, *πλήθω*, *πλοῖν* much, Goth. *filu* = Ger. viel; Ohg. *folc* = folk] 1. to fill (with = gen. or instr.) S 1.173; Sn 30, 305; J 1.50 (pāyāsassa), 347; II.112 (pret. pūrayittha); IV.272 (sagga-padaṅ pūrayiṅsu filled with deva world); DhA II.82 (sakaṭāni ratanehi); IV.200 (pattaṅ); PvA 100 (bhaṇḍassa), 145 (suvaṇṇassa). — 2. to fulfil DhA 1.68. — 3. (Caus.) to make fill Vism 137 (lakāraṅ). — pp. puṇṇa. See also pari°. Caus. II. pūrāpeti to cause to fill S II.259; J 1.99.

**Pūva** [cp. Sk. pūpa, with v for p] a cake, baked in a pan (kapalla) A III.76; J 1.345 (kapalla° pan-cake), 347; III.10 (pakka°); Vv 13<sup>6</sup>; 29<sup>6</sup> (=kapalla-pūva VvA 123); Pv 1v.3<sup>13</sup> (=khajjaka PvA 251); Vism 108 (jāla° net-cake, cp. jāla-pūpa), 359 (pūvaṅ vyāpetvā, in comp.); VbhA 65, 255 (simile of woman going to bake a cake); KhA 56; DA 1.142; VvA 67, 73 (°surā, one of the 5 kinds of intoxication liquors, see surā); PvA 244. See also *Vin. Texts* 1.39 (sweetmeats, sent as presents).

**Pūvika** [fr. pūva] a cake-seller, confectioner Miln 331.

**Pe** is abbreviation of *peyyāla* (q. v.); cp. *la*.

**Pekkha**<sup>1</sup> (adj.) (-°) [cp. Sk. prekṣā f. & prekṣaka adj.; fr. pa + iks<sup>1</sup> looking out for, i. e. intent upon, wishing; usually in puñña° desirous of merit S 1.107; Dh 108 (=puññaṅ icchanto DhA II.234); Vv 34<sup>21</sup> (=puñña-phalaṅ ākankhanto VvA 154); PvA 134.

**Pekkha**<sup>2</sup> (adj.) [grd. of pekkhati, Sk. prekṣya] to be looked for, to be expected, desirable J VI.213.

**Pekkha** (adj.) (-°) [fr. pekkha<sup>1</sup>] seeing, looking at; wishing to see ThA 73 (Ap. v.59), f. °ikā S 1.185 (vihāra°).

**Pekkhaṇa** (nt.) [fr. pa + iks<sup>1</sup>] seeing, sight, look DA 1.185, 193; KhA 148 (=dassana).

**Pekkhati** [pa + iks<sup>1</sup>] to behold, regard, observe, look at D II.20; S IV.291; J VI.420. — ppr. pekkhamāna Vin 1.180; Sn 36 sq. (=dakkhamāna Nd<sup>2</sup> 453), 1070, 1104; Pv II.3<sup>7</sup>; Vism 19 (disā-vidisaṅ). gen. pl. pekkhataṅ Sn 580 (cp. SnA 460). — Caus. pekkheti to cause one to behold, to make one see or consider Vin II.73<sup>2</sup> ≈ A v.71. — Cp. anu°.

**Pe(k)havant** [fr. pekkhā] desirous of (loc.) J v.403.

**Pe(k)hā** (f.) [fr. pa + iks<sup>1</sup>] 1. consideration, view Vbh 325, 328. — 2. desire J v.403 (p. vuccati taṅhā). — 3. (or pekkhaṅ?) show at a fair D 1.6 (=naṭa-samajjā DA 1.84); see *Dial.* 1.7, n. 4 and cp. *J. R.A.S.* 1903, 186.

**Pekkhin** (adj.) [fr. pekkhati] looking (in front), in phrase *yugamattaṅ p.* "looking only the distance of a plough" Miln 398.

**Pekkhūna** (pekkh°) (nt.) [not with Childers fr. \*pakṣman, but with Pischel, *Gr.* § 89 fr. Sk. prenkhaṇa a swing, Vedic preukha, fr. pra + iṅkh, that which swings, through \*prenkhaṇa > prekhūna > pekhūna] 1. a wing Th 1, 211 (su° with beautiful feathers), 1136; J 1.207. — 2. a peacock's tail-feathers J VI.218 (=morapiṅja C.), 497 (citrapekkhūnaṅ moraṅ).

**Pecca** [ger. of pa + i, cp. BSk. pretya Jtm 31<sup>54</sup>] "after having gone past," i. e. after death, having departed S 1.182; III.98; A II.174 sq.; III.34, 46, 78; Sn 185, 188, 248, 598, 661; It 111; Dh 15, 131 (=paraloke DhA III.51); J 1.169; v.489, Pv 1.11<sup>9</sup>; III.7<sup>5</sup> (v. l. pacca). The form peccaṅ under influence of Prk. (AMg.) peccā (see Pischel, *Prk. Gr.* 587) at J VI.360.

**Peṭaka** (adj.) [fr. piṭaka] "what belongs to the Piṭaka," as title of a non-canonical book for the usual *Peṭak' opadesa* "instruction in the Piṭaka," dating from the beginning of our era (cp. Geiger, *P.Gr.* p. 18), mentioned at Vism 141 = DhA 165. Cp. *tiṭeṭaka*, see also piṭaka.

**Peṇāhikā** (f.) [dial.; etym. uncertain] a species of bird (crane?) Miln 364, 402; shortened to *peṇāhi* at Miln 407 (in the uddāna). Cp. *Miln trsl.* II.343.

**Pennakata** is v. l. for *panṇakata* Npl. at Vv 45<sup>5</sup> sq. (see VvA 197).

**Peta** [pp. of pa + i, lit. gone past, gone before] dead, departed, the departed spirit. The Buddhistic *peta* represents the Vedic *pitaraḥ* (manes, cp. *pitryajñā*), as well as the Brāhmanic *preta*. The first are souls of the "fathers," the second ghosts, leading usually a miserable existence as the result (kammaphala) or punishment of some former misdeed (usually avarice). They may be raised in this existence by means of the *dakkhiṇā* (sacrificial gift) to a higher category of *mahiddhikā petā* (alias *yakkhas*), or after their period of expiation shift into another form of existence (manussa, deva, tiracchāna). The punishment in the Nirayas is included in the *peta* existence. Modes of suffering are given S II.255; cp. *K.S.* II, 170 p. On the whole subject see Stede, *Die Gespenstergeschichten des Peta Vatthu*, Leipzig 1914; in the *Peta Vatthu* the unhappy ghosts are represented, whereas the *Vimāna Vatthu* deals with the happy ones. — 1. (souls of the departed, manes) D III.189 (petānaṅ kālakatānaṅ dakkhiṇaṅ anupadassati); A III.43 (id.); I.155 sq.; v.132 (p. nātisalohita); M 1.33; S 1.61 = 204; Sn 585, 590, 807 (petā-kālakatā = matā Nd<sup>1</sup> 126); J v.7 (=mata C.); Pv 1.5<sup>7</sup>; I.12<sup>1</sup>; II.6<sup>10</sup>. As *pubba-peta* ("deceased-before") at A II.68; III.45; IV.244; J II.360. — 2. (unhappy ghosts) S II.255 sq.; Vin IV.269 (contrasted with *purisa, yakkha & tiracchāna-gata*); A v.269 (dānaṅ petānaṅ upakappati); J IV.495 sq. (yakkhā piṣācā petā, cp. *preta-piṣācayoh* MBhār. 13, 732); Vbh 412 sq.; Sdhp 96 sq. — *manussapeta* a ghost in human form J III.72; v.68; VvA 23. The later tradition on *Petas* in their var. classes and states is

reflected in Miln 294 (4 classes: vantāsikā, khuppipāsā, nijjhāma-tañhikā, paradatt' upajivino) & 357 (appearance and fate); Vism 501 = VbhA 97 (as state of suffering, with narakā, tiracchā, asurā); VbhA 455 (as nijjhāmatañhikā, khuppipāsikā, paradatt' upajivino). — 3. (happy ghosts) mahiddhikā peti Pv 1.10<sup>1</sup>; yakkha mahiddhika Pv 1v.154, Vimānapeta mahiddhika PvA 145; peta mahiddhika PvA 217. [Cp. BSk. pretamahardhika Divy 14]. — f. peti Vin 1v.20; J 1.249; Pv 1.6<sup>2</sup>; PvA 67 and passim. Vimānapeti PvA 47, 50, 53 and in Vimāna-vatthu passim.

-**upapattika** born as a peta PvA 119. -**katha** (pubba<sup>o</sup>) tales (or talk) about the dead (not considered orthodox) D 1.8, cp. DA 1.90; A v.128. -**kiicca** duty towards the deceased (i. e. death-rites) J 11.5; DhA 1.328. -**rājā** king of the Petas (i. e. Yama) J v.453 ('visayaṃ na mūñcati' does not leave behind the realm of the Petaking"); C. expl<sup>t</sup> by **petayoni** and divides the realm into **petavisaya** and **kālakañjaka-asura-visaya**. -**yonī** the peta realm PvA 9, 35, 55, 68, 103 and passim. -**loka** the peta world Sdhp 96. -**vatthu** a peta or ghost-story; N. of one (perhaps the latest) of the canonical books belonging to the Suttanta-Piṭaka KhA 12; DA 1.178 (Ankura<sup>o</sup>).

**Petattana** (nt.) [abstr. fr. peta] state or condition of a Peta Th 1, 1128.

**Pettanika** [fr. pitar] one who lives on the fortune or power inherited from his father A 111.76 = 300.

**Pettāpiya** [for pettāviya (Epic Sk. pitṛvyā), cp. Trenckner, Notes 62<sup>16</sup>, 75] father's brother, paternal uncle A 111.348; v.138 (gloss pitāmaho).

**Pettika** (adj.) [fr. pitar, for pētika, cp. Epic Sk. pitṛka & P. petteyya] paternal Vin 111.16; 1v.223; D 11.232; S v.146 = Miln 368 (p. gocara); (sake p. visaye 'your own home-grounds') D 111.58; S v.146; J 11.59; VI.193 (iṇa). Also in cpd. **mātā-pettika** maternal & paternal D 1.34, 92; J 1.146.

**Pettivisaya** (& **Piṭṭi<sup>o</sup>**) [Sk. \*paitrya-viṣaya & \*pitrya-viṣaya, der. fr. pitar, but influenced by peta] the world of the manes, the realm of the petas (synonymous with petavisaya & petayoni) D 111.234; It 93; J v.186; Pv 11.2<sup>2</sup>; 11.7<sup>9</sup>; Miln 310; DhA 1.102; 1v.226; Vism 427; VbhA 4, 455; PvA 25 sq., 29, 59 sq., 214, 268; Sdhp 9.

**Petteyya** (adj.) [fr. pitar; cp. Vedic pitrya] father-loving, showing filial piety towards one's father D 111.72, 74; S v.467; A 1.138; J 111.456; v.35; Pv 11.7<sup>18</sup>. See also **matteyya**.

**Petteyyatā** (f.) [abstr. fr. petteyya] reverence towards one's father D 111.70 (a<sup>o</sup>), 145, 169; Dh 332 (= pitari sammā-paṭipatta DhA 1v.34); Nd<sup>2</sup> 294. Cp. **matteyyatā**.

**Petyā** (adv.) [fr. pitar, for Sk. pitrā; cp. Trenckner, Notes 56<sup>4</sup>] from the father's side J v.214 (= pitito).

**Pema** (nt.) [fr. prī, see piṇeti & piya & cp. BSk. prema Jtm 221; Vedic preman cons. stem] love, affection D 1.50; 111.284 sq.; M 1.101 sq.; S 111.122; 1v.72, 329; v.89, 379; A 11.213; 111.326 sq.; Sn 41; Dh 321; DA 1.75. -(a)vigata-pema with(out) love or affection D 111.238, 252; S 111.7 sq., 107 sq., 170; 1v.387; A 11.174 sq.; 1v.15, 36, 461 sq.

**Pemaka** (m. or nt.) [fr. pema] = pema J 1v.371.

**Pemaṇiya** (adj.) [fr. pema as grd. formation, cp. BSk. premaṇiya MVastu 111.343] affectionate, kind, loving, amiable, agreeable D 1.4 (cp. DA 1.75); 11.20 ('ssara); A 11.209; Pug 57; J 1v.470.

**Peyya**<sup>1</sup> [grd. of pibati] to be drunk, drinkable, only in comp<sup>a</sup> or neg. **apeyya** undrinkable A 111.188; J 1v.205, 213 (apo apeyyo). **maṇḍa<sup>o</sup>** to be drunk like cream, i. e.

of the best quality S 11.29. **manāpika<sup>o</sup>** sweet to drink Miln 313. **duppeyya** difficult to drink Sdhp 158. See also **kākapeyya**.

**Peyya**<sup>2</sup> = piya, only in cpds. **vajja<sup>o</sup>** [\*priya-vadya] kindness of language, kind speech, one of the 4 sangaha-vatthus (grounds of popularity) A 11.32, 248; 1v.219, 364; D 111.190, 192, 232; J v.330. Cp. BSk. priya-vādyā MVastu 1.3; and °vācā kind language D 111.152; Vv 84<sup>36</sup> (= piyavacana VvA 345). — It is doubtful whether vāca-peyya at Sn 303 (Ep. of sacrifice) is the same as °vācā (as adj.), or whether it represents vāja-peyya [Vedic vāja sacrificial food] as Bdgh exp<sup>t</sup> it at SnA 322 (= vājam ettha pivanti; v. l. vāja<sup>o</sup>), thus peyya = peyya<sup>1</sup>.

**Peyyāla** (nt.?) [a Māgadhism for pariyāya, so Kern, *Toev.* s. v. after Trenckner, cp. BSk. piyāla and peyāla MVastu 111.202, 219] repetition, succession, formula; way of saying, phrase (= pariyāya 5) Vism 46 ('mukha beginning of discourse), 351 (id. and bahu<sup>o</sup>-tanti having many discourses or repetitions), 411 ('pāli a row of successions or etceteras); VvA 117 (pāli<sup>o</sup> vasena "because of the successive Pāli text"). — Very freq. in abridged form, where we would say "etc.," to indicate that a passage has to be repeated (either from preceding context, or to be supplied from memory, if well known). The literal meaning would be "here (follows) the formula (pariyāya)." We often find **pa** for **pe**, e. g. A v.242, 270, 338, 339, 355; sometimes **pa + pe** comb<sup>d</sup>, e. g. S v.466. — As **pe** is the first syllable of peyyāla so **la** is the last and is used in the same sense; the variance is according to predilection of certain MSS.; **la** is found e. g. S v.448, 267 sq.; or as v. l. of **pe**; A v.242, 243, 354; or **la + pe** comb<sup>d</sup>: S v.464, 466. — On syllable **pe** Trenckner, Notes 66, says: "The sign of abridgment, **pe**, or as it is written in Burmese copies, **pa**, means peyyāla which is not an imperative 'insert, fill up the gap,' but a substantive, peyyālo or peyyālaṃ, signifying a phrase to be repeated over & over again. I consider it a popular corruption of the synonymous pariyāya, passing through \*payyāya, with -eyy- for -ayy-, like seyyā, Sk. śayyā." See also *Vin. Texts* 1.291; Oldenberg, K.Z. 35, 324.

**Perita** is Kern's (*Toev.* s. v.) proposed reading for what he considered a faulty spelling in bhaya-merita (p for m) J 1v.424 = v.359. This however is bhaya-m-erita with the hiatus-m, and to supplant perita (= Sk. prerita) is unjustified.

**Pelaka** [etym. ?] a hare J vi.538 (= sasa C.).

**Peḷa** [a Prk. form for piṇḍa, cp. Pischel, *Prk. Gr.* § 122 pedhāla] a lump, only in **yaka<sup>o</sup>** the liver (-lump) Sn 195 (= yakana-piṇḍa SnA 247) = J 1.146.

**Peḷā** [cp. Class. & B. Sk. peḷa, f. peḷi & peḷā, peḷā Divy 251, 365; and the BSk. var. phelā Divy 503; MVastu 11.465] 1. a (large) basket J 1v.458; vi.185; Cp. 11.2<sup>8</sup>; Miln 23, 282; Vism 304; KhA 46 (peḷāghata, wrong reading, see p. 68 App.); ThA 29. — 2. a chest (for holding jewelry etc.) Pv 1v.142; Mhvs 36, 20; DhSA 242 (peḷ-opamā, of the 4 treasure-boxes). — Cp. **piṭaka**.

**Peḷikā** (f.) [cp. peḷā] a basket DhA 1.227 (pasādhana<sup>o</sup>, v. l. pelakā).

**Pesa** is spurious spelling for **pessa** (q. v.).

**Pesaka** [fr. pa + iṣ, cp. Vedic preṣa order, command] employer, controller, one who attends or looks after Vin 11.177 (ārāmika<sup>o</sup> etc.); A 111.275 (id.).

**Pesakāra** [pesa + kāra, epsa = Vedic peśab, fr. piś; see piṇṣati<sup>1</sup>] weaver D 1.52; Vin 111.259; 1v.7; J 1v.475; DhA 1.424 ('vithi); 111.170 sq.; VbhA 294 sq. ('dhitā the weaver's daughter; story of -) PvA 42 sq., 67.

**Pesana** (nt.) [fr. pa + iṣ, see peseti] sending out, message; service J IV.362 (pesanāni gacchanti); v.17 (pesane pesiyanto).  
 -kāraka a servant J VI.448; VvA 349. -kārīkā (a girl) doing service, a messenger, servant J III.414; DhA I.227.

**Pesanaka** (adj.) [fr. pesana] "message sender," employing for service, in °corā robbers making (others) servants J I.253.

**Pesanika** °iya) (adj.) [fr. pesana] connected with messages, going messages, only in phrase jaṅgha° messenger on foot Vin III.185; J II.82; Miln 370 (°iya).

**Pesala** (adj.) [cp. Epic Sk. peśala; Bdhg's pop. etym. at SnA 475 is "piya-sila"] lovable, pleasant, well-behaved, amiable S I.149; II.387; A IV.22; v.170; Sn 678; Sn p. 124; Miln 373; Sdhp 621. Often as Ep. of a good bhikkhu, e. g. at S I.187; Vin I.170; II.241; J IV.70; VvA 206; PvA 13, 268.

**Pesāca** is reading at D I.54 for pisāca (so v. l.).

**Pesi** (pesi) (f.) [cp. Epic Sk. peṣi] 1. a lump, usually a mass of flesh J III.223=DhA IV.67 (pesi=maṅsapesi C.). Thus at maṅsapesi at Vin II.25 ≈ (maṅsapesi ūpamā kāmā); III.105; M I.143, 364; S II.250; IV.193 (in characteristic of lohitaṅka); Vism 350; PvA 199. — 2, the foetus in the third stage after conception (between abbuda & ghana) S I.206; J IV.496; Nd<sup>1</sup> 120; Miln 40; Vism 236. — 3. a piece, bit (for pesikā), in veļu° J IV.205.

**Pesikā** (f.) (-°) [cp. Sk. \*peśikā] rind, shell (of fruit) only in cpds. amba° Vin II.109; vaṅsa° J I.352; veļu° (a bit of bamboo) D II.324; J II.267, 279; III.276; IV.382.

**Pesita** [pp. of peseti] 1. sent out or forth Sn 412 (rājādūta p.) Vv 217 (=uyyojita VvA 108); DhA III.191. pesit-atta is the C. expl<sup>a</sup> at S I.53 (as given at K.S. 320) of pahit-atta (trsl<sup>n</sup> "puts forth all his strength"); Bdhg incorrectly taking pahita as pp. of pahināti to send whereas it is pp. of padahati. — 2. ordered, what has been ordered, in pesit-āpesitaṅ order and prohibition Vin II.177.

**Pesuna** (nt.) [fr. piṣuṇa, cp. Epic Sk. piśuṇa]=pesuṇṇa S I.240; Sn 362, 389, 862 sq., 941; J V.397; Pv 1.3<sup>3</sup>; PvA 16; Sdhp 55, 66, 81.  
 -kāraka one who incites to slander J I.200, 267.

**Pesunika** (adj.) [fr. pesuṇa] slanderous, calumnious PvA 12, 13.

**Pesuniya & Pesuṇeyya** (nt.)=pesuṇṇa; 1. (pesuniya) Sn 663, 928; Pv 1.3<sup>2</sup>. — 2. (pesuṇeyya) S I.228, 230; Sn 852; Nd<sup>1</sup> 232.

**Pesuṇṇa** (nt.) [abstr. fr. piṣuṇa, cp. Epic Sk. piśuṇa]. The other (diaeretic) forms are pesuniya & pesuṇeyya] backbiting, calumny, slander M I.110; D III.69; A IV.401; Vin IV.12; Nd<sup>1</sup> 232, 260; PvA 12, 15.

**Peseti** [pa + iṣ to send] to send forth or out, esp. on a message or to a special purpose, i. e. to employ as a servant or (intrans.) to do service (so in many derivations) 1. to send out J I.86, 178, 253; IV.169 (paññaṅ); v.399; VI.448; Mhvs 14, 29 (rathaṅ); DhA III.1190; PvA 4, 20, 53. — 2. to employ or order (cp. pesaka), in Pass. pesiyati to be ordered or to be in service Vin II.177 (ppr. pesiyamāna); J v.17 (ppr. pesiyanto). — pp. pesita. See also pesa & derivations.

**Pessa** [grd. form<sup>a</sup> fr. peseti, Vedic preṣya, f. preṣyā. This is the contracted form, whilst the diaeretic form is pesiya, for which also pesika] a messenger, a servant, often in comb<sup>a</sup> dāsā ti vā pessā ti vā kamma-karā ti vā, e. g. D I.141; S I.76, 93 (slightly diff. in

verse); A II.208 (spelt pesā); IV.45; DhA II.7. See also A III.37; IV.266, 270; J V.351; Pug 56; DA I.300. At Sn 615 pesa is used in the sense of an abstr. n.= pesitā service (=veyyavacca SnA 466). So also in cpds.

-kamma service J VI.374; -kāra a servant J VI.356.

**Pessitā** (f.) [abstr. fr. pesa, Sk. \*preṣyatā] being a servant, doing service J VI.208 (para° to someone else).

**Pessiya & °ka** [see pesa] servant; m. either pessiya Vv 84<sup>6</sup> (spelt pesiya, expl<sup>d</sup> by pesana-kāraka, veyyāvaccakara VvA 349); J VI.448 (= pesana-kāraka C.), or pessika Sn 615, 651; J VI.552; f. either pessiya (para°) Vv 18<sup>5</sup> (spelt pesiyā, but v. l. SS pessiya, expl<sup>d</sup> as pesaniyā paresaṅ veyyāvaccakāri VvA 94); J III.413 (=parehi pesitabbā pesana-kārīkā C. 414), or pessikā J VI.65.

**Pehi** is imper. 2<sup>nd</sup> sg. of pa + i, "go on," said to a horse A IV.190 sq., cp. S I.123.

**Pokkhara** (nt.) [cp. Vedic puṣkara, fr. pus, though a certain relation to puṣpa seems to exist, cp. Sk. puṣpa-pattra a kind of arrow (lit. lotus-leaf) Halāyudha 2, 314, and P. pokkhara-patta] 1. a lotus plant, primarily the leaf of it, figuring in poetry and metaphor as not being able to be wetted by water Sn 392, 812 (vuccati paduma-pattaṅ Nd<sup>1</sup> 135); Dh 336; It 84. — 2. the skin of a drum (from its resemblance to the lotus-leaf) S II.267; Miln 261 (bheri°). As Np. of an angel (Gandhabba) "Drum" at Vv 18<sup>8</sup>. — 3. a species of water-bird (crane); see cpd. °sataka.

-tṭha standing in water (?) Vin I.215 (vanatṭha +), 238 (id.). -patta a lotus leaf Sn 625; Dh 401 (=paduma-patta DhA IV.166); Miln 250. -madhu the honey sap of Costus speciosus (a lotus) J v.39, 466. -vassa "lotus-leaf rain," a portentous shower of rain, serving as special kind of test shower in which certain objects are wetted, but those showing a disinclination towards moisture are left untouched, like a lotus-leaf J I.88; VI.586; KhA 164; DhA III.163. -sataka a species of crane, Ardea Siberica J VI.539 (kotṭha +); SnA 359. Cp. Np. Pokkharasāti Sn 594; Sn p. 115; SnA 372.

**Pokkharani** (f.) [fr. \*puṣkara lotus; Vedic puṣkarinī, BSk. has puskirini, e. g. AvŚ I.76; II.201 sq.] a lotus-pond, an artificial pool or small lake for water-plants (see note in Dial. II.210) Vin I.140, 268; II.123; D II.178 sq.; S I.123, 204; II.106; v.460; A I.35, 145; III.187, 238; J II.126; v.374 (Khemī), 388 (Dona); Pv III.3<sup>3</sup>; IV.12<sup>1</sup>; SnA 354 (here in meaning of a dry pit or dug-out); VvA 160; PvA 23, 77, 152. pokkharāñṇā gen. Pv II.12<sup>9</sup>; instr. S I.233; loc. Vin II.123. pokkharāñi-yāyaṅ loc. A III.309. — pl. pokkharāñiyo Vin I.268; VvA 191; PvA 77; metric pokkharāñño Vv 44<sup>11</sup>; Pv II.1<sup>19</sup>; II.7<sup>8</sup>.

**Pokkharatā** (f.) [is it fr. pokkhara lotus (cp. Sk. puṣkara), thus "lotus-ness," or founded on Vedic puṣpa blossom? The BSk. puṣkalatā (AvŚ II.201) is certainly a misconstruction, if it is constructed fr. the Pali] splendidness, "flower-likeness," only in cpd. vaṅṇa-pokkharatā beauty of complexion D I.114; Vin I.268; S I.95; II.279; A I.38, 86; II.203; III.90; DA I.282; KhA 179; VvA 14; PvA 46. The BSk. passage at AvŚ II.202 reads "śobhāṅ vaṅṇaṅ puṣkalatāṅ ca."

**Ponkha** [increment form of punkha] arrow, only in redupl. (iterative) cpd. ponkh' ānuponkhaṅ (adv.) arrow after arrow, shot after shot, i. e. constantly, continuously S v.453, 454; Nd<sup>2</sup> 631 (in def. of sadā); DA I.188; VvAh 351. The expl<sup>a</sup> is problematic.

**Poṭa** [fr. sphuṭ] a bubble J IV.457 (v. l. poṭha). See also poṭha.



**Poṭaki** (°i?) (m. f.?) [etym. uncertain, prob. Non-Aryan] a kind of grass, in °tūla a kind of cotton, "grass-tuft," thistle-down (?) Vin II.150; IV.170 (id., 3 kinds of cotton, spelt potaki here).

**Poṭakila** [etym. unknown, cp. poṭaki & (lexic.) Sk. poṭagala a kind of reed; the variant is poṭagala] a kind of grass, *Saccharum spontaneum* Th 1, 27=233; J VI.508 (=p.°-tiṇṇā nāma C.).

**Poṭṭhabba** is spurious reading for phoṭṭhabba (q. v.).

**Poṭha** [fr. puth, cp. poṭhana & poṭheti] is anguli° snapping of one's fingers (as sign of applause) J V.67. Cp. poṭhana & poṭheti.

**Poṭhana** (& **Poṭhana**) (nt.) [fr. poṭheti] 1. striking, beating J II.169 (tājjana°); V.72 (udaka°); VI.41 (kappāsa°-dhanuka). At all J passages th. — 2. (th) snapping one's fingers J 1.394 (anguli°, +celukkhepa); ThA 76 (anguli°, for accharā-saṅghāta Th 2, 67). Cp. nippoṭhana.

**Poṭhita** (& **Poṭhita**) [pp. of poṭheti] beaten, struck Miln 240 (of cloth, see Kern. *Toev.* s. poṭheti); J III.423 (mañca; v. l. BB pappot°) KhA 173 (°tulapicu cotton beaten seven times, i. e. very soft; v. l. poṭhita, see App. p. 877); DhA 1.48 (su°); PvA 174. — Cp. pari-poṭhita.

**Poṭheti** (& **Poṭheti**) [fr. puth=spuṭh] 1. to beat, strike Sn 682 (bhujāni=appoṭheti SnA 485); J 1.188, 483 (th) II.394; VI.548 (=ākoṭeti); DhA 1.48; II.27 (tb), 67 (th); VvA 68 (th); PvA 65 (th). — 2. to snap one's fingers as a token of annoyance D II.96; or of pleasure J III.285 (anguliyo pothesi). — pp. poṭhita. — Caus. II. poṭhāpeti (poth°) to cause to be beaten or flogged Miln 221; DhA 1.399. — Cp. pappoṭheti.

**Poṇa**<sup>1</sup> (nt.) [=poṇa<sup>2</sup>?] only in cpd. danta° a tooth pick Vin IV.90; J IV.69; Miln 15; SnA 272. As danta-poṇaka at Dāvs 1.57. — kūṭa-poṇa at Vism 268 read °goṇa.

**Poṇa**<sup>2</sup> (adj.) [fr. pa+ava+nam, cp. ninna & Vedic praṇa] 1. sloping down, prone, in anupubba° gradually sloping (of the ocean) Vin II.237=A IV.198 sq. = Ud 53. — 2. (°) sloping towards, going to, converging or leading to Nibbāna; besides in var. phrases, in general as tanninna tappoṇa tappabbhāra, "leading to that end." As nibbāna° e. g. at M 1.493; S V.38 sq.; A III.443; cp. Vv 8.4<sup>2</sup> (nekkhamma°-nibbāna-ninna VvA 348); taṅ° Ps II.197; thāne PvA 190; viveka° A IV.224, 233; V.175; samādhi° Miln 38; kiṅ° M 1.302.

**Poṇika** (adj.) [fr. poṇa<sup>2</sup>] that which is prone, going prone; DA 1.23 where the passage is "tiracchāna-gata-pāṇā-poṇika-nikāyo cikkhallika-nikāyo ti," quoted from S III.152, where it runs thus: "tiracchāna-gata pāṇā te pi bhikkhave tiracchānagatā pāṇā citten' eva cittatā." The passage is referred to *with* poṇika at KhA 12, where we read "tiracchāna-gatā pāṇā poṇika-nikāyo cikkhallika-nikāyo ti." Thus we may take poṇika-nikāya as "the kingdom of those which go prone" (i. e. the animals).

**Pota**<sup>1</sup> [cp. Epic Sk. pota, see putta for etym.] the young of an animal J II.406 (°sūkara); Cp. 1.10<sup>2</sup> (udda°); SnA 125 (siha°).

**Pota**<sup>2</sup> [Epic Sk. pota; dial. form for plota (?), of plu] a boat Dāvs V.58; VvA 42.

**Pota**<sup>3</sup> [etym. ?] a millstone, grindstone, only as nisada° Vin 1.201; Vism 252.

**Potaka** (-°) [fr. pota<sup>1</sup>] 1. the young of an animal M 1.104 (kukkuṭa°); J 1.202 (supaṇṇa°), 218 (hatthi°); II.288

(assa° colt); III.174 (sakuṇa°); PvA 152 (gaja°). — f. potikā J 1.207 (haṇsa°); IV.188 (mūsika°). — 2. a small branch, offshoot, twig; in amba° young mango sprout DhA III.206 sq.; araṇi° small firewood Miln 53.

**Pottha**<sup>1</sup> [?] poor, indigent, miserable J II.432 (=potthaka-pilotikāya nivatthatā pottho C.; v. l. poṭha). See also \*ponti, with which ultimately identical.

**Pottha**<sup>2</sup> [later Sk. pusta, etym. uncertain; loan-word?] modelling, only in cpd. °kamma plastering (i. e. using a mixture of earth, lime, cowdung & water as mortar) J VI.459; carving DhA 334; and °kara a modeller in clay J 1.71. Cp. potthaka<sup>1</sup>.

**Potthaka**<sup>1</sup> [cp. Class. Sk. pustaka] 1. a book J 1.2 (aya° ledger); III.235, 292; IV.299, 487; VvA 117. — 2. anything made or modelled in clay (or wood etc.), in rūpa° a modelled figure J VI.342; ThA 257; DA 1.198; Sdhp 363, 383. Cp. pottha<sup>2</sup>.

**Potthaka**<sup>2</sup> (nt.) [etym. ?] cloth made of makaci fibre Vin 1.306 (cp. *Vin. Texts* II.247); A 1.246 sq.; J IV.251 (=ghana-sātaka C.; v. l. saṇa°); Pug 33.

**Potthanikā** (f.) [fr. puth?] a dagger (=potthani) Vin II.190=DA 1.135 (so read here with v. l. for T. °iyā).

**Potthani** (f.) [fr. puth?] a butcher's knife J VI.86 (maṇsa-kotṭhana°), 111 (id.).

**Pothujjanika** (adj.) [fr. puthujjana] belonging to ordinary man, common, ordinary, in 2 comb<sup>ns</sup> viz. (1) phrase hīna gamma p. anariya Vin 1.10; S IV.330; A V.216; (2) with ref. to iddhi Vin II.183; J 1.360; Vism 97. — Cp. *Vin. Texts* III.230. The BSk. forms are either pārthaj-janika Lal. Vist 540, or prāthu<sub>6</sub>-janika MVastu III.331.

**Poṭhetvā** at J II.404 (ummukkāni p.) is doubtful. The vv. ll. are yodhetvā & sodhetvā (the latter a preferable reading).

**Poddava** see gāma°.

**Ponobhavika** (adj.) [fr. punabbhava, with preservation of the second o (puno>punaḥ) see puna] leading to rebirth M 1.48, 299, 464, 532; S III.26; IV.186; D III.57; A II.11 sq., 172; III.84, 86; V.88; Nett 72; Vism 506; VbhA 110.

**Ponti** (vv. ll. poṭhi, sonti) Th 2, 422, 423 is doubtful; the expl<sup>a</sup> at ThA 269 is "pilotikākkanda," thus "rags (of an ascetic)," cp. *J.P.T.S.* 1884. See also pottha<sup>1</sup>, with which evidently identical, though misread.

**Porāṇa** (adj.) [=purāṇa, cp. Epic Sk. paurāṇa] old, ancient, former D 1.71, 238; S II.267; Sn 313; Dh 227 (cp. DhA III.328); J II.15 (°kāle in the past); VbhA 1 (°atṭhakathā), 523 (id.); KhA 247 (°pāṭha); SnA 131 (id.); DhA 1.17; PvA 1 (°atṭhakathā), 63. — **Porāṇā** (pl.) the ancients, ancient authorities or writers Vism passim esp. *Note*, 764; KhA 123, 158; SnA 291, 352, 604; VbhA 130, 254, 299, 397, 513.

**Porāṇaka** (adj.) [fr. porāṇa] 1. ancient, former, of old (cp. purāṇa 1) J III.16 (°paṇḍitā); PvA 93 (id.), 99 (id.); DhA 1.340 (kula-santaka). — 2. old, worn, much used (cp. purāṇa 2) J IV.471 (magga).

**Porin** (adj.) [fr. pora=Epic Sk. paura citizen, see pura. Semantically cp. urbane>urbanus>urbs; polite=πολιτης>πόλις. For pop. etym. see DA 1.73 & 282] belonging to a citizen, i. e. citizenlike, urbane, polite, usually in phrase porī vācā polite speech D 1.4, 114; S 1.189; II.280=A II.51; A III.114; Pug 57; DhA 1344; DA 1.75, 282; DhA 397. Cp. BSk. paṇi vācā MVastu III.322.



**Porisa**<sup>1</sup> (adj.-n.) [abstr. fr. *purisa*, for \**pauruṣa* or \**puruṣya*] 1. (adj.) human, fit for a man Sn 250 (*porisa dhura*), cp. *porisiya* & *poroseyya*. — 2. (m.) = *purisa*, esp. in sense of *purisa* 2, i. e. servant, used collectively (abstract form<sup>a</sup> like Ger. *dienerschaft*, E. *service* = servants) “servants” esp. in phrase *dāsa-kammakara-purisa* Vin 1.240; A 1.145, 206; II.78; III.45, 76, 260; DhA IV.1; *dāsa*<sup>o</sup> a servant Sn 769 (three kinds mentioned at Nd<sup>1</sup> 11, viz. *bhatakā kammakārā upajivino*); *rāja*<sup>o</sup> king’s service, servant of the king D 1.135; A IV.286, 322; *sata*<sup>o</sup> a hundred servants Vism 121. For *purisa* in *uttama*<sup>o</sup> (= *mahāpurisa*) DhA 97 (cp. DhA II.188). Cp. *posa*.

**Porisa**<sup>2</sup> (nt.) [abstr. fr. *purisa*, \**pauruṣyaṇ*, cp. *porisiya* and *poroseyya*] 1. business, doing of a man (or servant, cp. *purisa* 2), service, occupation; human doing, activity M 1.85 (*rāja*<sup>o</sup>); Vv 63<sup>11</sup> (= *purisa-kicca* VvA 263); Pv IV.3<sup>24</sup> (*uṭṭhāna*<sup>o</sup> = *purisa-viriya*, *purisa-kāra* PvA 252). — 2. height of a man M. 1.74, 187, 365.

**Porisatā** (f.) [abstr. fr. *porisa*], only in neg. a<sup>o</sup> inhuman or superhuman state, or: not served by any men (or servants) VvA 275. The reading is uncertain.

**Porisāda** [fr. *purisa* + *ad* to eat] man-eater, cannibal J v.34 sq., 471 sq., 486, 488 sq., 499, 510.

**Porisādaka** = *porisāda* J v.489. Cp. *purisādaka* J v.91.

**Porisiya** (adj.) [fr. *purisa*, cp. *porisa* & *poroseyya*] 1. of human nature, human J IV.213. — 2. Of the height of man Vin II.138.

**Poroseyya** = *porisiya* (cp. *porisa*<sup>1</sup> 1) fit for man, human M 1.366. The word is somewhat doubtful, but in all likelihood it is a derivation fr. *pura* (cp. *porin*; Sk. \**paura*), thus to be understood as \**paurasya* > \**porasya* > \**poraseyya* > \**poroseyya* with assimilation. The meaning is clearly “very fine, urbane, fashionable”; thus *not* derived from *purisa*, although C. expl<sup>s</sup> by “*puris’ ānucchavikaṇ yānaṇ*” (M. 1.561). The passage runs “*yānaṇ poroseyyaṇ pavara-maṇi-kuṇḍalaṇ*”; with vv. II. *voropeyya* & *oropeyya*. Neumann accepts *oropeyya* as reading & translates (wrongly) “*belude*”; see *Mittl. Sig.* 21921; vol. II. pp. 45 & 666. The reading *poroseyya* seems to be established as *lectio difficilior*. On form see also Trenckner, *Notes* 75.

**Porohita** = *purohita*; DhA 1.174 (v. I. BB pur<sup>o</sup>).

**Porohacca** (nt.) [fr. *purohita*] the character or office of a family priest D II.243. As *porohicca* at Sn 618 (= *purohita-kamma* SnA 466). Cp. Trenckner, *Notes* 75.

**Posa**<sup>1</sup> [contraction of *purisa* fr. \**pūrṣa* > \**pusa* > \**possa* > *posa*. So Geiger, *P.Gr.* 30<sup>3</sup>] = *purisa*, man (poetical form, only found in verse) Vin 1.230; S 1.13, 205 = J III.309; A IV.266; Sn 110, 662; Dh 104, 125 (cp. DhA III.34); J v.306; VI.246, 361. — *poso* at J III.331 is gen. sg. of *puṇṣ* = Sk. *puṇṣaḥ*.

**Poṣa**<sup>2</sup> (adj.) [= \**poṣya*, grd. of *poseti*, *puṣ*] to be fed or nourished, only in *dup*<sup>o</sup> difficult to nourish S 1.61.

**Posaka** (adj.) [fr. *posa*<sup>2</sup>] nourishing, feeding A 1.62, 132 = It 110 (*āpādaka* +); f. *ikā* a nurse, a female attendant Vin II.289 (*āpādikā* +).

**Posatā** (f.) [abstr. fr. *posa*<sup>2</sup>] only -<sup>o</sup>, in *su*<sup>o</sup> & *dup*<sup>o</sup> easy & difficult support Vin II.2.

**Posatha** = *uposatha* [cp. BSk. *poṣadha* Divy 116, 121, and Prk. *posaha* (*posahiya* = *posathika*) Pischel, *Prk. Gr.* § 141] J IV.329; VI.119.

**Posathika** = *uposathika* J IV.329. Cp. *anuposathika* & *anvaḍḍhamāsaṇ*.

**Posana** (nt.) [fr. *puṣ*] nourishing, feeding, support VvA 137.

**Posāpeti** & **Posāveti** [Caus. II. fr. *poseti*] to have brought up, to give into the care of, to cause to be nourished Vin 1.269 (pp. *posāpita*) ≈ DA 1.133 (*posāvita*, v. I. *posāp*<sup>o</sup>).

**Posāvanika** & **ya** (adj.-nt.) [fr. *posāvana* = *posāpana* of Caus. *posāpeti*] 1. (adj.) to be brought up, being reared, fed Vin 1.272; J III.134, 432. -<sup>o</sup>*ya* DhA III.35; J III.35; J III.429 (& *iyaka*). — 2. (nt.) fee for bringing somebody up, allowance, money for food, sustenance J II.289; DhA IV.40; VvA 158 (*o*mūla). -<sup>o</sup>*ya* J 1.191.

**Posita** [pp. of *poseti*] nourished, fed Cp. III.3<sup>2</sup>; VvA 173 (*udaka*<sup>o</sup>).

**Posituṇ** at Vin II.151 stands for *phusituṇ* “to sprinkle,” cp. *Vin. Texts* III.169. See *phusati*<sup>2</sup>.

**Posin** (-<sup>o</sup>) (adj.) [fr. *poseti*] thriving (on), nourished by Vin 1.6; D 1.75; S 1.138; Sn 65 (*anañña*<sup>o</sup> cp. Nd<sup>1</sup> 39), 220 (*dāra*<sup>o</sup>); DA 1.219.

**Poseti** [*puṣ*] to nourish, support, look after, bring up, take care of, feed, keep Vin 1.269; S 1.181; A 1.117; J 1.134; III.467; Nd<sup>2</sup> 36; Vism 305; VvA 138, 299. — pp. *posita*. — Caus. *posāpeti*.

## CORRIGENDA

### CORRECTIONS AND ADDITIONS

#### TO PART I.

- Page x, under 1b add: Sammoha-Vinodanī, P.T.S. 1923 (Vbh<sup>Ā</sup>).  
.. xi, .. 3 .. Path of Purity, P.T.S. trsl. 1923, 1st pt, (Vism. Trsl.).  
.. xii, .. B, 1 .. VbhA = Sammoha-Vinodanī . . . 1b.  
Vism. Trsl. = Path of Purity . . . 3.  
.. 17, column 1, under **addha-rattā** change J 1.164 into 1.264.  
.. 27, .. 2, .. **adhikaraṇa** read under yatvā°: yato+ adhi for yat+ adhi.  
.. 76, .. 1, .. **araṇa**<sup>1</sup> cross out No. 1 before (adj.).  
.. 76, .. 2, .. **araṇi** read sadisa-vaṇṇa for sadi-savaṇṇa.  
.. 91, .. 2, .. **ahaṅ** read "The encl. form in the sg."

#### TO PART II.

- Page 103, column 2, under **ābhata** add: see under yathā-bhaṭa.  
.. 123, .. 2, .. **isi** read Bhāradvāja for Bhara°; and insert ref. Vin. 1.245.  
.. 155, .. 2, .. **ura** read urasā for urusā.

#### TO PART III.

- Page 12, column 2, after **kathāpeti** insert: **kathālikā** (f.) [fr. **kuth**, to boil] kettle, cooking pot; in daṇḍa° (a pot with a handle) Vin 1.286 (v. 1. kathālaka), and meda° A 1v.377; DhA 11.179.  
.. 31, .. 1, under **kāṭa-koṭacikā** correct 1889 to 89.

#### TO PART IV.

- .. 37-38, transfer **kārā**, bottom of p. 37 to p. 38, col. 1, line 3, fr. b.  
.. 127, after **tajjaniya** insert: **tajjāri** a linear measure, equal to 36 aṅgu's and of which 36 form one rathareṇu Vbh 343; cp. Abhp 194 (tajjāri).  
.. 150, column 1, under **darī** read mūsikā° for musikā°.  
.. 154, .. 2, .. **dāru** read dāru-yanta a wooden machine (not mill).  
.. 156, .. 1, .. **diṭṭha-mangalika** (of pucchā) put in the simple trsl<sup>n</sup>: "a question concerning visible omīna."  
.. 190, .. 1, .. **nikhanati** read khanati for khaṇai.



# THE PALI TEXT SOCIETY'S PALI-ENGLISH DICTIONARY

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## Ph.

**Phaggu** [in form = Vedic phalgu (small, feeble), but in meaning different] a special period of fasting M 1.39 = DA 1.139. See also **pheggu**.

**Phagguṇa** & **Phagguṇī** (f.) [cp. Vedic phālguna & °ī] N. of a month (Feb. 15<sup>th</sup>–March 15<sup>th</sup>), marking the beginning of Spring; always with ref. to the spring full moon, as **phagguṇa-puṇṇamā** at *Vism* 418; **phagguṇī**° J 1.86.

**Phana** [cp. Epic Sk. phaṇa] the hood of a snake *Vin* 1.91 (°hatthaka, with hands like a snake's hood); J III.347 (**patthaṇa**°); DhA III.231 (°ṇ ukkhipitvā); IV.133. Freq. as **phaṇaṇ katvā** (only thus, in ger.) raising or spreading its hood, with spread hood J II.274; VI.9; *Vism* 399; DhA II.257.

**Phanaṅka** [fr. phaṇa] an instrument shaped like a snake's hood, used to smooth the hair *Vin* II.107.

**Phanijjaka** [etym. ?] a kind of plant, which is enum<sup>d</sup> at *Vin* IV.35 = DA 1.81 as one of the aggabija, i. e. plants propagated by slips or cuttings, together with **ajjuka** & **hirivera**. At J VI.536 the C. gives **bhūtanaka** as expl<sup>a</sup>. According to Childers it is the plant *Samirana*.

**Phandati** [spand, cp. Gr. σφαίζω to twitch, σφοδρός violent; Lat. pendeo "pend" i. e. hang down, cp. pendulum; Ags. finta tail, lit. mover, throbbler] 1. to throb, palpitate D 1.52 = M 1.404, cp. DA 1.159; Nd<sup>1</sup> 46. — 2. to twitch, tremble, move, stir J II.234; VI.113 (of fish wriggling when thrown on land). — Caus. II. **phandāpeti** to make throb D 1.52 = M 1.404. — pp. **phandita** (q. v.). Cp. pari<sup>o</sup>, vi<sup>o</sup>, sam<sup>o</sup>. The nearest synonym is **calati**.

**Phandana** [fr. phandati, cp. Sk. spandana] 1. (adj.) throbbing, trembling, wavering Dh 33 (**phandanaṇ capalaṇ cittaṇ**); J VI.528 (°māluvā trembling creeper); DhA 1.50 (issa° throbbing with envy). — 2. (m.) N. of a tree *Dalbergia* (aspen?) A 1.202; J IV.208 sq.; *Miln* 173. — 3. (nt.) throb, trembling, agitation, quivering J VI.7 (°mattaṇ nof even one throb; cp. **phandita**); Nd<sup>1</sup> 46 (**taṇhā** etc.).

**Phandanā** (f.) [fr. phandati] throbbing, agitation, movement, motion SnA 245 (**calanā** +); DA 1.111; *Nett* 88 C.; cp. **iñjanā**.

**Phandita** (nt.) [pp. of phandati] throbbing, flashing; throb M II.24 (°mattā "by his throbbings only"); pl. **phanditāni** "vapourings," imaginings *Vbh* 39<sup>a</sup> (where *VbhA* 513 only says "phandanato phanditaṇ") cp. *Brethren* 344.

**Phanditatta** (nt.) [abstr. fr. phandita] = phandanā S V.315 (=iñjitatta).

**Pharaṇa** (adj.-nt.) [fr. pharati] 1. (adj.) pervading, suffused (with), quite full (of) *Miln* 345. — 2. (nt.) pervasion, suffusion, thrill J 1.82 (°samattha metta-citta); *Nett* 89 (piti° etc., as m., cp. pharanatā); DhA

166 (°piti all-pervading rapture, permeating zest; cp. piti pharanatā). — Cp. anu°.

**Pharanaka** (adj.) [fr. pharaṇa] thrilling, suffusing, pervading, filling with rapture *VvA* 16 (dvādasa yojanāni °pabho sarira-vaṇṇo).

**Pharanatā** (f.) [abstr. fr. pharaṇa] suffusion, state of being pervaded (with), only -° in set of 4-fold suffusion, viz. piti° of rapture, sukha° of restful bliss, ceto° of [telepathic] consciousness, āloka° of light, D III.277; Ps 1.48; *Vbh* 334; *Nett* 89.

**Pharati** [sphur & sphar, same root as in Gr. σπαίρω to twitch; Lat. sperno "spurn" lit. kick away; Ags. speornan to kick; spurnan = spur] 1. (trs.) to pervade, permeate, fill, suffice *Pv* 1.10<sup>14</sup> (=vyāpetvā titṭhati *PvA* 52); J III.371 (sakala-sariraṇ); v.64 (C. for pavāti); *PvA* 14 (okāsaṇ), 276 (obhāsaṇ). To excite or stimulate the nerves J v.293 (rasa-haraṇiyo khobhetvā phari: see under **rasa**). — Often in standard phrase **mettā-sahagatena cetasā ekaṇ** (dutiyaṇ etc.) **disaṇ pharivā viharati** D II.186; S v.115 and passim, where pharivā at *Vism* 308 = *VbhA* 377 is expl<sup>d</sup> by **phusivā ārammaṇaṇ katvā**. Cp. BSk. ekaṇ **disaṇ sphaṇitvopasampadya viharati** *MVastu* III.213. Also in phrase **pitiyā sariraṇ pharati** (aor. phari) to thrill the body with rapture, e. g. J 1.33; v.494; DhA II.118; IV.102. — 2. [in this meaning better to be derived from **sphar** to spread, expand, cp. pharita & phālita] to spread, make expand J 1.82 (metta-cittaṇ phari). — 3. [prob. of quite a diff. origin and only taken to pharati by pop. analogy, perhaps to **phal** = **sphaṭ** to split; thus kaṭṭh'atthaṇ pharati = to be split up for fuel] to serve as, only with °atthaṇ in phrases āhāratthaṇ ph. (after next phrase) to serve as food *Miln* 152; kaṭṭhatthaṇ ph. to serve as fuel A II.95 = S III.93 = It 90 = J 1.482; khādanīyatthaṇ & bhojanīyatthaṇ ph. to serve as eatables *Vin* 1.201 (so to be read in preference to °attaṇ). — pp. pharita, phurita & phuṭa; cp. also phuṭṭha; see further anu°, pari°.

**Pharasu** [cp. Vedic paraśu = Gr. πάλαιος; on p > ph cp. Prk. pharasu & parasu, *Pischel* Gr. § 208; *Geiger*, Gr. § 40] hatchet, axe A III.102; J 1.199, 399; II.409; v.500; DhA II.204; *PvA* 277. The spelling **parasu** occurs at S v.441 & J III.179.

**Pharita** [pp. of pharati] 1. being pervaded or permeated (by) *VvA* 68 (mettāya). — 2. spread (out) J VI.284 (kittisaddo sakala-loke ph.). — Cp. phuṭṭha & phālita.

**Pharusa** (adj.) [cp. Vedic paraśa, on ph. > p see pharasu, on attempt at etym. cp. *Walke*, *Lat. W'rb.* s. v. fario] 1. (lit.) rough *Pv* II.4<sup>1</sup>. — 2. (fig.) harsh, unkind, rough (of speech) *Vin* II.290 (caṇḍa +); *Pv* II.34; III.57; J v.296; *Kvu* 619. In comb<sup>a</sup> with **vācā** we find both **pharusa-vācā** and **pharusa-vācā** D 1.4, 138; III.69 sq., 173, 232; M 1.42 (on this and the same uncertainty as regards **pisuṇā-vācā** see *Trenckner*, at M 1.530). **pharusa vacana** rough speech *PvA* 15, 55, 83. — 3. cruel *Pv* IV.7<sup>6</sup> (kamma daruṇa *PvA* 265).

**Phala**<sup>1</sup> (nt.) [cp. Vedic phala, to **phal** (sphal) to burst, thus lit. "bursting," i. e. ripe fruit; see phalati<sup>1</sup> 1. (lit.) fruit (of trees etc.) Vv 84<sup>11</sup> (dumā nicca-phal' ūpapannā, not to phalu, as Kern, *Toev.* s. v. phalu); Vism 120. — **amba**<sup>o</sup> mango-fruit PvA 273 sq.; **dussa**<sup>o</sup> (adj.) having clothes as their fruit (of magic trees) Vv 46<sup>2</sup> (cp. VvA 199); **patta**<sup>o</sup> leaves & fruits, vegetables Sn 239; PvA 86 **pavatta**<sup>o</sup> wild fruit D 1.101; **puppha**<sup>o</sup> flower & fruit J III.40. **rukkha**<sup>o</sup>-**ūpama** Th 1, 490 (in simile of kāmā, taken fr. M 1.130) lit. "like the fruit of trees" is expl<sup>d</sup> by ThA 288 as "anga-paccangānaṃ p(h)alibhañjan' aṭṭhena, and trsl<sup>d</sup> according to this interpretation by Mrs. Rh. D. as "fruit that brings the climber to a fall" — Seven kinds of medicinal fruits are given at Vin 1.201 scil. vilanga, pippala, marica, haritaka, vibhitaka, āmalaka, goṭṭhaphala. At Miln 333 a set of 7 fruits is used metaphorically in simile of the Buddha's fruit-shop, viz. sotāpatti<sup>1</sup>, sakadāgāmi<sup>o</sup>, anāgāmi<sup>o</sup>, arahatta<sup>o</sup>, suññata<sup>o</sup> samāpatti (cp. *Cpd.* 70), animitta<sup>o</sup> samāpatti, appañihita<sup>o</sup> samāpatti. — 2. a testicle J III.124 (dantehi ṅ chindati — purisabhāvaṃ nāseti to castrate); Vv 237 (uddhita-phalo, adj., = uddhāta-bijo C.), 238 (dantehi phalāni uppāṭeti, like above). — 3. (fig.) fruit, result, consequence, fruition, blessing. As t.t. with ref. to the Path and the progressive attainment (enjoyment, fruition) of Arahantship it is used to denote the realization of having attained each stage of the sotāpatti, sakadāgāmi etc. (see the Miln quot. under 1 and cp. *Cpd.* 45, 116). So freq. in exegetical literature magga, phala, nibbāna, e. g. Tikp 155, 158; VbhA 43 & passim. — In general it immediately precedes Nibbāna (see Nd<sup>2</sup> no 645<sup>b</sup> and under satipatthāna), and as **agga-phala** it is almost identical with Arañantship. Frequently it is comb<sup>d</sup> with vipāka to denote the stringent conception of "consequence," e. g. at D 1.27, 58; III.160. Almost synonymous in the sense of "fruition, benefit, profit" is ānisaṃsā D III.132; phala at Pv 1.12<sup>5</sup> = ānisaṃsa PvA 64 — Vin 1.293 (anāgāmi<sup>o</sup>); II.240 (id.); III.73 (arahaṭṭa<sup>o</sup>); D 1.51, 57 sq. (sāmañña<sup>o</sup>); III.147, 170 (sucaritassa); M 1.477 (appamāda<sup>o</sup>); S 1.173 (Amata<sup>o</sup>); Pv 1.11<sup>10</sup> (kaṭuka<sup>o</sup>); II.83 (dāna<sup>o</sup>); IV.188 (mahap<sup>o</sup> & agga<sup>o</sup>); Vism 345 (of food, being digested); PvA 8 (puñña<sup>o</sup> & dāna<sup>o</sup>), 22 (sotāpatti<sup>o</sup>), 24 (issā-macchariya<sup>o</sup>).

-**atthika** one who is looking for fruit Vism 120. -**āpana** fruit shop Miln 333. -**āphala** 'phala + aphala, see ā<sup>1</sup>; but cp. Geiger, *P.Gr.* § 33<sup>1</sup> all sorts of fruit, lit. what is not (i. e. unripe), fruit without discrimination; a phrase very freq. in Jātaka style, e. g. J 1.416; II.160; III.127; IV.220; 307, 449, V.313; VI.520; DhA 1.106. -**āsava** extract of fruit VvA 73. -**uppatti** ripening PvA 29. -**esin** yielding fruit J 1.87 = Th 1, 527, cp. phalesin MVastu III.93. -**ganḍa** see palagaṇḍa. -**ṭṭha** "stationed in fruition," i. e. enjoying the result or fruition of the Path (cp. *Cpd.* 50) Miln 342. -**dāna** gift of fruit VbhA 337. -**dayin** giver of fruit Vv 67<sup>6</sup>. -**pacchi** fruit-basket J VI.560. -**pañcaka** fivefold fruit Vism 580; VbhA 191. -**puṭa** fruit-basket J VI.230. -**bhājana** one who distributes fruit, an official term in the vihāra Vin IV.38, cp. BSk. phalacāraka. -**maya** used sep. -**ruha** fruit tree Mbvs 82. -**sata** see palasata.

**Phala**<sup>2</sup> is spelling for pala (a certain weight) at J VI.510. See pala & cp. Geiger, *P.Gr.* § 40.

**Phala**<sup>3</sup> [etym. ? Sk. \*phala] the point of a spear or sword S II.205 (tiṅṅha<sup>1</sup>). Cp. phāla<sup>2</sup>.

**Phalaka** [fr. **phal** = \*sphal or \*sphaṭ (see phalati), lit. that which is split or cut off (cp. in same meaning "slab"); cp. Sk. sphatika rock-crystal; on Prk. forms see Pischel, *Prk.Gr.* § 206. Ved. phalaka board, phāla ploughshare; Gr. ἀσπαλαί, σπολάε, λαλιε scissors; Lat. pellis & spodium; Ohg. spaltan = split, Goth. spilda writing board, tablet; Oicel. spjald board] 1. a flat piece of wood, a slab, board, plank J 1.451 (a writing board,

school slate); V.155 (akkhassa ph. axle board); VI.281 (dice-board). **pidhāna**<sup>o</sup> covering board VbhA 244 = Vism 261; **sopāna**<sup>o</sup> staircase, landing J 1.330 (maṇi<sup>o</sup>); Vism 313; cp. MVastu 1.249; **āsana** a bench J 1.199; **kāya** a great mass of planks J II.91. **atthara-sayana** a bed covered with a board (instead of a mattress) J 1.304, 317; II.68. **seyya** id. D 1.167 ("plank-bed"). — 2. a shield J III.237, 271; Miln 355; DhA II.2. — 3. a slip of wood or bark, used for making an ascetic's dress (°cira) D 1.167, cp. Vin 1.305. ditto for a weight to hang on the robe Vin II.136. — 4. a post M III.95 (aggaḷa doorpost); ThA 70 (Ap. v.17).

**Phalagaṇḍa** is spurious writing for palagaṇḍa (q. v.).

**Phalatā** (f.) [abstr. fr. phala] the fact or condition of bearing fruit PvA 139 (appa<sup>o</sup>).

**Phalati** [phal to split, break open = \*sphal or \*sphaṭ, cp. phāṭeti. On etym. see also Lüders, K.Z. XLII, 198 sq.] 1. to split, burst open (intrs.) A 1.77 (asaniyā phalan-tivā); usually in phrase "muddhā sattadhā phaleyya," as a formula of threat or warning "your (or my) head shall split into 7 pieces," e. g. D 1.95; S 1.50; Sn 983; J 1.54; IV.320 (me); v.92 (= bhijjetha C.); Miln 157 (sattadhā for satta<sup>o</sup>); DhA 1.41 (m. te phalatu s.); VvA 68; whereas a similar phrase in Sn 988 sq. has adhipāṭeti (for \*adhiphāṭeti = phalati). — Caus. phāṭeti (& phāṭeti). — pp. phalita & phulla. — 2. to become ripe, to ripen Vin II.108; J III.251; PvA 185.

**Phalamaya** stands in all probability for **phalika-maya**, made of crystal, as is suggested by context, which gives it in line with kaṭṭha-maya & loha-maya (& aṭṭhi<sup>o</sup>, danta<sup>o</sup>, velu<sup>o</sup> etc.). It occurs in same phrase at all passages mentioned, and refers to material of which boxes, vessels, holders etc. are made. Thus at Vin 1.203 (of añjani, box), 205 (tumba, vessel); II.115 (sattha-daṇḍa, scissors-handle), 136 (gaṅṭhikā, block at dress). The trsl<sup>d</sup> "made of fruits" seems out of place (so Kern, *Toev.* s. v.), one should rather expect "made of crystal" by the side of made of wood, copper, bone, ivory, etc.

**Phalavant** (adj.) [fr. phala] bearing or having fruit J III.251.

**Phalasata** see palasata. — At J VI.510 it means "gold-bronze" (as material of which a "sovaṇṇa-kaṅsa" is made).

**Phalika**<sup>1</sup> [fr. phala] a fruit vendor Miln 331.

**Phalika**<sup>2</sup> & **kā** (f.) [also spelt with l; cp. Sk. sphatika; on change ṭ-ḷ see Geiger, *P.Gr.* § 38<sup>6</sup>. The Prk. forms are phāliha & phāliya. see Pischel, *Gr.* § 206] crystal, quartz Vin II.112; J VI.119 (°kā = phalika-bhittiyō C.); Vv 35<sup>1</sup> (= phalika-maṇi-mayā bhittiyō VvA 160); 78<sup>3</sup> (°kā); Miln 267 (l). 380 (l).

**Phalita**<sup>1</sup> (adj.) [sporadic spelling for palita] grey-haired PvA 153.

**Phalita**<sup>2</sup> [pp. of **phal** to burst, for the usual **phulla**, after analogy with phalita<sup>3</sup>] broken, only in phrase **hadayaṃ phalitaṃ** his heart broke DhA 1.173; **hadayena phalita** with broken heart J 1.05.

**Phalita**<sup>3</sup> [pp. of **phal** to bear fruit] fruit bearing, having fruit, covered with fruit (of trees) Vin II.108; J 1.18; Miln 107, 280.

**Phalin** (adj.) [fr. phala] bearing fruit J V.242.

**Phalina** (adj.) [fr. phala, phalin ?] at J V.92 is of doubtful meaning. It cannot very well mean "bearing fruit," since it is used as Ep. of a bird (°sakunī). The Cy. expl<sup>d</sup> is sakuna-potakānaṃ phalinattā (being a source of nourishment?) phalina-sakuni." The v. l. SS is phalina & palina.



**Phalima** (adj.) [fr. phala] bearing fruit, full of fruit J III.493.

**Phalu** [cp. Vedic paru] a knot or joint in a reed, only in cpd. °bija (plants) springing (or propagated) from a joint D 1.5; Vin IV.34, 35.

**Phaleti** at D 1.54 is spurious reading for **paleti** (see palā-yati), expl<sup>d</sup> by gacchati DA 1.105; meaning "runs," not with trsl<sup>a</sup> "spreads out" [to **sphar**].

**Phallava** is spelling for **pallava** sprout, at J III.40.

**Phassa**<sup>1</sup> [cp. Ved. sparśa, of sprś: see phusati] contact, touch (as sense or sense-impression, for which usually **phoṭṭhabban**). It is the fundamental fact in a sense-impression, and consists of a combination of the sense the object, and perception, as expl<sup>d</sup> at M 1.111: tinnaṃ (i. e. cakkhu, rūpā, cakkhu-viññāna) sangati phasso; and gives rise to feeling: phassa-paccayā vedanā. (See paṭicca-samuppāda & for expl<sup>a</sup> Vism 567; VbhA 178 sq.). — Cp. D 1.42 sq.; III.228, 272, 276; Vism 463 (phusati ti phasso); Sn 737, 778 (as fundamental of attachment, cp. SnA 517); J v.441 (rājā dibha-phassena puṭṭho touched by the divine touch, i. e. fascinated by her beauty; puṭṭho = phutto); VbhA 177 sq. (in detail), 193, 265; PvA 86 (dup<sup>o</sup> of bad touch, bad to the touch, i. e. rough, unpleasant); poet. for trouble Th 1, 783. See on phassa: Dhs. trsl. 5 & introd. (lv.) lxiii.; CpD. 12, 14, 94.

-āyatana organ of contact (6, referring to the several senses) PvA 52. -āhāra "touch-food," acquisition by touch, nutriment of contact, one of the 3 āhāras, viz. phass<sup>o</sup>, mano-sañcetanā<sup>o</sup> (n. of representative cogitation) and viññān<sup>o</sup> (of intellection) Dhs 71-73; one of the 4 kinds of āhāra, or "food," with ref. to the 3 vedanās Vism 341. -kāyā (6) groups of touch or contact viz. cakkhu-samphasso, sota<sup>o</sup>, ghāna<sup>o</sup>, kāya<sup>o</sup>, mano<sup>o</sup> D III.243. -sampanna endowed with. (lovely) touch, soft, beautiful to feel J v.441 (cp. phassita).

**Phassa**<sup>2</sup> (adj.) [grd. fr. phusati, corresp. to Sk. sprśya] to be felt, esp. as a pleasing sensation; pleasant, beautiful J IV.450 (gandhehi ph.).

**Phassati** stands for phusati at Vism 527 in def. of phassa ("phassati ti phasso").

**Phassanā** (f.) [abstr. fr. phassa] touch, contact with DhsA 167 (jhānassa lābho . . . patti . . . phassanā sacchikiriyā).

**Phassita** (adj.) [pp. of phasseti = Sk. sparśayati to bring into contact] made to touch, brought into contact, only in cpd. **suphassita** of pleasant contact, beautiful to the touch, pleasant, perfect, symmetrical J 1.220 (civara), 394 (dantā); IV.188 (dant' āvaraṇaṃ); v.197 (of the membrum muliebre), 206 (read °phassita for °plussita), 216 (°cheka-karaṇa); VvA 275 (as expl<sup>a</sup> of atīva sangata Vv 64<sup>2</sup>). — Note. Another (doubtful) phassita is found at J v.252 (dhammophassito; touched, attained) where vv. ll. give passita & phussita.

**Phasseti** [Caus. of phusati<sup>1</sup>] to touch, attain J v.251 (rājā dhammaṃ phassayaṃ = C. phassayanto; vv. ll. pa<sup>o</sup> & phu<sup>o</sup>); Miln 338 (amataṃ. cp. phusati), 340 (phassayeyya Pot.). — Pass. **phassiyati** Vin II.148 (kavāṭā na ph.; v. l. phussiy<sup>o</sup>). — pp. **phassita** & **phussita**<sup>3</sup>.

\***Phāṭeti** is conjectured reading for **pāṭeti** in phrase kaṭṭhaṃ pāṭeti M 1.21, and in adhipāṭeti to split (see adhipāṭa & vipāṭa). The derivation of these expressions from **pat** is out of place, where close relation to **pāṭeti** (phalati) is evident, and a derivation from **phaṭ** = **sphat**, as in Sk. sphāṭayati to split, is the only right expl<sup>a</sup> of meaning. In that case we should put **phal** = **sphaṭ**, where l = t, as in many Pali words, cp. phalika < sphaṭika (see Geiger, P.Gr. § 38<sup>6</sup>). The Prk. correspondent is phāṭei (Pischel, Gr. § 208).

**Phāṇita** (nt.) [cp. Epic Sk. phāṇita] 1. juice of the sugar cane, raw sugar, molasses (ucchu-rasaṃ gahetvā kata-phāṇitaṃ VvA 180) Vin II.177; D 1.141; Vv 35<sup>25</sup>; 40<sup>4</sup>; J 1.33, 120, 227; Miln 107; DhA II.57. phāṇitassa puṭaṃ a basket of sugar S 1.175; J IV.366; DhA IV.232. — 2. (by confusion or rightly?) salt J III.409 (in expl<sup>a</sup> of aloṇika = phāṇita-virahita).

-odaka sugar water J III.372. -puṭa sugar basket J IV.363.

**Phāti** (f.) [cp. Sk. sphāti, fr. sphāy, sphāyate to swell, increase (Idg. \*spē(i), as in Lat. spatium, Ohg. spuat, Ags. spēd = E. speed; see Walde, Lat. Wtb. s. v. spatium), pp. sphāta = P. phita] swelling, increase J II.426 (= vad-dhī); Vism 271 (vuddhi+). Usually comb<sup>d</sup> with **kr**, as **phāti-kamma** increase, profit, advantage Vin II.174; VbhA 334 & **phāti-karoti** to make fat, to increase, to use to advantage M 1.220 = A v.347; A III.432.

**Phāruka** (adj.) at VvA 288 is not clear; meaning something like "bitter," comb<sup>d</sup> with **kaṣaṭa**; v. l. **pāru**<sup>o</sup>. Probably = **phārusaka**.

**Phāruḷiya** at Vbh 350 (in thambha-exegesis) is faulty spelling for **phārusiya** (nt.) harshness, unkindness, as evidence of id. passage at VbhA 469 shows (with expl<sup>a</sup> "pharusassa puggalassa bhāvo phārusiyañ").

**Phārusaka** [fr. pharusa, cp. Sk. \*phārusaka Mvyut 103, 143] 1. a certain flower, the (bitter) fruit of which is used for making a drink Vin 1.246; Vv 33<sup>31</sup> = DhA III.316. — 2. N. of one of Indra's groves J VI.278, similarly Vism 424; VbhA 439.

**Phāla**<sup>1</sup> (m. & nt.) [cp. Vedic phāla] ploughshare S 1.169; Sn p. 13 & v.77 (expl<sup>a</sup> as "phāleti ti ph." SnA 147); J 1.94; IV.118; v.104; Ud 69 (as m.); DhA 1.395.

**Phāla**<sup>2</sup> to phala<sup>3</sup> an (iron) board, slab (or ball?), maybe spear or rod. The word is of doubtful origin & meaning, it occurs always in the same context of a heated iron instrument, several times in correlation with an iron ball (ayogula). It has been misunderstood at an early time, as is shown by kapāla A IV.70 for phāla. Kern comments on the word at Toev. II.139. See Vin 1.225 (phālo divasantatto, so read; v. l. balo corr. to bālo; corresp. with gula); A IV.70 (divasa-santatte ayokapāle, gloss ayogule); J v.268; v.109 (phāle ciraratta-tāpīte, v. l. pāle, hale, thāle; corresp. with pakaṭṭhita ayogula), id. v.113 (ayomayehi phālehi piṭeti, v. l. vālehi).

**Phāla**<sup>3</sup> in loṇa-maccha<sup>o</sup> a string (?) or cluster of salted fish Vism 28.

**Phālaka** (adj.) [fr. phāleti] splitting; one who splits Vism 413 (kaṭṭha<sup>o</sup>).

**Phālana** (nt.) [fr. phāleti] splitting J 1.432 (dāru<sup>o</sup>); Vism 500 (vijjhana<sup>o</sup>).

**Phālita** [=Sk. sphārita, **sphar**<sup>3</sup> 1. made open, expanded, spread J III.320 (+ vikasita). — 2. split [fr. phāleti **phal**], split open Vism 262 = VbhA 245 (°haliddi-vanna).

**Phāliphulla** [either Intensive of phulla, or Der. fr. pari-phulla m form phaliphulla] in full blossom M 1.218; J 1.52.

**Phālībhaddaka** is spurious spelling for **pāli**<sup>o</sup> at J II.162 (v. l. pātali-bhaddaka). Cp. Prk. phālībhadda (=pāri-bhadra Pischel, Gr. § 208).

**Phālīma** (adj.) [either fr. Caus. of **phal**<sup>1</sup> (phāleti), or fr. **sphar** (cp. phārita, i. e. expanded), or fr. **sphāy** (swell, increase, cp. sphāra & sphāri bhavati to open, expand)] expanding, opening blossoming in cpd. aggi-nikāsi-phālīma paduma J III.320 (where Cy. expl<sup>m</sup> by phālita vikasita).

**Phāleti** [Caus. of phalati, **phal**; a variant is **phāṭeti** fr. **sphaṭ**, which is identical with \*(s)phal] to split, break, chop, in phrases 1. **kaṭṭhaṇ phāleti** to chop sticks (for firewood) Vin 1.31; J 11.144; Pv 11.9<sup>51</sup>, besides which the phrase **kaṭṭhaṇ \*phāṭeti**. 2. **sisaṇ** (muddhā) sattadhā **phāleti** (cp. **adhīpāṭeti** & **phalati**) DhA 1.17 (perhaps better with v. l. **phal**). 1.34. — 3. (various:) A 1.204 = S 11.88; J 11.398; Nd<sup>2</sup> 483; Vism 379 (kucchiṇ; DhA 11.133 (hadayaṇ)). — pp. **phālita**. Caus. 11. **phālāpeti** to cause to split open J 11.121; Miln 157 (v. l. **phālāp**°).

**Phāsu** (adj.) [etym. ? Treckner, *Notes* 82 (on Miln 14<sup>17</sup>; corr. *J.P.T.S.* 1908, 130 which refers it to Miln 13<sup>15</sup>) suggests connection with Vedic **prāsu** enjoying, one who enjoys, i. e. a guest, but this etym. is doubtful; cp. **phāsuka**. A key to its etym. may be found in the fact that it never occurs by itself in form **phāsu**, but either in composition or as °ka° pleasant, comfortable; only neg. a° in phrase **aphāsu-karoti** to cause discomfort to (dat.) Vin 11.290; and in cpds. °kāma anxious for comfort, desirous of (others) welfare D 11.164; °vihāra comfort, ease Vin 11.127; D 1.204; DhS 1.348 = Miln 367 (cp. DhA 404); Miln 14; Vism 33; VbhA 270; PvA 12.

**Phāsu** at Miln 146 (cp. p. 425) “**bhaggā phāsū**” is un- certain reading, it is *not* **phāsuka**; it may represent a **pāsa** snare, sling. The likeness with **phāsukā bhaggā** (lit.) of J 1.493 is only accidental.

**Phāsuka** (adj.) [fr. **phāsu**. Cp. Prk. **phāsuya**; acc. to Pischel, *Prk. Gr.* § 208 Jain Sk. **prāsuka** is a distortion of P. **phāsuka**. Perhaps **phāsu** is abstracted from **phāsuka** pleasant, convenient, comfortable J 11.343; 11.30; DhA 11.92; PvA 42. — **aphāsuka** unpleasant, uncomfortable, not well J 11.275, 395; DhA 1.28; 11.21. — *Note.* It seems probable that **phāsuka** represents a Sk. \***sparśuka** (cp. Pischel § 62), which would be a der. fr. **sprś** in same meaning as **phassa**<sup>2</sup> (“lovely”). This would confirm the suggestion of **phāsu** being a secondary formation.

**Phāsukā** (f) [cp. Sk. \***pārsukā** & Ved. **pārśva**, see **passa**<sup>2</sup>] a rib, only in pl. **phāsukā** Vin 1.74 (upaḍḍha° **bhañ-jitabbā**), in phrase **sabbā te phāsukā bhaggā** J 1.493 (lit.), which is fig. applied at Dh 154 (expl<sup>d</sup> as “**sabbā avasesa-kilesa-phāsukā bhaggā**” at DhA 11.128), with which cp. **bhaggā phāsū** at Miln 140; both the latter phrases prob. of dif. origin. — (adj.) (-°) in phrase **mahāpassa** the flank (lit. the side of the great ribs) J 1.104, 179; 11.273; abs. **mahā**° with great ribs J v.42; **uggata**° with prominent ribs PvA 68 (for **upphāsulika** adj. Pv 11.1<sup>1</sup>). — in cpds. as **phāsuka**°, e. g. °aṭṭhīni the rib-bones (of which there are 24) Vism 254 (v. l. **pāsuka**°); VbhA 237; °dvaya pair of ribs Vism 252; VbhA 235. — See also **pāsuka**, **pāsuḷa** & the foll.

**Phāsulikā** (f) [fr. **phāsuḷi** rib, only in cpd. **upphāsulikā** (adj.) Pv 11.1<sup>1</sup>.

**Phāsuḷā** [for **phāsukā**] rib S 11.255 (**phāsuḷ**-antarikā).

**Phāsuḷi** [cp. **phāsukā** & **phāsuḷā**] a rib M 1.80.

**Phiya** [etym. unknown] oar Sn 321 (+aritta rudder; expl<sup>d</sup> by **dabbi-padara** SnA 330); J 11.21 (°arittaṇ). See also **piya**<sup>2</sup> which is the more freq. spelling of **phiya**.

**Phīta** [pp. of **sphāy**, cp. Sk. **sphīta** & see **phāti**] opulent, prosperous, rich; in the older texts only in stock phrase **iddha ph. bahujana** (rich & prosperous & well-populated) D 1.211 (of the town Nālandā); 11.149 (of Kusāvati); M 1.377; (of Nālandā) 11.71 (of country); S 11.107 (fig. of brahmacariyaṇ; with **bahujaṇṇa** for °jana); A 11.215 (of town). By itself & in other comb<sup>o</sup> in the Jātakas, e. g. J 11.135 (=samiddha); 11.355 (v. l. **pīta**). With **iddha** & detailed description of all classes of the population (instead of **bahujana**) of a town Miln 330.

**Phuṭa**<sup>1</sup> [pp. of **pharati**] 1. (cp. **pharati**<sup>1</sup>) pervaded, permeated, thrilled (cp. **pari**°) D 1.73, 74 (**pīṭisukhena**; T. prints **phuta**; v. l. **phuta**; v. l. at DA 1.217 p(h)uṭṭha); M 1.276; J 1.33 (**sariraṇ pīṭiyā ph.**); DhA 11.118 (**pīṭiyā phuṭa-sarīro**); SnA 107 (referring to the nerves of taste). — 2. (cp. **pharati**<sup>2</sup>) expanded, spread out, spread with (instr.) Vin 1.182 (**lohitena**); J v.266 (in **niraya-passage** T. reads **bhūmi vojana-sataṇ phuṭā tiṭṭhanti**, i. e. the beings fill or are spread out over such a space; C. 272 expl<sup>as</sup> by “**ettakaṇ ṭhānaṇ anupharitvā tiṭṭhanti**.” The id. p. at Nd<sup>1</sup> 405 = Nd<sup>2</sup> 304<sup>m</sup>° reads **bh. vojana-sataṇ pharitvā** (intrs.: expanding, wide) **tiṭṭhati**, which is the more correct reading). — See also **ophuṭa** & cp. **phuta**<sup>3</sup>.

**Phuṭa**<sup>2</sup> [pp. of **sphuṭ** to expand, blossom] blossoming out, opened, in full bloom Dāvs 11.49 (°**kumuda**). Cp. **phuṭita**.

**Phuṭa**<sup>3</sup> at M 1.377 (**sabba-vāri**, in sequence with **vārita**, **yuta**, **dhuta**) is unnecessarily changed by Kern, *Toev.* s. v. into **pūta**. The meaning is “filled with, spread with,” thus = **phuṭa**<sup>1</sup>, cp. sequence under **ophuṭa**. The v. l. at M 1.377 is **puṭṭha**. On miswriting of **phuṭta** & **puṭṭha** for **phuṭa** cp. remark by Treckner, M 1.553. A similar meaning (“full of, occupied by, overflowing with”) is attached to **phuṭa** in *Avici* passage A 1.159 (**Avici maññe phuṭo ahoṣi**), cp. **Anāgata Vajsa** (*J.P.T.S.* 1886, v.39) & remarks of Morris’s *J.P.T.S.* 1887, 165. — The same passage as M 1.377 is found at D 1.57, where T. reads **phuṭṭa** (as also at DA 1.168), with vv. 11. **puṭṭha** & **phuta**.

**Phuṭita** [for **phuṭita**, pp. of \***sphuṭayati**, **sphuṭ**] 1. shaken, tossed about, burst, rent asunder, abstr. nt. **phuṭitattaṇ** being tossed about Miln 116 (v. l. **put**°). — 2. cracked open, chapped, torn (of feet) Th 2, 269 (so read for T. **phuṭika**, ThA 212 expl<sup>as</sup> by **bāhita** & has v. l. **niphuṭita**).

**Phuṭṭha** [pp. of **phusati**] touched, affected by, influenced by; in specific sense (cp. **phusati**<sup>1</sup> 2) “thrilled, permeated” Vin 1.200 (**ābādḍhena**); A 11.174 (**rogena**); J 1.82 (**mettacittena**, v. l. **puṭṭha**); v.441 (**ḍibba-phassena**); Vism 31 (°**samphassa** contact by touch), 49 (**byādḍhinā**); VvA 6 (in both meanings, scil. **pīṭiyā** & **rogena**). On **phuṭṭha** at D 1.57 see **phuṭa**<sup>3</sup>. Cp. **sam**°.

**Phunati** [?] to shake, sprinkle, of doubtful spelling, at J v.108 (**angārakāsūṇ ph.**; v. l. **punanti** perhaps better; C. expl<sup>as</sup> by **vidhunati** & **okirati**). Perhaps we should read **dhunati**.

**Phulaka** (= **pulaka**) a kind of gem VvA 111.

**Phulla**<sup>1</sup> [pp. of **phalati**, or root formation fr. **phull**, cp. **phalita**<sup>3</sup>] blossoming, in blossom J v.203. Also as Intensive **phāliphulla** “one mass of flowers” M 1.218; J 1.52. *Note.* **phulla**<sup>1</sup> may stand for **phuṭa**<sup>2</sup>.

**Phulla**<sup>2</sup> [pp. of **phalati**, cp. **phalita**<sup>2</sup>] broken, in phrase **akhaṇḍa-phulla** unbroken (q. v.), Pv 11.176 and *passim*.

**Phullita** [pp. of **phullati**] in flower, blossoming J v.214 (for **phīta** = rich), 216 (su°-vana).

**Phusati**<sup>1</sup> [sprs, fr. which **sparśa** = **phassa**; cp. also **phasati**<sup>1</sup>, 1. (lit.) to touch Vism 463 (**phusati ti phasso**); DA 1.61 (aor. **phusi** = **metri causa** for **phusi**); Miln 157 (grd. **aphusa** not to be touched). — 2. (fig.) [see on this term of Buddhist ecstatic phraseology *Cpd.* 133<sup>2</sup>. In this meaning it is very closely related to **pharati**, as appears e. g. from the foll. expl<sup>as</sup> of Cys.: D 1.74 **parippharati** = **samantato phusati** DA 1.217; D 11.186 ≈ **pharitvā** = **phusitvā ārammaṇaṇ katvā** Vism 308] to attain, to reach, only in specific sense of attaining to the highest ideal of religious aspiration, in foll. phrases: **ceto-samādhin ph.** D 1.13 = 11.30, 108 etc.; **nirodhaṇ**

D 1.184; samatha-samādhij Vv 10<sup>9</sup> (reads āphusij but should prob. be aphusij as VvA 84, expl<sup>d</sup> by adhi-gacchij); phalañ aphussayī (aor. med.) Pv 1v.188; cp. PvA 243; amatañ padañ Pv 1v.348; amatañ Miln 338 (but T. reads khippañ phusseti a.); in bad sense kappat-ṭhitikaj kammañ Miln 108 (of Devadatta). — pp. phuṭṭha. Cp. upa<sup>o</sup>.

**Phusati**<sup>2</sup> this is a specific Pali form and represents two Sk. roots, which are closely related to each other and go back to the foll. 2 Idg. roots: 1. Idg. \*sp(h)ṛj, burst out, burst (forth), spring, sprinkle, as in Sk. sphūrjati burst forth, parjanya rain cloud; Gr. σφαραιω; Ags. spearca=E. spark, E. spring, sprinkle. This is an enlargement of sphur (cp. pharati, phuṭṭha, phuta). — 2. Idg. \*sprk to sprinkle, speckle, as in Sk. prus, pṛṣni speckled, pṛṣan, pṛṣati spotted antelope, pṛṣata rain-drop; Gr. πρῆκρός of dark (lit. spotted) colour; Lat. spargere=Ger. sprengen. To this root belong P. pasata, phoseti, parippfosaka, phussa, phusita. — Inf. phusituñ, conjectured reading at Vin 1.205 for T. phosituñ (vv. ll. posituñ & dhovituñ), & Vin 11.151 for T. posituñ; Vin. Texts 111.169 translate “bespatter.”

**Phusana** (nt.) [abstr. fr. phusati<sup>1</sup> i] touch Vism 463.

**Phusanā** (f.) [abstr. fr. phusati<sup>1</sup> 2] attainment, gaining, reaching Vism 278 (=phuṭṭha-ṭṭhāna); DhA 1.230 (ñāna<sup>o</sup>); VvA 85 (samādhī<sup>o</sup>).

**Phusāyati** [Caus. of prus, but formed fr. P. phusati<sup>2</sup> to sprinkle (rain), to rain gently, drizzle S 1.104 sq., 154. 184 (devo ekañ ekañ ph. “drop by drop”). See also anuphusāyati (so read for °phusiyati).

**Phusita**<sup>1</sup> (nt.) [either pp. of phusati<sup>2</sup> or direct correspondent of Sk. pṛṣata (see pasata<sup>2</sup>)] rain-drop M 111.300; S 11.135; DhA 111.243. The Prk. equivalent is phusiya (Pischel, Gr. § 208), cp. Ger. sprengeln > E. sprinkle.

**Phusita**<sup>2</sup> [pp. of phusati<sup>2</sup> 2. i. e. prus, cp. Sk. pṛṣita sprinkled, pṛṣati spotted antelope] spotted, coloured, variegated (with flowers) Sn 233 (°agga=supupphit' agga-sākha KhA 192).

**Phus(s)ita**<sup>3</sup> [=phassita<sup>2</sup>, Kern. Toev. s. v. takes it as pp. of \*puṣsayati] touched, put on, in °aggaḷa with fastened (clinched) bolts (or better: door-wings) M 1.70 (reads phassit<sup>o</sup>; cp. v. l. on p. 535 phussit<sup>o</sup>); A 1.101; Th 1, 385; J vi.510.

**Phusitaka** (adj.) (-°) [fr. phusita<sup>1</sup>] having raindrops, only in phrase thulla<sup>o</sup> deva (the sky) shedding big drops of rain S 11.32 (reads phulla-phusitaka); 111.141; A 1.243; 11.140; v. 114; Vism 259.

**Phussa**<sup>1</sup> [fr. puṣ to blossom, nourish, etc. cp. Ved. puṣya<sup>1</sup> 1. see phussa<sup>3</sup> 2. — 2. N. of a month (Dec.-Jan.) J 1.86. N. of a lunar mansion or constellation Vv 53<sup>4</sup> (=phussa-tārakā VvA 236). — Frequent as Np., cp. Vism 422, and comb<sup>ed</sup> like °deva, °mitta.

**Phussa**<sup>2</sup> [ger. of phusati<sup>1</sup>] touching, feeling, realising; doubled at D 1.45, 54.

**Phussa**<sup>3</sup> (adj.-n.) [grd. formation fr. phusati<sup>2</sup> 2; scarcely fr. Sk. puṣya (to puṣ nourish, cp. poseti), but meaning rather “speckled” in all senses. The Sk. puṣya-ratha is Sanskritisation of P. phussa<sup>2</sup>] 1. speckled, gaily-coloured, °kokila the spotted cuckoo [Kern. Toev. s. v. phussa however takes it as “male-cuckoo,” Sk. puṣ-kokila] J v.419, 423; VvA 57. — As phussaka at A 1.188 (so read for pussaka). — 2. in sense of “clear, excellent, exquisite” (or it is puṣya in sense of “substance, essence” of anything, as Geiger, P. Gr.

§ 40 1a ?) in °ratha [cp. Sk. puṣpa<sup>o</sup>, but prob. to be read puṣya<sup>o</sup> ?] a wonderful state carriage running of its own accord J 11.39; 111.238; 1v.34, v.248; 1v.39 sq.; v. l. pussa<sup>o</sup>; PvA 74. -raga [cp. Sk. puṣpa-rāga] topaz Miln 118; VvA 111. — At Nd<sup>1</sup> 90 as v. l. to be preferred to pussa<sup>o</sup> in °tila, °tela, °dantakaṭṭha, etc. with ref. to their use by Brahmins.

**Pheggu** [cp. Vedic phalgu & P. phaggu in form] accessory wood, wood surrounding the pith of a tree, always with ref. to trees (freq. in similes), in sequence mūla, sāra, pheggu, taca, papaṭikā etc. It is represented as next to the pith, but inferior and worthless. At all passages contrasted with sāra (pith, substance). Thus at M 1.192 sq., 488; D 11.51; S 1v.168; A 1.152 (pheggu + sāra, v. l. phaggu); 11.110 = Pug 52; A 11.20; J 11.431 (opp. sāra); Miln 267, 413 (tacchako phegguñ apaharivā sārañ ādiyati).

**Phegguka** (-°) (adj.) [fr. pheggu] having worthless wood, weak, inferior M 1.488 (apagata<sup>o</sup>, where °ka belongs to the whole cpd.); J 11.318 (a<sup>o</sup> + sāmamaya).

**Pheggutā** (f.) [abstr. fr. pheggu] state of dry wood; lack of substance, worthlessness Pug A 229.

**Phena** [cp. Vedic phena, with \*ph fr. sp<sup>o</sup>, connected with Lat. spūma, scum, Ags. fām = Ger. feim = E. foam] scum, foam, froth, only in cpds. viz.:

-uddehakaj (adv.) (paccamāna, boiling) with scum on top, throwing up foam M 11.167; A 1.141; Nd<sup>2</sup> 304<sup>110</sup>; J 11.40; Miln 357. -pataḷa a film of scum Vism 359; VbhA 65. -piṇḍa a lump or heap of foam S 111.140 sq. = Vism 479 (in simile of rūpa); Nd<sup>2</sup> 680 A<sup>11</sup>; Vism 40 (in comp); VbhA 32 sq. bubbuḷaka a bubble of scum Vism 171, 259, 345; VbhA 242. -mālā a wreath or garland of scum Miln 117. -mālin with a wreath of scum Miln 260. -missa mixed with froth Vism 263. -vaṇṇa colour of scum Vism 263.

**Phenaka** = phena Vism 254; VbhA 237.

**Phoḷa** [fr. sphuṭ, cp. Sk. sphota] swelling, boil, blister J 1v.457; 1v.8 (v. l. pota & poṭha); cp. poṭa bubble.

**Phoṭaka** = phoṭa Vism 258; VbhA 242.

**Phoṭana** “applause,” in brahma-pphoṭana at DhA 111.210 should be taken as ā + phoṭana (= apphoṭana).

**Phoṭeti** [Caus. of sphuṭ, if correct. Maybe mixed with sphūrj]. The form apphoṭeti seems to be ā + phoṭeti = Sk. asphoṭayati] to shake, toss (or thunder ?) only at two places in similar formula, viz. devatā sādhu-kārañ adaṅsu, brahmāno apphoṭesu (v. l. appoṭh<sup>o</sup>) Miln 13, 18; Sakko devarājā apphoṭesi (v. l. appoṭesi), Mahābrahmā sādhu-kārañ adāsi J 1v.486. Perhaps we should read poṭheti (q. v.), to snap one's fingers (clap hands) as sign of applause. At DhA 111.210 we read fut. apphoṭessāmi (i. e. ā + phoṭ).

**Phoṭṭhabba** (nt.) [grd. of phusati] tangible, touch, contact; it is synonymous with piassa, which it replaces in psychol. terminology. Phoṭṭhabbañ is the sense-object of kāya (or taca) touch (“kāyena phoṭṭhabbañ phusitvā” D 111.226, 250, 269; Nd<sup>2</sup> p. 238 under rūpa). See also āyatana. — D 111.102 (in list of ajhattika-bāhirāni āyatanāni: kāyo c'eva phoṭṭhabbā ca; with pl. like m.); VbhA 79 (°dhātu).

**Phosita** [pp. of phoseti, cp. Sk. pṛṣita] sprinkled J 1v.47 (candana<sup>o</sup>, v. l. pusita).

**Phoseti** [Caus. of phusati<sup>2</sup>, cp. Sk. pṛṣāyati = P. phusa-yati] to sprinkle (over) Vin 11.205 (inf. phosituñ). — pp. phosita. Cp. pari<sup>o</sup>.

## B.

**Ba** (indecl.) the sound (& letter) *b*, often substituted for or replaced by *p* (& *ph*): so is e. g. in Bdhgh's view *pahuta* the word *bahuta*, with *p* for *b* (KhA 207), cp. *bakkula*, *badara*, *badālatā*, *baddhacara*, *bandhuka* 2, *bala*, *baliyati*, *bahuka*, *bahūta*, *billa*, *bella*; also *paribandha* for *paripantha*; *phāla*<sup>2</sup>. Also substituted for *v*, cp. *bajjayitvā v.l. vajjetvā* DAI, 4, and see under *Nibb*.

**Baka** [cp. Epic Sk. *baka*] 1. a crane, heron Cp. III.10<sup>2</sup>; J 1.205 (°*suṅṅikā*), 221, 476; II.234; III.252. — 2. N. of a dweller in the Brahma world M 1.326; S 1.142.

**Bakula** [cp. Class. Sk. *bakula*, N. of the tree *Mimusops elengi*, and its (fragrant) flower] in *milāta*<sup>o</sup>-*puppha* is v. l. KhA 60 (see App. p. 870 Pj.) for °*ākuli*<sup>o</sup>, which latter is also read at *Vism* 260.

**Bakkula** [= *vyākula*? Morris, *J.P.T.S.* 1886, 94] a demon, uttering horrible cries, a form assumed by the Yakkha *Ajakalāpaka*, to terrify the Buddha *Ud* 5 (see also *ākuli*, where *pākula* is proposed for *bakkula*).

**Bajjha** see *bandhati*.

**Bajjhati** Pass. of *bandhati* (q. v.).

**Battisa** (num. card.) [for *dvat-tiṅsa*] thirty-two J III.207.

**Badara** (m. & nt.) [cp. Ved. *badara* & *badarī*] the fruit of the jujube tree (*Zizyphus jujuba*), not unlike a crab-apple in appearance & taste, very astringent, used for medicine A 1.130 = *Pug* 32; A III.76; Vin IV.76; J III.21; DhA 320 (cited among examples of acrid flavours); VvA 186. Spelling *padara* for *b*<sup>o</sup> *ata* J IV.363; VI.529. — *atthi* kernel of the j. *SnA* 247. — *panḍu* light yellow (fresh) jujube-fruit A 1.181 (so read for *bhadara*<sup>o</sup>). — *missa* mixture or addition of the juice of jujube-fruits Vin IV.76. — *yūsa* juice of the j. fruit VvA 185.

**Badarī** (f.) [cp. Sk. *badarī*] the jujube tree J II.260.

**Badālatā** (f.) [etym. uncertain, may it be \**padālatā*, *pa* + n. ag. of *dal* Caus., lit. "destroyer"?] a creeper (with thorns Kern, *Toev.* s. v.) D III.87 = *Vism* 418; Bdhgh says (see *Dial.* III.84) "a beautiful creeper of sweet taste."

**Baddha**<sup>1</sup> [pp. of *bandhati*] 1. bound, in bondage M 1.275; S 1.133; IV.91; Sn 957 (interpreted as "baddhacara" by Nd<sup>1</sup> 464); Dh 324. — 2. snared, trapped J II.153; III.184; IV.251, 414. — 3. made firm, settled, fastened, bound (to a cert. place) KhA 60 (°*pitta*, opp. *abaddha*<sup>o</sup>). — 4. contracted, acquired Vin III.96. — 5. bound to, addicted or attached to Sn 773 (*bhavasāta*<sup>o</sup>, cp. Nd<sup>1</sup> 30). — 6. put together, kneaded, made into cakes (of meal) J III.343; V.46; VI.524. — 7. bound together, linked, clustered DhA 1.304 *kāṅṅika*<sup>o</sup> (of thoughts). — 9. set, made up (of the mind) DhA 1.11 (*mānasaj* te b.). — Cp. *ati*<sup>o</sup>, *ana*<sup>o</sup>, *a*<sup>o</sup>, *ni*<sup>o</sup>, *paṭi*<sup>o</sup>, *vini*<sup>o</sup>, *sam*<sup>o</sup>.

— *añjalika* keeping the hands reverently extended *Dāvs* III.30. — *rāva* the cry of the bound (or trapped) J IV.279, 415 (v. l. *bandhana*<sup>o</sup>). — *vera* having contracted an enmity, hostile, bearing a grudge DhA 1.324.

**Baddha**<sup>2</sup> (nt.) [fr. *bandhati*] a leather strap, a thong Vin 1.287 (I. *bandha* perhaps right, cp. *ābandhana* 3); PvA 127.

**Baddhacara** see *paddhacara*.

**Badhira** (adj.) [cp. Vedic *badhira*, on etym. see Walde, *Lat. Wtb.* s. v. *fatuus*, comparing Goth. *bauþs* and M. Irish *bodar*] deaf Vin 1.91, 322; Th 1, 501 = *Miln* 367; J 1.76 (*jāti*<sup>o</sup>); V.387; VI.7; DhA 1.312. See also *mūga*. — *dhātuka* deaf by nature J II.63; IV.146; DhA 1.346.

**Bandha** (adj.) [cp. Vedic *bandha*, fr. *bandh*] 1. bond, fetter It 56 (*abandho* Mārassa, not a victim of M.); Nd<sup>1</sup> 328 (*taṅhā*<sup>o</sup>, *diṭṭhi*<sup>o</sup>); ThA 241. — 2. one who binds or ties together, in *assa*<sup>o</sup> horsekeeper, groom J II.98; V.441, 449; DhA 1.392. — 3. a sort of binding: *maṅḍala*<sup>o</sup> with a circular b. (*parasol*) Vin IV.338, *salāka*<sup>o</sup> with a notched b. *ibid.* — 4. a halter, tether *Dpvs* 1.76. — Cp. *vinibandha*.

**Bandhaka** as v. l. of *vaṭṭaka* see *aṅsa*<sup>o</sup>.

**Bandhakī** (f.) [fr. *bandhaka*, cp. Epic Sp. *bandhukī* a low woman = *pāṅṣukā* & *svairinī* Halāy 2, 341] an unchaste woman (lit. binder) Vin IV.224 (pl. *bandhakiniyo*), 265 (*id.*); J V.425, 431 (*va*<sup>o</sup>).

**Bandhati** [Vedic *badhnāti*, later Sk. *bandhati*, Idg. \**bhendh*, cp. Lat. *offendimentum* i. e. *band*; Goth. *bindan* = Ohg. *bintan*, E. *bind*; Sk. *bandhu* relation; Gr. *παιθερός* father-in-law, *παισα* bond, etc.] to bind etc. — I. *Forms*: Imper. *bandha* D II.350; pl. *bandhantu* J 1.153. Pot. *bandheyya* S IV.198; Vin III.45; Fut. *bandhayissati* *Mhvs* 24. 6; Aor. *abandhi* J III.232, & *bandhi* J 1.292; DhA 1.182. Ger. *bandhitvā* Vin 1.46; S IV.200; J 1.253, 428, & *bandhiya* Th 2, 81. Inf. *bandhituṅ* Th 2, 299. Caus. *bandheti* (see above Fut.) & *bandhāpeti* (see below). — II. *Meanings*. — 1. to bind S IV.200 (*rajjuyā*). fig. combine, unite DhA II.189 (*gharāvāsena* b. to give in marriage). — 2. to tie on, bind or put on to (loc.) DhA 1.182 (*dasante*). fig. to apply to, put to, settle on DhA II.12 (*mānasaj* *paradāre*). — 3. to fix, prepare, get up, put together J IV.290 (*ukkā*); also in phrase *caṅk' āticakkaṅ mañic' ātimañcaṅ* b. to put wheels upon wheels & couches upon couches J II.331; IV.81; DhA IV.61. fig. to start, undertake, begin, make, in phrases *āghātaṅ* b. to bear malice DhA II.21; and *veraṅ* b. to make enmity against (loc.) J II.352. — 4. to acquire, get J III.232 (*atthaj* b. = *nibbatteti* C.). — 5. to compose *Miln* 272 (*suttaṅ*); J II.33; V.39. — Caus. II. *bandhāpeti* to cause to be bound (or fettered) Vin IV.224, 316 (opp. *mocāpeti*); Nd<sup>2</sup> 304<sup>III</sup> (bandhanena); PvA 4, 113. — Pass. *bajjhati* Nd<sup>2</sup> 74 (for *bajjhati*, as in *palābujjhati* to be obstructed: see *palibuddhati*). I. *Forms* Ind. 3<sup>rd</sup> pl. *bajjhare* Th 1, 137; pret. 3<sup>rd</sup> pl. *abajjhare* J 1.428. Imper. *bajjhantu* S IV.309; A V.284. Pot. *bajjheyya* S 1.228. Aor. *bajjhi* J II.37; IV.414. Ger. *bajjha* J IV.441, 498, & *bajjhivā* J II.153; IV.259; V.442. — II. *Meanings*. — 1. to be bound, to be imprisoned Sn 508

(cp. SnA 418); J IV.278. — 2. to be caught (in a sling or trap) J III.330; IV.414. — 3. to incur a penalty (with *loc.*, e. g. *bahudaṇḍe*) J IV.116. — 4. to be captivated by, struck or taken by, either with *loc.* J I.368 (*bajjhivā* & *bandhitvā* in Pass. sense); V.465; or with *instr.* J I.428; IV.259. — pp. *baddha* (q. v.). — Cp. *ati*°, *anu*°, *ā*, *o*°, *paṭi*°, *sam*°.

**Bandhana** (nt.) [fr. *bandh*, cp. Vedic *bandhana*] 1. binding, bond, letter Vin I.21; D I.226, 245 (*pañca kāmagaṇā*); III.176; M II.44; S I.8, 24 (*Māra*°), 35, 40; IV.201 sq. (5 fold) to bind the king of the Devas or Asuras, 291; Sn 532, 948; Th I, 414; 2, 350 (*Māra*°) Dh 345 sq.; J II.139, 140; III.59 = PvA 4; V.285; Nd<sup>2</sup> 304<sup>m</sup> (var. *bonds*, *andhu*°, *raju*° etc. cp. Nd<sup>1</sup> 433); DA I.121 (with ref. to *kāmā*). — 2. binding, tying, band, ligature; tie (also fig.) Vin I.204 (‘suttaka thread for tying) II.135 (*kāya*° waistband); II.117 (‘*raju* for robes); S III.155 (*vetta*° ligatures of bamboo; cp. V.51); Sn 44 (*gihī*°, cp. Nd<sup>2</sup> 228: *puttā ca dāsī ca*); DhA I.4 (*ghāra*° tie of the house); KhA 51 (*paṭṭa*°). — 3. holding together, composition, constitution Vin I.90 (*saṅgā*°), cp. III.28. — fig. composition (of literature) J II.224 (*gāthā*°). — 4. joining together, union, company DhA II.160 (*gaṇa*° joining in companies). — 5. handle Vin II.135. — 6. piecing together Vin I.254 (‘*mattena* when it, i. e. the stuff, has only been pieced together, see *Vin. Texts* II.153 n.). — 7. strap (?) doubtful reading in *ajṣa*° (q. v.) Vv 33<sup>40</sup>, where we should prefer to read with v. l. °*vaṭṭaka*. — 8. doubtful in meaning in cpd. *pañca-vidha-bandhana* ‘the fivefold fixing,’ as one of the torments in *Niraya*. It is a sort of crucifixion (see for detail *pañca* 3) Nd<sup>2</sup> 304<sup>m</sup> = Nd<sup>1</sup> 404; J I.174; PvA 221; VbhA 278. In this connection it may mean ‘set,’ cp. *mūla*°. — On use of *bandhana* in similes see *J.P.T.S.* 1907, 115. Cp. *vinī*°.

-*āgāra* ‘fetter-house,’ prison D I.72; M I.75; Vin III.151; J III.326; DhA II.152; VvA 66; PvA 153. -*āgarika* prison-keeper, head-jailer A II.207.

**Bandhaniya** (adj.) [grd. of *bandhati*] 1. to be bound or fettered Miln 186. — 2. apt to bind, binding, constraining D II.337 (cp. *Dial.* II.361); Th 2, 350.

**Bandhava** [cp. Class. Sk. *bāndhava*] 1. kinsman, member of a clan or family, relative A III.44; Sn 60 (pl. *bandhavāni* in poetry; cp. Nd<sup>2</sup> 455); Dh 288 (pl. *bandhavā*); J II.316; V.81; DA I.243. — 2. (-) one who is connected with or belongs to Sn 140 (*manta*°, well-acquainted with Mantras; cp. SnA 192; *vedabandhū veda-paṭisaraṇā ti vuttaj hoti*); J V.335 (*bodhaneyya*°); cp. *bandhu* 3.

**Bandhn** [Vedic *bandhu*, see *bandhati* & cp. *bandhava*] 1. a relation, relative, kinsman; pl. *bandhū* J IV.301; PvA 86 (= *nāti*) & *bandhavo* Nd<sup>2</sup> 455 (where Nd<sup>1</sup> 11 in id. p. reads *bandhū*). — *Ādicca*° kinsman of the Sun, an Ēp. of the Buddha Vin II.296; A II.17; Sn 54, 915, 1128, cp. Nd<sup>2</sup> 152<sup>9</sup>; Vv 24<sup>13</sup>; 78<sup>10</sup>, cp. VvA 116. — *Four* kinds of relations enum<sup>d</sup> at Nd<sup>1</sup> 11. viz. *nāti*°, *gotta*°, *manta*° (where Nd<sup>2</sup> 455 reads *mitta*°), *sippa*°. — 2. Ēp. of *Brahmā*, as ancestor of the brahmins DA I.254: see below °*pāda*. — 3. (-) connected with, related to, dealing with [cp. Vedic *amṛta-bandhu* RV x.72<sup>6</sup>] S I.123 (*pamatta*°); 128; Sn 241, 315, 430, 911; J IV.525; Miln 65 (*kamma*°); SnA 192 (*veda*°). — f. *bandhuni* J VI.47 (said of the town of *Mithilā* (*rāja*°); expl<sup>d</sup> by C. as ‘*rāja-nātakeh’eva punnā*’). *pāda* the foot of *Brahma*, from which the *Sūtras* are said to have originated (cp. Sk. *pādaja*), in cpd. *bandhupād’apacca* ‘offering from the foot of the kinsman,’ applied as contemptuous epithet to the *Samaṇas* by a Brahmin D I.90; M I.334; S IV.117.

**Bandhuka** (adj.) [fr. *bandhu*] 1. the plant *Pentapetes phœnicea* J IV.279 (°*puppha*, evidently only a contraction of *bandhu-jīvaka*, cp. C. *bandhujivaka-*

*puppha*, although Sk. *bandhūka* is given as syn. of *bandhujiva* at *Halāyudha* 2, 53). — 2. in *bandhukaroga* M II.121 prob. to be read *paṇḍuka*°, as v. l. BB; see *paṇḍuroga*.

**Bandhujivaka** [cp. Class. Sk. *bandhujiva*] the plant *Pentapetes phœnicea* M II.14 (°*puppha*); D II.111 (id.); J IV.279; Vism 174; DhA 14; VvA 43, 161.

**Bandhumant** (adj.) [fr. *bandhu*, cp. Vedic *bandhumant*] having relatives, rich in kinsmen; only as Np. m *bandhumā* N. of father of the Buddha *Vipassin* D II.11 = *Vism* 433; f. *bandhumatī* N. of mother of the Buddha *Vipassin* *ibid.*; also N. of a town D II.12 (capital of king *Bandhumā*); SnA 190 = J IV.388 (where the latter has *Vettavati*), and a river SnA 190 = J IV.388 (: *Vettavati*).

**Bandhvant** (adj.) [*bandhu*+*vant*] having relatives, rich in relatives J VI.357.

**Babbaja** [cp. Vedic *balbaja*, doubtful whether it belongs to Lat. *bulbus*; for the initial b. very often p. is found: see *pabbaja*] a sort of coarse grass or reed, used to make slippers, etc. Vin I.190; D II.55; S II.92; III.137; IV.158; A II.211; Dh 345; DhA IV.55.

-*pādūkā* a slipper out of b. grass DhA III.451. -*lāyaka* cutter or reaper of grass S III.155; A III.365.

**Babbu** (& ‘ka) Epic [Sk. *babhruka* a kind of ichneumon; Vedic *babhrū* brown, cp. Lat. *fiber* = beaver, further connection ‘bear,’ see *Walde, Lat. Wtb.* s. v. *fiber*] a cat J I.480 (= *bīlāra* C.) = DhA II.152.

**Babbhara** [onomat., cp. Sk. *balbalā-karoti* to stammer or stutter, *barbara* = Gr. *βῆββυρος* stuttering, people of an unknown tongue, *balbūtha* Np. ‘stammerer’; also Lat. *balbas*, Ger. *plappern*, E. *blab*; *babbhara* is a redupl. formation fr. \**bhara-bhara* = *barbara*, cp. *J.P.T.S.* 1889, 209; *Geiger, P.Gr.* § 20] imitation of a confused rumbling noise M I.128. — Cp. also P. *mammana* and *sarasara*.

**Barihin** [cp. Sk. *barhin*] a peacock J IV.497.

**Barihisa** (nt.) [Vedic *barhis*] the sacrificial grass D I.141; M I.344; A II.207; Pug 50.

**Bala**<sup>1</sup> (nt.) [Vedic *bala*, most likely to Lat. *de-bilis* ‘without strength’ (cp. E. *debility*, P. *dubbala*), and Gr. *βῆλιος* (superl.) = Sk. *balisṭha* the strongest. The *Dhātupāṭha* (273) defines b. with *pānane*. At DhA 124 *bala* is understood as ‘*na kampati*’] 1. strength, power, force D II.73; A I.244; Th I, 188; Dh 109 (one of the 4 blessings, viz. *āyu*, *vaṇṇa*, *sukha*, *bala*; cp. DhA II.239); Pv 1.5<sup>12</sup> (= *kāya-bala* PvA 30); 1.7<sup>6</sup>; VvA 4 (*iddhī*°); PvA 71 (id.), 82 (*kamma*°). — Of cases used as adv. *balasā* (instr.) is mentioned by *Trenckner* at *Miln* 430 (notes), cp. *Prk. balasā* (*Pischel, Gr.* § 364). *yathā balaṇ* according to one’s power, i. e. as much as possible PvA I, 54. The comp<sup>d</sup> form of *bala* in conn. with *kr* is *bali*°, e. g. *dubbalikaraṇa* making weak M III.4; Pug 59, 68; ‘*karaniṇ* id. D III.183. — *adj.* *bala* strong J V.208, *abala* weak Sn 770, 1120, *dubbala* id. S I.222; J II.154; Nd<sup>1</sup> 12; PvA 55; compar. °*tara* M I.244, nt. n. *abalaj* weakness S I.222. — 2. an army, military force Mhvs 25, 57; SnA 357. See cpds. below. — Eight *balāni* or strong points are 1. of young children (*ruṇṇa-balaṇ*). — 2. of womanhood (*koḍha*°). — 3. of robbers (*āvudha*°). — 4. of kings (*issariya*°). — 5. of fools (*ujjhatti*°). — 6. of wise men (*nijjhatti*°). — 7. of the deeply learned (*paṭisankhāna*°). — 8. of *samaṇas* & *brāhmaṇas* (*khanti*°) A IV.223 (where used as adj. ° strong in . . .); cp. Sn 212, 623. — Five *balāni* of women are: *rūpabalaṇ*, *bhoga*°, *nāti*°, *putta*°, *sila*° S IV.246-8. The five-fold force (*balaṇ pañca-vidhaṇ*) of a king J V.120, 121 consists of *bāhābalaṇ* strength of

arms, bhoga° of wealth, amacca° of counsellors, abhi-jacca° of high birth, paññā° the force of wisdom; in the religious sense five **balāni** or powers are commonly enum<sup>d</sup>: **saddhābalaṃ, viriya°, sati°, samādhi°, paññā°** A III.12; D II.120; M II.12, III.296; S III.96, 153; IV.366, V.219, 249; Ps II.56, 86, 106, 174, 223; II.84, 133, 168 etc. They correspond to the 5 **indriyāni** and are developed with them. S V.219, 220; Nett 31; they are cultivated to destroy the five **uddhambhāgiyāni saṃyojanāni** S V.251. They are freq. referred to in instructions of the Buddha about the constituents of the "Dhamma," culminating in the eightfold Path, viz. **cattāro satipaṭṭhānā, samappadhānā, cattāro iddhipādā, pañcīndriyāni, p. balāni, sattabojjhangāni, ariyo atṭhangiko maggo** e. g. S III.96; Ps II.56; Nd<sup>1</sup> 13 = 360 = Nd<sup>2</sup> 420; Nd<sup>2</sup> s. v. **satipaṭṭhāna;** and **passim**. [Cp. BSk. **catvāra iddhipādāh pañc' endriyāni p. balāni, sapta bodhyangāni** etc. Divy 208.] Two **balāni** are specially mentioned A 1.52 (**paṭisankhānabalaṃ and bhāvanā°**), also D III.213, followed here by the other "pair" **satibalaṃ and samādhi°**. There are four **balāni** of the **ariyasāvaka**, by which he overcomes the five fears (**pañca bhayāni** q. v.); the four are **paññābalaṃ, viriya°, anavajja° sangāha°** A IV.363 sq., as given at A II.141, also the foll. 3 groups of **cattāri balāni**:— (1) **saddhābalaṃ, viriya°, sati°, samādhi°, cp. D III.229.**— (2) **sati° samādhi, anavajja°, sangāha°.** (3) **paṭisankhāna°, bhāvanā°, anavajja°, sangāha°.**— For 4 **balāni** see also D III.229 note, and for **paṭisankhānabala** (power of computation) see *Dhs. trsl.* 1353. The ten **balāni** of the **Tathāgata** consist of his perfect comprehension in ten fields of knowledge A V.32 sq.; M 1.69; Nd<sup>2</sup> 466; Miln 105, 285; VbhA 397.— In a similar setting 10 powers are given as consisting in the knowledge of the **Paṭiccasamuppāda** at S II.27, 28.— The **balāni** of the **sāvaka** are distinct from those of the **Tathāgata**: Kvu 228 sq.— There are seven **balāni** D III.253, and seven **khiṇāsava-balāni** 283 i. e. **saddhābalaṃ, viriya° sati°, samādhi°, paññā°, hiri° and ottappa°**. The same group is repeated in the **Abhidhamma**; Dhs 58, 95, 102; DhsA 126. The Ps. also enumerates seven **khiṇāsavabalāni** 1.35; and sixty-eight **balāni** II.168 sq. — **agga** front of an army, troops in array D 1.6; Vin IV.107, cp. DA 1.85. — **āṇika** (adj.) with strong array Sn 623; Dh 399 (cp. DhA IV.164). — **kāya** a body of troops, an army cp. Fick, *Sociale Gliederung* p. 52 note; (also in BSk. e. g. Divy 63, 315) A I.109; IV.107, 110; S I.58; J I.437 (°ṇ saṅharati to draw up troops); II.70; III.319; V.124; VI.224, 451; DhA I.393; PugA 249. — **koṭṭhaka** fortress, camp J I.179; Mhvs 25, 29. — **(k)kāra** application of force, violence J 1.476; II.421; III.447; instr. °ena by force PvA 68, 113. — **gumba** a serried troop J II.406. — **cakka** wheel of power, of sovereignty Dpvs VI.2. — **ṭṭha** a military official, palace guard, royal messenger Miln 234, 241, 264, 314; Mhvs 34, 17. — **da** strength-giving S 1.32; Sn 297. — **dāyin** id. A II.64. — **deva** "God of strength" N. of the elder brother of **Kaṇha** J IV.82; Nd<sup>1</sup> 89, 92 (Vāsudeva+); Vism 233 (id.). — **(p)ṭṭa** grown-strong DhsA 118 (v. l. phala°). — **vāhana** troops, an army J II.319, IV.170, 433; VI.391, 458. — **vira** a hero in strength Vv 53<sup>1</sup>, cp. VvA 231. — **sata** for **palāsata**, q. v. (cp. *J.P.T.S.* 1908, 108 note).

**Bala**<sup>2</sup> [cp. \*Sk. **bala**: Halāyudha 5, 23; & P. **balākā**] a species of carrion crow J V.268; also in cpd. **bal'anka-pāda** having crow's feet, i. e. spreading feet (perhaps for **balāka°**?) J VI.548 (C. expl<sup>m</sup> by **pattharita-pāda**, read **pattharita°**).

**Balaka** (adj.) [fr. **bala**] strong; only in **kisa°** of meagre strength, weakly M 1.226; and **dub°** weak M 1.435. Cp. **balika**.

**Balatā** (f.) [abstr. fr. **bala**] strength, lit. strength-quality M 1.325.

**Balati** [fr. **bal**, as in **bala**] to live KhA 124 (in def. of **bālā** as "balanti ananti ti bālā").

**Balatta** (nt.) [abstr. fr. **bala**, cp. **balatā**] strength, only in cpd. **dubbalatta** weakness J II.154.

**Balavatā** (f.) [abstr. fr. **balavant**; cp. Epic Sk. **balavattā**] strength, force (also in military sense) J II.369 (Ārak-khassa b.); Miln 101 (kusalassa & akusalassa kammassa b.).

**Balavant** (adj.) [fr. **bala**] strong, powerful, sturdy M 1.244 (purisa) S 1.222; J II.406; DhA II.208; VvA 35; PvA 94. Comparative **balavatara** Miln 131; f. °a(n)tari Sdhp 452. In comp<sup>m</sup> **balava°**, e. g. °**gavā** sturdy oxen M 1.226; °**vippatīṣāra** deep remorse PvA 14, °**balava** very strong J II.406. — **balavaṇ** as nt. adv. "exceedingly," in cpd. **balav' ābalavaṇ** very (loud and) strong Vin II.1 (=suṭṭhu **balavaṇ** C.), and °**paccūse** very early in the morning Vism 93, and °**paccūsa-samaye** id J 1.92; DhA I.26.

**Balasata** see **palasata**.

**Balākā** (f.) [cp. Vedic **balākā**, perhaps to Lat. **fulica**, Gr. **φαλαγίς** a water fowl, Ohg. **pelicha** = Ger. **belche**] a crane Th 1, 307; J II.363; III.226; Miln 128 (°ānaṇ megha-saddena **gabbhāvakkanti hoti**); Vism 126 (in simile, **megha-mukhe** b. **viya**); DA 1.91 (v. l. **baka**).

**Bali** [cp. Vedic **bali**; regarding etym. Grassmann connects it with **bhr̥**] 1. religious offering, oblation D II.74 (**dhammika**); A IV.17, 19; Sn 223; Mhvs 36, 88 (particularly to subordinate divinities, cp. *Mhvs. trsl*<sup>m</sup> 263); DhA II.14 (v. l. °**kamma**). — **pañca°** the fivefold offering, i. e. **ñāti°, atīthi°, pūbbapeta°, rāja°, devatā°**, offering to kinsfolk, guests, the departed, the king, the gods; A II.68; III.45. — 2. tax, revenue (cp. Zimmer, *Allind. Leben* 106 & Fick, *Sociale Gliederung* 75) D I.135, 142; J I.199 (**daṇḍa°** fines & taxes), 339; DhA 1.251 (**daṇḍa°**). — 3. Np. of an Asura D II.259.

— **kamma** offering of food to **bhūtas, devas** & others J 1.169, 260; II.149, 215; IV.246 (offering to tutelary geni of a city. In this passage the sacrifice of a human being is recommended); V.99, 473; SnA 138; Mhvs 28. — **karāṇa** oblation, offering of food PvA 81; VvA 8 (°**piṭha**, reading doubtful, v. l. **valli°**). — **kāraka** offering oblations J 1.384. — **°nkatā** one who offers (the five) oblations A II.68. — **paṭiggāhaka** receiving offerings, worthy of oblations J II.17 (yakkha; interpreted by Fick, *Sociale Gliederung* 79 as "tax-collector," hardly justified); f. °**ikā** A III.77 (**devatā**), 260 (id.), cp. BSk. **balipratigrahikā devatā** Divy 1. — **piṭṭa** crushed with taxes J V.98. — **puṭṭha** a crow (cp. Sk. **balipuṭṭha** "fed by oblations") Abhp 638. — **vadda** (cp. Sk. **balivadda**, after the Pali?) an ox, esp. an ox yoked to the plough or used in ploughing (on similes with b. see *J.P.T.S.* 1907, 349) S I.115, 170; IV.163 sq., 282 sq.; A II.108 sq.; Sn p. 13 (cp. SnA 137); Dh 152 = Th 1, 1025; J 1.57; V.104 (Sāliyo b. **phālena pahaṭo**); Vism 284 (in simile of their escape from the ploughman); DhA 1.24 (**dhuraṇ vahanto balivaddassa**, v. l. **balibaddassa**); VvA 258 (vv. II. °**baddha** & °**bandha**). The spelling **balibadda** occurs at Vin IV.312. — **sādhaka** tax collector, tax gatherer J IV.366; V.103 sq. — **haraṇa** taking oblations A V.79 (°**vanasaṇḍa**).

**Balika** (adj.) [fr. **bala**] strong; only in der. **balikataraj** (compar.) adv. in a stronger degree, more intensely, more Miln 84; & **dubbalika** weak ThA 211. Cp. **balaka**.

**Balin** (adj.) [fr. **bala**] strong Th 1, 12 (**paññā°**); Vv 64<sup>7</sup>; Dh 280; J III.484; VI.147.

**Balisa & Balisa** (m. & nt.) [cp. Sk. **baḍiṣa**] a fish-hook S II.226 = IV.158 (**āmisa-gatag** b.); Nd<sup>2</sup> 374 (**kāma°**,

v. l. palisa); J 1.482 sq.; III.283; IV.195; V.273 sq., 389; VI.416; Miln 412; SnA 114 (in expl<sup>a</sup> of gaṇa Sn 61); ThA 280, 292; VbhA 196 (in comparison); Sdhp 610. On use in similes cp. *J.P.T.S.* 1907, 115.

-maṅsikā (f.) "flesh-hooking," a kind of torture M 1.87; III.164; A 1.47; II.122; Nd<sup>1</sup> 154; Nd<sup>2</sup> 604; Miln 197. -yatṭhi angling rod DhA III.397.

**Bali°** = bala° in comb° with **bhū** & **kr**, see bala.

**Baliyati** [Denom. fr. bala, cp. BSk. baliyati MVastu 1.275] to have strength, to grow strong, to gain power, to overpower Sn 770 (=sahati parisahati abhibhavati Nd<sup>1</sup> 12, cp. 361); J IV.84 (vv. ll. khalī° & paliyyo°; C. expl<sup>d</sup> by avattharati) = Pv II.61 (=balavanto honti vadḍhanti abhibhavanti PvA 94); J VI.224 (3<sup>rd</sup> pl. baliyare; C. abhibhavati, kuppatti, of the border provinces); Nett 6 (vv. ll. bali°, pali°; C. abhibhavati).

**Balya<sup>1</sup>** (nt.) [der. fr. bala] belonging to strength, only in cpd. **dub°** weakness M 1.364; Pug 60; also spelt **dub-balla** M 1.13. —abl. **dubbalyā** as adv. groundlessly, without strong evidence Vin IV.241 (cp. *J.P.T.S.* 1880, 129).

**Balya<sup>2</sup>** [fr. bāla, cp. P. & Sk. bālya] foolishness, stupidity Dh 63 (v. l. bālya); J III.278 (C. bālya); DhA II.30.

**Balavā** (f.) [cp. Vedic vadavā] a mare, only in epd. **°mukha** the mare's mouth, i. e. an entrance to Niraya (cp. Vedic vadavāgni & vadavāmukha) Th 1, 1104 (trsl. "abyss-discharged mouth," cp. *Brethren*, p. 418).

**Baliyakkha** [etym. ?] a species of birds J VI.539.

**Bahati<sup>1</sup>** [brh<sup>1</sup>] to pull, see ab°, ub°, nib°, & cp. udabbahe, pavāḥa.

**Bahati<sup>2</sup>** [bahg doublet of brh<sup>2</sup>] to strengthen, increase, see brūhana (upa°); otherwise only in pp. **bālha** (q. v.). The Dhṭp (344, cp. Dhṭm 506) expl<sup>m</sup> "baha brāha brūha: vuddhiyaṅ."

**Bahati<sup>3</sup>** [a Pali root, to be postulated as der. fr. bahi in sense of "to keep out"] only in Caus. formations: to keep outside, lit. to make stay outside or away. See **bāhā** 2; **bāheti**, **paribāhati**.

**Bahala** (adj.) [cp. Class. Sk. bahala & Ved. bahula] dense, thick Vin II.112; J 1.467 (°palāpa-tumba a measure thickly filled with chaff); II.91; Miln 282; Vism 257 (°pūva, where KhA 56 omits bahala), 293 (opp. tanuka); KhA 62 (°kuthita-lākhā thickly boiled, where in id. p. Vism 261 has accha-lākhā, i. e. clear); DhA IV.68; VvA 162 (=aḷāra). —**subahala** very thick Miln 258 (rajojalla).

**Bahalatta** (nt.) [abstr. fr. above] thickness, swollen condition, swelling J 1.147.

**Bahi** (adv.) [cp. Vedic bahis & bahir; the s(h) is restored in doubling of cons. in comp° like bahig-gata Vv 50<sup>15</sup>, in bahiddhā and in lengthening of i as bahī J V.65] outside: 1. (adv.) J 1.361 (°dvāre-gāma a village outside the city gates); Pv 1.10<sup>2</sup>; DhA III.118; PvA 24, 61. — 2. (prep.) with *acc.* (direction to) J 1.298 (°gāmag); with *loc.* (place where) °dvāra-kotṭhake outside the gate M II.92; A III.31; °nagare outside the city J II.2; PvA 39, 47; °vihāre outside the monastery DhA 1.315.

-**gata** gone outside (i. e. into worldly affairs, or according to VvA 213 engaged with the bahiddh' ārammaṇāni) Vv 50<sup>15</sup> (abahiggata-mānasa with his mind not gone outside himself). -**nikkhamana** going outside of (abl.), leaving Vism 500 (mūtukucchito bahinikkhamanaṅ mūlakaṅ dukkhaṅ).

**Bahiddhā** (adv.) [fr. bahi, cp. Vedic bahirdhā, formation in °dhā, liṅe ekadhā, sattadhā etc. of numerals] outside (adv. & prep.) D 1.16; II.110; S 1.169; III.47, 103;

IV.205; V.157; Vin III.113 (°rūpa opp. ajjhata-rūpa); Sn 203; VbhA 260 (kāye); DhA 1.211 (c. gen); III.378 (sāsanato b.); DhsA 189. —**ajjhata°** inside & outside, personal-external see ajjhata. —**The bahiddh' ārammaṇāni** (objects of thought concerning that which is external) are the outward sense-objects in the same meaning as bāhīrāni āyatanāni are distinguished fr. ajjhattikāni āyatanāni (see āyatana 3 and ārammaṇa 3). They are discussed at Vism 430 sq.; cp. Dhs 1049. —The phrase "ito bahiddhā" refers to those outside the teaching of the Buddha ("outside this our doctrine"), e. g. at D 1.157; S 1.133; A IV.25; Dhs 1005.

**Bahu** (adj.) [Vedic bahu, doubtful whether to Gr. βαυίς; fr. brh<sup>2</sup> to strengthen, cp. upabrūhana, paribbūḥa] much, many, large, abundant; plenty; in comp° also; very, greatly (°) instr. sg. **bahunā** Dh 166; nom. pl. **bahavo** Vin III.90; Dh 307, & **bahū** Dh 53; J IV.366; V.40; VI.472; Bu 2, 47; Pv IV.14; Mhvs 35, 98; PvA 67; nt. pl. **bahūni** Sn 665, 885; gen. dat. **bahunnaṅ** S 1.196; Sn 503, 957, & **bahūnaṅ** J V.446; Kvu 528 (where id. p. M 1.447 reads bahunnaṅ); instr. **bahūhi** PvA 241; loc. **bahūsu** PvA 58. —nt. nom. **bahu** Dh 258; **bahuṅ** PvA 166, & **bahud** in comp° **bahud-eva** (d may be euphonic) J 1.170; Bu 20, 32. As nt. n. **bahuṅ** a large quantity A II.183 (opp. appaṅ); abl. **bahumhā** J V.387. As adv. **bahu** so much Pv II.13<sup>12</sup>. —Compar. **bahutara** greater, more, in greater number A 1.36 (pl. bahutarā, opp. appakā); II.183; S V.457, 466; J II.293; VI.472; Pv II.17<sup>7</sup>; Miln 84; PvA 38, 76. —In composition with words beginning with a vowel (in sandhi) **bahu** as a rule appears as **bavh°** (for bahv°, see Geiger, *P.G.* § 49, 1), but the hiatus form **bahu** is also found, as in **bahu-itthiyo** J 1.398 (besides bahutthika); **bahu-amaccā** J 1.125; **bahu-āyāsa** (see below). Besides we have the contracted form **bahū** as in **bahūpakāra**, etc.).

-**ābādha** (bavh°) great suffering or illness, adj. full of sickness, ailing much M II.94; A 1.107; II.75, 85; Miln 65; Sdhp 89 (cp. 77). -**āyāsa** (bahu°) great trouble Th 2, 343. —(i)thika (bahutthika) having many women Vin II.256; S II.264. -**ūdaka** containing much water J III.430 (f. bahūdikā & bahodikā). -**ūpakāra** of great service, very helpful, very useful S IV.295; V.32; M II.253; It 9; Vin V.191; J 1.121; Pv IV.156; PvA 114. -**odaka** (bavh°) = °ūdaka Th 1, 390. -**kata** (a.) benevolent, doing service Vin IV.37, 212. (b) much moved or impressed by (instr.), paying much attention to Vin 1.247. -**karapiya** having much to do, busy D II.76; Vin 1.71; S II.215; A III.116; DA 1.237. -**kāra** (a) favour Dāvs IV.39 (b) doing much, of great service, very helpful M 1.43, 170; A 1.123, 132; II.126; S V.67; Pv II.12<sup>19</sup>; J IV.422; Miln 264. -**kāratta** service, usefulness KhA 91. -**kicca** having many duties, very busy Vin 1.71; D 1.106; II.76; S II.215; A III.116; DA 1.237. -**khāra** a kind of alkali (product of vegetable ash) J VI.454. -**jañña** see **bāhu°**. -**jana** a mass of people, a great multitude, a crowd, a great many people D 1.4; It 78; J VI.358; Pug 30, 57; Pv II.77; PvA 30. At some passages interpreted by Bdghl as "the unconverted, the masses," e. g. D 1.47, expl<sup>d</sup> at DA 1.143 by "assutavā andha-bāla puthujjana"; Dh 320 (bahuj-jana), expl<sup>d</sup> at DhA IV.3 by "lokiya-mahājana." -**jāgara** very watchful Dh 29 (=mahante sativepulle jāgariye ṭhita DhA 1.262); Sn 972 (cp. Nd<sup>1</sup> 501). -**jāta** growing much, abundant J VI.536. -**ṭhāna** (-cintin) of far-reaching knowledge, whose thoughts embrace many subjects J III.306; IV.467; V.176. -**dhana** with many riches PvA 97. -**patta** having obtained much, loaded with gifts Vin IV.243. -**pada** many-footed, a certain order of creatures, such as centipedes, etc. Vin II.110; III.52; A II.34; It 87. -**(p)phala** rich in fruit Sn 1134, cp. Nd<sup>2</sup> 456. -**(b)bihi** t.t.g., name of cpds. with adj. sense, indicating possession. -**bhaṇḍa** having an abundance of goods, well-to-do Vin III.138; KhA 241. -**bhāṇika** = °bhānin PvA 283 -**bhāṇita** garrulousness PvA



283. -bhāṇin garrulous A III.254, 257; Dh 227. -bhāva largeness, richness, abundance DhA II.175. -bherava very terrible A II.55. -maccha rich in fish J III.430. -mata much esteemed, venerable Cp. VI.7; PvA 117. -manta very tricky DhA II.4 (v. l. māya). -māna respect, esteem, veneration J I.90; PvA 50, 155, 274. -māya full of deceit, full of tricks J V.357 (cp. °manta). -vacana (tt.g.) the plural number J IV.173; PvA 163. -vāraka the tree Cordia myxa Abhp 558. -vighāta fraught with great pain Th 2, 450. -vidha various, multiform Cp. XV.7; Pgdp 37. -sacca see bāhu°. -(s)uta having great knowledge, very learned, well-taught D I.93, 137; III.252, 282; J I.199; IV.244; A I.24; II.22, 147, 170, 178; III.114; Sn 58 (see Nd<sup>2</sup> 457); It 60, 80; Th 1, 1026; Dh 208; Vin II.95; J 1.93; Miln 19; ThA 274, 281; SnA 109, 110. -(s)sutaka of great knowledge (ironical) D I.107 (see Dial. I.132).

**Bahuka** (adj.) [fr. bahu] great, much, many, abundant J III.368 (b. jano most people, the majority of p.); v.388; IV.536; Mhvs 36, 49; PvA 25 (gloss for pahūta Pv I.5<sup>2</sup>); DhA II.175. — nt. bahukaja plenty, abundance A II.7 = Pug 63; Vism 403 (opp. thokaṇ). Compar. bahukataraja more J II.88 (v. l. bahutaraja).

**Bahukkhattuj** (adv.) [bahu+khattuj, like sattakkhattuj, ti° etc.] many times Miln 215.

**Bahutta** (nt.) [cp. Sk. bahutvaṅ] multiplicity, manifoldness VbhA 320 (cetana°).

**Bahudhā** (adv.) [fr. bahu, cp. Vedic bahudhā] in many ways or forms S V.264 (hoti he becomes many), 288; M I.34; Sn 966; Pv IV.1<sup>62</sup> (= bahūhi pakārehi PvA 241); Mhvs 31, 73; Dāvs v.68.

**Bahula** (adj.) [usually °, as ° only in cpd. °ājiva] much, abundant, nt. abundance (°); full of, rich in, fig. given to, intent on, devoted to D II.73; S I.199, 202; A III.86 (pariyatti°), 432 (āloka°); IV.35; It 27, 30; J IV.5 (vināsa°), 22; PvA 80 (chārik' angāra°). — sayana° as much as "particular in one's choice of resting place" Miln 365 nt. bahulaṅ (-°) in the fullness of, full of S III.40 (nibbidā°). The comp<sup>a</sup> form with karoti (& kamma) is bahul° (q. v.). Cp. bāhulla.

-ājiva living in abundance (opp. lūkh' ājivin) D III.44, 47.

**Bahula** (nt.) [=preceding] N. of a lucky die J VI.281.

**Bahuli°** [rare in Ep. Sk.; when found, diff. in meaning] in comp<sup>a</sup> with kar=bahula (adj.)+kar, lit. "to make much of," i. e. to practise, in foll. words: °kata (pp.) practised (frequently), usually comb<sup>d</sup> with bhāvita S II.264; IV.200, 322; v.259; A I.6; Vism 267 (=punappunaja kata); °katatta (nt.) practice D II.214; °kamma continuous practice, an act often repeated M I.301; DhSA 406 (=punappuna-karaṇa); °karoti to take up seriously, to practise, devote oneself to (acc.) M I.454; A I.275; III.79; S IV.322; DhA III.356 (sevati+); VbhA 291; °kāra zealous exercise, practice M III.25 sq. (tab-bahuli° to this end).

**Bahuso** (adv.) [cp. Sk. bahusaḥ] repeatedly PvA 107.

**Bahūta** (adj.) [for pahūta=Sk. prabhūta] abundant, much Th 2, 406 (°ratana, so read for bahuta°), 435 (for bahutadhana); J III.425 (bahūtam ajjaṅ "plenty of food"; ajja=Sk. ādya, with Kern, Toev. s. v. bahūta for T. bahūtamajjā, which introd. story takes as bahūtaṅ =balaṅ ajja, with ajjā metri causā. C. expl<sup>s</sup> however as mataka-bhattaṅ); VI.173 (°tagarā mahī); Pv II.7<sup>5</sup> (v. l. for pahūta, cp. pahūtika).

**Bahūtaso** (adv.) [der. fr. bahūta, cp. Sk. prabhūtasah] in abundance J III.484 (where C. expl<sup>s</sup> with bahūtasō is faulty and should perhaps be read pahūtasō); VI.538.

**Bākuci** (f.) [cp. \*Sk. bākuci] the plant Vernonia anthelmintica Abhp 586.

**Bāṇa** [cp. Vedic bāṇa] an arrow Mbhv 19.

**Bādha** [fr. bādhi] lit. pressing (together), oppression, hindrance, annoyance J VI.224. Cp. sam°.

**Bādhaka** (adj.) [fr. bādhi] oppressing, harassing, injurious Vism 496 (dukkhā aññaṅ na °ṅ); VvA 214; PvA 175.

**Bādhakatta** (nt.) [abstr. fr. bādhaka] the fact of being oppressive or injurious Vism 496.

**Bādhati** [Vedic bādhati, bādhi; Idg. \*h<sub>2</sub>eidh to force, cp. Goth. baidjan, Ohg. beitten. See Walde, Lat. Wb. s. v. fido. In Pali there seems to have taken place a confusion of roots bādhi and bandhi, see bādheti & other derivations] to press, weigh on; oppress, hinder, afflict, harm D II.19; J I.211; IV.124; Vism 400; DhA I.24. grd. bādhitabba ThA 65; Pass. bādhiyati to be afflicted, to become sore, to suffer SnA 481; ThA 282; ppr. bādhiyamāna PvA 33 (so read for °ayamāna), 69. — Caus. bādheti; pp. bādhitā (q. v.). Cp. vi°.

**Bādhana** (nt.) [fr. bādhi] 1. snaring, catching (of animals etc.) S V.148; J I.211. — 2. hindrance DA I.132. — 3. affliction, injury, hurting Vism 495; PvA 116.

**Bādhiṭa** [pp. of bādhati] oppressed, pressed hard, harassed Dh 342 (but taken by C. as "trapped, snared," baddha DhA IV.49); ThA 65.

**Bādhin** (adj.) (-°) [fr. bādhi] (lit. oppressing), snaring; as n. a trainer Vin II.26 (Ariṭṭha gaddha°-pubba); IV.218 (id.).

**Bādheti** [Caus. of bādhati; the confusion with bandhati is even more pronounced in the Caus. According to Kern, Toev. s. v. we find bādhayati for bandhayati in Sk. as well] 1. to oppress, afflict, hurt, injure J VI.224; PvA 198 (bādheyya=hethayeyya). grd. bādhanīya PvA 175. Cp. paribādheti in same sense. — 2. to bind, catch, snare Th I, 454; 2, 299; J II.51 (aor. bādhayiṇsu); IV.342; v.295, 445 (pot. bādhave=bādheyya C. on p. 447; vv. II. baddh°, bandh°). grd. bādhetabba S IV.298.

**Bārānaseyyaka** (adj.) [fr. Bārānasi] of Benares, coming fr. B. (a kind of muslin) D II.110; III.260.

**Bāla** (adj.) [cp. Sk. bāla (rarely Vedic, more freq. in Ep. & Class. Sk.); its orig. meaning is "young, unable to speak," cp. Lat. infans, hence "like a child, childish, infantile"] 1. ignorant (often with ref. to ignorance in a moral sense, of the common people, the puthujjana), foolish (as contrasted with paṇḍita cp. the Bāla-paṇḍita-sutta M III.163 sq.; D II.305 sq.; Vism 499, and contrasts at Sn 578; Dh 63, 64; Pv IV.3<sup>32</sup>; DhS 1300), lacking in reason, devoid of the power to think & act right. In the latter sense sometimes coupled with andha (spiritually blind), as andhabāla stupid & ignorant, mentally dull, e. g. at DhA I.143; II.89; PvA 254. — A fanciful etym. of b. at KhA 124 is "balanti ananti ti bāla." Other refs.: D I.59, 108; S I.23; A I.59, 68, 84; II.51, 180; Sn 199, 259, 318, 578, 879; It 68; Dh 28, 60 sq., 71 sq., 206 sq., 330; J I.124 (lola° greedy—foolish); v.366 (bālo āmaka-pakkaṅ va); Vv 83<sup>5</sup>; Pv I.8<sup>2</sup>; IV.1<sup>29</sup>; Pug 33; Nd<sup>1</sup> 163, 286 sq., 290; SnA 509 (=aviddasu); PvA 193. Compar. bālatara J III.278, 279; VvA 326. — 2. young, new; newly risen (of the sun): °ātāpa the morning sun DA I.287; DhA I.164; Mhvs 25; °vasanta "early spring" (=Citramāsa), N. of the first one of the 4 winter months (gimha-māsā) KhA 192; -suriya the newly risen sun J V.284; PvA 137, 211. — 3. a child; in wider application meaning a youth under 16 years of age (cp. Abhp 251) DA I.134. Cp. bālaka.

-nakkhatta N. of a certain "feast of fools," i. e. carnival DhA 1.256. -sangatacārin one who keeps company with a fool Dh 207.

**Bāla**<sup>2</sup> [for vāla] the hair of the head PvA 285 (°koti-matta not even one tip of the hair; gloss BB vālagga°).

**Bālaka** [fr. bāla] 1. boy, child, youth S 1.176; ThA 146 (Ap. v.44: spelt °akka); Sdhp 351. — f. **bālikā** young girl ThA 54 (Ap. v.1). — 2. fool DhA 51 (°rata fond of fools).

**Bālakin** (adj.) [fr. bālaka] having fools, consisting of fools; f. °ini M 1.373 (parisā).

**Bālātā** (f.) [abstr. to bāla] foolishness J 1.101, 223.

**Bālisika** [fr. balisa] a fisherman S 11.226; IV.158; J 1.482; III.52 (cp. Fick. *Sociale Gliederung* p. 194); Miln 364, 412; DhA III.397.

**Bālya** (nt.) [fr. bāla] 1. childhood, youth S III.1. — 2. ignorance, folly Dh 63; J 11.220 (=bāla-bhāva); III.278 (balya); PvA 40. Also used as *adj.* in compar. **bālyatara** more foolish, extremely foolish Vv 83<sup>6</sup> sq. = DhA 1.30 (=bālatara, atisayena bāla VvA 326). — 3. weakness (?) J VI.295 (balya, but C. bālya = dubbala-bhāva).

**Bālha** (adj.) [Vedic bādha, orig. pp. of bahati<sup>2</sup>] strong; only as adv. °ṅ and °, viz. — 1. bālhaṅ strongly, very much, excessively, too much, to satiety J 11.293; VI.291 (i. e. too often, C. punappunāṅ); Miln 407, PvA 274. Comparative **bālhataraṅ** in a higher degree, even more, too much Vin 11.270, 276; Miln 125. — 2. (°-) in **bālha-gīlāna** very ill, grievously sick D 1.72; A II.144; S V.303; DA 1.212.

**Bālhika** (adj.) [fr. bālha], only in su° having excess of good things, very prosperous J V.214 (C. expl<sup>1</sup> by suṭṭhu aḍḍha).

**Bāvīsati** (num.) [bā = dvā, + visati] twenty-two Kvu 218; Miln 419; DhA 2.

**Bāhati** see bāheti.

**Bāhā** (f.) [a specific Pali doublet of bāhu, q. v. It is on the whole restricted to certain phrases, but occurs side by side of bāhu in others, like pacchā-bāhaṅ & °bāhuṅ, bāhaṅ & bāhuṅ pasāreti] 1. the arm A 11.67 = III.45 (°bala); Vin 11.105; J III.62; V.215 (°mudu). **pacchā-bāhaṅ** arm(s) behind (his back) D 1.245 (gālha-bandhanaṅ baddha). **bāhaṅ pasāreti** to stretch out the arm D 1.222 = M 1.252 ≈. **bāhayaṅ gahētvā** taking (him or her) by the arm D 1.221 sq.; M 1.365 (nānā-bāhāsu g.); PvA 148. **bāhā paggayha** reaching or stretching out one's arms (as sign of supplication) D 11.139; J V.267; PvA 92 and passim. — 2. not quite certain, whether "post" of a door or a "screen" (from bahati<sup>3</sup>), the former more likely. Only ° in **ālambana**° post to hold on to, a balustrade Vin 11.120, 152; dvāra° door-post D 11.190; Pv 1.5<sup>1</sup>. Cp. **bāhitikā**.

-**aṭṭhi** (bāh°) arm-bone KhA 50. -**paramparāya** arm in arm Vin III.126.

**Bāhika** (adj.) [= bāhiya] foreign in °raṭṭha-vāsin living in a foreign country J III.432 (or is it N.? Cp. J VII. p. 94).

**Bāhitatta** (nt.) [abstr. fr. bāhita] keeping out, exclusion Nd<sup>2</sup> 464 (in expl<sup>a</sup> of word brāhmaṇa).

**Bāhitikā** (f.) [fr. bāhita, pp. of bāheti<sup>1</sup>] a mantle, wrapper (lit. "that which keeps out," i. e. the cold or wind) M II.116, 117.

**Bāhiteyya** [unclear; grd. of bāheti<sup>1</sup>, but formed fr. pp. ?] to be kept out (?) M 1.328. The reading seems to be corrupt; meaning is very doubtful; Neumann trsl<sup>1</sup> "musst (mir) weichen."

**Bāhiya** (adj.) [fr. bahi, cp. bāhira and Vedic bāhya] foreign J 1.421; III.432.

**Bāhira** (adj.) [fr. bahi, as Sk. bāhya fr. bahis, cp. also bāhiya] 1. external, outside (opp. **abbhantara** inside), outer, foreign D 11.75; A IV.10; Dh 394 (fig. in meaning of 2); J 1.125 (antara° inside & outside); 337 (out of office, out of favour, of ministers); VI.384 (bāhiraṅ karoti to turn out, turn inside out); Pv IV.1<sup>1</sup> (nagarassa b.); Miln 281 (°abbhantara dhana); VvA 68 (°kitti-bhāva fact of becoming known outside). — **santara**° (adj.) [=sa-antara] including the inward & outward parts D 1.74; A III.25; Th 1, 172; J 1.125. — 2. external to the individual, objective (opp. **ajjhattika** subjective) M III.274 (cha āyatanā); J IV.402 (°vatthuṅ ayācivā ajjhattikassa nāmaṅ ganhāti); DhA 674 (cp. *trsl.* p. 207); Vbh 13; Miln 215; Vism 450. — 3. heretical, outsider in religious sense, non-Buddhist, freq. applied to the Brahmanic religion & their practice (samaya) Kvu 251 (+ puthujjana-pakkhe thita); DhA III.378 (=mana, i. e. Bhagavato sāsanato bahiddhā). — Cases as *adv.* **bāhirato** from outside, from a foreign country J 1.121; **bāhire** outside (the Buddhist order) Dh 254.

-**assāda** finding his enjoyment in outward things A 1.280 (Kern, *Toev.* s. v. suggests "inclined towards heretic views"). -**āsa** one whose wishes are directed outwards, whose desires are turned to things external Th 1, 634. -**kathā** non-religious discourse, profane story Miln 24 (applied to the introductory chapter, thus "outside story" may be translated). -**titttha** doctrine of outsiders J III.473. -**dāna** gift of externals, gift of property as opposed to gift of the person J IV.401; VI.486; Dāvs III.33. -**pabbajjā** the ascetic life outside the community of the Buddha; Brahmanic saintly life (thus equal to isi-pabbajjā. cp. bāhiraka°). J III.352; IV.305. -**bhaṇḍa** property, material things, objects J IV.401. -**mantā** ritualistic texts (or charms) of religions other than the Buddha's J III.27. -**rakkhā** protection of external means S 1.73. -**lomi** with the fleece outside (of a rug) Vin 11.108. -**samaya** doctrine of the outsiders, i. e. Brahmins DhA III.392.

**Bāhiraka** (adj.) [=bāhira, but specialised in meaning bāhira 3] outsider, non-religious, non-Buddhist, heretic, profane S 11.267; A 1.73; III.107; Kvu 172 (isayo); VvA 67 (itthi).

-**kathā** unreligious discussion, profane story KhA 118 (cp. bāhirakathā). -**tapa** = foll. J 1.390. -**pabbajjā** the ascetic life as led by disciples of other teachers than the Buddha, esp. Brahmanic (cp. bāhira° and BSk. bāhirako mārgaḥ, e. g. MVastu 1.284; II.210; II.223) J III.364; DhA 1.311.

**Bāhiratta** (nt.) [abstr. fr. bāhira] being outside (of the individual), externality Vism 450.

**Bāhirima** (adj.) [fr. bāhira, compar.-adversative formation] outer, external, outside Vin III.149 (b. māna external measure; opp. **abbhantarima**); J V.38 (opp. **abbhantarima**).

**Bāhu** [cp. Vedic bāhu, prob. to bahati<sup>2</sup>; cp. Gr. πῆχυς in same meaning, Ohg. buoc. It seems that bāhu is more frequent in later literature, whereas the by-form **bāhā** belongs to the older period] the arm J III.271 (bāhumā bāhuṅ pīlentā shoulder to shoulder); Vism 192. -°ṅ **pasāreti** to stretch out the arm (cp. bāhaṅ) PvA 112; **pacchā-bāhuṅ** (cp. bāhaṅ) PvA 4 (gālha-bandhanaṅ bandhāpetvā).

-**(p)pacālakaja** (adv.) after the manner of one who swings his arms about Vin 11.213 (see expl<sup>a</sup> at Vin IV.188).

**Bāhujañña** (adj.) [fr. bahu + jana, cp. sāmāñña fr. samaṇa] belonging to the mass of people, property of many people or of the masses D 11.106, 219; S II.107 = V.262; J 1.29 (V.212). *Note.* The expression occurs only in stock phrase iddha phita vitthārika bāhujañña.

- Bāhulya** (nt.) [fr. bahula, the Sk. form for P. bāhulla] abundance Sdhp 77.
- Bāhulla** (nt.) [fr. bahula] 1. abundance, superfluity, great quantity M 1.171; A 1v.87 (°kathā) A 1v.87; Ps 1.197; J 1.81. — 2. luxurious living, swaggering, puffed up frame of mind Vin 1.9, 59, 209; 11.197; 111.251. — See also bāhulya & bāhullika.
- Bāhullika** (adj.) [fr. bāhulla] living in abundance, swaggering, luxurious, spendthrift Vin 1.9 (+ padhāna-vibhanto, as also J 1.68, with which Kern, *Toev.* s. v. compares MVastu 11.241 & 111.329); 11.197; 111.251; M 1.14; 111.6; A 1.71; 111.108, 179 sq.; J 1.68; 111.363. The reading is often bāhullika.
- Bāhusacca** (nt.) [fr. bahu + sacca, which latter corresponds to a Sk. śrautya fr. śru, thus b. is the abstract to bahusuta. See on expl<sup>ns</sup> of word Kern, *Toev.* s. v.] great learning, profound knowledge M 1.445; A 1.38 (so read for bahu<sup>o</sup>); 11.218; Vin 11.10; Dh 271; Vv 63<sup>9</sup>.
- Bāheti<sup>1</sup>** [Caus. of bahati<sup>3</sup> or Denom. fr. bahi] to keep away, to keep outside, to ward off; only with ref. to pāpa (pāpaka) to keep away (from) sin S 1.141 (bāhetvā pāpāni); Sn 519 = Nd<sup>2</sup> 404<sup>4</sup> (bāhetvā pāpakāni); Dh 267; a popular etymology of brāhmaṇa (pāpaṇa bahenti) D 111.94 (bāhitvā, better bāhetvā, expl<sup>d</sup> by panuditvā DhA 111.393; v. l. K vāh<sup>o</sup>). — pp. bāhita (q. v.). See also nib<sup>o</sup>, pari<sup>o</sup>.
- Bāheti<sup>2</sup>** [Caus. of bahati<sup>1</sup>, cp. Sk. vāhayati] to carry, see sam<sup>o</sup> (sambāhana, meaning rubbing, stroking). Whether atibāheti belongs here, is doubtful.
- Bidala** (adj. n.) [cp. Sk. vidala in same meaning. fr. vi + dal] 1. a kind of pulse, split pea J 1v.353 (= mugga), in °sūpa haricot soup J 1v.352. — 2. a split bamboo cane, in °mañcaka a bedstead made of laths of split bamboo, the use of which is given as one of the characteristic features of the ascetic life Vin 11.149; J 1.9; DhA 1.135.
- Bindu** [cp. Vedic bindu & vindu] 1. a drop, usually a drop of water Sn 392, 812 (uda<sup>o</sup>); J 1.110; Vism 531 (madhu<sup>o</sup>); ThA 281; PvA 98 (udaka<sup>o</sup>). — 2. a spot (cp. SBE xvii.155) Vism 222 (°vicitvā gāvī a spotted cow). — 3. (as adj.) one of the eight qualities of perfect sound (brahma-ssara, with ref. to the voice of Brāhmā and of Buddha, cp. aṭṭhanga), which are given at D 11.211 = 227 as (saro hoti) vissatṭho ca viññeyyo ca maññū ca savaniyo ca bindu [v. l. bandu & bhindu] ca avisāri ca gambhīro ca ninnādi ca. We may translate by "full, close, compact" (*Dial.* 11.245 "continuous"). See also below °ssara.
- tthani having breasts round as a bubble J v.215.
- bindu(g) drop by drop DA 1.218. -mati (f.) Np. of a courtesan of Pātaliputta in the time of Asoka Miln 121 sq. -matta measuring a drop, even a drop PvA 100, 104 (eka °y). -sāra Np. of king of India, father of Asoka Dpvs v.101; v.115; Mhvs v.18, 19. -ssara a full rounded voice Sn 350 (referred by SnA to a Mahāpurisa); adj. having a full voice (see above bindu 3) Pv 111.3<sup>4</sup> (T. vindu<sup>o</sup>, BB bindu<sup>o</sup>; PvA expl<sup>ns</sup> by avisatṭha-ssara sampiṇḍita-ssara, i. e. "continuous"); J 11.439 (= bindhunā avisatṭhena piṇḍitena sarena samanāgata C.); v.204, 299 (= sampiṇḍita-ghana-ssara); v.518 = 581 (= piṇḍita-ssara C.).
- Bimba** (nt.) [cp. Class. Sk. bimba] 1. shape, image (= paṭimā VvA 168) S 1.134 (trsl. "puppet"); v.217 (vimba); J v.452. In phrase cittakatagā bimbaṅg it refers to the human body ("the tricked-out puppet-shape" *Brethren* 393); M 11.64 = Th 1, 769 = Dh 147 = VvA 47, cp. DhA 111.109 (= attabhāva). — 2. the red fruit of Momordica monadelpha, a species of Amaranth [cp. Sk. bimba & bimbi, a kind of gourd] J 111.478; v.1.457, 591;

Vv 36<sup>6</sup> (kañcana°-vaṇṇa of the colour of the golden Bimba Dhp. at VvA 168 takes it as bimba<sup>1</sup> = paṭimā; DhA 1.387 (°phala, with ref. to red lips). **bimbotṭha** (f. °i) (having) red lips J 111.477; v.1.590 (nigrodha-patta-bimb' oṭṭhi) ThA 133 (Ap. v.57). The Sk. vimbi according to Halāyudha 2, 48 is equal to oṣṭhi, a plant (Bryonia grandis?).

-oṭṭhi see above 2. -ohana [second part either = \*ūhana vāhana "carrying," or contracted form of odahana fr. ava + dhā, i. e. \*odhana \*ohana "putting down," or still more likely for ūhana as seen in ūhanati<sup>2</sup> 2 fr. ud + hr raising, lifting up] a pillow Vin 1.47 (bhisi<sup>o</sup>); 11.76, 150, 218, 200, 218; 111.90, 119 (bhisi<sup>o</sup>); 1v.279; S 11.268; A 111.240; VbhA 365; Vism 79. See also bhisi<sup>1</sup>. -jāla [BR. bimajā?] the Bimba tree, Momordica monadelpha (lit. net of b. fruits) J 1.39; v.1.497 (cp. p. 498 ratt' ankura-rukkhaj probably with v. l. to be read ratta-kuravaka<sup>o</sup>, see bimbi-jāla); Bu xv.19.

**Bimbaka** = bimba 2; VvA 168.

**Bimbi** (or **bimbī**) [= Sk. bimbi, see bimba] gold, of golden colour DA 1.280 = SnA 448 (in Bdhgh's fanciful etym. of king Bimbisāra, viz. bimbi ti suvaṇṇaṇ, sārasuvaṇṇa-sadisa-vaṇṇatāya B.).

-jāla the red amaranth tree, the Bodhi tree of the former Buddha Dhammadassin J 1.39; v.155. At J v.1.497, 498 the form is bimbijāla. The C. expl<sup>ns</sup> gives ratta-kuravaka as a synonym.

**Bila<sup>1</sup>** (nt.) [Vedic bila, perhaps fr. bhid to break, cp. K.Z. 12, 123. Thus already expl<sup>d</sup> by Dhṭp 489: bila bhedane] a hole, den, cave A 11.33 = S 111.85; Th 1, 189; Nd<sup>1</sup> 362; J 1.480; 11.53; v.1.574 (= guhā C.); Miln 151; Sdhp 23. — kanṇa<sup>o</sup> orifice of the ear Vism 195; **vammika<sup>o</sup>** ant's nest J 1v.30; **sota<sup>o</sup>** = kanṇa<sup>o</sup> DhSA 310.

-āsaya (adj.) living in holes, a cave-dweller, one of the four classes of animals (bil<sup>o</sup>, dak<sup>o</sup>, van<sup>o</sup>, rukkh<sup>o</sup>) S 111.85 = A 11.33; Nd<sup>1</sup> 362; Bu 11.97; J 1.18.

**Bila<sup>2</sup>** (nt.) [identical with bila<sup>1</sup>] a part, bit J v.153 (°sataṅ 100 pieces); abl. **bilaso** (adv.) bit by bit M 1.58 = 111.91 (v. l. vilaso). At J v.90 in cpd. migābilaṅ (maṅsaṅ) it is doubtful whether we should read mig'ābilaṅ (thus, as we have done, taking ābila = āvila), or migā-bilaṅ with a lengthened meter causā, as the C. seems to take it (migeḥi khādita-maṅsato atirittāṅ koṭṭhāsaṅ).

-kata cut into pieces, made into bits J v.266 (read macchā bilakatā yathā for macchābhilā katā y.). The C. here (p. 272) expl<sup>ns</sup> as koṭṭhāsa-kata; at J v.1.111 however the same phrase is interpreted as puñja-kata, i. e. thrown into a heap (like fish caught by a fisherman in nets). Both passages are applied to fish and refer to tortures in Niraya.

**Bila<sup>3</sup>** [cp. Sk. viḍa] a kind of salt Vin 1.202; M 11.178, 181.

**Bilanga** [etym. doubtful; one compares both Sk. viḍanga the plant Embelia ribes, and vilanga the plant Erycibe paniculata] sour gruel J v.1.365 (= kañjiya); usually in stock phrase **kañjāka bilanga-dutiya** (seed-cake?) accompanied by sour gruel Vin 11.77, 78; S 1.90; A 1.145; 1v.392; J 1.228; 111.299; SnA 94; DhA 111.10 (v. l. pilanka°akaṅ); 1v.77; VvA 222, 298 (bilanka<sup>o</sup>). -thālika a certain torture, called "gruel-pot" (should there be any relation to bila-kata under bila<sup>2</sup>?) A 1.47; 11.122; Nd<sup>2</sup> 604 (v. l. khil<sup>o</sup>); Miln 197, 290, 358 (all passages in standard setting).

**Bilangika** (adj.) living on sour gruel; N. of a class of brāhmaṇas at Rājagaha S 1.164.

**Billa** [cp. Ved. bilva] fruit of the Bilva tree, Aegle marmelos or Bengal quince, only in one stock phrase where its size is compared with sizes of smaller fruits, and where it is preceded by āmalaka S 1.150 = A 1v.170

(vv. ll. villa, bila, beļu, bilāla) = Sn p. 125 (vv. ll. pillā billā, billa; T. reading after SS billi). Cp. derivations bella & beluva.

**Bijāra** [etym. uncertain, prob. a loan-word; cp. late Sk. biḍāla & see also P. biḷāla. The Prk. forms are birāla & virāla, f. birālī] a cat D II.83; M I.128, 334; S II.270; A III.122 (vijāra); v.202, 289; Th I, 1138; J 1.401 (as representing deceit), 480; v.406, 410, 418; Miln 118; DhA II.152; PugA 225. On bijāra in similes cp. *J.P.T.S.* 1907, 116.

-nissakkana (-matta) (large enough) for a cat to creep through A v.195. -bhastā (a bag of) catskin M I.128 (expl<sup>d</sup> by Bdhgh as "bijāra-camma-pasibbako"); Th I, 1138. At both passages in similes.

**Bijārikā** (f.) [cp. Sk. biḍālikā] a she-cat J III.205.

**Bijāla**<sup>1</sup> [see bijāra] a cat J I.110; II.244; VI.593. pakkha a flying fox J VI.538.

**Bijāla**<sup>2</sup> [see bila<sup>3</sup>] a kind of salt Abhp 461.

**Bijālī** (f.) [f. of bijāla = bijāra, cp. Sk. biḍālī, also N. of a plant, see on Prk. chira-birālī. Sk. kṣīra-biḍālī Pischel *Gr.* § 241] a bulbous plant, a tuber J IV.40 (= valli-kanda, cp. gloss latātanta on kalamba), 371 (=°kanda Com. p. 373); VI.578. Cp. takkala.

**Bijibīlikā** (f.) [onomat. cp. E. babble] tittle-tattle S I.210 = Th I, 119. Mrs. Rh. D. (*Brethren* 106 n.) trsl<sup>d</sup> "fingle-fangle," noting the commentator's paraphrase "vili-vīlikriyā" (lit. sticky-sticky-action?).

**Bija** (nt.) [cp. Vedic bija] 1. seed, germ, semen, spawn. Used very frequently in figurative sense: see on similes *J.P.T.S.* 1907, 116. — D I.135 (°bhata seed-corn & food); III.41 (the five kinds: see below under °gāma); M I.457; S I.21, 134, 172, 227; III.54, 91; IV.315; A 1.32 (ucchu°), 135, 223, 229, 239; III.404; IV.237; v.213 (ucchu°); Sn 77 (saddhā bijay tapo vuṭṭhi, cp. SnA 142 sq., where a detailed discussion on bija is found), 209, 235 (khīna° adj. fig.); J 1.242 (tiṇa°-ādini grass and other seeds), 281; Pv 1.11; Vism 555 (in simile); KhA 194 (on Sn 235, in another comparison); Sdhp 24, 270 sq., 318. nibbatta° (or nivatta°) (adj.) that which has dropped its seed (hence a lawful food) Vin 1.215, cp. II.109; IV.35. — 2. element, in udaka° whose element is the water J VI.160.

-gāma seed-group, seed-kingdom, seed-creation (opp. bhūta-gāma). There are 5 kinds of seeds usually enum<sup>d</sup>, e. g. at D 1.5 (expl<sup>d</sup> at DA 1.77, trsl<sup>d</sup> at *Dial.* 1.6 and passim), viz. mūla°, khandha°, phalu°, agga°, bija°, or plants propagated by roots, cuttings, joints, buddings, shoots, seeds (*Dial.* III.40: tubers, shoots, berries, joints, seeds). The same set occurs at D III.44, 47; Vin IV.34; SnA 144. — Without ref. to the 5 kinds at M III.34; S v.46; Miln 33. -jāta species of seed S III.54. -bija one of the 5 groups of edible or useful plants, falling under bijagāma. It is expl<sup>d</sup> at Vin IV.35 & DA 1.81 by the terms pubbanna (i. e. the seven dhañṇāni or grains, sāli, vihi, yava, godhūma, kangu, varaka, kumdrūsa) and aparanna (i. e. beans and other leguminous plants, and gourds such as mugga, māsa, tila, kulattha, alābu, kumbhaṇḍa). -sakaṭa a cart (-load) of seeds SnA 137.

**Bijaka** [fr. bija] scion, offspring Vin III.18. — nila a water-plant Vin III.276 (C. on Vin III.177).

**Bijati & Bijani** are by-forms of vijati & vijani (q. v.).

**Bijin** (-°) (adj.) [fr. bija] having seed, only in cpd. eka- having one seed (for only one future life) left A 1.233; S v.205; Nett 189, cp. A. IV.380; Kvu II.471, see also KvuA in *J.P.T.S.* 1889, 137.

**Bibhaccha** (adj.) [cp. Epic Sk. bibhatsa, bibhatsate to feel disgust. Not a des. fr. bādhatē; see Walde, *Lat.*

*It.* s. v. fastidium] disgusting, awful, horrible, dreadful J II.270; IV.71 (vanna), Sdhp 903. "dassana a disgusting sight, horrible to behold J I.171; PvA 32, 50, 68, 99 (: all with ref. to Petas). — The spelling bhībhaccha (after bhī) is sometimes found, e. g. at J I.61; IV.491; V.42.

**Biraṇa** [cp. Sk. viraṇa & viraṇi-mūla = usira Italāyudha 2, 467] a fragrant grass, *Andropogon muricatum* S III.137; (here represented as larger than the kusa & babbaja grasses, smaller than a tree).

**Bujjhaka** (adj.) [fr. budh<sup>1</sup> intelligent, prudent, judicious, in a Dpvs IX.17, foolish, imprudent, unmindful of their own interest (trsl<sup>d</sup> suggested by E. Hardy as preferable to Oldenberg's "unnoticed"). Morris, *J.P.T.S.* 1893, 69 suggests "not fighting," thus making abujjhaka = avujjh<sup>2</sup> = ayujjh<sup>2</sup> (of yudh)].

**Bujjhati** [budh, y-formation, corresp. to Sk. budhyate for the usual bodhate. The sense is that of a Med., but is also used as Act. with acc. of object, e. g. saccāni bujjhi he recognised the truths Vism 209. — The Dhpt (114) and Dhṭm (652) explain budh by "avagamane" (understanding, see ogamana), Dhṭm (242) also by "bodhane" (awakening). Bdhgh's expl<sup>d</sup> of the meaning is "kilesa-santāna-niddāya utṭhahati cattāri vā ariyasaccāni paṭivijjhati Nibbānam eva vā sacchikaroti" DhA 217, cp. trsl<sup>d</sup> at *Expos.* 294 "to rise from the slumber of the continuum of the lower nature, or a penetrating the Ariyan Truths, or a realizing Nibbāna"] to be awake, to be enlightened in (acc.), to perceive, to know, recognise, understand D II.249; S I.74, 198; Dh 136, 286; Th I, 146; J III.331; IV.49, 425; Miln 105, 348 (pot. bujjheyya); Dpvs I.14 (with gen.) KhA 219 (so attho sukhaṅ b.). 3<sup>rd</sup> pl. bujjhāre Th 2, 453; Bu II.183. imper. bujjhassu Bu II.183. — fut. bujjhissati Bu II.65; aor. abujjhi Bu II.211, and bujjhi J IV.425; Vism 209; pret. 3<sup>rd</sup> sg. abujjhattha Bu VII.22. — ppr. bujjhamāna Sn 395; Bu VII.22; DhA 1.93. — pp. buddha (q. v.). — Caus. I. bodheti (q. v.). — Caus. II. bujjhāpeti to lead to knowledge or recognition J 1.407. Two infinitives formed fr. bodh, but belonging to budh are bodhuṅ J v.341, and bodhuṅ Th I, 167.

**Bujjhana** (nt.) [fr. budh] awakening, attaining to knowledge, recognition Ps 1.18; Miln 194; DA 1.51.

**Bujjhanaka** (adj.) [fr. bujjhana] endowed with knowledge, having the elements of bodhi, being enlightened DhA 217.

**Bujjhitar** [n. ag. of bujjhati] one who becomes enlightened or recognises Nd<sup>1</sup> 457 = Ps 1.174 = Vism 209 (bujjhita saccāni, of the Buddha).

**Buddha** [for vuḍḍha, pp. of vṛdh, see vaḍḍhati] aged, old D II.162; J 1.164 (pabbajita one who has become an ascetic in his old age). Compar. buḍḍhatara DhA II.239 (v. l. K.B.S. vuḍḍhatara).

**Buddha**<sup>1</sup> (adj.) [med.-pass. pp. of bujjhati, cp. Epic Sk. buddha] (a) understood S 1.35 = 60 (su-dub-buddha very difficult to understand). — (b) having attained enlightenment, wise A IV.449; PvA 16 (buddh<sup>1</sup> ādayo), 60 (= ariya). Usually appl<sup>d</sup> to the Bhagavant (Gotama) M 1.386 (one of the adj. describing Gotama to Nigaṇṭha Nāthaputta); Sn 993. The true brāhmaṇa is buddha, e. g. Sn 622, 643, 646.

**Buddha**<sup>2</sup> [buddha<sup>1</sup>] A. one who has attained enlightenment; a man superior to all other beings, human & divine, by his knowledge of the truth, a Buddha. At A II.38 the Buddha declares himself to be neither a god (deva) nor a Gandharva, nor a Yakṣa nor a man. — The word Buddha is an appellative, not a proper name (na mātarā kataṅ etc., vimokkh<sup>1</sup> antikaṅ etaṅ bud-

dhānaṃ Bhagavantānaṃ bodhiyā mūle . . . paññatti) Nd<sup>1</sup> 458 & Ps 1.174. — There are 2 sorts of B's, viz. **Pacceka-buddhas** or Buddhas who attain to complete enlightenment, but do not preach the way of deliverance to the world, and **Sammāsambuddhas**, who are omniscient and endowed with the 10 powers (see *bala*), and whose mission is to proclaim the saving truth to all beings (cp. Miln 106). In this function the B's are **Satthāro** or teachers, Masters. In his rôle of a pre-eminent man a Buddha is styled **Bhagavā** or Lord: *Buddho so Bhagavā* M 1.235; Pv 11.9<sup>60</sup> = DhA 111.219. — Besides the 18 dharmā and the 10 balāni they are gifted with the 4 vesārajāni (A 11.9, cp. Miln 106). These teachers appear upon the earth from time to time; the approach of the birth of a B. (buddh'-up-pāda) is hailed by the acclamation of the worlds, they live the houseless life and found an Order (Buddha-pamukha bhikkhu-sangha Sn p. 111; Sn 81, 386; Miln 212; DA 1.242, PvA 19). The news that a B. has appeared upon earth is a cause of the greatest rejoicing; opportunity to see him is eagerly sought (Vin 11.155; S 1.210; DA 1.248). The B. is always born in a brāhmaṇa or khattiya family. It is impossible here to give all the references for the Buddhas or Buddhahood in general; see e. g. Vin 11.24 sq.; Dh 182 sq., 194, 195 (= sammā sambuddhā DhA 111.252), 387; J 1.51; 111.128; Vism 442 (pubba-buddhā); PvA 20. — The remembrance of former births a B. shares with other classes of privileged beings, only in a different (higher) degree. This faculty, (in an ascending scale) is possessed by the foll. 6 classes: titthiyā, pakati-sāvaka, mahā-sāvaka, agga-sāvaka, pacceka-buddhā, buddhā (see Vism 411). — B. The word Buddha is specially applied to the Buddha of the present world-age, Gotama by family-name. He is said to be the 25<sup>th</sup> of the series of former Buddhas (pubbā buddhā) S 1.109, 140; 1v.52. — *Seven* Buddhas are mentioned in the earlier texts & frequently referred to (cp. the 7 Rishis of the Vedic period, see also under *satta*, No. 7). They are Vipassī, Sikhī, Vessabhū, Kakusandha, Konāgamana, Kassapa and Gotama (D 11.5-7; S 11.5-11; cp. Th 1, 491; J 11.147). They are also mentioned in an old formula against snake-bites (Vin 11.110). The (allegorical) names of the predecessors of these in former ages are Dipankara, Kondañña, Mangala, Sumana, Revata, Sobhita, Anomadassī, Paduma, Narada, Padumuttara, Sumedha, Sujāta, Piyaḍassī, Atthadassī, Dhammadassī, Siddhattha, Tissa, Phussa. — The typical career of a Buddha is illustrated in the life of Gotama and the legends connected with his birth, as they appear in later tradition. Before his last existence he practised the 10 perfections (pāramitā, q. v.) for many ages, & finally descended from the Tusita Heaven (see *Buddhavaṇsa*). He was born in a khattiya family and was distinguished by the 32 signs of a great man (Mahāpurisa-lakkhaṇāni see D 11.17 sq. and similar passages; cp. Ud 48). His mother Māyā bore him painlessly and died seven days after his birth M 111.118 sq. — The story of each of the 25 Buddhas is given in the *Buddhavaṇsa*, quoted in the introductory chapters of the *Jātak' atthakathā*. — Convinced that asceticism was not the way to enlightenment, he renounced austerities. He became enlightened when seated in meditation under an Assattha tree (*Ficus religiosa*, hence called *Bodhi* or *Bo* tree). At the supreme moment he was tempted by Māra, but vanquished the evil one. He was then ready to depart, but resolved to remain in the world and preach the truth (M 1.109; Vin 1.6; a rather diff. account A 11.20). That day he knew and proclaimed himself to be the Buddha and his career as a teacher began (M 1.171; Vin 1.9; Sn 558). — Like all the other Sammā-sambuddhas he founded an Order, converting and gladdening men by his discourses. After a long life of teaching he attained Nibbāna (nibbānaṃ adhiyacchi), and passed utterly away: S 1.210; D 11.156; Sn 83, 513,

1133 sq.; Miln 96. — The *Epithets* attributed to all the Buddhas are naturally assigned also to Gotama Buddha. Out of the almost endless series of these we only give a few. He is adored as the highest and holiest of men (S 1.47; 111.84; loke anuttaro, lokassa aggo; Miln 70). He is the supremely wise, the conqueror of the powers of darkness, the teacher of gods (devas and yakkhas) and men S 1.50, 132, 206, 301; A 1.142; 11.33; 111.65; Sn 157 sq. He is the *ādicca-bandhu* kinsman of the sun S 1.186; and compared to a universal monarch (rājā cakkavattī) A 1.76; 111.150 and to the lion (siha), the king of the animals A 111.122. He is **buddha-vīra** Th 1, 47; the refuge of all beings M 11.305; DA 1.233; Miln 95; further **appaṭipuggala** S 1.134; his teaching leads to enlightenment, to self-conquest, to security & deliverance M 1.235; Sn 454, 993; DA 1.230. He himself is not to be reborn (antima-sarīro with his last body) S 1.210; he is *vimutto*, freed & has come to the end of sorrow A 1v.258; S 111.65; full of compassion for all beings S 1.25, 51; M 11.100; he is **bhisakko** the physician A 1v.340; **magga-ññu**, magga-vidū, magga-kovidō S 111.66. — Under *Buddh' anussati* (Vism 198 sq.) we find the *famous formula* Bhagavā Arahaṃ Sammā-sambuddho vijjā-caraṇa-sampanno sugato lokavidū anuttaro purisa-damma-sārathi Satthā devamanussānaṃ buddho Bhagavā (D 1.49 ≈), analysed & exegetically discussed. Here (p. 209) "Buddha" is expl<sup>d</sup> with the formula as found at Ps 1.174; Nd<sup>1</sup> 457. More explicitly with var. epithets at the latter passage. This formula is one of the highest & most comprehensive characterisations of a Buddha, & occurs frequently in the Canon, e. g. M 1.179; S 11.69; v.343. — A *khattiya* by birth he is called a *brāhmaṇa* because he carries on the sacred tradition, and because he excels in wisdom, self-control and virtue Miln 225.

-**ānubuddha** enlightened after the Enlightened one Th 1, 679, 1240 (trsl<sup>d</sup> "who next to our Great Waked one was awoke"). -**ānubhāva** the majestic power of the B. PvA 38, 171. -**ānussati** mindfulness of the B., one of the 6 anussatis (B.<sup>2</sup>, dhamma<sup>2</sup>, sangha<sup>2</sup>, sila<sup>2</sup>, cāga<sup>2</sup>, devatā<sup>2</sup>) D 111.250, 280; Vism 132 (where followed by upasamānussati and 4 other qualities making up the *pīti-sambojjh'anga*; see *anussati*), 197 sq. (the 10, as mentioned under *anussati*). -**ankura** a nascent (lit. sprouting) Buddha, one who is destined to be a B. DhA 1.83. -**antara** a Buddha-interval, the period between the appearance of one Buddha & the next Miln 3; DhA 1.201 (the 4 last ones); 1v.201; PvA 10, 14, 21, 47, 191. -**ārammaṇa** having its foundation or cause in the B., in *pīti* joy, caused by contemplation of a B. J 111.405; Vism 143 (here as *ubbeḡā-pīti*). -**ūpaṭṭhāna** B.-worship DhA 1.101; PvA 93. -**uppāda** the coming into existence of a Buddha, time or age in which a B. was born (opp. *buddh' antara*, a Buddha-period J 1.59; Mbhv 12; VbhA 50; ThA 28. -**kara** making a B., bringing about Buddhahood J 1.20. -**kāraka** = <sup>o</sup>kara Mbhv 9. -**kāla** the time of a B. Vism 91 (Buddhakālo viya pavattati it is like the time of the B.) -**kula** Buddha-clan SnA 532 (B.-pitā, <sup>o</sup>mātā *ibid.*). -**kolāhala** the announcement of a Buddha, one of the 5 kolāhalas (q. v.) KhA 1.21, cp. J 1.48. -**khetta** field or region of (or for the existence of) a Buddha Vism 414 (divided into 3 spheres: jātikkhetta, āṇākkhetta, visayakkhetta, see *khetta*). -**gata** directed or referring to the B. S 1.211 (*sati*); Dh 296. -**guṇa** quality of a B., virtue, character of a Buddha J 1.27; 11.147; Bu 11.177; Mbhv 80; KhA 121 (cp. App.). -**cakkhu** the eye of a Buddha, i. e. an eye (or the faculty) of complete intuition Vin 1.6; ThA 2; see discussed in detail at Nd<sup>1</sup> 359 = Nd<sup>2</sup> 235<sup>4</sup>; cp. *cakkhu*. -**ñāṇa** knowledge of a B., which is boundless (cp. Saddh. 73, *J.P.T.S.* 1887, 40) Bu 1.64 (*appameyya*); x.5 (*cuddasa*). -**dhamma** Buddhahood Miln 276; pl. condition or attributes of a B. J 1.20; referred to as 6 at Nd<sup>1</sup> 143 = Nd<sup>2</sup> 466 (*bhāḡi channaṃ ānaṃ ti Bhagavā*), as 18 at

Mifn 105, 285. Kern (*Manual & Grundriss* III.8, p. 63) gives (after Lal. Vist. 183, 343) the foll. 18 āveṇika-dharmas ("extraordinary qualities") as such: (1) seeing all things past, (2) present, (3) future, (4) propriety of actions of the body, (5) of speech, (6) of thought, (7) firmness of intuition, (8) of memory, (9) of samādhi, (10) of energy, (11) of emancipation, (12) of wisdom, (13) freedom from fickleness, (14) noisiness, (15) confusedness, (16) hastiness, (17) heedlessness, (18) inconsiderateness. -**pañha** the name given to one question asked by Sāriputta, which the paribbājikā Kuṇḍalakesī was unable to answer DhA II.225. -**pasanna** finding one's happiness, or believing in the B. Vin IV.39. -**putta** son of the B. said of bhikkhus or arahants Miln 143, cp. S III.83; **puttā** Buddhassa orasā. -**baḷa** the force of a B. (iddibala & paññā°) Bu I.3. -**bijankura** a future B. Bu II.71. -**bhāva** condition of a B. enlightenment J I.14, 147 (abuddhabhāva un-buddhahood, of Deva-datta); MA I.1. -**bhūmi** the ground of Buddhahood Bu II.175. -**manta** mystic verses of a B. DA I.248. -**māmaka** devotedly attached to the B. DhA I.206 (+Dhamma°, Sangha°). -**rakkhita** saved by the B. (Np.) SnA 534 (+Dhamma°). -**rasmī** (pl. °iyo) rays shining forth from the person of the Buddha; they are of 6 colours J 1.501; SnA 132; Mhbv 6, 15, 38; VvA 207; DhSA 13. -**rūpa** form or figure of the B. Vism 228 (Mārena nimmita, cp. Divy 162, 166: Buddha-nirmāṇa the magic figure of the B.). -**līḷha** (& °līḷhā) deportment, ease, grace of a Buddha J 1.54; Mhbv 39; DhA I.33; II.41. -**vacana** the word (teaching) of the Buddha Miln 17; KhA 13; SnA 274, 331. -**visaya** the sphere (of wonder), the range, scope or power of a Buddha (cp. buddha-khetta) DhA I.33; II.199; SnA 154, 228. -**veneyya** one able to be led to enlightenment, accessible to Buddha's teaching SnA 15, 331. -**sāsana** the teaching (instructions) of the B. Dh 368, 381. -**sukumāla** delicate, sensitive (to fatigue), as Buddhas are DhA I.5.

**Buddhaka** (°) (adj.) [fr. buddha] in cpd. dvangula-buddhikā (f.) possessing insight as much as 2 finger-breadths VvA 96. — The °ka belongs to the whole cpd.

**Buddhatā** (f.) [abstr. fr. buddha] enlightenment, wisdom DhA IV.228; ThA 4 (Buddha-subuddhatā). — Cp. buddhatta.

**Buddhati** to obstruct, withhold etc.: see pañi°.

**Buddhatta** (nt.) [abstr. fr. buddha] state of (perfect) enlightenment, (attainment of) Buddhahood J III.303 (sabbadhammānaṃ b.); Vism 209 (Buddhattā Buddho). Mhbv 12. Cp. buddhatā and abhisambuddhatta.

**Buddhi** (f.) [fr. budh; cp. Class. Sk. buddhi] wisdom, intelligence D III.105 (in sequence saddhā sila sūta b. cāga etc.); J III.309; V.257; Miln 349; Sdhp 203. The ref. Vism 439 should be read vuddhi for b°. -**carita** one whose behaviour or character is wisdom Vism 104 (=paññavā). -**sampanna** endowed with (highest) wisdom PvA 39.

**Buddhika** (adj.) (°) [fr. buddhi] intelligent, in cpds a unintelligent & sa° possessed of wisdom Miln 70.

**Buddhimant** (adj.) [fr. buddhi] possessing insight, full of right knowledge Vin II.195; J V.257; Miln 21, 204; PvA 131 (paṇḍita, b., sappañña-jātika).

**Bunda** [Vedic budhna] the root of a tree Abhp 549.

**Bundika** in cpd. °ābaddha is of uncertain origin; the whole means a sort of seat or bedstead (fixed up or tied together with slats?) Vin II.149; IV.40, 357.

**Bubbula** (& **Bubbula**) [cp. Epic Sk. budbuda] a bubble. On similes cp. J.P.T.S. 1907, 117. — Usually of a water-bubble **udaka**° S III.141; A IV.137; J V.216; Miln 117;

Vism 109; DhA III.209; VbhA 33 (as unsubstantial to which vedanā are likened). In other connection at J 1.68 (of cooking gruel).

**Bubbulaka** = bubbula, viz. 1. a bubble DhA III.166; Miln 118. — 2. the iris of the eye Th 2, 395 (cp. Morris, in J.P.T.S. 1884, 89, but according to ThA 259 the reading pubbalhaka is to be preferred.)

**Bubhukkhitā** [pp. of bubhukkhati, Desid. of bhūñjati] wishing to eat, hungry J II.14; V.70; Miln 66; Dāvs III.32.

**Būḷha** [for vūḷha, cp. Sk. vyūḍha for the usual vyūha, q. v.] array of troops J 1.387.

**Būha** see vyūha.

**Beluva & Beḷuva** [the guna-form of billa, in like meaning. It is the diarectic form of Sk. \*bailva or \*vailva, of which the contracted form is P. bella] 1. the Vilva tree, Aegle marmelos M I.108; II.6; J IV.363, 368; VI.525, 560. — 2. wood of the Vilva tree S I.22; D II.264; Mhbv 31. -**pakka** ripe fruit of the Vilva J V.74. -**paṇḍu** (-viṇā) a yellow flute made of Vilva wood, representing a kind of magic flute which according to SnA 393 first belonged to Māra, and was then given to Pañcasikha, one of the Heavenly Musicians, by Sakka. See Vism 392 (attributed to Pañcasikha); DhA I.433 (of Māra; v. l. veluva-danda-viṇā); III.225 (of P.); SnA 393 (v. l. veluva°). -**fatthi** a young sprout of the Vilva tree KhA 118. -**salāṭuka** the unripe fruit of the Vilva, next in size to the smaller **koḷa**, surpassed in size by the ripe **billa** or **billi** S I.150 = A IV.170 = Sn p. 125.

**Bella** (m. & nt.) [= beluva, q. v.] the fruit of the Vilva tree (a kind of citron?) J III.77 (C. beluva); VI.578. Also in doubtful passage at J III.319 (v. l. mella, phella).

**Bojjha** (nt.) [orig. grd. of bujjhati or bodheti] a matter to be known or understood, subject of knowledge or understanding Nett 20.

**Bojjhanga** [bodhi+ anga; cp. BSk. bodhyanga, e. g. Lal. Vist. 37, where the 7 are given at Divy 208] a factor or constituent of knowledge or wisdom. There are 7 bojjhangas usually referred to or understood from the context. There are enum<sup>d</sup> at several places, e. g. at D III.106, where they are mentioned in a list of qualities (dhammā) which contribute to the greatest happiness of gods and man, viz. the 4 satipaṭṭhānā, 4 sammā-padhānā, 4 iddhipādā, 5 indriyāni, 5 balāni & the 7 bojjhangas and ariya atthangika magga, 37 in all. The same list we find at Divy 208. — The 7 b. (frequently also called **sambojjhangā**) are sati, **dhamma-vicaya**, **virīya**, **pīti**, **passaddhi**, **samādhi**, **upekkhā** or mindfulness, investigation of the Law, energy, rapture, repose, concentration and equanimity (DhSA 217, cp. *Expositor* II.294). — D II.79, 83, 120, 303; III.101, 128, 284; M I.11, 61; II.12; III.85, 275; S I.54; V.82, 110; A I.14; IV.23; Nd<sup>1</sup> 14, 45, 171 ('kusala), 341; Kvu 1.158; DhS 358, 528, 1354; Vbh 199 sq., 227 sq.; Vism 160; Mifn 340; DhA I.230; VbhA 120, 310; ThA 27, 50, 100. They are counted among the 37 constituents of Arahantship, viz. the 30 above-mentioned qualities (counting **magga** as one), with addition of silesu paripūri-kāritā, indriyesu gutta-dvārāṭā, bhojjane mattaññatā, jāgariy' ānyoga, sati-sampajaññaṃ (see e. g. Nd<sup>1</sup> 14; Nd<sup>2</sup> s. v. satipaṭṭhāna & sila); cp. Th 1, 161, 162; Th 2, 21 (maggā mibbāna-pattiyā); DhSA 217 (bodhāya saṃvattanti ti bojjhangā etc.; also def. as "bodhissa anga ti pi bojjhango sen' angarath' ang' ādayo viya). They are also called the paribhoga-bhāṇāni or "insignia" of the Buddha Miln 330. -**kosalla** proficiency in the constituents of wisdom Vism 248.



**Bodha**<sup>1</sup> [fr. *budh*; the usual] form is *sambodha* = *bodhi*, viz. knowledge, wisdom, enlightenment, Buddhaship D III.54 (v. l. *sam*°); DhA 217; in phrase *bodhaya maggo* J 1.67; Miln 244, 289; and in *bodha-pakkhiya-dhammā* (for which usually *bodhi*°) SnA 164 (where given as 37); complementary to *santi* (arousing, soothing) Th 1, 342. *bodhangama* leading to enlightenment (*dhammā*) Nett 31, 83 (v. l. *bojjh*°).

**Bodha**<sup>2</sup> see *pali*°.

**Bodhana** (nt.) [fr. *bodheti*] 1. knowing Miln 168 (cp. S v.83). — 2. (adj.) enlightening, teaching Bu 26, 22 (*pacchima-jana*°).

**Bodhaniya** (adj.) [grd. fr. *bodheti*] capable of being enlightened, worthy to be taught Bu 5, 31. See also *bodhaneyya*.

**Bodhaneyya** (adj.) [fr. *bodheti*, see *bodhaniya*] capable of being enlightened, to be taught the truth Bu 2, 195 (*jana*); Miln 169 (*yena yogena bodhaneyyā sattā bujjhanti tena y. bodheti*); otherwise in comb<sup>n</sup> *bodhaneyya-bandhavo* the (Buddha's) relations (or fellow-men) who are able to be enlightened J 1.345 = DhA 1.367; J v.335.

**Bodhi**<sup>1</sup> (f.) [fr. *budh*, cp. Vedic *bodhin-manas* having an attentive mind; RV v.75, 5; VIII.82, 18] (supreme) knowledge, enlightenment, the knowledge possessed by a Buddha (see also *sambodhi* & *sammā-sambodhi*) M 1.350; II.95 = D III.237 (*saddho hoti, saddahati Tathāgatassa bodhiṃ*); D III.159 (*anuttaraṃ pappoti bodhiṃ*), 165 (id.); S 1.103, 199; v.197 sq.; A II.66; VbhA 310 (def.). *Bodhi* consists of 7 elements called *bojjhangā* or *sambojjhangā*, and is attained by the accomplishment of the perfections called *bodhi-pācānā dhammā* (see under *cpds.* & *cp.* *bodhi-pakkhiya-dhammā*). The Buddha is said to have found the Path followed by former Buddhas, who "catusu satipaṭṭhānesu supatitṭhitā-cittā satta-bojjhange yathābhūtaṃ bhāvetvā anuttaraṃ sammā-sambodhiṃ abhisambujjhīsu" S v.100. The moment of supreme enlightenment is the moment when the Four Truths (*ariya-saccāni*) are grasped S v.423. *Bodhi* is used to express the lofty knowledge of an ascetic (*Bodhi-paribbājaka* Np. J v.229 sq.), and the stage of enlightenment of the *Pacceka* (*pacceka-bodhi* J III.348; *pacceka-bodhi-nāna* J IV.114; *pacceka-sambodhi* SnA 73), as distinguished from *sammā-sambodhi*.

-*ṭṭhāna* the state of *Bodhi*, state of enlightenment. Dpvs 25. -*pakkhika* = *pakkhiya* (& *pakkhika*, e. g. A III.70 = 300; Th 1, 900; cp. *bodha*°) belonging to enlightenment, usually referred to as the 37 *bodhi-pakkhiyā dhammā* qualities or items constituting or contributing to *Bodhi*, which are the same as *enum*<sup>d</sup> under *bojjhanga* (q. v.). They are *enum*<sup>d</sup> & discussed at Vism 678 sq. and mentioned at many other passages of the *Abhidhamma*, e. g. Vbh 244, 249; Nett 31, 197, 240, 261; and in the Commentaries, e. g. J 1.275; III.299; v.483; DhA 1.239. When they are increased to 43 they include the above with the addition of *anicca-saññā*; *dukkha*°, *anatta*°, *pañāna*°, *virāga*°, *nirodha-saññā*, thus at Nett 112, 237. In the older texts we do not find any numbered lists of the b.-p.-*dhammā*. At A III.70 only *indriyesu guttadvārātā, bhojane mattaññutā* and *jāgariy' ānyoga* are mentioned in connection with *bodhipakkhikā dhammā* in general. At S v.227, 239 sq. (so read in Vbh preface xiv. for 327, 337!) the term is applied to the 5 *indriyas*: *saddh*° *indriyaṃ*, *viriy*°, *sati*°, *samādhi*°, *paññ*°. A more detailed discussion of the *bodhi-p-dhammā* and their mention in the *Piṭakas* is found in Mrs. Rh. D.'s preface to the Vbh edition, pp. xiv.-xvi. Of BSk. passage may be mentioned Divy 350 (*saptatrinśad-bodhi-pakṣān dharmān-amukhi-kṛtya pratyekāṃ bodhiṃ sāksāt-kṛtavantah*) & 610 (*bodhipakṣāns tām dharmān Bha-gavān saṃprakāśayati sma*). -*paripāka* the maturing

of enlightenment Vism 116. -*pācāna* ripening of knowledge (of a Buddha); adj. leading to enlightenment Bu II. 121 sq.; Cp 1.11 (cp. J 1.22). It is a *late* term. The b. *dhammā* are the 10 perfections (*pāramiyo*), i. e. *dāna*°, *sila*°, *nekkhamma*°, *paññā*°, *viriyā*°, *khanti*°, *sacca*°, *adhiṭṭhāna*°, *mettā*°, *upekkhā*°. -*satta* (1) a "bodhi-being," i. e. a being destined to attain fullest enlightenment or Buddhahood. A *Bodhisatta* passes through many existences & many stages of progress before the last birth in which he fulfils his great destiny. The "amhākaṇ *Bodhisatto*," or "our *Bodhisatta*" of the Buddhist Texts (e. g. Vism 419 (*imasmiṃ kappe ayam eva Bhagavā Bodhisatta-bhūto*); DA 1.259) refers to Gotama, whose previous existences are related in the *Jātaka* collection. These tales illustrate the wisdom & goodness of the future Buddha, whether as an animal, a god, or a human being. In his last existence before attaining Buddhahood he is a man. Reference is made to a *Bodhisatta* or *the B.* at very many places throughout the Canon. See e. g. M 1.17, 163, 240; S II.5; III.27; IV.233; v.263, 281, 317; A II.130; III.240; IV.302, 439; Vism 15, 116, 499; SnA 52 (*pacceka*°), 67, 72. — (2) N. of the author of a Pali grammar, used by Kaccāyana (not extant); see Windisch, *Proceedings of XI<sup>th</sup> Or. Congress*, Vol. 1.290. -*sambhāra* (pl.) conditions (lit. materials) necessary for the attainment of *bodhi* J 1.1; VI.595; Mbvs 12.

**Bodhi**<sup>2</sup> [= *bohhi*<sup>1</sup>] the tree of wisdom, the sacred Bo tree, the fig tree (*Assattha*, *Ficus religiosa*) under which Gotama Buddha arrived at perfect knowledge. The tree is near the spot where *Buddhagāya* is now, about 60 miles fr. Patna. It is regarded by pilgrims as the centre of the world (cp. *pathavi-nābhi mahā-bodhi-maṇḍo* Mbvs 79). It is also spoken of as *Mahābodhi* (e. g. J IV.228; Vism 403). — Vism 72, 299, 342; DhA 1.105; ThA 62; VbhA 473.

-*angaṇa* the courtyard in which the Bo tree stands DA 1.191; Vism 188 (°*vatta*); VbhA 349. -*tala* "Bodhi-foundation," i. e. the place or ground of the B. tree, otherwise *bodhi-maṇḍa* J 1.105; Mhbv 9; DhA 1.117. -*paṭka* fruit of the Bo tree J IV.229. -*pādapa* the Bodhi tree Mhbv 1. -*pūjā* veneration of, or offerings to the Bo tree Mhbv 81. -*maṇḍa* (for °*maṇḍala*) the ground under the Bodhi tree, hence the spot (or "throne"), on which the Buddha was seated at the time of attaining highest enlightenment. The term is only found in very late canonical and post-canonical literature. Bu II.65, 183; Vism 203; J IV.228, 232; Mhbv 79; SnA 2, 30, 225, 258, 281, 340, 391, 441; DhA 1.86; II.69; IV.72; ThA 2. Cp. BSk. *bodhimāṇḍa* Divy 392. -*maha* feast in honour of the Bo tree J IV.229. -*mūla* the root or foot of the Bo tree SnA 32, 391; cp. *Bodhiyā mūle* Nd<sup>1</sup> 172, 458 = Ps 1.174. -*rukkha* the Bodhi tree Vin 1.1.

**Bodhetar** [n. ag. fr. *bodheti*] awakener, enlightener Nd<sup>1</sup> 457; Ps 1.174; Vism 209.

**Bodheti** [Caus. of *bujjhati*] 1. to awaken to the truth, to enlighten S 1.170; Bu II.195. aor. *bodhesi* Vism 209, *abodhayi* Bu II.196 & *bodhayi* Bu v.31; xxv.6 inf. *bodhuṃ*; see *bujjhati*, & *bodhetuṃ* J IV.393. grd. *bodhabba* D II.246; A IV.136. — 2. to make aware (of), to make known J VI.412; SnA 444.

**Bondi** [etym. doubtful, one proposed by Morris, *J.P.T.S.* 1889, 207 derives it fr. *bandh* = *bundh* to bind, which is an erroneous comparison; on his hint "probably cognate with E. body" cp. Walde, *Lat. II<sup>tb</sup>* under *fideha*). The orig. meaning may have been, as Morris suggests, "trunk." It certainly is a dial. word] body Pv IV.332; J 1.593; II.160; III.117; PvA 254.

**Bya**° etc. (*byā*°, *byu*°) words not found under these initials are to be looked up under *vya*° etc.



**Byagā** 3<sup>rd</sup> sg. aor. of vi+gam, to depart, to be lost, perish Th 1, 170.

**Byaggha** [cp. Sk. vyāghra] a tiger J II.110; Sdhp 388. f. byagghini Miln 67.

**Byañjana** (nt.) [cp. Sk. vyañjana] 1. sign, mark: see vyañjana. — 2. the letter, as compared with attha, the spirit or meaning; thus in phrase atthato byañjanato ca according to the meaning & the letter Miln 18, 345; Nett 23. As vyañjana is the more usual (& classical) form, other refs. will be found under vyañjana.

**Byatta** (adj.) [cp. P. vyatta; Sk. vyakta] experienced, learned Miln 21.

**Byattatā** (f.) [fr. byatta] experience, learning Miln 349. See also pari°.

**Byanti**° in °bhavati, bhāva etc. see vyanti°.

**Byapagata** [=vy-apa-gata] departed, dispelled Miln 225.

**Byappatha** [so for byappattha; according to Kern, *Toev.* s. v. the word is a distortion fr. \*vyāpṛta (for which usually P. vyāvata) of vy+ā+pr<sup>3</sup>, pṛnoti 'to be busy or active'] busy, active. Thus Kern, but the trsl<sup>a</sup> is not satisfactory. It occurs only at 2 passages: Vin IV.2, where comb<sup>d</sup> with vācā, girā, vacibhedā, and meaning "mode of speech," and at Sn 901, where it has the same meaning & is referred by Nd<sup>1</sup> 472 to a mode of speech & expl<sup>d</sup> by SnA 572 by vacana. Thus the derivation fr. pr with vyā° can hardly be claimed to be correct for Bdhgh's conception of the word; to him it sounded more likely like vy+ā+patha (cp. cpds. vacana-patha & vāda-patha), thus "way of speaking."

**Byamba** [cp. vyamba] a celestial mansion, a Vimāna Vv 52<sup>3</sup>. As vyamba at J IV.464.

**Byasana** see vyasana.

**Bya** (indecl.) [distorted fr. iva=eva, with metathesis & diaeresis \*veyya > \*veyya > \*vyā > hyā] intensive particle: just so, certainly, indeed only in phrase "evaṅ byā kho" Vin II.26; IV.134 = DA I.27; M I.130 (evaṅ vyā kho ti evaṅ viya kho C.), 257.

**Byādhi** [cp. Sk. vyādhi; lit. "upset" fr. vy+ā+dhā] sickness, disease A I.146; Kvu II.457; Miln 351.

**Byādhitā** [pp. fr. byādheti] afflicted with disease Th 1, 73; Miln 168.

**Byādheti** [Caus. fr. byādhi] to cause to waver, unsettle, agitate, trouble S I.120; Th 1, 46, 1211. Pass. byādhiyati Kvu II.457 (aor. byādhiyṅsu). — pp. byādhitā.

**Byāpajjha** [fr. vy-ā-pad] 1. trouble, opp. a° relief M I.10. — 2. malevolence; neg. a° benevolence Vin 1.3; M I.38; cp. avyāpajjha S IV.296, 371.

**Byāpanna** [fr. vyāpajjati] malevolent Sdhp 70; otherwise vy°, e. g. S II.168 (°citta).

**Byāpāda** [fr. vy+ā+pad] ill-will, malevolence, one of the 5 "obstructions" (āvaranāni, see e. g. S V.94; Nd<sup>2</sup> 379); and of the 4 "bonds" (kāya-gaṇhā see e. g. Nd<sup>1</sup> 98). — M I.434; S I.99; It 119; Ps I.31; II.12; Nd<sup>1</sup> 149, 207, 386.  
-vitakka a malevolent or angry thought M I.11; S I.203; II.151; III.93; V.417; Nd<sup>1</sup> 501; Kvu 113.

**Byābādha** [vy+ā+bād] evil, wrong, hurt; usually referred to as 3 fold: attā°, para°, ubhaya°, or against oneself, against others, & both — M I.416; S IV.159 (vyā°), 339.

**Byābādheti** [Denom. fr. byābādha] to injure, hurt, oppress S V.393 (na kiñci byābādheti tesaṅ vā thāvaraṅ vā).

**Byābhangī** (f.) [vy+ā+bhañj] 1. a pole for carrying burdens Th 1, 623. — 2. a flail S IV.201.

**Byāma** [cp. Vedic & P. vyāma cp. Śatap. Br. 1.2, 5, 14 a fathom, measured by both hands being extended to their full length, only in phrase °ppabhā a halo extending for a fathom around the Buddha J I.12, 90; Bu I.45; Miln 75; VvA 213.

**Byāruddha** [pp. of vy+ā+rundh; reading by° in Nd<sup>1</sup>; vy° in Sn & SnA; v. l. BB] obstructed, opposed, hindered Sn 930 (āññam-āññehi b. in enmity with each other; = pativiruddha Nd<sup>1</sup> 408), 938 (412 id.; SnA 506 = āhata-citta).

**Byāvata** [vy+ā+vr] covered, adorned with VvA 213 (rūpakāya byāvata jana; v. l. byāgata).

**Byāsatta** [pp. of vy+ā+sañj, cp. āsatta] attached to, clinging to, in cpd. °mānasa possessed with longing Dh 47 (=sampatte vā asampatte vā lagga-mānasa DhA I.361), 287 (cp. DhA III.433; lagganatāya satta-mānasa).

**Byūha** [cp. Sk. & P. vyūha fr. vi+val] 1. the array or arrangement of troops in particular positions, order of parade or battle DA I.85. Three formations of troops are mentioned at J II.404 & 406, viz. paduma-vyūha (lotus formation), cakka° (wheel form<sup>a</sup>), sakata° (cart form<sup>a</sup>). — 2. a heap, collection, in byūhaṅ karoti to put into a (well-arranged) heap Miln 2 (kacavaraṅ). — 3. a (blind) alley, cul-de-sac Vin IV.271 (byūhan nāma yen' eva pavisanti ten' eva nikkhamanti).

**Byūhati** [Denom. fr. byūha] to stand in array (like a troop) VvA 104 (byūhanto, v. l. brahmanto).

**Brahant** (adj.) [cp. Vedic ṛhant, of ṛbh<sup>2</sup> to increase, to be great or strong; pariṛdha solid (cp. rūha, pari-brahaṇa & pariṛhāna), Av. bərəzat high; Arm. barjr high; Oir. brī, Cymr. bre mountain; Goth. baurgs "borough," Ohg. etc. burg "burgh," i. e. fortress; Ger. berg mountain. — The fundamental notion is that of an increase above normal or the ordinary: vuddhi (of vrdh) is used in expl<sup>m</sup> of the term; thus Dhṭp 344 (Dhṭm 506) baha braha rūha = vuddhiyaṅ; VvA 278 brahā = vuddhā. Its use is almost entirely restricted to poetry] very great, vast, high, lofty, gigantic; nom. sg. brahā Sn 410, 550; Th 1, 31; J III.117 (=digha C.); IV.111 (su°); 647; Pv IV.3<sup>10</sup> (of a huge tree), acc. sg. brahantaṅ A III.346; VvA 182; nom. pl. also brahantā Vv 52<sup>4</sup> (=mahantā VvA 224; of the Yama-dūtā or Death's giant messengers). — f. brahatī J V.215 (=mlārā C.); also given as N. of a plant Abhp 588. — Superl. brahatṭha (=Sk. barhiṣṭha; on inversion bar > bra cp. Sk. paribarhanā > P. paribrāhana) in °puppha a large or fully developed blossom J V.416.  
-arañña woodlands, vast forest A I.187. -vana the wild wood, immense forest A I.152; III.44; Vv 63<sup>3</sup>; J V.215. -sukha (-vivāra-jjhāna-jhāyin) (a thinker enjoying his meditations in) immense happiness Miln 226 (in characterisation of the term "brāhmaṇa").

**Brahma & Brahmā** [fr. ṛbh, see brahant. Perhaps less with regard to the greatness of the divine principle, than with ref. to the greatness or power of prayer or the ecstatic mind (i. e. holy enthusiasm). On etym. see Osthoff, "*Bezzenberger's Beiträge*" XXIV.142 sq. (=Mir. bright charm, spell: Oicel. bragr poetry)] — 1. **Brahman** (nt.) [cp. Vedic brahman nt. prayer; nom. sg. brāhma] 1. the supreme good; as a buddhistic term used in a sense different from the brahmanic (save in controversy with Brahmins); a state like that of Brahmā (or Brahman) A II.184 (brahmappatta). In cpds. brahma°. — 2. Vedic text, mystic formula, prayer DA I.244 (brahmaṅ aṇatī ti brāhmaṇo).

11. **Brahmā** [cp. Vedic brahmān, m., one who prays or chants hymns, nom. sg. Brahmā] 1. the god Brahmā chief of the gods, often represented as the creator of the Universe (vasavattī issaro kattā nimmātā) D 1.18; 11.30, also called **Mahābrahmā** (D 1.235 sq., 244 sq.; 111.30; It 15; Vism 578; DhA 11.60); and **Sahampati** (Vin 1.5; D 11.157; S 1.136 sq.; Vism 201; KhA 171; SnA 56) and **Sanagkumāra** (D 11.226; 111.97). The duration of his life is given as being 1 kalpa (see Kvu 207, 208). — nom. **Brahmā** Vin 1.5; J VI.486; Miln 224; Vism 2 (brahmānaṅ atibrahmā, Ep. of Buddha Bhagavā); SnA 229 (B. mahānubhāvo); gen. abl. **Brahmano** D 11.209; Vism 205; SnA 177; instr. **Brahmanā** D 1.252; 11.239; Dh 105, 230; Vism 48, 405; DhA 11.60; acc. **Brahmānaṅ** D 11.37; voc. **Brahme** S 1.138. — 2. a brahma god, a happy & blameless celestial being, an inhabitant of the higher heavens (brahma-loka; in which to be reborn is a reward of great merit); nom. sq. **brahmā** S 1.142 (Baka br.); M 1.327 (id.); A 11.83; PvA 138 (°devatā for brahmā°?); gen. abl. **brahmuno** S 1.142, 155; instr. **brahmunā** D 11.147, 150 & **brahmanā** PvA 98; voc. sq. **brahme** M 1.328. pl. nom. **brahmāno** Miln 13, 18 (where J VI.486 has Mahā-brahmā in id. p.); DhA 195; gen. **brahmānaṅ** Vism 2; Mhbv 151. — paccakabrahmā a br. by himself S 1.149 (of the name of Tudu; cp. paccaka-buddha). — **sabrahmaka** (adj.) including the brahma gods D 1.62; A 11.70; Vin 1.11; DA 1.174.

111. **brahma** (adj.-n.) [cp. brahmā II. 2; Vedic brahma° & Sk. brāhma] 1. holy, pious, brahmanic; (m.) a holy person, a brahmin — (adj.) J 11.14 (br. vanṇa = setṭha vanṇa C.); KhA 151 (brahma-cariyaṅ = brahmaṅ cariyaṅ). — (m.) acc. **brahmaṅ** Sn 285; voc. **brahme** (frequent) Sn 1065 (=brahmā ti setṭha-vacaṅ SnA 592); J 11.346; IV.288; VI.524, 532; Pv 1.12<sup>9</sup> (=brāhmaṇa PvA 66). — 2. divine, as incorporating the highest & best qualities, sublime, ideal, best, very great (see esp. in cpds.), A 1.132 (brahmā ti mātāpitaro etc.), 182; IV.76. — 3. holy, sacred, divinely inspired (of the rites, charms, hymns etc.) D 1.90 (brahme mante adhiyivā); Pv 11.61<sup>3</sup> (mantag brahma-cintitaṅ) = brāhmaṇaṅ atthāya brahmanā cintitaṅ) PvA 97, 98). — *Note.* The comp<sup>a</sup> form of all specified bases (I. 11. 111.) is brahma°, and with regard to meaning it is often not to be decided to which of the 3 categories the cpd. in question belongs.

-**attabhāva** existence as a brahma god DhA 111.210. -**ujjuggatta** having the most divinely straight limbs (one of the 32 marks of a Great Man) D 11.18; 111.144, 155. -**uttama** sublime DhA 192. -**uppatti** birth in the brahma heaven S 1.143. -**ūposatha** the highest religious observance with meditation on the Buddha & practice of the uposatha abstinence A 1.207. -**kappa** like Brahmā Th 1, 909. -**kāya** divine body D 111.84; J 1.95. -**kāyika** belonging to the company of **Brahmā**, N. of a high order of Devas in the retinue of Br. (cp. Kirfel, *Kosmographie* pp. 191, 193, 197) D 1.220; 11.69; A 111.287, 314; IV.40, 76, 240, 401; Th 1, 1082; Vism 225, 559; KhA 80. -**kutta** a work of Brahmā D 111.28, 30 (cp. similarly yaṅ mama, pitrā kṛtaṅ deva-kṛtaṅ na tu brahmakṛtaṅ tat Divy 22). See also under **kutta**. -**giriya** (pl.) name of a certain class of beings, possibly those seated on Brahmagiri (or is it a certain class of performers, actors or dancers?) Miln 191. -**ghaṭa** (=ghaṭa<sup>2</sup>) company or assembly of Brahmans J VI.99. -**cakka** the excellent wheel, i. e. the doctrine of the Buddha M 1.69; A 11.9, 24; 111.417; V.33; It 123; Ps 11.174; VbhA 399 (in detail); -**cariya** see separate article. -**cārin** leading a holy or pure life, chaste, pious Vin 11.236; 111.44; S 1.5, 60; 11.210; 111.13; IV.93, A 11.44; M 111.117; Sn 695, 973; J V.107, 382; Vv 34<sup>11</sup> (acc. pl. brahmacāraye for °cāriṇo); Dh 142; Miln 75; DA 1.72 (brahmaṅ setṭhaṅ ācāraṅ carati ti br. c.); DhA 111.83; a° S IV.181; Pug 27, 36. -**cintita** divinely inspired Pv 1.6<sup>13</sup> = Vv 63<sup>16</sup> (of manta); exp<sup>a</sup> at PvA 97,

as given above 111.3, differs from that at VvA 265, where it runs: brahmehi Atṭhak' ādīhi cintitaṅ paññā-cakkhunā ditṭhaṅ, i. e. thought out by the divine (seer) Atṭhaka and the others (viz. composers of the Vedic hymns: v. s. brāhmaṇa<sup>1</sup>, seen with insight). — **ja** sprung from Brahmā (said of the Brāhmaṇas) D 111.81, 83; M 11.148. Cp. dhammaja. -**ja**cca belonging to a brahman family Th 1, 689. -**jāla** divine, excellent net, N. of a Suttanta (D No. 1) Vism 30; VbhA 432, 516; KhA 12, 36, 97; SnA 362, 434. -**danḍa** "the highest penalty," a kind of severe punishment (temporary death-sentence?) Vin 11.290; D 11.154; DhA 11.112; cp. Kern, *Manual* p. 87. -**dāyāda** kinsman or heir of Brahmā D 111.81, 83. -**deyya** a most excellent gift, a royal gift, a gift given with full powers (said of land granted by the King) D 1.87 (=setṭha-deyyaṅ DA 1.246; cp. *Dial.* 1.108 note: the first part of the cpd. (brahma) has always been interpreted by Brahmans as referring to themselves. But *brahma* as the first part of a cpd. never has that meaning in Pali; and the word in our passage means literally "a full gift." — Cp. id. p. Divy 620, where it does not need to mean "gift to brahmans," as Index suggests); D 1.114; J 11.166 = DhA 111.125 (here a gift to a br., it is true, but not with that meaning); J VI.486 (sudinnaṅ+); Mhbv 123. We think that both Kern (who at *Toev.* s. v. unjustly remarks of Bdhgh's expl<sup>a</sup> as "unjust") and Fick (who at "*Sociale Gliederung*" p. 126 trsl<sup>t</sup> it as "gift to a Brahman") are wrong, at least their (and others') interpretation is doubtful. -**devatā** a deity of the BrahmaloKa PvA 138 (so read for brahmā). -**nimantanika** "addressing an invitation to a brahma-god," title of a Suttanta M 1.326 sq., quoted at Vism 393. -**nimmita** created by Brahmā D 111.81, 83. -**patta** arrived at the highest state, above the devas, a state like the Br. gods M 1.386; A 11.184. -**patti** attainment of the highest good S 1.169, 181; IV.118. -**patha** the way to the Br. world or the way to the highest good S 1.141; A 111.346; Th 1, 689. Cp. Geiger, *Dhamma* 77. -**parāyana** devoted to Brahmā Miln 234. -**parisā** an assembly of the Brahma gods D 111.260; M 1.330; S 1.155; A 11.307. -**pārisajja** belonging to the retinue of Br., N. of the gods of the lowest Rūpa-brahmaloka S 1.145, 155; M 1.330; Kvu 207; cp. Kirfel, *Kosmographie* 191, 194. -**purohita** minister or priest to Mahābrahmā; °*deva* gods inhabiting the next heaven above the Br.-pārisajjā devā (cp. Kirfel loc. cit.) Kvu 207 (read °purohita for °purohita!). -**pphoṭana** [a-pphoṭana; ā+ph.] a Brahma-applause, divine or greatest applause DhA 111.210 (cp. Miln 13; J VI.486). -**bandhu** "brahma-kinsman," a brāhmaṇa in descent, or by name; but in reality an unworthy brahman, Th 2, 251; J VI.532; ThA 206; cp. Fick, *Sociale Gliederung* p. 140. -**bhakkha** ideal or divine food S 1.141. -**bhatta** a worshipper of Br. J IV.377 sq. -**bhavana** Br.-world or abode of Br. Nd<sup>1</sup> 448. -**bhūta** divine<sup>2</sup> being, most excellent being, said of the Buddha D 111.84; M 1.111; 111.195, 224; S IV.94; A V.226; It 57; said of Arahants A 11.206; S 111.83. -**yāna** way of the highest good, path of goodness (cp. brahma-patha) S V.5; J VI.57 (C. ariyabhūmi: so read for arāya°). -**yāniya** leading to Brahmā D 1.220. -**loka** the Br. world, the highest world, the world of the Celestials (which is like all other creation subject to change & destruction; see e. g. Vism 415 = KhA 121), the abode of the Br. devas; Heaven. — It consists of 20 heavens, sixteen being worlds of form (*rūpa-brahmaloka*) and four, inhabited by devas who are incorporeal (*arūpa°*). The devas of the Br. I. are free from kāma or sensual desires. Rebirth in this heaven is the reward of great virtue accompanied with meditation (jhāna) A 1.227 sq.; V.59 (as included in the sphere called sahaṣṣi cūlanikā lokadhātu). — The brahmās like other gods are not necessarily sotāpannā or on the way to full knowledge (sambodhi-parāyānā); their attainments depend on the degree of their faith in the Buddha,

Dhamma, & Sangha, and their observance of the precepts. — See e. g. D III.112; S I.141, 155, 282; A III.332; IV.75, 103; Sn 508, 1117; J II.61; Ps 1.84; Pv II.13<sup>17</sup>; Dhs 1282; Vbh 421; Vism 199, 314, 307, 372, 390, 401, 405, 408, 415 sq., 421, 557; Mhbv 54, 83, 103 sq., 160; VbA 68; PvA 70; Vbha 167, 433, 437, 510. See also *Cpd.* 57, 141 sq.; Kirfel, *Kosmographe* 26, 191, 197, 207, and cp. in BSK literature Lal. Vist. 171. The Br.-l. is said to be the one place where there are no women; DhA 1.270. —yāva Brahmakā pi even unto Br.'s heaven, expression like "as far as the end of the world" M I.34; S v.265, 288. -*ūpaga* attaining to the highest heaven D II.196; A v.342; Sn 139; J II.61; Kvu 114. -*ūpapatthi* rebirth in Heaven Sr 139. -*parāyana* the Br.-loka as ultimate goal J II.61; III.396. -*sahāvayutā* the company of the Br. gods A IV.135 sq. -*yāna* the best vehicle S v.5 (+ dhammayāna). -*vaccasin* with a body like that of Mahābrahmā, comb<sup>d</sup> with -*vannin* of most excellent complexion, in ster. passage at D I.114, 115; M II.167, cp. DA 1.282: °vaccasī ti Mahābrahmano sarīra-sadisena sarīrena samannāgato; °vannī ti seṭṭhavannī. -*vāda* most excellent speech Vin 1.3. -*vimāna* a palace of Brahmā in the highest heaven D III.28, 29; It 15; Vism 108. -*vihāra* sublime or divine state of mind, blissful meditation (exercises on a, altruistic concepts; b, equanimity; see on these meditations *Dial* 1.298). There are 4 such "divine states," viz. mettā, karuṇā, muditā, upekkhā (see Vism 111; DhsA 192; and cp. *Expositor* 258; *Dhs trsl.* 65; BSK. same, e. g. Divy 224); D II.196; III.220 (one of the 3 vihāra's-dibba°, brahma°, ariya°); Th 1, 649; J I.139 (°vihāre bhāvetvā . . . brahmalok' ūpaga), II.61; Dhs 202; Vism 295 sq. (°nidessa), 319. -*vethana* the head-dress of a brahmin SnA 138 (one of the rare passages where brahma° = brahma III. 1). -*sama* like Brahmā Sn 508; SnA 318, 325; DhsA 195. -*ssara* "heavenly sound," a divine voice, a beautiful and deep voice (with 8 fine qualities; see enum<sup>d</sup> under bindu) D II.211 = 227; J I.96; v.336.

**Brahmaka** (adj.) only in cpd. sa° with Brahmā (or the Br. world), q. v.

**Brahmacariya** (nt.) [brahma + cariya] a term (not in the strictly Buddhist sense) for observance of vows of holiness, particularly of chastity: good & moral living (brahmaṇa cariyaṇ brahmāṇaṇ vā cariyaṇ = brahmācariyaṇ KhA 151); esp. in Buddh. sense the moral life, holy life, religious life, as way to end suffering, Vin I.12, 19, renouncing the world, study of the Dhamma D I.84, 155; II.106; III.122 sq., 211; M I.77, 147, 193, 205, 426, 463, 492, 514; II.38; III.36, 116; S I.38, 43, 87, 105, 154, 209; II.24, 29, 120, 219, 278, 284 (°pariyosāna); III.83, 189; IV.51, 104, 110, 126, 136 sq., 163, 253, v.7 sq., 15 sq., 26 sq., 54 sq., 233, 262, 272, 352; A I.50, 168, 225; II.20, 44, 185; III.250, 346; IV.311; v.18, 71, 136; Sn 267, 274 (vas-uttama), 566, 655, 1128; Th 1, 1027, 1079; It 28, 48, 78, 111; Dh 155, 156, 312; J III.396; IV.52; Pv II.9<sup>13</sup>; DhA IV.42 (vasuttaman); Vbha 504. —brahmācariyaṇ vusati to live the religious life A I.115 (cp. °ṇ vusitaṇ in formula under Arahant II. A); °assa kevalin wholly given up to a good life A I.162; °ṇ santānetuṇ to continue the good life A III.99; DhA I.119; komāra° the religious training of a well-bred youth A III.224; Sn 289. —abrahmacariya unchastity, an immoral life, sinful living M I.514; D I.4; Sn 390; KhA 26.

-*antarāya* raping DhA II.52. -*ānuggaha* a help to purity A I.167; IV.167; Dhs 1348. -*ūpaddava* a disaster to religious life, succumbing to worldly desires M III.116. -*vāsa* state of chastity, holy & pure life; adj. living a pure life A I.253; J III.393; Kvu 93; DhA I.225.

**Brahmacariyaka** (adj.) [fr. brahmācariya] only in phrase ādi° leading to the highest purity of life D I.189, 191; III.284; A IV.166.

**Brahmacariyavant** (adj.) fr. brahmācariya° leading the religious life, pure, chaste S I.182; Dh 267.

**Brahmañña** (adj.) fr. brāhmaṇa° brahman, of the brahman rank; brahmanhood, of higher conduct, leading a pure life D I.115 (at which passage DA I.286 includes Sāriputta, Moggallāna & Mahākassapa in this rank); M II.167; A I.143. — abstr. der. **brāhmañña** (nt.) higher or holy state, excellency of a virtuous life D I.166; Vin III.44; J IV.302 (= brāhmaṇa dhamma C.); **brahmañña** (nt.) D II.248; **brahmañña** (f.) D III.72, 74; A I.142; & brahmaññattha (nt.) S III.192; v.25 sq., 195; A I.260 (brāhmaññattha).

**Brahmaññatā** (& brāh°) [fr. brahma or brāhmaṇa] state of a brahman D III.145, 169; Dh 332, cp. DhA IV.33. — Neg. a° D III.70, 71.

**Brahmaññattha** see brahmañña.

**Brahmatta** (nt.) [abstr. fr. brahma] state of a Brahma god, existence in the Br. world Vbh 337; Vism 301; Vbha 437; DhA I.110. **brahmattabhāva** is to be read as brahm' attabhāva (see under brahma).

**Brahmattara** at J III.207 (of a castle) is probably to be read brahmuttara "even higher than Brahmā," i. e. unsurpassed, magnificent. C. expl<sup>n</sup> by suvaṇṇa-pāsāda.

**Brahmavant** (adj.) [fr. brahma] "having Brahmā," possessed or full of Brahmā; f. **brahmavati** Np. Vism 434.

**Brāhmañña**, **brāhmaññatā** & **brāhmaññattha** see brahmañ°.

**Brāhmaṇa**<sup>1</sup> [fr. brahma; cp. Vedic brāhmaṇa, der. fr. brahman] a member of the Brahman caste; a Br. teacher. In the Buddhist terminology also used for a man leading a pure, sinless & ascetic life, often even syn. with arahant. — On brāhmaṇas as a caste & their representation in the Jātaka collection see Zick, *Sociale Gliederung*; esp. ch. 8, pp. 117-162. — Var. fanciful etymologies, consisting of a word-play, in P. definitions are e. g. "sattannaṇaṇ dhammāṇaṇ bhāhitāta br." (like def. of bhikkhu) Nd<sup>1</sup> 86 = Nd<sup>2</sup> 494<sup>a</sup> (cp. Sn 519); ye keci bho-vādikā Nd<sup>1</sup> 249 = Nd<sup>2</sup> 494<sup>b</sup>; brahā-sukhavihāra-jhāna-jhāyīn Miln 226; pāpaṇ bāhesuṇ D III.94; bhāhita-pāpattā br. DhA III.84; ariya bhāhita-pāpattā br. DA I.244. — pl. **brāhmaṇāse** Sn 1079 sq. — Var. ref<sup>t</sup> in the Canon to all meanings of the term: D I.90, 94, 104, 119 sq., 136 (mahāsālā), 150 (°dūta), 247; III.44 sq., 61, 83 sq., 94 sq. (origin of), 147, 170, 258 (°mahāsālā), 270; M I.271 (°karanā dhammā), 280; II.84, 148, 177; III.60, 270 (a bhikkhu addressed as br.); S I.47, 54, 94 sq., 99 (°kumāra), 117, 125, 160 sq.; II.77, 259; IV.157; v.194; A I.66, 110, 163 (tevijjā); 166; II.170; III.221 sq. (brāhmaṇa-vagga); It 57 sq., 60, 98, 101; J III.194; IV.9; v.1521 sq.; Vbh 393 sq. For br. with the meaning "arahant" see also: Vin I.3; II.156 (br. parinibbuta); Th 1, 140, 221 (brahma-bandhu pure āsiṇ, idāni kho 'mhi brāhmaṇo); Dh 383 sq.; Sn passim (e.g. v. 142 kammanā hoti brāhmaṇo; 284 sq.); J IV.302 sq.; Miln 225. Ten kinds of Br. are pronounced to be **apetā brahmañña** degraded fr. brahmanship J IV.301 sq. Diff. schools of br. teachers are enum<sup>d</sup> at D I.237 sq. (Tevijja Sutta). — brāhmaṇāṇaṇ pubbakā isayo mantānaṇ katāro "the ten inspired Seers of old times, who composed the Vedic hymns"; their names are Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagu Vin I.245; D I.104; A III.224; IV.61; cp. VvA 205 — f. **brāhmaṇi**

(n. or adj.) the wife of a brāhmaṇa D 1.193; J v.127 (of a purohita or high priest); DhA 1.33; IV.176; PvA 55, 61, 64. Freq. in comb<sup>a</sup> brāhmaṇi pajā this generation of brāhmaṇas, e. g. D 1.249; A 1.260; II.23 (see pajā).

-ibbhā Brahmins & Vaiśyas J vi.228 sq. -kumārīkā a brahmin young girl J III.93. -kula a br. clan or family J II.85, 394, 411; III.147, 352; PvA 21, 61. -gahapatikā priests & laymen ("clerk & yeoman" Rh. D. in S.B.E. XI 258) D II.178; III.148, 153, 179 sq.; S 1.59, 184; A 1.110; Vin 1.35; J 1.83. -gāma a br. village Vin 1.197; D 1.87, 127; S 1.111; J II.368; III.293; IV.276. -dhamma duty of a br.; see on contrast between Brahmanic & Buddhist view J IV.301 sq., cp. also SnA 312-325 (br.-dhammika-suta) & Fick, l. c. 124. -putta son of a br. PvA 62. -bhojana giving food (alms) to brahmins Vin 1.44. -māṇava a young brahmin J IV.301. -rūpa (in) form of a br. PvA 63. -vaḍḍhākī a br. carpenter J IV.207. -vaṇṇin having the appearance of a brahmin Cp. x.10. -vācanaka a br. disputation, some sort of elocution show J 1.318; IV.301. -vātaka circle of brahmins DhA IV.177 (v. l. vādaka). -vāṇija a br. merchant PvA 113. -sacca a brahmanic (i. e. standard, holy) truth A II.176 (where the Buddha sets forth 4 such br. -saccāni, diff. from the usual 4 ariyasaccāni).

**Brāhmaṇa**<sup>2</sup> (nt.) for brahmaṇṇa, state of a true brahman, "holiness supreme" Th 1, 631.

**Brūti** [brū, Sk. bravīti, Med. brūte; cp. Geiger, *P.Gr.* § 141<sup>2</sup>. Expl<sup>d</sup> by Dhṭp 366 as "vacane," by Dhṭm 593 as "vācāyaṃ, viyattīyaṃ"] to say, tell, call; show, explain D 1.95; Sn 368 sq.; Dh 383 sq.; Cp. vi.8; Miln 314, 327. — Constructed with double acc. or with dat.

of person & acc. of thing said (cp. Miln 233). — *Forms*: Pres. 1<sup>st</sup> sg. brūmi It 33, 40; S 1033, 1042 sq. (expl<sup>d</sup> as ācikkhāmi desemi paññāpemi etc. by Nd.); Pv 1.2<sup>3</sup> (=kathemi PvA 11); Th 1, 214; 2<sup>nd</sup> sg. brūsi Sn 457, 1032, 1081; J II.48; Th 2, 58; 3<sup>rd</sup> sg. brūti Sn 122; imper. brūhi Th 1, 1266; Sn 1018, 1034, 1043; Miln 318. — pret. abravi Sn 981; Th 1, 1275; J VI.269; Pv II.9<sup>64</sup> (v. l. abruvi); PvA 204; abruvi J III.62, and bravi J v.204; 3<sup>rd</sup> sg. med. bravittha Vv 53<sup>10</sup> (=kathesi VvA 249); 1<sup>st</sup> sg. also abraviṃ Cp. II.68; 3<sup>rd</sup> pl. abravuṃ J v.112.

**Brūmeti** [possible Caus. fr. brūti, but as Geiger, *P.Gr.* 141<sup>2</sup>, rightly remarks "not critically sound"] to say D 1.95 (expl<sup>d</sup> as "brūmetū ti vadatu" DA 1.265).

**Brūhana** (nt.) 'fr. brūheti] expansion, increasing, spreading; cultivation, development (trs. & intrs.) Miln 313 (Kern, *Toev.* s. v. "amusement"); DhA 332; VvA 20 (sukha'). Cp. upa<sup>o</sup>.

**Brūhetar** (n. ag. of brūheti] increaser; one who practises, is devoted to; in phrase brūhetā suññāgārānaṃ frequenter of solitary places; given up to solitary meditation M 1.33, 213.

**Brūheti** [cp. Sk. brūhayati; fr. brh<sup>2</sup> to increase; Dhṭp 346 & Dhṭm 505; vuddhiyaṃ. Cp. brahant] to cause to grow, increase; hence: to promote, develop, practise, to put or devote oneself to; to look after, to foster, make enjoy; practically syn. with sevati; S 1.198 (saddhaṃ); Sn 324 (kammāni); Dh 285 (imper. brūhaya = vaḍḍhaya DhA III.429); Ud 72; J 1.289; Miln 313 (saddena sotaṃ br.); PvA 168 (vaḍḍheti+, for ābhāveti). — Cp. anu<sup>o</sup>, pari<sup>o</sup>.

## Bh.

**Bha** (indecl.) the letter or sound (syllable) bh, nguring in Bdhgh's exegesis of the N. **Bhagavā** as representing *bhava*, whereas *ga* stands for *gamaṇa*, *va* for *vanta* KhA 109. — Like *ba* we often find *bha* mixed up with *pa*; — see e. g. *bhaṇḍa bhāṇḍatī*; bh represents b. in *bhasta* = Sk. *basta*, *bhisa* = Sk. *bisa*, *bhusa* = Sk. *buśa*. — *bha-kāra* the sound (or ending) *bha*, which at Vin iv.7 is given as implying contempt or abuse, among other low terms (*hinā akkoṣā*). This refers also to the sound (ending) *ya* (see *ya-kāra*). The expl<sup>n</sup> for this probably is that *bha* is abstracted from words ending thus, where the word itself meant something inferior or contemptible, and this shade of meaning was regarded as inhering in the ending, not in the root of the word, as e. g. in *ibbha* (menial).

**Bhakuṭi** (f.) [cp. Epic Sk. *bhrakuṭi* from older *bhṛkuṭi*, *bhrukuṭi* or *bhrūkuṭi*] superciliousness Sn 485. J III.99; Vism 26 (°karāṇa); SuA 412. Der. *bhākuṭika* (q. v.). See also *bhūkuṭi*.

**Bhakkha** (°) (adj.) [fr. *bhaks*, i. eating, feeding on D III.41 (*sāka*° etc.); S 1.09 (*pahūta voracious, of fire*), 238 (*kodha*°); Pv 1.9<sup>1</sup> (*lohita-pubba*); Pug 55 (*tuna*); Sdhp 388 (*tiṇa*°). — 2. eatable, to be eaten; nt. °ṅ food, prey, in cpd. *appa-bhakkha* offering no food Vv 84<sup>3</sup> (*appodaka*+). — pl. also *bhakkhā* (eatables) J II.14; IV.241 (similar context; = *bhojana* C.); Pv II.9<sup>41</sup> (= *āhārā* PvA 129). It is to be pointed out that *bhakkhā* occurs in poetry, in stock phrase “*dibbā bhakkhā pātubhavanti*”; cp. Vedic *bhaksā* (m) feeding, partaking of food, esp. drink (of Soma), thus something extraordinary.

**Bhakkhati** [*bhaks* fr. *bhaj*, cp. Sk. *bhaksati* & *bhaksayati*, DhTp 17 & 537 expl<sup>n</sup> by “*adana*”] to eat, to feed upon Pv II.2<sup>5</sup> (*pubba-lohitaṅ*); DhA II.57 (*vātaṅ*). — inf. *bhakkhituṅ* J II.14. — Caus. *bhakkheti* in same meaning J IV.349 (aor. *bhakkhesuṅ*); cp. BSk. *bhaksayati* Divy 276.

**Bhaga** [Vedic *bhaga*, *bhaj*, see *bhagavant* etc.] luck, lot, fortune, only in cpd. *dub*° (adj.) unhappy, unpleasant, uncomfortable It 90; DA 1.96 (°karāṇa). — *bhaga* (in verse “*bhagehi ca vibhattavā*” in exegesis of word “*Bhagava*”) at DA 1.34 read *bhava*, as read at id. p. Vism 210.

**Bhagandala** (& ā) [cp. late Sk. *bhagandara*] an ulcer, fistula Vin 1.216, 272; Nd<sup>1</sup> 370. Has expl<sup>n</sup> at DhTm 204 “*bhaganda secane hoti*” (“comes from sprinkling”) anything to do with our word?

**Bhagalavant** [of uncertain origin] N. of a mountain SuA 197 (loc. *Bhagalavatī pabbate*). Occurs also as an assembly-hall under the N. of *Bhagalavatī* at D III.201. Cp. Kirfel, *Kosmographie* 196.

**Bhagavant** (adj. n.) [cp. Vedic *bhagavant*, fr. *bhaga*] fortunate, illustrious, sublime, as Ep. and title “*Lord*.” Thus applied to the Buddha (*amhākaṅ Bh.*) and his predecessors. Occurs with extreme frequency;

of fanciful exegetic expl<sup>n</sup> of the term & its meaning we mention e. g. those at Nd<sup>1</sup> 142 = Nd<sup>2</sup> 406; Vism 210 sq.; DA 1.33 sq. Usual trs. Blessed One, Exalted One.

**Bhagini** (f.) [Epic Sk. *bhagini*] a sister J VI.32. The popular etym. of bh. as given at VbhA 108 is the same as that for *bhātar*, viz. “*bhagatī ti bh.*” — Cpd. *bhagini-māla* a “sister garland” (?) N. of a tree J VI.270 (= *upari-bhaddaka*).

**Bhagga**<sup>1</sup> pp. of *bhañj*, Sk. *bhagna* broken, in phrases “*sabbā te phāsukā bhaggā*” J I.493, which is applied metaphorically at Dh 154 (*phāsukā* = *pāpakā*?), expl<sup>d</sup> DhA III.128 (artificially) by “*avāsesa-kilesa-phāsukā bhaggā*”; further “*bhaggā pāpakā dhammā*” Vism 211; *bhaggā kilesā* Miln 44; and *bhagga-rāga*, °dosa etc. (in def. of *Bhagavā*) at Nd<sup>1</sup> 142 = Nd<sup>2</sup> 406 B, quoted at Vism 211.

**Bhagga**<sup>2</sup> (nt.) [fr. *bhaga*; cp. Sk. & P. *bhāgya*] fortune, good luck, welfare, happiness Vism 210 (*akāsi* °ṅ ti *garu* ti *Bhāgyavā* etc.).

**Bhaggava** [cp. Sk. \**bhārgava*, a der. fr. *bhrgu*, & *bhargah*, of same root as Lat. *fulgur* lightning; Gr. *φῶς* light; Ger. *blitzen*, blank; Ags. *blanca* white horse, all of the idea of “shining, bright, radiant.” — How the meaning “potter” is connected with this meaning, is still a problem, perhaps we have to take the word merely as an Epithet at the one passage where it occurs, which happens to be in the *Kumbhakāra-jātaka*, v. 6, 7, i. e. the “*Jātaka of the potter*”] potter (?) J III.381, 382, in voc. *bhaggava* (m.) & *bhaggavi* (f.). The terms are not expl<sup>d</sup> in C., evidently because somewhat obscure. According to Kern, *Toev.* s. v. the Sk. form in this meaning occurs at MBh. I.190, 47; Saddhp. 191 sq. MVastu III.347.

**Bhaggavant** (adj. n.) [fr. *bhagga*<sup>2</sup>, cp. Sk. & P. *bhāgyavānt*] having good luck or auspices, fortunate; in def. of “*Bhagavā*” at Vism 210 = DA 1.34 (“*bhāgyavā bhaggavā yutto*”); with ref. to the 4 qualities implied in the word “*bhagavā*,” which passage is alluded to at VvA 231 by remark “*bhāgyavantat’ ādihū catūhi kāraṇehi Bhagavā*.”

**Bhanga**<sup>1</sup> (nt.) [cp. Sk. *bhanga*, which occurs already *Atharva-veda* XI. 6, 15 (see Zimmer, *Allind. Leben* 68), also Av. *bagha*, Polish *pienka* hemp. On its possible etym. connection with Vedic *śaṇa* (*Āth. Veda* II. 4, 5) = P. *sana* & *sāna* hemp (= Gr. *κάρναξ*, Ger. *hant*, E. *hemp*) see Walde, *Lat. Wtb.* s. v. *caunabis* hemp; coarse hempen cloth Vin 1.58 (where comb<sup>d</sup> with *sāṇa*).

**Bhanga**<sup>2</sup> (nt.) [cp. Class. Sk. *bhanga*, fr. *bhañj*; see *bhañjati*] 1. (lit.) breaking, breaking off, in *sākhā*° a layer of broken-off branches J III.407. — 2. (fig.) breaking up, dissolution, disruption (see on form *Cpd.* 25, 66) Ps 1.57 sq. (°*anupassanā* insight into disruption), quoted & expl<sup>d</sup> at Vism 640 sq.; VbhA 27 (°*khaṇa*); Sdhp 48, 78 (°*āsā*°). Cp. *vī*°.

**Bhangana** & **Bhangaloka** [to bhanga<sup>1</sup>?] are vv. ll. of Npl. at Nd<sup>1</sup> 155 for **Gangana** & **Anganeka** respectively. With misspelling bh>g, cp. **bheṇḍaka**>**geṇḍaka**.

**Bhacca** (adj.) [grd. fr. **bhr̥**, cp. Sk. **bhr̥tya**] to be carried, kept or sustained A III.46 (=a dependant) J IV.391 (C. **bharitabba**). As Kern. *Toev.* s. v. **bhacca** points out this *gāthā* "*bhaccā māta pitā bandhū, yena jāto sa yeva so*" is a distortion of Mbh I.74, 110, where it runs "*bhastvā māta, pituḥ putro, yena jāto sa eva sah*" (or is it *bhrastā*?).

**Bhajati** [**bhaj**] to divide, partake etc.; see Caus. **bhājeti** & cp. *vi*<sup>2</sup> to associate with (acc.), keep companionship with, follow, resort to; to be attached to (acc.), to love. Freq. syn. of **sevati**. The DhTp & DhTm mark the fig. meaning (**bhaj**<sup>2</sup>) by *sevāyaṇ* (DhTp 61), *sevā-puthakkare* (DhTm 523) & *saṇsevane* (ib. 70), whilst the lit. (**bhaj**<sup>1</sup>) is expressed by *vibhājane*. — Sn 958 (**bhajato rittāṇ āsanāṇ**; gen. sq. ppr.=*sevato* etc. Nd<sup>1</sup> 466); Dh 70, 393; Pug 20, 33; J 1.216=III.510 (*disā bh.*) VI.358; Sdhp 275. — Pot. **bhaje** Dh 76, 78, and **bhajetha** Dh 78 (=payirupāsetha), 208 in sense of imper.; hence 2<sup>nd</sup> sg. formed like Caus. as **bhajehi** J III.148 (C. **bhajeyyāsi**; cp. Geiger, *P.Gr.* 139<sup>2</sup>). — grd. **bhajitabba** Nd<sup>2</sup> s. v. *kāmaguṇā* B (*sevitabba*, bh., *bhāvetabba*).

**Bhajanā** (f.) [fr. **bhaj**] resorting to, familiarity with Pug 20=Dhs 1320, cp. *saṃ*<sup>2</sup> & *Dhs trsl.* 345.

**Bhajan** (adj.) [fr. **bhajati**] loving, attached to, worshipping Nd<sup>1</sup> 142 (in expl<sup>1</sup> of "**Bhagavā**").

**Bhajjati** [Vedic *bhr̥jati*, cp. Gr. *φρίγω* to roast, *φρίγανον* dry wood; Lat. *frīgo* to make dry] to roast, toast Vin IV.264; DhTp 79 & DhTm 94, expl<sup>1</sup> by "*pāke*." — Caus. **bhajjāpeti** to have, or get roasted Vin IV.264; DhA 1.224 (v. l. *K. paccāpeti*).

**Bhañjaka** (adj.) [fr. **bhañjati**] breaking, spoiling, destroying (*attha*<sup>2</sup>-*visanvāda*; cp. **bhañjanaka**) J III.499.

**Bhañjati** [**bhañj**], cp. Vedic **bhañjati** & **bhanakti**, roots with & without r, as Lat. *frango*=Goth. *brikan*=Ohg. *brehhan*, E. *break*, Sk. *giri-bhrañj* breaking forth from the mountain; and Sk. *bhanga*, *bhañji* wave. — The DhTp. 68 paraphrases by "*omaddana*." DhTm 73 by "*avamaddana*" 1. (trs. & intrs.) to break Vin I.74 (*phāsukā bhañjitabbā ribs to be broken*); Dh 337 (*mā bhañji*=*mā bhañjatu* C.). Pv II.9<sup>3</sup> (*sākhā bhañjeyya*=*chindeyya* PvA 114); PvA 277 (*akkho bhañji* the axle broke, intrs.). — 2. to fold or furl (the lip): *oṭṭhañ bh.* J II.204. — 3. (fig.) to break up, spoil, destroy, in *atthañ bh.* to destroy the good S IV.347 (cp. **bhañjanaka**). — pp. **bhagga**<sup>1</sup> (q. v.).

**Bhañjana**<sup>1</sup> (nt.) [fr. **bhañjati**] breakage, breaking down, break, only in cpd. **akkha**<sup>2</sup> break of the axle Vism 32, 45; DhA 1.375; PvA 277.

**Bhañjana**<sup>2</sup> (nt.) [for *bhañjana*, in composition; maybe graphical mistake] anointing, smearing, oiling, in **gatta**<sup>2</sup> and **pāda**<sup>2</sup>-**bhañjana**-*tela* oil for rubbing the body and the feet Vism 100; VvA 295.

**Bhañjanaka** (nt.) [fr. **bhañjana**<sup>1</sup>] destroying, hurting, spoiling, in phrase **attha**<sup>2</sup> destroying the welfare (with ref. to the telling of lies) DhA III.356; VvA 72; cp. **bhañjaka**.

**Bhañjanin** (adj.) [fr. **bhañj**] breaking, destroying, in **cakka**<sup>2</sup> breaking the wheel, fig. breaking the state of harmony J V.112.

**Bhañṇam** (J v.317) see **bhā**.

**Bhaṭa** [cp. Epic & Class. Sk. *bhaṭa*, fr. dial. **bhaṭ** to hire; originally the same as *bhr̥tya* fr. *bhr̥ta* & *bhr̥ti* of **bhr̥**

DhTp 94, DhTm 114. -*bhaṭa*=*bhatyaṇ* i. e. *bhr̥tyaṇ*] servant, hireling, soldier Miln 240; VvA 305 (**bhatta-*vetana***<sup>2</sup>). As to suggestion of *bhaṭa* occurring in phrase *yathā-bhaṭaṇ* (Kern. *Toev.* s. v. *yathābhaṭaṇ*) see discussion under **yathā bhaṭaṇ**.

-*patha* service, employment, salary Vin IV.265; SnA 542.

**Bhaṭṭha**<sup>1</sup> [pp. of **bhraṅs**, see **bhassati**] dropped, fallen down J I.482; IV.222, 382; V.444. Cp. *pari*<sup>2</sup>.

**Bhaṭṭha**<sup>2</sup> [pp. of **bhaṇ**, for **bhaṇita**] spoken, said Vv 63<sup>19</sup> (*su*<sup>2</sup>=*subhāsita* VvA 265). See also **paccā**<sup>2</sup> & **pari**<sup>2</sup>; cp. also next.

**Bhaṭṭha**<sup>3</sup> (?) [perhaps for **bhatta**?] wages, tip, donation J IV.261 (by C. expl<sup>1</sup> as **kathita**, thus same as **bhatta**<sup>2</sup>), v. l. **bhatta**. Cp. Sk. *bhāta* & BSk. *bhāṭaka* MVastu III.37.

**Bhaṇati** [**bhaṇ**; cp. Sk. *bhaṇati*; Ohg. *ban*=E. *ban* etc. "*proclamation*." See connections in *Walde, Lat. II<sup>1b</sup>*, under *fabula*. — Expl<sup>1</sup> by DhTp 111 as "*bhaṇana*," by DhTm 162 as "*bhāsana*" to speak, tell, proclaim (the nearest synonym is **katheti**: see Nd<sup>2</sup> s. v. **katheti**) Dh 264; Pug 33, 50; DhA II.95. — ppr. **bhaṇanto** Sn 397. Pot. **bhaṇe** Sn 1131 (=bhaṇeyya Nd<sup>2</sup> 469); Dh 224 (*saccaṇ*; =*dipeyya vohareyya* DhA III.316). Also **bhaṇeyya** Sn 397. An old subjunctive form is **bhaṇā-mase** S 1.209 (cp. Geiger, *P.Gr.* § 126). Prohib. **mā bhaṇi**. A Caus. form is **bhaṇaye** (Pot.) Sn 397.

**Bhaṇana** (nt.) [fr. **bhaṇati**] telling, speaking DhA IV.93 (*ṣila*, adj. *wont to speak*); DhTp 111.

**Bhaṇe** (indecl.) [orig. 1<sup>st</sup> sg. pres. Med. of **bhaṇati**] "I say," used as an interjection of emphasis, like "to be sure," "look here." It is a familiar term of address, often used by a king to his subjects Vin I.240 (*amhākaṇ kira bhaṇe vijite Bhaddiya-nagare*), 241 (*gaccha bhaṇe jānāhi . . .*) Miln 21 (*atthi bhaṇe añño koci paṇḍito . . .*).

**Bhaṇḍa** (nt.) [cp. Epic Sk. *bhāṇḍa*] 1. stock in trade; collectively goods, wares, property, possessions, also "object" S 1.43 (*itthi bhaṇḍāṇaṇ uttamaṇ woman is the highest property*), Nd<sup>2</sup> 38; J III.353 (*yācīta*<sup>2</sup> object asked, =*yāca*); ThA 288 (id.); Vism 22. — **bhaṇḍaṇ kiṇāti** to buy goods VbA 165. — **bhaṇḍaṇ vikkiṇāti** to sell goods J 1.377 (+*paṭibhaṇḍaṇ dāpeti* to receive goods in return); *vikkiṇiya-bh.* goods for sale DhA 1.390. — **assāmika**<sup>2</sup> ownerless goods, unclaimed property J VI.348; **ābharapa**<sup>2</sup> trinkets, jewelry J III.221; **piya**<sup>2</sup> best goods, treasure J III.279; **bahu**<sup>2</sup> having many goods, rich in possessions Vin III.138; KhA 241 (of a *bhikkhu*); **vara**<sup>2</sup> best property or belongings Vin IV.225. — 2. implement, article, instrument Vin II.142, 143 (where 3 kinds are distinguished: of wood, copper, & of earthenware), 170 (id.); Dāvs IV.50 (*turiya*<sup>2</sup>). — In **assa** (*hatthi*<sup>2</sup>)-**bhaṇḍa** Vin I.85 sq., the meaning "horse (elephant-) trader (or owner)" does not seem clear; should we read **paṇḍaka**? Cp. **bhaṇḍa**=**paṇḍa** under **bhaṇḍati**.

-**āgārika** store house, warehouse, only in der. -**āgārika** keeper of stores Vin I.284; II.176; surveyor of the (royal) warehouses, royal treasurer (a higher court office; cp. Fick. *Sociale Gliederung* 101 sq.) J III.293; IV.43; V.117; Miln 37; DA 1.21; PvA 2, 20. -**āhāraka** (trader) taking up goods DhA IV.60.

**Bhaṇḍaka** (adj. in sense of collect. nt.) [fr. **bhaṇḍa**] 1. article, implement; **kiṭā**<sup>2</sup> toys J VI.6. — 2. belongings, property Vin IV.225. — 3. trappings, in **assa**<sup>2</sup> horse-trappings J II.113.

**Bhaṇḍati** [**bhaṇḍ**, cp. "*paṇḍa bhaṇḍa paribhāse*" DhTp 568; DhTm 798] to quarrel, abuse Vin 1.76 (*saddhīṇ*); IV.277; Th 1. 933; SnA 357 (*aññamañṇaṇ*).

- Bhaṇḍana** (nt.) [fr. *bhaṇḍ*, cp. BSk. *bhāṇḍana* Divy 164] quarrel, quarrelling, strife It 11; J III.149; Nd<sup>1</sup> 190; DhA 1.55, 64.
- Bhaṇḍi** (?) a certain plant or flower J v.420. Reading uncertain.
- Bhaṇḍikā** (f.) [fr. *bhaṇḍaka*, in collect. sense] collection of goods, heap, bundle; *bhaṇḍikaṅ karoti* to make into a heap J III.221, 437; or *bhaṇḍikaṅ bandhati* to tie into a bundle DhA II.254; VvA 187. *sahassa*° a heap of 1,000 *kahāpaṇas* J II.424; III.60; IV.2. — *Note*. *bhaṇḍika* is v. l. at J III.41 for *gaṇḍikā*.
- Bhaṇḍu** (adj.) [etym. uncertain, dialectical or = *paṇḍu* ?] bald-headed, close shaven Vin 1.71 (°*kamma* shaving), 70 (*kammāra*°); J III.22; VI.538 (+ *tittira*); Miln 11, 128.
- Bhata** (adj.) [cp. Epic Sk. *bhṛta*] 1. supported, fed, reared, maintained A III.40 (*bhatā bhaccā* "maintained are my dependents"); J v.330 (*kiechā bh.*), given by Kern, *Toev. s. v.* in meaning "full" with wrong ref. J VI.14. Cp. *bharita*.
- Bhataka** [cp. Epic Sk. *bhṛtaka*] a hired servant, hiring, servant Th 1, 606, 685, 1003; J III.449; Miln 379; DhA 1.119, 233 (°*vithi* servant street). See also Fick, *Sociale Gliederung* 158, 195, 196.
- Bhati** (f.) [cp. Vedic *bhṛti*, fr. *bhr̥*] wages, fee, pay J 1.475, III.325, 446; DhA 1.21, 70; Dhṛp 94 (in expl<sup>a</sup> of root *bhat̥*, see *bhata*).
- Bhatikā** (f.) [fr. *bhati*] fee J IV.184.
- Bhatta** (nt.) [cp. Epic & Class. Sk. *bhakta*, orig. pp. of *bhajati*] feeding, food, nourishment, meal Dh 185; Pug 28, 55; J II.15; v.170 (*bhatta-manuñña-rūpaṅ* for *bhattaṅ*); Vism 66 (where 14 kinds enum<sup>d</sup>, i. e. *saṅgha*°, *uddesa*° etc.); Sdhp 118. — *ucchiṭṭha*° food thrown away PvA 173; *uddesa*° special food Vin 1.58-96, cp. II.175; *devasika*° daily food (as fee or wages) DA 1.296 (= *bhatta-vetana*); *dhura*° a meal to which a *bhikkhu* is invited as leader of others, i. e. a responsible meal J 1.449; III.97 (v. l. *dhuva*); *dhuva*° constant supply of food Vin 1.25, 243. — *agga* [cp. BSk. *bhaktāgra* Divy 335; MVastu II.478°] a refectory Vin 1.44; M 1.28; J v.334. — *ammaṇa* food trough J VI.381. — *ābhīhāra* gift of food S 1.82. — *udde-saka* (thera) (an elder) who supervises the distribution of food, a superintendent of meals Vism 388, DhA 1.244. — *kāra* one who prepares the meal or food, a cook, butler J 1.150 sq.; v.296; VI.349; DA 1.157. — *kicca* "meal-performance," meal (cp. BSk. *bhaktakṛtya* Divy 185) J 1.87; Miln 9; Vism 278 (*kata*° after the meal, cp. *kata* II.1. a); PvA 76. — *kilamatha* fatigue after eating SnA 58 (cp. *sammada*). — *gāma* a village giving tribute or service DhA 1.398. — *dāna* gift of a meal PvA 54. — *puṭa* a bag with food J II.82, 203; III.200; DA 1.270. Cp. *puṭabhata*. — *puṭaka* same KhA 44; VbhA 234; Vism 251. — *bhoga* enjoyment of food S 1.92. — *randhaka* a cook J IV.431. — *vissagga* serving a meal, meal-function, participation at a meal Vin IV.203; Pv II.29 (so read for *vissatta*, expl<sup>a</sup> at PvA 184 by *bhattakicca* & *bhuñjana*); Miln 9; SnA 19, 140. — *vetana* service for food, food as wages (cp. *bhaktā-dāsa* a slave working for food Manu VIII.415, see Fick, *Sociale Gliederung* p. 197), in general "hire, wages," also "professional fee" D III.191, Vin III.222 (*rañño bh-v. āhāro* "in the King's pay"); J IV.132 sq.; Miln 379; DhA 1.25 (to a physician); VvA 395. — *velā* meal-time SnA 111. — *sammada* drowsiness after a meal S 1.7; J VI.57; Vbh 352; Vism 278, 295. — *sālā* hall for meals, refectory Vism 72.
- Bhattar** [Vedic *bhartṛ* to *bhr̥*] a husband; nom. sg. *bhattā* Th 2, 413; J v.104, 200 (here in meaning "supporter"), VI.492; gen. *bhattu* J v.160, 170; acc. *bhattāraṅ* Th 2, 412.

**Bhattavant** (adj.) [fr. \**bhakta*, pp. of *bhajati*] possessing reverence or worship(pers), worshipful, adored; in a (late) verse analysing fancifully the word "Bhagavant," at DA 1.34 = Vism 210 sq. Expl<sup>a</sup> at Vism 212 by "bhaji-sevi-bahulaṅ karoti."

**Bhatti** (f.) [cp. Vedic & Class. Sk. *bhakti*, fr. *bhaj*; see *bhajati*] 1. devotion, attachment, fondness Pug 20 = Dhs 1326 (cp. *Dhs trsl.* 345); Pug 65; J v.340 (= *sinha C.*); VI.349; VvA 353, 354. — 2. in *bhatti-kata* Th 2, 413 it means "service," thus "doing service" (or "rendered a servant"?). — 3. of uncertain meaning in *bhatti-kamma*, probably "making lines, decoration, ornamentation" Vin II.113 ("kamma-kata decorated), 151. The reading is uncertain, may be *bhati* (? Kern, *Toev. s. v. trsl.* "patchwork"?). Cp. vi<sup>2</sup>.

**Bhattika** (adj.) (-<sup>s</sup>) [fr. *bhatta*] in *dhuva*° being in constant supply of food, being a regular attendant (servant) or adviser Vin II.15. Also at ThA 267 in meaning "being a servant, working for food" in expl<sup>a</sup> of *bhattikatā* (= *kata-sāmi-bhattikā*), said of a toiling housewife.

**Bhattimant** (adj.) from *bhatti* 1. devoted? 2. discerning, analytical, perspicacious? Th 1, 370; ThA has: *yathānusitṭhayaṅ paṭipattiyā tatta bhattimā nāma*.

**Bhadanta** (**Bhaddanta**) a secondary adj. formation from address *bhaddaṅ* (= *bhadraṅ*) te "hail to thee," cp. "bhaddaṅ vo" under *bhadda* 1] venerable, reverend, mostly in *voc.* as address "Sir, holy father" etc., to men of the Order. *voc. sg. bhadante* S 1.216 (v. l. *bhaddante*); *voc. pl. bhadantā* DhA III.414. — A contracted form of *bhadante* is *bhante* (q. v.). *Note*. In case of *bhadanta* being the corresp. of Sk. \**bhāvanta* (for *bhāvān*) we would suppose the change *v > d* and account for *dd* on grounds of pop. analogy after *bhadda*. See *bhante*. The pl. nom. from *bhadantā* is formed after *bhadante*, which was felt as a *voc.* of an *a*-stem with *-e* for *-a* as in Prk. *Māgadhi*.

**Bhadantika** (adj.) (-<sup>s</sup>) [fr. *bhadanta*] only in cpd. *ehi*°, lit. "one belonging to the (greeting) 'come hail to thee,'" i. e. one who accepts an invitation D III.49, M II.101; A 1.295; II.206; Pug 55. See also under *ehi*.

**Bhadara** in *paṇḍu* at A 1.181 is to be read as *badara*.

**Bhadda**<sup>(a)</sup> & **Bhadra**<sup>(b)</sup> (adj.) [cp. Vedic *bhadra*, on diff. forms see Geiger, *P.Gr.* § 53<sup>2</sup>. Dhṛp 143, 589 expl<sup>a</sup> *bhadd* by "kalyāṇe"; whereas Dhṛm 205 & 823 gives *bhad* (*bhadd*) with expl<sup>a</sup> "kalyāṇa kammāni"] 1. auspicious, lucky, high, lofty, august, of good omen, reverend (in address to people of esteem), good, happy, fortunate D II.95<sup>(a)</sup>; S 1.117<sup>(b)</sup>; Dh 143 sq.<sup>(b)</sup> (of a good, well-trained horse), 386<sup>(b)</sup> (id.); J VI.281<sup>(b)</sup> (24 *bhadrā pāsakā* or lucky throws of the dice); DhA 1.33<sup>(b)</sup> (*voc. bhadde = ayye*). — **bhadraṅ** (nt.) something bringing luck, a good state, welfare; a good deed (= *kalyāṇaṅ*) Dh 120 (= *bhadra-kamma*, viz. *kāya-sucarita* etc. DhA III.14); PvA 116 (= *iṭṭhaṅ*). Also as form of address "hail to thee," *bhaddaṅ vo* J v.260. — 2. a kind of arrow (cp. Sk. *bhalla*) J II.275 (v. l. *bhadra*; so Kern, *Toev. s. v.*; but C. takes it as *bhadda* lucky, in neg. sense "unlucky, sinister," & expl<sup>a</sup> by *bibhacca* awful). — 3. bull (cp. Sk. *bhadra*, *Halā-vudha* 5, 21) Th 1, 16, 173, 659.

— **mukha** one whose face brings blessings, a complimentary address, like "my noble & friend!" cp. BSk. *bhadramukha*; Divy frequent. See Index] M II 53; S 1.71 (cp. *K.S.* 1.069) J II.261 (v. l. *bhadā*); Vism 92 (v. l. *SS bhadda*). — **muttaka** [cp. Sk. *bhadramusta*] a kind of fragrant grass (*Cyperus rotundus*) DA 1.81; Ahp 509. — **yuga** a noble pair DhA 1.95 (Kolita & *Upātissa*). — **vāhana** the auspicious (royal) vehicle (or carriage) Miln 4.



- Bhaddaka**<sup>(a)</sup> & **Bhadra**<sup>(b)</sup> [fr. bhadda] 1. good, of good quality (opp. pāpaka) A IV.109<sup>(a)</sup>. — 2. honoured, of high repute J III.269<sup>(a)</sup> (= sambhāvita C.). — 3. (m. nt.) a good thing, lucky or auspicious possession, a valuable. Appl<sup>d</sup> to the 8 requisites (parikkhārā) of a Samaṇa at J V.254<sup>(b)</sup>. — On upari-bhaddaka (N. of a tree J VI.269; C. = bhagini-mālā) see upari. — At A IV.255 bhaddaka is given as one of the eight ingredients of the sun & moon; it may be gold (? cp. Kirfel, *Kosmographie* 190), or simply a term for a very valuable quality.
- Bhanta** [pp. of bham] swerving, swaying, staggering, deviating; always used of an uncontrolled car (ratha or yāna) Dh 222 (ratha = ativegena dhāvanta DhA III.301); (yāna = adanta akārīta aviṇita Nd<sup>1</sup> 145); DhA 260 (°yāna). Cp. vi<sup>o</sup>.
- Bhantata** (nt.) [fr. bhanta] turmoil, confusion DhS 429 (= vibhanti-bhāva DhS 260, so read for vibhatti); cp. DhS trsl. 120.
- Bhante** [would correspond either to Sk. \*bhavantaḥ (with ending °e as Māgadhism for °aḥ) = bhavān, or to P. bhadanta. In both cases we have a contraction. The expl<sup>d</sup> bhante = bhadante (bhadantaḥ) is advocated by Pischel, *Prk. Gr.* §§ 105, 366<sup>b</sup>, intimated also by Weber, *Bhagavatī* 156 n. 3 (unable to explain -e); the expl<sup>d</sup> bhante = bhavantaḥ (see bhavaḥ) by Geiger, *P.Gr.* 98<sup>3</sup>; hinted at by Weber loc. cit. (bhavantaḥ = bhagavantaḥ)] voc. of polite address: Sir, venerable Sir, used like bhadante. Either abs. as voc.: Vin 1.76; D II.154, 283; J II.111; III.46; Miln 19; or with another voc.: Miln 25; or with other oblique cases, as with nom. D 1.179; DhA 1.62. with gen. D 1.179.
- Bhabba** (adj.) [grd of bhū, Sk. bhavya] 1. able, capable, fit for (-° or with dat. or inf.); abhabba unfit, incapable; Vin 1.17; S III.27 (dukkha-kkhaṇḍāya); IV.89 (id.); Pug 12, 13; Vism 116 (bhikkhu); It 106 (anta-kiriyāya), 117 (phuṭṭhuṇ sambodhiṇ); J 1.106 (°puggala a person unfit for the higher truths & salvation). bhabbābhavā fit & unfit people Nd<sup>2</sup> 235<sup>3</sup> = Vism 205, expl<sup>d</sup> at Vbh 341, 342 by “bhabbā niyāmaṇ okkamituṇ kusalesu dhammesu sammattaṇ.” — 2. possible (& abhabba impossible) M III.215 (kammaṇ bhabbā-ābhāsa apparently possible). — See also abhabba.
- Bhabbatā** (f.) [abstr. fr. bhabba] possibility; neg. a° impossibility Sn 232; KhA 191; VvA 208.
- Bhamati** [bham; on etym. see K.Z. IV.443; VI.152. Expl<sup>d</sup> at DhTp 219 by “anavaṭṭhāne,” i. e. unsettledness] to spin (of a wheel), to whirl about, to roam Dh 371 (mā te kāmagaṇe bhamassu cittaṇ); J 1.414; III.206 = IV.4 (cakkāṇ matthake); IV.6 (kumbha-kāra-cakkāṇ iva bh.); v.478. — pp. bhanta. — Caus. bhameti to make whirl Vism 142 (cakkāṇ).
- Bhamara** [cp. Epic & Class. Sk. bhāmarā; either to bham (semantically quick, unsteady motion = confused noise), cp. Gr. φέρμαξ zither, or perhaps for \*bramara to Ohg. bremo = Ger. bremse gadfly, bremen = brummen to hum; Gr. βρόμος thunder, Lat. fermo to growl, roar; see Walde, *Lat. Wb.* s. v. fermo] 1. a bee J V.205 (°vaṇṇa bee-coloured, i. e. of black colour, in expl<sup>d</sup> of kaṇha); Th II, 252. Usually in similes, e. g. at Dh 49 (cp. DhA 1.374 sq.); Vism 142, 152; SnA 139. — 2. in bhamara-tanti “the string that sounds,” one of the seven strings of the lute J II.253, cp. VvA 140.
- Bhamarikā** (f.) [fr. bhamara] a humming top J v.478.
- Bhamu** (f.) [secondary formation after bhamuka] eyebrow J VI.476 (ṭhita<sup>o</sup>), 482 (nila).
- Bhamuka** (& **Bhamukha**) (f.) [cp. Vedic bhūrū; the Pali word is possibly a comp<sup>a</sup> of bhrū + mukha with dissimila-
- tion of first u to a] eyebrow Th II, 232 = S 1.132 pamukh-; J IV.18 (in expl<sup>d</sup> of su-bbhū = su-bhamukhā in C.; Fausböll puts “bhamuka”)? Kern on this passage quotes BSk. bhrūmukha, see *Toev.* s. v.); VI.503 (alāra° for pamukha); DhA III.102; IV.90, 197 = J V.434; SnA 285.
- Bhaya** (nt.) [fr. bhī, cp. Vedic bhaya, P. bhāyati] fear, fright, dread A II.15 (jāti-maraṇa°); D III.148, 182; Dh 39, 123, 212 sq., 283; Nd<sup>1</sup> 371, 409; Pug 56; Vism 512; KhA 108; SnA 155; DhA III.23. There are some lengthy enum<sup>ns</sup> of objects causing fear (sometimes under term mahabbhaya, mahā-bhaya), e. g. one of 17 at Miln 196, one of 16 (four times four) at A II.121 sq., the same in essence, but in different order at Nd<sup>2</sup> 470, and at VbhA 502; one of 16 (with remark “ādi,” and so on) at Vism 645. Shorter comb<sup>ns</sup> are to be found at Sn 964 (5, viz. daṅsā, adhipātā, sirīṅsapā, manussa-phassā, catuppādā); Vbh 379 (5, viz. ājivika°, asiloka°, parisa-sāraṅga°, maraṇa°, duggati°, expl<sup>d</sup> at VbhA 505 sq.), 376 (4: jāti°, jarā°, vyādhi°, maraṇa°) 367 (3: jāti°, jarā°, maraṇa°); Nd<sup>1</sup> 402 (2: diṭṭha-dhammikaṇ & samparāyikaṇ bh.). — **abhaya** absence of fear, safety Vin 1.75 (abhaya-ūvara for abhaya-vara?); Dh 317; J 1.150; DhA III.491.
- āna insight into what is to be feared; see *Cpd.* 66. -dassāvin seeing or realising an object of fear, i. e. danger Vbh 244, 247 and passim. -dassin id. Dh 31, 317. -bherava fear & dismay M 1.17 (= citt<sup>o</sup> uttrasassa ca bhayānak’ ārammaṇassa adhivacaṇaṇ MA 113), N. of Suttanta No. 4 in Majjhima (pp. 16 sq.), quoted at Vism 202; SnA 206.
- Bhayānaka** (adj.) [fr. bhaya, cp. Epic Sk. bhayānaka] frightful, horrible J III.428; MA 113; PvA 24 (as ika); Sdhp 7, 208. — nt. °ṇ something awful Nd<sup>2</sup> 470 (in def. of bhaya).
- Bhara-bhara**, a word imitating a confused sound M 1.128; otherwise contracted to babbhara (q. v.).
- Bhara** (adj.) (-°) [fr. bhr̥] “bearing” in act. & pass. meaning, i. e. supporting or being supported; only in cpd. dubbhara hard to support A V.159, 161 (v. l. dubhara), and subhara easy to support Th 1, 926 (trsl. “of frugal ways”).
- Bharaṇa** (nt.) [fr. bhr̥, Epic Sk. bharāṇa] bearing, supporting, maintenance DhTm 346 (in expl<sup>d</sup> of bhr̥); Abhp 1053.
- Bharatā** (f.) [abstr. fr. bhara] only in cpd. dub° difficulty to support, state of being hard to maintain, synonyms with kosajja at A IV.280, and kuhanā at A V.159, 161. — opp. subharatā A IV.280.
- Bharati** [bhr̥, cp. Lat. fero, Gr. φέρω, Av. baraiti, Oir. berim, Goth. bairan = to bear, Ger. gebären. DhTm expl<sup>d</sup> simply by “bharena”] to bear, support, feed, maintain J v.260 (mama bharaṭha, aṇaṇ bhātā bhavāmi vo; C. expl<sup>ns</sup> as “maṇ icchatha”). — pp. bhata. See also bhata, bhara, bharitya, and Der. fr. bhār°. A curious Passive form is anu-bhāramāna (ppr.) M III.123 (chatta: a parasol being spread out), on which see Geiger, *P.Gr.* § 52, 5; 175 n. 3, 191.
- Bharita** (adj.) [lit. made to bear, i. e. heavy with etc. Cp. formations bhār°, fr. bharitya filled with (-°) J 1.2 (suvāṇṇa-rajata° gabbha); IV.489 (udaka°); v.275 (kimi°); SnA 494 (vāta°); ThA 283 (kunapa°)].
- Bharityā** (f.) [fr. bhr̥, Vedic bhāryā] a wife (lit. one who is supported) D III.190; It 36, J III.511; DhA 1.329.
- Bharu** [a dial. (inscription) word, cp. Kern, *Toev.* s. v.] sea, in two names for a town and a kingdom viz. Bharukaccha Nd<sup>1</sup> 155; J II.188; IV.137, and Bharu-raṭṭha J II.169 sq., a kingdom which is said to have been

swallowed up by the sea. — Also in N. of the King of that country **Bharu-rājā** J II.171 (v. l. Kuru°). — Der. **Bhārukacchaka** an inhabitant of Bharukaccha DhA 305 (so read at *Expos.* II.401).

**Bhallaka** [lit. from the Bhalla people] a kind of copper, enum<sup>d</sup> under the eight piśāca-lohāni, or copper coming from the Piśāca country VbhA 63 (is reading correct?). It is doubtful whether we should not read mallaka, cp. malla.

**Bhallāṭaka** [cp. Epic Sk. bhallāṭaka] the marking nut plant *Semicarpus anacardium* J VI.578.

**Bhava** [cp. Sk. bhava, as philosophical term late, but as N. of a deity Vedic; of **bhū**, see bhavati] "becoming," (form of) rebirth, (state of) existence, a "life." There are 3 states of existence conventionally enum<sup>d</sup> as **kāma**°, **rūpa**°, **arūpa**° or sensual existence, deva-corporeal, & formless existence (cp. rūpa) D II.57; III.216; S II.3; IV.258; A II.223; III.444; Nd<sup>1</sup> 48; Nd<sup>2</sup> s. v. dhātu B.; Vism 210=DA 1.34; Vism 529; VbhA 204. — Another view is represented by the division of bhava into **kamma**° and **upapatti**° (uppatti°), or the active functioning of a life in relation to the fruitional, or resultant way of the next life (cp. *Cpd.* 43) Vbh 137; Vism 571; VbhA 183; also in def. of bhava at Nd<sup>2</sup> 471 (kamma° and paṭisandhika punabbhava). — In the "causal chain" (Paṭicca-samuppāda, q. v.) bhava is represented as condition of birth (jāti), or resultant force for new birth. — See Sn 361, 514, 742, 839, 923, 1055, 1133; Dh 348; Nd<sup>1</sup> 274; Vbh 294, 358; Vism 556 sq.; DhA IV.221; Sdhp 33, 333, 335. — On **itibhav**°-**ābhava** see **iti**, and add ref. Vbh 375. — A remarkable use of **bhava** as nt. (obstr.) to **bhū** (in cpd.) is to be noted in the def. given by Bdhg. of divya = divi bhavaṅ (for divi-bhū) KhA 227; SnA 199; and mānasaj = manasi bhavaṅ (for manasi-bhū) KhA 248, cp. Pāṇini IV.3, 53. Similarly āroga bhava health DhA 1.328 for °bhava. — Cp. anu°, vi°, sam°.

-**agga** the best (state of) existence, the highest point of existence (among the gods) J III.84; Vbh 426; Miln 132; KhA 179, 249; SnA 17, 41, 507; often as highest, "heaven" as opposed to Avīci, the lowest hell; thus at J IV.182; VI.354; Miln 336. -**anga** constituent of becoming, function of being, functional state of sub-consciousness, i. e. subliminal consciousness or sub-conscious life-continuum, the vital continuum in the absence of any process [of mind, or attention] (thus Mrs Rh. D. in *Expos.* 185 n.), subconscious individual life. See on term *Cpd.* 26 sq., 265-267; & cp. *Dhs trsl.* 134. — J VI.82; Miln 299 sq.; Vism 164, 676; DhA 72, 140, 269; DhA 1.23; VbhA 81, 156 sq., 406. -**antaga** "gone to the ends of existence," past existence, Ep. of the Bhagavan Buddha Vism 210. -**antara** an existence interval, i. e. transition fr. one life to another, a previous or subsequent life Vism 553 sq. -**ābhava** this or that life, any form of existence some sort of existence Sn 1060, 1068; Nd<sup>1</sup> 48, 109, 284; Nd<sup>2</sup> 472, 664 A; Th 1, 784 (ThA mahantamahanta bh.) ThA 71 (Ap. v. 30); VbhA 501. -**āsava** the intoxicant of existence D III.216; Vbh 364, 373. -**uppatti** coming into (a new) ex. — Four such bh-uppattis lead to rebirth among the foll. gods: the paritt'ābhā devā, the appamān'ābhā d., the sankiliṭṭh'ābhā d., the parissuddh'ābhā d. M III.147. -**esanā** longing for rebirth D III.216, 270. -**ogha** the flood of rebirth (see ogha) Nd<sup>1</sup> 57, 150; Vism 480. -**cakka** the wheel or round of rebirth, equivalent to the Paṭicca-samuppāda Vism 529, 576 sq.; in the same context at VbhA 138, 194 sq. -**carimakkā** the last rebirth Vism 291. -**tanhā** craving for rebirth D III.212, 216, 274; S V.432; S 746; Vbh 101, 358, 365; Th 2, 458; ThA 282; VbhA III.133. -**netti** [cp. BSk. bhava-netri M.Vastu II.307; "netrika I 1.337] leader to renewed ex., guide to ex. Vin 1.231; It 38; DhS 1059≈ (cp. DhA 364 = bhava-rajjū). -**saggyo-jana** the fetter of rebirth; see arahant II.C. -**salla** the

sting or dart of rebirth Dh 351 (= sabbāni bhava-gāmini sallāni DhA IV.70). -**sāta** (pl. sātāni) the pleasures of ex., variously enum<sup>d</sup> in sets of from one to six at Nd<sup>1</sup> 30. -**ssita** at J V.371 read with v. l. as ghaṭa-ssita.

**Bhavati** [bhū to become, cp. Sk. bhūmi earth; Gr. φύσις nature (physical), φύσις to grow; Lat. fui I have been, futurus = future; Oir. buith to be; Ags. būan = Goth. bauan to live, Ger. bauen, also Ags. býldan -to build; Lith. būti to be, būtas house Dhpt 1: bhū sattāyaṅ] to become, to be, exist, behave etc. (cp. Nd<sup>2</sup> 474 = sambhavati jāyati mbhattati pātu-bhavati). — I. *Forms.* There are two bases used side by side, viz. **bhav**° and (contracted) **ho**°, the latter especially in the (later) Gāthā style and poetry in general, also as archaic in prose, whereas bhav° forms are older. On compounds with prepositions, as regards inflection, see Geiger, *P.Gr.* §§ 131<sup>2</sup>, 151<sup>3</sup>; and cp. anubhavati, abhivavati, abhisaṅ°, pa° (also pahoti, pahūta), pari°, vi°, saṅ°. — I. Pres. ind. **bhavāmi** Sn 511 & homi J III.260; 2<sup>nd</sup> **bhavasi** & **hosī** M III.140; Vv 84<sup>20</sup>; 3<sup>rd</sup> **bhavati** freq.; Sn 36 (where Nd<sup>2</sup> 474 with v. l. BB of Sn reads bhavanti; Divy p. 294 also reads bhavanti snehāḥ as conjecture of Cowell's for MSS. bhavati); Dh 249, 375; & **hoti** freq.; 1<sup>st</sup> pl. **homa** Pv 1.11<sup>8</sup>; 2<sup>nd</sup> **hotha** J 1.307; 3<sup>rd</sup> **bhavanti** & **honti** freq. — imper. 2<sup>nd</sup> sg. **bhava** Sn 337, 340, 701; Dh 236; Th 2, 8; **bhavāhi** Sn 510; **hohi** Sn 31; M III.134; J 1.32; PvA 89. 3<sup>rd</sup> sg. **hotu** Sn 224; J III.150; PvA 13; Miln 18. pl. 1<sup>st</sup> med. **bhavāmase** Th 1, 1128; Sn 32; 2<sup>nd</sup> pl. **bhavatha** J II.218, **bhavātha** Sn 692; Dh 144; **hotha** Dh 243; Dh II.141; J II.302; DhA 1.57; 3<sup>rd</sup> pl. **bhavantu** Sn 145; **hontu** J II.4. Pot. 1<sup>st</sup> sg. **bhaveyyaṅ** J VI.364; 2<sup>nd</sup> **bhaveyyāsi** Ud 91; PvA 11; 3<sup>rd</sup> **bhave** Sn 716, **bhaveyya** J II.159; DhA 1.329, & **hupeyya** Vin 1.8 (for huveyya: see Geiger, *P.Gr.* § 39<sup>6</sup> & 131<sup>2</sup>); pl. 1<sup>st</sup> **bhaveyyāma**; 2<sup>nd</sup> **bhavetha** Sn 1073. 3<sup>rd</sup> **bhaveyyuṅ** Sn 906. — ppr. **bhavag** Sn 92, & **bhavanto** Sn 908; f. **honti** PvA 79. — fut. 1<sup>st</sup> sg. **bhavissāmi** PvA 49, **hessāmi** Th 2, 460 (ThA 283 reads bhavissāmi), & **hessaṅ** Th 1, 1100; J III.224; Pv 1.10<sup>5</sup>; 2<sup>nd</sup> **bhavissasi** PvA 16, **hohisi** Pv 1.3<sup>3</sup>; 3<sup>rd</sup> **bhavissati** Dh 228, 264; DhA II.82, **hessati** J III.279 & med. **hessate** Mhvs 25, 97, **hehiti** Bu II.10 = A 1.4; Vv 63<sup>32</sup>; & **hossati** (in pahossati fr. pahoti DhA III.254); 1<sup>st</sup> pl. **bhavissāma** Dh 200; 2<sup>nd</sup> **hessatha** S IV.179; 3<sup>rd</sup> **bhavissanti** freq. — Cond. 1<sup>st</sup> sg. **abhavissaṅ** J 1.470; 2<sup>nd</sup> **abhavissa** J II.11; III.30; 3<sup>rd</sup> **abhavissa** It 37; Vin 1.13; D II.57; M III.163; J 1.267; II.112 (na bhavissa = nābhavissa?); 3<sup>rd</sup> pl. **abhavissaṅsu** Vin 1.13. 1<sup>st</sup> aor. (orig. pret. of \*bhuvati, cp. hupeyya Pot.; see Geiger *P.Gr.* 131<sup>2</sup>, 162<sup>2</sup>) 1<sup>st</sup> sg. **ahuvā** S 1.36, with by-form (see aor.) **ahuvāsiṅ** Vv 82<sup>6</sup>; 2<sup>nd</sup> **ahuvā** ibid., 3<sup>rd</sup> **ahuvā** Vv 81<sup>24</sup>; J II.100, III.131; 1<sup>st</sup> pl. **ahuvāma** M 1.93; II.214 & **ahuvama** ibid.; 2<sup>nd</sup> **ahuvattha** S IV.112, M 1.445; DhA 1.57. — 2<sup>nd</sup> aor. (simple aor., with pret. endings): 1<sup>st</sup> sg. **ahuṅ** Pv II.3<sup>2</sup> (v. l. BB ahu) (= ahoṣiṅ PvA 83); 2<sup>nd</sup> **ahu** (sk. abhūh) Pv II.5<sup>5</sup>; 3<sup>rd</sup> **ahū** (Sk. abhūt) Sn 130, 312, 504 and passim; Pv 1.2<sup>3</sup>, & **ahu** Pv 1.9<sup>3</sup>; II.11<sup>3</sup>; & **bhavi** DhA 1.329 (pātubhavi), 1<sup>st</sup> pl. **ahumhā** (Sk. abhūma) Pv 1.11<sup>6</sup>, & **ahumha** J 1.362; DhA 1.57. — 3<sup>rd</sup> aor. (see aor.) 1<sup>st</sup> sg. **ahosiṅ** Th 1, 620; J 1.106; VvA 321; PvA 10 (= āsiṅ); 2<sup>nd</sup> **ahosi** J 1.107; 3<sup>rd</sup> **ahosi** Sn 835; Vin 1.23; 1<sup>st</sup> pl. **ahesumha** M 1.265; 3<sup>rd</sup> **ahesuṅ** D II.5; Vv 74<sup>4</sup>; J 1.149; DhA 1.327; & **bhaviṅsu** (Sk. abhaviṣuḥ) DhA IV.15. Of medial forms we mention the 1<sup>st</sup> pl. pres. **bhavāmahe** Mhvs 1.65, and the 3<sup>rd</sup> sg. pret. **ahuvattha** VvA 103. — Inf. **bhavituṅ** Sn 552, & **hetuye** Bu II.10. — ger. **bhavitvā** Sn 56, **hutvā** Sn 43, & **hutvāna** Sn 281. — grd. **bhaviatbba** J 1.440; VI.368; **hotabba** Vin 1.46; **bhabba** (Sk. bhavya): see sep.; **bhuyya** see cpd. **abhībhuyya** — Caus. **bhāveti** see sep. — pp. **bhūta**. *Note.* In comp<sup>nd</sup> with nouns or adjectives the final vowel of these is changed into i, as in comb<sup>nd</sup> of

the same with the root **kr**, e. g. *bhasmībhavati* to be reduced to ashes, cp. *bhasmī-karana* s. v. *bhasma*, etc. — II. *Meanings*. In general the meaning "to become, to get" prevails, but many shades of it are possible according to context & combinations. It is impossible & unnecessary to enumerate all shades of meaning, only a few idiomatic uses may be pointed out. — 1. to happen, to occur, to befall J vi.308. — 2. The fut. **bhavissati** "is certainly," "must be" DhA ii.1171 (*sāthhikā desanā bh.*); Miln 40 (*mātā ti pi na bh.*). — 3. Imper. **hotu** as adv. "very well" Miln 18 (*hotu bhante very well, sir*). — 4. aor. in meaning and as substitute of *asiṅ*, pret. of **as** to be; etad *ahosi* this occurred to him DhA 1.399 (*assā etad ahosi* "this thought struck her").

**Bhavatta** (nt.) [abstr. fr. **bhū**] the fact of being, state, condition KhA 227.

**Bhavana** (nt.) [fr. **bhū**] dwelling, sphere, world, realm S 1.206, Sn 810 (see expl<sup>a</sup> Nd<sup>1</sup> 132; *nerayikānaṅ nirayo bh.* etc. & SnA 534: *niray' ādi-bhede bhavane*); Nd<sup>1</sup> 448 (*Inda*° the realm of Indra); J iii.275 (*nāga*° the world of the Nāgas).

**Bhavant** [cp. Sk. (& Vedic) *bhavant*, used as pron. of the 2<sup>nd</sup>; but constructed with 3<sup>rd</sup> person of the verb. Probably a contraction fr. *bhagavant*, see Whitney, *Altind. Gr.* 456] pron. of polite address "Sir, Lord," or "venerable, honourable," or simply "you." Cases as follows (after Geiger, *P.Gr.* § 95<sup>3</sup>): sg. nom. **bhavaṅ** Sn 486; D 1.249; M 1.484. nt. **bhavaṅ** M iii.172. acc. **bhavantaṅ** Sn 597; D ii.231; instr. **bhotā** D 1.93, 110; S iv.120. gen. **bhoto** Sn 565; M 1.486; voc. **bhavaṅ** D 1.93 & **bho** D 1.93; M 1.484; J ii.26. See **bho** also sep. — pl. nom. **bhavanto** Sn p. 107 (only as v. l.; T. *bhagavanto*), & **bhonto** *ibid.*; M ii.2; Miln 25; acc. **bhavante** M ii.3; instr. **bhavantehi** M iii.13; gen. **bhavataṅ** M ii.3; voc. **bhonto** Th i, 832; M ii.2; — f. **bhoti**: sg. nom. **bhoti** Sn 988; J iii.95; acc. **bhotiṅ** J vi.523; loc. **bhotiyā** *ibid.* voc. **bhoti** *ibid.*; D ii.249. — On form **bhante** see this.

**Bhaveyya** [cp. Class. Sk. *bhavya*] a sort of tree, perhaps *Averrhoa carambola* J vi.529.

**Bhasati** [cp. Epic Sk. *bhaṣate*] to bark (of dogs) J iv.182 (aor. *bhasi*; so read for T. *bhusi*). — pp. **bhasitaṅ** (as n.) bark *ibid.* (*mahā-bhasitaṅ bhasi*, read for *bhusita*). See also **bhusati**.

**Bhasita** 1. see **bhasati**. — 2. pp. of **bhas** "crumbled to ashes" see **bhasma**.

**Bhasta** [cp. Vedic *basta*] a he-goat J iii.278.

**Bhastā** (f.) & **bhastā** (nt.) [cp. Class. Sk. *bhastrā* (also *one* MBh. passage), orig. n. ag. fr. **bhas** (to bark?), lit. bellow, blower] 1. a bellows Th i, 1134; J vi.12 (*vāta-punṇa-bhastā-camma*, skin of bellows full of wind); SnA 171 (*vāta-pūrita-bhastrā viya*), 494 (*vāta-bharitā*°); DhA 1.442 (*bhastāṅ dhamāpeti*); Vism 287. — 2. a sack Th i, 1151; 2, 466 (T. reads *gatta*, but ThA 283 reads *bhastā* & expl<sup>a</sup> as "camma-pasibbaka"); J iii.346 (*sattu*° = *sattu pasibbaka* flour sack); v.45; ThA 212 (*udaka*°). **biḷāra-bhastā** a bag of catskin M 1.128 (= *biḷāra-camma-pasibbaka* Bdhgh); Th i, 1138.

**Bhasma**(n) (nt.) [cp. Vedic *bhasman* (adj.); Sk. *bhasman* (n.), originally ppr. of **bhas** to chew & thus n-stem. It has passed into the a-decl. in Pali, except in the loc. **bhasmani** (S 1.169). Etymologically & semantically *bhasman* is either "chewing" or "anything chewed (small)," thus meaning particle, dust, sand, etc.; and **bhas** is another form of **psā** (cp. Sk. *psā* morsel of food, *psāta* hungry = P. *chāta*). Idg.

\***bhāsā** & \***bhasm**, represented in Gr.  $\psi\omega\chi\omega$  to grind,  $\psi\acute{\alpha}\mu\mu\omicron\varsigma$  &  $\psi\acute{\omega}\chi\omicron\varsigma$  sand; Lat. *سابulum* sand. The DhTp 326 & DhTm 452 explain **bhas** by *bhasmī-karana* "reduce to ashes," a pp. of it is *bhasita*; it also occurs in Sk. loc. *bhasiṅ* ashes S 1.169 = Nd<sup>2</sup> 576 (loc. *bhasmani*); Vv 84<sup>44</sup>; J iii.426; Vism 469 (in comparison).

-**antāhuti** (*bhasm' ant' āhuti*) "whose sacrifice ends in ashes" D 1.55 (so read for *bhassant'*, according to DA 1.166, & cp. Franke, *Dīgha Nikāya* p. 60); M 1.515; S iii.207. -**ācchanna** covered by ashes Dh 71 (= *chārikāya patichanna* DhA ii.68); J vi.236 (. . . *va pāvaka*). -**puṭa** a sack for ashes DA 1.267 (as expl<sup>a</sup> for *assa-puṭa* of D 1.98; fanciful; see *assa*<sup>1</sup>). -**bhāva** "ashy" state, state of being crumbled to dust VvA 348.

**Bhassa** (nt.) [cp. Class. Sk. *bhāṣya*, of **bhāṣ**] speech, conversation, way of talking, disputation Sn 328 (v. l. for *hassa*); It 71; Miln 90; Vism 127 (grouped into *fit* talk, as the 10 *kathā-vatthus*, and unfit talk or gossip, as the 32 *tiracchāna-kathā*).

-**kāraka** one who makes talk, i. e. invites disputation, or one who gossips Vin 1.1; Nd<sup>1</sup> 142; f. °*kārikā* Vin iv.230. -**pavādaka** one who proposes disputation, one who is fond of debate & discussions M 1.161, 227 (°*ika*); Miln 4. -**pavedin** one experienced in debating Miln 90. -**samācāra** (good) conduct in speech, proficiency in disputation D iii.106. -**samussaya** grandiloquence, proud talk Sn 245 (cp. SnA 288 = *att'ukkaṅ sanatā ti vuttaṅ hoti*).

**Bhassati** [**bhranā**, Sk. *bhraśyate*] to fall down, drop, to droop (DhTp 455 & DhTm 695: *adho-patane* & *adho-pāte*) J iv.223; vi.530. ppr. **bhassamāna** Miln 82; pret. 3<sup>rd</sup> sg. **bhassittha** J ii.274 (cp. *pabhassittha* Vin ii.135), & **abhassittha** S 1.122 (so read for *abhassatha*). — pp. **bhatṭha**<sup>1</sup>.

**Bhassara** (adj. n.) [fr. **bhās**] 1. (adj.) shining, resplendent J v.169 (C. *pabhassara*). — 2. N. of a bird J vi.538 (= *sata-harṣa* C.). — Cp. ā°, pa°.

**Bhā** (f.) [cp. Vedic *bhā* & *bhāḥ* nt.] light, splendour; given as name of a jewel at an extremely doubtful passage J v.317, 318, where T. reads "vara taṅ bhañ nām icchasi," & C. expl<sup>s</sup>: "bhā ti ratanass' etaṅ nāmaṅ." The v. l. for *bhañṇaṅ* is *bhuñṇaṅ*; the passage may be corrupt from "varatu bhavaṅ yam icchasi."

**Bhākuṭika** (adj.) [fr. *bhakuṭi*] knitting the eyebrows, frowning, only in redupl. cpd. **bhākuṭika-bhākuṭiko** frowning continually, supercilious Vin ii.11 = iii.181 (*manda-manda*+); Nd<sup>2</sup> 342 (*korajika-korajiko*+); Vism 26 (id.). — f. **bhākuṭikā** a frown, frowning, superciliousness, def. at Vism 26 as "padhāna-parimathitā-bhāva-dassanena bhākuṭi [read *bhakuṭi*] -karaṇaṅ mukha-sankoco ti vuttaṅ hoti." It occurs in stock phrase *bhākuṭikā bhākuṭiyaṅ kuaṇā kuhāyanā* in def. of *kuaṇā* at Vbh 352 = Vism 23, 25 (cp. Nd<sup>1</sup> 225), and at Nd<sup>2</sup> 342 D. See also VbhA 482 (*bhākuṭi-karaṇaṅ silam assā ti bhākuṭiko*). The form **bhākuṭiyag** (nt.) is originally the same as **bhākuṭikā**, only differentiated in C-style. The def. at Vism 26 is "bhākuṭikassa bhāvo bhākuṭiyaṅ." The v. l. *ibid.* is **bhākuṭitā**. — **bhākuṭikaṅ karoti** to make a frowning face, to act superciliously Vism 105 (as a quality of one "dosa-carita").

**Bhāga** [cp. Vedic *bhāga*, fr. **bhaj**, *bhajati*] 1. part, portion, fraction, share Vin 1.285; Sn 427 (*sahassa-bhāgo maraṇassa* = *sahasraṅ bhāgānaṅ assā ti* SnA 387; a thousand times a share of death, i. e. very near death, almost quite dead), 702 (v. l. SnA 492 for Sn *samāna-bhāva*, evenness, proportionate-ness); Vv 14<sup>6</sup> (= *kummāsa-koṭṭhāsa* VvA 62); Pv 1.11<sup>8</sup> (*addhi*° one half); Vin iv.264. — Cp. vi°. — **bhāgaso** (abl.-adv.) in parts, by parts, by portions, esp. in even portions, i. e. evenly, in proportion S 1.193

(according to each one's share; cp. Th 1, 1242); M III.183; Vv 7<sup>2</sup>; Miln 330, 415 (aneka<sup>o</sup> hundredfold or more). **bhāgaso mita** (of cities or dwelling-places etc.) evenly planned, well laid out, i. e. in squares Sn 300, 305 (nivesanāni suvibhattāni bhāgaso); J v.266 (cp. C. on p. 272) = Nd<sup>2</sup> 304<sup>m</sup>; Pv 1.10<sup>13</sup> (= bhāgato mita PvA 52). — **bhāgabhatta** apportioned food, ration DhA 1.134. — Cp. **dobbhagga** "disproportionateness," i. e. bad luck. — 2. apportioned share (of money), fee, remuneration, always in term ācariya<sup>o</sup> (ācariyassa) the teacher's fee (usually consisting in 1,000 kaḥāpanas) J 1.273; v.457; VI.178; Miln 10; DhA 1.253. — 3. division of space, quarter, side, place, region: **disā<sup>o</sup>** quarter of the compass Vin II.217; **para<sup>o</sup>** outside part KhA 206 = PvA 24 (kuḍḍānaṃ parabhāgā = tiro-kuḍḍā); **pacchā-bhāgaṃ** (acc. adv.) at the back part, behind PvA 114. — **fig. way, respect, in ubhato-bhāga-vimutta** "free in both ways" D II.71; M 1.477 (see *Dial* II.70; i. e. free both by insight and by the intellectual discipline of the 8 stages of Deliverance, the aṭṭha vimokkhā). — 4. division of time, time, always <sup>o</sup>, e. g. **pubba<sup>o</sup>** the past, **apara<sup>o</sup>** the future PvA 133; obl. cases adverbially: **tena divasa-bhāgena** (+ ratti bhāgena) at that day (& that very night) Miln 18; **apara-bhāge** (loc.) in future J 1.34; PvA 116.

**Bhāgavant** (adj.) [fr. bhāga, equal to bhāgin] sharing in, partaking of (gen.) Dh 19, 20 (sāmaññassa).

**Bhāgin** (adj.) [fr. bhāga. Cp. Vedic bhāgin] sharing in, partaking of (with gen.), endowed with; getting, receiving A II.80; III.42 (āyussa vaṇṇassa etc.); J 1.87 (rasānaṃ); Miln 18 (sāmaññassa); Vism 150 (lābhassa); DhA II.90; VbhA 418 sq. (paññā as hāna-bhāginī, ṭhiti<sup>o</sup>, visesa<sup>o</sup> & nibbedha<sup>o</sup>). — Also in def. of term **Bhagavā** at Nd<sup>1</sup> 142 = Nd<sup>2</sup> 466 = Vism 210. — pl. **bhāgino** Pv III.1<sup>12</sup> (dukkhassa); PvA 18 (dānaphalassa), 175. — Cp. **bhāgavant**, **bhāgimant**, **bhāgiya**.

**Bhāgineyya** [fr. bhāginī, Cp. Epic Sk. bhāgineya] sister's son, nephew Sn 695; J 1.207; II.237; DhA 1.14; PvA 215.

**Bhāgimant** (adj.) [a double adj. formation bhāgin + mant] partaking in, sharing, possessing (with gen.) Th 2, 204 (dukkhassa); ThA 171 (= bhāgin).

**Bhāgiya** (adj.) (<sup>o</sup>) [fr. bhāga, cp. bhāgin] connected with, conducive to, procuring; in foll. philos. terms: kusala<sup>o</sup> A 1.11; hāna<sup>o</sup>, visesa<sup>o</sup> D III.274 sq.; hāna<sup>o</sup>, ṭhiti<sup>o</sup>, visesa<sup>o</sup>, nibbedha<sup>o</sup> Vism 15 (in verse), 88 = Ps 1.35. — Cp. BSk. mokṣa bhāgiya, nirvedha<sup>o</sup> Divy 50; mokṣa<sup>o</sup> ibid. 363.

**Bhāgya** (nt.) [cp. Epic & Class. Sk. bhāgya; fr. bhaga, see also contracted form bhagga<sup>2</sup>] good luck, fortune J v.484.

**Bhāgyavant** (adj.) [same as bhaggavant, only differentiated as being the Sk. form and thus distinguished as sep. word by Commentators] having good luck, auspicious, fortunate, in def. of term "Bhagavā" at DA 1.34 = Vism 210; also at VvA 231, where the abstr. **bhāgyavantatā** is formed as expl<sup>o</sup> of the term. **bhāgyavatā** (f.) at Vism 211.

**Bhājaka** (adj.) (<sup>o</sup>) [fr. bhajeti] distributing, one who distributes or one charged with the office of distributing clothes, food etc. among the Bhikkhus Vin 1.285 (civara<sup>o</sup>); A III.275 (civara<sup>o</sup>, phala<sup>o</sup>, khajjaka<sup>o</sup>).

**Bhājana**<sup>1</sup> (nt.) [cp. Epic Sk. bhājana, fr. bhāj] a bowl, vessel, dish, usually earthenware, but also of other metal, e. g. gold (suvaṇṇa<sup>o</sup>) DA 1.295; copper (tamba<sup>o</sup>) DhA 1.395; bronze (kaṇṣa<sup>o</sup>) Vism 142 (in simile). — Vin 1.46; Sn 577 (pl. mattika-bhājanā); J II.272 (bhikkhā<sup>o</sup>); III.366 (id.), 471; v 293 (bhatta<sup>o</sup>); Miln

107; VvA 40, 292 (v. l. bhojana); PvA 104, 145, 251; Sdhp 571.

— **vikati** a special bowl J v.292 (so read for T. bhojana<sup>o</sup>); Vism 376.

**Bhājana**<sup>2</sup> (nt.) [fr. bhāj] division, dividing up, in **pada<sup>o</sup>** dividing of words, treating of words separately DhSA 343; similarly **bhājaniyaṃ** that which should be classed or divided DhSA 2, also in **pada<sup>o</sup>** division of a phrase DhSA 54.

**Bhājita** [pp. of bhajeti] divided, distributed; nt. that which has been dealt out or allotted, in cpd. **bhājit-ābhājita** A III.275.

**Bhājeti** [Caus. of bhajati, but to be taken as root by itself; cp. DhM 777 bhāja = puthakkare] to divide, distribute, deal out Vin IV.223 (pp. bhājīyamāna); J 1.265; DhSA 4 (fut. bhājessati) grd. **bhājetabba** Vin 1.285. — pp. **bhājita**.

**Bhāna** [fr. bhanati] reciting or preaching, in **pada<sup>o</sup>** reciting the verses of the Scriptures DhA II.95 (v. l. paṭibhāna); III.345; IV.18.

— **vāra** a section of the Scriptures, divided into such for purposes of recitation. "a recital" Vin 1.14; II.247; DA 13; MA 2 (concerning the Bh. of Majjhima Nikāya); SnA 2 (of Sutta Nipāta), 608 (id.); DhSA 6 (of Dhammasaṅgāṇī, cp. *Expos.* 8 n. 3), and frequently in other Commentaries & Expository Works.

**Bhāṇaka**<sup>1</sup> (adj.-n.) [fr. bhanati] speaking; (n) a reciter, repeater, preacher (of sections of the Scriptures), like **Anguttara<sup>o</sup>** Vism 74 sq.; **Dīgha<sup>o</sup>** DA 1.15, 131; J 1.59; Vism 36, 266; **Jātaka<sup>o</sup>** etc. Miln 341 sq.; **Majjhima<sup>o</sup>** Vism 95 (Revatthera), 275, 286, 431; **Saṃyutta<sup>o</sup>** Vism 313 (Cūla-Sivatthera). Unspecified at SnA 70 (Kalyānavihārāvāsi-bhānaka-dahara-bhikkhu; reading doubtful). — f. **bhāṇikā** Vin 1.285 (Thullanandā bahussutā bhāṇikā); also in cpd. **mañjū-bhāṇikā** sweet-voiced, uttering sweet words J VI.422.

**Bhāṇaka**<sup>2</sup> [cp. Sk. bhāṇaka a small box Kathāsaris. 24, 163; & see Müller, *P.Gr.* p. 48] a jar Vin II.170 (loha<sup>o</sup>); III.90.

**Bhāṇin** (adj.) (<sup>o</sup>) [fr. bhanati] speaking, reciting Sn 850 (manta a reciter of the Mantras, one who knows the M. and speaks accordingly, i. e. speaking wisely, expl<sup>o</sup> by SnA 549 as "mantāya pariggahetvā vācaṃ bhāsitā"); Dh 303 (id.; expl<sup>o</sup> as "mantā vuccati paññā, tāya pana bhanana-silo" DhA IV.93). — **ativela<sup>o</sup>** speaking for an excessively long time, talking in excess J IV.247, 248.

**Bhāṇeti** Caus. of bhanati (q. v.) with 3<sup>rd</sup> praet. **bhāṇi** & pot. **bhāṇaye**.

**Bhātar** [cp. Vedic bhṛatar = Av. bratar, Gr. φράτωρ. Lat. frater, Goth. brōpar = Ohg. bruder, E. brother] brother, nom. sg. bhātā Sn 296; J 1.307; PvA 54, 64; gen. sg. **bhātuno** ThA 71 (Ap. v.30), & **bhātussa** Mhvs 8, 9; instr. **bhātārā** J 1.308; acc. **bhātaraṃ** Sn 125; J 1.307; loc. **bhātārī** J III.5<sup>1</sup>. — nom. pl. **bhātaro** J 1.307, & **bhātuno** Th 2, 408; acc. **bhāte** Dpvs VI.21. — In cpds. both **bhāti** (i. bhātsadisa like a brother J v.263) and **bhātu** (i. bhātu-jāyā brother's wife, sister-in-law J v.288; Vism 95). Cp. **bhātika** & **bhātuka**. On pop. etym. see bhagini.

**Bhāti** [bhā DhTp 307, DhM 594; dittiyaṃ; Idg. \*bhē, cp. Sk. bhāḥ nt. splendour, radiance, bhāsati to shine forth; Gr. φαειν light, φαίρω to show etc.; Ags. bonian to polish Ger. bohnen; also Sk. bhāla shine, splendour, Ags. bac funeral pile] to shine (forth), to appear D II.205; Vv 35<sup>2</sup>; J II.313. — pp. **bhāta**: see vi<sup>o</sup>.

**Bhātika** (& **Bhātiya**) [fr. bhātar, cp. Class. Sk. bhrātṛka] lit. brotherly, i. e. a brother, often <sup>o</sup>: "brother" — (a)

**bhātika** : J 1.253 (jetthaka°); vi.32; DhA 1.14 ("thera my Thera-brother or br.-thera), 101, 245; PvA 75. — (b) **bhātiya** : Vism 292 (dve °therā two Th. brothers). — Cp. **bhātuka**.

**Bhātuka** [=bhātika, fr. Sk. bhrātrka; brother, usually °, viz. **pati**° brother-in-law, husband's brother J vi.152; **putta**° son & brother DhA 1.314; **sa**° with the brother ThA 71 (Ap. v.36).

**Bhānu** (adj.) [cp. Vedic bhānu (m.) shine, light, ray; Epic Sk. also "sun"] light, bright red J 11.62 (of the kaṇavera flower); VvA 175 (°raṅsi).

**Bhānumant** (adj.) [fr. bhānu, ray of light Vedic bhānumant, Ep. of Agni; also Epic Sk. the sun] luminous, brilliant; mostly of the sun; nom. **bhānumā** S 1.196 = Th 1, 1252; Vv 04<sup>17</sup>, 78<sup>7</sup> (=ādicca VvA 304); J 1.183, acc. **bhānumaṅ** Sn 1016. — The spelling is sometimes **bhānumā**.

**Bhāyati** cp. Sk. bhayate, **bhī**, pres. redupl. bibheti; Idg. \*bhei, cp. Av. bayente they frighten; Lith. bijōtis to be afraid; Ohg. bibēn = Ger. beben. Nearest synonym is **tras** to be afraid. Pres. Ind. 1<sup>st</sup> sg. **bhāyāmi** Th 1, 21; Sn p. 48; 2<sup>nd</sup> sg. **bhāyasi** Th 2, 248; 1<sup>st</sup> pl. **bhāyāma** J 11.21; 3<sup>rd</sup> pl. **bhāyantu** Dh 129; Imper. 2<sup>nd</sup> pl. **bhāyatha** Ud 51; J 11.4; Pot. 3<sup>rd</sup> sg. **bhāye** Sn 964 & **bhāyeya** Miln 208; 3<sup>rd</sup> pl. **bhāyeyuṅ** Miln 208. — Aor. 1<sup>st</sup> sg. **bhāyāṃ** DhA 11.187; 2<sup>nd</sup> sg. **bhāyi** Th 1, 704; DhA 11.187; & usually in Prohib. **mā bhāyi** do not be afraid S v.309; J 1.222; DhA 1.253. — grd. **bhāyitabba** Nd<sup>2</sup> s.v. kāmagaṇā B; DhA 11.23. — Caus. 1. **bhāyayate** to frighten J 11.99 (C.: utraṣeti); Caus. 11. **bhāyāpeti** J 11.99, 210. — pp. **bhāta**.

**Bhāyitabbaka** (adj.) [grd. of bhāyati+ka] to be feared, dreadful, fearful, Sdhp 95.

**Bhāra** [fr. **bhr**, Vedic bhāra; cp. bhara] 1. anything to carry, a load Vin 11.278 (Bdgh; dāru° a load of wood). **bhāraṅ vahati** to carry a load A 1.84; VvA 23. — **garu**° a heavy load, as "adj." "carrying a heavy load" J v.439 (of a woman, = pregnant). — **bhāratara** (adj.-compar.) forming a heavier load Miln 155. — Cp. **ati**°, **sam**°. — 2. a load, cartload (as measure of quantity) VvA 12 (saṭṭhi-sakata°-parimāna); PvA 102 (aneka°-parimāna). — 3. (fig.) a difficult thing, a burden or duty, i. e. a charge, business, office, task, affair Vism. 375; J 1.292; 11.399; 11.427; vi.413; DhA 1.6, 111. Several bhāra° or great tasks are mentioned exemplifying the meaning of "gambhīra" & "duddasa" (saccāmi) at VbhA 141, viz. mahā-samuddaṅ manthetvā oṣā niharāṇaṅ; Sineru-pādato vālikāya uddharāṇaṅ; pabataṅ pīletvā rasassa niharāṇaṅ. — 4. (fig.) in metaphors for the burden of (the factors of renewed) existence (the khandhas and similar agents). Esp. in phrase **panna-bhāra** "one whose load (or burden) has been laid down," one who has attained Arahantship M 1.139; A 11.84; S 1.233; Dh 402 (=ohita-khandha-bhāra DhA 1v.168); Sn 626 (same expl<sup>a</sup> at SnA 467), 914 (expl<sup>d</sup> as patita-bhāra, oropita°, nikkhitta° Nd<sup>1</sup> 334, where 3 bhāras in this sense are distinguished, viz. khandha°, kilesa°, abhisankhāra°); Th 1, 1021. So at Vism 512 with ref. to the ariya-saccāni, viz. bhāro = dukkha-saccaṅ, bhār' ādānaṅ = samuda-saccaṅ, bhāra-nikkhepanaṅ = nirodha-s., bhāra-nikkhepan'upāya = magga-s. — On bhāra in similes see *J.P.T.S.* 1907, 118. — **ādāna** the taking up of a burden S 11.25. — (m) **oropana** "laying down the load," i. e. delivery of a pregnant woman Bu 11.115. — **ṭṭha** contained in a load, carried as a burden Vin 11.47. — **nikkhepana** the laying down or taking off of a burden S 11.25. — **mocana** delivery (of a pregnant woman) J 1.19. — **vāhin** "burden-bearer," one who carries an office or has a responsibility A 1v.24 (said of a bhikkhu). — **hāra** load-carrier, burden-bearer S 11.25 sq.

**Bhāraka** (-°) [fr. bhāra] a load, only in cpd. **gadrabha**° a donkey-load (of goods) J 11.109; DhA 1.123.

**Bhārataka** [fr. bhara] "the petty descendants of Bhārata" or: load-carrier, porter (?) S 1v.117 (indignantly applied to apprentices and other low class young men who honour the Mahā-Kaccāna).

**Bhārika** (adj.) [fr. bhāra] 1. loaded, heavy J v.84, 477; Miln 261. — 2. full of, loaded down with (-°) VvA 314 (sineha° hadaya). — 3. grievous, serious, sorrowful PvA 82 (hadaya). — 4. important Miln 240, 311. — See **bhāriya**.

**Bhārin** (adj.) [fr. **bhr**, cp. bhāra] carrying, wearing, only in cpd. **mālā**° (mālā°), wearing a garland (of flowers) J 1v.60, 82; v.45; where it interchanges with °dhārin (E. g. Vv.32<sup>3</sup>; v. 1. at PvA 211; cp. BSk. °dhārin MVastu 1.124). — I. °bhārin J 11.530; VvA 12; and °bhāri Th 1, 459 (as v. 1.; T. °dhāri). See also under **mālā**.

**Bhāriya** (adj.) [fr. bhāra Vedic bhārya to be nourished or supported; **bhāryā** wife] 1. heavy, weighty, grave, serious; always fig. with ref. to a serious offence, either as **bhāriyaṅ pāpaṅ** a terrible sin PvA 195, or **bh. kammaṅ** a grave deed, a sin DhA 1.298, 329; 11.56; 11.120; VvA 68; or **bhāriyaṅ** alone (as nt.), something grave, a sin DhA 1.04. Similarly with **ati**° as **atibhāriyaṅ kammaṅ** a very grave deed DhA 1.70, or **atibhāriyaṅ id.** DhA 1.186. — 2. **bhāriyā** (=bhārikā, f. of bhāraka) carrying, fetching, bringing J vi.563 (phala°).

**Bhārukacchaka** see **bharu**°.

**Bhāva** [fr. **bbū**, cp. Vedic bhāva] 1. being, becoming, condition, nature; very rarely by itself (only in later & C. literature, as e. g. J 1.295 thīnaṅ bhāvo, perhaps best to be translated as "women's character," taking bhāva = attabhāva); usually °, denoting state or condition of, and representing an abstr. der. from the first part of the cpd. e. g. **gadrabha**° 'asininity' J 11.109. Thus in connection with (a) *adjectives*: **atthika**° state of need PvA 120; **ūna**° depletion SnA 463; **eki**° loneliness Vism 34; **sithil**° (for sithilā° in conn. with **kr** & **bbū**) relaxation Vism 502. — (b) *adverbs*. **upari**° high condition M 1.45; **pātu**° appearance Sn 560; **vinā**° difference Sn 588. (c) *nouns & noun-derivations*: **atta**° individual state, life, character Sn 388 (=citta SnA 374); **asaraṇa**° state of not remembering DhA 11.121; **samana**° condition of a recluse Sn 551. — (d) forms of *verbs*: **nibbatta**° fact of being reborn DhA 11.121; **magg' ārūha**° the condition of having started on one's way VvA 64; **baddha**° that he was bound; **suhita**° that they were well J 1v.279. The translation can give either a full sentence with "that it was" etc. (VvA 64: "that he had started on his way"), or a phrase like "the fact or state of," or use as an English abstract noun ending in *-ness* (atthika-bhāva needfulness, eki° loneliness), *-ion* (ūna° depletion, pātu° manifestation), *-hood* (atta° selfhood), or *-ship* (samana° recluseship). — Similarly in Com. style: **sampayutta-bhāvo** (m.) DhA 11.94, for \***sampayuttatṭaṅ** (abstr.); **bhākuṭṭikassa bhāvo** = **bhākuṭṭiyaṅ** Vism 26; **sovacassassa bhāvo** = **sovacassatā** KhA 148; **mittassa bh.** = **mattaṅ** KhA 248. Here sometimes **bhava** for **bhāva**. — 2. (in pregnant, specifically *Buddhist* sense) cultivation or production by thought, mental condition, esp. a set mental condition (see der. **bhāvanā**). Sometimes (restricted to Vin & J) in sense "thinking of someone," i. e. affection, love, sentiment. — (a) in comb<sup>a</sup> **khanti**, **ditṭhi**, **ruci**, **bhāva** at Vin 11.205; 11.93; 1v.3, 4. — (b) in Jātaka passages: J v.237; vi.293 (bhāvaṅ karoti, with loc., to love). — **abhāva** (late, only in C. style) not being, absence, want PvA 25; abl. **abhāvato** through not being, in want of PvA 9, 17. — **sabhāva** (sva + bhāva) see sep.

**Bhāvanā** (f.) [fr. bhāveti, or fr. bhāva in meaning of bhāva 2, cp. Class. Sk. bhāvanā] producing, dwelling on something, putting one's thoughts to, application, developing by means of thought or meditation, cultivation by mind, culture. — See on term *Dhs trsl* 261 (= 240); *Expos.* 1.217 (= DhsA 163); *Cpd.* 207 n. 2. — Cp. pari°, vi°, sam°. — Vin 1.294 (indriya°); D III.219 (three: kāya°, citta°, paññā°), 221, 225, 285, 291; S 1.48; Dh 73, 301; J 1.196 (mettā°); III.45 (id.); Nd<sup>1</sup> 143 (saññā°); Nett 91 (samatha-vipassanaṅ); Vbh 12, 16 sq., 199, 325; Vism 130 (karaṇa, bhāvanā, rak-khaṇa; here bh. = bringing out, keeping in existence), 314 (karuṇā°), 317 (upekkhā°); Miln 25 (ṅ anuyuñ-jati); Sdhp 15, 216, 233, 451.

-**ānuyoga** application to meditation Vbh 244, 249. -**ārāma** joy of or pleasure in self culture A II.28. -**āla** power to increase the effect of meditation, power of self-culture A 1.52; D III.213. -**maya** accomplished by culture practice; brought into existence by practice (of cultured thought), cp. *Cpd.* 207. D III.218, 219; Nett 8; with *dānamaya* & *silimaya* at It 19, 51; Vbh 135, 325. -**vidhāna** arrangement of process of culture DhsA 168 = Vism 122.

**Bhāvaniya** (adj.) [grd. fr. bhāveti, but taken by Bdhgh as grd. formation fr. bhāvanā "being as ought to be," to be cultivated, to be respected, in a self-composed state (cp. bhāvitatta) M 1.33 (garu +; expl<sup>d</sup> by Bdhgh as "addhā 'yam āyasmā jānaṅ jānāti passaṅ passati ti evaṅ sambhāvaniyo" MA 156); S v.164; A III.110; Miln 373; PvA 9. See also under *mano-bhāvaniya*.

**Bhāvita** [pp. of bhāveti] developed, made to become by means of thought, cultured, well-balanced A v.299 (cittaṅ parittaṅ abhāvitaṅ; opp. cittaṅ appamāṇaṅ subbhāvitaṅ); Sn 516, 558.

**Bhāvitatta**<sup>1</sup> (adj.) [bhāvita + attan] one whose attan (ātman) is bhāvita, i. e. well trained or composed. Attan here = citta (as PvA 139), thus "self-composed, well-balanced" A IV.26; Sn 277, 322, 1049; Dh 106, 107; Nd<sup>2</sup> 142; Nd<sup>2</sup> 475 B (indriyāni bh.); J II.112 ("bhāvanāya when the training of thought is perfect"); Vism 185 (°bhāvana, adj. one of well-trained character), 267, 400 (+ bahuli-kata); DhA 1.122 (a°); ThA 164 (indriya°). See foll.

**Bhāvitatta**<sup>2</sup> (nt.) [abstr. fr. bhāvita = \*bhāvitattvaṅ] only neg. a° the fact of not developing or cultivating S III.153, 475; Pv II.9<sup>66</sup>.

**Bhāvin** (adj.) [fr. bhāva, Epic Sk. bhāvin "imminent"] "having a being," going to be, as -° in *avassa*° sure to come to pass, inevitable J 1.19. — f. **bhāvinī** future VvA 314 (or is it bhāvaniya? cp. v. I. S bhāvaniya°).

**Bhāveti** [Caus. of bhū, bhavati] to beget, produce, increase, cultivate, develop (by means of thought & meditation). The Buddhist equivalent for mind-work as creative in idea, M 1.293; cp. *B.Psy* p. 132. — D II.79; M II.11 (cattāro sammappadhāne & idhipāde); S 1.188 (cittaṅ ekaggaṅ), Th 1, 83, 160 (ppr. bhāvayanto); Sn 341 (cittaṅ ekaggaṅ), 507 (ppr. bhāvayaṅ), 558 (grd. bhāvetabba), 1130 (ppr. bhāvanto = āsevanto bahuli-karonto Nd<sup>2</sup> 470); Dh 87, 359, 370; J 1.264 (mettāṅ), 415, II.22; Nd<sup>2</sup> s. v. kāmagaṇā (p. 121) (where grd. in sequence "sevitaṅ, bhajitaṅ, bhāvetabba, bahuli-kātabba"); Pug 15, DhA III.171; Sdhp 48, 495. — Pass. ppr. **bhāvīyamāna** A II.140; KhA 148. — pp. **bhāvita**.

**Bhāsa** [cp. Epic Sk. bhāsa] -sakuṇa a bird of prey, a vulture [Abhp. 645, 1049]; as one of the lucky omens enum<sup>d</sup> (under the so-called mangala-kathā) at KhA 118 (with v. I. SS. cāta° & vāca°, BB cāba°) — Nd<sup>1</sup> 87 (on Sn 79) (I. reads vāta°; v. I. SS vāpa°, BB chapa°).

**Bhāsaka** (adj.) (-°) [fr. bhāṣ] speaking DA 1.52 (avaṇṇa° uttering words of blame).

**Bhāsati**<sup>1</sup> **bhāṣ**; DhTp 317. vacane; DhTm 407; vācāya] to speak, to say, to speak to, to call M 1.227, Sn 158, 502, 722; Dh 1, 240, 258; also bhāsate Sn 452. — Pot. **bhāseyya** Vin II.189; Sn 451, 930; SnA 468 (for udiraye Dh 408); **bhāse** Dh 102; Sn 460; & **bhāsaye** A II.51 = J v.509 (with gloss katheyya for joteyya = bhāseyya). — Aor. **abhāsi** Vin IV.54; PvA 6, 17, 23, 69; 1<sup>st</sup> sg. also **abhāsissāṅ** (Cond.) Pv 1.6<sup>8</sup> (= abhāsiṅ PvA 34); imper. pres. **bhāsa** Sn 346; ppr. **bhāsamāna** A II.51 = J v.509; Sn 426; Dh 19; J IV.281 (perhaps better with v. I. as hasamāna); v.03; & **bhāsanto** Sn 543. — grd. **bhāsitaṅ** A IV.115; Vism 127. — Med. ind. pres. 2<sup>nd</sup> sg. **bhāsase** Vv 34<sup>2</sup>; imper. pres. 2<sup>nd</sup> sg. **bhāsassu** M II.199. — An apparent ger. form **abhāsiya** It 59, 60 (micchā vacāṅ abhāsiya) is problematic. It may be an old misspelling for ca bhāsiya, as a positive form is required by the sense. The vv. II. however do not suggest anything else but abhāsiya; the editor of It suggests pa°. — Cp. **anu**, o°, **samanu**°.

**Bhāsati**<sup>2</sup> [bhāṣ DhTm 467; dittiyaṅ] to shine, shine forth, fill with splendour Sn 719 (2<sup>nd</sup> sg. fut. bhāsihi = bhā-sissasi pakāsessasi SnA 499). Usually with prep. prefix **pa**° (so read at Pv 1.10<sup>8</sup> for ca bh.). Cp. o°, vi°.

**Bhāsana** (nt.) [fr. bhāṣ] speaking, speech DhTm 162; Sdhp 68.

**Bhāsā** (f.) [cp. Epic Sk. bhāṣā] speech, language, esp. vernacular, dialect J IV.279 (manussa° human speech), 392 (caṅḍāla°); KhA 101 (saka-saka°-anurūpa); SnA 397 (Milakka°); DA 1.176 (Kīrātā-Yavanādi-Millak-khānaṅ bhāṣā); MA 1.1 (Sihala°); VbhA 388 (18 dialects, of which 5 are mentioned; besides the Māgadha-bhāṣā).

**Bhāsita** [pp. of bhāsati<sup>1</sup>] spoken, said, uttered A v.194; Miln 28; DhA IV.93. — (nt.) speech, word Dh 363; M 1.432. Usually as su° & dub° (both adj. & nt.) well & badly spoken, or good & bad speech Vin 1.172; M II.250; A 1.102; II.51 (su°); read bhāsita for bāsita); VI.226; Sn 252, 451, 657; J IV.247, 281 (su°, well spoken or good words); Pv II.6<sup>20</sup> (su°); PvA 83 (dub°).

**Bhāsitar** [n. ag. fr. bhāṣ] one who speaks, utters; a speaker S 1.156; Pug 56; SnA 549.

**Bhāsin** (adj.) (-°) [cp. Epic Sk. bhāṣin] speaking A 1.102 (dubbhāsita-bhāsin).

**Bhāsura** (adj.) [cp. Epic Sk. bhāsura fr. bhās] bright, shining, resplendent ThA 139, 212; VvA 12.

**Bhīṣa** (adj.) [= Vedic bhīṣma, of which there are 4 P. forms, viz. the metathetic **bhīṣa**, the shortened **bhīṣma**, the lengthened **bhīṣma**, and the contracted **bhīsa** (see bhīṣana). Cp. also Sk.-P. bhīma; all of **bhī** terrible; only in cpd. °rūpa (nt. & adj.) an awful sight; (of) terrific appearance, terrible, awful J III.242, 339; IV.271, 494.

**Bhīṣana** & °ka (adj.) [the form with °ka is the canonic form, whereas bhīṣana is younger. See bhīṣa on connections] horrible, dreadful, awe-inspiring, causing fear. (a) **bhīṣanaka** (usually comb<sup>d</sup> with lomahaṅsa) D II.106 = A IV.311; D II.157; Vin III.8; PvA 22; ThA 242 (°sabbhāva = bhīmarūpa); J v.43. — (b) **bhīṣana** Pv IV.3<sup>5</sup> (+ lomahaṅsa).

**Bhīṣā** (f.) [fr. bhīṣa] terror, fright; mahā-bhīṣa (adj.) inspiring great terror D II.259. Cp. **bhīṣmā**.

**Bhīṣikā** (f.) [fr. bhīṣa] frightful thing, terror, terrifying omen Mhvs 12, 12 (vividhā bhīṣikā kari he brought divers terrors topass)



**Bhikkhaka** [fr. bhikkhu, Cp. Epic Sk. bhikṣuka & f. bhikṣukī] a beggar, mendicant S 1.182 (bh. brāhmaṇa); J vi.59 (v. l. BB. °uka); VbhA 327.

**Bhikkhati** [cp. Vedic bhikṣate, old desid. to **bhaj**; def. Dhṛp 13 "yācane"] to beg alms, to beg, to ask for S 1.176, 182 (so read for T. bhikkhavo); Dh 266; VbhA 327. — ppr. med. **bhikkhamāna** Th 2, 123.

**Bhikkhā** (f.) [cp. Epic & Class. Sk. bhaikṣa of **bhikṣ**, adj. & nt.] begged food, alms, alms-begging; food Vin 1v.94; Cp 1.14; Vv 70<sup>4</sup> (ekāhā bh. food for one day); Miln 16; PvA 3, 75, 131 (kātacchu°); **bhikkhāya carati** to go out begging food [cp. Sk. bhaikṣaṇ carati] J III.82; v.75; PvA 51 & passim. — **subhikkha** (nt.) abundance of food D 1.11. **dubbhikkha** (nt.) (& °ā f.) scantiness of alms, famine, scarcity of food, adj. famine-stricken (cp. Sk. durbhikṣaṇ) Vin II.175; III.87 (adj.); IV.23 (adj.); S IV.323, 324 (dvihitikaṇ); A 1.160; III.41; J II.149, 367; v.193; VI.487; Cp 1.3<sup>3</sup> (adj.); Vism 415 (°piṭita), 512 (f. in simile); KhA 218; DhA 1.109; II.153 (f.); III.437 (°bhaya).

-āhāra food received by a mendicant J 1.237 (= bhikkhu-āhāra?). -cariyā going about for alms, begging round Sn 700; PvA 146. -cāra = °cariyā Mhv 28. -paññatti declaration of alms, announcement that food is to be given to the Sangha, a dedication of food Vin 1.309.

**Bhikkhu** [cp. later Sk. bhikṣu, fr. **bhikṣ**] an almsman, a mendicant, a Buddhist monk or priest, a bhikkhu. — nom. sg. **bhikkhu** freq. passim; Vin III.40 (vuddha-pabbajita); A 1.78 (thera bh., an elder bh.; and *nava* bh. a young bh.); III.299 (id.); IV.25 (id.); Sn 276, 360, 411 sq., 915 sq., 1041, 1104; Dh 31, 266 sq., 364 sq., 378; Vv 80<sup>1</sup>; acc. **bhikkhuṇ** Vin III.174; Dh 362, & **bhikkhunag** Sn 87, 88, 513; gen. dat. **bhikkhuno** A 1.274; Sn 221, 810, 901; Dh 373; Pv 1.10<sup>10</sup>; & **bhikkhusa** A 1.230; Vin III.175; instr. **bhikkhunā** Sn 389, pl. nom. **bhikkhū** Vin II.150; III.175; D III.123; Vism 152 (in sim.); VbhA 305 (compared with amaccaputtā) & **bhikkhavo** Sn 384, 573; Dh 243, 283; acc. **bhikkhu** Sn p. 78; M 1.84; Vv 22<sup>10</sup>; & **bhikkhavo** Sn 384, 573; gen. dat. **bhikkhunag** Vin III.285; D III.264; Sn 1015; Pv II.17; & **bhikkhunag** S 1.190; Th 1, 1231; instr. **bhikkhūhi** Vin III.175; loc. **bhikkhūhi** A IV.25, & **bhikkhusu** Th 1, 241, 1207; Dh 73; voc. **bhikkhave** (a Māgadhī form of nom. bhikkhavaḥ) Vin III.175; Sn p. 78; VvA 127; PvA 8, 39, 166; & **bhikkhavo** Sn 280, 385.

There are several allegorical *etymologies* (definitions) of the word bhikkhu, which occur frequently in the commentaries. All are fanciful interpretations of the idea of what a bhikkhu is or should be, and these qualities were sought and found in the word itself. Thus we mention here the foll. (a) bhikkhu = bhinnakileśa ("one who has broken the stains" i. e. of bad character) VbhA 328; VvA 29, 114, 310; PvA 51. — (b) Another more explicit expl<sup>n</sup> is "sattannaṃ dhammānaṃ bhinnattā bhikkhu" (because of the breaking or destroying of 7 things, viz. the 7 bad qualities, leading to rebirth, consisting of sakkāyadīṭṭhi, vicikicchā, silabbata-parāmāsa, rāga, dosa, moha, māna). This def. at Nd<sup>1</sup> 70 = Nd<sup>2</sup> 477<sup>a</sup>. — (c) Whereas in a & b the first syllable *bhi*(-kkhu) is referred to **bhid**, in this def. it is referred to **bhi** (to fear), with the further reference of (bh-) *ikkh*(u) to **ikṣ** (to see), and bhikkhu defined as "saṅsāre bhayaṃ ikkhati ti bh." Vism 3, 16 (saṅsāre bhayaṃ ikkhanatāya vā bhinna-ṭaṭa-dharaditāya vā). — A very comprehensive def. of the term is found at Vbh 245-246, where bhikkhu-ship is established on the ground of 18 qualities (beginning with samaññāya bhikkhu, paṭiññāya bh., bhikkhati ti bh., bhikkhako ti bh., bhikkhācariyaṃ ajjhupagato ti bh., bhinna-ṭaṭa-dhāro ti bh., bhindati pāpake dhamme ti bh., bhinnattā pāpakānaṃ dham-

mānaṃ ti bh. etc. etc.). — This passage is expl<sup>d</sup> in detail at VbhA 327, 328. — Two *kinds* of bhikkhus are distinguished at Ps 1.176; Nd<sup>1</sup> 465 = Nd<sup>2</sup> 477<sup>b</sup>, viz. **kalyāna**[-ka-]puthujjana (a layman of good character) and **sekkha** (one in training), for which latter the term paṭilīnacāra (one who lives in elimination, i. e. in keeping away from the dangers of worldly life) is given at Nd<sup>1</sup> 130 (on Sn 810).

-**gatika** a person who associates with the bhikkhus (in the Vihāra) Vin 1.148. -**bhāva** state of being a monk, monkhood, bhikkhuship D 1.176; Sn p. 102; -**sangha** the community of bhikkhus, the Order of friars D III.208; Sn 403, 1015; Sn p. 101, 102; Miln 209; PvA 19 sq. & passim.

**Bhikkhuka** (°) (adj.) [fr. bhikkhu] belonging to a Buddhist mendicant, a bhikkhu-, a monk's, or of monks, in **sa**° with monks, inhabited by bhikkhus Vin IV.307, 308; opp. **a**° without bhikkhus, *ibid*.

**Bhikkhunī** (f.) [fr. bhikkhu, cp. BSk. bhikṣuṇī, but classical Sk. bhikṣukī] an almswoman, a female mendicant, a Buddhist nun D III.123 sq., 148, 168 sq., 264; Vin IV.224 sq., 258 sq. (°sangha); S 1.128; II.215 sq., IV.159 sq.; A 1.88, 113, 279; II.132 (°parisā), 144; III.109; IV.75; Miln 28; VbhA 498 (dahara°, story of); VvA 77.

**Bhinka** [cp. Vedic bhṛṅga large bee] the young of an animal, esp. of an elephant, in its property of being dirty (cp. pigs) Vin II.201 = S II.269 (bhinka-cchāpa); J v.418 (with ref. to young cats: "mahā-bhīrā nelamaṇḍalaṃ vuccati taruṇā bhinka-cchāpa-maṇḍalaṃ," T. °cchāca°, v. l. bhīñjaka-cchāca; taruṇa-bhiga-cchāpa; bhinga-cchāja).

**Bhinkāra**<sup>1</sup> (& °gāra) [cp. late Sk. bhṛṅgāra] a water jar, a (nearly always golden) vase, ceremonial vessel (in donations) Vin 1.39 (sovaṇṇa-maya); D II.172; A IV.210 = 214 (T. °gāra, v. l. °kāra); Cp. 1.3<sup>5</sup>; J 1.85, 93; II.371; III.10 (suvanna°); Dpvs XI.32; PvA 75; KhA 175 (suvanna°; v. l. BB °gāra), Sdhp 513 (soṇṇa°).

**Bhinkāra**<sup>2</sup> [?] cheers, cries of delight (?) Bu 1.35 (+ sādhu kāra).

**Bhinkāra**<sup>3</sup> [cp. Sk. bhṛṅga bee, bhṛṅgaka & bhṛṅga-rājā] a bird: Lanius caeruleus J v.416.

**Bhijjati** [Pass. of bhindati, cp. Sk. bhidyate] to be broken, to be destroyed; to break (instr.); pres. **bhijjati** Dh 148, ppr. **bhijjamāna**: see phrase **abhijjamāne udake** under **abhijj**°, with which cp. phrase **abhejjantya pathavyā** J v.508, which is difficult to explain (not breaking? for abhijjanti after abhejja & abhedī, and \*abhijjanto for abhijjamāna, intrs.?). imper. **bhijjatu** Th 1, 312. — praet. 2<sup>nd</sup> pl. **bhijjittha** J 1.468; aor. **abhedī** Ud 93 (abhedī kāyo). — fut. **bhijjhissati** DA 1.266; grd. **bhijjitabba** J III.56; on grd. °bhijja see **pahindati**; grd. **bhejja** in **abhejja** not to be broken (q. v.).

**Bhijjana** (nt.) [fr. bhijjati] breaking up, splitting, perishing; destruction J 1.392; v.284; VI.11; DhA 1.257 (kaṇṇā bhijjan'ākāra-pattā); ThA 43 (bhijjana-sabhāva of perishable nature; expl<sup>n</sup> of bhidura Th 2, 35); PvA 41 (°dhammā destructible, of sankhārā). — Der. **abhijjanaka** see sep.

**Bhitti** (f.) [fr. **bhid**, cp. \*Sk. bhitta fragment, & Class. Sk. bhitti wall] a wall Vin 1.48; D II.85; S II.103; IV.183; v.218; J 1.491; Vism 354 = VbhA 58 (in comparison); ThA 258; VvA 42, 160, 271, 302; PvA 24.

-**khīla** a hin (peg) in the wall Vin II.114, 152. -**pāda** the support or lower part of a wall J IV.318.

**Bhittika** (adj.) [fr. bhitti] having a wall or walls J IV.318 (naḷa °ā paṇṇasālā); VI.10 (catu° with 4 walls).



**Bhidura** (adj.) [fr. *bhid*] fragile, perishable, transitory Th 2, 35 (=bhijjana-sabhāva ThA 43).

**Bhindati** [*bhid*, Sk. *bhinatti*; cp. Lat. *findo* to split, Goth. *beitan*=Ger. *beissen*. Def. at DhTp 381, 405 by "vidāraṇe" i. e. splitting] to split, break, sever, destroy, ruin. In two bases: \**bhid* (with der. \**bhed*) & \**bhind*. — (a) \**bhid*: aor. 3<sup>d</sup> sg. *abhida* (=Sk. *abhidat*) D II.107; J III.29 (see also under *abhida*); *abhidā* J 1.247; II.163, 164. — fut. *bhecchati* (Sk. *bhetsyati*) A 1.8. — ger. *bhetvā* (Sk. *bhittvā*) Th 1, 753; Sn 62 (v. l. BB *bhitvā*). — grd. *bhejja*: only neg. *abhejja* (q. v.). See also der. *bheda*, *bhedana*. — pp. *bhinna* & Pass. *bhijjati*. — (b) \**bhind*: pres. *bhindati* Nd<sup>1</sup> 503; DhA 1.125 (kathaṅ bh. to break a promise); Sdhp 47. — ppr. *bhindanto* Mhvs 5, 185. — Pot. *bhinde* Vism 36 (*sīlasaṅvaraṇa*). — fut. *bhindissati* Vin II.198. — aor. *bhindi* J 1.467 (*mitta-bhavaṅ*), & *abhindi* A IV.312 (*atta-sambhavaṅ*). — ger. *bhinditvā* J 1.425, 490; PvA 12; also in phrase *indriyāni bhinditvā* breaking in one's senses, i. e. mastering, controlling them J II.274; IV.104, 114, 190. — Caus. I. *bhedeti*: see v<sup>o</sup>. Caus. II. *bhindāpeti* to cause to be broken J I.290 (*silāṅ*); VI.345 (*pokkharāṇiṅ*) and *bhedāpeti* Vin III.42. — See also *bhindana*.

**Bhindana** (adj.) [fr. *bhindati*] breaking up, brittle, falling into ruin S 1.131 (*kāya*).

**Bhindivāla** [Non-Aryan; Epic Sk. *bhindipāla* spear, but cp. Prk *bhiṅḍi-māla* & °*vāla*, Pischel, *Prk. Gr.* § 248; see also Geiger, *P.Gr.* § 38] a sort of spear J VI.105, 248; Abhp 394.

**Bhinna** [pp. of *bhindati*] 1. broken, broken up (lit. & fig.) Sn 770 (*nāvā*); J 1.98 (*abhinna magga an unbroken path*); III.167 (*uda-kumbha*); PvA 72 (°*sarīra-cchavi*). — 2. (fig.) split, fallen into dissension, not agreeing D III.117=210, 171. — Usually in cpds., & often to be translated by prep. "without," e.g. *bhinnahirottappa* without shame. — Cp. sam<sup>o</sup>.

-*ājīva* without subsistence, one who has little means to live on, one who leads a poor mode of living Miln 229 sq. (opp. *parisuddh' ājīva*); Vism 306. -*nāva* ship-wrecked J IV.159. -*paṭa* a torn cloth, in cpd. °*dhara* "wearing a patchwork cloth," i. e. a *bhikkhu* (see also s. v. *bhikkhu*) Th 1, 1092. -*plava* ship-wrecked J III.158. -*manta* disobeying (i. e. breaking) a counsel J VI.437. -*sira* with a broken head J IV.251. -*simā* (f.) one who has broken the bounds (of decency) Miln 122. -*silā* one who has broken the norm of good conduct Vism 56. -*hirottappa* without shame, shameless J 1.207.

**Bhinnatta** (nt.) [fr. *bhinna*] state of being broken or destroyed, destruction A IV.144.

**Bhiyyo** (Bhīyo, Bhīyyo) [Vedic *bhūyas*, compar. form fr. *bhū*, functioning as compar. to *bhūri*. On relation Sk. *bhūyah*: P. *bhiyyo* cp. Sk. *jugupsate*: P. *jigucchati*] 1. (adj.) more Sn 61 (*dukkham ettha bhiyyo*), 584 (id.). 306 (bh. *taṇhā pavaḍḍhatha*); Dh 313 (bh. *rajan ākirate*), 349 (bh. *taṇhā pavaḍḍhati*). — 2. (adv.) in a higher degree, more, repeatedly, further S 1.108 (*appaṇ vā bhiyo less or more*); Sn 434 (bh. *cittāṅ pasidati*); Dh 18 (bh. *nandati=ativiya n. C.*); Miln 40. — See also *bhiyyoso*, *yebhuyyena*.

-*kamyatā* desire for more, greed Vin II.214. -*bhāva* getting more, increase, multiplication D III.221; Vin III.45; S v.9, 198, 244; A 1.98; v.70; VbhA 289.

**Bhiyyoso** (adv.) [abl. formation fr. *bhiyyo* 1] still more, more and more, only in cpd. °*mattāya* [cp. BSk. *bhūyasyā matrāya* MVastu II.345; Divy 263 & *passim*] exceedingly, abundantly A 1.124=Pug 30 (expl<sup>d</sup> at PugA 212 by "bhiyyoso-mattāya uddhumāyana-bhāvo daṭṭhabbo"); J 1.61; PvA 50.

**Bhisa** (nt.) [cp. Vedic *bisa*, with bh for b: see Geiger, *P.Gr.* § 40 1a] the sprout (fr. the root) of a lotus, the lotus fibres, lotus plant S 1.204; II.268; J I.100; IV.308;

-*puppha* the lotus flower Sn 2 (=paduma-puppha SnA 16). -*muḷāla* fibres & stalk of the lotus J V.39; Vism 301.

**Bhisakka** [cp. Vedic *bhiṣaj* physician, P. *bhesajja* medicine & see Geiger, *P.Gr.* § 63] a physician M 1.429; A III.238; IV.340; It 101; Miln 169, 215, 229, 247 sq., 302; Vism 598 (in simile); DA 1.67, 255.

**Bhisi<sup>1</sup>** (f.) [cp. Epic Sk. *bṛṣi* & *bṛṣi*, with bh for b, as in Prk. *bhisi*, cp. Pischel, *Prk. Gr.* § 209] a bolster, cushion, pad, roll Vin 1.287 sq. (*cīvara*° a robe rolled up); II.150, 170; III.90; IV.279. Five kinds are allowed in a *Vihāra*, viz. *uṇṇa-bhisi*, *cola*°, *vāka*°, *tiṇṇa*°, *panṇa*°, i. e. bolsters stuffed with wool, cotton-cloth, bark, grass, or talipot leaves, Vin II.150=VbhA 365 (*tiṇṇa*°).

-*bimbohana* bolster & pillow Vin 1.47; II.208; DhA 1.416; VbhA 365.

**Bhisi<sup>2</sup>** [etym. ?] a raft Sn 21. — Andersen, *Pali Reader*, Glossary s. v. identifies it with *bhisi<sup>1</sup>* and asks: "Could it also mean a sort of cushion, made of twisted grass, used instead of a swimming girdle?"

**Bhisikā** (f.) [fr. *bhisi<sup>1</sup>*] a small bolster Vin II.148 (*vāta-pāna*° a roll to keep out draughts); KhA 50 (*tāpasa*°, v. l. K<sup>8</sup> *kapala-bhitti*, see Appendix to Indexes on Sutta Nipāta & Pj.).

**Bhismā** (f.) [= *bhiṣā*] terror, fright D II.261 (°*kāya* adj. terrific).

**Bhīta** [pp. of *bhāyati*] frightened, terrified, afraid Dh 310; J 1.168 (*niraya-bhaya*°); II.110 (*marāṇa-bhaya*°), 129; IV.141 (+ *tasita*); PvA 154, 280 (+ *tasita*). Cp. sam<sup>o</sup>.

**Bhībhaccha** see *bibhaccha*.

**Bhīma** (adj.) [fr. *bhī*, cp. Vedic *bhīma*] dreadful, horrible, cruel, awful J IV.26; Miln 275.

-*kāya* of horrible body, terrific J v.165. -*rūpa* of terrifying appearance Th 2, 353. -*senā* having a terrifying army J IV.26; VI.201. Also Np. of one of the 5 sons of King Paṇḍu J v.426; Vism 233.

**Bhīmala** (adj.) [fr. *bhīma*] terrifying, horrible, awful J v.43 (T. *bhīmūla*, but read *bhīmala*; C. expl<sup>d</sup> by *bhiṣanaka-mahāsadda*).

**Bhīrati** Pass. to *bharati*, only in cpd. ppr. *anubhīramāna* M III.123 (*chatta*: being brought up or: carried behind). Neumann, M. trsl.<sup>2</sup> III.248 translates "über ihm schwebt," & proposes reading (on p. 563) *anu-hīramāna* (fr. *hr*). This reading is to be preferred, & is also found at D II.15.

**Bhīru** (adj. n.) [fr. *bhī*; cp. Vedic *bhīru*] 1. fearful, i. e. having fear, timid, afraid, shy, cowardly Sdhp 207 (*dukkha*°); usually in neg. *abhīru* not afraid, without fear, comb<sup>d</sup> with *anutrāsīn*: see *utrāsīn*. — 2. fearful, i. e. causing fear, awful, dreadful, terrible Pv II.4<sup>1</sup> (°*dassana* terrible to look at). — 3. (m.) fear, cowardice Sn 437 (=utrāsa SnA 390).

-*ttāpa* refuge for the fearful, adj. one who protects, those who are in fear A II.174; It 25; Sdhp 300.

**Bhīruka** (adj.) [fr. *bhīru*] afraid, shy, cowardly, shunning (°) Vism 7 (*pāpa*°), 645 (*jivitu-kāma bhīruka-purisa*).

**Bhīsana** (adj.) = *bhiṣana* (q. v.) Pv IV.3<sup>6</sup> (v. l. in PvA 251), expl<sup>d</sup> by *bhayajanana* PvA 251, where C. reading also *bhiṣana*.

**Bhukka** (adj.) [fr. onomat. root \**bhukk*, dialectical, cp. Prk. *bhukkai* to bark, *bhukkiya* barking, *bhukkana*

dog (Pischel, *Prk. Gr.* § 209); the root **bhukk** (**bukk**) is given by Hemacandra 4, 98 in meaning "garjati" (see P. gajjati), cp. also Prk. bukkana crow] barking, n. a barker, i. e. dog; only in redupl. intens. formation **bho-bhu-kka** (cp. E. bow-wow), lit. bhu-bhu-maker (: kka fr. **kr**?) J VI.354 (C.: bhun-karana). See also bhussati.

**Bhunkarana** (adj.-nt.) [bhu+**kr**, see bhukka] making "bhu," i. e. bow-wow, barking J VI.355 (°sunakha); v. l. bhu-bhukka-sadda-karana.

**Bhucca** (adj.) [ger. of **bhū** in composition, corresponding to \*bhūtya > \*bhūtya, like pecca (\*pretya) fr. pra+i. In function equal to **bhūta**] only in cpd. **yathā-bhuccaṅ** (nt. adv.) as it is, that which really is, really (=yathā bhūtaṅ) Th 2, 143. See under **yathā**.

**Bhuja**<sup>1</sup> (m. & nt.) [cp. Epic & Class. Sk. bhuja m. & bhujā; **bhuj**, bhujate to bend, lit. "the bender"; the root is expl<sup>d</sup> by **koṭiḷya** (koṭilla) at Dhṭp 470 (Dhṭm 521). See also bhuja<sup>3</sup>. Idg. \*bheng, fr. which also Lat. fugio to flee=Gr. φεύγω, Lat. fuga flight=Sk. bhoga ring, Ohg. bouc; Goth. biugan to bend=Ger. beugen & biegen; Ohg. bogo=E. bow. Semantically cp. Lat. lacertus the arm, i. e. the bend, fr. \*leq to bend, to which P. lagula a club (q. v. for etym.), with which cp. Lat. lacerta=lizard, similar in connotation to P. bhujaga snake] the arm Sn 48 (expl<sup>d</sup> by Nd<sup>2</sup> 478 as hattha, hand); 682 (pl. bhujāni); J v.91, 309; VI.64; Bu 1.36; Vv 04<sup>18</sup>.

**Bhuja**<sup>2</sup> [fr. bhuñjati<sup>2</sup>] clean, pure, bright, beautiful J VI.88 (°dassana beautiful to look at; C. expl<sup>as</sup> by kalyāna dassana).

**Bhuja**<sup>3</sup> (adj.) [fr. **bhuj** to bend] bending, crooked, in **bhuja-latṭhi** betel-pepper tree J VI.456 (C.: bhujangalata, perhaps identical with bhujaka?), also in cpd. **bhuja-ga** going crooked, i. e. snake Miln 420 (bhujaginda king of snakes, the cobra); Dāvs. 2, 17; also as **bhujanga** Dāvs 2, 56, & in der. **bhujanga-lata** "snake-creeper," i. e. name of the betel-pepper J VI.457; and **bhujangama** S 1.69. — Cp. **bhugin**<sup>2</sup>.

**Bhujaka** [fr. **bhuj**, as in bhuñjati<sup>2</sup>; or does it belong to bhuja<sup>3</sup> and equal to bhuja-latṭhi?] a fragrant tree, growing (according to Dhṭpāla) only in the Gandhamādana grove of the Devaloka Vv 35<sup>5</sup>; VvA 162.

**Bhujissa** [cp. BSk. bhujissa Divy 302, according to Mhvut § 84 meaning "clean"; thus fr. **bhuj** (see bhuñjati<sup>2</sup>) to purify, sort out] 1. (n. m.) a freed slave, freeman; a servant as distinguished from a slave Vin 1.93; J II.313; PvA 112. — **bhujissaṅ karoti** to grant freedom to a slave J v.313; VI.389, 546; DhA 1.19; ThA 200. — f. **bhujissā** Vin II.271 (in same sequence as bhujissa at Vin 1.93). — 2. (adj.) freeing fr. slavery, productive of freedom D II.80 (cp. *Dial.* II.80); III.245; S II.70; IV.272; A III.36, 132, 213; Vism 222 (with exegesis). Cp. bhoja & bhojaka.

-bhāva state of being freed fr. slavery, freedom ThA 200.

**Bhuñjaka** (adj.) [fr. bhuñjati<sup>1</sup>] eating, one who eats or enjoys, in °sammuti definition of "eater," speaking of an eater, declaration or statement of eating VbhA 164.

**Bhuñjati**<sup>1</sup> [**bhuj** to Lat. fruor, frūx=E. fruit, frugal etc.; Goth. brūkan=As. brūkan=Ger. brauchen. The Dhṭp 379 (& Dhṭm 613) expl<sup>as</sup> **bhuj** by "pālan' ajjhohāresu," i. e. eating & drinking for the purpose of living] to eat (in general), to enjoy, make use of, take advantage of, use Sn 102, 24<sup>r</sup>, 259, 619; Dh 324; Png 55. Pot. **bhuñjeyya** Sn 400; Dh 308, 2<sup>nd</sup> pl. **bhuñjetha** Dh 70; Mhvs 25, 113. Imper. 2<sup>nd</sup> med. **bhuñjassa** S v.53; 3<sup>rd</sup> act. **bhuñjatu** S 1.141; Sn 479; **bhuñjassu** Sn 421; ppr. **bhuñjanto** J III.277; **bhuñja-**

**māna** Th 1, 12; Sn 240. Fut. 1<sup>st</sup> sg. **bhokkhaṅ** [Sk. bhoksyāmi] J IV.117. Aor. 1<sup>st</sup> sg. **bhuñjiṅ** Miln 47; 3<sup>rd</sup> sg. **bhuñji** J IV.370; 3<sup>rd</sup> pl. **abhuñjissu** Th 1, 922; **abhuñjissu** Mhvs 7, 25. Ger. **bhutvā** J III.53 (=bhuñjtvā C.); DhA 1.182; **bhutvāna** Sn 128. Grd. **bhuñjittabba** Mhvs 5, 127. Inf. **bhotuā**; see ava<sup>o</sup>. — pp. **bhutta**. — Caus. **bhojeti** (q. v.). Cp. bhoja, bhojana, bhojaniya, bhojja; also Desid. pp. **bubbhukkhita**; & **abhuñjati**.

**Bhuñjati**<sup>2</sup> [**bhuj** to purify, cleanse, sift, not given in this meaning by the Dhṭpāpāṭha. Cp. Av. buxti purification **buj** to clean, also Lat. fungo (to get through or rid of, cp. E. function), Goth. us-baugjan to sweep; P. paribhujati 2, paribhojaniya & vinibbhujati. See Kern, *Toev.* p. 104, s. v. bhujissa] to clean, purify, cleanse: see bhuja<sup>2</sup> and bhujissa, also bhoja & bhojaka.

**Bhuñjana** (nt.) [fr. bhuñjati<sup>1</sup>] taking food, act of eating, feasting J IV.371 (°kāraṇa); PvA 184.

-kāla meal-time DhA 1.346.

**Bhutta** [pp. of bhuñjati<sup>1</sup>; Sk. bhukta] 1. (Pass.) eaten, being eaten Sn p. 15; Dh 308; impers. eating Vin IV.82 (bhuttaṅ hoti). Also °geha eating house J v.290, and in phrase **yathā-bhuttaṅ bhuñjatha** "eat according to eating," i. e. as ought to be eaten, eating in moderation D II.173 (where Rh. D., *Dial.* II.203, trsl<sup>s</sup> "ye shall eat as ye have eaten")=III.62, 63 (where Rh. D., *Dial.* III.64 trsl<sup>s</sup> "enjoy your possessions as you have been wont to do"; see note *ibid.*). We should favour a translation in the first sense. — **dubbhuttaṅ**, indigestible. — 2. (Med. cp. bhuttar) having eaten, one who has eaten Miln 370 (sace bhutto bhavēyy' ahaṅ); also in phrase **bhutta-pātar-āsa** after having eaten breakfast J II.273; DhA IV.226.

-āvasesa the remainder of a meal Vin II.216.

**Bhuttar** [n. ag. fr. **bhuj**, cp. Sk. bhoktṛ already Vedic & Epic] one who eats or has eaten, or enjoys (cp. **bhutta** 2) J v.465 (ahaṅ bhuttā bhakkhaṅ ras' uttamaṅ).

**Bhuttavant** (adj.) [bhutta+vant] having eaten, one who has eaten J v.170 (=kata-bhatta-kicca); VvA 244.

**Bhuttāvin** (adj.) [bhutta+ suffix °āvin, corresponding to Vedic °āyin] having eaten, one who has had a meal; nom. sg. **bhuttāvi** Vin IV.82; Miln 15 (+ onīta-pattapāni); PvA 23 (+ pavārita); SnA 58; instr. **bhuttāvinā** Vin IV.82; gen. dat. **bhuttāvissa** D II.195. acc. **bhuttāviṅ** Vin 1.213; Sn p. 111 (+ onīta-pattapāniṅ); J v.170; nom. pl. **bhuttāvi** Vin IV.81, & **bhuttāvino** S IV.289.

**Bhumma** (adj.-n.) [fr. bhūmi, Vedic bhūmya] 1. belonging to the earth, earthly, terrestrial; nt. soil, ground, floor Sn 222 (bhūtāni bhumāni earthly creatures, contrasted with creatures in the air, antalikkhe), 236 (id.); Sdhp 420 (sabba-bhumā khattiyā). pl. **bhumā** the earthly ones, i. e. the gods inhabiting the earth, esp. tree gods (Yakkhas) Vv 84<sup>2</sup> (= bhumma-deva VvA 334). — nt. ground: Pv II.10<sup>2</sup> (yāva bhumā down to the ground); v. l. BB bhūm(i). — 2. the locative case KhA 106, 111, 224; SnA 140, 210, 321, 433; PvA 33.

-**atharaṇa** "earth-spread," a ground covering, mat, carpet Vin 1.48; II.208; IV.279. -**antara** "earth-occasion," i. e. (1) sphere of the earth, plane of existence Miln 163; DhSA 296. — (2) in °*pariccheda* discussion concerning the earth, i. e. cosmogony DhSA 3. -**antalikkha** earthly and celestial, over earth & sky (of portents) Miln 178. The form would correspond to Sk. \*bhaum-antarikṣa. -**jāla** "terrestrial net (of insight) gift of clear sight extending over the globe (perhaps to find hidden treasures) SnA 353 (term of a vijjā, science or magic art). Cp. bhūrikamma & bhūrivijjā. -**tṭha** (a) put into the earth, being in the earth, found on or in the earth, earthly Vin III.47.

(b) standing on the earth Dh 28. — (c) resting on the earth Miln 181. Also as °ka living on earth, earthly (of gods) J III.87. -**deva** a terrestrial deva or fairy A IV.118; Ps II.149; VbhA 12; DhA I.156; VvA 334; PvA 5, 43, 55, 215, 277. -**devatā** = °deva J IV.287 (=yakkha); KhA 120.

**Bhummi**<sup>1</sup> (f.) [fr. bhumma] that which belongs to the ground, i. e. a plane (of existence), soil, stage (as t.t. in philosophy) DhSA 277 (°y-āpatti), 339 (id.), 985 (duk-khā°), 1368, 1374 sq. (see *Dhs trsl.* 231).

**Bhummi**<sup>2</sup> [old voc. of bhumma] a voc. of friendly address "my (dear) man" (lit. terrestrial) Vin II.104 (=piya-vacanā Bdhgh).

**Bhuyya** the regular P. representative of Sk. bhūyas (compar.); for which usually **bhiyya** (q. v.). Only in cpd. yebhuyyena (q. v.).

**Bhuvi** see **bhū**.

**Bhusa**<sup>1</sup> [cp. Vedic busa (nt.) & buśa (m.)] chaff, husks A I.241 (°āgāra chaff-house); Dh 252 (opuṇāti bhusaṅ to sift husks); Ud 78; Pv III.4<sup>1</sup>; III.10<sup>2</sup>; VvA 47 (tiṇa° litter).

**Bhusa**<sup>2</sup> (adj.) [cp. Vedic bhr̥śa] strong, mighty, great Dh 339 (taṇhā = balavā DhA IV.48); J V.301 (daṇḍa = dajha, balavā C.). — nt. **bhusaṅ** (adv.) much, exceedingly, greatly, vehemently. In cpds. bhusaṅ° & bhusa°. — S I.169; J III.441; IV.11; V.203 (bhusa-dassaneyya); VI.192; Vv 6<sup>9</sup>; Pv 3<sup>38</sup>; IV.7<sup>7</sup>; Miln 346; SnA 107 ("verbum intensivum"); Sdlp 289.

**Bhusati**, **Bhussati** [perhaps a legitimate form for Sk. bhaṣate (see P. bhasati), with u for a, so that the suggested correction of bhusati to bhasati (see under bhasati) is unfounded] to bark DA I.317 (bhusati); vv. II. bhussati & bhūṣati); DhA I.171, 172. — See also **bhasatī** & **bhukka**; — pp. **bhusita**.

**Bhusikā** (f.) [fr. bhusa] chaff A I.242; Vin II.181.

**Bhusita** [pp. of bhusati] barking J IV.182 (°sadda, barking, noise). See also **bhasita**.

**Bhuseti** [Denom. fr. bhusa<sup>2</sup> = \*bhr̥śayati; but not certain, may have to be read bhūseti, to endeavour, cp. Sk. bhūṣati] to make strong, to cause to grow (?) J V.218 (C. expl<sup>as</sup> by "bhusaṅ karoti, vadḍhethi" p. 224).

**Bhū**<sup>1</sup> [fr. **bhū**] (adj.) being, (n.) creature, living being in **pāṇa-bhū** a living being (a breathing being) J V.79 (=pāṇa-bhūta C.).

**Bhū**<sup>2</sup> (f.) [fr. **bhū**, otherwise bhūmi] the earth; loc. **bhuvī** according to Kaccāyana; otherwise bhuvī is aor. 3<sup>rd</sup> sg.; of **bhū**; see Pischel, *Prk. Gr.* § 516; Geiger, *Pali Gr.* § 86<sup>5</sup>.

**Bhūkuṭi** (f.) [a different spelling of bhakuṭi, q. v. — Cp. Sk. bhr̥kuṭi & bhrukuṭi] frown, anger, superciliousness M I.125 (v. l. bhakuṭi & bhā°); J V.296.

**Bhūja** [cp. late Sk. bhūrja, with which related Lat. fraxinus ash, Ags. beorc = E. birch, Ger. birke] the Bhūrja tree, i. e. a kind of willow J V.195, 495 (in both places = ābhujī), 420.

**Bhūta** [pp. of bhavati, Vedic etc. bhūta] grown, become; born, produced; nature as the result of becoming. — The (exegetical) definition by Bdhgh of the word **bhūta** is interesting. He (at MA I.31) distinguishes the foll. 7 meanings of the term: (1) animate Nature as principle, or the vital aggregates (the 5 Khandhas), with ref. M I.260; (2) ghosts (amanussā) Sn 222; (3) inanimate Nature as principle, or the Elements (the 4 dhātus) S III.101 (mahābhūta); (4) all that exists, physical

existence in general (vijjamānaṅ) Vin IV.25 (bhūtaṅ); (5) what we should call a simple *predicative* use, is exemplified by a typical dogmatic example, viz. "kālaghaso bhūto," where bhūta is given as meaning *kāhīnāsava* (Arahant) J II.260; (6) all beings or specified existence, animal kingdom (sattā) D II.157; (7) the vegetable kingdom, plants, vegetation (rukkh' ādayo) Vin IV.34 (as bhūta-gāma). — *Meanings*: 1. **bhūtā** & **bhūtāni** (pl.) beings, living beings, animate Nature Sn 35 (expl<sup>d</sup> at Nd<sup>2</sup> 479 as 2 kinds, viz. tasā & thāvārā, movable & immovable; S. II.47 (K.S. II.36) mind and body as come-to-be; Dh 131 (bhūtāni), 495; M I.2 4q. (paṭhavī, āpo etc., bhūtā, devā, Pajāpati etc.). 4; MA I.32. The pl. nt. **bhūtāni** is used as pl. to meaning 2; viz. inanimate Nature, elements, usually enum<sup>d</sup> under term mahā-bhūtāni. — 2. (nt.) nature, creation, world M I.2 (bhūte bhūtato sañjānāti recognises the beings from nature, i. e. from the fact of being nature); DhSA 312 (°pasāda-lakkhaṇa, see *Expos.* 49). See cpds. °gāma, °pubba (?). — 3. (nt. adj.) that which is, i. e. natural, genuine, true; nt. truth; neg. **abhūta** falsehood, lie Sn 387; PvA 34. See cpds. °bhāva, °vacana, °vāda. — 4. a supernatural being, ghost, demon, Yakkha; pl. **bhūtā** guardian genii (of a city) J IV.245. See cpds. °vijja, °vejja. — 5. (-°) pp. in *predicative* use (cp. on this meaning Bdhgh's meaning No. 5, above): (a) what has been or happened; viz. mātu-bhūtā having been his mother PvA 78; abhūta-pubbaṅ bhūtaṅ what has never happened before happened (now) DA I.43 (in expl<sup>a</sup> of abhūta); — (b) having become such & such, being like, acting as, being, quāsi (as it were), consisting of, e. g. andha° blind, as it were J VI.139; aru° consisting of wounds DhA III.109; udapāna° being a well, a well so to speak PvA 78; opāna° acting as a spring A IV.185; hetu° as reason, being the reason PvA 58; cp. cakkhu° having become an eye of wisdom. Sometimes bhūta in this use hardly needs to be translated at all.

-**kāya** body of truth DhA I.11. -**gāma** vegetation, as trees, plants, grass, etc. Under bhūtagāma Bdhgh understands the 5 bija-jātāni (5 groups of plants springing from a germinative power: see bija), viz. mūla-bijaṅ, khandha°, phala°, agga°, bija°. Thus in C. on Vin IV.34 (the so-called bhūtagāma-sikkhāpada, quoted at DhA III.302 & SnA 3); cp. M III.34; J V.46; Miln 3, 244. -**gāha** possession by a demon Miln 168 (cp. Divy 235). -**ṭṭhāna** place of a ghost KhA 170. -**pati** (a) lord of beings J V.113 (of Indra); VI.362 (id.); Vv 64<sup>1</sup> (id.). (b) lord of ghosts, or Yakkhas J V.269 (of Kuvera). -**pubba** (a) as adj. (-°) having formerly been so & so, as mātā bhūtapubbo satto, pitā etc., in untraced quotation at Vism 305; also at SnA 359 (Bhagavā kuṇāla-rājā bhūtapubbo). — (b) as adv. (bhūtapubbaṅ) meaning: before all happening, before creation, at a very remote stage of the world, in old times, formerly Vin II.201; D I.92; II.167, 285, 337; M I.253; III.176; S I.216, 222, 227; IV.201; V.447; A IV.136 = Vism 237; A IV.432; J I.394; DhA I.50. -**bhavya** past and future D I.18. -**bhāva** truthful character, neg. a° PvA 14. -**vacana** statement of reality or of the truth SnA 336. -**vādin** truthful, speaking the truth M I.180; D III.175; Pug 58; a° untruthful Dh 306; J II.410. -**vikāra** a natural blemish, fault of growth, deformity SnA 189 (opp. nibbikāra). -**vijjā** knowledge of demons, exorcism D I.9; Dh I.93, cp. *Dial.* I.17. -**vejja** a healer of harm caused by demons, an exorcist Vin IV.84; J II.215; III.511; Miln 23.

**Bhūtatta** (nt.) [abstr. fr. bhūta] the fact of having grown, become or being created (i. e. being creatures or part of creation) Vism 310 (in def. of bhūtā); MA I.32 (id.).

**Bhūtanaka** [cp. \*Sk. bhūṭṇa] a fragrant grass; Andropogon schœnanthus J VI.36 (=phanijjaka); Vism 543 (so v. l. for T. bhūtinaka).

**Bhūtika** (adj.) (-°) in cpd. cātummahā° belongs to the whole expression, viz. composed of the 4 great elements M 1.515.

**Bhūnaha** [difficult to expl<sup>d</sup>; is it an old misspelling for bhūta+gha? The latter of **han**?] a destroyer of beings Sn 664 (voc. bhūnahu, expl<sup>d</sup> by SnA 479 as "bhūti-hanaka vuddhi-nāsaka"; vv. ll. bhūnahata, bhūnahota, bhūnaha, all showing the difficulty of the archaic word); J v.266 (pl. bhūnahuno, expl<sup>d</sup> by C. 272 as "isīnaṅ ativattāro attano vaddhiyā hatattā bh."). Cp. M 1.502 ("puritanical" suggested by Lord Chalmers).

**Bhūma** (-°) [=bhūmi] 1. (lit.) ground, country, district S III.5 (pacchā° the western district).—2. (fig.) ground, reason for, occasion; stage, step Sn 896 (avi-vāda° ground of harmony; according to SnA 557 Ep. of Nibbāna).

**Bhūmaka** (& °ika) (adj.) (only -°) [from bhūma, or bhūmi] 1. having floors or stories (of buildings) as dve° pāsāda DhA 1.414; pañca° pāsāda a palace with 5 stories J 1.58, 89; satta° with 7 stories (pāsāda) DhA II.1, 266. The form °ika at DhA 1.182 (dve° geha).—2. belonging to a place or district, as jāti° from the land of (their) birth M 1.147; pacchā° from the western country S IV.312 (brāhmaṇā).—3. being on a certain plane or in a certain state, as paritta° & mahā° Vbh 340 te° in 3 planes SnA 4 (of the 5 Khandhas), 510 (°vaṭṭa); DhA 1.36 (kusala), 305 (°vatta); IV.69 (tebhūmaka-vaṭṭa-sankhātāṅgā-māra-bandhanāṅgā, 72 (dhammā); catu° in 4 planes DhA 296 (kusalā); DhA 1.35 (citta). The form °ika at DhA 1.288 (with ref. to citta).

**Bhūmi** (f.) [cp. Vedic bhūmi, Av. būmiš soil, ground, to bhū, as in bhavati, cp. Gr. φῶσις etc. See bhavati] 1. (lit.) ground, soil, earth Vin II.175; Sn 418 (yāna° carriage road); Pv 1.1014 ≈; SnA 353 (heutthā-bhūmiyaṅ under the earth); DhA 1.414 (id., opp. upari-bhūmiyaṅ).—2. place, quarter, district, region M 1.145 (jāti° district of one's birth); Sn 830 (vighāta°); Nd<sup>2</sup> 475 (danta°); DhA 1.213 (āpāna°); PvA 80 (susāna°).—uyyāna° garden (-place or locality) Vv 64<sup>19</sup>; Pv II.12<sup>9</sup>; J 1.58.—3. (fig.) ground, plane, stage, level; state of consciousness, Vin. 1.17; Vbh 322 sq.; Vism 126, 442 (with ref. to the 4 Paṭisambhidā, as sekha-bhūmi & asekha-bhūmi), 517 (paññā°-middesa). Usually -°; indriya° Nett 192; dassana° plane of insight Nett S. 14, 50; sukha° ground for happiness DhS 984 (cp. DhA 214).—bhūmi-ttaya the 3 stages, viz. kāmāvacara, rūpāvacara, lokuttara Vism 493.—pl. bhūmiyo Ps II.205 = Vism 384 (appl<sup>d</sup> to the 4 jhānas); purisa (attha p. bh. eight stages of the individual; viz. manda-bhūmi, khiddā°, vimaṅsana°, ujjugata°, sekha°, samaṇa°, jina°, parina°, or as trsl<sup>d</sup> by Rh. D. in Dial. 1.72, under "eight stages of a prophet's existence"; babyhood, playtime, trial time, erect time, learning time, ascetic time, prophet time & prostrate time. Cp. the 10 decades of man's life, as given by Bdgh at Vism 619).—Bdgh, when defining the 2 meanings of bhūmi as "mahā-pathavi" and as "citt-uppāda" (rise of thought) had in view the distinction between its literal & figurative meaning. But this def. (at DhA 214) is vague & only popular.—An old loc. of bhūmi is bhūmyā, e. g. J 1.507; v.84. Another form of bhūmi at end of cpds. is bhūma (q. v.).

-kampa shaking of the ground, earthquake Miln 178. -gata "gone into the soil." i. e. hiding, stored away J 1.375. -ghana thick soil SnA 149, cp. pathavi-ghana ibid. 146. -tala ground (-surface) PvA 186. -padesa place or region upon the earth J VI.95. -pappaṭaka outgrowths in the soil D III.87—Vism 418. -pothana beating the ground DhA 1.171. -bhāga division of the earth, district J 1.109; v.200; VvA 125; PvA 29, 154. -laddh (uppanna) acquired on a certain stage of existence SnA 4. -saya lying or sleeping on the ground Dh V.61.

**Bhūri**<sup>1</sup> (f.) [cp. late Sk. bhūr] the earth; given as name for the earth (pathavi) at Ps II.197; see also def. at DhA 147. Besides these only in 2 doubtful cpds., both resting on demonology, viz. bhūrikamma D 1.12, expl<sup>d</sup> as "practices to be observed by one living in a bhūri-ghara or earth-house" (?) DA 1.97, but cp. Vedic bhūri-karman "much effecting"; and bhūrivijjā D 1.9, expl<sup>d</sup> as "knowledge of charms to be pronounced by one living in an earth-house" (?) DA 1.93. See Dial. 1.18, 25. The meaning of the terms is obscure; there may have been (as Kern rightly suggests; see Toev. s. v.) quite a diff. popular practice behind them, which was unknown to the later Commentator. Kern suggests that bhūri-vijjā might be a secret science to find gold (digging for it: science of hidden treasures), and °kamma might be "making gold" (alchemistic science). Perhaps the term bhumma-jāla is to be connected with these two.

**Bhūri**<sup>2</sup> (adj.) [cp. Vedic bhūri] wide, extensive, much, abundant, DhA 147 (in def. of the term bhūri<sup>1</sup>, i. e. earth); otherwise only in cpds.: °pañña (adj.) of extensive wisdom, very wise S IV.205; Sn 346, 792, 1097, 1143; Pv III.5<sup>5</sup>; Ps II.197 ("pathavi-samāya vitthataya vipulāya paññāya samannāgato ti bhūripañño," with other definitions); Nd<sup>1</sup> 95 (same expl<sup>d</sup> as under Ps II.197); Nd<sup>2</sup> 415 C. (id.). °paññāna (adj.) same as °pañña Sn 1136 ≈ (cp. Nd<sup>2</sup> 480). °medhasa (adj.) very intelligent S 1.42, 174; III.143; A IV.449; Sn 1131, 1136; Th 1, 1266; Pv III.7<sup>7</sup>.

**Bhūri** (f.) [is it original? Cp. BSk. bhūri in same sense at Lal. V. 444, 541; MVastu III.332] knowledge, understanding, intelligence Dh 282, quoted at DhA 76 (expl<sup>d</sup> as termed so because it is as widespread as the earth; DhS 16; DhA III.421; same expl<sup>d</sup> at DhA 148); J VI.415.

**Bhūsana** (nt.) [fr. bhūṣ] ornament, decoration Vism 10 (yatino-sīla-bhūsana-bhūsitā contrasted torājāno muttāmaṇi-vibhūsitā).

**Bhūsā** (f.) [fr. bhūṣ] ornament, decoration, only in cpd. bhūsa- (read bhūsā-)dassaneyya beautiful as an ornament Pv III.3<sup>2</sup>.

**Bhūseti** [Caus. of bhūṣ, to be busy; in meaning "to adorn" etc. Expl<sup>d</sup> at DhTp. 315, 623 by "alankāra"] to adorn, embellish, beautify. Only in pp. bhūsitā adorned with (-°) Pv II.9<sup>52</sup>, 12<sup>7</sup>; III.3<sup>5</sup>; J VI.53. Cp. vi<sup>2</sup>.

**Bheka** [cp. Vedic bheka, onomat.] a frog Th 1, 310; J III.430; IV.247; VI.208.

**Bhecchati** is fut. of bhindati (q. v.).

**Bhejja** (adj.) [grd. of bhindati] to be split, only in neg. form abhejja not to be split or sundered Sn 255; J 1.263; III.318; Pug 30; Miln 100, 109.

**Bhejjanaka** (adj.) [fr. bhejja] breakable; like bhejja only in neg. form abhejjanaka indestructible J 1.393.

**Bheṇḍi** [perhaps identical with & only wrong spelling for bheṇḍu = kaṇḍu<sup>2</sup>] a kind of missile used as a weapon, arrow Vin III.77 (where enum<sup>d</sup> with asi, satti & laguḷa in expl<sup>d</sup> of upanikkhipana).

**Bheṇḍu** [with v. l. geṇḍu, of uncertain reading & meaning. Pischel, Prk. Gr. § 107 gives geṇḍu & remarks that this cannot be derived fr. kaṇḍuka (although kaṇḍu may be considered as gloss of bheṇḍu at Th 1, 164; see kaṇḍu<sup>2</sup>), but belongs with Prk. geṇḍui play & P. geṇḍuka and the originally Sk. words geṇḍuka, ginduka, geṇḍu, geṇḍuka to a root gid, gīd, Prk. geṇḍai to play. Morris, J.P.T.S. 1884, 90 says: "I am inclined to read geṇḍu in all cases & to compare it with geḍuka & geṇḍuka a ball"] a ball, bead; also a ball-shaped ornament or turret, cupola Th 1, 164 (see kaṇḍu<sup>2</sup>) J 1.386 (also °maya ball-shaped); III 184 (v. l. geṇḍu).

**Bheṇḍuka**<sup>1</sup> [in all probability misreading for geṇḍuka. The v. l. is found at all passages. Besides this occur the vv. ll. keṇḍuka (=kaṇḍuka?) & kuṇḍika] a ball for playing J 1v.30, 256; v.196; vi.471; DhA 116. See also geṇḍuka.

**Bheṇḍuka**<sup>2</sup> [fr. bheṇḍu, identical with bheṇḍuka<sup>1</sup>] a knob, cupola, round tower J 1.2 (mahā-bh<sup>o</sup>-pamāṇa).

**Bhettar** [n. ag. fr. bhid] a breaker, divider A v.283.

**Bheda** [fr. bhid, cp. Ved. & Class. Sk. bheda in same meanings] 1. breaking, rending, breach, disunion, dissension Vism 64 sq. (contrasted with āmsaṅsa), 572 sq. (with ref. to upādāna & bhava); VbhA 185 (id.); Sdhp 66, 457, 463. —mithu<sup>o</sup> breaking of alliance D 11.76; J 1v.184; Kvu 314. —vacī<sup>o</sup> breaking of (the rule as to) speech Miln 231. —sangha<sup>o</sup> disunion in the Sangha Vin 11.203. —sila<sup>o</sup> breach of morality J v.163. —abl. bheda after the destruction or dissolution in phrase kāyassa bheda param maraṇā, i. e. after the breaking up of the body & after death: see kāya l. e. & cp. D 11.52, 146 sq., 258; Dh 140; Pug 51. —2. (-<sup>o</sup>) sort, kind, as adj. consisting of, like J 11.438; vi.3 (kaṭuk' ādi<sup>o</sup>); DhA 11.14 (kāya-sucarit'-ādi<sup>o</sup>-bhadra-kammāni); SnA 290 (Avāci-ādi<sup>o</sup>-niraya).

-kara causing division or dissension Vin 11.7; 11.173; v.93 (cp. Vin 1.354 & Vin. Texts 11.343 for the 18 errors in which the Sangha is brought into division by bhikkhus who are in the wrong); DhA 29 (atthārasa bheda-kara-vatthūni the 18 causes of dissension).

**Bhedaka** (adj. n.) [fr. bheda] breaking, dividing, causing disunion; (m.) divider Vin 11.205; J vi.382. —nt. adv. **bhedakaṇ**, as in °nakha in such a way as to break a nail DA 1.37.

**Bhedana** (nt.) [fr. bhid, as in Caus. bhedeti] 1. breaking (open), in puṭa<sup>o</sup> breaking of the seed-boxes (of the Pāṭali plant), idiomatic for "merchandise" Miln 1. See under puṭa. —2. (fig.) breach, division, destruction A 1v.247; Dh 138; Bu 11.7; J 1.467 (mittabhāva). —dhamma subject to destruction, fragile, perishable A 1v.386; J 1.146, 392; ThA 254. —sanvattanika leading to division or dissension Vin 11.173.

**Bhedāpeti** & **Bhedeti** are Causatives of bhindati (q. v.).

**Bheraṇḍaka** [cp. \*Sk. bheruṇḍa] a jackal J v.270; the nom. probably formed after the acc. in phrase bheraṇḍakaṇ nadati to cry after the fashion of, or like a jackal A 1.187.

**Bherava** (adj.) [fr. bhīru, cp. Epic Sk. bhairava] fearful, terrible, frightful Th 1, 189; Sn 959, 965, 984. Nd<sup>1</sup> 370, 467; J vi.520; Dpvs 17, 100; Pgdp 26, 31. —bahu very terrible A 11.52; stricken with terror J vi.587. —(n) terror, comb<sup>d</sup> with bhaya fear & dismay M 1.17. A 1v.291; v.132; Th 1, 367, 1059. —pahīna-bhaya-bherava having left behind (i. e. free from) fear & terror S 11.83.

-rāva cry of terror Miln 254.

**Bheri** (f.) [cp. Epic Sk. bherī] a kettle-drum (of large size); DhA 319 distinguishes 2 kinds: mahā<sup>o</sup> & pataha) D 1.79; A 11.185; Vv 81<sup>10</sup>; J vi.495; DhA 1.309; Sdhp 429. —issara the drum of the ruler or lord J 1.28; paṭaha<sup>o</sup> kettle-drum Dpvs 10, 14; DhA 319; PvA 4. yāma<sup>o</sup> (-velāya) (at the time) when the drum sounds the watch J v.459. —bheriṇ vādeti to sound the drum J 1.283. —bheriyo vādentā (pl.) beating (lit. making sound) the drums J 11.110. bheriṇ carāpeti to make the drum go round, i. e. to proclaim by beat of drum J v.41; vi.10.

-caraṇa the carrying round of the drum (in proclamations), in cpds. °magga the proclamation road DhA 11.43; & °withi id. DhA 11.45. -tala the head of

the drum Vism 489 (in comparison); VbhA 80 (id.). -paṇava drum & tabor (in battle) A 11.117. -vāda drum-sound, fig. for a loud voice PvA 89 (bherivādēna akkosati rails like drum). -vādaka a drummer J 1.283. -sannā sign of the drum DhA 1.396. -sadda sound of the drum J 1.283.

**Bhesajja** (nt.) [cp. Vedic bhaisajya = bhesaja, fr. bhiṣaj; see also P. bhisakka] a remedy, medicament, medicine Vin 1.278; D 11.266; M 1.30; SnA 154, 446; Sdhp 393. —bhesajjaṇ karoti to treat with a medicine DhA 1.25; mūla-bhesajjāni the principal medicines Miln 43; pañca bhesajjāni the 5 remedies (allowed to bhikkhus) DhA 1.5.

-kapāla medicine bowl VbhA 361. -sikkhāpada the medicine precepts VbhA 69.

**Bhesma** (adj.) [cp. Vedic bhisma of which the regular P. form is bhiṣa, of bhī; bhesma would correspond to a form \*bhisma] terrible, awful Vin 11.203 = It 86 ("bhesmā hi udadhī mahā," so read for Vin. bhasmā, with v. l. bhesmā, and for It tasmā, with v. l. BB bhesmā, misunderstood by ed. — Bdhgh Vin 11.325 on Vin. passage expl<sup>d</sup> by bhayānaka); J v.266; vi.133 (v. l. bhasma).

**Bho** (indecl.) [voc. of bhavant, cp. Sk. bhoḥ which is the shortened voc. bhagoḥ of Vedic bhagavant; cp. as to form P. āvuso > Sk. āyusmaḥ of āyusmant] a familiar term of address (in speaking to equals or inferiors): sir, friend, you, my dear; pl. sirs D 1.88, 90, 93, 111; M 1.484; Sn 427, 457, 487; with voc. of noun: bho purisa my dear man J 1.423; bho brahmaṇā oh ye brahmins J 11.369. Double bho bho DhA 1v.158.

-vādika = °vādin Nd<sup>1</sup> 249. -vādin a brahman, i. e. one who addresses others with the word "bho," implying some superiority of the speaker; name given to the brahman, as proud of his birth, in contrast to brāhmaṇa, the true brahman Sn 620; Dh 396; J vi.211, 214; DhA 1v.158.

**Bhokkhaṇ** is fut. of bhuñjati (q. v.).

**Bhokkhi** at VbhA 424, in phrase sucikāmo bh. brāhmaṇo is a kind of Desider. formation fr. bhuj<sup>o</sup> (bhuñj), appearing as \*bhukṣ = bhokkh (cp. bhokkhaṇ), with ending °in; meaning "wishing to eat." It corresponds to Sk. bhoktu-kāma. Cp. also n. ag. bhoktṛ of \*bhukṣ, enjoyer, eater. P. bhokkhi might be Sk. bhoktri, if it was not for the latter being f. The word is a curiosity.

**Bhoga**<sup>1</sup> [fr. bhuñj; see bhuñjati] 1. enjoyment A 1v.392 (kāmaguṇesu bh.). —2. possession, wealth D 11.77; Sn 301, 421; Dh 139, 355; Pug 30, 57; Sdhp 86, 228, 264. —appa<sup>o</sup> little or no possession Sn 114.

-khandha a mass of wealth, great possessions D 11.86 (one of the 5 profits accruing from virtue). -gāma "village of revenue," a tributary village, i. e. a village which has to pay tribute or contributions (in food etc.) to the owner of its ground. The latter is called gāmabhojaka or gāmapati "landlord" J 11.135. Cp. Fick, *Sociale Ghederung* 71, 112. -cāgin giving riches, liberal A 11.128. -pārījuṇṇa loss of property or possessions VvA 101. -mada pride or conceit of wealth VbhA 166. -vāsini, as f. vāsini "living in property," i. e. to be enjoyed or made use of occasionally, one of the 10 kinds of wives - a kept woman Vin 11.139, 140; cp. M 1.286.

**Bhoga**<sup>2</sup> [fr. bhuj to bend, cp. bhujā<sup>3</sup> & Sk. bhoga id. Hāla-yudha 3, 20] the coil of a snake J 11.58. See also nib<sup>o</sup>.

**Bhogatā** (-<sup>o</sup>) (f.) [abstr. fr. bhoga] condition of prosperity, having wealth or riches, in ulāra<sup>o</sup> being very rich, M 11.38.

**Bhogavant** (adj.) [fr. bhoga] one who has possessions or supplies, wealthy J v.399; Mhvs 10, 20; Sdhp 511.

**Bhogika** (-°) (adj.) [fr. bhoga] having wealth or power, in antara° an intermediate aristocrat Vin III.47.

**Bhagin<sup>1</sup>** (-°) (adj.-n.) [fr. bhoga] enjoying, owning, abounding in, partaking in or devoted to (e. g. to pleasure, kāma°) D II.80; III.124; S I.78; IV.331, 333; A III.289; V.177. — m. owner, wealthy mau M I.366.

**Bhagin<sup>2</sup>** (adj.) [fr. bhuj, see bhujja<sup>2</sup>] having coils, of a snake J III.57; VI.317.

**Bhogiya** is diacretic form of Sk. bhogyā = P. bhogga<sup>2</sup> with which identical in meaning 2, similar also to bhogika.

**Bhogga<sup>1</sup>** (adj.) [fr. bhuj to bend, pp. corresp. to Sk. bhugna] bent, crooked M I.88; D II.22; A I.138; J III.395.

**Bhogga<sup>2</sup>** (adj.) [grd. of bhujjati to enjoy, thus = Sk. bhogyā] 1. to be enjoyed or possessed, n. property, possession, in cpd. rāja° (of an elephant) to be possessed by a king, serviceable to a king, royal D I.87; A I.244, 284; II.113, 170; J II.370; DhA I.313 (royal possessions in general); DA I.245. Cp. BSk. rājabbhogyā MVastu I.287. See in detail under rāja-bhogga. — **nagga-bhogga** one who possesses nothing but nakedness, i. e. an ascetic J IV.160; V.75; VI.225. — 2. (identical with bhogika & bhogiya & similar in meaning to bhoja-rājā) royal, of royal power, entitled to the throne, as a designation of "class" at Vin III.221 in sequence rājā-rāja-bhoggā brāhmaṇā, etc., where it takes the place of the usual khattiya "royal noble."

**Bhoja** [lit. grd. of bhujjati<sup>2</sup>, to be sorted out, to be raised from slavery; thus also meaning "dependence," "training," from bhuj, to which belongs bhujissa] one who is getting trained, dependent, a freed slave, villager, subject. Only in cpds. like **bhojissiyaṇ** [bhoja + isi + ya = issariya] mastery over dependence, i. e. independence S I.44, 45; **bhojajāniya** a well-trained horse, a thoroughbred J I.178, 179; **bhojaputta** son of a villager J V.105; **bhojarājā** head of a village (-district) a subordinate king Sn 553 = Th I, 823. — In the latter phrase however it may mean "wealthy" kings, or "titled" kings (khattiyā bh-r., who are next in power to and serve on a rājā cakkavattī). The phrase is best taken as *one*, viz. "the nobles, royal kings." It may be a term for "vice-kings" or substitute-kings, or those who are successors of the king. The expl<sup>a</sup> at SnA 453 takes the three words as three diff. terms and places bhojā = bhogiya as a designation of a class or rank (= bhogga). Neumann in his trsl<sup>a</sup> of Sn has "Königstämme, kühn and stolz," free but according to the sense. The phrase may in bhoja contain a local designation of the Bhoja princes (N. of a tribe), which was then taken as a special name for "king" (cp. Kaiser > Caesar, or Gr. βασιλεύς). With the wording "khattiyā bhoja-rājāno anuyuttā bhavanti te" cp. M III.173; "paṭirājāno te rañño cakkavattissa anuyuttā bhavanti," and A v.22: "kuḍḍa-rājāno" in same phrase. — Mrs. Rh. D. at *Brethren*, p. 311, trsl "nobles and wealthy lords."

**Bhojan** is ppr. of bhojeti, feeding J VI.207.

**Bhojaka** [fr. bhuj, bhojeti] 1. one who provides food, attendant at meals J v.413. — 2. (is this from bhujjati<sup>2</sup> & bhujissa?) one who draws the benefit of something, owner, holder, in gāma<sup>2</sup> landholder, village headman (see *Dial.* I.108 n. & Fick, *Soziale Gliederung* 104 sq.) J I.199, 354, 483; II.135 (= gāmapati, gāmajetthaka); v.413; DhA I.69. Cp. **bhojanaka**.

**Bhojana** (nt.) [fr. bhujjati] food, meal, nourishment in general J II.218; IV.103, 173; J I.178; IV.223; Sn 102,

128, 242, 366, 667; Dh 7, 70; Pug 21, 55; Miln 370; Vism 69, 106; Sdhp 52, 388, 407. Some similes with bhojana see *J.P.T.S.* 1907, 119. — **tika°** food allowed for a triad (of reasons) Vin II.196. **dub°** having little or bad food J II.368; DhA IV.8. **pañita°** choice & plentiful meals Vin IV.88. **sabhojane** kule in the family in which a bhikkhu has received food Vin IV.94. — **bhojane mattaññu(tā)** knowing proper measure in eating (& abstr.); eating within bounds, one of the 4 restrictions of moral life S II.218; A I.113 sq.; Nd<sup>1</sup> 483. — 5 bhojanāni or meals are given at Vin IV.75, viz. niccabhatta°, salākabhatta°, pakkhikaṇ, uposathikaṇ, pātipadikaṇ. — As part of the regulations concerning food, hours of eating etc. in the Sangha there is a distinction ascribed to the Buddha between **gaṇa-bhojanaṇ**, **parampara-bhojanaṇ**, **atirittabhojanaṇ**, **anati-rittabhojanaṇ** mentioned at Kvū II.552; see Vin IV.71, 77. All these ways of taking food are forbidden under ordinary circumstances, but allowed in the case of illness (glāna-samaye), when robes are given to the Bhikkhus (civarasamaye) and several other occasions, as enum<sup>d</sup> at Vin IV.74. — The distinction is made as follows: **gaṇabhojanaṇ** said when 4 bhikkhus are invited to partake together of one of the five foods; or food prepared as a joint meal Vin IV.74; cp. II.196; v.128, 135; **paramparabhojanaṇ** said when a bhikkhu, invited to partake of one of the 5 foods, first takes one and then another Vin IV.78; **atirittabhojanaṇ** is food left over from that provided for a sick person, or too great a quantity offered on one occasion to bhikkhus (in this case permitted to be eaten) Vin IV.82; **anati-rittabhojanaṇ** is food that is not left over & is accepted & eaten by a bhikkhu without inquiry Vin IV.84.

— **aggadāna** gift of the best of food SnA 270. — **atthika** in need of food, hungry Pv II.9<sup>29</sup>. — **pariyantika** restricting one's feeding Vism 69. — **vikati** at J v.292 is to be read as **bhājana°** (q. v.).

**Bhojanaka** = bhojaka, in °gāma owner or headman of the village J II.134.

**Bhojaniya, Bhojaniya, Bhojaneyya** [grd. of bhuj, Caus. bhojeti. Cp. bhujjatabba] what may be eaten, eatable, food; fit or proper to eat. — **bhojaniya**: food Vin IV.92 (*five* foods: odana rice, kummāsa gruel, sattu meal, flour, maccha fish, maṅsa meat). Soft food, as distinguished from **khādaniya** hard food J I.90. See also **khādaniya**. **bhojaniya**: eatable S I.167, cp. pari°. **bhojaneyya**: fit to eat DA I.28; a° unfit to be eaten Sn 81; J v.15.

**Bhojin** (-°) (adj.) [fr. bhuj] feeding on, enjoying A III.43; M I.343; Sn 47; J II.150; Pug 55.

**Bhojeti** [Caus. of bhujjati] to cause to eat, to feed, entertain, treat, regale Vin I.243; IV.71; J VI.577; DhA I.101.

**Bhojja** (adj.) [grd. of bhujjati] to be eaten, eatable; **khajja°** what can be chewed & eaten DA I.85. °yāgu "eatable rice-gruel," i. e. soft gruel, prepared in a certain way Vin I.223, 224.

**Bhojjha** a good horse, a Sindh horse J I.180.

**Bhoti** f. of bhavant (q. v.) DhA III.194.

**Bhottabba & Bhottuṇ** are grd. & inf. of bhujjati (q. v.); **bhottabba** to be eaten J v.252, 253; **bhottuṇ** to eat J II.14.

**Bhobhukka** [intens-redupl. of **bhukk** = **bukk**, to bark: see **bhukka** & cp. Sk. bukkati, bukkana] one making a barking sound, barker, i. e. dog J VI.345 (= bhunkaraṇa C.).

## M.

**-M-**euphonic consonant inserted between two vowels to avoid hiatus, as **agga-m-agga** the best of all Vin IV.232; **anga-m-angāni** limb by limb Vin III.119; Vv 38<sup>2</sup>, etc. See also S III.254 (yena-m-idh' ekacco); Dh 34 (oka-m-okata ubbhato); Sn 765 (aññatra-m-ariyehi); Nd<sup>1</sup> 269 (dvaye-m-eva); J 1.29 (asīti-hattha-m-ubbedha, for hatth' ubbedha); III.387 (katattho-m-anubujjhati); V.72 (orena-m-āgama); VI.266 (pacchā-m-anuttappati); SnA 309 (rāg' ādi-m-anekappakāraṅ). — On wrong syllable division through Sandhi-m-, and thus origin of specific Pāli forms see **māsati**.

**Ma** (-kāra) the letter or sound m J III.273 (sandhi-vasena vutta put in for the sake of euphony); V.375 (ma-kāro sandhikaro); KhA 155, 224; SnA 181, 383, 404.

**Maṅsa** (nt.) [cp. Vedic māṅsa, fr. Idg. \*mamsro-, as in Gr. *μῆρ* thigh, Lat. membrum limb ("member"); Goth. mims flesh; Oir mir bite, bit (of flesh)] flesh, meat S II.97 (putta<sup>o</sup>); Dh 152; J III.184; Pug 55; Vism 258, 357 (in compar.); DhA 1.375 (putta<sup>o</sup>); II.51 (alla<sup>o</sup> living flesh); VbhA 58, 61 (pilotika-palivethita). Described and defined in detail as one of the 32 ākāras or constituents of the human body at Vism 252, 354; KhA 46; VbhA 235.

-**ūpasecana** sauce for meat J III.144=VI.24; DhA 1.344. -**kalyāṇa** beauty of flesh, one of the 5 beauties of a girl (see kalyāṇa) J 1.394; DhA 1.387. -**khādaka** flesh-eater J VI.530. -**cakkhu** the bodily eye, one of the 5 kinds of the sense of sight (see cakkhu III) D III.219; Nd<sup>1</sup> 100, 354. -**dhovani odaka** water for washing meat KhA 54. -**piṇḍika** a meat-ball, lump of flesh Vism 256. -**puñja** a heap of flesh Vism 361 (in comp.); VbhA 67. -**pesi** a piece of flesh or meat (see on simile J.P.T.S. 1907, 122) Vin II.25; III.105 (ṇ vehāsaṅ gacchantiṅ addasaṅ); M 1.143; A III.97; Miln 280; Vism 195, 252, 468; DhA 1.164; VbhA 235; -**lohita** flesh & blood Dh 150.

**Maṅsi** (f.) [cp. Sk. māṅsi] a certain plant *Nardostychnus jatamansi* J VI.535.

**Maṅsika** [fr. maṅsa; cp. \*Sk. māṅsika] 1. a dealer in meat, meat-seller Miln 331. — 2. in **piṭṭhi<sup>o</sup>** the °ka belongs to the whole cpd., thus: one who is a back-biter, a slanderer Sn 244 (=piṭṭhi-maṅsa-khādaka SnA 287). Similarly **piṭṭhi-maṅsikatā** (q. v.) Nd<sup>2</sup> 39<sup>1</sup>.

**Makaci** [etym. ?] a kind of cloth, material, fibre DhA III.68 (vākakhaṇḍa).

-**pilotikā** rough cloth (used for straining) J II.96; DhA II.155. Cp. makkhi-vāla. -**vāka** m. bark Vism 249 (+akkavāka); VbhA 232.

**Makara** [cp. Epic Sk. makara] a mythical fish or sea monster, Leviathan (cp. Zimmer, *Allind. Leben* 97) J II.442; III.188; Miln 131, 377; ThA 204. — f. **makarini** Miln 67.

-**dantaka** the tooth of a sword fish, used as a pin Vin II.113. cp. p. 315. — as a design in painting or carving Vin II.117. 121, 152; IV.47. In these

latter passages it occurs comb<sup>d</sup> with **latākamma** & **pañcapaṭṭhika** (q. v.). The meaning is not quite clear.

**Makaranda** [cp. Class. Sk. makaranda] the nectar of a flower J VI.530.

**Makasa** [fr. Vedic maśaka viā \*masaka > makasa: see Geiger, *P.Gr.* § 47<sup>2</sup>] mosquito Vin II.119; S 1.52 (a<sup>o</sup> free from m.); A II.117; Sn 20; J 1.240; Sdhp 50. See also cpd. **daṅsa<sup>o</sup>**.

-**kuṭikā** mosquito net or curtain Vin II.119, 130. -**viṇāni** mosquito fan Vin II.130.

**Makuṭa** (f.) [cp. BSk. makuta Divy 411] a crest Abhp 283 (kirita+, i. e. adornment).

**Makula** [cp. Sk. makula] 1. a bud (Hardy in Index to VvA gives "*Mimusops elengi*" after BR) Th 2, 260; Vv 45<sup>26</sup>; J 1.273; II.33; IV.333; V.207 (inakuḷa), 416; Vism 230 (I); 256 (paduma<sup>o</sup>); VvA 177 (kaṇavira<sup>o</sup>), 194 (makula), 197 (id.); VbhA 228, 239 (where Vism 256 has makulita, & KhA 53 mukulita). — 2. a knob J 1.31; II.90; Vism 253 (kandaḷa<sup>o</sup>). — 3. v. l. at Nd<sup>2</sup> 485 B for pakulla (=pakuta).

**Makkaṭa** [cp. Epic Sk. markāṭa] 1. a monkey J 1.385; II.267; DhA II.22; VbhA 408 (°niddā, a m.'s sleep, said to be quickly changing); KhA 73 (in simile); SnA 522 (cp. Sn 791). Names of monkeys famous in Jātaka tales: Sālaka J II.268; Kālabāhu J III.98 sq.; on the monkey as a figure in similes see *J.P.T.S.* 1907, 119, to which add VbhA 228 & 259 (tālavana<sup>o</sup>), cp. Vism 245. — 2. a spider: see °**sutta**.

-**chāpaka** the young of a monkey M 1.385; J 1.218. -**sutta** spider's thread J V.47; Vism 136 (in simile); DhA 1.304.

**Makkaṭaka** [cp. Sk. markāṭaka; der. fr. markāṭa = makkaṭa] a spider (see on similes *J.P.T.S.* 1907, 119) Dh 347 (cp. DhA IV.58); J II.147 (=uṇṇanābhi); IV.484 (aptly called Uṇṇanābhi); V.47, 469, Miln 364, 407 (pantha<sup>o</sup> road spider, at both passages). -°**sutta** spider's thread Vism 285.

**Makkaṭiya** (nt.) [fr. makkhaṭa + ya] monkey grimace J II.448 (mukha<sup>o</sup>). The same as mukha-makkaṭika at J II.70.

**Makkaṭi** (f.) [of makkaṭa] a female monkey Vin III.33, 34; J 1.385; DhA 1.119.

**Makkha** [fr. mṛkṣ, lit. smearing over. Cp. BSk. mraṅṣa Śikṣ 198, 8, in cpd. māna-mada-mraṅṣa-paridāha etc.] hypocrisy; usually comb<sup>d</sup> with **paḷāsa** (see also paḷāsa) M 1.15; A 1.95, 100, 299; IV.148, 456; V.39, 150, 209, 310, 361; It 3; Sn 56, 437, 631, 1132 (cp. Nd<sup>2</sup> 484 = makkhāyanā makkhāyittatṭaṅ niṭṭhūriya-kammaṅ, i. e. hardness, mercilessness); Dh 150, 497; J V.141; Vbh 357, 380, 389; Pug 18, 22; Miln 289, 380; DhA III.118; VI.181.

-**vinaya** restraining fr. hypocrisy S II.282; A V.165 sq.



**Makkha**<sup>2</sup> [probably = makkha<sup>1</sup>, but BSk. differentiates with *mraḥṣya* Divy 622, trsl. Index "ill-feeling"? Böhtlingk-Roth have: *mraḥṣya* "wohlgefühl"] anger, rage Vin 1.25.

**Makkhaṇa** (nt.) [fr. *mṛkṣ*, cp. \*Sk. *mraḥṣana*] smearing, oil J III.120; Miln 11 (tela<sup>o</sup>); Dhṭp 538.

**Makkhāyanā** (f.) & **Makkhāyitatta** (nt.) [abstr. fr. makkha] the fact of concealment, hypocrisy: in exegesis of makkha at Nd<sup>2</sup> 484; Pug 18, 22.

**Makkhikā** (f.) [cp. Vedic *makṣika* & *makṣikā*] a fly M III.148; Nd<sup>1</sup> 484; J II.275 (nila<sup>o</sup>); III.203 (pingala<sup>o</sup> gadfly). 402; SnA 33 (pingala<sup>o</sup>), 572 (id.); DhA IV.58; Sdhp 396, 529.

**Makkhita** [pp. of makkheti] smeared with (-<sup>o</sup>), soiled; anointed M 1.304 (lohita<sup>o</sup>); J 1.158 (madhu<sup>o</sup>); III.226 (piṭṭhi-maddena); v.71 (ruhira<sup>o</sup>); VI.391.

**Makkhin** (adj.) [fr. makkha] concealing, hypocritical; harsh, merciless; often comb<sup>d</sup> with *palāsin* (e. g. at Vin II.89; J III.259) D III.45, 240. a<sup>o</sup> (+ *apalāsin*) D III.47; A III.111; Sn 116; Pug 22.

**Makkhi-vāla** [cp. *makaci-pilotikā*] a cloth of hair for straining J II.97.

**Makkheti** [Caus. of *mṛkṣ*; Dhṭp 538: makkhaṇa] to smear, paste, soil, anoint J III.225, 314; Pug 36; Miln 268; Vism 344; DhA II.65. — Pass *makkhiyati* Miln 74. — Caus. II. *makkhāpeti* to cause to be anointed J 1.486; DhA 1.400. — pp. *makkhita*.

**Maga** [another form of *miga*=Sk. *mṛga*, cp. Geiger, *P.Gr.* 124] 1. animal for hunting, deer, antelope M 1.173 (in simile); S 1.199 (id.); A 1.70; II.23; Th 1, 958, 989; Sn 275, 763, 880; J v.267. — 2. a stupid person J VI.206, 371.

**Magga** [cp. Epic Sk. *mārga*, fr. *mṛg* to track, trace] 1. a road (usually high road), way, foot-path Vism 708 (maggaṇa *agata-pubba-purisa*, simile of); VbhA 256 (tiyojana<sup>o</sup>, simile of a man travelling); DhA 1.229. — *addhāna*<sup>o</sup> high road Vin IV.62; M III.158; see under *addhāna*; *antāra-magge* on the road Miln 16; *ujuka*<sup>o</sup> a straight way S 1.33; DhA 1.18; *ummagga* (a) a conduit; (b) a devious way; see *ummagga*, to which add refs. J v.260; Th 2, 94; *kummagga* a wrong path; see *kum*<sup>o</sup>, to which add S IV.195; Th 1, 1174. *passāva*<sup>o</sup> & *vacca*<sup>o</sup> place for defecation & urination Vin III.127, *visama*<sup>o</sup> a bad road S 1.48. — 2. the road of moral & good living, the path of righteousness, with ref. to the moral standard (cp. the 10 commandments) & the way to salvation. The exegetic (edifying) etym. of *magga* in this meaning is "nibbān' arthikehi maggiyati (traced by those who are looking for N.), nibbānaṇ vā maggeti, kilēse vā mārento gacchatī ti maggo" (VbhA 114). — Usually designated (a) the "ariya aṭṭhangika magga" or the "Noble Eightfold Path" (see aṭṭhangika). It is mentioned at many places, & forms the corner-stone of the Buddha's teaching as to the means of escaping "dukkha" or the ills of life. It consists of 8 constituents, viz. *sammā-dīṭṭhi*, *sammā-sankappa*, *°vācā*, *°kammanta*, *°ājīva*, *°vāyāma*, *°sati*, *°samādhi*, or right views, right aspirations, right speech, right conduct, right livelihood, right effort, right mindfulness, right rapture. The 7 first constituents are at D II.216 & M III.71 enum<sup>d</sup> as requisites for *sammā-samādhi*. The name of this table of ethical injunctions is given as "maggam uttamaṇ" at Sn 1130, i. e. the Highest Path. See for ref. e. g. Vin II.93; IV.26; D II.353; III.102, 128, 284, 286; It 18; Nd<sup>1</sup> 292; Nd<sup>2</sup> 485; Vbh 104 sq. 235 sq., VbhA 114 sq. (its constituents in detail), 121, 216; Vism 509 sq. (where the 8 constituents are discussed). — (b) as *ariya magga*: M III.72; Pug 17; DA 1.176 sq., 225 sq., 233; VbhA 373 sq.; ThA 205. —

(c) as *pañcangika* or the Path of 5 constituents (the above first 2 and last 3): DhS 89; Vbh 110 sq., 237 sq. — (d) other expressions of same import: *dhamma*<sup>2</sup> Miln 21; *magga* alone; S 1.191 (Bhagavā *maggassa* *uppādetā* etc.)=M III.9=S III.66; Sn 429, 441, 724 sq., 1130; Dh 57, 273 sq., 1t 106; VbhA 53, 73. As the first condition & initial stage to the attainment of Arahantship (Nibbāna) it is often found in sequence of either *magga-phala-nirodha* (e. g. Vism 217, cp. Nd<sup>2</sup> under *dukkha* II. p. 168), or *magga, phala, nibbāna* (e. g. Tikp. 155 sq., 158; VbhA 43, 316, 488). — *magga* as entrance to Arahantship is the final stage in the recognition (*nāṇa, pariññā, paññā*) of the truth of the causal chain, which realises the origin of "ill," the possibility of its removal & the "way" to the removal. These stages are described as *dukkhe nāṇaṇ, samudaye nāṇaṇ nirodhe nāṇaṇ* and *magge nāṇaṇ* at D III.227, Ps 1.118. At the latter passage the foll. chapter (1.49) gives *dukkha-nirodha gāminī paṭipadā* as identical with *magga*. — Note. On the term see *Cpd.* 41 sq., 66 sq., 175, 180; *Dhs trsl.* 2 58, 299 sq., 362 sq.; *Expos.* 216, 354<sup>n</sup>. On passages with aṭṭhangika magga & others where magga is used in simile see Mrs. Rh. D. in *J.P.T.S.* 1907, pp. 119, 120. — 3. Stage of righteousness, with ref. to the var. conditions of Arahantship divided into 4 stages, viz. *soṭāpatti-magga, sakadāgāmi*<sup>o</sup>, *anāgāmi*<sup>o</sup>, *arahatta*<sup>o</sup>, or the stage of entering the stream (of salvation), that of returning once, that of the never-returner, that of Arahantship. — At DhA 1.110 *magga-phala* "the fruit of the Path" (i. e. the attainment of the foundation or first step of Arahantship) is identical with *soṭāpatti-phala* on p. 113 (a) in general; *arahatta*<sup>o</sup> S 1.78; A III.391; DA 1.224. — (b) in particular as the 4 paths: Nd<sup>2</sup> 612 A; Vbh 322 sq., 328, 335; Vism 453, 672-678; DhA IV.30; VbhA 301. — 4. In the *Tikapaṭṭhāna* (under *magga-paccaya-niddesa* p. 52) 12 constituents of *magga* are enum<sup>d</sup>; viz. *paññā, vitakka, sammā-vācā, s-kammanta, s-ājīva, viriya, sati, samādhi, micchā-dīṭṭhi, micchā-vācā, m-kammanta, m-ājīva*.

-*angāni* the constituents of the Ariyan Path VbhA 120. -*āmagga* which is the (right) road and which is not M 1.147; Vism ch. xx (°ssa kovida)=Sn 627; S III.108 (id.); DhA IV.169 (id.); A v.47 (°ssa nāṇa-dassana); Dh 403. -*udaka* water found on the road Vism 338 (simile). -*kilanta* wearied by the road J 1.129. -*kusala* one who is clever as regards the road, one who knows the road well S III.108; Nd<sup>1</sup> 171; VbhA 332 (in simile); KhA 70, 126. -*kovida*=°*kusala* Nd<sup>1</sup> 440. -*kkhāyin* (should be °*akkhāyin*) one who tells the (right) way M III.5; Nd<sup>1</sup> 33. -*jina* Conqueror of the paths Sn 84 sq. -*jivin* who lives in the right path Sn 88. -*jjhāyin* reflecting over the Path Sn 85. -*nāṇa* knowledge of the Path VbhA 416. -*nñū* knows the Path Nd<sup>1</sup> 446. -*tṭhāna* one who stands in the Path, attains the P. see *Cpd.* 23, 50. -*ttaya* the triad of the paths (i. e. the first 3 of the 4 Paths as given above under 3) DhA IV.109. -*dūsin* highway robber Sn 84. -*desaka* one who points out the way, a guide Sn 84; J IV.257; as °*desika* at DhA II.246. -*desin*=°*desaka* Sn 87. -*dhamma* the rule of the Path, i. e. righteous living Sn 763. -*dhira* wise as regards the Path Nd<sup>1</sup> 45. -*paṭipanna*—1. one on the road, i. e. wandering, tramping DhA 1.233. — 2. one who has entered the Path Pv IV.316. -*parissaya* danger of the road VvA 200. -*bhāvanā* cultivation of the Path (i. e. righteousness) Nd<sup>1</sup> 323. -*mūḥa* one who has lost the way VvA 332. -*vaṇṇa* praise of the Path DhA 1.115. -*vidū* one who knows the Path Nd<sup>1</sup> 440. -*sacca* the truth concerning the Path VbhA 114, 124. -*sira* N. of a month DA 1.241.

**Maggaṇa** (nt.) & **maggaṇā** (f.) [fr. *magg*] tracking, search for, covetousness Vism 29 (syn. for *nijjiṅṣanatā* & *gaveṭṭhi*); Dhṭp 298 (& *gavesana*).

**Maggika** [fr. *magga*] wayfarer, tramp DhA 1.233.

**Maggati** & (spurious) **mageti** [Denom. fr. *magga*, cp. Sk. *mārgayati*. The DhTp. gives both **mag** & **magg** in meaning "anvesana," i. e. tracking, following up; see DhTp Nos. 21, 540, 541] to track, hunt for, trace out, follow, seek M 1.334 (ppr. *magayamāna*); S II.270 (pp. *maggayamāna*); Th 2, 384 (cp. ThA 255=*pattheti*); J v.102 (where T. reads *maggheyya*, which is expl<sup>d</sup> by C. as *vijjheyya* to pierce, hurt, & which is doubtful in meaning, although Kern. *Toev.* s. v. defends it. The v. l. reads *magg*). Same on p. 265 where one ought to read *phasseyya* in C. instead of *passeyya*. The form pp. *magga* (?) on p. 102 must belong to the same root); DhA 162 (=gavesati).—Caus. II. *maggāpeti* PvA 112.—Pass. *maggīyati* VbhA 114.

**Magghati** see *maggeti*.

**Maghavant** [cp. Epic Sk. *maghavā*, on etym. see Walde. *Lat. H'wb.* s. v. *Maia*] N. of Indra, or another angel (*devaputta*) S 1.221 (voc. *maghavā*; so read for *mathavā*), 229; Dh 30. Cp. *māgha*.

**Maghā** (f.) [cp. \*Sk. *maghā*] N. of a *nakkhatta*, in cpd. °*deva* SnA 352 (cp. M II.74, n. 6, where spelling *Makkādeva*; we also find *Makhadeva* at *Śatapatha-brāhmana* xiv. 1. 1).

**Mankati** is given as root **mank** (aor. *maki*) at DhTp 13, in meaning *maṇḍana*, i. e. adornment. It is meant to be an expl<sup>n</sup> of *mankato*?

**Mankato** (adv.) [for Sk. *mat-kṛte*, Cp. E. Muller, *P.Gr.* 12] on my account, for me Miln 384.

**Manku** (adj.) [cp. Vedic *manku*; see on meaning Hardy in preface to *Anguttara* v. p. vi] staggering, confused, troubled, discontented Vin II.118; S v.74; Dh 249; Nd<sup>1</sup> 150; DhA III.41, 359 (with loc.).—f. pl. *mankū* Vin 1.93.—**dummanku** "staggering in a disagreeable manner," evil-minded A 1.98; IV.97 (read line as "dummanku' yaṇ padusseti dhūm' aggamhi va pāvako" he, staggering badly, is spilt like the fire on the crest of smoke); v.70; Vin II.196; III.21; IV.213; S II.218; Nett 50.

-**bhāva** discontent, moral weakness J IV.49; Miln 227; DhA III.359. -**bhūta** discontented, troubled, confused Vin II.19; D II.85; A 1.186; Dh 263; J v.211; VI.362; DhA II.76; a° self-possessed A III.40; Miln 21, 339.

**Mankuna** (& °*ṇa*) [cp. late Sk. *matkuṇa*, see Geiger, *P.Gr.* § 63] an insect, bug or flea J 1.10; III.423; Vism 109 (where *kīla-mankula* ought to be read as *kīla-mankuna*); DhA II.12.

**Mangala** (adj.) [cp. Vedic *mangala*. Expl<sup>d</sup> by DhTp 24 with root **mang**, i. e. lucky; see also *mañju*] auspicious, prosperous, lucky, festive Nd<sup>1</sup> 87, 88; KhA 118 sq.; SnA 273, 595; Sdhp 551.—nt. *mangalaṇ* good omen, auspices, festivity Sn 258; Vin II.129; PvA 17. A curious popular etymology is put forth by Bdhgh at KhA 123, viz. "maṇ galanti imehi sattā ti" *mangalām*.—**mangalaṇ karoti** lit. to make an auspicious ceremony, i. e. to besprinkle with grains etc. for luck (see on this PvA 198), to get married DhA 1.182; **mangalaṇ vadati** to bless one J IV.299; DhA 1.115. Three (auspicious) wedding-ceremonies at DhA 1.115 viz. *abhiseka*° consecration, *geha-ppavesana*° entering the house, *vivāha*° wedding.—Certain other general signs of good luck or omnia *καρ' ἰξοχῆν* are given at J IV.72, 73 and KhA 118 sq. (see also *mangalika*).—Several ceremonial festivities are mentioned at DhA II.87 with regard to the bringing up of a child, viz. *nāma-karaṇa-mangala* the ceremony of giving a name; *āhāra-paribhoga*° of taking solid food; *kaṇṇa-vijjhana*° of piercing the ears; *dussa-gaḥana*° of taking up the robe; *cūlā-karaṇa*° of making the top-knot.—Cp. *abhi*°.

-**usabha** an auspicious bull SnA 323. -**chaṇa** a merry time, fair J II.48; DhA 1.392. -**kicca** auspicious function, festivity SnA 175, 323. -**kiriya** festivity, wedding SnA 69; finding good omens J IV.72. -**kolāhala** the lucky, or most auspicious, foreboding, one of the 5 *kolāhalas* (q. v.) KhA 121. -**pañha** see *mangalika*. -**divasa** a lucky day J IV.210; DhA III.467. -**vappa** ploughing festival SnA 137. Cp. *vappa-mangala*. -**sindhava** state horse J 1.50. -**silāpaṭṭa** auspicious slab (of stone) J 1.59; VI.37; PvA 74. -**supina** lucky dream J VI.330. -**hatthi** state elephant Mhvs 35, 21; DhA 1.389.

**Mangalika** (adj.) (°) [fr. *mangala*] 1. one who is feasting in, one whose auspices are such & such; fond of; only in *kotūhala*° fond of excitement J 1.372; Miln 94 (*apagata*°, without passion for excitement).—2. superstitious, looking out for lucky signs Vin II.129 (*gihi*), 140 (id.). At J IV.72, 73; three sets of people are exemplified, who believe in omnia as either *diṭṭhaṇ* (seen) or *sutaṇ* (heard) or *mutaṇ* (sensed); they are called *diṭṭha-mangalikā*, *suta*° & *muta*° respectively. The same group is more explicitly dealt with in the *Mangala-sutta* KhA 118 sq. (cp. Nd<sup>1</sup> 89); *diṭṭha-mangalika pañha* "a question concerning visible omnia" J IV.73 (correct meaning given under *diṭṭha*°, vol. II.150<sup>1</sup>), 390 (?). The Np. *diṭṭha-mangalikā* at J IV.376 sq.

**Mangalya** (nt.) [fr. *mangala*] auspiciousness, good luck, fortune DhTp 24.

**Mangura** (adj.) [etym.? or=*mangula*? See *J.R.A.S.* 1903, 180] golden; in cpd. °*chavi* of golden colour, f. *chavi* D 1.193, 242; M 1.246, 429; II.33; Vism 184.

**Mangula** (adj.) [cp. *mangura*] sallow; f. *manguli* woman of sallow complexion S II.260=Vin III.107; Vin III.100.

**Macca** (adj.-n.) [orig. grd. of *marati*, **mṛ** corresponding to Sk. *martya*. A diaeretic form exists in P. *mātiya* (q. v.)] mortal; (m.) man, a mortal S 1.55; Sn 249, 577, 580, 766; J III.154; IV.248; v.393; Dh 53, 141, 182; Vv 63<sup>12</sup>; Kvū 351.—See also refs. under *jāta*.

**Maccu** [in form=*Vedic mṛtyu*, fr. **mṛ**; in meaning differentiated, the Ved.-Sk. meaning "death" only] the God of Death, the Buddhist *Māra*, or sometimes equivalent to *Yama* S 1.150; Sn 357 (gen. *maccuno*), 581 (instr. *maccunā*), 587; Th 1, 411; Dh 21, 47, 128, 135, 150, 287; VbhA 100; SnA 397; DhA III.49; Sdhp 295, 304. -**tara** one who crosses or overcomes death Sn 119 (=marañṇaṇ tareyya Nd<sup>2</sup> 480). -**dheyya** the realm of *Māra*, the sphere of Death S 1.4; adj. belonging to death or subject to death (=Māradheyya, *marañṇa-dheyya* Nd<sup>2</sup> 487<sup>b</sup>).—Sn 358, 1104 (with expl<sup>n</sup> "m. vuccanti kilesā ca khandhā ca abhisankhārā ca" Nd<sup>2</sup> 487<sup>a</sup>), 1146 (°*pāra-maccudheyya* *pāraṇ vuccati amataṇ nibbānaṇ* Nd<sup>2</sup> 487); Th 2, 10 (=maccu *ettha dhiyati* ThA 13); Dh 80; DhA II.101. -**parāyaṇa** surmounting death Sn 578; *pareta* id. Sn 579. -**pāsa** the sling or snare of *Māra* Sn 106; J v.397. -**bhaya** the fear of death Mhvs 32, 68. -**marañṇa** dying in death M 1.49 (cp. C. on p. 532; *maccu-maraṇaṇ ti maccu-sankhātāṇ marañṇaṇ tena samucccheda-maraṇ' ādini niseddheti*.—See also def. of *marañṇa* s.v.). -**mukha** the mouth of death Sn 770; Nd<sup>1</sup> 48. -**rājā** the king of death Sn 332, 1118 (=Maro pi *Maccurājā marañṇaṇ pi* Nd<sup>2</sup> 488); Dh 40, 170; KhA 83. -**vasa** the power of death 3 1.52; Sn 587, 1100 (where *maccu* is expl<sup>d</sup> by *marāna* & *Māra*). -**hāyin** leaving death behind, victorious over death It 46=Sn 755; Th 1, 129.

**Maccha** [cp. Vedic *matsya*] tish A III.301; Sn 605, 777, 936; J 1.210, 211; v.266 (in simile); VI.113 (*phandanti macchā*, on dry land); Pug 55; Sdhp 610.—*maccha* is given at Nd<sup>2</sup> 91 as syn. of *ambucārin*.—**pūti**° rotten

fish M III.168; & in simile at It 68 = J IV.435 = VI.236 = KhA 127. Cp. *J.P.T.S.* 1906, 201. *bahu°* rich in fish J III.430. *loṇa°* salt fish Vism 28. *rohita°* the species *Cyprinus rohita* J II.433; III.333; DhA II.132. On *maccha* in simile see *J.P.T.S.* 1907, 121. Of names of fishes several are given in the *Jātaka* tales; viz. *Ānanda* (as the king of the fishes or a Leviathan) J I.207; II.352; V.462; *Timanda* & *Timirapingala* J V.462; *Mitacintin* J I.427; *Bahucintin* J I.427.

-*maṅsa* the flesh of fishes Sn 249. -*bandha* one who sets net to catch fish, a fisherman A III.301; Vism 379. -*bhatta* food for fishes, devoured by fishes J V.75. -*vālaka* a garment made in a particular fashion (forbidden to bhikkhus) Vin II.137. -*sakalika* "a bit of fish" (fish-bone?) in description of constitution of the finger nails at Vism 250 = KhA 43 = VbhA 233.

**Macchara** (adj.) [Vedic matsara & matsarin enjoyable; later period also "envious," cp. *maccharin* niggardly, envious, selfish Pgdp II.49. — *maccharaṅ* (nt.) avarice, envy A IV.285; Sn 811, 862, 954 (*vīta-macchara*, adj.).

**Maccharāyati** [Demon. fr. *macchariya*] to be selfish, greedy or envious J VI.334; DhA II.45, 89.

**Maccharāyanā** (f.) & **Maccharāyitatta** (nt.) the condition of selfishness, both expressions in def<sup>n</sup> of *macchariya* at Dhs 1122; Pug 19, 23; DhSA 375.

**Maccharin** (adj.) [cp. Vedic matsarin, fr. *mat* + *sr*, i. e. "reflecting to me"] selfish, envious, greedy (cp. *Dhs tsrl.*<sup>2</sup> p. 320); A II.82; III.139, 258, 265; D III.45, 246; Dh 263; Sn 136, 663; Nd<sup>1</sup> 36; J 1.345; V.391; Y v 5.28; Pug 20; DhSA 394; DhA II.89; Sdhp 89, 97. — a<sup>o</sup> unselfish D III.47; A IV.2; Sn 852, 860; It 102.

**Macchariya** & **Macchera** (nt.) [cp. Epic Sk. *mātsārya*] avarice, stinginess, selfishness, envy; one of the principal evil passions & the main cause of rebirth in the *Peta-loka*. — 1. *macchariya*: A 1.95, 299; III.272; Dh III.44 (*iṣṣā°*), 289; Sn 863 (*°yutta*), 928; Pug 19, 23; Vbh 357, 389, 391. — Five sorts of selfishness are mentioned: *āvāsa°*, *kula°*, *lābha°*, *vaṇṇa°*, *dhamma°* D III.234; Nd<sup>1</sup> 118, 227; A IV.456; Dhs 1122 (cp. *Dhs tsrl.*<sup>2</sup> p. 276); Vism 683; DhSA 373, 374. Selfishness is one of the evil conditions which have to be renounced as habits of mind by force of intelligence A V.40, 209; Miln 289; PvA 87, 124. — 2. *macchera* A 1.105 (*°mala*), 281; Dh 242; It 18; Nd<sup>1</sup> 260; Sdhp 313, 510. At A II.58 and elsewhere the state called *vigata-mala-macchera* "with the stain of avarice vanished," is freq. mentioned as a feature of the blameless life and a preparation for *Arahantship*. — *Note*. The (etym.) expl<sup>n</sup> of *macchariya* at VbhA 513 is rather interesting: "idaṅ acchariyaṅ mayhaṅ eva hotu, mā añṇassa acchariyaṅ hotū ti pavattattā macchariyaṅ ti vuccati" (from the *Purānas*?).

**Macchika** [fr. *maccha*] a fish-catcher, fisherman A III.301; J V.270; VI.111; Miln 331.

**Macchi** (f.) [of *maccha*] a female fish J II.178.

**Macchera** see *macchariya*.

**Majja** (nt.) [fr. *mad*, cp. Vedic *mada* & *madya*] 1. intoxicant, intoxicating drink, wine, spirits Vin 1.205; D III.62, 63; Sn 398 (+ *pāna* = *majjapāna*); VvA 73 (= *surā* ca *merayaṅ ca*); Sdhp 267. — 2. drinking place J IV.223 (= *pān' āgāra*).

-*pa* one who drinks strong drink, a drunkard A IV.261; Sn 400; Pv IV.176 (a<sup>o</sup>); ThA 38. -*pāna* drinking of intoxicating liquors Vv 15<sup>8</sup>; VvA 73; Sdhp 87. -*pāyaka* = *majjapa* J II.192 (a<sup>o</sup>). -*pāyin* = *°pāyaka* Sdhp 88. -*vikkaya* sale of spirits J IV.115.

**Majjati**<sup>1</sup> [*majj* to immerse, submerge, cp. Lat. *mergo*] is represented in Pali by *mujjati*, as found esp. in epds. *ummujjati* & *nimujjati*.

**Majjati**<sup>2</sup> [*mrj* to clean, polish; connected with either Lat. *mergo* (cp. Gr. *ἀμύρω*) or Lat. *mulgeo* to wipe. stroke, milk (cp. Gr. *ἀμύλω*, Mir. *mlich* = milk etc.) — Dhpt 71 gives root *majj* with meaning "samsuddhiyaṅ"] to wipe, polish, clean VvA 165. Cp. *sam°*. — pp. *majjita* & *maṭṭha*.

**Majjati**<sup>3</sup> [*mad* Sk. *mādyati*; Vedic *madati*; see *mada* for etym.] to be intoxicated; to be exultant, to be immensely enjoyed or elated S 1.73, 203; A IV.294; Sn 366 (Pot. *majje* = *majjeyya* SnA 364), 676 (id., T. reads *na ca majje*, SnA 482 reads *na pamajje*); J II.97; III.87 (*majjeyya*). aor. *majji* in cpd. *pamajji* Mhvs 17, 15. — pp. *matta*.

**Majjāra** [cp. Epic Sk. *mārjāra*; dialectical] a cat Miln 23. — f. *majjāri* (*majjāri°*) Vin 1.186 (*°camma cat's skin*); DhA 1.48; Pgdp 49.

**Majjika** [fr. *majja*] a dealer in strong drink, a tavern-keeper Miln 331.

**Majjita** [pp. of *majjati*<sup>2</sup>] cleaned, polished VvA 340 (*suṭṭhu m. for sumatṭha* Vv 84<sup>17</sup>). See also *maṭṭha*.

**Majjha** (adj.) [Vedic *madhya*, cp. Lat. *medius*, Gr. *μέσος*, Goth. *midjis* = Ohg. *mitti*, E. *middle*] middle, viz. 1. of *space*: of moderate height D 1.243 (contrasted with *ucca* & *nica*). — 2. of *time*: of middle age Sn 216 (contrasted with *dahara* young & *thera* old). — 3. often used adv. in loc. *majjhe* in the middle; i. e. (a) as prep. in between, among (*°* or with gen.) Pv 1.111, 114; J 1.207 (*sakuṇāṅṅ*); DhA 1.182 (*vasana-gāmaṣsa*); PvA 11 (*parisā°*). *majjhe chetvā* cutting in half J V.387. — (b) in special dogmatic sense "in the present state of existence," contrasted with past & future existences (the latter comb<sup>d</sup> as "*ubho antā*" at Sn 1040). The expl<sup>n</sup> of *majjhe* in this sense is at Nd<sup>1</sup> 434: "*majjhaṅ vuccati paccuppannā rūpā*" etc. (similarly at Nd<sup>2</sup> 490). — Sn 949 (in sequence *pubbe majjhe pacchā*), 1099 (id.); Dh 348 (pure *majjhe pacchato*; i. e. *paccuppannesu khandhesu* DhA IV.63). — 4. (nt.) *majjhā* the middle DhA 1.184 (*tassa ura-majjhāṅ ghaṅṣenti*).

**Majjhaka** (adj.) (*°*) [fr. *majjha*] lying or being in the midst of . . ., in *pācīna-yava°* (*dakkhiṇa°*, *pacchima°*, *uttara°*) *nigama*, a market-place lying in the midst of the eastern corn-fields (the southern etc.): designation of 4 *nigamas* situated near *Mithilā* J VI.330.

**Majjhatta** (adj.-n.) [for *majjha-tṭha*, which we find in Prk. as *majjhattha*: Pischel, *Prk. Gr.* § 214; *majjha + sthā*] 1. (adj.) "standing in the middle," *umpire*, *neutral*, *impartial*, *indifferent* J 1.300; II.359 (*parama° + upekkhā-pārāmi*); VI.8; Miln 403; Vism 230; Mhvs 21, 14. — 2. *indifference*, *balance of mind*, *equanimity*; almost synonymous with *upekkhā*: Vism 134, 296; VbhA 283 (*°payogatā*); DhA II.214 (*°upekkhā*); PvA 38 (so read for *majjhattha*). See also following. — *Note*. A similar term is found in BSk. as *mṛdu-madhya* *ksānti* "state of spiritual calm" *Divy 271*; see *Yoga Sūtra* II.34.

**Majjhataṭṭā** (f.) [abstr. from prec.] *impartiality*, *indifference*, *balance of mind* Nd<sup>2</sup> 166 (in expl<sup>n</sup> of *upekkhā*, with syn. *passaddhatā*); Vbh 230; Vism 134; VbhA 285 (*satta° & sankhāra°*), 317 (def.); DhSA 133.

**Majjhantika** [*majjha + anta + ika*] *midday*, *noon*; used either absolutely Vin IV.273; S IV.240; J V.213 (*yāva upakattha-majjhantikā*); V.291 (read *majjhantik' ātikamm' āgami*); Vism 236; Miln 3; or as apposition with *kāla* & *samaya* S 1.7 (*kāla*); Pv IV.3<sup>2</sup> (id.); Nd<sup>2</sup> 97 (*samaya*); DA 1.251 (id.).

**Majjhāru** [etym. doubtful] a certain kind of plant Vin 1.196 (v. l. *majjaru*); doubtful whether designation (like Sk. *mārjāra*) of *Plumbago rosea*.

**Majjhima** (adj.) [Vedic madhyama, with sound change °ama > °ima after Geiger, *P.Gr.* 19<sup>1</sup>, or after analogy with pacchima, with which often contrasted] 1. middle, medium, mediocre, secondary, moderate. — Applied almost exclusively in contrast pairs with terms of more or less, in triplets like “small-medium-big,” or “first-middle-last” (cp. majjha 3b); viz. (a) of degree: **hīna-m-paṇīta** D III.215 (tisso dhātuyo); Dhs 1205-1027 (dhammā); Vism II (sīlag); h. m. **ukkaṭṭha** Vism 308; **omaka** m. **ukkaṭṭha** Vin IV.243; **khuddaka** m. **mahā** Vism 100; **lāmaka** m. **paṇīta** (i. e. lokuttara) DhsA 45 (dhammā); **parīta-m-ulāra** Sdhp 260. — (b) of time: **paṭhame vāme majjhima° pacchima°** J I.75; id. with vaye PvA 5. — 2. (nt.) **majjhimag** the waist, in cpd. **su-majjhimā** (f.) a woman with beautiful waist J V.4.

**Mañca** [cp. Epic Sk. mañca stand, scaffolding, platform] a couch, bed Vin IV.39-40 (where 4 kinds are mentioned, which also apply to the def<sup>o</sup> of **piṭha**, viz. **masāraka**, **bundikābaddha**, **kuḷīra-pādaka**, **āhacca-pādaka**; same def<sup>o</sup> at VbhA 395); Sn 401; J III.423; DhA I.89 (ṅ bandhati to tie a bed or two together), 130; IV.16; VbhA 20; VvA 291; PvA 93. — **heṭṭhā mañce** underneath the bed J I.197 (as place where the domestic lies); II.419 (id.); II.275 (where a love-sick youth lies down in the park).

—**atimañca** bed upon bed, i. e. beds placed on top of each other serving as grand stands at a fair or festival J III.456; VI.277; DhA IV.59. —**parāyaṇa** ending in bed, kept in bed Pv II.25 (nīla°, fig. for being buried); DhA I.183 (with v. l. **maccu°**, just as likely, but see **maccuparāyaṇa**). —**piṭha** couch and chair Vin II.270 sq.; A III.51; VvA 9, 220, 295. —**vāna** stuffing of a couch DhA I.234.

**Mañcaka** [fr. mañca] bed, couch, bedstead Vin I.271; S I.121=III.123; J I.91; III.423; Th 2, 115; Miln 10; DhA II.53.

**Mañjari** (f.) [cp. Epic & Class. Sk. mañjarī] a branching flower-stalk, a sprout J V.400, 416.

**Mañjarikā** (f.)=mañjari, Vin III.180.

**Mañjarita** (adj.) [fr. mañjarī] with (full-grown) pedicles, i. e. in open flower Miln 308 (°patta in full bloom).

**Mañjira** [cp. late Sk. mañjira nt.] an anklet, foot-bangle Abhp 228.

**Mañju** (adj.) [cp. Class Sk. mañju, also mangala, cp. Gr. *μάγγυρον* means of deceiving, Lat. mango a dealer making up his wares for sale. See further cognates at Walde, *Lat. It.* s. v. mango] pleasant, charming, sweet, lovely (only with ref. to the voice) D II.211, 227 (one of the 8 characteristics of Brahmā's & the Buddha's voice: see **bindu** & **aṭṭhanga**); J II.150. — (nt.) a sweet note J VI.591 (of the deer in the forest); VvA 219 (karavika ruta°).

—**bhāṇaka** sweet-voiced, speaking sweetly J II.150=DhA I.144; f. **bhāṇikā** J VI.418, 420. —**bhāṇin** id. J II.150.

**Mañjuka** (adj.) [mañju + ka] sweet voiced Vin I.249; J II.350; III.266; VI.412, 496.

**Mañjūsaka** (-rukkha) [fr. mañjūsa] N. of a celestial tree, famed for its fragrant Vv 38<sup>6</sup>; SnA 52, 60, 95, 98; VvA 175.

**Mañjūsā** (f.) [cp. Epic Sk. mañjūṣā] a casket; used for keeping important documents in J II.36 (suvanna-paṭṭaṅ mañjūsāya nikkhipāpesi); IV.335 (suvanna-paṭṭaṅ sāra-mañjūsāyaṅ ṭhapetvā kālam akāsi).

**Mañjetṭha** (adj.) [cp. \*Sk. mañjīṣṭhā Indian madder] light (bright) red, crimson, usually enum<sup>d</sup> in set of 5 principal

colours with **nīla**, **pīta**, **lohita**, **odāta**; e. g. at Vir. 1.25; S II.101 (f. **mañjetṭhā**); Vv 22<sup>1</sup> (Hardy in T. reads **mañjaṭṭha**, as twice at VvA 111, with vv. II. °jīṭṭha & °jetṭha, cp. Corrections & Add<sup>o</sup> on p. 372); Miln 61.

**Mañjetṭhaka** (adj.) [fr. mañjetṭha, after lohita + ka] crimson, bright red, fig. shining Vv 39<sup>1</sup> (cp. def<sup>o</sup> at VvA 177: like the tree *Vitex negundo*, **sindhavāra**, or the colour of the *Kanavira*-bud; same def<sup>o</sup> at DhSA 317, with *Sinduvāra* for *Sindha*°); usually in sequence **nīla**, **pīta**, **mañjetṭhaka**, **lohita**, **odāta** as the 5 fundamental colours; M 1.509 (has °etṭhika in T. but v. l. °etṭhaka); J VI.185; Dhs 617. — f. **mañjetṭhikā** a disease of sugar cane Vin II.256.

**Mañjetṭhi** (f.) [=Sk. mañjīṣṭhā] Bengal madder DA I.85.

**Maññati** man, Vedic manyate & mannte, Av. mainyēite; 1dg. \*men, cp. Gr. *μῆνος* mood, anger=Sk. manah mind, *μύνομαι* to think of, wish to, Lat. meminī to think of, mēns > mind, mēno; Goth. munan to think, muns opinion; Oisl. man, Ags. mon; Ohg. minna love, Ags. myne intention. Dhpt 427: **man**=ñāne, 524= [bodhanē] 1. to think, to be of opinion, to imagine, to deem Sn 199 (sisay . . . subhato nañ maññati bālo), 588 (yena yena hi maññantī, tato tañ hoti aññathā); J II.258 (maññāmi ciraṅ carissati: I imagine he will have to wander a long time). — With (double) acc.: to take for, to consider as; na tañ maññāmi mānusiṅ I deem you are not human Pv II.41; yassa dāni *kāḷān maññati* for this now may he think it time (in a phrase of departure), let him do what he thinks fit, we wait the Buddha's pleasure, i. e. let it be time to go [so also BSk. manyate kālay, e. g. Divy 50, 64 etc.] D I.189. — Esp. in phrase **tañ kiṅ maññasi** (maññatha 2. pl.) what do you think of this? (the foll.), what is your opinion about this? D I.60; S III.104 & passim. — Pot. 1<sup>st</sup> sg. **maññeyyāṅ** I should think PvA 40; 3<sup>rd</sup> sg. **maññeyya** S III.103, and **maññe** Sn 206. The short form 1<sup>st</sup> sg. **maññe** is used like an adv. as affirmative particle & is inserted without influencing the grammatical or syntactical construction of the sentence; meaning: methinks, for certain, surely, indeed, I guess, presumably. E. g. D I.137 (patapati m. paccatthike yasaṣā); S I.181 (m. 'haṅ); IV.289 (pavelyamānena m. kāyena); J II.275; Miln 21; Vism 90, 92 (mato me m. putto); DhA I.107; II.51; PvA 40 (m. goṇo samuṭṭhahe), 65 (tasmā m. sumuttā). — **na maññe** surely not DhA II.84; PvA 75 (n. m. puññavā rājā). — 2. to know, to be convinced, to be sure Sn 840 (= jānāti Nd<sup>1</sup> 192), 1049, 1142; Nd<sup>2</sup> 491 (= jānāti); DhA I.29 (maññāmi tuvaṅ marissasi). — 3. to imagine, to be proud (of), to be conceited, to boast Sn 382 (ppr. maññamāna), 806, 813, 855 (maññate); J II.530 (aor. maññi 'haṅ, perhaps maññe 'haṅ? C. expl<sup>o</sup> by maññāmi). — pp. **mata**. — *Note.* Another Present form is **munāti** (q. v.), of which the pp. is **muta**.

**Maññanā** (f.) [fr. man] conceit Nd<sup>1</sup> 124 (tanhā°, ditṭhi°, māna°, kilesa° etc.); Dhs 1116 1233; Nett 24; Vism 265 (for mañcanā?).

**Maññita** (nt.) [pp. of maññati] illusion, imagination M I.480. *Note* maññitāni (the same list is applied to the phanditāni, the papañcitāni & sankhatāni) at Vbh 300; asmī, ayam aham asmī, bhavissay, na bhavissay, rūpi bhavissay, arūpi bh., saññi bh., asaññi bh., neva-saññi-nāsaññi-bh.

**Maññitatta** (nt.) [fr. maññita] self-conceit, pride Dhs 1116; DhSA 372.

**Maṭaja** (nt.) [doubtful] a certain weapon M I.281 (ṅ nāma āvudhajātay; Neumann trsl<sup>o</sup> “Mordwaife”).

**Maṭahaka** (adj.) [doubtful spelling & meaning] short (?) Vin II.138 (ati°=atikhuddaka C.).

**Maṭṭa & Maṭṭha** [pp. of *mṛj*, see *majjati*<sup>2</sup>] wiped, polished, clean, pure. — (a) **maṭṭa**: D II.133 (yugaṇ maṭṭaṇ dhāraṇiyan: “pair of robes of burnished cloth of gold and ready for wear” trsl.); Vism 258 (v. l. maṭṭha). Cp. sam.<sup>o</sup> — (b) **maṭṭha**: Vv 84<sup>17</sup> (su<sup>o</sup>); Miln 248; DhA 1.25 (°kuṇḍali having burnished earrings); VvA 6 (°vattha). Cp. vi<sup>2</sup>.  
-**sāṭaka** a tunic of fine cloth J 1.304; II.274; III.498; Vism 284 (ttḥ).

**Maṇi** [cp. Vedic *mani*. The connection with Lat. *monile* (pendant), proposed by Fick & Grassmann, is doubted by Walde, *Lat. Wtb.* s. v. *monile*, where see other suggestions. For further characterisation of *maṇi* cp. Zimmer, *Allindisches Leben* pp. 53, 263] 1. a gem, jewel. At several places one may interpret as “crystal.” — D 1.7 (as ornament); Dh 161; J VI.265 (agghiya, precious). In simile at D 1.76 (*maṇi veluriyo*). On *maṇi* in similes see *J.P.T.S.* 1907, 121. — **udaka-pasā-daka** *maṇi* a precious stone (crystal?) having the property of making water clear Miln 35 (cp. below Vism 306 passage); **cintā** “a thought-jewel,” magic stone (crystal?) J III.504; VvA 32; **cūḷā** a jewelled crest or diadem, the crown-jewel J V.441 sq.; **jāti** a genuine precious stone J II.417; Vism 216 (in comparison); **tārā**<sup>2</sup> (-vitāna) (canopy) of jewelled stars Vism 76; **nilā** a dark blue jewel J II.112; IV.140; DhA III.254. The passage “amanīṇ udakaṇ maṇiṇ katvā” at Vism 306 (+ *asuvannaṇ leḍḍaṇ suvannaṇ katvā*) refers clearly to meaning “jewel” (that the water is without a jewel or crystal, but is made as clear as crystal: a conjuror’s trick, cp. Miln 35). Whether meaning “waterpot” (as given at Abhp 1113 & found in der. *manika*) is referred to here, is not to be decided. — 2. a crystal used as burning-glass Miln 54.

-**kāra** a jeweller Miln 331; DhA II.152. -**kuṇḍala** a jewelled earring, adj. wearing an (ear) ornament of jewels Vin II.156 (āmutta<sup>o</sup> adorned with . . .); Vv 20<sup>8</sup> (id.); 43<sup>8</sup> (id.); Pv II.65<sup>1</sup> (id.); Th 1.187; Dh 345 (*maṇi-kuṇḍalesu = manisu ca kuṇḍalesu ca manicittesu vā kuṇḍalesu*, i. e. with gem-studded earrings DhA IV.56). -**kuṭṭima** at VvA 188 is probably to be read as *kuṇḍala* (v. l. *kundima*). -**khandha** “jewel-bulk,” i. e. a tremendous jewel, large gem, functioning in tales almost like a magic jewel J III.187; V.37 (°vannaṇ udakaṇ water as clear as a large block of crystal), 183 (°pilandhana). -**guhā** a jewelled cave, cave of crystal J II.417 (where pigs live); SnA 60 (one of three, viz. *suvaṇṇa-guhā*, *mā*, *rajata*). At the entrance of it there grows the *Mañjūsaka* tree). -**canda** “the jewelled moon” i. e. with a crest like the (glittering) moon Vv 64<sup>8</sup> (= *maṇi-maya-maṇḍalanuvidha-canda-maṇḍala-sadisa maṇi* VbA 277). -**echāyā** reflection of a jewel J VI.345. -**thūṇā**, a jewelled pillar, adj. with jewelled pillars Vv 54<sup>1</sup>, 97<sup>1</sup>. -**pabbata** mountain of gems SnA 358. -**pallanka** a jewelled pallasquin DhA 1.274. -**bandha** (place for) binding the jewelled) bracelet, the wrist Vism 255 = VbA 238 = KhA 50 (°atthi). -**bhadda** N. of one of 20 classes of people mentioned Miln 101; trsl<sup>d</sup> by Rh. D. *Miln trsl.* 1.206 by “tumbler.” The term occurs also at Nd<sup>1</sup> 89 & 92. Cp. Sk. *Maṇibhadra*, N. of a brother of Kūvera & prince of the Yakṣas. -**maya** made of, consisting of, or caused by jewels Pv II.64; VvA 280; DhA 1.20. -**ratana** a precious stone or mineral, which is a gem (jewel); i. e. *maṇi* as a kind of *ratana*, of which there are seven Vism 189 (in sim.); Miln 218. -**rūpaka** a jewelled image DhA 1.370; -**lakkhana** fortune-telling from jewels D 1.9; SnA 564.

-**vanna** the colour or appearance of crystal; i. e. as clear as crystal (of water) J II.304 (*pasanna* +). -**sappa** a kind of poisonous snake (i. e. a mysterious, magic snake) DA 1.197.

**Manika** [cp. Class. Sk. *manika*] a waterpot M II.39. Usually in cpd. **udaka**<sup>2</sup> Vin 1.277; M 1.354; S IV.316;

A III.27; Miln 28; DhA 1.79. Whether this is an original meaning of the word remains doubtful; the connection with *maṇi* jewel must have been prevalent at one time.

**Maṇikā** (f.) [f. of *manika*, adj. fr. *maṇi*] N. of a charm, the Jewel-charm, by means of which one can read other people’s minds D 1.214 (m. *iddhi-vijjā*), cp. *Dial.* 1.278, n. 3.).

**Maṇila** [cp. \*Sk. *maṇila dewlap*?] a kind of tree Vism 313.

**Maṇḍa** [later Sk. *maṇḍa*, perhaps dial. from \**mṛanda*, cp. Sk. *vi-mṛadati* to soften. Attempts at etym. see Walde, *Lat. Wtb.* s. v. *mollis*. Cp. also *mattikā*] the top part, best part of milk or butter, etc. i. e. cream, scum; fig. essence of, the pick of, finest part of anything. **parisā**<sup>2</sup> the cream of a gathering, the pick of the congregation, excellent congregation A 1.72 (or for °*maṇḍala* ?); **bodhi**<sup>2</sup> essence of enlightenment, highest state of enlightenment; in later literature objectively “the best place of enlightenment, the Throne of Enlightenment or of the Buddha” (does it stand for °*maṇḍala* in this meaning?) J IV.233 (cp. *puṭhavi-maṇḍa* *ibid.* & *puṭhavi-maṇḍala* Sn 990); DhA 1.86; II.69; IV.72. **sappi**<sup>2</sup> “cream of butter,” the finest ghee (cp. AvS 1.15<sup>13</sup> *sarpimanda*) D 1.201; A II.95; Pug 70; Miln 322. — **maṇḍaṇ karoti** to put into the best condition, to make pleasant SnA 81. — **maṇḍa** at DhA 100 is to be read **baddha** (v. l. BB). Cp. *Expos.* 132<sup>a</sup>. -**khetta** best soil, fertile ground Miln 255. -**peyya** to be drunk like cream, i. e. of the finest quality, first-class S II.29 (ṇ *idaṇ brahmacariyan*).

**Maṇḍaka** [fr. *maṇḍa*] 1. the cream of the milk, whey, in *dadhī*<sup>2</sup> whey S II.111. — 2. the scum of stagnant water, i. e. anything that floats on the surface & dirties the water, water-weeds, moss etc. J II.304 (gloss *sevāla*).

**Maṇḍana** (nt.) [fr. *maṇḍ*] ornament, adornment, finery D 1.5, 7; J VI.94; Pug 21, 58; Vbh 351; VbhA 477; DhM 13. See under *mada*.

-**ānuyoga** practice of ornamenting, fondness of finery Vin 1.190. -**jātika** of an ornament (-loving) nature, fond of dressing D 1.80 = Vin II.255 = M II.19, 32.

**Maṇḍapa** [cp. late Sk. *maṇḍapa*] a temporary shed or hall erected on special or festive occasions, an awning, tent Vin 1.125; Vism 99, 300 (*dhamma-savana*<sup>o</sup>), 339 sq. (in simile); DhA 1.112; II.45; III.206 (°*kāraka*); PvA 74, 171, 194; VvA 173.

**Maṇḍala** [cp. Vedic *maṇḍala*] 1. circle D 1.134 (*pathavi*<sup>o</sup>, cp. *puṭhavi*<sup>o</sup> Sn 960); Vism 143 (°ṇ *karoti* to draw a circle, in simile), 174 (*tipu*<sup>o</sup> & *rajata*<sup>o</sup> lead- & silver circle, in *kasina* practice); VvA 147 (of a fan = *tāla-patthehi kata*<sup>o</sup>-*vijani*). — 2. the disk of the sun or moon; **suriya**<sup>2</sup> VvA 224, 271 (*divasa-kara*<sup>o</sup>); **canda**<sup>o</sup> Vism 174; PvA 65. — 3. a round, flat surface, e. g. *jānu*<sup>2</sup> the disk of the knee, i. e. the knee PvA 179; *naḷāta*<sup>2</sup> the (whole of the) forehead D 1.106; Sn p. 108. — 4. an enclosed part of space in which something happens, a circus ring; e. g. M 1.446 (*circus, race-ring*); **assa**<sup>2</sup> horse-circus, raceground, Vism 308; **āpāna**<sup>o</sup> drinking circle, i. e. hall; **kiḷa**<sup>2</sup> play-circle, i. e. games J VI.332, 333; DhA III.146; **keḷi**<sup>2</sup> dice board (?) J 1.379; **gā** Th 1.1143, cp. trs. *ib.* n. 3; **go**<sup>o</sup> ox-round Sn 301; **jūta**<sup>2</sup> dicing table J 1.293; **yuddha**<sup>2</sup> fighting-ring Vism 190; **ranga**<sup>2</sup> play-house VvA 139; **vāta**<sup>o</sup> tornado J 1.73. — 5. anything comprised within certain limits or boundaries, a group J V.418 (*chāpa*<sup>o</sup> litter of young animals). — 6. border as part of a *bhikkhu*’s dress, hem, gusset Vin 1.287; II.177.

-**agga** [cp. Sk. *maṇḍal’ āgra* Halāyudha 2, 317 at Aufrecht p. 301] a circular sword or sabre Miln 339. -**māla** (sometimes *māla*) a circular hall with a peaked roof, a pavilion D 1.2, 50 (I); Miln 16 (I); Sn p. 104; SnA 132 (Npl.); VvA 175.

**Maṅḍalika** (adj.-n.) [fr. maṅḍala, cp. maṅḍalaka-rājā "the king of a small country" Mvynt 94; a district officer, king's deputy Vin III.47; f. maṅḍalikā = maṅḍala 4, i. e. circus, ring, round, in assa° race court Vin III.6.

**Maṅḍalin** (adj.) [fr. maṅḍala<sup>1</sup> 1. circular Th 1. 803 (maṅḍali-pākāra). — 2. having a disk, orbed (of the sun) S 1.51 = VvA 116.

**Maṅḍita** [pp. of maṅḍeti] adorned, embellished, dressed up Sdhp 244. 540. In cpd. °pasādhita beautifully adorned at J 1.489; II.48; VI.219. — Cp. abhi°.

**Maṅḍūka** [Vedic maṅḍūka] a frog Vv 51<sup>2</sup>; J IV.247; V.307; VI.164; KhA 46; VvA 217, 218; Sdhp 292. f. maṅḍūkī J 1.341. — **Maṅḍūka** is the name of an angel (devaputta) at Vism 208.

-chāpī a young (female) frog J VI.192. -bhakkha eating frogs, frog eater (i. e. a snake) J III.16.

**Maṅḍeti** [maṅḍ to adorn, related to Lat. mundus world, cp. in meaning Gr. κόσμος = ornament Dhṭp 103 bhūsane, 566: bhūsāyaṅ] to adorn, embellish, beautify J III.138; DhA II.86. — pp. maṅḍita.

**Mata**<sup>1</sup> [pp. of maññati] thought, understood, considered (as = °), only late in use Vbh 2 (hīna° pañña°, doubtful reading); Sdhp 55; Mhvs 25. 55 (tassā matena according to her opinion); 25. 110 (pasu-samā matā, pl. considered like beasts). Cp. sam°. — *Note.* Does mata-sāyika at Th 1. 501 (=Miln 367) belong under this mata? Then mata would have to be taken as nt. meaning "thought, thinking," but the phrase is not without objection both semantically & syntactically. Mrs. Rh. D. (Brethren, p. 240) trsl. "nesting-place of thought."

**Mata**<sup>2</sup> [pp. of marati, mṛ] dead M 1.88 (ekāha° dead one day); III.159 (matam eyya would go to die); Sn 200, 440. J V.480. Neg. amata see separate article. — *Note.* mata at PvA 110 is to be corrected into cuta.

-kicca duty towards the dead, rites for the dead PvA 274.

**Mataka** [fr. mata<sup>2</sup>] dead, one who is dead DhA II.274.

-ākāra condition of one who is dead J 1.104 (°ṅ dassati pretends to be dead). -bhatta a meal for the dead, food offered to the manes J IV.151; DhA 1.329 (=petakicca p. 328); III.25.

**Mati** (f.) [Vedic mati, fr. man; cp. Av. maitiš, Lat. mens, mentem (cp. E. mental); Goth. ga-munds, ganiñþi, Ohg. gi-munt, E. mind] mind, opinion, thought; thinking of, hankering after, love or wish for Vin III.138 (purisa° thought of a man); Mhvs 3. 42 (padīpa lamp of knowledge); 15. 214 (amala° pure-minded); PvA 151 (kāma +). — su° (adj.) wise, clever Mhvs 15. 214; opp. du° (adj.) foolish J III.83 (=duppañña C.); Pv 1.8<sup>2</sup> (=nippanña PvA 40); Sdhp 292.

**Matikata** (adj.) [cp. Sk. mati-kṛta, fr. matya, nt., harrow = Lat. mateola, Ohg. medela plough] in su° well-harrowed (field) A 1.229, 239 (khetta).

**Matimant** (adj.) [mati + mant] sensible, intelligent, wise, metri causā as matimā (fr. matimanto, pl.) at Sn 881 (=matimā paṇḍitā Nd<sup>1</sup> 289).

**Mattā**<sup>1</sup> (°) (adj.) [i. e. mattā used as adj.] "by measure," measured, as far as the measure goes, i. e. — (1) consisting of, measuring (with numerals or similar expressions): appamatto kali Sn 659; pañcamattā sata 500 DA 1.35; saṭṭhimatte saṭṭhimatte katvā SnA 510; māsamattāṅ PvA 55; ekādasā° ib. 20; dvādasā° 42; satta° 47; tīṣamattēhi bhikkhūhi saddhiṅ 53. — (2) (negative) as much as, i. e. only, a mere, even as little as, the mere fact (of), not even (one), not any: anu-mattena pi puñña Sn 431; kaṭacchumattāṅ (not) even a spoonful Miln 8; ekappaṇṇā° PvA 115; citta° ṅ pi (not) even as much as one thought ib. 3; nāma° a

mere name Miln 25; phandana° ṅ not even one throb J VI.7; phandita° the mere fact of . . . M II.24; bindu° only one drop PvA 100; rodita° M II.24. — (3) (positive) as much as, so much, some, enough (of); vibhava° riches enough J V.40, kā pi assāsa-mattā laddhā found some relief? PvA 104 (may be = mattā f.). — (4) like, just as, what is called, one may say (often untranslatable): sita°-kāranā just because he smiled VvA 68; bhesajja-nattā pitā I have taken medicine D 1.205 (=mattā f.?) okāsa°-ṅ (nt.) permission Sn p. 94; putta° like children A II.124; marana° (almost) dead M 1.86; attano nattumatte vandanto DhA IV.178. f. matti (=mattin?) see mātu°. — (5) as adv. (usually in oblique cases): even at, as soon as, because of, often with other particles, like api, eva, pi, yeva: vuttamatte eva as soon as said DhA 1.330; cintitamatte at the mere thought DhA 1.326; naṅ jātamattāṅ yeva as soon as he was born PvA 195; anu-modaṇa-mattena because of being pleased PvA 121; upanītamattam eva as soon as it was bought PvA 192; nimujjana-matte yeva as soon as she ducked her head under PvA 47. — na mattena . . . eva not only . . . but even PvA 18 (n. m. nipphalā, attano dānaphalassa bhāgino eva honti).

**Matta**<sup>2</sup> [pp. of madati] intoxicated (with), full of joy about (°), proud of, conceited Sn 889 (mānena m.); J IV.4 (vedanā°, full of pain, perhaps better with v. l. °patta for °matta); VvA 158 (hatthi matto elephant in rut); DhA IV.24 (id.); PvA 47 (surā°), 86 (māna-mada°), 280 (bhoga-mada°).

-kāsini see matthak° āsini.

**Mattaka** (adj.) [fr. matta<sup>1</sup>] 1. of the size of Sdhp 238 (pāni°). — 2. only as much as, mere D 1.12 (appa°, ora°, sila°); J IV.228 (mana°); DhA IV.178 (pitu-mattakaṅ gahetvā).

**Mattatta** (nt.) [abstr. fr. matta (the fact of) consisting of, or being only . . . PvA 199 (maṅsa-pe-si°)].

**Mattā** (f.) [Vedic mātrā, of mā measure, quantity, right measure, moderation Sn 971 (mattāṅ so jāñña); Dh 1.35 (mattā ti pamāṇaṅ vuccati). — Abl. mattaso in °kārin doing in moderation, doing moderately Pug 37 (=pamānena padesa-mattam eva karonti ti). — In cpds. shortened to matta°.

-atṭhiya (mattatṭhiya = °atthika) desirous of moderation, moderate Th 1. 922. -ññu knowing the right measure, moderate, temperate (bhojane or bhōjanamhi in eating) A II.40; Sn 338; Pug 25; Dh 8. Cp. jāgarīyā. -ññutā moderation (in eating) D III.213; Nd<sup>1</sup> 483; Dh 185; Pug 25; Vbh 249, 360; Dh 1348; DhA II.238. -sukha (metri causā: mattā sukha) measured happiness, i. e. small happiness Dh 290 (cp. DhA III.449).

**Matti** (-sambhava) for \*māti° = mātu° = \*mātr, after pitti° = pitu° = \*pitṛ born (from a mother) Sn 620 (=mātari sambhūta SnA 406) = Dh 396 (=mātu santike udarasniy sambhūta DhA IV.158).

**Mattika** (adj.) (°-) [fr. mattikā] made of clay, clay-; only in cpds.:

-kuṇḍala clay earring S 1.79 (v. l. mattikā°). -bhā-jana clay or earthenware vessel Sn 577; Vism 231 (in comparison); DhA 1.130. -vāka clay fibre DhA 321 (v. l. °takka, perhaps gloss = takku spindle, see takka<sup>1</sup>).

**Mattikā** (f.) [cp. Vedic mṛttikā, der. fr. Vedic mṛt (mṛd) soil, earth, clay; with P. maṅḍa, Sk. vimradati, Gr. βλασπός soft, Osil. mylsna dust, Goth. mulda, Ags. molde (L. mould, mole = mouldwarp), to same root mṛd as in Sk. mṛdu = Lat. mollis soft, Gr. ἀμαλδίνω to weaken, Sk. mardati & mṛdnāti to crush, powder, Caus. mardayati; also in cognate °mṛd as appearing in Cr. μάλδω to melt = Ags. meltan, Ohg. smēlzan] 1. clay



J vi.372; Mhvs 29, 5 sq. — **tamba**° red clay DhA iv.106; PvA 191. **mattikā** pl. kinds of clay (used in cosmetics, like Fuller's earth) J v.89 (nānā-cunṇāni + mattikā; see also cunṇa). — 2. loam, mud M ii.91 (alla° fresh loam or mud); Vism 123 (aruṇa-vaṇṇā); KhA 59 (paṇḍu); VvA 65; PvA 216 (aruṇa-vaṇṇā).  
-**thāla** bowl of clay DhA iv.67. -**piṇḍa** a lump of clay or loam DA i.289; same trope at PvA 175.

**Matteyya** (& **metteyya**) (adj.) [fr. mātā, \*mātreyya > \*matteyya] reverential towards one's mother, mother-loving D iii.74; Pv ii.7<sup>18</sup> (=mātu hita PvA 104; v. l. mett°). Spelling at D iii.72 is metteyya. It is difficult to decide about correct spelling, as metteyya is no doubt influenced by the foll. **petteyya**, with which it is always combined.

**Matteyyatā** (& **mett°**) (f.) [abstr. fr. matteyya] filial love towards one's mother; always comb<sup>d</sup> with **petteyyatā** D iii.145 (v. l. mett°); Nd<sup>2</sup> 294 (mett°), Dh 332; DhA iv.33.

**Mattha** [cp. Vedic masta(ka) skull, head, Vedic mastiṣka brains; perhaps to Lat. mentum chin, Cymr. mant jawbone; indirectly also to Lat. mons mountain] the head, etc. Only in cpd. **mattha-lunga** [cp. Sk. mastu-lunga] the brain Vin i.274; Sn 199; Kh iii.; J 1.493; KhA 234; Vism 260 (in detail) 264, 359; VbhA 63, 243, 249; DhA ii.68; PvA 78, 80. — See also **matthaka**.

**Matthaka** [cp. mattha] the head, fig. top, summit J iii.206 =iv.4; iv.173, 457; v.478; DA i.226 (pabbata°); Pv iv.163; DhA i.184. **matthaka-matthakena** (from end to end) J i.202; iii.304. Loc. **matthake** as adv. (1) at the head DhA i.109; (2) at the distance of (-°) DhA i.367; (3) on top of (-°) J v.163 (vammika°); Mhvs 23, 80 (sisā°); Yugandhara° Miln 6; DhA ii.3 (uddhana°).

-**āsīn** sitting on top (of the mountain) J vi.497 (=pabbata-matthake nisinna C.; gloss matta-kāsīn i. e. wildly in love, expl<sup>d</sup> by kāma-mada-matta). The reading is not clear. -**tela** oil for the head KhA 64 (=muddhani tela Vism 262).

**Mathati** [Vedic math, manth to twirl, shake about, stir etc.; cp. Lat. mamphur part of the lathe = Ger. mandel ("mangle"), E. mandrel; Lith. mentūris churning stick, Gr. μῆθος tumult μῆθουρα shaft of rudder. — The Dhtp (126) gives both roots (math & manth) and expl<sup>d</sup> by "viḷolana," as does Dhṭm (183) by "viḷoṭana"] to churn, to shake, disturb, upset. Only in Caus. **matheti** to agitate, crush, harass, upset (cittaṅ) S iv.210; Sn 50 (=tāseti hāpeti Nd<sup>2</sup> 492); Pv iv.7<sup>1</sup> (kammānaṅ vipāko mathaye manaṅ; C 261; abhi-bhaveyya); Miln 385 (vāyu pādape mathayati; . . . kilesā mathayitabbā). — pp. **mathita**. See also **abhi-matthati** (sic) & **nimmatheti**.

**Mathana** (adj. nt.) [fr. math] shaking up, crushing, harassing, confusing Miln 21 (+ maddana); DhA i.312; PvA 265.

**Mathita** [pp. of matheti] 1. (churned) buttermilk Vin ii.301 (amathita-kappa). — 2. upset, mentally unbalanced state, disturbance of mind through passion, conceit, etc. M i.486 (maññita+). Neumann trsl<sup>d</sup> "Vermutung" i. c. speculation, guessing (v. l. matth°).

**Mada** [Vedic mada, mad (see majjati), Idg. \*mad, as in Av. mata intoxication, drink, mad, to get intoxicated orig. meaning "drip, be full of liquid or fat"; cp. Gr. μαδάω dissolve, μαστός breast (μαζός > Amazone), Lat. mado to be wet, Ohg. mast fattening, Sk. meda grease, fat, Gr. μίζα; μαστός full; Goth. mats eatables, Ags. mōs, Ohg. muos = gemüse, etc. Perhaps connected with \*med in Lat. medeor to heal. For further relations see Walde, Lat. Wb. s. v. mado. — The Dhṭp (412) &

Dhṭm (642) explain **mad** by "ummāde" Dhṭm 210 also by "muda, mada = santose"] 1. intoxication, sensual excess, in formula **davāya madāya maṇḍanāya** (for purposes of sport, excess, personal charm etc.) M i.355 = A ii.40 = Nd<sup>1</sup> 496 = Nd<sup>2</sup> 540 = Pug 21 = Dhs 1346, 1348. The commentator's expl<sup>as</sup> bearing directly or indirectly on this passage distinguish several kinds of **mada**, viz. **māna-mada** & **purisa-mada** (at DhsA 403; Vism 293), or **mutṭhika-mall' ādayo viya madatthaṅ bala-mada-nimittāṅ porisa-mada-nimittāṅ cā ti vuttaṅ** (at Vism 31). Sn 218 (mada-pamāda on which passage SnA 273 comments on mada with jāti-mad' ādi-bhedā madā). — 2. (as mental state or habit) pride, conceit Miln 289 (māna, m., pamāda); Vbh 345 (where 27 states are given, beginning with jāti°, gotta°, ārogya°, yobbana°, jivita-mada), 350 (where mada is paraphrased by majjanā majjittatṅ māno . . . unṇati . . . dhajo sampaggāho ketukamyatā cittassa: same formula, as concluding exegesis of māna at Nd<sup>2</sup> 505 & Dhs 1116); sometimes more def. characterised with phrase **mada-matta** elated with the pride or intoxication of . . . (-°). e. g. A i.147 (yobbana°, ārogya°, jivita°); PvA 86 (māna°), 280 (bhoga°). — The traditional exegesis distinguishes only 3 mada's, viz. **ārogya-mada** the pride of health, **yobbana°** of youth, **jivita°** of life: D iii.220; A i.146.

-**nimmadana** "disintoxication from intoxication," freedom from pride or conceit A ii.34; Bu i.81; Vism 293.

**Madana** (nt.) [fr. mad] lit. making drunk, intoxication Nd<sup>2</sup> 540 C. (in formula **davāya madāya madanāya**, instead of **maṇḍanāya**: see under mada 1); in cpd. °yuta intoxicated, a name for the Yakkhas J i.204. — Cp. **nimmadana**.

**Madaniya** (adj. nt.) [orig. grd. of madati] 1. intoxicating D ii.185 (sadda vaggu rajaniya kāmaniya m.). — 2. intoxication VvA 73.

**Madirā** (f.) [of adj. Vedic madira intoxicating] intoxicating drink, spirit J v.425; DhsA 48.

**Madda** 1. [fr. mṛd, Sk. marda] crushing etc.; kneading, paste, in **piṭṭha** paste of flower Vin ii.151; J iii.226 (piṭṭhi°). — 2. [dialectical, cp. Sk. madra] N. of a country & its inhabitants, in °**raṭṭha** SnA 68 sq.; °**rajakula** KhA 73.

-**viṇā** a sort of girdle Vin ii.136.

**Maddati** [cp. Vedic mṛd to crush: see etym. under mat-tikā] 1. to tread on, trample on (acc.), crush J iii.245, 372 (ppr. maddamāna); DhA ii.66. — 2. to defeat, destroy Sn 770 (=abhibhavati Nd<sup>1</sup> 12); Nd<sup>2</sup> 85 (mad-ditvā = abhibhavya); SnA 450; Mhvs i. 41. — fig. to crush a heresy: vādaṅ m. Mhvs 36, 41. — 3. to neglect (an advice), spurn J ii.211 (ovādaṅ). — 4. to mix up, knead, jumble together DhA ii.155. — 5. to thresh J i.215. — 6. to break down, upset J 1,500 (vatiṅ, a fence). — 7. to draw together (a net) J i.208. — Caus. I. **maddeti** to cause to be trampled on Mhvs 29, 4 (aor. maddayi). — Caus. II. **maddāpeti** to cause to be threshed Vin ii.180. — pp. **maddita**. See also pari°.

**Maddana** (nt.) [cp. Epic Sk. mardana, fr. mṛd] 1. crushing, grinding, destroying J iv.26; Miln 21 (adj., + mathana); Sdhp 449; Dhṭp 156. — 2. threshing Miln 360. — See also **nimmaddana**, **pamaddana**, **parimaddana**.

**Maddari** (f. [?]) a species of bird, in cpd. **ambaka°** A i.188.

**Maddava** (adj. nt.) [fr. mṛdu, cp. Epic Sk. mardava] 1. mild, gentle, soft, suave Dhs 1340; Vbh 359; Miln 229 (cittaṅ mudukaṅ m. siniddhaṅ), 313 (mudu°), 361 (among the 30 best virtues, with siniddha & mudu). — 2. (fr. madda) as Np. name of a king, reigning in Sāgala, the capital of Madda. — 3. withered Dh 377



(=milāta DhA IV.112). — nt. **maddavaṇ** mildness, softness, gentleness Sn 250 (ajjava+), 292 (id.); J III.274 (as one of the 10 rāja-dhammā); v.347 (=metta-cittañ); DhSA 151.

**Maddavatā** (f.) [abstr. fr. maddava] gentleness, softness, suavity DhS 44, 1349; DhSA 151.

**Maddālaka** [etym. ?] a kind of bird J VI.538.

**Maddita** [pp. of maddeti, see maddati] 1. kneaded, mixed, in su° Vism 124. — 2. crushed, defeated, in su° Miln 284. — Cp. pa°, pari°.

**Maddin** (adj.) [fr. mṛd, cp. Sk. mardin = mardana] crushing, destroying Sdhp 218. Cp. pamaddin.

**Maddhita** [of mṛdh] see pari°.

**Madhu** [cp. Vedic madhu, Gr. μέθυ wine, Lith. medūs honey, midūs wine, Obg. metu = Ger. met wine. Most likely to root \*med to be full of juice; see under madati] honey J I.157 sq.; IV.117; Dh 69 (madhū vā read as madhuvā); Mhvs 5, 53; DhSA 320; DhA II.197 (alla fresh honey). — pl. **madhūni** Mhvs 5, 31. — The Abhp (533) also gives "wine from the blossom of Bassia latifolia" as meaning. — On madhu in *similes* see J.P.T.S. 1907, 121.

-**atthika** (madh°) at J III.493 is with v. 1. to be read **madhu-tthika** (q. v. below). The proposal of Kern's (*Toev. s. v.*) to read madh' atthika "with sweet kernels" cannot be accepted. The C. expl<sup>a</sup> rightly by "madhura-phalesu pakkhitta madhu viya, madhura-phalo hutvā." -**atthika** (madh°) desirous of honey, seeking honey J IV.205; Mhvs 5, 50. -**āpaṇa** (madhv°) honey shop Mhvs 5, 52. -**āsava** (madhv°) honey extract, wine from the flower of Bassia latifolia VvA 73 (as one of the 5 kinds of intoxicating liquors). -**kara** "honey-maker," see J IV.205; Vism 136 (in simile); DhA 1.374. -**ganḍa** honey-comb Mhvs 22, 42; 34, 52. -**tthika** [madhu + thika, which latter stands for thiya, fr. styā to congeal, drip; see thika, thina, thiya and theva] dripping with honey, full of honey J III.493 (so read for madh-atthika); VI.529 (=madhuṇ paggharanto C.). Kern, *Toev. s. v.* unnecessarily reads as *atthika* which he takes = *atthika*. -**da** giving honey, liberal Mhvs 5, 60 (Asoka). -**paṭala** honey-comb J 1.262; DhA 1.59; III.323. -**piṇḍikā** a ball of honey (to eat), honey-food, a meal with honey Vin 1.4; M 1.114. -**pīta** having drunk honey, drunk with honey S 1.212. -(b)**ata** "courting honey," a bee Dāvs III.65. -**bindu** a drop of honey Vism 531; VbhA 146 (°giddha, in comparison). -**makkhikā** smeared with honey J 1.158. -**madhuka** dripping with honey, full of honey J VI.529. -**mehika** referring to a particular disease madhumeha ("honey-urine," diabetes?) Vin IV.8. -**latthikā** liquorice (no ref. ?); cp. Latthi-madhukavāna J 1.68. -**lāja** sweet corn J IV.214, 281. -**vānija** honey seller Mhvs 5, 49. -**ssava** flowing with honey Pv II.9<sup>11</sup>.

**Madhuka** (adj. n.) [fr. madhu] connected with honey. 1. (n.) the tree Bassia latifolia (lit. honey tree) Vin 1.246; J V.324, 495; VI.529; Miln 165. — 2. the fruit of that tree J IV.434. — 3. (adj.) (-°) full of honey J VI.529 (madhu° containing honey). — 4. connected with an intoxicating drink, given to the drink of (-) J IV.117 (surā-meraya°).

-**atthika** the kernel (of the fruit) of Bassia latifolia Vism 353 = KhA 43 (which latter reads madhukaphal' atthi; in the description of the finger nails). -**puppha** the flower of Bassia latifolia from which honey is extracted for liquor Vin 1.246 (°rasa liquorice juice); J 1.430.

**Madhukā** (f.) [fr. madhuka] honey drink, sweet drink, liquor Mhvs 5, 52.

**Madhura** (adj.) [fr. madhu] 1. sweet Sn 50; J III.493; v.324; Pv II.67; PvA 119, 147. — 2. of intoxicating sweetness, liquor-like, intoxicating J IV.117. — 3. (nt.) sweetness, sweet drink Dh 363; J 1.271 (catu° the 4 sweet drinks, used as cure after poison); DhS 629; DhSA 320. — 4. (nt.) flattery, praise SnA 287 (opp. avañña).

-**rasa** sweet (i. e. honey-) juice, sweet liquor DhA II.50; PvA 119. -**ssara** sweet-sounding VvA 57; PvA 151; Mhvs 5, 32.

**Madhuraka** (adj.) [fr. madhura, cp. similarly madhuka > madhu] full of sweet drink, intoxicated, in phrase **madhuraka-jātokāyo viya** "like an intoxicated body," i. e. without control, weak. The usual translation has been "become lañgoid or weak" ("erschläfft" Ger.). Franke, *Dīgha Ūbs.* 202 (where more literature) translates: "Ich fühlte mich schwach, wie ein zartes Pflänzchen," hardly justifiable. — D II.99; M 1.334; S III.106, A III.69. The description refers to a state of swooning, like one in a condition of losing consciousness through intoxication. Rh. D. (*Dial.* II.107) translates "my body became weak as a creeper," hardly correct.

**Madhuratā** (f.) [abstr. fr. madhura] sweetness J 1.68.

**Madhuratta** (nt.) [abstr. fr. madhura] sweetness Mhvs 2, 13.

**Manaṅ** (adv.) [cp. Class. Sk. manāk, "a little (of something)" prob. derived from Vedic manā f. a. gold weight = Gr. μνῆ "by a certain weight," i. e. a little, somewhat, almost, well-nigh, nearly. Comb<sup>d</sup> with **vata** in exclamation: M II.123 (m. v. bho anassāma); DhA III.147 (m. v. therī nāsītā). Often in phrase **man' amhi** (with pp.). "I nearly was so & so," e. g. Vin 1.109 (vujho); J 1.405 (upakūlito); III.435 (matā), 531 (mārāpito). Cp. BSk. manāsmi khāditā MVastu II.450.

**Manatā** (f.) [abstr. fr. mano] mentality DhSA 143 (in expl<sup>a</sup> of attamanatā).

**Manasa** (adj.) [the -° form of mano, an enlarged form, for which usually either °mana or °mānasa] having a mind, with such & such a mind Sn 942 (nibbāna° "a nibbāna mind," one who is intent upon N., cp. expl<sup>a</sup> at SnA 567); Pv 1.6<sup>6</sup> (paduṭṭha-manasā f., maybe °mānasa; but PvA 34 expl<sup>a</sup> "paduṭṭha-cittā paduṭṭhena vā manasā). See also adhimanasa under adhimana.

**Manassa** (nt.) [\*manasyaṅ, abstr. der. fr. mana(s)] of a mind, only in cpds. do° & so° (q. v.).

**Maṇāti** [cp. Sk. mṛnāti, mṛ°] to crush, destroy; only in Commentator's fanciful etymological analysis of **veramaṇi** at DhSA 218 (veraṇ maṇāti (sic.) vināseti ti v.) and KhA 24 (veraṇ maṇāti ti v., veraṇ pajahati vino-deti etc.).

**Manāpa** (adj.) [cp. BSk. manāpa] pleasing, pleasant, charming Sn 22, 759; Dh 339 (°ssavana); VvA 71; PvA 3, 9. Often in comb<sup>a</sup> **piya manāpa**, e. g. D II.19; III.167; J II.155; IV.132. — Opp. a°, e. g. Pug 32.

**Manāpika** = manāpa, Vbh 380; Miln 362.

**Manuja** [manu + ja, i. e. sprung from Manu, cp. etym. of manussa s. v.] human being; man A IV.159; Sn 458, 661, 1043 sq.; Dh 306, 334. Nd<sup>2</sup> 496 (expl<sup>a</sup> as "manussa" & "satta").

-**ādhipa** lord of men Mhvs 19, 32. -**inda** king of men, great king Sn 553; J VI.98.

**Manuñña** (adj.) [cp. Class. Sk. manojña] pleasing, delightful, beautiful Vv 84<sup>17</sup> (=manorama VvA 340); J 1.207; II.331; Pv II.12<sup>2</sup>; IV.12<sup>1</sup>; Miln 175, 398; VvA 11, 36; PvA 251; adv. °ṇ pleasantly, delightfully J IV.252. — Opp. a° unpleasant J VI.207.

**Manute** [Med. form of maññati] to think, discern, understand DhA 123.

**Manussa** [fr. manus, cp. Vedic manuṣya. Connected etym. with Goth. manna=man] a human being, man. The popular etym. connects m. with Manu(s), the ancestor of men, e. g. KhA 123: "Manuno apaccā ti manussā, porāṇā pana bhaṇanti 'mana-ussannatāya manussa'; te Jambudīpakā, Aparagoyānikā, Uttarakurukā, Pubbavidehakā ti catubbidhā." Similarly with the other view of connecting it with "mind" VvA 18: "manassa ussannatāya manussā" etc. Cp. also VvA 23, where manussa-nerayika, °peta °tiracchāna are distinguished. — Sn 75, 307, 333 sq., 611 sq.; Dh 85, 188, 195 sq., 321; Nd<sup>1</sup> 97 (as gati), 340, 484 (°phassa of Sn 904); Vism 312; VbhA 455 (var. clans); DhA 1.304. — **amanussa** not human, a deva, a ghost, a spirit; in cpds. "haunted," ilke °kantāra J 1.395, °tthāna Vv 84<sup>3</sup> (cp. VvA 334 where expl<sup>d</sup>); °sadda DhA 1.315. See also separately **amanussa**.

-**attabhāva** human existence PvA 71, 87, 122. -**itthi** a human woman PvA 48, 154. -**inda** lord of men S 1.09; Mhvs 19, 33. -**khādaka** man eater, cannibal (usually appl<sup>d</sup> to Yakkhas) VbhA 451. -**deva** (a) "god of men," i. e. king Pv 11.8<sup>11</sup>; (b) men & gods (?) VvA 321 (Hardy, in note takes it as "gods of men" i. e. brāhmaṇā). -**dhamma** condition of man, human state VvA 24. See also uttari-manussa dhamma. -**bhūta** as a human, in human form Pv 1.11<sup>2</sup>; 11.1<sup>2</sup>. -**loka** the world of men Sn 683.

**Manussatta** (nt.) [abstr. fr. manussa] human existence, state of men It 19; Vv 34<sup>16</sup>; SnA 48, 51; Sdhp 17 sq.

**Manussika** (adj.) [fr. manussa] see under a<sup>2</sup>.

**Manesikā** (f.) [mano + esikā<sup>2</sup>] "mind-searching," i. e. guessing the thoughts of others, mind-reading; a practice forbidden to bhikkhus D 1.7 (=m. nāma manasā cintita-jānana-kiḷā DhA 1.80); Vin 11.10.

**Mano & Mana(s)** (nt.) [Vedic manah, see etym. under maññati] I. *Declension*. Like all other nouns of old s-stems **mano** has partly retained the s forms (cp. cetah > ceto) & partly follows the a-declension. The form **mano** is found throughout in cpds. as **mano**<sup>2</sup>, the other **mana** at the end of cpds. as **mana**. From stem **manas** an adj. **manasa** is formed and the der. **mānasa** & **manassa** (-<sup>2</sup>). — nom. **mano** freq.; & **manaj** Dh 96; acc. **mano** Sn 270, 388; SnA 11, and freq.; also **manaj** Sn 639=A 11.3; v.171=Nett 132; Sn 678; Cp 1.8<sup>5</sup>; Vism 466; gen. dat. **manaso** Sn 470, 907; Dh 390 (manaso piya); Pv 11.11<sup>1</sup> (manaso piya=manasā piya PvA 71); instr. **manasā** Sn 330, 365, 834 (m. cintayanto), 1030; M 111.179; Dh 1; Pv 11.9<sup>2</sup> (m. pi cetaye); also **manena** DhA 1.42; DhA 72; abl. **manato** S 1v.65; DhA 1.23; Vism 496; loc. **manasmiṅ** S 1v.65; **manamhi** Vism 466; also **mane** DhA 1.23. & **manasi** (see this in comp<sup>a</sup> manasi karoti, below). — II. *Meaning*: mind, thought D 11.96, 102, 266, 226, 244, 269, 281; S 1.16, 172; 11.94; M 111.55; A 111.4<sup>3</sup>; v.171; Sn 77, 424, 829, 873; Dh 116, 300; Sdhp 309. — I. **Mano** represents the intellectual functioning of consciousness, while *viññāna* represents the field of sense and sense-reaction ("perception"), and *citta* the subjective aspect of consciousness (cp. Mrs. Rh. D. *Buddhist Psychology* p. 19) — The rendering with "mind" covers most of the connotation; sometimes it may be translated "thought." As "mind" it embodies the rational faculty of man, which, as the subjective side in our relation to the objective world, may be regarded as a special *sense*, acting on the world, a sense adapted to the rationality (reasonableness, dhamma) of the phenomena, as our eye is adapted to the visibility of the latter. Thus it ranges as the 6<sup>th</sup> sense in the classification of the senses and their respective spheres (the āyatānāni or relations

of subject and object, the ajjhattikāni & the bāhirāni: see āyatana 3). These are: (1) **cakku** (eye) which deals with the sight of form (rūpa); (2) **sota** (ear) dealing with the hearing of sound (sadda); (3) **ghāna** (nose) with the smelling of smells (gandha); (4) **jivhā** (tongue), with the tasting of tastes (rasa); (5) **kāya** (touch), with the touching of tangible objects (poṭṭhabba); (6) **mano**, with the sensing (viññāya) of rational objects or cognisables (dhamma). Thus it is the *sensus communis* (Mrs. Rh. D. *Buddh. Psych.* 140, 163) which recognises the world as a "mundus sensibilis" (dhamma). Both sides are an inseparable unity: the mind fits the world as the eye fits the light, or in other words: **mano** is the counterpart of **dhammā**, the subjective dh. Dhamma in this sense is the rationality or lawfulness of the Universe (see dhamma B. 1), Cosmic Order, Natural Law. It may even be taken quite generally as the "empirical world" (as Geiger, e. g. interprets it in his *Pali Dhamma* p. 80-82, pointing out the substitution of **vattu** for dhamma at Kvu 126 sq. i. e. the *material* world), as the world of "things," of phenomena in general without specification as regards sound, sight, smell, etc. — Dhamma as counterpart of **mano** is rather an abstract (pluralistic) representation of the world, i. e. the phenomena as such with a certain inherent rationality; **manas** is the receiver of these phenomena in their abstract meaning, it is the *abstract* sense, so to speak. Of course, to *explain* **manas** and its function one has to resort to terms of materiality, and thus it happens that the term **viññāti**, used of **manas**, is also used of the 5<sup>th</sup> sense, that of touch (to which **mano** is closely related, cp. our E. expressions of touch as denoting rational, abstract processes: *warm & cold* used figuratively; to *grasp* anything; *terror-stricken*; *deeply moved feeling* > Lat. palpate to palpitate, etc.). We might say of the mind "sensing," that **manas** "senses" (as a refined sense of touch) the "sensibility" (dhamma) of the objects, or as *Cpd.* 183 expresses it "cognizable objects." See also *kāya* II.; and *phassa*. — 2. In Buddhist Psychological Logic the concept **mano** is often more definitely circumscribed by the addition of the terms (man-)āyatana, (man-)jindriya and (mano-)dhātu, which are practically all the same as **mano** (and its objective correspondent dhammā). Cp. also below No. 3. The additional terms try to give it the rank of a category of thought. On **mano-dhātu** and *m-āyatana* see also the discourse by S. Z. Aung. *Cpd.* 256-59, with Mrs. Rh. D.'s apt remarks on p. 259. — The position of **manas** among the 6 āyatanas (or indriyas) is one of control over the other 5 (pure and simple senses). This is expressed e. g. at M 1.295 (commented on at DhA 72) and S v.217 (**mano** nesaj gocara-visayaṃ paccanubhoti: **mano** enjoys the function-spheres of the other senses; cp. Geiger, *Dhamma* 81; as in the Sāṅkhya: Garbe, *Sāṅkhya Philosophie* 252 sq.). Cp. Vin 1.36; "ettha ca te **mano** na ramittha rūpesu saddesu atho rasesu." — 3. As regards the relation of **manas** to **citta**, it may be stated, that **citta** is more substantial (as indicated by translation "heart"), more elemental as the seat of *emotion*, whereas **manas** is the finer element, a subtler feeling or thinking as such. See also *citta*<sup>2</sup> I., and on rel. to viññāna & **citta** see *citta*<sup>2</sup> IV. 2<sup>b</sup>. In the more popular opinion and general phraseology however **manas** is almost synonymous with **citta** as opposed to **body**, *cittaj* iti pi **mano** iti pi S 11.94. So in the triad "thought (i. e. intention) speech and action" **manas** interchanges with **citta**; see *kāya* III. — The formula runs **kāyena vācāya manasā**, e. g. M 111.178 (sucaritaṃ caritvā); Dh 391 (natthi dukkaṭaṃ), cp. Dh 96: santaj **tassa** **manaj**, **santā** vācā ca **kamma** ca. Besides with **citta**: **kāyena vācāya uda cetasā** S 1.93, 102; A 1.63. **rakkhitena** k. vācāya **cittena** S 11.231; 1v.112. — It is further comb<sup>d</sup> with **citta** in the scholastic (popular) definition of **manas**, found in identical words at all Cy. passages:

"mano" is "cittaṅ mano mānaṅ hadayaṅ, pañḍaraṅ, man-āyatanaṅ . . . mano-viññāna-dhātu" (mind sensibility). Thus e. g. at Nd<sup>1</sup> 3 (for mano), 176 (id.); Nd<sup>2</sup> 494 (which however leaves out cittaṅ in exegesis of Sn 1142, 1413, but has it in No. 495 in exegesis of Sn 1039); Dhs 6 (in def<sup>a</sup> of citta), 17 (of man' indriyaṅ), 65 (of man-āyatanaṅ), 68 (of mano-viññāna-dhātu). — The close relation between the two appears further from their comb<sup>a</sup> in the formula of the **ādesanā-pāti-hāriyaṅ** (wonder of manifestation, i. e. the discovery of other peoples' thoughts & intentions), viz. *evam pi te mano ittham pi te mano iti pi te cittaṅ*: "so & so is in your mind . . . so & so are your emotions"; D I. 13 = III.103 = A 1.170. — At S 1.53 both are mutually influenced in their state of unsteadiness and fear: *niccaṅ utraṣṭaṅ idaṅ cittaṅ* (heart), *niccaṅ ubbiggaṅ idaṅ mano* (mind). The same relation (citta as instrument or manifestation of mano) is evident from J 1.30, where the passage runs: *siho cittaṅ pasādesi*. *Satthā tassa manaṅ oloketva vyākāsi* . . . At PvA 264 **mano** (of Pv IV.7<sup>1</sup>) is expl<sup>d</sup> by *cittaṅ*; *pīti mano* of Sn 766 (glad of heart) expl<sup>d</sup> at SnA 512 by *santuṭṭha-citto*; *nibbāna-manaso* of Sn 942 at SnA 507 by *nibbāna-ninna-citto*. In the phrase **yathā-manena** "from his heart," i. e. sincerely, voluntarily DhA 1.42, **mano** clearly acts as *citta*. — 4. *Phrases*: **manaṅ uppādeti** to make up one's mind, to resolve DhA II.140 (cp. *citt' uppāda*); **manaṅ karoti**: (a) to fix one's mind upon, to give thought to, find pleasure or to delight in (loc.) J IV.23 (*rūpe na manaṅ kare=itthi-rūpe nimittaṅ na gaṇhevvyāsi* C. Cp. the similar & usual *manasi-karoti* in same sense); VI.45 (Pass. *gīte karute mano*); (b) to make up one's mind DhA II.87; **manaṅ gaṇhāti** to "take the mind," take the fancy, to please, to win approval J IV.132; DhA II.48. — III. **mana**: **dhamm-uddhacca-viggahita** A II.157 (read "mano for manā"); **sankilīṭṭha-manā** nara Th 2, 344; **atta**<sup>2</sup> pleased; **gedhita**<sup>2</sup> greedy Pv II.82; **dum**<sup>2</sup> depressed in mind, sad or sick at heart D II.148; S I.103; Vin I.21; A II.59, 61, 108; Th 2, 484; J I.180; opp. **sumana** elated, joyful Pv II.94<sup>8</sup> (= *somanassa-jāta* PvA 132); **pīti**<sup>2</sup> glad or joyful of heart Sn 766 (expl<sup>d</sup> by *tuṭṭha-mano*, *hatṭha-mano*, *attamaṅ* etc. at Nd<sup>1</sup> 3; by *santuṭṭha-citto* at SnA 512). — IV. **manasi-karoti** (etc.) to fix the mind intently, to bear in mind, take to heart, ponder, think upon, consider, recognise. — 1. (v.) pres. 1<sup>st</sup> pl. "karoma Vin I.103, imper. 2<sup>nd</sup> sg. "karohi, often in formula "suṇāhi sādhukaṅ m.-k." "harken and pay attention" D I.124, 157, 249; cp. M. 1.7; A 1.227; pl. 2<sup>nd</sup> pl. **karotha** A I.171; D I.214 (+ *vitakketha*); Pot. "kareyyātha D 100 (taṅ atthaṅ sādhukaṅ k.); ppr. **karonto** DhSA 267; ger. "katva A II.116 (aṅṅikavā+ . . . oḥitasoto suṇāti); Pv III.25 (a<sup>o</sup> = *anāvajjētvā* PvA 181); VvA 87, 92; PvA 62; grd. "kātabba Vism 244, 278; DhSA 205; aor. **manas-ākāti** M II.61; 2<sup>nd</sup> pl. (Prolub.) (mā) **manasākathā** D I.214; A I.171. Pass. *manasi-kariyati* Vism 284. — 2. (n.) **manasikāra** attention, pondering, fixed thought (cp. *Cpd.* 12, 28, 40, 282) D III.104, 108 sq., 112, 227 (yoniso), 273 (ayoniso); M 1.209, S II.3 (cetanaṅ phasso m.); IV.297 (sabbha-nimittāyaṅ a<sup>o</sup> inattention to all outward signs of allurements); Nd<sup>1</sup> 501 (ayoniso), Vbh 320, 325, 373 (yoniso), 425; Vism 241 (patikkūla), VbhA 148 (ayoniso), 248 sq. (as regards the 32 ākāras), 251 (patikkūla<sup>o</sup>), 255 (n'ātisighato etc.), 270 (ayoniso), 500; DhA II.87 (patikkūla<sup>o</sup>); DhSA 133. **sammā manasikāraṅ anvāya** by careful pondering D I.13, 18 ≈. As adj. (thoughtful) at ThA 273. — The def<sup>a</sup> of m. at Vism 466 runs as follows: "kiriya-kāro, manamhi kāro m. purima-manato visadisāṅ manaṅ karoti ti pi m. Svāyaṅ: āramamaṅ-patipādako vīthi-patipādako javana-p. . . ti-ppakāro." — *Cpds.*: **kusalātā** proficiency in attention D III.211; **kosalla** id. VbhA 56 (in detail), 224, 226 sq.; Vism 241 (tenfold), 243 (id., viz. *anupubbato, nātisighato, nātisānikato* etc.); PvA 63 (yoniso<sup>o</sup>); **vidhāna** arrangement of attention VbhA

69, 71; **-vidhi** rule or form of attention Vism 278 (eightfold, viz. *gānaṅ, anubandhanā, phusanā, thapanā, sallakhaṅ, vivaṭṭanā, pārisuddhi, tesā ca paṭipassanā ti*). — The composition form of *manas* is *mano*<sup>o</sup>, except before vowels, when *man'* takes its place (as *man-āyatana* VbhA 40 sq.).

**-aṅgaṇa** (man<sup>o</sup>) sphere of ideation (*Dhs. trsl.* § 58) D III.243, 280 and passim. **-āvajjana** representative cognition: *Cpl.* 59. **-indriya** (man<sup>o</sup>) mind-faculty, category of mind, faculty of ideation (cp. *Dhs. trs.* § 17; *Cpd.* pp. 183, 184) D 1.70 (with other senses *cakkh-undriyaṅ* etc.) III.226, and passim. **-kamma** work of the mind, mental action, associated with *kāya-kamma* (bodily action) and *vacī*<sup>o</sup> (vocal action) A 1.32, 104; Pug 41; Dhs 981 (where omitted in text). **-java** [cp. Vedic *manojava*] swift as thought Vv 63<sup>29</sup>; PvA 216 (assājāniya). **-daṇḍa** "mind-punishment" (?) corresponding to *kāya*<sup>o</sup> & *vacī-daṇḍa*, M 1.372 sq. (Neumann, trsl<sup>o</sup> "Streich in Gedanken"). **-duccarita** sin of the mind or thoughts Dh 233; Nd<sup>1</sup> 380; Pug 60. **-dosa** blemish of mind A 1.112. **-dvāra** door of the mind, threshold of consciousness VbhA 41; DhSA 425, cp. *Dhs. trsl.* 3 (2<sup>o</sup> p. 2); *Cpd.* 10. **-dhātu** element of apprehension, the ideational faculty (cp. *Dhs. trsl.* 129, 2<sup>o</sup> p. 119, 120; and p. 2<sup>o</sup> xxxv sq.) DhS 457 sq.; Vbh 14, 71, 87 sq., 144, 302; Vism 488; VbhA 80, 81, 239 (physiological foundation), 405; DhSA 263, 425; KhA 53. **-padosa** anger in mind, ill-will D III.72; M 1.377; Sn 702; J IV.20; Dhs 1060 (cp. DhSA 307; *manaṅ padussayamāno uppajjati ti*, i. e. to set one's heart at anger). **-padosika** (adj.) debauched in mind (by envy & ill-will), N. of a class of gods D 1.20; VbhA 498, 510. Cp. Kirfel, *Kosmographie*, p. 193 & Kern (*Toev.* 1.163), slightly different: from looking at each other too long. **-pasāda** tranquillity of the mind, devotional feeling (towards the Buddha) DhA 1.28. **-pubbangama** directed by mind, dominated by thought (see *pubba*<sup>2</sup>) Dh 1, 2; cp. DhA 1.21, 35. **-bhāvaniya** of right mind-culture, self-composed S III.1; M III.261; Vv 34<sup>13</sup> (cp. VvA 152; *mana-vaddhanaka*); Miln 129. Kern, *Toev.* 1.163 trsl<sup>o</sup> "to be kept in mind with honour." **-mattaka**, in phrase *mana-mattakena* (adv.) "by mere mind," consisting of mind only, i. e. memorial, as a matter of mind J IV.228. **-maya** made of mind, consisting of mind, i. e. formed by the magic power of the mind, magically formed, expl<sup>d</sup> at Vism 405 as "adhiṭṭhāna-manena nimmitatā m.": at DA 1.120 as "jhāna-manena nibbatta"; at DhA 1.23 as "manato nipphanna"; at VvA 10 as "bāhīrena paccayena vinā manasā va nibbatta." — Dh I, 2; J VI.265 (*manomayaṅ sindhavaṅ alhiraṅ*); Sdhp 259; as quality of *iddhi*: Vism 379, 406. — Sometimes a body of this matter can be created by great holiness or knowledge; human beings or gods may be endowed with this power D 1.17 (+ *pītibhakkha*, of the Ābhassaras), 34 (*attā dibbo rūpi m. sabbanga-paccāṅgi* etc.), 77 (id.), 186 (id.); Vin II.185 (*Koliya-putto kālaṅ kato aññatarāṅ mano-mayaṅ kāyaṅ upapanno*); M 1.410 (*devā rūpino m.*); S IV.71; A 1.24; III.122, 192; IV.235; V.60. **-ratha** desired object (lit. what pleases the mind), wish Vism 506 (*vighāta+icchā-vighāta*): *oṅ pūreti* to fulfil one's wish Mhvs 8, 27 (*pūṇṇa-sabbamanoratha*). **Manoratha-pūraṇi** (f.) "the wish fulfiller" is the name of the Commentary on the Anguttara Nikāya. **-rama** pleasing to the mind, lovely, delightful Sn 50, 337, 1013; Dh 58; Pv II.9<sup>68</sup> (*phoṭṭhabba*), Mhvs 18, 48; VvA 340. **-viññāna** representative cognition, rationality Vism 480; VbhA 150 (22 fold); DhSA 304, cp. *Dhs. trsl.* 170 (2<sup>o</sup> p. 157); **-dhātu** (element of) representative intellection, mind cognition, the 6<sup>th</sup> of the *viññāna-dhātus* or series of cognitional elements corresponding to and based on the 12 simple *dhātus*, which are the external & internal sense-relations (= *āyatanaṅ*) DhS 58; Vbh 14, 71, 87, 89, 144, 170 and passim. See also above II. 3 and discussions at *Dhs. trsl.* 132 (2<sup>o</sup> p. 122) &

*introd.*, p. 53 sq.; *Cpd.* 123<sup>2</sup>, 184. -**viññeyya** to be comprehended by the mind (cp. *Dialogues* 11.281<sup>a</sup>) D 11.281; M 111.55, 57; J 11.195. -**vitakka** a thought (of mind) S 1.207 = Sn 270 (mano is in C. on this passage expl<sup>d</sup> as "kusala-citta" SnA 303). -**sañcetan'** āhāra "nutrition of representative cogitation" (*Dhs. trsl.* 31) S 11.11, 13, 99; *Dhs* 72; *Vism* 341. -**satta** "with mind attached." N. of certain gods, among whom are reborn those who died with minds absorbed in some attachment M 1.376. -**samācāra** conduct, observance, habit of thought or mind (associated with kāya° & vaci°) M 11.114; 111.45, 49. -**silā** (cp. Sk. manaḥ śīla) red arsenic, often used as a powder for dying and other purposes; the red colour is frequently found in later (Cy.) literature, e. g. J v.416 (+ haritāla yellow ointment); *Vism* 485; DhA 11.113 (id. as cunṇa); ThA 70 (Ap. v.20); *Mhvs* 29, 12; SnA 59 (°pinda in simile); DhA 11.43 (rasa); VvA 288 (°cunna-piñjara-vanna, of ripe mango fruit); PvA 274 (°vaṇṇāni ambapālāni); -**tala** a flat rock, platform (= silātala) SnA 93, 104; as the platform on which the seat of the Buddha is placed & whence he sends forth the lion's roar: J 11.219; 11.399; VvA 217; as a district of the **Himavant**: J 11.432; SnA 358. -**hara** charming, captivating, beautiful *Mhvs* 18, 49; N. of a special gem (the wishing gem?) *Miln* 118, 354.

**Manta** [cp. Vedic mantra, fr. **mantray**] orig. a divine saying or decision, hence a secret plan [cp. def. of **mant** at DhTp 578 by "gutta-bhāsane"], counsel; hence magic charm, spell. In particular a secret religious code or doctrine, esp. the Brahmanic texts or the Vedas, regarded as such (i. e. as the code of a sect) by the Buddhists. — 1. with ref. to the *Vedas* usually in the pl. **mantā** (the Scriptures, Hymns, Incantations): D 1.96; M 11.166 (brahme mante adhiyivā; mante vāceti); Sn 249 (= devā SnA 291), 302 (mante ganthetvā, criticised by Bdhgh as brahmanic (: heretic) work in contrast with the ancient Vedas as follows: "vede bhinditvā dhanmayutte porāna-mante nāsetvā adhamma-yutte kūṭa-mante ganthetvā" SnA 320), 1000 (with ref. to the 32 signs of a Mahāpurisa), 1018; Dh 241 (holy studies); J 11.100; 111.28 (maybe to be classed under 2), 537. — Sometimes in **sg.**: mantaṇ parivattenti brahma-cintitaṇ Pv 11.6<sup>13</sup> (=veda PvA 97) = Vv 63<sup>16</sup> (=veda VvA 205); — n. pl. also **mantāni**, meaning "Vedas": *Miln* 10. — 2 (doubtful, perhaps as sub group to No. 3) holy scriptures in general, sacred text, secret doctrine S 1.57 (mantā dhīra "firm in doctrine" K.S. thus taking mantā as instr.; it may better be taken as **mantar**); Sn 1042 (where Nd<sup>2</sup> 497 expl<sup>d</sup> as paññā etc.); *Mhvs* 5, 109 (Buddha° the "mantra" of the B.), 147 (id.). — 3. divine utterance, a word with supernatural power, a charm, spell, magic rat, witchcraft *Miln* 11 (see about manta in the *Jātakas*: Fick, *Sociale Gliederung* 152, 153). At PvA 117 m. is combined with **yoga** and ascribed to the devas, while y. is referred to men. — J 1.200 (+ paritta); 111.511 (°ṇ karoti to utter a charm, cast a spell); DhA 11.227. There are several special charms mentioned at var. places of the *Jātakas*, e. g. one called Vedabbha, by means of which under a certain constellation one is able to produce a shower of gems from the air J 1.253 (nakkhatta-yoge laddhe taṇ mantaṇ parivattenti ākāse ulloki, tato ākāsatō suttā-ratana-vassaṇ vassati). Others are: pathavi-jaya m. (by means of which one conquers the earth) J 11.243; sabba-rāva-jānana° (of knowing all sounds, of animals) 111.415; nidhi-uddhāra° (of finding secret treasures) 111.116; catukanna° (tour-cornered) 11.392, etc. — 4. advice, counsel, plan, design Vin 11.308 (°ṇ saṅharati to foil a plan); J 11.438. — 5. (adj.) (°) **parivattana** a charm that can be said, an effective charm J 1.200; **bahu**° knowing many charms, very tricky DhA 11.4; **bhinna**° one who has neglected an advice J 11.437, 438.

-**ajjhāyaka** one who studies the Mantras or Holy Scriptures (of the Brahmins) J 1.167; DhA 111.361 (tinnāṇ vedānaṇ pāragū m.-a. brāhmano). -**ajjhena** study of the Vedas SnA 314. -**pada**=manta 1. D 1.104 (=veda-sankhāta m. DA 1.273). -**pāraga** one who masters the Vedas; in buddh. sense: one who excels in wisdom Sn 997. manta in this sense is by the Cys. always expl<sup>d</sup> by *paññā*. e. g., Nd<sup>2</sup> 497 (as **mantā** f.); DhA 11.93 (id.), SnA 549 (mantāya pariggahetvā). -**pāragū** one who is accomplished in the Vedas Sn 251 (=vedapāragū SnA 293), 690 (=vedānaṇ pāragata SnA 488), 976. -**bandhava** one acquainted with the Mantras Sn 140 (=vedabandhū SnA 192); Nd<sup>1</sup> 11 (where Nd<sup>2</sup> 455 in same connection reads **mitta**° for manta°; see under bandhu). -**bhāṇin** reciter of the Holy Texts (or charms) Th 11.281; fig. a clever speaker Sn 850 (but Nd<sup>1</sup> 219 reads manta°; see **mantar**) Dh 363 (cp. DhA 11.93; paññāya bhāṇana-sīla) Th 1, 2. -**yuddka** a weird fight, a bewitched battle *Mhvs* 25, 49 ("cunningly planned b." trsl. Geiger; "diplomatic stratagem," Turnour).

**Mantanaka** (adj.) [fr. **mantanā**] plotting J v.437.

**Mantanā** f. (& °nā) [fr. **mant**] counsel, consultation, deliberation, advice, command D 1.104; A 1.199; Vin v.104; J 11.437, 438; *Miln* 3 (ṇ); DA 1.273.

**Mantar** [n. ag. of **mant**, cp. Sk. \*manṭr a thinker] a sage, seer, wise man, usually appositionally nom. **mantā** "as a sage," "like a thinker," a form which looks like a *fem.* and is mostly expl<sup>d</sup> as such by the Commentaries. **Mantā** has also erroneously been taken as instr. of manta, or as a so-called *ger.* of manteti, in which latter two functions it has been expl<sup>d</sup> at "jānitvā." The form has evidently puzzled the old commentators, as early as the *Niddesa*; through the *Abhp* (153, 979) it has come down at **mantā** "wisdom" to Childers. Kern, *Toev.* s. v. hesitates and only comes half near the truth. The Index to Pj. marks the word with ? — S 1.57 (+ dhīra; trsl<sup>d</sup> "firm in doctrine"); Sn 159 ("in truth," opp. to musā; SnA 204 expl<sup>d</sup> m. = paññā; tāya paricchinditvā bhāsati), 916 (mantā asmī ti, expl<sup>d</sup> at SnA 562 by "mantāya"), 1040 = 1042 (=Nd<sup>2</sup> 497 mantā vuccati paññā etc.); Vv 63<sup>6</sup> (expl<sup>d</sup> as jānitvā paññāya paricchinditvā VvA 262). — Besides this form we have a shortened **manta** (nom.) at Sn 455 (akūṭicāno+), which is expl<sup>d</sup> at SnA 402 as **mantā jānitvā**. It is to be noted that for **manta** bhāṇin at Sn 850 the Nd<sup>1</sup> 219 reads **mantā** and expl. customarily by "mantāya pariggahetvā vācaṇ bhāsati."

**Mantita** [pp. of manteti] 1. considered Th 1, 9; *Miln* 91. — 2. advised, given as counsel J 11.438; DA 1.273.

**Mantin** (adj.-n.) [fr. manta] 1. (adj.) giving or observing counsel S 1.236. — 2. (n.) counsellor, minister J 11.437 (paṇḍita m.).

**Manteti** [cp. Vedic mantrayati; **mant** is given at DhTp in meaning of gutta-bhāsana, i. e. "secret talk"] to pronounce in an important (because secret) manner (like a mantra), i. e. 1. to take counsel (with = instr. or saddhij) D 1.94, 104 (mantanaṇ manteyya to discuss) 122 (2<sup>nd</sup> pl. imper. **mantavho**, as compared with **mantayavho** J 11.107 besides mantavho ibid. Cp. Geiger, *P.Gr.* § 126); 11.87, 239; Vin 11.308 (mantesuṇ aor.; perhaps "plotted"); Sn p. 107 (= talk privately to); Sn 379; J 1.144; 11.525 (**mantayitvāna** ger.); DA 1.263 (imper. **mantayatha**); PvA 74 (aor. mantayisus). — 2. to consider, to think over, to be of opinion A 1.199 (Pot. mantaye); *Miln* 91 (grd. **mantayitabba** & inf. **mantayitun**). — 3. to announce, advise; pronounce, advise Sn 126; Pv 11.20 (=kathemi kittayāmi PvA 225); SnA 169. — pp. **mantita**. — Cp. ā°.

**Mantha** [fr. *math*] a churning stick, a sort of rice-cake (= *sattṭh*) Vin 1.4. [cp. Vedic *mantha* "Ruhrtrank" = homeric *κρυζών* "Gerstenmehl in Milch verrührt," Zimmer, *Allind. Leben* 268].

**Manda** (adj.) [cp. late-Vedic & Epic *manda*] 1. slow, lazy, indolent; mostly with ref. to the intellectual faculties, therefore: dull, stupid, slow of grasp, ignorant, foolish M 1.520 (+ *momūha*); Sn 666, 820 (= *momūha* Nd<sup>1</sup> 153), 1051 (= *mohā avidvā* etc. Nd<sup>2</sup> 498); Dh 325 (= *amanasikārā manda-pañña* DhA iv.7); J iv.221, Png 65, 69; KhA 53, 54. — 2. slow, yielding little result, unprofitable (of *udaka*, water, with respect to fish; and *gocara*, feeding on fishes) J 1.221. — 3. [in this meaning probably = Vedic *mandra* "pleasant, pleasing," although Halāyudha gives *mandākṣa* as "bashful"] soft, tender (with ref. to eyes), lovely, in cpds. *akkhin* having lovely (soft) eyes J iii.190; and *locana* id. Th 2, 375 (*kinnari-manda* = *manda-puthu-vilocana* ThA 253); Pv 1.11<sup>5</sup> (*miga-manda* = *migī viya mand'* akkhi PvA 57); Vv 6.4<sup>11</sup> (*miga-m* = *miga-cchāpikānaṅ viya mudu siniddha-dīṭṭhi-nipāta*). — 4. In cpd. *picu* (or *pucci*) *manda* the Nimb tree, it means "tree" (?) see *picu-manda* & *pucci-manda*. — 5. In composition with *bhū* it assumes the form *mandī*, e. g. *mandī-bhūta* slowed down, enfeebled, diminished J 1.228; VbhA 157.

-*valāhakā* a class of fairies or demi-gods D ii.259 ("fragile spirits of the clouds" trsl.).

**Mandaka** [?] according to Kern, *Toev.* s. v. = \**mandra* (of sound: deep, bass) + *ka*; a sort of drum J vr.580.

**Mandatā** (f.) = *mandatta* Sdhp 19.

**Mandatta** (nt.) [fr. *manda*] stupidity M 1.520; Png 69.

**Mandākini** (f.) N. of one of the seven great lakes in the Himavants, enum<sup>d</sup> at A iv.101; J v.415; Vism 410; SnA 407; DA 1.194. (Halāyudha 3, 51 gives m. as a name for the Ganges.)

**Mandāmukhi** (f.) [dialectical? reading a little doubtful] a coal-pan, a vessel for holding embers for the sake of heating Vin 1.32 (= *aggi-bhājana* C.); VvA 147 (*mandāmukhi*, stands for *angara-kapalla* p. 142 in expl<sup>o</sup> of *hattha-patāpaka* Vv 33<sup>32</sup>).

**Mandāra** [cp. Sk. *mandāra*] the coral tree, *Erythrina fulgens* (considered also as one of the 5 celestial trees). The blossoms mentioned D ii.137 fall from the next world. — D ii.137; Vv 22<sup>2</sup> (cp. VvA 111); J 113, 39; Miln 13, 18 (*dibbāni m.-pupphāni abhūppavassīsu*).

**Mandālaka** [etym. ?] a water-plant (kind of lotus) J iv.539; vi.47, 279, 504.

**Mandiya** (nt.) [cp. Sk. *māndya*] 1. laziness, slackness S 1.110. — 2. dullness of mind, stupidity J iii.38 (= *manda-bhāva*).

**Mandira** (nt.) [cp. late Sk. *mandira*] a house, edifice, palace Sn 996, 1012; J v.480; vi.269, 270; Dāvs II.67 (*dhātu* shrine).

**Mandī**? see *manda* 5.

**Mama** gen. dat. of pers. pron. *ahaṅ* (q. v.) used quasi independently (as substitute for our "self-") in phrase *mama-y-idaṅ* Sn 806 thought of "this is mine," cp. S 1.14, i. e. egoism, belief in a real personal entity, expl<sup>d</sup> at Nd<sup>1</sup> 124 by *maññanā* conceit, illusion. Also in var. phrases with *kr* in form *mamaṅ*, viz. *mama-kāra* etc. — As adj. "self-like, selfish" only neg. *amama* unselfish Sn 220 (= *mamatta-virahita* SnA 276); Pv iv.134 (= *mamankāra-virahita* PvA 230); J iv.372; vi.259. See also *amama*, cp. *māmaka*.

**Mamankāra** [*mamaṅ* (= *mama*) + *kāra*, cp. *ahaṅ* + *kāra*] selfish attachment, self-interest, selfishness PvA 230. In canonic books only in comb<sup>o</sup> with *ahankāra* & *mān'* *ānusa* (belief in an ego and bias of conceit). e. g. at M iii.18, 32; S iii.80, 103, 136, 169; iv.41, 197, 202; A 1.132 sq.; iii.444. See also *maminkāra*.

**Mamankāraṇa** (nt.) [fr. *mamaṅ* + *kr*, treating with tenderness, solicitude, fondness J v.331].

**Mamatta** (nt.) [fr. *mama*] selfishness, self-love, egoism, conceit, pride in (-), attachment to (-). Sn 806, 871, 951; Th 1, 717; Nd<sup>1</sup> 49 (two *taṅhā* & *dīṭṭhi*); Nd<sup>2</sup> 499 (id. but as masc.); SnA 276; DhSA 199, PvA 19.

**Mamāyati** (Denom. fr. *mama*, cp. Sk. *mamāyate* in same meaning (not with Böhtlingk & Roth: envy) at MBh xii 8051 and *Aṣṭas Prajñā Pāramitā* 254] to be attached to, to be fond of, to cherish, tend, foster, love M 1.260; S iii.190; Th 1, 1150; Sn 922 (*mamāyetha*); Nd<sup>1</sup> 125 (*Bhagavantag*); J iv.359 (= *piyāyati* C.); Miln 73; VbhA 107 (*mamāyati ti mātā* in pop. etym. of *mātā*); DhA 1.11; SnA 534; Mhvs 20, 4. — pp. *mamāyita*.

**Mamāyanā** (f.) = *mamatta* (selfishness) J vi.259 ("taṅhārahita in expl<sup>o</sup> of *amama*).

**Mamāyita** [pp. of *mamāyati*] cherished, beloved; as n. nt. attachment, fondness of, pride. — (adj. or pp.) S ii.94 (*etaṅ ajjhositag, m., parāmatṭhag*); Sn 119; DhA 1.11. — (nt.) Sn 466, 777, 805, 950 = Dh 367 (expl<sup>d</sup> as: *yassa "ahaṅ" ti vā "mamaṅ" ti vā gāho n' atthi* DhA iv.100); Sn 1050 (cp. Nd<sup>2</sup> 499).

**Maminkaroti** [*mamaṅ*] + *kr* "to make one's own"] to be fond of, to cherish, tend, foster J v.330.

**Maminkāra** [for *mamaṅ*, cp. Geiger, *P. G.* § 19] self-love, self-interest, egoism M 1.480; iii.32 (at both places also *ahinkāra* for *ahankāra*).

**Mamma** (nt.) [Vedic *marmā*, fr. *mrd* soft spot of the body, a vital spot (in the Vedas chiefly between the ribs near the heart), joint. A popular etym. and expl<sup>o</sup> of the word is given at *Expōs.* 132<sup>33</sup> (on DhSA 100). — J ii.228; iii.209; DhSA 390.

-*ghaṭṭana* hitting a vital spot (of speech, i. e. backbiting. Cp. *piṭṭhi-māṅsika*) DhA iv.182. -*chedaka* breaking the joints (or ribs), violent (fig. of hard speech) DhA 1.75; DhSA 100.

**Mammāna** (adj.) [onomat. cp. *babbhara*. With Sk. *marmara* rustling to Lat. *fremo* to roar = Gr. *βροίω* to thud, *βροίη* thunder, Ger. *brummen*. Cp. also Sk. *murmura* = P. *mummura* & *muramurā*, Lat. *murmur*] stammering, stuttering Vin ii.90 (one of the properties of bad or faulty speech, comb<sup>d</sup> with *dubbaca* & *elagala-vāca*).

**Maya** (adj.) (- only) [Vedic *maya*] made of, consisting of. — An interesting analysis (interesting for judging the views and sense of etymology of an ancient commentator) of *maya* is given by Dhammapāla at VvA 10, where he distinguishes 6 meanings of the word, viz. 1. *asma-d-atthe*, i. e. "myself" (as representing *mayaṅ*). — 2. *paññatti* "regulation" (same as 1. according to example given, but constructed syntactically quite diff. by Dh.). — 3. *nibbatti* "origin" (arising from, with example *mano-maya* "produced by mind"). — 4. *manomaya* "spiritually" (same as 3). — 5. *vikār' atthe* "alteration" (? more like product, consistency, substance), with example "*sabbe-maṅṅikā-maya-kuṭṭikā*." — 6. *pada-pūrana matte* to make up a foot of the verse (or add a syllable for the sake of completeness, with example "*dānamaya, silamaya*" (= *dana*; *silā*). — 7. made of *aṭṭhi* of bone Vin ii.115; *ayo* of iron Sn 609; Pv 1.103; J iv.192; *udum-*

bara° of Ud. wood Mhvs 23, 87; **dāru**° of wood, VvA 8; **loha**° of copper Sn 670; **velūriya**° of jewels Vv 21. — 2. consisting in: **dāna**° giving alms PvA 8, 9; **dussa**° clothes Vv 467; **dhamma**° righteousness S 1.137. — 3. (more as apposition, in the sense as given by Dh. above under 6) something like, a likeness of, i. e. ingredient, substance, stuff; in **āhāra**° food-stuff, food J 111.523; **utu**° something like a (change in) season Vism 395; **silā**° character, having sila as substance (or simply-consisting of) It 51 (dāna°, silā°, bhāvanā°).

**Mayaṅ** [1<sup>st</sup> pl. of ahaṅ, for vayaṅ after mayā etc. See ahaṅ] we Vin 11.270; Sn 31, 91, 107; Dh 6; KhA 210.

**Mayūkha** [Vedic mayūkha in diff. meaning, viz. a peg for fastening a web etc., Zimmer *Allind. Leben* 254] a ray of light Abhp. 64; Dh. A 426 (old citation, unverified).

**Mayūra** [Vedic mayūra] a peacock D 111.201; S 11.279; Th 1, 1113; J 11.144, 150 (°giva)=DhA 1.144; J 11.211 (°nacca); V. 304; V. 172, 272, 483; Vv 111, 35<sup>8</sup> (=sikhāṅḍin VvA 163); VvA 27 (°giva-vaṅṅa); Sdhp 92. — The form **mayūra** occurs nearly always in the Gāthās and is the older form of the two m. and mora. The latter contracted form is found in Prose only and is often used to explain the old form, e. g. at VvA 57. See also mora.

**Mara** (adj.) [fr. **mṛ**° dying; only neg. amara not dying, immortal, in phrase ajarāmara free from decay & death Th 11.512; Pv 11.61]. See also amara.

**Marāṇa** (nt.) [fr. **mṛ**° death, as ending *this* (visible) existence, physical death, in a narrower meaning than **kāla-kiriya**°; dying, in cpds. death. — The customary stock definition of marāṇa runs; yaṅ tesāṅ tesāṅ sattāṅ tamhā tamhā satta-nikāyā cuti cavanatā bhedo anta-radhāṇaṅ, maccu marāṇaṅ kālakiriya°, khandhāṇaṅ bhedo, kaḷabarassa nikkhepo M 1.49; Nd<sup>1</sup> 123, 124 (adds “jīvit” indriyass’ upacchedo”). Cp. similar def<sup>ns</sup> of birth and old age under **jāti** and **jarā**. — S 1.121; D 111.52, 111 sq., 135 sq., 146 sq., 235, 258 sq.; Sn 32, 318, 429 sq., 575 sq., 742, 806; Nd<sup>2</sup> 254 (= maccu); Pug 60; Vbh 99 sq.; Vbha 100 (def<sup>n</sup> and exegesis in det., cp. Vism 502), 101 (var. kinds of, cp. Vism 229), 150 (labhaka), 157; DhA 111.434; PvA 5, 18, 54, 94, 70, 90; Sdhp 292, 293. — **kāla**° timely death (opp. akāla°); **khaṇika**° sudden death Vism 229.

-**anta** having death as its end (of jīvita) Dh 148 (cp. DhA 11.366; marāṇa-sankhāto antako). -**ānussati** mindfulness of death Vism 197, 230 sq. (under 8 aspects). -**cetanā** intention of death DhA 1.20. -**dhamma** subject to death PvA 41. -**pariyosana** ending in death (of jīvita, life) DhA 111.111, 170. -**pāra** “the other side of death,” Np. at Nd<sup>1</sup> 154 (vv. 11. BB purāpuraṅ; SS parammukhaṅ). -**bhaya** the fear of death J 1.203; V. 398; Vbh 307. -**bhojana** food given before death, the last meal J 1.197; 11.420. -**mañca** death-bed Vism 47, 549; **ka** J 11.132. -**mukha** the mouth of d. PvA 97 (or should we read ‘dukkha?’). -**sati** the thought (or mindfulness) of death, meditation on death SnA 54; DhA 111.171; PvA 61, 66. -**samaya** the time of death Vbha 157-159 (in var. conditions as regards paṭisandhi).

**Marati mṛ** = Idg. \*mer, Vedic mriyate & marate; cp. Av. mriyete, Sk. marta = Gr. *μῆρος* mortal, man; māra death; Goth. maurþr = Ags. mort = Ger. mord; Lith. mūti to die; Lat. morior to die, mors death. The root is identical with that of mṛñāti to ensh; see maṅāti, and mṛñāti (mardati) same; see mattikā. — The Dhṭp (No. 245) defines **mṛ** by “pāna-cāge,” i. e. giving up breathing to die. — pres. marati Mhvs v. spur. after 5, 27; 36, 83; Pot. mareyyaṅ J v. 498; 2<sup>nd</sup> mareyyāsi J 111.270. ppr. maramāna Mhvs 36, 76. — aor. amarā

J 111.389 (= mata C.; with gloss amari). — amari Mhvs 36, 96. — Fut. marissati J 111.214. — ppr. (= fut.) marissag J 111.214 (for \*marisṅanta). — Inf. maritug D 11.330 (amaritu-kāma not willing to die); Vism 297 (id.); VvA 207 (positive); and marituye Th 2, 426. — The form **miyyati** (miyati) see separately. — Caus I. māreti to kill, murder Mhvs 37, 27; PvA 4. Pass. māriyati PvA 5 (ppr. māriyamāna); Sdhp 139 (read mār° for mariy°). — Caus. II. mārāpeti to cause to be killed J 111.178; Mhvs 37, 28. Cp. pamāreti.

**Marica** (nt.) [cp. scientific Sk. marica] black pepper Vin 1.201 (allowed as medicine to the bhikkhus); Miln 63.

-**gaccha** the M.-shrub J v. 12. -**cuṅṅa** powdered pepper, fine pepper J 1.455.

**Mariyādā** (f.) [cp. Vedic mariyādā; perhaps related to Lat. mare sea; s. Walde, *Lat. Wtb.* under mare] 1. boundary, limit, shore, embankment Vin 11.50; A 111.227 (brāhma-nāṇaṅ); D 111.92 = Vism 419; J v. 325; V. 536 (tira°); Mhvs 34, 70; 36, 59 (vāpi°); Miln 416. — 2. strictly defined relation, rule, control J 11.215; Vism 15. — adj. keeping to the lines (or boundaries), observing strict rules A 111.227 (quoted SnA 318, 325). °**bandha** keeping in control Vin 1.287. — Cp. vimariyādi.

**Marici** (f.) [Vedic marīci; cp. Gr. *μαρμαίω* to shimmer, glitter, *μαίρα* dog star, *ἀμαρῖσσω* sparkle; Lat. merus clear, pure; perhaps also mariyādā to be taken here] 1. a ray of light VvA 166. — 2. a mirage J vi.209; Vism 496; Vbha 34, 85; often comb<sup>d</sup> with **māyā** (q. v.), e. g. Nd<sup>2</sup> 680 A<sup>n</sup>; J 11.330.

-**kammaṭṭhāna** the “mirage” station of exercise DhA 111.165. -**dhamma** like a mirage, unsubstantial J vi.206; Dh 46; DhA 1.337.

**Marīcīkā** (f.) = marīci 2; S 111.141; Vism 479 (in comp.); Dh 170 (= māyā DhA 111.166).

**Maru**<sup>1</sup> [cp. Epic Sk. maru<sup>1</sup> a region destitute of water, a desert. Always comb<sup>d</sup> with °**kantāra**: Nd<sup>1</sup> 155 (as Name); J 1.107; Vbha 6; VvA 332; PvA 99, 112.

**Maru**<sup>2</sup> [Vedic marut, always in pl. marutaḥ, the gods of the thunder-storm<sup>1</sup> 1. pl. marū the geniū, spirits of the air Sn 681, 688; Miln 278 (nāga-yakkha-nara-marū; perhaps in meaning 2); Mhvs 5, 27. — 2. gods in general (°) Mhvs 15, 211 (°gaṇā hosts of gods); 18, 68 (°narā gods and men). — Cp. māruta & māluta.

**Marumba** [etym. ?] a sort of (sweet-scented) earth or sand Vin 11.121, 142, 153 (at these passages used for besprinkling a damp living-cell); 11.33 (pāsāṇā, sakkharā, kathalā, marumbā, vālikā); Mhvs 29, 8; Dpvs 19, 2; Miln 197 (pāsāṇa, sakkhara, khara, m.).

**Maruvā** (f.) [cp. Sk. mūrva, perhaps connected with Lat. malva] a species of hemp (Sanseveria roxburghiana) M 1.429. At J 11.115 we find reading **marūdvā** & **marucavāka** (C.), of uncertain meaning?

**Mala** (nt.) [Vedic mala, see etym. under malina. The Dhṭm (395) only knows of one root mal or mall in meaning “dhāraṇa” supporting, thus thinking of māḷaka] anything impure, stain (lit. & fig.), dirt. In the Canon mostly fig. of impurities. On mala in similes see *J.P.T.S.* 1907, 122. — S 1.38 (itthi malaṅ brahmācariyaṅ), 43 (id.); A 1.105 (issā°); Sn 378, 499, 962, 1132 (=rāgo malaṅ etc. Nd<sup>2</sup> 500); Nd<sup>1</sup> 15, 478 sq.; Dh 239 sq.; Vbh 368 (tīni malāni), 389 (nava purisa-malāni); Pv 11.334 (macchera°); PvA 45 (id.), 80 (id.), 17 (citta°); Sdhp 220. — Compar. malatara a greater stain A 11.195 = Dh 243. — See also māla.

-**ābhībhū** overcoming one's soridness S 1.18; J 11.64. -**majjana** “dirt wiper,” a barber Vin 11.308 (kasāvāṇa m. nihīnājaca); J 111.452; 11.365.



**Malina** (adj.) [fr. *mal*, \**mel* to make dirty, to which belongs mala. — Cp. Lat. mullens reddish, purple; Gr. *μέλας* black, *μολύνω* to stain, *μέλτος* reddish; Lith. *mulvas* yellowish, *mėlynas* blue; Ohg. *māl* stain] dirty, stained, impure, usually lit. — J 1.467; Miln 324; DhA 1.233; VvA 156; PvA 226; VbhA 498.

**Malinaka** (adj.) [malina + ka] dirty; with ref. to *loha*, a kind of copper, in the group of copper belonging to Pisāca VbhA 63.

**Malya** (nt.) [for \**mālya*, fr. *māla*] flower, garland of flowers Vv 1<sup>1</sup> (-dhara); 2<sup>1</sup>; J v.188 (puppha<sup>o</sup>). 420. — The reading at Pv 111.3<sup>3</sup> (pahūta<sup>o</sup>, adj. having many rows of flowers) is *mālya*.

**Malla** [cp. Sk. malla, perhaps a local term, cp. Cānura] a wrestler Vin 11.105 (°*muṭṭhika*) J 1v.81 (two, named Cānura and Muṭṭhika "fister"); Vism 31 (muṭṭhika +, i. e. boxing & wrestling as amusements; see *mada* 1). Perhaps as "porter" Bdhgh on CV v.29. 5 (see Vin 11.319). At Miln 191 the *malla* are mentioned as a group or company; their designation might here refer to the Mallas, a tribe, as other tribes are given at the same passage (e. g. Atoṇā, Pisācā). Cp. Bhallaka.

-*gaṇa* troop of professional wrestlers Miln 331. -*muṭṭhika* boxer Vin 11.105. -*yuddha* wrestling contest Miln 232; DhA 11.154; DA 1.85. -*yuddhaka* a professional wrestler J 1v.81.

**Mallaka** [cp. Sk. mallaka & mallika] 1. a bowl, a vessel (?) used in bathing Vin 11.106 (mallakena *nahāyati*; or is it a kind of scrubber? Bdhgh's expl<sup>a</sup> of this passage (CV v. 1.4) on p. 315 is not quite clear; mallakaj *nāma mahara-dantike chinditvā mūllakamūla-sañṭhānena kata-mallakaj vuccati*; akata<sup>o</sup> *danta achinditvā kataj*). It may bear some ref. to *malla* on p. 105 (see *malla*) & to *mallika-makula* (see below *mallikā*). — 2. a cup, drinking vessel A 1.250 (udaka<sup>o</sup>). — 3. a bowl J 111.21 (*kaṇsa* = *taṭṭaka*). — 4. in *khcīa*<sup>o</sup> a spittoon Vin 1.48; 11.175. — Note. W. Prütz in "*Bhāsa's Prakrit*," p. 45, compares Śaurasenī *maḷlaa*, Hindi *maḷ(a)* "cup," *maliyā* "a small vessel (of wood or cocoanut-shell) for holding the oil used in unction," *mālā* "cocoanut-shell," and adds: probably a Dravidian word.

**Mallikā** (f.) [cp. Epic Sk. mallikā, Halāyudha 2. 51; Daṇḍin 2. 214] Arabian jasmine Dh 54 (tagara<sup>o</sup>); J 1.62; 111.291; v.420; Miln 333, 338; DhSA 14; KhA 44. *mallika-makula* opening bud of the jasmine Vism 251 = VbhA 234 (°*sañṭhāna*, in descr. of shape of the 4 canine teeth). — See also *mālikā*.

**Maḷorikā** (f.) [prob. dialectical for *mālaka*: cp. *mallaka*] a stand, (tripod) for a bowl, formed of sticks Vin 11.124 (= *daṇḍ' ādhāraka* Bdhgh on p. 318).

**Masa** in line "āsadañ ca masañ jaṭaṇ" at J v1.328 is to be comb<sup>d</sup> with *ca*, and read as *camasañ*, i. e. a ladle for sacrificing (C.: *aggi-dahanaj*).

**Masati** [mṛṣ] to touch; only in cpd. *āmasati*. The root is expl<sup>d</sup> at Dhṭp 305 as "āmasana." Another root *masu* [mṛṣ?] is at Dhṭm 444 given in meaning "macchera." Does this refer to Sk. *mṛṣā* (= P. *micchā*)? Cp. *māsati*, *māsana* etc.

**Masāṇa** (nt.) [etym. ? prob. provincial & local] a coarse cloth of interwoven hemp and other materials D 1.166; M 1.308, 345; A 1.241, 295; Pug 55. At all passages as a dress worn by certain ascetics.

**Masāraka** [fr. *masāra* ?] a kind of couch (*mañca*) or long-chair; ennm<sup>d</sup> under the 4 kinds of *mañcā* at Vin 1v.40. — See also Vin 11.149; 1v.357 (where expl<sup>d</sup> as: *mañca-pāde vijjhivā tatha aṭṭaniyo pavesetvā kato*: made by boring a hole into the feet of the bed & putting through a notched end); VvA 8, 9.

**Masāragalla** (m. & nt.) [cp. Sk. *masāra* emerald + *galva* crystal & *musāragalva*] a precious stone, cat's eye; also called *kabara-maṇi* (e. g. VvA 304). It occurs in stereotyped enum<sup>o</sup> of gems at Vin 11.238 (where it is said to be found in the Ocean) = Miln 267; and at Miln 118, where it always stands next to *lohitanka*. The same comb<sup>a</sup> (with *lohit.*) is found at Vv 36<sup>3</sup>; 78<sup>3</sup> = 81<sup>3</sup>; 84<sup>16</sup>.

**Masi** [cp. Class. Sk. *maṣi* & *masi*] 1. the fine particles of ashes, in *angara*<sup>o</sup> charcoal-dust VvA 67 = DhA 111.309; (*agginā*) *masiṇ karoti* to reduce to powder (by fire), to burn to ashes, turn to dust S 11.88 = 1v.197 = A 1.204 = 11.199. — 2. soot J 1.483 (*ukkhalī*<sup>o</sup> soot on a pot).

**Masūraka** [connected with *masāraka*] a bolster J 1v.87; v1.185.

**Massu** [Vedic *śmaśru*] the beard D 11.42; Pug 55; J 1v.159. -*parūha*<sup>o</sup> with long-grown beard DA 1.263; *bahala*<sup>o</sup> thick-bearded J v.42.

-*kamma* beard-dressing J 111.114; DhA 1.253. -*ka-raṇa* shaving DhA 1.253; DA 1.137. -*kutti* [m. + \**klpti*] beard-trimming J 111.314 (C. = \**kiriyā*).

**Massuka** (adj.) [fr. *massu*] bearded; a<sup>o</sup> beardless (of a woman) J 11.185.

**Maha** (m. & nt.) [fr. *mah*, see *mahati* & cp. Vedic nt. *mahas*] 1. worthiness, venerableness Miln 357. — 2. a (religious) festival (in honour of a Saint, as an act of worship) Mhvs 33, 26 (*vihārassa mahamhī*, loc.); VvA 170 (*thūpe ca mahe kate*, 200 (id.)). *mahā*<sup>o</sup> a great festival Mhvs 5, 94. *bodhi*<sup>o</sup> festival of the Bo tree J 1v.229. *vihāra*<sup>o</sup> festival held on the building of a monastery J 1.94; VvA 188. *hatthi*<sup>o</sup> a festival called the elephant f. J 1v.95.

**Mahati** [mah; expl<sup>d</sup> by Dhṭp 331 as "pūjāyaṇ"] to honour, revere Vv 47<sup>11</sup> (pot. med. 1 pl. *mahemase*, cp. Geiger, *P.Gr.* § 129; expl<sup>d</sup> as "mahāmasē pūjāmasē" at VvA 203). Caus. *mahāyati* in same sense: ger. *mahāyitvāna* (poetical) J 1v.236. — Pass. *mahiyati* Vv 62<sup>1</sup> (= *pūjīyati* VvA 258); 64<sup>22</sup> (ppr. *mahiyamāna* = *pūjīyamāna* VvA 282). pp. *mahita*.

**Mahatta** (nt.) [fr. *mahat*<sup>o</sup> cp. Sk. *mahattva*] greatness J v.331 (= *setthatta* C.); Vism 132, 232 sq.; VbhA 278 (*Satthu*<sup>o</sup>, *jāti*<sup>o</sup>, *sabrahmacāri*<sup>o</sup>); DA 1.35; VvA 191.

**Mahant** (adj.) [Vedic *mahant*, which by Grassmann is taken as ppr. to *mah*, but in all probability the *n* is an original suffix. — cp. Av. *mazant*, Sk. compar. *mahīyān*; Gr. *μέγας* (compar. *μεγίστος*), Lat. *magnus*, Goth. *mikils* = Ohg. *mihhil* = E. *much*] great, extensive, big; important, venerable. — nom. *mahā* Sn 1008; Mhvs 22, 27. Shortened to *maha* in cpd. *pitāmaha* (following a- decl.) (paternal) grandfather PvA 41; & *mātāmaha* (maternal) grandfather (q. v.). — instr. *mahatā* Sn 1027. — pl. nom. *mahantā* Sn 578 (opp. *daharā*). — loc. *mahati* Miln 254. — f. *mahi* — 1. one of the 5 great rivers (Np.). — 2. the earth. See separately. — nt. *mahantaṇ* used as adv., meaning "very much, greatly" J v.170; DhA 1v.232. Also in cpd. *mahantabhāva* greatness, loftiness, sublimity DhSA 44. — Compar. *mahantatara* DhA 11.63, and with dimin. suffix "ka" J 111.237. — The regular paraphrase of *mahā* in the Niddesa is "agga, setṭha, viṣiṭṭha, pāmokkha, uttama, pavara," see Nd<sup>2</sup> 502.

Note on *mahā* & cpds. — A. In certain cpds. the comb<sup>a</sup> with *mahā* (*mah*) has become so established & customary (often through politeness in using *mahā*<sup>o</sup> for the simple term), that the cpd. is felt as an inseparable unity and a sort of "antique" word, in which the 2<sup>nd</sup> part either does not occur any more by itself or only very rarely, as *mah' aṇṇava*, which is more freq. than *aṇṇava*; *mah' ābhisakka*, where *ābhisakka* does not occur by itself; cp. *mahānubhāva*, *mahiddhika*,



mahaggha; or is obscured in its derivation through constant use with mahā, like mahesi [mah + esi, or isi], mahesakkha [mah + esakkha]; mahallaka [mah + \*ariyaka]; mahāmatā. Cp. E. great-coat, Gr. ἀγχι in ἀγχι-αἰσθητός = Ger. arzt. Only a limited selection of cpd.-words is given, consisting of more frequent or idiomatic terms. Practically any word may be enlarged & emphasized in meaning by prefixing mahā. Sometimes a mahā° lends to special events a standard (historical) significance, so changing the common word into a noun proper, e. g. Mah-ābhiniikkhammana, Mahāpavāraṇa. — B. Mahā occurs in cpds. in (a) an elided form mah before a & i; (b) shortened to maha° before g, d, p, b with doubling of these consonants; (c) in the regular form mahā°: usually before consonants, sometimes before vowels. This form is contracted with foll. i to e and foll. u to o. In the foll. list of cpds. we have arranged the material according to these bases.

**mah°**: -aggha very costly, precious Pug 34; Mhvs 27, 35; PvA 77, 87; Sdhp 18. -agghatā costliness, great value Pug 34, Sdhp 26. -aṇṇava the (great) ocean Mhvs 19, 17. -atthiya (for °atthika) of great importance or use, very useful, profitable J III.368. -andhakāra deep darkness Vism 417. -assāsīn fully refreshed, very comfortable S 1.81.

**maha**: -ggata "become great," enlarged, extensive, fig. lofty, very great M 1.263; II.122; A II.93, 184; III.18; VvA 155; J V.113; DhS 1920 (trsl<sup>o</sup>: "having a wider scope") Vbh 16, 24, 62, 74, 126, 279, 326; Tikp. 45; Vism 410, 430 sq. (°āramamaṇa); VbhA 154 (id.), 159 (°citta); DhSA 44. See on term CpD. 4, 12, 55, 101<sup>4</sup>; [cp. BSk. mahadgata Divy 227]. -gghasa eating much, greedy, gluttonous A IV.92; P III.1<sup>11</sup> (= bahubhoga PvA 175); Miln 288; Dh 325 (cp. DhA IV.16). -ddhana having great riches (often comb<sup>d</sup> with mahābhoga) Dh 123; J IV.15, 22. -pphala much fruit; adj. bearing much fruit, rich in result A IV.60, 237 sq.; Sn 191, 486; Dh 312, 356 sq. -bbala (a) a strong force, a great army Mhvs 10, 68 (v. l. T. has mahā-bala); (b) of great strength, mighty, powerful J III.114; Mhvs 23, 92; 25, 9. -bbhaya great fear, terror S 1.37; Sn 753, 1032, 1092, cp. Nd<sup>2</sup> 501.

**mahā°**: -anas kitchen Mhvs 5, 27 (spurious stanza). -anasa kitchen J II.361; III.314; V.368; VI.349; DhA III.309; ThA 5. -anila a gale Mhvs 3, 42. -ānisaṅsa deserving great praise (see s. v.), [cp. BSk. mahānuṣaṅsa MvAstu III.221]. -ānubhāva majesty, adj. wonderful, splendid J I.194; J VI.331; Pv III.3<sup>1</sup>; PvA 117, 136, 145, 272. -aparādhika very guilty J I.114. -abhinikkhamana the great renunciation DhA 1.85. -abhisakka [abhi + sak] very powerful Th I, 1111. -amacca chief minister Mhvs 19, 12. -araha costly Mhvs 3, 21; 5, 75; 27, 39; PvA 77, 141, 160.

**mahā**: -alasa great sloth DhA III.410. -avici the great Purgatory Avici, freq. -isi in poetry for mahesi at J V.321. -upatthāna great state room (of a king) SnA 84. -upāsikā a great female follower (of the Buddha) VvA 5. -karuṇā great compassion DhA I 106, 367. -kāya a great body Miln 16. -gaṇa a great crowd or community DhA I.154. -gaṇḍa a large tumour VbhA 104. -gedha great greed Sn 819; Nd<sup>1</sup> 151. -cāga great liberality, adj. munificent Mhvs 27, 47. As °paricāga at SnA 295 (= mahādāna). -jana a great crowd, collectively for "the people," a multitude PvA 6, 19, 78; Mhvs 3, 13. -taṇha (adj.) very thirsty J II.441. -tala "great surface," the large flat roof on the top of a palace (= upari-pāsāda-tala) J VI.40. -dāna (see under dāna) the great gift (to the bhikkhus) a special great offering of food & presents given by laymen to the Buddha & his followers as a meritorious deed, usually lasting for a week or more Mhvs 27, 46; PvA 111, 112. -dhana (having) great wealth PvA 3, 78. -naraka (a) great Hell, see naraka. -nāga a great elephant Dh 312; DhA IV.4. -nāma N. of a plant Vin I.185; II.267. -niddā deep sleep PvA 47.

-nibbāna the great N. DhA IV.110. -niraya (a) great hell SnA 309, 480; PvA 52. See Niraya & cp. Kirfel, Kosmographie 199, 200. -nīla sapphire VvA 111. -pañña very wise D III.158; A III.244; Dh 352; DhA IV.71. -patha high road D 1.102; Sn 139; Dh 58; Vism 235; DhA 1.445. -paduma a great lotus J V.39; also a vast number & hence a name of a purgatory, cp. Divy 67; Kirfel, Kosmographie 205. -pitā grandfather PvA 107. -purisa a great man, a hero, a man born to greatness, a man destined by fate to be a Ruler or a Saviour of the World. A being thus favoured by fate possesses (32) marks (lakkhaṇāni) by which people recognise his vocation or prophesy his greatness. A detailed list of these 32 marks (which probably date back to mythological origin & were originally attributed to Devas) is found at D II.17, 19, passim. — D III.287; Sn 1040 sq.; Dh 352; Miln 10; SnA 184, 187 sq., 223, 258, 357, 384 sq.; °lakkhaṇāni: D 1.88, 105, 116; Sn 549, 1000 sq.; Vism 234; VvA 315; DhA II.41. -bhūta usually in pl. °bhūta(ni) (cattāro & cattā) the 4 great elements (see bhūta), being pathavi, āpo, tejo, vāyo, D 1.76; Nd<sup>1</sup> 266; Vbh 13, 70 sq.; Vism 366 sq.; Tikp 39, 56 sq., 74 sq., 248 sq.; VbhA 42, 169, 253. — See CpD. 154, 268 sq., & cp. dhātu 1. -bhoga great wealth, adj. wealthy PvA 3, 78. -maccha a great fish, sea-monster J 1.483. -matī very wise, clever Mhvs 14, 22; 19, 84 (f. °i); 33, 100 (pl. °i). -matta [cp. Sk. mahānātra] a king's chief minister, alias Prime Minister, "who was the highest Officer-of-State and real Head of the Executive" (Banerjea, Public Administration in Ancient India, 1916). His position is of such importance, that he even ranges as a rājā or king: Vin III.47 (rājā . . . akkhadassā mahāmattā ye vā pana chejjabhejjaṇ anuṣāsanti ete rājāno nāma). — Note. An acc. sg. mahā-mattānaṃ we find at A 1.154 (formed after the prec. rājānaṃ). — Vin 1.74 (where two ranks are given: senā-nāyaka m.-mattā the m. of defence, and vohārikā m.-m. those of law); D 1.7; III.88; III.64 (here with Ep. khattiya); A 1.154, 252, 279; III.128; Vin IV.224; Vism 121; VbhA 312 (in simile of two m.), 340; PvA 169. Cp. Fick. Sociale Gliederung 92, 99, 101. -munī great seer Sn 31. -megha a big cloud, thunder cloud M II.117; Sn 30; Vism 417. -yañña the great sacrifice D 1.138 sq., 141 (cp. A II.207 ≈). -yasa great fame Vv 21<sup>6</sup>; Mhvs 5, 22. -ranga [cp. Sk. m.-rajana], safflower, used for dyeing Vin I.185 (sandals); II.267 (cloaks). -rājā great king, king, very freq.: see rājā. -rukkha a great tree Vism 413 (literally); Miln 254 (id.), otherwise the plant euphorbia tortilis (cp. Zimmer, Altind. Leben 129). -lātā (-pasādhana) a lady's parure called "great creeper" DhA 1.392; VvA 165 (pīlandhana); same SnA 520. -vātāpāna main window DhA IV.203. -viṇā a great lute Vism 354; VbhA 58. -vīra (great) hero Sn 543, 562. -satta "the great being" or a Bodhisatta VvA 137 (v. l. SS. bodhisatta). [Cp. BSk. mahāsattva, e. g. Jtm 32]. -samudda the sea, the ocean Mhvs 19, 18; Vism 403; SnA 30, 371; PvA 47. -sara a great lake; usually as satta-mahāsārā the 7 great lakes of the Himavant (see sara), enum<sup>d</sup> e. g. at Vism 416. -sāra (of) great sap, i. e. great wealth, adj. very rich J I.463 ("kula, perhaps to be read mahā-sāla-kula). -sāla (adj.) having great halls, Ep. of rich people (especially brāhmaṇas) D 1.136, 235; III.16, 20; J II.272 ("kula); IV.237 (id.), 325 (id.); V.227 (id.); Pug 59; VbhA 519; DhA III.193. -sāvaka [cp. BSk. mahāśrāvaka Divy 489] a great disciple Vism 98 (asitī °ā); DhA II.93. -senagutta title of a high official (Chancellor of the Exchequer?) J V.115; VI.2. -hatthī a large elephant M I.184 ("pada elephant's foot, as the largest of all animal feet), referred to as simile (°opama) at Vism 243, 347, 348.

**mahi** [mah' i°]: -iccha full of desire, lustful, greedy A IV.229; Th 1, 898; It 91; J 1.8; II.441. -icchatā arrogance, ostentatiousness A IV.280; VbhA 472. -iddhika [mahā + iddhi + ka] of great power, always

comb<sup>d</sup> with mah-ānubhāva to denote great influence, high position & majesty Vin 1.31; II.193; III.101; D 1.78, 180 (devatā), 213; S 1.145 sq.; II.155, 274 sq., 284 sq.; IV.323; V.265, 271 sq., 288 sq.; A V.129; J VI.483 (said of the Ocean); PvA 6, 136, 145. -**inda** (ghosa) lit. the roar of the Great Indra, Indra here to be taken in his function as sky (rain) god, thus: the thunder of the rain-god Th 1, 1108. [Cp. BSk. māhendra in 'bhavana "the abode of the Great Indra," and varṣa "the rain of the Gr. I." (here as rain-god), both at AvŚ 1.210]. -**issāsa** [Sk. maheśvāsa, great in the art of the bow, a great archer S 1.185; DhA 1.358.

**mahe**<sup>o</sup> [mahā + ī]: -**esakkha** [mahā + isa + khyañ; fr. iṣ] possessing great power or authority A II.204; II.244; Nd<sup>2</sup> 503<sup>2</sup>; Vism 419; Sdhp 511. The BSk. form is maheśākhyā evidently differing in its etymology. The P. etym. rests on the same grounds as esitatta in mahesi DhA IV.232. -**esi** [mahā + isi; Sk. maharṣi] a great Sage A II.26; Sn 208, 481, 646, 915, 1057, 1061; Th 1, 1132; 2, 149; Dh 422 (expl<sup>d</sup> at DhA IV.232 as "mahantañ sila-kkhandh' ādinag esitatta m." cp. the similar expl<sup>d</sup> at Nd<sup>2</sup> 503); Nd<sup>1</sup> 343; Vism 505; VbA 110; PvA 1. -**esiyā** = mahesi J VI.483. -**esi** [in P. to be taken as mah + iṣ, as f. to isa, but in Sk. (Vedic) as f. of mahiṣa, buffalo] chief queen, king's first wife, king's consort; also the wife of a great personage J II.410; V.45; VI.425; Pug 56; Mhvs 2, 22 (pl. mahesiyō); VvA 184 (sixteen). Usually as **agga-mahesi**, e. g. J 1.262; III.187, 393; V.88. -**esitta** state of chief consort, queenship J V.443; Pv II.13<sup>10</sup>; ThA 37; VvA 102. -**eseyya** = esitta J V.91.

-**maho** [mahā + u, or + o]: -**ogha** the great flood (see ogha) Sn 4, 945; Dh 47, 287; DhA III.433. -**odadhī** the (great) ocean, the sea Sn 720, 1134; Miln 224; Mhvs 18, 8. -**odara** big belly J VI.358 (addressing a king's minister). -**odika** full of water, having much water; deep, full (of a river) Sn 319; J II.159; Miln 346. -**oraga** [m + uraga] a great snake J V.165.

**Mahantatā** (f.) [fr. mahant<sup>o</sup>] greatness DhA II.62. At M III.24 the spelling is mahattatā (tt misread for nt ?), at M 1.184 however mahantatta (nt.).

**Mahallaka** (adj. n.) [a distorted mah-ariyaka > ayyaka > allaka; cp. ayyaka] old, venerable, of great age; an old man D 1.90 (opp. taruṇa). 94, 114, 247; Sn 313, 663; Nd<sup>2</sup> 261 (vuddha m. andhagata etc.) J IV.482 (opp. dahara young); Vv 46<sup>1</sup> (=mahanto VvA 199); DhA 1.7, 278; II.4, 55, 91; SnA 313. Compar. mahallakatarā DhA II.18. — f. mahallikā an old woman Miln 16; Mhvs 21, 27; VvA 105; PvA 149 (=addhagata). — [The BSk. form is mahalla, e. g. Divy 329, 520.]

**Mahikā** (f.) [cp. \*Sk. mahikā] fog, frost, cold (=himay DhSA 317) Vin II.295 = Miln 273; Sn 669; Miln 299; VvA 134 (fog). — As mahiyā at A II.53.

**Mahita** [pp. of mahati or mahiyati] honoured, revered M II.110; Miln 278; Sdhp 276.

**Mahaniya** (adj.) [grd. of mahati] praiseworthy VvA 97.

**Mahilā** (f.) [\*Sk. mahilā] woman, female Vin II.281 (titthe at the women's bathing place); J 1.188; Dpvs IX.4; ThA 271.

**Mahisa, Mahisa, Mahiṣa** [cp. Vedic mahiṣa, an enlarged form of mahā; the P. etym. evidently to be connected with mahā + iṣ, because of mahiṣa > mahiṣa] a buffalo. — mahisa: D 1.6 (\*yuddha b.-fight), 9; J III.26 (vana<sup>o</sup> wild b.); Mhvs 25, 36 (T. māhisā). — mahiṣa J VI.110. — mahiṣa Vism 191, & in Np. Mahiṣaka-maṇḍala the Andhra country J 1.350, cp. Mahiṣaka-raṭṭha VbA 4; as Mahisa-maṇḍala at Mhvs 12, 29. — Note. The

P. pop. etym. is propounded by Bdgh as "mahiyāñ seti ti mahiso" (he lies on the ground, that is why he is a buffalo) DhSA 62.

**Mahī** (f.) [f. of mah, base of mahant, Vedic mahi] the earth (lit. Great One) Mhvs 5, 266; Sdhp 424, 472; loc. mahiyā Miln 128; mahiyāñ DhSA 62. — Note. As mahī is only found in very late P. literature, it must have been re-introduced from Sk. sources, and is not a direct correspondent of Vedic mahi.

-**tala** the ground (of the earth) Mhvs 5, 54. -**dhara** mountain Miln 343; Mhvs 14, 3; 28, 22 (v. l. mahin<sup>o</sup>). -**pa** king (of the earth) Mhvs 14, 22. -**pati** king Mhvs 5, 48; 33, 32. -**pāla** king Mhvs 4, 38; 5, 265. -**ruha** tree ("growing out of the earth") Mhvs 14, 18, 19.

**Mā** (indecl.) [cp. Vedic mā, Gr. μή] prohibition particle: not, do not, let us hope not, I wish that . . . not [cp. Lat. utinam & ne]. Constructed with various tenses, e. g. 1. with aor. (prohibitive tense): mā evaṃ akattha do not thus DhA 1.7; mā abhaṇi speak not Pv 1.3<sup>3</sup>; mā cintayittha do not worry DhA 1.12; mā parihāyi I hope he will not go short (or be deprived) of . . . M 1.444; mā bhāyi fear not J II.159; mā marigu I hope they will not die J III.55; mā (te) rucei may it not please (you), i. e. please do not Vin II.198; mā evaṃ ruceittha id. DhA 1.13. — 2. with imper.: mā gaccha J 1.152; mā detha J III.275. mā ghāta do not kill: see māghāta. — 3. with pot.: mā anuyuñjetha Dh 27; mā bhūñjetha let him not eat Mhvs 25, 113; mā vadetha J VI.364. — 4. with indic. pres.: mā paṭilabhatī A V.194. — A peculiar use is found in phrase ānemi mā ānemi shall I bring it or not? J VI.334. — 5. mā = na (simple negation) in māśakkhimhā we could not Vin III.23.

-**Mā** [the short form of māsa, direct der<sup>a</sup> fr. mā: see mināti] see puṇṇa-mā.

**Māgadha** [fr. Magadha] scent-seller, (lit. "from Magadha") Pv II.9<sup>37</sup> (= gandhin PvA 127).

**Māgadhaka** (nt.) [māgadha + ka, lit. "from Magadha"] garlic Vin IV.259 (lasuṇaṃ nāma māgadhaṃ vuccati).

**Māgavika** [guṇa- form to \*mrga = P. miga; Sk. mārga-vika] a deerstalker, huntsman A II.207; Pug 56; Miln 394, 412; PvA 207.

**Māghāta** (nt.) [lit. mā ghāta "kill not"] the injunction not to kill, non-killing order (with ref. to the killing of animals J III.428 (bhheri, the drum announcing this order); IV.115; VI.346 (uposatha<sup>o</sup>).

**Māngalya** (adj.) [fr. mangala] auspicious, fortunate, bringing about fulfilment of wishes J VI.179.

**Māṇava** [cp. \*Sk. māṇava] a youth, young man, esp. a young Brahmin Sn 1022, 1027, 1028; J IV.391 (brāhmaṇa<sup>o</sup>); DA 1.36 = satto pi coro pi taruṇo pi; DhA 1.89. pl. māṇavā men Th 2, 112. — The spelling māṇava occurs at Sn 456, 589, & Pv 1.87 (=men Th II.112; kumāra PvA 41).

**Māṇavaka** [fr. māṇava] a young man, youth a Brahmin Miln 101; in general: young, e. g. nāga<sup>o</sup> a young serpent J III.276; f. ikā a Brahmin girl J 1.290; Miln 101; nāga<sup>o</sup> a young female serpent J III.275; DhA III.232.

**Mātanga** [cp. Epic Sk. mātanga, dial.] an elephant Dh 329, 330 (here as Ep. of nāga); J III.389; VI.47; Vv 43<sup>9</sup>; Miln 368. — 2. a man of a low class [cp. BSk. māntangi Divy 397] SnA 185 sq. (as Np.).

**Mātar** (f.) [Vedic mātā, stem mātār<sup>o</sup>, Av. mātar-, Gr. μήτηρ (Doric μάτηρ) Lat. māter, Oir. māthir, Ohg. muoter, Ags. modor = mother; Cp. further Gr. μήτρα uterus, Lat. mātrix id., Sk. mātṛkī mother, grand-mother, Ger. mieder corset. From Idg. \*ma, onomat. part., cp. "mamma"] mother. — Cases: nom. sg.

**mātā** Sn 296; Dh 43; J IV.463; v.83; vi.117; Nd<sup>2</sup> 504 (def. as janikā); gen. **mātu** Th 1, 473; Vin 1.17; J 1.52; **mātuyā** J 1.53; Mhvs 10, 80; PvA 31; and **mātāya** J 1.62; dat. **mātu** Mhvs 9, 19; acc. **mātarāṇ** Sn 60, 124; Dh 294; instr. **mātārā** Th 2, 212; loc. **mātārī** Dh 284 — pl. does not occur. In comb<sup>a</sup> with **pitā** father, **mātā** always precedes the former, thus **mātā-pitaro** (pl.) "mother & father" (see below). — **māto** (abl.-adv.) from the mother's side (cp. **pitito**) D 1.113; A III.151; PvA 29. — On **mātā** in simile see *J.P.T.S.* 1907, 122; cp. *Vism* 321 (simile of a mother's solicitude for her children). Similarly the pop. etym. of **mātā** is given, with "mamāyati ti mātā" at *VbhA* 107. — The 4 bases of **m** in comp<sup>a</sup> are: **mātā**, **māti**, **mātu**, and **matti**. — 1. **mātā**: **-pitaro** mother & father D III.66, 188 sq.; Sn 404; Miln 12. See also **pitā**, **-pitika** having mother & father DhA II.2. **-pititthāna** place of m. & f. DhA II.95. **-pettika** having m. & f., of m. & f. Nd<sup>2</sup> 385 (nāma-gotta). **-petti-bhāra** supporting one's m. & f. S 1.228; J 1.202; vi.498. **-maha** maternal grandfather J IV.146; DhA 1.346. — 2. **māti**: **-devatā** protector or guardian of one's mother J III.422 (gloss: **mātu-devatā** viya). **-pakkha** the mother's side DhA 1.4 (+ **pitipakkha**). **-posaka** supporting one's m. J III.422 (v. l. **mātu**). — 3. **mātu**: **-upaṭṭhāna** (spelt **mātopaṭṭh**) reverence towards one's m. DhA IV.14. **-kucchi** m's womb D II.12; *Vism* 560 (°gata); *VbhA* 96; DhA 1.127. **-gāma** "gret feminarum," womanfolk, women (collectively cp. Ger, frauen-zimmer) A II.126; Vin IV.175; J 1.201; III.90; A II.126; Vin IV.175; J 1.201; III.90, 530 (pl. °gāmā p. 531); Pug 68; SnA 355; PvA 271; VvA 77. **-ghāta** & (usually) °ka a matricide (+ **pitū-ghātaka**; see **abhithāna**) Vin 1.168, 320; Miln 310; *Tikp* 167 sq.; *VbhA* 425. **-ghātikamma** matricide *Tikp*, 281. **-bhūta** having been his mother PvA 78. **-mattin** (see **mattā** 4) whatever is a mother S IV.110 (°isu **mātucittaṅ** **upaṭṭhāpeti** foster the thought of mother towards whatever is a mother, where in sequence with **bhaginī-mattin** & **dhitumattin**). **-hadaya** a mother's heart PvA 63. — 4. **matti**: see **matti-sambhava**.

**-Mātika** (adj.) [fr. **mātā**, Sk. **mātrika**] "mother; in **mata**° one whose mother is dead, lit. a "dead-mother-ed." J II.131; III.213. Also neg. **amātika** without a mother J V.251.

**Mātikā** (f.) [\*Sk. **mātrikā**] 1. a water course *Vism* 554 (°ātikkamaka); Mhvs 35, 96; 37, 50; SnA 500 (= **sobhā**); DhA II.141 (its purpose: "ito c' ito ca udakaṅgaritvā attano sassa-kammaṅ sampādenti"); VvA 301. — 2. tabulation, register, tabulated summary, condensed contents, esp. of philosophical parts of the Canonical books in the **Abhidhamma**; used in **Vinaya** in place of **Abhidhamma Piṭaka**; probably the original form of that (later) **Piṭaka** Vin 1.119, 337; II.8 [cp. semantically in similar sense Lat. **mātrix** = E. **matrix**, i. e. register. In *BSk*. **mātrikā** *Divy* 18, 333] A 1.117 (**Dhamma-dhara**, **Vinaya-dhara**, **Mātikā-dhara**; here equivalent to **Abhidhamma**); *Vism* 312 (so **pañcavasso hutvā dve mātikā paguṅgaṅ katvā pavāretvā**); SnA 15; KhA 37, 99, 117.

**-nikkhepa** putting down of a summary, tabulation *Vism* 536, 540. The summary itself is sometimes called **nikkhepa**, e. g. the 4<sup>th</sup> part of the **Atthasālinī** (*DhsA* pp. 343-409) is called **nikkhepa-kaṇḍa** or chapter of the summary; similarly **m.-nikkhepa vāra** at *Tikp*, 11.

**Mātiya** (adj. n.) [the diaretic form of **macca**, used in verse, cp. Sk. **martya** & Vedic (poetical) **martia**] (a) mortal J VI.100 (C. **macca**; gloss **maṅava**).

**Mātu** see **mātā**.

**Mātuka** (nt.) [cp. Sk. **mātrika**, fr. **mātr** = **mātar**] "genetrix," **matrix**, origin, cause Th 1, 612.

**Mātucchā** (f.) [Sk. **mātr-ṣvasā**] mother's sister, maternal aunt Vin II.254, 256; J IV.390; Miln 240. **-putta** aunt's son, male first cousin (from mother's sister's side) S II.281; Ud 24; DhA 1.119. Cp. **mātula-dhitā**.

**Mātula** [cp. Epic Sk. **mātula** & semantically Lat. **matruus**, i. e. one who belongs to the mother] a mother's brother, an uncle J 1.225; DhA 1.15; PvA 58, 60.

**-dhitā** (the complement of **mātucchā-putta**) uncle's daughter, female first cousin (from mother's brother's side) J II.119; DhA III.290; PvA 55.

**Mātulaka** = **mātula** DhA 1.182.

**Mātulānī** (f.) [Sk. **mātulānī**, semantically cp. Lat. **matertera**] a mother's brother's wife, an aunt J 1.387; IV.184; PvA 55, 58.

**Mātulunga** (nt.) [cp. Class. Sk. **mātulunga**; dialectical?] a citron J III.319 (= **mella**; v. l. **bella**).

**Mādisa** (adj.) [Epic & Class. Sk. **mādrś** & **mādrśa**, **maṅ + drś**] one like me Sn 482; Mhvs 5, 193; VvA 207; DhA 1.284; PvA 76, 123.

**Māna** [late Vedic & Epic Sk. **māna**, fr. **man**, orig. meaning perhaps "high opinions" (i. e. No. 2); hence "pride" (No. 1). Def. of root see partly under **māneti**, partly under **mināti**] 1. pride, conceit, arrogance (**cittassa uṇṇati** Nd<sup>1</sup> 80; *Vbh* 350). **Māna** is one of the **Saññojanas**. It is one of the principle obstacles to **Arahantship**. A detailed analysis of **māna** in **tenfold** aspect is given at Nd<sup>1</sup> 80 = Nd<sup>2</sup> 505; ending with def<sup>a</sup> "māno maññanā . . . ketukamyatā" etc. (cp. *Vbh* 350 & see under **mada**). On term see also *Dhs* § 1116; *Dhs trsl.* 298 (= <sup>2</sup> 275) sq. — D III.234; S 1.4; Sn 132, 370; 469, 537, 786, 889, 943, Dh 74, 150, 407; Nd<sup>1</sup> 298; Pug 18; *Vbh* 345 sq., 353 sq., 383 (7 fold), 389 (9 fold); *VbhA* 486 sq. ("seyyo 'ham asmī ti" etc.); *Tikp* 166, 278; DhA III.118, 252; *Sdhp* 500, 539. — **asmī** pride of self, as real egoism D III.273. — 2. honour, respect J V.331 (+ **pūjā**). Usually in cpd. **bahumāna** great respect Mhvs 20, 40; PvA 50. Also as **māni**° in comp<sup>a</sup> with **karoti**; see **mānikata**. Cp. **vi**°, **sam**°.

**-ātimāna** pride & conceit, very great (self-) pride, or all kinds of conceit (see 10 fold **māna** at Nd<sup>1</sup> 80 = Nd<sup>2</sup> 505) D III.86; Sn 245, 830, 862; Nd<sup>1</sup> 170, 257. **-atthe** at Th 1, 214 read **mānatthe** = **mā anatte**. **-ānusaya** the predisposition or bad tendency of pride M 1.486; D III.254, 282; Sn 342. Cp. **mamankāra**. **-ābhisamaya** full grasp (i. e. understanding) of pride (with **sammā**) M 1.122 (which Kern. *Toev.* s. v. interprets wrongly as "waanvoorstelling"); S IV.205 sq., 399; Sn 342 (= **mānassa abhisamayo khayao vayo pahānaṅ** SūA 344). **-jātika** proud by nature J 1.88. **-thaddha** stubborn in pride, stiff-necked J 1.88, 224. **-da** inspiring respect Mhvs 33, 82. **-mada** (-**matta**) (drunk with) the intoxicating draught of pride J II.259; PvA 86. **-saññojana** the fetter of pride or arrogance D III.254; *Dhs* 1116 = 1233. See under **saññojana** & cp. formulae under **mada** 2. **-satta** cleaving to conceit Sn 473. **-salla** the sting or dart of pride Nd<sup>1</sup> 59 (one of the 7 **sallāni**, viz. **rāga**, **dosa**, **moha** etc., expl<sup>d</sup> in detail on p. 413. See other series with similar terms & **māna** at Nd<sup>2</sup> p. 237 s. v. **rāga**).

**Māna**<sup>2</sup> (nt.) [fr. **mā**: see **mināti**; Vedic **māna** has 2 meanings, viz. "measure," and "building" (cp. **māpeti**)] 1. measure Vin III.149 (**abbhantarima** inner, **bāhīrima** outer); DA 1.140. **-kūṭa** cheating in measure, false measure Pug 58; PvA 278. — 2. a certain measure, a **Māna** (cp. **mānikā** & **manaṅ**) J 1.468 (**aḍḍha**° half a M., according to C. equal to 8 **nālis**).

**Mānatta** (nt.) [a doubtful word, prob. corrupted out of something else, maybe **omānatta**, if taken as der. fr. **māna**<sup>1</sup>. If however taken as belonging to **māna**<sup>2</sup> as

an abstr. der., it might be expl<sup>d</sup> as "measuring, taking measures," which suits the context letter. The BSk. form is still more puzzling, viz. mānāpya "something pleasant": Mvyut § 205] a sort of penance, attached to the commission of a saṅghādisesa offence DhSA 399 (+parivāsa). °ṅ deti to inflict penance on somebody Vin II.7 (+parivāsaṅ deti); IV.225. mānatt' āraha deserving penance Vin II.55, 102 (parivāsika+). See on term *Vin. Texts* II.397.

**Mānana** (nt.) & **Mānanā** (f.) [fr. māna<sup>1</sup>] paying honour or respect; reverence, respect S I.66; J II.138; Pug 19. 22; Miln 377 (with sakkāra, vandana, pūjana & apaciti); DhS 1121; DhSA 373. — Cp. vi<sup>o</sup>, sam<sup>o</sup>.

**Mānava** see **Mānava**.

**Mānavant** (adj.) [fr. māna<sup>1</sup>] possessed of pride, full of conceit; neg. a<sup>o</sup> not proud Th I, 1222.

**Mānasa** (nt.) [a secondary formation fr. manas=mano, already Vedic lit. "belonging to mind"] intention, purpose, mind (as active force), mental action. Almost equivalent to mano DhS § 6. In later language mānasa is quite synonymous with hadaya. The word, used absolutely, is more a t. t. in philosophy than a living part of the language. It is more frequent as ° in adj. use, where its connection with mano is still more felt. Its absolute use probably originated from the latter use. — DhSA 140 (=mano); Vbh 144 sq. (in definition of viññāṇa as cittaṅ, mano, mānasaṅ, hadayaṅ etc.; see mano II.3); DhA II.12 (paradāre mānasaṅ na bandhissāmi "shall have no intention towards another's wife," i. e. shall not desire another's wife); Mhvs 4. 6 (sabbesaṅ hita-mānasā with the intention of common welfare); 32, 56 (rañño hāsesi mānasaṅ gladdened the heart of the king). — As adj. (-°): being of such & such a mind, having a . . . mind, with a . . . heart; like: ādina<sup>o</sup> with his mind in danger S v.74 (+apatitthita-citta); uggata<sup>o</sup> lofty-minded VvA 217; pasanna<sup>o</sup> with settled (peaceful) mind Sn 492 and frequently; mūlha<sup>o</sup> infatuated Mhvs 5. 239; rata<sup>o</sup> PvA 19; sañcodita<sup>o</sup> urged (in her heart) PvA 68; soka-santatta<sup>o</sup> with a heart burning with grief PvA 38.

**Mānasāna** (adj.) [fr. mānasa, secondary formation]= mānasa in adj. use Sn 63 (rakkhita<sup>o</sup>).

**Mānassin** (adj. n.) [prob. fr. manassin (\*manasvin) under influence of māna. Cp. similar formation mānavant] proud Vin II.183 (expl<sup>d</sup> by Bōlgh in a popular way as "mana-ssayino māna-nissitā"). The corresponding passage at J I.88 reads māna-jātikā māna-tthaddhā.

**Mānikata** [pp. of a verb māni-karoti, which stands for māna-karoti, and is substituted for mānita after analogy of purakkhata, of same meaning] lit. "held in high opinion," i. e. honoured, worshipped S II.119 (garukata m. pūjita).

**Mānikā** (f.) [cp. māna<sup>2</sup> 2] a weight, equal to 4 Doṇas SnA 476 (catudōṇaṅ mānikā). Cp. BSk. mānikā, e. g. Divy 293 sq.

**Mānita** [pp. of māneti] revered, honoured Ud 73 (sakkata m. pūjita apacita). — A rather singular by-form is mānikata (q. v.).

**Mānin** (adj.) (-°) [fr. mana<sup>1</sup>] proud (of) Sn 282 (samaṇa<sup>o</sup>), 889 (paripuṇṇa<sup>o</sup>); Dh 93 (paṇḍita<sup>o</sup> proud of his cleverness, cp. DhA II.30); J I.454 (atireka<sup>o</sup>); III.357 (paṇḍita<sup>o</sup>); Sdhp 389, 417. — f. mānini Mhvs 29, 4 (rūpa<sup>o</sup> proud of her beauty).

**Mānusa** (adj. n.) [cp. Vedic mānuṣa; fr. same base (manus) as manussa] 1. (adj.) human Sn 391 (bhoga); It 94 (kāma dibbā ca mānūsā); Pv II.9<sup>21</sup> (m. deha); 9<sup>56</sup> (id.). — amānusa divine Vv 35<sup>6</sup>; Pv II.12<sup>20</sup>; ghostly (=super-human) Pv IV.3<sup>6</sup>; f. amānusi Pv II.7<sup>9</sup> — 2. (n. m.) a

human being, a man Mhvs 15. 64; f. mānusi a (human) woman J IV.231; Pv II.4<sup>1</sup>. — amānusa a superhuman being Pv IV.1<sup>67</sup>. — pl. mānūsā men Sn 361, 644; Pv II.11<sup>7</sup>. As nt. in collective sense = mankind Pv II.11<sup>9</sup> (v. l. mānussaṅ; C. = manussaloka).

**Mānūsaka** = mānusa, viz. 1. (adj.) human: A I.213 (sukhaṅ); Sn 524 (brahma-khettaṅ); Dh 417 (yogaṅ = m. kāyaṅ DhA IV.225); Vv 35<sup>6</sup>; J I.138 (kāma). — f. manusikā Vism 407. — 2. a human being, man Pv IV.1<sup>67</sup>. Also nt. (collectively) pl. mānūsakāni human beings, men DhA I.233.

**Māneti** [Caus. of man, cp. Sk. mānayati, Lat. moneo to admonish, Ger. mahnen, Ags. manian. The Dhpt 593 gives root as mān in meaning "pūjā"] to honour, revere, think highly of PvA 54 (aor. mānesuṅ, + garu-kariṅsu + pūjesuṅ). — pp. mānita.

**Māpaka** (-°) (adj. n.) [fr. māpeti] one who measures, only in doṇa<sup>o</sup> (a minister) measuring the d. revenue (of rice) J II.367, 381; DhA IV.88; and in dhañña<sup>o</sup> measuring corn or grain J III.542 ("kamma, the process of . . ."); Vism 278 (in comparison).

**Māpeti** Caus. of mā, see mināti. The simplex nimite has the meaning of "erect, build" already in Vedic Sk.] 1. to build, construct S II.100 (nagaraṅ); Mhvs 6, 35 (id.); Vv 84<sup>59</sup>; VvA 260. — 2. to create, bring about, make or cause to appear by supernatural power (in folkloristic literature, cp. nimināti in same sense) J II.111 (sariraṅ navaṅ katvā māpesi transformed into a ship); IV.274; Mhvs 28, 31 (maggāṅ caused a road to appear). — 3. to measure out (?), to declare (?), in a doubtful passage J IV.302, where a misreading is probable, as indicated by v. l. BB (samāpassiṅsu for T. tena amāpayiṅsu). Perhaps we should read tena-māsayiṅsu.

**Māmaka** (adj.) [fr. mama] lit. "mine," one who shows affection (not only for himself), making one's own, i. e. devoted to, loving Sn 806 (= Buddha<sup>o</sup>, Dhamma<sup>o</sup>, Sangha<sup>o</sup> Nd<sup>1</sup> 125; = mamāyamāna SnA 534), 927 (same expl<sup>n</sup> at Nd<sup>1</sup> 382); Miln 184 (abhiṅsayaṅ paraṅ loke piyo hohisi māmako ti). — Buddha<sup>o</sup> devoted to the B. J I.299; DhA I.206. f. "māmikā J III.182. — In voc. f. māmika at Th 2, 207 (cp. ThA 172) "mother," we may perhaps have an allusion to mā<sup>o</sup> "mother" [cp. Sk. māma uncle, Lat. mamma mother, and mātā]. — amāmaka see sep.; this may also be taken as "not loving."

**Māyā** (f.) [cp. Vedic māyā. Suggestions as to etym. see Walde, *Lat. Wtb.* s. v. manticulari; 1. deceptive appearance, fraud, deceit, hypocrisy Sn 245, 328 ("kata deceit), 469, 537, 786, 941 (J); māyā vuccati vañcanikā cariyā Nd<sup>1</sup> 422); Vbh 357, 361, 389; Miln 289; Vism 106 (+sātheyya, māna, pāpicchatā etc.), 479 (māyā viya viññāṇaṅ); VbhA 34 (in detail), 85, 493 (def.). Is not used in Pali Abhidhamma in a philosophical sense. — 2. mystic formula, magic, trick M I.381 (āvaṭṭani m.), khattiya the mystic formula of a kh. J VI.375; Miln 190; DhA I.166. In the sense of "illusion" often comb<sup>d</sup> with marici, e. g. at J II.339; V.397; Nd<sup>2</sup> 680<sup>u</sup>. — 3. jugglery, conjuring Miln 3. — On māyā in similes see J.P.T.S. 1907, 122; on term in general DhS trsl. 2 255 ("illusion"); *Evpos.* 333, 468<sup>u</sup>. — As adj. in amāya (q. v.) & in bahu-māye rich in deceit SnA 351. — Note. In the word maṅ at KhA 123 (in pop. etym. of man-gala) the ed. of the text sees an acc. of mā which he takes to be a contracted form of māyā (=iddhi).

—kāra a conjurer, magician S III.142; Vism 306 (in comparison); VbhA 196.

**Māyāvin** (adj.) [fr. māyā, cp. Vedic māyāvin] deceitful, hypocritical D III.45, 240; Sn 89, 116, 357; Pug 19, 23; PvA 13. See also amāyāvin.

**Māyu** [\*Sk. māyu] bile, gall Abhp 281.

**Māra** [fr. *mṛ*, later Vedic, māra killing, destroying, bringing death, pestilence, cp. Lat. mors death, morbus illness, Lith. m̄aras death, pestilence] death; usually personified as Np. Death, the Evil one, the Tempter (the Buddhist Devil or Principle of Destruction). Sometimes the term *māra* is applied to the whole of the worldly existence, or the realm of rebirth, as opposed to Nibbāna. Thus the defn<sup>o</sup> of m. at Nd<sup>2</sup> 506 gives "kammābhīsanikhāra-vasena paṭisandhiko khandhamāro, dhātu<sup>o</sup>, āyatana<sup>o</sup>. — Other general epithets of M. (quasi twin-embodiments) are given with *Kapha*, *Adhipati*, *Antaka*, *Namuci*, *Pamattabandhu* at Nd<sup>1</sup> 489 = Nd<sup>2</sup> 507; the two last ones also at Nd<sup>1</sup> 455. The usual standing epithet is *pāpimā* "the evil one," e. g. S 1.103 sq. (the famous Māra-Saṅgyutta: see Windisch, *Māra & Buddha*); Nd<sup>1</sup> 439; DhA IV.71 (Māravatthu) & freq. — See e. g. Sn 32, 422, 429 sq., 1095, \*1103; Dh 7, 40, 46, 57, 105, 175, 274; Nd<sup>1</sup> 475; Vism 79, 228, 376; KhA 105; SnA 37, 44 sq., 225, 350 sq., 386 sq.; Sdhp 318, 449, 609. Further refs. & details see under Proper Names.

-*ābhībhū* overcoming M. or death Sn 545 = 571. -*kāyika* a class of gods Miln 285; KvuA 54. -*dhitaro* the daughters of M. SnA 544. -*dheyya* being under the sway of M.; the realm or kingdom of Māra A IV.228; Sn 704; Dh 34 (= kilesa-vaṭṭa DhA 1.289). -*bandhana* the fetter of death Dh 37, 276, 350 (= tebhūmaka-vaṭṭa-sankhātaṅ DhA IV.69). -*senā* the army of M. Sn 501, 503; SnA 528.

**Māraka** (-<sup>o</sup>) [fr. *māreti*] one who kills or destroys, as *manussa*<sup>o</sup> man-killer J II.182; *hatthi*<sup>o</sup> elephant-killer DhA 1.80. — m. in phrase *samāraka* (where the -ka belongs to the whole cpd.) see under *samāraka*.

**Māraṇa** (nt.) [fr. Caus. *māreti*] killing, slaughter, death D II.128; Sdhp 295, 569.

**Māratta** (nt.) [\*Māra-tvaṅ] state of, or existence as a Māra god, Māraship Vbh 337.

**Mārāpita** [pp. of *mārāpeti*] killed J II.417; III.531.

**Mārāpitatta** (nt.) [abstr. fr. *mārāpita*] being incited to kill DhA 1.141.

**Mārāpeti** [Caus. II. of *mṛ*]: see *marati*. — pp. *mārāpita*.

**Mārīta** [pp. of *māreti*] killed S 1.66; Vin III.72; J II.417 (aṇṇehi m. bhāvaṅ jānātha).

**Mārīsa** (adj.) [perhaps identical with *mādisa*] only in voc. as respectful term of address, something like "Sir," pl. "Sirs." In sg. *mārīsa* M 1.327; A III.332; Sn 814, 1030, 1038, 1045 etc.; Nd<sup>1</sup> 140 = Nd<sup>2</sup> 508 (here expl<sup>d</sup> by same formula as *āyasmā*, viz. *piya-vacanaṅ garu-vacanaṅ* etc.); J v.140; Pv II.13<sup>3</sup>; Mhvs 1, 27. — pl. *mārīsā* Sn 682; J 1.47, 49; Vism 415; PvA 75. Explained by Buddhaghosa to mean *niddukkha* K.S. 1.2 n.

**Māruta** [for the usual *māluta*] the wind S 1.127; Mhvs 8.

**Māretar** [n. ag. to *māreti*] one who kills, slayer, destroyer S III.189.

**Māreti** [Caus. of *mṛ*] to kill: see under *marati*. — pp. *mārīta*.

**Māla** (*māla*) [?] 1. mud [is it mis-spelling of *mala*?], in *pakka-m<sup>o</sup>-kalala* (boiling mud) J VI.400. Kern, *Toev.* s. v. believes to see the same word in phrase *mālā-kacavara* at J II.416 (but very doubtful). — 2. perhaps = froth, dirty surface, in *phena* Miln 117 (cp. *mālin* 2), where it may however be *māla* ("wreaths of foam"). — 3. in *asi* the interpretation given under *asi* (as "dirt" see vol. I, p. 88) is to be changed into "sword-garland," thus taking it as *māla*.

**Mālaka** (*Mālaka*) [fr. *māla* or *māla*] a circular (consecrated) enclosure, round, yard (cp. Geiger, *Mhvs. trsl.* 99: "m. is a space marked off and usually terraced, within which sacred functions were carried out. In the Mahāvihāra (Tiss' ārama) at Anurādhapura there were 32 *mālakas*; Dpvs XIV.78; Mhvs 15, 192. The sacred Bodhi-tree e. g. was surrounded by a *mālaka*"). — The word is peculiar to the late (Jātaka-) literature, & is not found in the older texts. — J 1.449 (*vikkama*<sup>o</sup>); IV.306; v.49 (*visāla*<sup>o</sup>), 138 (id., spelling *maḷaka*); Mhvs 15, 36 (Mahā-mucala<sup>o</sup>); 16, 15; 32, 58 (*sanghassa kamma*<sup>o</sup>, encl. for ceremonial acts of the S., cp. 15, 29); DhA IV.115 (*sinā*); Vism 342 (*vitakka*<sup>o</sup>).

**Mālāti** (f.) [fr. *mālā*] the great-flowered jasmine Abhp 576. Cp. *mālīkā*.

**Mālā** (f.) [cp. Epic Sk. *mālā*] garland, wreath, chaplet; collectively = flowers; fig. row, line Sn 401; Pug 56; Vism 265 (in simile); Pv II.3<sup>16</sup> (*gandha*, m., *vilepana*, as a "lady's" toilet outfit); II.4<sup>9</sup> (as one of the 8 or 10 standard gifts to a bhikkhu: see *dāna*, *deyyadhamma* & *yañña*); PvA 4 = J III.59 (*ratta-kaṇavera*<sup>o</sup> a wreath of red K. flowers on his head: apparel of a criminal to be executed. Cp. *ratta-māla-dhara* wearing a red garland J III.179, an ensign of the executioner); PvA 51, 62. — *asi*<sup>o</sup>-*kamma* the sword-garland torture (so correct under *asi*!) J III.178; Dāvs III.35; *dīpa*<sup>o</sup> festoons of lamps Mhvs 5, 181; 34, 77 (*samujjota*); *nakkhatta*<sup>o</sup> the garland of stars VvA 167; *puppha*<sup>o</sup> a garland or wreath of flowers Mhvs 5, 181. — On *mālā* in similes see J.P.T.S. 1907, 123. In comp<sup>d</sup> *mālā*<sup>o</sup> sometimes stands for *mālā*<sup>o</sup>.

-*kamma* garland-work, garlands, festoons VvA 188.

-*kāra* garland-maker, florist, gardener (cp. Fick, *Sociale Gleiderung* 38, 182) J v.292; Miln 331; DhA 1.208, 334; VvA 170, 253 (*vīthi*). -*kita* adorned with garlands, wreathed Vin 1.208. -*guṇa* "garland-string," garlands, a cluster of garlands Dh 53 (= *mālā-nikaṭi* "make-up" garlands DhA 1.419; i. e. a whole line of garlands made as "ekato-vaṅṭika-mālā" and "ubhato-v-m." one & two stalked g., cp. Vin III.180). *mālā guṇa-parikkhittā* one adorned with a string of gs., i. e. a marriageable woman or a courtesan M 1.286 = A v.264. -*guḷa* a cluster of gs., a bouquet Vin III.139; SnA 224; VvA 32, 111 (v. l. *guṇa*). -*cumbaṭaka* a cushion of garlands, a chaplet of flowers DhA 1.72. -*dāma* a wreath of flowers J II.104. -*dhara* wearing a wreath J III.179 (*ratta*<sup>o</sup>, see also above). -*dhārin* wearing a garland or wreath (on the head) Pv III.1<sup>1</sup> (*kusuma*<sup>o</sup>; v. l. BB <sup>o</sup>bhārin); PvA 169 (v. l. <sup>o</sup>bhārin); f. *dhāriṇi* Vv 32<sup>3</sup> (*uppala*<sup>o</sup>, of a Peti. See also *bhārin*). -*puṭa* a basket for flowers DhA III.212. -*bhārin* wearing a wreath (chaplet) [the reading changes between <sup>o</sup>bhārin & <sup>o</sup>dhārin; the BSK. prefers <sup>o</sup>dhārin, e. g. MVastu 1.124 & <sup>o</sup>dhāra at Divy 218] J IV.60, 82; v.45; PvA 211 (v. l. <sup>o</sup>dhārin); f. <sup>o</sup>bhāriṇi J III.530; VvA 12; & *bhāri* Th I, 459 (as v. l.; T. reads <sup>o</sup>dhāri). Cp. <sup>o</sup>dhārin. -*vaccha* [*vaccha* here = \**vṛkṣa*] a small flowering tree or plant, an ornamental plant Vin II.12; III.179; Vism 172 (v. l. <sup>o</sup>gaccha); DhA II.109 (q. v. for expl<sup>d</sup>: *taruṇarukkha-puppha*).

**Mālīka**<sup>1</sup> (nt.) [fr. *mālā* or *mala*?] name of a dice J VI.281.

**Mālīka**<sup>2</sup> [fr. *mālā*] a gardener, florist Abhp 507.

**Mālīkā** (f.) [fr. *mālā*] double jasmine Dāvs 5, 49.

**Mālin** (adj.) [fr. *mālā*] 1. wearing a garland (or row) of flowers (etc.) Pv III.9<sup>1</sup> (= *mālābhārin* PvA 211); f. *mālini* Vv 30<sup>2</sup> (*nānā-ratana*<sup>o</sup>); Mhvs 18, 30 (*vididhadhaja mahābodhi*). — 2. (perhaps to *māla*) bearing a stain of, muddy, in *phena*<sup>o</sup> with a surface (or is it garland?) of scum Miln 260. — 3. what does it mean in *pañca*<sup>o</sup>, said at J VI.497 of a wild animal? (C. not clear with expl<sup>d</sup> "pañcangika-turiya-saddo viya").

**Māluka** (m. or f. ?) [of uncertain origin] a kind of vessel, only in *camma*<sup>o</sup> leather bag (?) J VI.431 (where v. 1. reads *camma-pasibbakāhi vālukādīhi*), 432 (gloss c. pasibbaka).

**Māluta** [the proper Pali form for *māruta*, the a-stem form of *maru*<sup>2</sup>=Vedic *marut* or *māruta*, wind, air, breeze S IV.218; Th I.2; II.372; J I.167; IV.222; V.328; VI.189; Miln 319; Vism 172 (=vāyu); VvA 174, 178. -*irita* (contracted to *māluterita*) moved by the wind, fanned by the breeze Th I, 734; II.372; Vv 44<sup>12</sup>=81<sup>6</sup>, Pv II.12<sup>3</sup>. See similar expressions under *irita*.

**Māluvā** (f.) [cp. BSk. *mālu*] a (long) creeper M I.306; S I.207; A I.202 sq.; Sn 272; Dh 162, 334; J III.389; V.205, 215, 389; V.205, 215, 389; VI.528 (phandana<sup>2</sup>); DhA III.152; IV.43. — On *maluvā* in similes see *J.P.T.S.* 1907, 123.

**Mālūra** [late Sk.] the tree Aegle marmelos Abhp 559.

**Mālya** see *malya*.

**Māja** (& **Māla**) [Non-Aryan, cp. Tamil *mādam* house, hall] a sort of pavilion, a hall D I.2 (maṅḍala, same at Sn p. 104, which passage SnA 447 expl<sup>o</sup> as "savitānaṅ maṅḍapaṅ"); Vin I.140 (aṭṭa, māla, pāsāda; expl<sup>d</sup> at Vin III.201. In the same sequence of Vbh 251 expl<sup>d</sup> at VbhA 366 as "bhojana-sālā-sadiso maṅḍala-mālo; Vinay<sup>o</sup> aṭṭha-kathāyaṅ pana eka-kūṭa-sangahito caturassa-pāsādo ti vuttaṅ"); Miln 46, 47. — Cp. *mālaka*. — [The BSk. form is either *māla*, e. g. MVastu II.274, or *māḍa*, e. g. Mvyut 226, 43.]

**Mājaka** [a Non-Aryan word, although the Dhṛm 395 gives roots *mal* & *mall* in meaning "dhāraṇa" (see under *mala*). Cp. *matorika*] a stand, viz. for alms-bowl (*patta*<sup>o</sup>) Vin II.114, or for drinking vessel (*pāṇiya*<sup>2</sup>) J VI.85.

**Māsa**<sup>1</sup> [cp. Vedic *māsa*, & *mās*; Gr. *μῆς* (Ionic *μῆς*); Av. *māh* (moon & month); Lat. *mensis*; Oir. *mí*; Goth. *mēna*=moon; Ohg. *māno*, *mānōt* month. Fr. \**mē* to measure: see *mināti*] a month, as the 12<sup>th</sup> part of the year. The 12 months are (beginning with what chronologically corresponds to our middle of March): Citta (Citra), Vesākha, Jeṭṭha, Āsāḍha, Sāvana, Poṭṭhapaḍa, Assayaṅ, Kattika, Māgasira, Phussa, Māgha, Phagguna. As to the names cp. *nakkhatta*. Usually in acc., used adverbially; nom. rare, e. g. *addha-māso* half-month VvA 66; *Āsāḍhi-māsa* VvA 307 (=gimhānaṅ pacchima māsa); pl. *dve māse* PvA 34 (read *māse*); *cattāro gimhāna-māse* KhA 192 (of which the 1<sup>st</sup> is Citra, otherwise called *Paṭhama-gimha* "1<sup>st</sup> winter" and *Bāla-vasanta* "premature spring"). — Instr. pl. *catūhi māsehi* Miln. 82; PvA I.10<sup>12</sup>. — acc. pl. as adv.: *dasamāse* 10 months J I.52; *bahu-māse* PvA 135; also nt. *chammāsāni* 6 months S III.155. Freq. acc. sg. collectively: a period of . . . e. g. *temāsāṅ* 3 months DhA 15; PvA 20; *catu*<sup>o</sup> DA I.83; PvA 96; *satta*<sup>o</sup> PvA 29; *dasa*<sup>o</sup> PvA 63; *addha*<sup>o</sup> a fortnight Vin IV.117. — On *māsa* (& f. *māsī*), as well as shortened form *ma* see *punṇa*.

-*punṇatā* fullness or completion of the month DA I.140; -*mattay* (adv.) for the duration of a month PvA 19.

**Māsa**<sup>2</sup> Vedic *māsa*, *Phaseolus indica*, closely related to another species: *mudga Phaseolus mungo* a bean (*Phaseolus indica* or *radiata*); usually comb<sup>d</sup> with *mugga*, e. g. Vin III.64; Miln 267, 341; DA I.83. Also used as a weight (or measure ?) in *dhāṇā-māsa*, which is said to be equal to 7 *lice*: VbhA 343. — pl. *māse* Vv 80<sup>6</sup> (=māsa-sassāni VvA 310).

-*odaka* bean-water KhA 237. -*khetta* a field of beans Vv 80<sup>6</sup>; VvA 308. -*bija* bean-seed DhA III.212. -*vana* plantation J V.37 (+ *mugga*<sup>2</sup>).

**Māsa**<sup>3</sup> [identical with *māsa*<sup>2</sup>] a small coin (= *māsaka*) J II.425 (*satta māsa*=s. *māsakā* C.).

**Māsaka** fr. *māsa*<sup>2</sup>+*ka*=*māsa*<sup>3</sup>) lit. a small bean, used as a standard of weight & value; hence a small coin of very low value. Of copper, wood & lac (DhA 318; cp. KhA 37; *jatu*<sup>o</sup>, *dāru*<sup>o</sup>, *loha*<sup>o</sup>); the *suvaṅṇa*<sup>o</sup> (golden m.) at J IV.107 reminds of the "gold" in fairy tales. That its worth is next to nothing is seen from the descending progression of coins at DhA III.108=VvA 77, which, beginning with *kahāpaṇa*, *addha-pāda*, places *māsaka* & *kāhaṇikā* next to *mudhā* "gratis." It only "counts" when it amounts to 5 *māsakas*. — Vin III.47, 67; IV.226 (*paṅca*); J I.112 (*addha-māsakaṅ na agghati* is worth nothing); IV.107; V.135 (first a rain of flowers, then of *māsakas*, then *kahāpaṇas*); DhA II.29 (*paṅca-m-mattay* a sum of 5 m.); PvA 282 (m+*addha*<sup>o</sup> half-pennies & farthings, as children's pocket-money).

**Māsakkhimhā** at Vin III.23 is for *mā asakkhimhā* "we could not"; *mā* here stands for *na*.

**Māsati**, **Māsana**, **Māsin** fr. *mṛṣ*, for *masati* etc.; see *masati* touch, touching, etc. in sense of eating or taking in. So is probably to be read for *āsati* etc. in the foll. passages, where *m* precedes this *ā* in all cases. Otherwise we have to refer them to a root *ās*=*as* (to eat) and consider the *m* as partly euphonic. — *duma-pakkāni-māsita* J II.446 (C. reads *māsita* & expl<sup>o</sup> by *āsita*, *dhāta*); *visa-māsita* Milo 392 (T. reads *visam-āsita*) having taken in poison; *visa-māsan-ūpatāpa* (id.) Vism 166; *tiṇa-māsin* eating grass J VI.354 (= *tiṇa-khādaka* C.). — A similar case where *Sandhi-m-* has led to a wrong partition of syllables and has thus been lost through syncope may be P. *elaka* & as comp<sup>d</sup> with Sk. *methi* (cp. Prk. *meḍhi*), pillar, post.

**Māsala** [reading uncertain] only instr. *māsalaṇā* Miln 292; Trenckner says (note p. 428): "m. is otherwise unknown, it must mean a period shorter than 5 months. Cp. Sk. *māsala*." — Rh. D. (trsl. II.148) translates "got in a month," following the Sinhalese gloss. — The period seems to be only a little shorter than 5 months; there may be a connection with *catu* in the word.

**Māsācīta** [*māsa*<sup>1</sup>+*ācīta*] filled by the (say 6 or more) month(s), i. e. heavy (alluding to the womb in advanced pregnancy), heaped full M I.332 (*kucchi garu-garu viya māsaṅcītaṅ mañṇe ti*; Neumann trsl. "wie ein Sack voll Bohnen," thus taking *m*=*māsa*<sup>2</sup>, and *ācīta* as "heap" which however is not justified). This passage has given rise to a gloss at Vbh 386, where *māsācītaṅ mañṇe* was added to *kāyo garuko akammañṇo*, in meaning "heavy, languid." The other enum<sup>o</sup> of the 8 *kusīta-vatthūni* (A IV.332; D III.255) do not give *m. m.* It may be that the resemblance between *akammañṇo* and *mañṇe* has played a part in reminding the Commentator of this phrase. The fact that Bdhgh comments on this passage in the VbhA (p. 510) shows, that the reading of Vbh 386 is a very old one. Bdhgh. takes *māsa* in the sense of *māsa*<sup>2</sup> & expl<sup>o</sup> *māsācīta* as "wet bean" (*tinta māso*), thus omitting expl<sup>o</sup> of *ācīta*. The passage at VbhA 510 runs "ettha pana māsaṅcītaṅ nāma tintamāso, yathā tintamāso garuko hoti, evaṅ garuko ti adhippāyo."

**Māsika** (adj.) fr. *māsa*<sup>1</sup> 1. of a month, i. e. a month old Miln 302. — 2. of a month, i. e. consisting of months, so many months (old) (-). as *addha* at intervals of half a month D I.169; M I.238, 343; Pug 55; *dve*<sup>o</sup> two months old Pv I.67. — 3. monthly, i. e. once a month Th I, 283 (*bhatta*). — Cp. *māsiya*.

**Māsiya** (adj.) [= *māsika*] consisting of months D II.327 (*dvādasā* saṅvachara the year of 12 months).



**Miga** [Vedic mṛga, to mṛj, cp. magga, meaning, when characterised by another attribute "wild animal" in general, animal of the forest; when uncharacterised usually antelope] 1. a wild animal, an animal in its natural state (see cpds.). — 2. a deer, antelope, gazelle. Various kinds are mentioned at J v.416; two are given at Nd<sup>2</sup> 509, viz. eṇi (antelope) & sarabha (red deer): see under eṇi & sarabha. — Sn 39, 72; J 1.154; III.270 (called Nandiya); PvA 62, 157. On miga in similes see J.P.T.S. 1907, 123, where more refs. are given.

-ādhībū king of beasts (i. e. the lion) Sn 684. -inda king of beasts (id.) Sdhp 593. -chāpaka young of a deer VvA 279. -dāya deer park J iv.430 (Maddakucchi); VvA 86 (Isipatana). -dhenu a hind J 1.152; DhA III.148. -bhūta (having become) like a wild animal, M 1.450 (°bhūtena cetasā). -mandalocana the soft eye of the deer Vv 64<sup>11</sup>; Pv 1.11<sup>5</sup>. See under manda. -rājā king of the beasts (the lion) D III.23 sq. -luddaka deer-hunter J 1.372; III.49, 184; DhA II.82; VbhA 266 (in simile). -vadha deer-slaying J 1.149. -vittaka, amateur of hunting J iv.267. -visāna a deer's horn Pug 56. -vithi deer-road J 1.372.

**Migavā** (f.) [= Sk. mṛgayā, cp. Geiger, P.Gr. § 46<sup>1</sup>] hunt, hunting, deer-stalking PvA 154 (°padesa). Usually in devasikaṇ migavaṇ gacchati to go out for a day's hunting J iv.267; or as pp. ekadivasaṇ migavaṇ gata VvA 260; ekāhaṇ m. g. Mhvs 5, 154.

**Migi** (f.) [f. of miga, cp. Epic Sk. mṛgi] a doe Th 1, 109; J v.215; vi.549; DhA 1.48.

**Micchatta** (nt.) [abstr. fr. micchā] item of wrong, wrongness. There are 8 items of wrong, viz. the 8 wrong qualities as enum<sup>d</sup> under (an-)ariya-magga (see micchā), forming the contrary to the sammatta or righteousness of the Ariyan Path. These 8 at D II.353; III.254; A II.221; IV.237; Vbh 387; Vism 683. Besides these there is a set of 10, consisting of the above 8 plus micchā-ñāna and °vimutti wrong knowledge & wrong emancipation: D III.290; Vbh 391; Vism 683 (where °ñāna & °viratti for °vimutti). — See further D III.217 (°niyata); Pug 22; Dhs 1028 (cp. Dhs. trsl. §1028); Vbh 145; Tikp. 32 (°niyata-citta), 325 (°tika), 354 (id.).

**Micchā** (adv.) [Sk. mithyā, cp. Vedic mithaḥ interchanging, separate, opposite, contrary (opp. samyak together: see samma); mithū wrongly; see also mithu] wrongly, in a wrong way, wrong-, false Sn 438 (laddho yaso), 815 (paṭipajjati leads a wrong course of life, almost syn. with anariyaṇ. Illustrated by "paṇaṇ hanati, adinnaṇ ādiyati, sandhiṇ chindati, nillopaṇ harati, ekāgārikaṇ karoti, paripanthe tithati, paradāraṇ gacchati, musā bhaṇati" at Nd<sup>1</sup> 144); VbhA 513 (°ñāna, °vimutti). -micchā° often in same comb<sup>ns</sup> as sammā°, with which contrasted, e. g. with the 8 parts of (an-)ariya-magga, viz. °dīṭṭhi (wrong) views (D III.52, 70 sq., 76, 111, 246, 269, 287, 290, Dh 167, 316 sq.; Pug 39; Vism 469 (def.) PvA 27, 42, 54, 67; cp. °ka one who holds wrong views D III.45, 48, 264; Vism 426); °sankappa aspiration (D III.254, 287, 290 sq., Dh 11); °vācā speech (ibid.); °kammanta conduct (ibid.); °ājīva living (D III.176 sq., 254, 290; A II.53, 249, 270, IV.82); °vāyāma effort (D III.254, 287, 290 sq.); °satī mindfulness (ibid.); °samādhi concentration (ibid.); see magga 2, and cp. the following:

-gahaṇa wrong conception, mistake J III.304 -cāra wrong behaviour Pug 39 (& adj. cārin); VbhA 383 (var. degrees). -paṭipadā wrong path (of life) Pug 49 (& adj.: °paṭipanna, living wrongly). -panihita (citta) wrongly directed mind Dh 42 = Ud 39 [cp. BSk. mithyā-praṇidhāna Divy 14]. -patha wrong road, wrong course Vbh 145 (lit. & fig.; in exegesis of dīṭṭhi, cp. Nd<sup>2</sup> tanhā III.; Dhs 381; DhsA 253).

**Miñja** (nt.) & miñjā (f.) [Vedic majjan (fr. majj ?); on form see Geiger, P.Gr. § 9<sup>1</sup>, & cp. I'schel, Prk. Gr.

§§ 74, 101] marrow, pith, kernel Vin 1.25 (in sequence chavi, camma, maṇsa, nahāru, aṭṭhi, miñjā); Vism 235 (id.); Kh III. (aṭṭhi°, f. cp. KhA 52, nt.); J iv.402 (tāla° pith of the palm); Mhvs 28, 28 (panasa°, f., kernels of the seeds of the jak-fruit).

-rāsi heap of marrow Vism 260 (= matthalunga).

**Miñjaka**=miñja, only in tela° inner kernels of tila-seed, made into a cake PvA 51. See doṇi<sup>2</sup>.

**Mita** [Vedic mita, pp. of mā, mināti, to measure; also in meaning "moderate, measured," cp. in same sense Gr. μέτρος] measured, in measure D 1.54 (doṇa° a doṇa measure full); Sn 300 (bhāgaso m. measured in harmonious proportions, i. e. stately); Pv 1.10<sup>13</sup> (id.); J III.541. — amita unlimited, without measure, boundless, in Ep. amit-ābha of boundless lustre Sdhp 255. Also N. of a Buddha.

-āhāra measured, i. e. limited food Sn 707. -bhāṇin speaking measuredly, i. e. in moderation Dh 227; J iv.252.

**Mitta** (m. nt.) [cp. Vedic mitra, m. & nt., friend; Av. miθro, friend] friend. Usually m., although nt. occurs in meaning "friend," in sg. (Nett 164) & pl. (Sn 185, 187); in meaning "friendship" at J vi.375 (=mitta-bhāva C.). The half-scientific, half-popular etym. of mitta, as given at VbhA 108, is "mettāyanti ti mittā, minanti ti vā m.; sabba-guyhesu anto pakkhipanti ti attho" (the latter: "they enclose in all that is hidden"). — Two kinds of friends are distinguished at Nd<sup>2</sup> 510 (in exegesis of Sn 37 & 75), viz. āgārika° (a house- or lay-friend) and anāgārika° (a homeless- or clerical-friend). The former is possessed of all ordinary qualities of kindness and love, the latter of special virtues of mind & heart. — A friend who acts as a sort of Mentor, or spiritual adviser, is called a kalyāna-mitta (see under kalyāna). — Mitta is often comb<sup>d</sup> with similar terms, devoting relationship or friendship, e. g. with amaccā colleagues and nāti-sālohita° blood-relations, in ster. phrase at Vin II.126; A 1.222; Sn p. 104; PvA 28; cp. nāti-mittā relatives & friends Pv 1.5<sup>9</sup>; suhada ("dear heart") D III.187 (four types, cp. m. paṭirūpaka); suhajja one who is dear to one's heart PvA 191; sahāya companion PvA 86. The neut. form occurs for kind things D III.188; S 1.37. — Opp. sapatta enemy PvA 13; amitta a sham friend or enemy Sn 561 (=pac-catthika SnA 455); D III.185. papa-mitta bad friend PvA 5. — For refs. see e. g. Sn 58, 255, 296, 338; Dh 78, 375.

-ābhīradhīn one who pleases his friends J iv.274 (=mittesu adubhamāno C.). -ddu [cp. Sk. mitra-druha] one who injures or betrays his friends S 1.225; Sn 244; J iv.260; also in foll. forms: °dubbha Pv II.9<sup>8</sup> (same passage at J iv.352; v.240; vi.310, 375); °dūbha J iv.352; vi.310; °dūbhīn [cp. Sk. °drohin] J iv.257; v.97 (°kamma); vi.375; DhA II.23. -paṭirūpaka a false friend, one pretending to be a friend D III.185 (four types: añña-d-atthu-hara, vaci-parama, anuppiya-bhāṇin, apāya-sahāya, i. e. one who takes anything, one who is a great talker, one who flatters, one who is a spendthrift companion). -bandhava a relation in friendship, one who is one's relative as a friend Nd<sup>2</sup> 455 (where Nd<sup>1</sup> 11 has manta-bandhava). -bheda see mithu-bheda. -vaṇṇa pretence of friendship, a sham friendship Pv iv.8<sup>6</sup> (=mitta-rūpa, m.-paṭirūpatā PvA 268).

**Mittatā** (f.) (-°) [abstr. fr. mitta] state of being a friend, friendship, in kalyāna° being a good friend, friendship as a helper (see kalyāna) D III.274; Vism 107.

**Mitti** (f.) [a by-form of metti] friendship J 1.468 (=metti C.).

**Mithu** (adv.) [cp. Vedic mithū & P. micchā; mith, cp. mithaḥ alternately, Av. miθō wrongly; Goth. misso one another, missa-leiks different; Ger. E. prefix mis- i. e.



wrongly; Ger. *missetat* wrong doing = misdeed; Lat. *mūto* to change, *mutuus* reciprocal, Goth. *maipms* present = Ags. *maþum*; **mith** in Vedic Sk. is "to be opposed to each other," whereas in Vedic *mithuna* the notion of "pair" prevails. See also *methuna* opposite, reciprocally, contrary Sn 825, 882 (taken by Nd<sup>1</sup> 163 & 299, on both passages identically, as n. pl. of adj. instead of adv., & expl<sup>d</sup> by "dve janā dve kalaha-kāraka" etc.).

-**bheda** 'evidently in meaning of *mitta*-*bheda* "break of friendship," although *mithu* means "adversary," thus perhaps "breaking, so as to cause opposition," breaking of alliance, enmity D 11.70, J 1v.184 (here with v. l. *mitta*<sup>2</sup>); Kvu 314.

**Middha** (nt.) [orig. pp. perhaps to Vedic *mid* (?) to be fat = *medh*, as DhSA 378 gives "medhatī ti middhañ." — More likely however connected with Sk. *methi* (pillar = Lat. *meta*), cp. Prk. *medhi*. The meaning is more to the point too, viz. "stiff." Thus semantically identical with *thina*. — BSk. also *middha*, e. g. Divy 555] torpor, stupidity, sluggishness D 1.71 (*thina*); Sn 437; A v.18; DhS 1157; Miln 299, 412 (appa<sup>2</sup> not slothful, i. e. diligent, alert); Vism 450 (rūpa; + roga-rūpa, jātirūpa, etc., in def. of rūpa); DA 1.211 (expl<sup>d</sup> as *cetasika gelañña*; see on this passage DhS trsl. §1155); Sdhp 459. — See *thina*.

**Middhin** (adj.) [fr. *middha* torpid, drowsy, sluggish Dh 325 (= *thinamiddh'* ābhībhūta DhA 1v.16).

**Midha** [does it refer to *mī*<sup>2</sup> as in *mināti*<sup>2</sup>, or to *middha*? is given as root in meaning "hiṅsana," to hurt at Dhṭm 536 (with var. v. v. ll.), not sure.

**Minana** (nt.) [fr. *mi* to measure, fix, construct] measuring, surveying DA 1.79; DhSA 123.

**Mināti**<sup>1</sup> [roots (Vedic) *mā* & *mi*; pres. *minūte* & *minoti*; Idg. \**me*, cp. Sk. *mātra* measure, *māna*; Av. *mā-*, *mitiḥ* measure; Gr. *μᾶτριον* small measure, *μῆτρος* counsel Lat.; *metior*, *mensis*, *modus*; Goth. *mēla* bushel; Ags. *mæd* measure (cp. E. *mete*, *meet* = fitting); Lith. *mētas* year. — The Dhṭm 726 gives *mi* in meaning "pamāna"] to measure VbhA 108 (see etym. of *mitta*); Pot. *mine* J v.468 (= *mineyya* C.); fut. *minissati* Sdhp 585. ger. *minitvā* Vism 72; grd. *minitabba* J v.90. — Pass. *miyati*: see *anu*<sup>2</sup>. — pp. *mita*. — Cp. *anu*<sup>2</sup>, *abhi*<sup>2</sup>, *ni*<sup>2</sup>, *pa*<sup>2</sup>, *vi*<sup>2</sup>. Caus. *māpeti* (q. v.).

**Mināti**<sup>2</sup> [Vedic *mināti*, *mī* (or *mi*), to diminish; cp. Gr. *μῖνω* diminish; Lat. *minor* = E. *minor*; Goth. *mins* (little), compar. *minniza*, superl. *minnists* = Ger. *mindest*. — The Dhṭp 502 gives *mi* with "hiṅsā," the Dhṭm 725 with "hiṅsana." It applies the same interpretation to a root *midh* (Dhṭm 536), which is probably abstracted fr. Pass. *miyati*] to diminish; also: to hurt, injure. Very rare, only in some prep. comb<sup>n</sup>. — See also *miyati*.

**Miyayati** (& **Miyati**) [corresponding to Vedic *mriyate*, fr. *mr*, viā \**mriyate* > *miyayati*. See *marati* to die. — (a) *miyyati*: Sn 804; Nett 23. med. 3<sup>rd</sup> pl. *miyyare* Sn 575; pot. *miyye* J vi.498; ppr. *miyyamāna* M 111.249; Vism 49; fut. *miyyissati* M 111.249. — (b) *miyati* (influenced in form by *jiyati* & *miyati* of *mināti*<sup>2</sup>) M 111.168 (*jāyati jiyati miyati*); J 111.189; Dh 21; pot. *miyetha* D 11.63. ppr. *miyamāna* S 1.90. — pp. *mata*.

**Milakkha** [cp. Ved. Sk. *mleccha* barbarian, root *mlecch*, onomat. after the strange sounds of a foreign tongue, cp. *babbhara* & *mammana*] a barbarian, foreigner, out-caste, hillman S v.466; J vi.207; DA 1.176; SnA 239 ('mahātissa-thera Np.), 397 ('bhāsā foreign dialect). The word occurs also in form *milakkhu* (q. v.).

**Milakkhu** [the Prk. form (A-Māgadhī, cp. Fischel, Prk. Gr. 105, 233) for P. *milakkha*] a non-Aryan D 111.264; Th 1, 965 ( *rajana* "of foreign dye" trsl.; Kern, Toev. s. v. translates "vermuloen kleurig"). As *milakkhuka* at Vin 111.28, where Bdgh expl<sup>d</sup> by "Andha-Damil' ādi."

**Milāca** by-form to *milakkha*, viā \**milacca* > \**milacca* > *milāca*. Geiger, P.Gr. 62<sup>2</sup>, Kern, Toev. s. v., a wild man of the woods, non-Aryan, barbarian J 1v.291 (not with C. = *janapadā*), cp. *luddā* m. ibid., and *milāca-puttā* J v.195 (where C. also expl<sup>d</sup> by *bhojaputta*, i. e. son of a villager).

**Milāta** [pp. of *milāyati*] faded, withered, dried up J 1.479; v.473; Vism 254 (°*sappa-piṭṭhi*, where KhA 49 in same passage reads "milāta-dham(m)ani-piṭṭhi"); DhA 1.335; 1v.8 (*sarira*), 112; SnA 69 (°*mālā*, in simile); Mhvs 22, 40 (a<sup>2</sup>); Sdhp 161.

**Milātata** (f.) [abstr. fr. *milāta*] only neg. a<sup>2</sup> the (fact of) not being withered J v.156.

**Milāyati** [Vedic *mīā*, to become soft; Idg. \**melā* & \**mlei*, as in Gr. βλαξ, βακείω to languish; Lat. *flaccus* withered ( = *flaccid*); Lith. *blakā* weak spot; also Gr. βληχός weak. — Dhṭp 44<sup>2</sup>; " *mīā* = *gatta-vimāne*" (i. e. from the bent limbs); Dhṭm 679 id. to relax, languish, fade, wither S 1.126; It 79; J 1.329; v.90. — Caus. *milāpeti* [Sk. *mīlāpayati*] to make dry, to cause to wither J 1.34<sup>2</sup> (*sassaṅ*); fig. to assuage, suppress, stifle J 111.414 (*tanhaṅ*). — pp. *milāta*.

**Millikā** at PvA 144 in passage paṅsukūlaṅ dhovitv-ābhī-siñcimillikā ca katvā adāsi is to be read either as "ābhīsiñci cimillikā ca k." or "ābhīsiñcitvā mudukañ ca k."

**Milhakā** at S 11.228 is to be read *mīlhakā* (q. v.).

**Misati** [miṣ, Vedic *miṣati*, root given as *miṣa* at Dhṭm 479, with expl<sup>d</sup> "milane"] to wink (one's eyes): see *ni*<sup>2</sup>.

**Missa** (adj.) [orig. pp. of *miṣ*, cp. Vedic *miśra*. Sk. *miśra*-*yati*, *meṣayati*; Gr. *μῖστρον* & *μῖστρον*; Lat. *miscere*, *mixtus*; Ags. *miscian* = *mix*; Ohg. *miskan*. — Dhṭp 931 " *sammissa*" ] 1. mixed (with: -<sup>2</sup>); various Vin 1.33 (*kesa*<sup>2</sup>, *jatā*<sup>2</sup> etc. = a mixture of, various); Th 1, 143; J 111.95, 144 (*udaka-panṇa yāgu*); Pv 1.9<sup>2</sup> (*missā kutakā*). nt. *missaṅ* as adv. "in a mixed way" Vism 552 = VbhA 161 (+ *dvidhā*). — 2. accompanied by (-<sup>2</sup>), having company or a retinue, a title of honour in names, also as polite address [cp. Sk. *miśra* & *ārya miśra*] J v.153 (voc. f. *missē*), 154 (f. *missā*). — 3. *missa*<sup>2</sup> is changed to *missī* in comp<sup>n</sup> with *kr* and *bhū* (like Sk.), thus in *missī-bhāva* (sexual) intercourse, lit. mixed state, union J 11.339; 1v.471; v.89; VbhA 107; and *missī-bhūta* mixed, coupled, united J v.86 (= *hatthena hatthāṅ gahetvā kāya-missībhāvaṅ upagata* C.). Cp. *sam*.

-*kesi* (f.) "mixed hair," Ep. of a heavenly maiden or Apsaras Vv 60<sup>14</sup> (expl<sup>d</sup> at VvA 280 as " *ratta-mālādīhi missita-kesavattī* "). The m. *missa-kesa* occurs as a term for ascetics (with *munda*) at Vism 389

**Missaka** (adj. n.) [fr. *missa*] 1. mixed, combined J 11.8 (*phalika*<sup>2</sup> *rajata-pabbata* mountain of silver mixed with crystal); VbhA 16 (*lokiya-lokuttara*); usually <sup>2</sup>, like °*āhāra* mixed food DhA 11.101; °*uppāda* mixed portents, a main chapter of the art of prognosticating (cp. *Brhat-Saṅhitā* ch. 86 *miśrak' ādhya*) Miln 178; °*bhatta* = °*āhāra* SnA 97; Mhbv 27. — 2. (m.) an attendant, follower; f. *missikā* DhA 1.211 (*Sāmāvati*<sup>2</sup>). — 3. (nt.) N. of a pleasure grove in heaven (lit. the grove of bodily union), one of the 3; Nandana, M, Phārusaka J vi.278; Vism 424. — 4. (pl. *missakā*) a group of devas, mentioned at D 11.260 in list of popular gods (cp. *missa* 2 and *missakesi*).

**Missakatta** (nt.) [abstr. fr. missaka] mixing, mixture, combination with (-°) Tikp 291.

**Missana** (nt.) [fr. misseti, mixing Dhpt 338.

**Missita** [pp. of misseti] mixed, intermingled Sn 243; J v.460; PvA 198 (dhanāna sāsapa-tela°); VvA 280 (see under missa-kesi).

**Misseti** [Caus. of miś, Vedic miśrayati] 1. to mix Miln 126 (mayaj misayissāma); PvA 191 (palāse sālihi sad-dhiḡ). — 2. to bring together in cohabitation, to couple J v.154 (C.: kilesana misseti). — pp. missita.

**Mihati** is given as root **mih** in 2 meanings at Dhpt, viz. (1) isa-hasana (No. 328), i. e. a kind of laugh, for **smi**, as in mihita. (2) secana (No. 342).

**Mihita** (nt.) [pp. of smi; this is the inverted-diaeretic (Pāli) form (smīta > \*hmīta > \*mhīta > mihita) for the other (Sk.) form smīta (q. v.). The Dhpt (328) puts root down as **mih**, a smile J III.419; v.452; VI.504. — **mihita-pubba** with smiles Th I, 400 (spelt mihita°); J v.1221 (=sita C.). — Cp. vimhaya, vimhāpaka, vimhita.

**Miyati** see miyyati (Pass. of marati).

**Milati** [mil, given at Dhpt 267 & 614 with "nimilane"] to wink, only in cpd. nimilati to close the eyes (opp. um°).

**Milha** [pp. of mih, Vedic mehati to excrete water, i. e. urine, only with ref. to the liquid; Sk. miḍha = Lat. mic-tus, pp. of mingo, to urinate. Cp. Av. māēzaiti to urinate, mež urine; Gr. ὀμῆν & ὀμῆνα id.; Ags. mīgan to ur.; in Ohg. mist & Ags. miox the notion refers more to the solid excrement, as in Pāli. — A related root \*meigh to shed water is found in megha, cloud (water-shedder), q. v. for further cognates] excrement M 1.454 = III.236 ("sukhaḡ vile pleasure"); A III.241, 242; Th I, 1152; J II.11; VI.112; Vv 52<sup>11</sup> (with ref. to the gūthā-niraya); Pv III.4<sup>5</sup> (=gūtha PvA 194); DhA II.53 (ṅ khāditaḡ).

—**kūpa** pit of excr., cesspool Pgdp 22.

**Milhakā** (f.) [fr. milha; cp. BSk. miḍha-ghata] cesspool S II.228 (so read for T. piḷhakā; v. l. BB miḷhakā). See also piḷhakā. The trsl. (K.S. II.155) gives "dung-beetle."

**Mukula** [cp. Sk. mukula] a bud; see makula (where also see mukulita). — Abhp 811, 1116.

**Mukka** [pp. of muc, Sk. mukta, for the usual P. mutta; cp. Prk. mukka, Pischel, Prk. Gr. § 590] only in um° & paṭi° (q. v.), and as v. l. at M III.61.

**Mukkhaka** at J 1.441 should be read as mokkhaka, meaning "first, principal, foremost", cp. mokkha<sup>2</sup>.

**Mukha** (nt.) [Vedic mukha, fr. Idg. \*mu, onomat., cp. Lat. mu facere, Gr. μύκωμαι, Mhg. mügen, Lat. mūgo to moo (of cows), to make the sound "moo"; Ohg. māwen to cry, muckazzen to talk softly; also Gr. μῦθος word, "myth"; Ohg. mūla = Ger. maul; Ags. mule snout, etc. Vedic mūka silent, dumb = Lat. mutus = E. mute] 1. the mouth Sn 608, 1022 (with ref. to the long tongue, pahūta-jvha, of the Buddha or Mahāpurisa); J II.7; DA 1.287 (uttāna° clear mouthed, i. e. easy to understand, cp. D 1.116); PvA II, 12 (pūti°), 264 (mukhena). — 2. the face J VI.218 (unnaja m.); PvA 74, 75, 77; J karoti to make a face (i. e. grimace) Vism 343. — **adho** face downward Vin II.78; opp. **upari**° (q. v.); **assu** with tearful face Dh 67; PvA 39; see assu. — **dum**° (adj.) sad or unfriendly looking J II.393; VI.343; scurrilous J v.78; **bhadra**° bright-faced PvA 149; **ruda**° crying Pv 1.11<sup>2</sup>. — 3. entrance, mouth (of a river) Mhvs 8, 12; **āya**° entrance (lit.

opening), i. e. cause or means of income DA 1.218; **ukkā**° the opening of a furnace, a goldsmith's smelting pot A 1.257; Sn 686; J VI.217; 574. **ubhato-mukha** having 2 openings M 1.57. **sandhi**° opening of the cleft PvA 4. Hence: — 4. cause, ways, means, reason, by way of J III.55 by way of a gift (dānamukhe); IV.266 (bahūhi mukhehi). — **apāya**° cause of ruin or loss A II.166; IV.283. — 5. front part, front, top, in isā° of the carriage pole S 1.224 = J 1.203. Hence: — 6. the top of anything, front, head, best part; adj. topmost, foremost Sn 568 (aggihutta-mukhā yaññā), 569 (nakkhattānaḡ mukhaḡ cando; cp. Vin 1.246); VbbA 332 (=uttamaḡ, mukha-bhūtaḡ vā). — Der. adj. **mokkha** & **pāmokkha** (q. v.). Note. A poetical instr. sg. **mukhasā** is found at Pv 1.2<sup>3</sup> & 1.3<sup>2</sup>, as if the nom. were mukho (s-stem). — The abl. **mukhā** is used as adv. "in front of, before," in cpd. **sam**° & **param**°, e. g. PvA 13. See each sep.

— **ādhāna** (1) the bit of a bridle M 1.446; (2) setting of the mouth, i. e. mouth-enclosure, rim of the m.; in m. silittḡhaḡ a well-connected, well-defined mouth-contour DhA 15 (not with trsl. "opens lightly," but better with note "is well adjusted," see *Expos.* 19, where write °adhāna for °ādāna). — **āsiya** (° cp. āsita<sup>1</sup>) to be eaten by the mouth DhA 330 (mukhena asitabba). — **ullokana** looking into a person's face, i. e. cheerful, bright, perhaps also flattering DhA II.193 (as °olokana). — **ullokika** flattering (cp. above) Nd<sup>1</sup> 249 (puthu Sathhā-rānaḡ m. puthujjana); PvA 219. — **odaka** water for rinsing the mouth Nd<sup>2</sup> 39<sup>1</sup> = Miln 370; VvA 65; DhA II.19; IV.28. — **ja** born in (or from) the mouth, i. e. a tooth J VI.219. — **tunda** a beak VvA 227 [cp. BSk. mukhatundaka Divy 387]. — **dugga** one whose mouth is a difficult road, i. e. one who uses his mouth (speech) badly Sn 664 (v. l. °dukka). — **dūsi** blemishes of the face, a rash on the face DA 1.223 (m.-dosa ibid.). — **dvāra** mouth opening PvA 180. — **dhovana-tṭhāna** place for rinsing the mouth, "lavatory" DhA II.184. — **puñchana** wiping one's mouth Vin 1.297. — **pūra** filling the mouth, a mouthful, i. e. as much as to fill the mouth J VI.350. — **pūra**ka mouth-filling Vism 106. — **bheri** a musical instrument, "month-drum," mouth-organ (?) Nd<sup>2</sup> 219 B; SnA 86. — **makkāṭika** a grimace (like that of a monkey) of the face J II.70, 448 (T. makkāṭiya). — **vaṭṭi** "opening-circumference," i. e. brim, edge, rim DhA II.5 (of the Lohakumbhi purgatory, cp. J III.43 lohakumbha-mukhavaṭṭi); DhA III.58 (of a gong). — **vaṇṇa** the features PvA 122, 124. — **vikāra** contortion of the mouth J II.448. — **vikūṇa** (=vikāra) grimace SnA 30. — **sankocana** distortion or contraction of the mouth, as a sign of displeasure DhA II.270; cp. mukha-sankoca Vism 26. — **saññāta** controlling one's mouth (i. e. speech) Dh 363, cp. DhA IV.93.

**Mukhara** (adj.) [cp. Sk. mukhara; fr. mukha] garrulous, noisy, scurrilous S 1.203; v.269; A 1.70; III.199, 355; Th I, 955; Sn 275; J III.103; DhA II.70 (ati°); PvA II. — opp. **amukhara** M 1.470; Th I, 926; Pug 35; Miln 414.

**Mukharatā** (f.) [fr. mukhara] talkativeness, garrulousness, noisiness DhA II.70.

**Mugga** [Vedic mudga, cp. Zimmer, *Altind. Leben* 240] a kind of kidney-bean, Phaseolus mungo, freq. comb<sup>d</sup> with māsa<sup>2</sup> (q. v.). On its size (larger than sāsapa, smaller than kalāya) see A v.170 & cp. kalāya. — D II.293; M 1.57 (+ māsa); S 1.150; J 1.274, 429; III.55; VI.355 (māsā); Miln 267, 341; SnA 283.

— **sūpa** bean-soup Vism 27. — **sūpyatā** "bean-soup-character," or as *Vism trsl.* 32 has it "bean-curry-talk"; fig. denoting a faulty character, i. e. a man who behaves like bean-soup. The metaphor is not quite transparent; it is expl<sup>d</sup> by Bdhgh as meaning a man speaking half-truths, as in a soup of beans some are only half-boiled. The expl<sup>a</sup> is forced, & is stereotype,

as well as is the comb<sup>a</sup> in which it occurs. Its origin remains to be elucidated. Anyhow it refers to an unevenness in character, a flaw of character. The passage (with var. spellings) is always the foll. **cātu-kamyatā** (pātu° Nd<sup>2</sup>; °kammātā Miln; pātu° Vbh) **mugga-sūpyatā** (°sūpatā Nd<sup>2</sup>; suppatā Miln & KhA 236; °sūpatā and suppatā Vbh & VbhA 338; supyatā Vism) **pāribhāṭṭatā** (°bhatyatā Vism.; °bhaṭṭakatā Miln; °bhatyatā & °bhaṭṭatā Vbh). At Nd<sup>2</sup> 39<sup>1</sup> it is used to explain **sāvajja-bhoga**, at Vism 17 & Vbh 246 **anācāra**; at Vbh 352 **lapanā**; at Miln 370 it is used generally (cp. *Miln trsl.* II.287). The C. expl<sup>a</sup> of the Vbh passage, as given at (VbhA 483 &) Vism 17 runs as follows: "mugga-sūpa-samānāya sacc' ālikena jivita kappanātāy' etaṇ adhivacaṇaṇ. Yathā hi muggasūpe paccante bahū muggā pākaraṇ gacchanti, thokā na gacchanti, evam eva saccālikena jivitakappake puggale bahuṇ alikaṇ hoti, appakaṇ saccaṇ." The text at VbhA 483 is slightly different, although the sense is the same. Similarly at Vism 27.

**Muggatiya** (nt.?) [fr. mugga ?] a plant, according to C. a species of bean J vi.536.

**Muggara** [cp. Sk. mudgara] a club, hammer, mallet J I.113; II.196, 382; v.47; vi.358; Miln 351; Vism 231; DhA I.126; II.21; PvA 4, 55 (ayo°). 56 (°pahāra), 66, 192. The word is specifically peculiar to the so-called Jātaka style.

**Mucala** occurs as simplex only in Np. Mahā-mucala-mālaka Mhvs 15, 36. It refers to the tree **mucalinda**, of which it may be a short form. On the other hand **mucal-inda** appears to the speaker of Pāli a cp. noun, viz. king of the mucala(s) (trees). Its (late ?) Sk. correspondent is **mucilinda**, of which the P. form may be the regular representative (cp. Geiger *P.Gr.* § 34), — 1. the tree *Barringtonia acutangula* (Nicula\*, of which it may be a dialectical distortion: \*Abhp 563 nicula > \*mucula > \*mucala) Vin 1.3; J v.405 (°ketakā, Dvandva); vi.269 (id.). — 2. N. of a nāga (serpent) king Vin 1.3. — 3. N. of a great lake J vi.534, 535.

**Mucchatī** [murch, an enlargement of Vedic **mūr** to get stiff (as in *mūra* stupid, dull, cp. Gr. *μωρός*; Sk. *mūrakha* foolish). Used in 2 senses, viz. (a) to become stiff & (b) (Caus.) to harden, increase in tone, make louder. From (a) a fig. meaning is derived in the sense of to become dulled or stupid, viz. infatuated, possessed. — See also Lüders in *K.Z.* XLII.194 a. How far we are justified to connect Dhṭp 216 **mū** & 503 **mu** ("bandhane") with this root is a different question. These 2 roots seem to be without connections. — **murch** itself is at Dhṭp 50 defined with "mohe"] 1. (spelt **mucchatī**) to become stiff, congeal, coagulate, curdle Dh 71; DhA II.67. — 2. to become infatuated D III.43 (majjati+). — 3. only in Caus. **muccheti** to make sound, to increase in tone J II.249 (vīṇaṇ); III.188 (id.). — pp. **mucchita**.

**Mucchanā** (f.) [fr. mucchatī 2] swelling or rising in tone, increase of sound J II.249 (vīṇaṇ *uttama-mucchanāya mucchetvā vādesi*).

**Mucchañcikatā** (°aññi°) is probably the correct reading for **puñcikatā**. — We find **puñcikatā** at Dhs 1136, 1230; Vbh 351, 361 (v. I. pucchaññi°); DhA 305; **mucchañci** at Nd<sup>1</sup> 8 & Nd<sup>2</sup> p. 152; **pucchaññi** at VbhA 477. The meaning is "agitation," as seen from expl<sup>a</sup> of term at DhA 305 ("wagging of a dog's tail," pucchaṇ cāleti), and VbhA 477 ("lābhan' ālābhanaka-thāne vedhanā kampaṇā nīcavuttatā"). — The etym. expl<sup>a</sup> is difficult, we may take it as a (misunderstood) corruption of **\*mucch-angi-kata** i. e. *mucchā*+*anga*+*kr* "being made stiff-of-limbs," or "swoon." Psychologically we may take "swoon" as the climax of agitation, almost like "hysterics." A similar case of a similar term of swooning being interpreted by Bāhgh as "wavering"

(*cal*) is **chambhitatta** "paralysis," expl<sup>a</sup> as "sakala-sarīra calanaṇ" at DA 150. — The expression **mucchañcikatā** reminds us of the term **kaṭukañcukatā**.

**Mucchā** [fr. **murch** 1. fainting, swoon PvA 174. — 2. infatuation A II.10 (kāma°). Sn 328; Dhs 1059.

**Mucchita** [pp. of **mucchatī** 1. fainted, swooning, in a faint J I.243; DhA II.112; PvA 62, 174, 258. — 2. distraught, infatuated S I.61, 204; A I.274; D III.46 (a°); It 92; J III.432; v.274 (C. for pagiddha & gadhita). — Cp. pa°.

**Mujjati** [The P. form of the Sk. **majj**] to sink, dive, be submerged Dhṭp 70 (*mujja*=*mujjana*). Only in cpds. **um°** & **ni°**.

**Muñcati** [Vedic *muñcati*; **muc**, to release, loosen; with orig. meaning "strip off, get rid of," hence also "glide" as in Lith. *mūkti* to escape, Ags. *smūgan* to creep, Ger. *schmiegen* to rub against. See further connections in Walde, *Lat. W'rb.*, s. v. *emungo*. The Dhṭp 376 expl<sup>a</sup> by *moane*, Dhṭm 609 id.; 631; *moce*; 765; *pamocane*] 1. *Forms*. The 2 bases **muñc°** & **mucc°** are differentiated in such a way, that **muñc°** is the *active* base, and **mucc°** the *passive*. There are however cases where the active forms (**muñc°**) are used for the passive ones (**mucc°**), which may be due simply to a misspelling, ñc & cc being very similar. — A. *Active*. pres. **muñcati** J 1.375; IV.272; v.453; Vv 64<sup>18</sup>; pot. **muñcetha** Dh 389; imper. **muñca** Dh 348; ppr. **muñcanto** Sn 791; aor. **muñci** J v.289; Mhvs 19, 44; pl. **muñciṅsu** J IV.142; ger. **muñciya** Mhvs 25, 67; **mutvā** J 1.375; & **muñcivā** ibid.; PvA 43; inf. **muñcituṇ** D 1.96. — Caus. II. **muñcāpeti** D I.148. — B. *Passive*. pres. **muccati** Sn 508; ppr. **muccanto** J I.118; imper. sg. **muccassu** Th 2, 2; pl. **muccatha** DhA II.92; pot. **muñceyya** Pv II.29; PvA 104; Dh 127; fut. **muccissati** J 1.434 (where also **muñcissati** in same sense); DhA I.105; III.242; PvA 53, 105; also **mokkhasi** Vin 1.21=S I.111; pl. **mokkhanti** Dh 37; aor. **mucciṅsu** S III.132; IV.29; J II.66; inf. **muccituṇ** Th I, 253; DhA I.297. — Caus. **moceti** & **mocāpeti** (q. v.). — pp. **mutta**. — II. *Meanings*. 1. to release, deliver (from=abl.), set free (opp. *bandhati*) Sn 508 (*sujjhati*, m., *bajjhati*); S III.132 (*cittāni mucceṅsu* their hearts were cleansed), Th 2, 2 (*muccassu*); Dh 127 (*pāpakammā*, quoted at PvA 104); Pv II.29; PvA 53 (*nīray' ūpapatitto mucchissati*), 105; DhA I.297 (*dukkhā mucchitu-kāma* desirous of being delivered from unpleasantness; v. I. *muñc°*); II.92 (*dukkhā*). — 2. to send off, let loose, drop, give J IV.272 (*saraṇ* an arrow); Vism 313 (*dhenu vacchakassa khīra-dhāraṇ* m.); Mhvs 25, 93 (*phalakaṇ*). — 3. to let out of the yoke, to unharness, set free D I.148 (*satta usabhasatāni muñcāpeti*); PvA 43 (*yoggāni muñcivā*). — 4. to let go, emit, send forth (light) J v.289 (*obhāsaṇ* *muñci*); Mhvs 19, 44 (*rasmīyo*). — 5. to send forth (sound); to utter, emit (words etc.) J 1.375 (*vācaṇ*); Vv 64<sup>18</sup> (*mālā* m. *ghosaṇ*=*vissajjenti* VvA 281). — 6. (from 4 & 5 in general) to undertake, to bestow, send forth, let loose on Dh 389: "na brāhmanassa pahareyya nāssa muñcetha brāhmaṇo," where DhA IV.148 supplements *veraṇ* na *muñcetha* (i. e. *kopaṇ* na *kareyya*). In this case *veraṇ muñcati* would be the same as the usual *veraṇ bandhati*, thus opposite notions being used complementarily. The interpretation "give up" (enmity) instead of "undertake" is possible from a mere grammatical point of view. L. v. Schroeder (*Worte der Wahrheit*) trsl "noch stürzt der Priester auf den Feind!" — 7. to abandon, give up, leave behind Dh 348 (*muñca*, viz. *taṇhaṇ* DhA IV.63); J v.453 (*petā-rāja-visayaṇ*). — 8. An idiomatic (late) use of the ger. **muñciya** (with acc.) is in the sense of an adv. (of prep.), meaning "except, besides," e. g. *maṇ* m. Mhvs 25, 67; *imaṇ* m. (besides this Mhvs 14, 17). — Cp.

pa°, pañ°, vi°. *Note.* At Dh 71 *muccati* stands for *muccheti* (=Sk. *mūrhati*) to become stiff, coagulate, curdle; cp. DhA II.67.

**Muñcana & Muccana** (nt.) [abstr. fr. *muc*] 1. release, being freed, deliverance J IV.478 (*mucco*); °*ākāra* (*muñco*) means of deliverance (*dukkhato* from ill) DhA I.267; °*kāla* time of release (*dukkhā* from suffering) DhA II.11 (*mucco*, v. l. *muñco*). — 2. letting loose, emitting, giving, bestowing VbhA 249 (speaking, shouting out; Vism reading p. 205 is to be corrected fr. *mañcana*!); PvA 132 (v. l. *dāna*).

**Muñcanaka** (adj.) [fr. *muñcana*] sending out or forth, emitting VvA 303 (*pabhā*°).

**Muñja** [Vedic *muñja*, cp. Zimmer, *Allind. Leben* 72] 1. a sort of grass (reed) *Saccharum muñja* Roxb. Sn 440. °*kesa* having a dark mane (like m. grass) D II.174. °*pādūkā* slipper made of m. grass DhA III.451. °*maya* made of m. grass Sn 28. — The reed itself is called *isikā* (q. v.). — 2. a sort of fish J IV.70 (+ *rohita*, taken as *Dvandva* by C.); VI.278 (id.).

**Muṭa** see *mutoli*. Otherwise occurring in Np. *Muṭa-siva* at Mhvs 11, 4.

**Muṭṭha** [pp. of *muṭṭati*, *mṛṣ*] having forgotten, one who forgets; only in two cpds., viz. °*sacca* [der. fr. foll.: *muṭṭha*+*sati*+*ya*] forgetfulness, lit. forgotten-mindedness, usually comb<sup>d</sup> with *asampajāna*, D II.213; A v.149; Pug 21; Dhs 1349 (where read: *yā asati ananussati . . . adhāranatā pilāpanatā sammussanatā*); Vbh 360, 373; Vism 21; DhA IV.85; & °*sati(n)* (adj.) “forgetful in mindfulness,” i. e. forgetful, careless, bewildered [cp. BSk. *amuṣitasmr̥ti* Lal. V. 562, to all appearance (wrongly) derived from P. *muṭṭati* to rob, *mus*, *muṣṇāti*] D III.252, 282; S I.61 (+ *asampajāna*); Pug 21, 35 (neither passage expl<sup>d</sup> in PugA!); J III.488; VbhA 275. As °*satika* at Miln 59. — *Note.* *muṭṭha-sati* with var. (unsuccessful) etym. is discussed in detail also by Morris, *J.P.T.S.* 1884, pp. 92-94.

**Muṭṭhi** (f.) [Vedic *muṣṭi*, m. f. Does def<sup>n</sup> “*muṣ*=*madane*” at Dhbm 125 refer to *muṭṭhi*?] the fist VvA 206. *muṭṭhi katvā* *ganhāti* to take by making a fist, i. e. clutch tightly, clenching one's fist J VI.331. — *muṭṭhiṅ akāsi* he made a fist (assign) J VI.304. As ° often meaning “handful.” — *ācariya-muṭṭhi* close-fistedness in teaching, keeping things back from the pupil D II.100; S v.153; J II.221, 250; VvA 138; SnA 180, 308. *kuṇḍaka*° handful of rice powder VvA 5; DhA I.425. *taṇḍula*° handful of rice PvA 131. *tila*° do. of tila-seeds J II.278. *paṅsu*° do. of soil J VI.405. *ritta*° an empty fist SnA 306=DhA IV.38 (°*sadisa* alluding to ignorance).

-*yuddha* fist-fight, boxing D I.6. -*sammuñjani* “fist-broom” a short broom DhA II.184.

**Muṭṭhika** [fr. *muṭṭhi*] 1. a fist-fighter, wrestler, boxer Vin II.105 (*malla*°); J IV.81 (Np.); VI.277; Vism 31 (+ *malla*). — 2. a sort of hammer J v.45.

**Muṇḍa** (adj.) [cp. BSk. *muṇḍa*] bald, shaven; a shaven, (bald-headed) ascetic, either a *samaṇa*, or a *bhikkhu* or (f.) *bhikkhunī* S I.175 (m. *sanghāti-pāruta*); Vin IV.205 (f.); Sn p. 80 (= *muṇḍita-sisa* SnA 42). — *kaṇṇa*° with cropped or shorn ears (appl<sup>d</sup> to a dog) Pv II.12<sup>10</sup>, cp. *muṇḍaka*.

-*pabbataka* a bare mountain J I.303 (*Hatthimatta*); VvA 302 (v. l. for T. *muṇḍika-pabbata*). -*vaṭṭin* “shaven hireling” (?), a king's servant, probably porter Vin II.137. The expl<sup>d</sup> given by Bdhgh on p. 319 (on CV. v. 29. 5) is twofold, viz. *malla-kammakar' ādayo viya kacchaṅ banditvā nivāseti*; and *muṇḍa-veṭṭhi (sic) ti yathā rañño kuhūñci gacchanto parikkhāra-bhanda-vahana-manussā ti adhippāyo*. Maybe that reading *veṭi* is more correct — *sira* shaven head DhA II.125.

**Muṇḍaka**=*muṇḍa*; cp. BSk. *muṇḍaka* Divy 13. — Sn p. 80; Dh 264 (= *sisa-muṇḍana-matta* DhA III.391, qualification of a shaveling); VvA 67 (°*samaṇa*, *Dvandva*). — *aḍḍha*° shaven over one half the head (sign of loss of freedom) Mhvs 6, 42. — *kaṇṇa*° “with blunt corners,” N. of one of the 7 great lakes: see under *kaṇṇa*. -*paṭṭisāka* the chignon of a shaveling, in phrase: *kāsāyaṅ nivāsetvā muṇḍaka-paṭṭisākaṅ sise paṭimuñcitvā* fastening the (imitation) top-knot of a shaveling to his head Miln 90; cp. J II.197 (*pacceka-buddha-vesaṅ gaṇhitvā paṭṭisākaṅ paṭimuñcitvā*), similarly J v.49.

**Muṇḍatta** (nt.) [abstr. fr. *muṇḍa*] the fact of being shaven or shorn PvA 106.

**Muṇḍana** (nt.) [fr. *muṇḍa*] shaving, tonsure DhA III.391

**Muṇḍika** (-*pabbata*) bare (mountain), uncertain T. reading at VvA 302 for v. l. SS *muṇḍa-pabbata* (q. v.).

**Muṇḍita** [pp. of *muṇḍeti*] shaven SnA 402 (°*sisa*).

**Muṇḍiya** [abstr. fr. *muṇḍa*] baldness, shaven condition (of ascetics & *bhikkhus*) M 1.515; Sn 249; Kvu 1.95; Sdhp 374.

**Muṇḍeti** [Denom. — Caus. from *muṇḍa*] to shave Mhbv 103. — pp. *muṇḍita*. — The BSk. has only Caus. II. *muṇḍāpayati*, at Divy 201. Should Dhpt 106 “*muṇḍ*=*khaṇḍa*” be the def<sup>n</sup> of *muṇḍati*? — At J III.368 we find *muṇḍati* for *muṇḍeti* (*kuṇṭha-satthena muṇḍanto viya*), which should prob. be read *muṇḍento*.

**Muta** [for *mata*, cp. Geiger, *P.Gr.* § 18] thought, supposed, imagined (i. e. received by other vaguer sense impressions than by sight & hearing) M 1.3; Sn 714 (= *phusan' arahaṅ* SnA 498), 812; J v.398 (= *anumata* C.); Vbh 14, 429 sq. — Often in set *diṭṭha sutta muta* what is seen, heard & thought (? more likely “felt,” cp. Nd<sup>2</sup> 298: *diṭṭha=cakkhunā d.*, *sutaṅ=sotena s.*, *mutaṅ=ghānena ghāyitaṅ*, *jivhāya sāyitaṅ*, *kāyena phutṭaṅ*, and *viññātaṅ=manasā v.*; so that from the interpretation it follows that d. s. m. v. refer to the action (perception) of the 6 senses, where *muta* covers the 3 of taste, smell & touch, and *viññāta* the function of the *manas*) S 1.186 (K.S. 1.237 note); IV.73; Th 1.1216. Similarly the psychol. analysis of the senses at Dhs 961: *rūp' āyatanaṅ diṭṭhaṅ*; *sadd-āyat. sutaṅ*; *gandh°*, *ras°*, *phoṭṭhabb° mutaṅ*; *sabbāṅ rūpāṅ manasā viññātaṅ*. See on this passage Dhs *trsl.* § 961 note. In the same sense DhsA 388 (see *Expositor*, II.439). — D III.232; Sn 790 (cp. Nd<sup>1</sup> 87 sq. *in extenso*) 793, 798, 812, 887, 901, 914, 1086, 1122. Thus quite a main tenet of the old (popular) psychology.

-*mangalika* one who prophesies from, or derives lucky auspices from impressions (of sense; as comp<sup>d</sup> with *diṭṭha-mangalika* visible-omen-hunter, and *suta-m.* sound-augur) J IV.73 (where C. clearly expl<sup>d</sup> by “touch”); KhA 119 (the same expl<sup>d</sup> more in detail).

-*visuddhika* of great purity, i. e. orthodox, successful, in matters of touch Nd<sup>1</sup> 89, 90. -*suddhi* purity in matter of touch Nd<sup>1</sup> 104, 105.

**Muti** (f.) [for *mati*, cp. *muta*] sense-perception, experience, understanding, intelligence Sn 804; Nd<sup>1</sup> 205 (on Sn 840 = hearsay, what is thought); Vbh 325 (*diṭṭhi, ruci, muti*, where *muti* is expl<sup>d</sup> at VbhA 412 as “*mudatī* ti *muti*”) 328; Sdhp 221. Cp. *sam*°.

**Mutinga** [Sk. *mṛḍanga* on d>t. cp. Geiger, *P.Gr.* § 23] a small drum, tabor D I.79; Vin I.15; S II.266 sq. (a famous mythological drum, called *Ānaka*; same also at J II.344); J IV.395 (*bheri*+); KhA 49. Spelling *mudinga* at S II.266; J IV.395; Vism 250; VbhA 232; VvA 210 (v. l. SS *mutinga*), 340 (id.).

-*sadda* sound of the drum J 1.3 (one of the 10 sounds, *hatthi*°, *assa*° etc.).

**Mutimant** (adj.) [fr. *muti*] sensible, intelligent, wise Sn 539; as *mutimā* at Sn 61, 321, 385; pl. 881; J 1v.76 (as *mutimā* & *mutimā*): Nd<sup>2</sup> 511=259. Cp. *matimant*.

**Mutoli** [?] a doubtful word occurring only in one stock phrase, viz. "ubhato-mukhā m. pūrā nānā-vihitassa dhaññassa" at M 1.57 (vv. ll. *putoli*, *mūoli*)=111.90 (*mūoli*)=D 11.293 (T. *mutoli*, v. l. *mutoli*; gloss K *pūoli*). The *Dial.* 11.330 trsl. "sample bag" (see note on this passage; with remark "spelling uncertain"). Neumann, *Mittlere Sammlung* 1.101 trsl. "Sack." — Kern, *Toev.* s. v. *mutoli* tries to connect it with BSk. *moṭa* (Hindī *moṭh*), bundle, which (with vv. ll. *mūḍha*, *muṭa*, *mūṭa*) occurs only in one stock phrase "bharañḥ motañḥ piṭakañḥ" at Divy 5, 332, 501, 524. The more likely solution, however, is that *mutoli* is a distortion of *puṭosa* (*puṭosa*), which is found as v. l. to *puṭaṅsa* at all passages concerned (see *puṭaṅsa*). Thus the meaning is "bag, provision-bag." The BSk. *moṭa* (*muṭa*) remains to be elucidated. The same meaning "provision-bag" fits at Vism 328 in cpd. *yāna*, where spelling is T. *paṭṭoli*, v. l. B3 *putoli*, but which is clearly identical with our term. We should thus prefer to read *yāna-puṭosi* "carriage-bag for provisions."

**Mutta**<sup>1</sup> [pp. of *muñcati*; Sk. *mukta*] 1. released, set free, freed; as ° free from Sn 687 (*abbhā*° free from the stain of a cloud); Dh 172 (id.), 382 (id.). — Dh 344; Pv 1v.134; PvA 65 (*su*°). — 2. given up or out, emitted, sacrificed Vin 11.97=1v.27 (*catta*, *vanta*, m.) A 111.50 (*catta*+). Cp. vi°. — 3. unsystematised. *Comp.* 9, 137 (vi°).

-*ārāca* of loose habits D 1.166=111.40=Pug 55 (where expl<sup>9</sup> at PugA 231, as follows: *vissatth' ācāro. Uccāra-kamm' ādisu lokiya-kulaputt' ācārena virahito ṭhitako va uccāraṇ karoti passāvaṇ karoti khādati hhuñjati*). -*paṭibhāna* of loose intelligence, or immoderate promptitude (opp. *yutta*°), quick-tempered Pug 42 (cp. PugA 223); SnA 110, 111; -*saddha* given up to faith Sn 1146 (= *saddhādhimutta* Nd<sup>2</sup> 512). -*sirā* (pl.) with loose (i. e. confused) heads KhA 120=Vism 415.

**Mutta**<sup>2</sup> (nt.) [cp. Vedic *mūtra*; Idg. \**meud* to be wet, as in Gr. *μύζω* to suck, *μύζω* to be wet; Mhg. *smuz* (= Ger. *schmutz*), E. *smut* & *mud*, Oir. *muad* cloud (= Sk. *mudira* cloud); Av. *muṣrem* impurity, Mir. *mūn* urine; Gr. *μύωνω* to make dirty] urine Vin 1v.266 (*passāvo muttaṇ vuccati*); Pv 1.9<sup>1</sup> (*gūṭhañ ca m.*); PvA 43, 78. Enum<sup>d</sup> under the 32 constituents of the body (the *dvattits-ākāraṇ*) at Kh 111. (cp. KhA 68 in detail on *mutta*; do. Vism 264, 362; VbhA 68, 225, 248 sq.) = M 111.90=D 11.293 etc.

-*ācāra* see *mutta*<sup>1</sup>. -*karaṇa* "urine-making," i. e. pudendum muliebri, cunnus Vin 1v.260. -*karisa* urine & faeces, i. e. excrements Vin 1.301; S 111.85; A 11.33; Sn 835; Nd<sup>1</sup> 181; J 1v.111; Vism 259, 305, 342, 418 (origin of). -*gata* what has become urine DhSA 247 (*gūṭha*+). -*vatti* the bladder Vism 345.

**Muttaka** (adj.) [*mutta*<sup>1</sup>+*ka*] only in cpd. *antarā*° one who is released in the meantime Vin 11.167.

**Muttakā** (f.)=*muttā*; °*maya* made of pearls Mhvs 27, 33.

**Muttatā** (f.) [abstr. fr. *mutta*<sup>1</sup>] state of being liberated, freedom J v.480.

**Muttā** (f.) [cp. Sk. *muktā*] a pearl Vv 37<sup>7</sup> (°*ācita*); Pv 11.7<sup>6</sup> (+*veḷuriya*); Mhvs 30, 66. Eight sorts of pearls are enum<sup>d</sup> at Mhvs. 11, 14, viz. *haya-gaja-rath' āmalakā valay'anguli-veṭhakā kakudha-phala-pākatikā*, i. e. horse-, elephant-, waggon-, myrobalan-, bracelet-, ring kakudha fruit-, and common pearls.

-*āhāra* a string or necklace of pearls J 1.383; 1v.480; DhA 1.85; SnA 78 (simile); Vism 312. -*jāla* a string (net) of pearls J 1v.120; Mhvs 27, 31; VvA 198. -*dāma* garland or wreath of p. Mhvs 30, 67 (so T. for v. l. °*maya*). -*vali* string of pearls VvA 169. -*sikkā* string of pearls VvA 244.

**Mutti** (f.) [fr. *muc*, cp. Sk. *mukti*] release, freedom, emancipation Sn 344 (*muty-apekho*); Nd<sup>1</sup> 88, 89 (+*vimutti* & *parimutti*); PvA 35, 46; Sdhp 492. — Cp. vi°.

**Muttika** [fr. *muttā*] a pearl vendor, dealer in pearls Miln 262.

**Mudati** [for *modati*?] in exegetical expl<sup>9</sup> of "muti" at VbhA 412: *mudati ti muti*. See *muti*.

**Mudayanti** (f.) [cp. Sk. *modayanti*] a certain plant, perhaps *Ptychotis ajowan* J 1v.536.

**Mudā** (f.) [fr. *mud*, see *modati*] joy, pleasure D 11.214 (v. l. *pamudā*); Sdhp 306, 308.

**Mudinga** see *mutinga*.

**Mudita** [pp. of *mud*, *modati*] pleased, glad, satisfied, only in cpd. °*mana* (adj.) with gladdened heart, pleased in mind Sn 680 (+*udagga*); Vv 83<sup>15</sup> (+*pasanna-citta*). Cp. pa°.

**Muditā** (f.) [abstr. fr. *mudu*, for the usual *mudutā*, which in P. is only used in ord. sense, whilst *muditā* is in pregnant sense. Its semantic relation to *mudita* (pp. of *mud*) has led to an etym. relation in the same sense in the opinion of P. Commentators and the feeling of the Buddhist teachers. That is why Childers also derives it from *mud*, as does Bdhgh. — BSk. after the Pali: *muditā* Divy 483] soft-heartedness, kindness, sympathy. Often in triad *mettā* ("active love" SnA 128), *karuṇā* ("preventive love," *ibid.*), *muditā* ("disinterested love": *modanti vata bho sattā modanti sādhu sutthū ti ādinā mayena hita-sukh' āvippayoga-kāmatā muditā* SnA 128); e. g. at D 1.251; S v.118; A 1.196 etc. (see *karuṇā*). — Cp. also Sn 73; D 111.50, 224, 248; Miln 332 (°*saññā*+*mettā*°, *karuṇā*°); Vism 318 (where defined as "modanti tāya, taṇ-samangino, sayañ vā modati etc."); DhSA 192. See on term *Dhs trsl.* §251 (where equalled to *συγχαροσύνη*); *Cpd.* 24 (called sympathetic & appreciative), 97 (called "congratulatory & benevolent attitude"); *Expos.* 200 (interpretation here refers to *mudutā* DhSA 151 "plasticity").

**Mudu** (adj.) [Vedic *mṛdu*, fr. *mṛd*; see *maddati*; cp. Lat. *mollis* (fr. \**molddis*); Gr. *ἀμαλύνω* to weaken, Cymr. *blydd* soft] soft, mild, weak, tender D 11.17=111.143 (+*taluṇa*); A 11.151 (*pañcindriyāni mudūni*, soft, blunt, weak: opp. *tikkha*); S 11.268 (°*taluṇa-hatthapādā*); Sn 447 (= *muduka* SnA 393); Th 1, 460 (= *loving*); Pv 1.9<sup>2</sup>; Vism 64; PvA 46, 230. Compar. *mudutara* S v.201.

-*indriya* (*mud*°) weak, slow minded, of dull senses Ps 1.121=11.195; Vism 87. -*citta* a tender heart PvA 54. -*cittatā* kind (soft) heartedness DhA 1.234. -*piṭṭhika* having a soft (i. e. pliable) back Vin 111.35. -*bhūta* supple, malleable D 1.76 (+*kammaniya*); Pug 68. -*maddava* soft & tender (said of food taken by young women to preserve their good looks) DhSA 403. -*hadaya* tender-hearted DhA 11.5.

**Muduka** (adj.) [fr. *mudu* = *mudu*. — 1. flexible, pliable, soft S 11.221 (*sanghāti*); Vism 66 (giving in easily, cpd. with *ukkattha* & *majjhima*); KhA 49 (°*aṭṭhikāni* soft bones); Mhvs 25, 102 (*sayana*); bhūmi Miln 34. — 2. soft, mild, gentle, kindly, tender-hearted J v.83 (m. *hadaya*), 155; Miln 229 (*cittaṇ m.*); SnA 84 (°*jātika*), 393; DhA 1.249 (*citta*); PvA 243. — 3. soft, weak, pampered, spoilt S 11.268 (of the Licchavi princes). — See also *maddava*, & cp. *ati*°.

**Mudutā** (f.) [cp. Sk. *mṛdutā*; abstr. fr. *mudu*. See also *muditā*] softness, impressibility, plasticity A 1.9; D 111.153 (trsl. "loveliness"); DhSA 44 (+*maddavatā*); 1340 (id.); Vism 403 sq.; DhSA 151 (= *mudubhāva*); cp. *Dhs trsl.* §1340.

**Muddā** (f.) [cp. (late ?) Sk. *mudrā*] 1. a seal, stamp, impression; — *rāja*° the royal seal DhA 1.21. Also with ref. to the State Seal at Miln 280, 281 in cpds. *mudda-kāma* (amacca) & *mudda-paṭilābha*. — 2. the art of calculation mentioned as a noble craft (*ukkatṭhaṅ sippaṅ*) at Vin iv.7 (with *gaṇanā* & *lekhā*), as the first of the *sippāni* (with *gaṇanā*) at M 1.85=Nd<sup>2</sup> 199. Further at Miln 3, 59, 78 sq., 178. Cp. BSk. *mudrā* in same sense (e. g. at Divy 3, 26, 58 in set *lipyā*, *sankhyā*, *gaṇanā*, m.). Bdhgh's expl<sup>a</sup> of *muddā* D 1.11 m. + *gaṇanā* (see DA 1.95) as “*hattha-muddā-gaṇanā*” is doubtful; since at Miln 78 sq. *muddā* & *gaṇanā* are two quite diff. things. See also Franke, *Digha trsl.* p. 18, with note (he marks *muddā* “Finger-Rechnen” with ?); and cp. Kern, *Toev.* 1.166 s. v. *muddā*. The *Dial.* 1.21 trsl. “counting on the fingers” (see *Dial.* 1.21, 22 with literature & more refs.). — *hattha*° is sign-language, gesture (lit. hand-arithmetic), a means of communicating (question & answer) by signs, as clearly evident fr. J v.1364 (*hattha-muddāya naṅ pucchissāmi* . . . *muṭṭhiṅ akāsi*, *sā* “*ayaṅ me . . . pucchati*” *tī* *ṇāvā hatṭhaṅ vikāse*, *so* *ṇāvā . . .*; he then asks by word of mouth). — *hattha-muddaṅ karoti* to make a sign, to beckon J iii.528; cp. Vin v.163; na *hatthavikāro kātabbo*, na *hattha-muddā dassetabbā*.

—*ādhihikaraṇa* the office of the keeper of the Privy Seal, Chancellorship Miln 281.

**Muddika** (adj. n.) [fr. *muddā*] one who practises *muddā* (i. e. knowledge of signs) D 1.51 (in list of occupations, comb<sup>d</sup> with *gaṇaka* & trsl<sup>d</sup> *Dial.* 1.68 by “accountant”); cp. Franke, *Digha* p. 53, “Finger-rechner” ?) Vin iv.8 (m., *gaṇaka*, *lekhaka*); S iv.376 (*gaṇaka*, m., *sankhāyaka*).

**Muddikā**<sup>1</sup> (f.) [fr. *muddā*] a seal ring, signet-ring, finger-ring J 1.134; iii.416; iv.439; DhA 1.394; ii.4 (a ring given by the king to the keeper of the city gates as a sign of authority, and withdrawn when the gates are closed at night); iv.222. *anguli*° finger-ring, signet-ring Vin ii.106; J iv.498; v.467. — Similarly as at DhA ii.4 (*muddikāṅ āharāpeti*) *muddikā* is fig. used in meaning of “authority,” command; in phrase *muddikāṅ deti* to give the order, to command Miln 379 (with ref. to the captain of a ship).

**Muddikā**<sup>2</sup> (f.) [fr. *mudu*, cp. \*Sk. *mṛdvikā*] a vine or bunch of grapes, grape, grape wine Vin 1.246 (°*pāna*); J v.1529; DhA ii.155.

**Muddha**<sup>1</sup> [pp. of *muh*, for the usual *mūha*, corresp. to Sk. *mugdha*. Not=*mṛddha* (of *mṛdh* to neglect) which in P. is *maddhita*: see par<sup>o</sup>; nor=*mṛdhra* disdained] infatuated, bewildered, foolish J v.436.

—*dhātuka* bewildered in one's nature, foolish (ly) J iv.391 (v. l. *luddha*°); DhA iii.120 (v. l. *danta*° & *mūla*°).

**Muddha**<sup>2</sup> & **Muddhā** [Vedic *mṛdhan*, the P. word shows a mixture of a- and n- stem] the head; top, summit. — m. sg. *muddhā* Sn 983, 1026, & *muddhaṅ* Sn 989; acc. *muddhaṅ* D 1.95; Sn 987 sq., 1004, 1025; Dh 72 (= *paññāy*° *etaṅ nāmaṅ* DhA ii.73); & *muddhānaṅ* M 1.243; iii.259=S iv.56; instr. *muddhanā* Mhvs 19, 30; loc. *muddhani* Sn 689, 987; M 1.168; Vism 262; Mhvs 36, 66, in meaning “on the top of (a mountain)”: Vin 1.5 (here spelt *pabbata-muddhini*)=S 1.137; J iv.265 (Yugandhara°); Pv ii.9<sup>61</sup> (Naga°=Sineru° PvA 138); Vism 304 (*vammika*° on top of an ant-hill). — Freq. in phrase *muddhā* (*me*, or *no*, or *te*) *sattadhā phaleyya*, as an oath or exclam<sup>a</sup> of desecration or warning: “(your) head shall split into 7 pieces,” intrs. spelt both *phal*° & *phāl*° at J v.92 (te s. *phal*°); Miln 157; DhA 1.17 (me . . . *phāl*°), 41 (te *phalata* s.), 42 (*ācariyassa* m. s. *phalissati*); iv.125 (no . . . *phāleyya*); VvA 68 (me s. *phal*°). — In comp<sup>a</sup> *muddhā*°.

—(n)*aṭṭhi* (*muddhan-aṭṭhi*) bone of the head KhA 51. —*ādhipāta* head-splitting, battering of the head Sn 988 sq., 1004, 1025; —*ādhipātin* head-splitting (adj.) Sn 1026. —*āra* head (top) spoke KhA 172. —*āvasitta* “head-anointed” a properly anointed or crowned king D iii.60 sq., 69; Png 56; Miln 234. —*pāta*=°*ādhipāta*.

**Muddhatā** (f.) [fr. *muddha*<sup>1</sup>] foolishness, stupidity, infatuation J v.433 (v. l. *muṭṭhatā*, *muddatā*).

**Mudhā** (adv.) [Class. Sk. *mudhā*] for nothing, gratis VvA 77.

**Munana** (nt.) [fr. *munāti*, almost equal to *mona*] fathoming, recognising, knowing; a C. word to explain “*muni*,” used by DhPaṇa at VvA 114 (*mahā-isibhūtaṅ . . . mahanten*° *eva* *ñānena munanato paricchindanato mahā muniṅ*), & 231 (*anavasesassa ñeyyassa munanato muni*).

**Munāti** [= *manyate*, prob. corresponding to Sk. *med*, *manute*, with inversion \**munati* and analogy formation after *jānāti* as *munāti*, may be in allusion to Sk. *mṛṇāti* of *mṛ* to crush, or also *mā* *mināti* to measure out or fathom. The Dhṭm 589 gives as root *mun* in meaning “*ñāna*.” The word is more a Com. word than anything else, formed from *muni* & in order to explain it<sup>o</sup> to be a wise man or *muni*, to think, ponder, to know Dh 269 (*yo munāti ubho loke muni tena pavuccati*), which is expl<sup>d</sup> at DhA iii.396 as follows: “*yo puggalo . . . tulaṅ āropetvā minanto viya ime ajjhattikā khandhā ime bāhirā tī ādinā nayena ime ubho pi atthe mināti muni tena pavuccati*.” Note. The word occurs also in *Māgadhi* (Prk.) as *muṇai* which as Pischel (*Prk. Gr.* § 489) remarks, is usually taken to *man*, but against this speaks its meaning “to know” & Pāli *munāti*. He compares *muṇai* with Vedic *mūta* in *kāma-mūta* (driven by *kāma*; *mūta*=pp. of *mū*=*miv*) and Sk. *muni*. Cp. *animo movere*.

**Muni** [cp. Vedic *muni*, originally one who has made the vow of silence. Cp. Chh. Up. viii.5, 2; *Pss. of the Br.* 132 note. Connected with *mūka*: see under *mukha*. This etym. preferred by Aufrecht: *Halāyudha* p. 311. Another, as favoured by Pischel (see under *munāti*) is “inspired, moved by the spirit.” Pāli expl<sup>ms</sup> (popular etym.) are given by Dhammapāla at VvA 114 & 231: see *munana*] a holy man, a sage, wise man. I. The term which was specialised in Brahmanism has acquired a general meaning in Buddhism & is applied by the Buddha to any man attaining perfection in self-restraint and insight. So the word is capable of many-sided application and occurs frequently in the oldest poetic anthologies, e. g. Sn 207-221 (the famous *Muni-sutta*, mentioned Divy 20, 35; SnA 518; expl<sup>d</sup> SnA 254-277), 414, 462, 523 sq., 708 sq., 811 sq., 838, 844 sq., 912 sq., 946, 1074 & *passim* (see Pj. Index p. 749); Dh 49, 225, 268 sq., 423. — Cp. general passages & expl<sup>ms</sup> at Pv ii.11<sup>13</sup>; ii.13<sup>3</sup> (expl<sup>d</sup> at PvA 163 by “*attahitaṅ ca parahitaṅ ca munāti jānāti tī muni*”); Miln 90 (*munibhāva* “*munihood*,” meditation, self-denial, abrogation); DhA iii.521 (*munayo*=*moneyya-paṭipadāya magga-phalaṅ pattā asekha-munayo*), 395 (here expl<sup>d</sup> with ref. to orig. meaning *tuṅṅhibhāva* “state of silence” = *mona*). — II. The Com. & Abhidhamma literature have produced several schedules of *muni*-qualities, esp. based on the 3 fold division of character as revealed in action, speech & thought (*kāya*°, *vacī*°, *mano*°). Just as these 3 are in general exhibited in good or bad ways of living (°*sucaritaṅ* & °*duccaritaṅ*), they are applied to a deeper quality of saintship in *kāya*-*moneyya*, *vacī*-*moneyya*, *mano*-*moneyya*; or *Muni*-hood in action, speech & thought; and the *muni* himself is characterised as a *kāya*-*muni*, *vacī*° & *mano*°. Thus runs the long exegesis of *muni* at Nd<sup>2</sup> 514°=Nd<sup>1</sup> 57. Besides this the same chapter (514<sup>a</sup>) gives a division of 6 *munis*, viz. *agāra-muni*, *anagāra*° (the *bhikkhus*), *sekha*°,



**asekha°** (the Arahants), **pacceka** (the Paccekabuddhas), **muni°** (the Tathāgatas). — The parallel passage to Nd<sup>2</sup> 514<sup>a</sup> at A 1.273 gives a **muni** as *kīya-muni, vācā°* & *ceto°* (under the 3 moneyyāni).

**Mummura** [\*Sk. *murmura*, lit. crackling, rustling; cp. Lat. *murmur* = E. *murmur*, Gr. *μῦρῦσ* to rustle, Ohg. *murmārōn* & *murmūlōn* = Ger. *murmeln*; all to Idg. \***mrem**, to which Sk. *marmara*; see P. *mammara* & cp. *murumurā*] crackling fire, hot ashes, burning chaff J 11.134.

**Muyhati** [Vedic *muyhati*, **muh**; def<sup>a</sup> Dhpt 343; *mucchāyaṅ*; 460; *vecitte*; cp. *moha* & *momuha*] to get bewildered, to be infatuated, to become dull in one's senses, to be stupefied. Just as *rāga*, *dosa* & *moha* form a set, so do the verbs *rajjati*, *dussati*, *muyhati*, e. g. Miln 386 (*rajjasi rajjanīyesu, dussanīyesu dussasi, muyhase mohaniyesu*). Otherwise rare as finite verb; only DhsA 254 (in def<sup>a</sup> of *moha*) & Sdhp 282, 605 (so read for *mayhate*). — pp. **mūlha** & **muddha**<sup>1</sup>.

**Muyhana** (nt.) [fr. *muyhati*] bewilderment, stupefaction, infatuation DA 1.195 (*rajjana-dussana-m.*).

**Muraja** [cp. Epic. & Class. Sk. *muraja*, Prk. *murava*, Pischel, *Prk. Gr.* § 254] 1. a small drum, tambourine J v.390; Vv 35<sup>3</sup> (= *bheri* VvA 161); 84<sup>18</sup> (= *mundinga* VvA 340); SnA 370. — 2. a kind of girdle Vin 11.130.

**Murumurā** (indecl.) [onomat. to sound root **mr**, see *mammara* & *mummura*] the grinding, crackling sound of the teeth when biting bones, "crack"; in phrase *m. ti khādati* to eat or bite up to bits J 1.342; v.21 (of a *Yakkhiṇī*, eating a baby).

**Murumurāpeti** = *murumurāyati* J 11.127; III.134; v.196 (°*etvā khādati*).

**Murumurāyati** [Denom. fr. *murumurā*] to munch, chew, bite up with a cracking sound J IV.491.

**Mulāla** & **Mulāli** (f.) [cp. Vedic *mulālin*. Zimmer, *Allind. Leben* 70 mentions *Bisa*, *Śāluka* & *Mulālin* as edible roots of lotus kinds. — Geiger, *P.Gr.* 12 & 43 puts *mulāla* = Sk. *mṛṅgāla*] the stalk of the lotus: **mulāli** Vin 1.215 (*bhisa+*); **mulāli** J v.530 (= *mulālaka* C.); **mulālikā** Vin 1.215 (*bhisa+*); **bhisa-mulālaṅ** (nt.) (collective cpd.) fibre & stalks Vin 11.201 = S 11.269; IV.94; v.39; Vism 361; VbhA 66. — **mulāli-puppha** a lotus Th 1, 1089.

**Musati** [in this connection = **mṛṣ** in an active sense, as *quāsi* Denom. fr. *musā*. Not to **muṣ** to steal, which is given at Dhpt 491 with "theyya"] to betray, beguile, bewilder, dazzle, in *cakkhūni m.* D 11.183 (but trsl<sup>3</sup> "destructive to the eyes"); **musati** 'va *nayanāṅ* Vv 35<sup>3</sup> (cp. VvA 161).

**Musala** (m. nt.) [cp. Vedic *musala*. The etym. is probably to be connected with **mṛd** (see *maddati*) 1. a pestle (whilst *udukkhala* is "mortar," cp. J 11.428 & see *udukkhala*) D 1.166 = Pug 55; DhA 11.131 (+ *suppa*). — 2. a club A 11.241; VvA 121. — 3. a crowbar J 1.199; PvA 258 (°*daṇḍa*).

**Musalaka** (nt.) [fr. *musala*] a little pestle, a toy for little girls DhsA 321.

**Musalika** only in cpd. **danta°** (an ascetic) who uses his teeth as a pestle J IV.8 (an *aggi-pakkaṅ* *khādati*, eats food uncooked, only crushed by his teeth).

**Musā** (adv.) [Vedic *mṛṣā*, fr. **mṛṣ**, lit. "neglectfully"] falsely, wrongly; usually with verbs **vadati**, **bhanati**, **bhāsati** & **brūti** to speak falsely, to tell a lie. — A 1.119 (opp. *saccaṅ*); Sn 122, 158, 397, 400, 757, 883, 967, 1131; Nd<sup>1</sup> 291; Pv 1.3<sup>3</sup>; VvA 72 (= *abhūtaṅ atucchāṅ*); SnA 19; PvA 16, 152.

-**vāda** lying, a falsehood, a lie D 1.4, 25; III.68 sq.; 92 sq., 106, 170, 195, 232, 269; M 1.414; Sn 129, 242 (cp. D 11.174); Dh 246; Pug 57; Nd<sup>1</sup> 268; Vv 158; Pv 1.6<sup>8</sup>; VbhA 383 (var. degrees); PvA 16; Sdhp 65; explicitly at Nd<sup>1</sup> 152, 394; Nd<sup>2</sup> 515. Cp. *mosavajja*. -**vādin** speaking falsely, lying D 11.38; III.15, 82; Dh 170; Pug 29, 38.

**Mussati** [= **mṛṣ**, *mṛṣyati*; to which *musā* "wrongly," quite diff. in origin fr. *micchā*: *mṛṣā* > *mithyā*. Dhpt 437 defines by "sammosē," i. e. forgetfulness] v. intrs.: to forget, to pass into oblivion, to become bewildered, to become careless D 1.19 (*sati m.*); J v.369 (id.); Sn 815 (= *nassati* SnA 536; = *parimussati*, *paribāhiro hoti* Nd<sup>1</sup> 144). — pp. **muṭṭha**. Cpp. *pa°*, *pari°*.

**Muhutta** (m. & nt.) [Vedic *muhūrta*, fr. *muhur* suddenly] a moment a very short period of time, an inkling, as we should say "a second." — Its duration may be seen from descending series of time-notations at PvA 198 (under *jātakamūna*, prophesy by astrologers at the birth of a child): *rāsi*, *nakkhatta*, *tithi*, *m*; and from def<sup>a</sup> at Nd<sup>2</sup> 516 by "khaṇaṅ, layaṅ, vassaṅ, atthaṅ." — Usually in oblique cases: **muhuttēna** in a short time, in a twinkling of an eye PvA 55; **muhuttaṅ** (acc.) a moment, even a second Sn 11.38 (*m apt*); Dh 65 (id.), 106; PvA 43.

**Muhuttika** (adj.) fr. *muhutta* only for a moment; **ā** (f.) a temporary wife, in enum<sup>a</sup> of several kinds of wives at Vin 11.139 & VvA 73. Syn. *tan-khaṇikā*.

**Mū** is given as root as Dhpt 216 in meaning "bandhana."

**Mūga** (adj.) [Vedic *mūka*; see etym. under *mukha*] dumb Vin 1.91 (*andha*, *m*, *badhira*); Sn 713; DhA 11.102 (*andha*, *m*, *badhira*); SnA 51 (in simile); Sdhp 12. Freq. comb<sup>d</sup> with **eja**, deaf (q. v.).

**Mūla** (nt.) [Vedic *mūra* & *mūla*. The root is given as **mūl** in 2 meanings, viz. lit. "rohane" Dhpt 859, and fig. "patiṭṭhāyaṅ" Dhpt 391] 1. (lit.) root A 11.200 = M 1.233; DhA 1.270; IV.200 (opp. *pattu*); Vism 270 (*rukkaḥ* = *rukka-samīpaṅ*); Pv 11.6<sup>6</sup> (*sa* with the root); PvA 43 (*rukkhassa mūle at the foot of*). — 2. foot, bottom Vin 11.269 (*patta°*); PvA 73 (*pāda°*), 70 (id.). **rukkaḥ** foot of a tree; see under *rukka* for special meaning. — 3. (appl<sup>d</sup>) ground for, reason, cause, condition, def<sup>a</sup> as "hetu, *nidāna*, *sambhava*" etc. at Nd<sup>2</sup> s. v.; Sn 14 = 309 (*akusālā mūla* n. pl. = *ākāra* or *patiṭṭhā* SnA 23); Pv 11.3<sup>3</sup> (*sa°* with its cause); Dhp 272, 297, 312, 320; Miln 12 (& *khandha-yamaka*, with ref. to the *Yamaka*). Very freq. in this sense as referring to the three *lobha*, *dosa*, *moha* as conditioning **akusala** (& absence of them = *kusala*), e. g. at D 11.214, 275; A 1.201, 203; Vbh 106 sq., 169, 361; Yam 1.1; Vism 154; cp. Nd<sup>2</sup> 517; VbhA 382. — 4. origin, source, foundation, root (fig.) Vin 1.231 = D 11.91 (*dukkhassa*); Vin 11.304; Sn 916, 968 (cp. Nd<sup>1</sup> 344, 490); Th 1, 1027 (*brahmacariyassa*); Dh 247, 337. Freq. in formula (may be taken to no. 1) [*pahīna*] *ucchinna-mūla tālavatthukata* etc. with ref. to the origin of *saṅsāra*, e. g. at S 11.02, 88; III.10, 27, 161, 193; IV.253, 292, 370. See Nd<sup>2</sup> p. 205 s. v. *pahīna*, *in extenso*. — 5. beginning, base, in **mūla-dīvasa** the initial day DA 1.311; also in phrase **mūla-kīraṇato** right from the beginning VvA 132 (cp. BSk. *mūlaṅ kramataś ca id.* Divy 491). — 6. "substance," foundation, i. e. worth, money, capital, price, remuneration Miln 334 (*kamma°*); DhA 1.270 (?); PvA 273; Mhvs 27, 23. **amūla** unpaid Mhvs 30, 17 (*kamma* labour). — **iṇa** borrowed capital D 1.71.

-**kanda** eatable tuber DhA 11.130; IV.78 (*mūlaka°*). See also **kanda**. -**kammaṭṭhāna** fundamental k. or k. of causes SnA 54. -**ghacca** radically extirpated Dh 250, 263. -**ṭṭha** one who is the cause of something, an instigator Vin 11.75. -**dassāvin** knowing the cause or



reason Sn 1043. cp. Nd<sup>2</sup> 517. -**phala** (eatable) fruit, consisting of roots; roots as fruit Sn 239. -**bandhana** fundamental bond (?) or set of causes (?) Sn 524 sq., 530 sq., cp. SnA 429-431. -**bija** having seeds in roots, i. e. propagated by roots, one of the classes of plants enum<sup>d</sup> under **bijagāma** (q. v.). -**rasa** taste of roots, or juice made fr. roots VbhA 69; see under **rasa**.

**Mūlaka** (adj. nt.) [fr. mūla] 1. (adj.) (a) (-°) being caused by, having its reason through or from, conditioned by, originating in Vbh 390 (taṇhā° dhammā); Tikp. 233 sq., 252 sq., 288 sq. & passim; VbhA 200 sq., 207 sq. (sankhāra°, avijjā° etc. with ref. to the constituents of the Paṭicca-samuppāda); PvA 19. — (b) having a certain worth, price, being paid so much, dear Mhvs 27, 23 (a °ṅ kammaṅ unpaid labour); DhA 1.398 (nahāna-cuṇṇa °ṅ catu-paṇṇāsa-koṭi dhanāṅ, as price); II.154 (pattha-pattha-mūlakā bhikkhā); III.296 (kiṅ mūlakaṅ how dear?). — 2. (nt.)=mūla, i. e. root, bulb, radish, only in cpd. **mūlaka-kanda** radish (-root) J IV.88, 491; DhA IV.78. — See also **pulaka**.

**Mūlika** (adj. n.) [fr. mūla] 1. (m.) root-vendor Miln 331. — 2. (adj. -°) belonging to the feet (pāda°), a footman, lackey J I.122, 438; II.300 sq. (N. of the king of Janasandha, Gāmaṇi-caṇḍa); III.417; V.128; VI.30. — 3. in **rakkha°** one who lives at the foot of a tree; see under **rakkha**, where also °mūlikatta.

**Mūlha** Vedic mādha, pp. of **muh**; cp. also muddha<sup>1</sup>=Vedic mugdha] 1. gone astray, erring, having lost one's way (magga°) D 1.85 (≈(ssa maggaṅ ācikkhati); Pv IV.148 (id. with pāvadati); PvA 112 (magga°). — 2. confused, infatuated, blinded, erring, foolish D 1.59; Pv IV.334 (sa°, better to be written sam°).

-**gabbhā** (f.) a woman whose "fetus in utero" has gone astray, i. e. cannot be delivered properly, a woman difficult to be delivered J 1.407=DhA IV.192; Miln 169; VbhA 96. -**rūpa** foolish Dh 268; DhA III.395.

**Mūsika** (m.) & **mūsikā** (f.) [Vedic mūṣikā, fr. mūṣ] a mouse D II.107=Pug 43 (f.); Vism 109 (m.), 252=KhA 46 (m.); Mhvs 5, 30 (m.); VbhA 235.

-**chinna** (auguries from the marks on cloth (gnawed by mice) D 1.9 (mūsikā°; DA 1.92 mūsika°=undura-khāyitaṅ; cp. Dial. 1.17). -**darī** a mouse-hole J 1.462 (mūsikā°, so read for musikā°). -**patha** "Mouse-road" N. of a road Nd<sup>1</sup> 155, 415 (here mūsikā°). -**potikā** the young of a mouse J IV.188 (mūsika°). -**vijjā** mouse craft D 1.9 (cp. DA 1.93).

**Mūsī** (f.) [Vedic mūṣ & mūḥ mouse or rat; cp. Lat. mūs. Gr. μῦς, Ohg. mūs=E. mouse. Not to **muṣ** to steal, but to same root as Lat. moveo, to move] a mouse S II.270 (mudu° a tender, little m.).

**Me** is enclitic form of **ahaṅ** in var. cases of the sg. See under **ahaṅ**.

**Mekhalā** (f.) [cp. Vedic mekhalā] a girdle J V.202, 294 (su°, adj.); VI.456; ThA 35; KhA 109; DhA 1.39; PvA 46.

**Mekhalikā** (f.) [fr. mekhalā] a girdle Vin II.185 (ahi°, consisting of a snake).

**Megha** [Vedic megha; *not* to **mih**, mehati (see **mīlha**), but to Idg. \*meigh-, fog, rain; cp. Sk. mīḥ mist; Av. māēga cloud; Gr. μίχλη fog, Lith. mūgha fog, Dutch miggelen to drizzle, also Ags. mist=Oicel mīstr "mist"; a cloud Pv II.945; Vism 126; esp. a thunder-cloud, storm, S I.100 (thaneti), 154; Th 1.307 (as kāla); It 66; J 1.332 (pajjunna vuccati megha); DhA 1.19; SnA 27 (°thanita-sadda). In this capacity often called **mahā-megha**, e. g. Sn 30; DhA 1.105; KhA 21; PvA 132. — On **megha** in similes see *J.P.T.S.* 1907, 124, 125.

-**nātha** having clouds as protectors (said with ref. to grass-eating animals) J IV.253. -**maṇḍala** cloud-circle, a circle of clouds SnA 27. -**vanna** cloud-coloured J V.321 (C. for megha-sannibha); °*pāsāṇa* a sort of ornamental building stone Mhvs 30, 59 (v. l., T. meda°; trsl. fat-coloured stones). See **meda°**.

**Mecaka** (adj.) [cp. Vedic mecaka] black, dark blue DhA 13.

**Mejjati** [cp. Vedic midyati, to **mid**, see **meda** Dhpt 160, 413 & Dhpt 641 give **mid** with meaning "snehane"] to be fat, to be full of fat; fig. to be in love with or attracted by, to feel affection (this meaning only as a "petitio principii" to explain **mettā**) DhA 192 (v. l. mijjati; =siniyhati).

**Mejjha** (adj.-nt.) [\*medhya; fr. medha] 1. (adj.) [to medha<sup>1</sup>] fit for sacrifice, pure; neg. a° impure Sdhp 363, 2. (nt.) [to medha<sup>2</sup> & medhāvin] in **dum°** foolishness Pug 21=Dhs 390 (expl<sup>d</sup> at DhA 254 by "yaj . . . citta-santānaṅ mejjhaṅ bhavyeya suci-vodānaṅ taṅ duṭṭhaṅ mejjhaṅ iminā ti dummejjhaṅ").

**Meṇḍa** [dial., cp. Prk. mēṇṭha & miṇṭha: Pischel, *Prk. Gr.* § 293. The Dhpt (156) gives a root **meṇḍ** (meḍ) in meaning of "koṭilla," i. e. crookedness. The Ved. (Sk.) word for ram is meṣa] 1. a ram D 1.9; J IV.250, 353 (°visāṇa-dhanu, a bow consisting of a ram's horn), °**patha** Npl. "ram's road" Nd<sup>1</sup> 155=415. -°**yuddha** ram fight D 1.6. — 2. a groom, elephant-driver in cpd. **hatthi°** elephants' keeper J III.431; V.287; VI.489.

**Meṇḍaka** (adj.) [fr. meṇḍa] 1. made of ram(s) horn, said of a (very strong) bow J II.88 (°dhanu); V.128 (°singa-dhanu). — 2. belonging to a ram, in **meṇḍaka-paṇha** "question about the ram" Miln 90 alluding to the story of a ram in the Ummagga-jātaka (J VI.353-55), which is told in form of a question, so difficult & puzzling that nobody "from hell to heaven" (J VI.354) can answer it except the Bodhisatta. Cp. Trenckner's remark Miln 422.

**Metta** (adj. nt.) [cp. Vedic maitra "belonging to Mitra"; Epic Sk. maitra "friendly," fr. mitra] friendly, benevolent, kind as adj. at D III.191 (mettena kāya-kamma-ena etc.), 245 (°ṅ vaci-kammaṅ); as nt. for **mettā** in cpds. of **mettā** (cp. **mettaṅsa**) and by itself at D 1.227 (mettaṅ + cittaṅ), perhaps also at Sn 507.

**Mettā** (f.) [abstr. fr. mitra = mitta, cp. Vedic maitraṅ. According to Asl. 192 (cp. *Expos.* 258) derived fr. **mid** to love, to be fat: "mejjati mettā siniyhati ti attho"] love, amity, sympathy, friendliness, active interest in others. There are var. def<sup>s</sup> & expl<sup>s</sup> of **mettā**: the stereotype "metti mettāyanā mettāyitattaṅ mettā cetovimutti" Vbh 86=272; occurring as "metti mettāyanā mettāyitattaṅ anudā anudāyana anudāyitattaṅ hit-esisitā anukampā abyāpādo . . . kusalamūlaṅ" at Nd<sup>1</sup> 488 & Dhs 1056 (where T. mettaṅ for metti, but see *Dhs trsl.*<sup>2</sup> 253). By Bdgh at SnA 128 expl<sup>d</sup> in distinction fr. karuṇā (which is "ahita-dukkh-āpanaya-kāmatā") as "hita-sukh-ūpanaya-kāmatā," i. e. desire of bringing welfare & good to one's fellow-men. Cp. def<sup>a</sup> of **mettā** at Vism 317. — Sn 73 (see Nd<sup>2</sup> p. 232), 967; D III.247 sq., 279; Vism 111, 321 sq.; SnA 54; PvA 66 (khanti, m., anudaya); Sdhp 484, 487. — *Phrases* occurring frequently: **mettā cetovimutti** D 1.251; S II.265; A IV.150; It 20; Vbh 86 and passim. **mettā-sahagatena cetasā** with a heart full of love D 1.250; II.186; III.49 sq., 78, 223 sq.; S V.115; A 1.138; II.129; IV.390; V.299, 344; expl<sup>d</sup> in detail at Vism 308. **mettaṅ karoti** (loc.) to be friendly or sympathize with Mhvs 12, 23. — In cpds. usually **mettā°**, but shortened to **metta°** in **metta-cittaṅ** kindly thought, a heart full of love D 1.167; III.237; Sn 507; Pv II.13<sup>17</sup>; J VI.71; and **metta-jhāna** love-meditation, as expl<sup>a</sup> of m.-citta at SnA 417; PvA 167.

-arjṣa (mettaṅṣa) sympathetic, showing love towards It 22 (v. l. °āsa); J IV.71 (=metta-kotthāsa metta-citta C.). -kammaṭṭhāna the k. of sympathy DhA IV.108. -bhāvanā cultivation or development of friendliness (towards all living beings) J I.176; III.45; Miln 199; Vism 295. -vihārīn abiding in kindness Dh 368; DhA IV.108; Nett 25; Vism 324; PvA 230.

**Mettāyati** [Denom. fr. mettā] to feel friendly, to show love. to be benevolent A IV.151; DhA 194; VbhA 75. With loc. to show friendship or be affectionate towards J I.365; III.96; Dāvs III.34.

**Mettāyanā** (f.) & **Mettāyitatta** (nt.) [abstr. formations fr. mettā]: see def<sup>a</sup> of mettā.

**Metti** & **Metti** (f.) [cp. Epic Sk. maitrī] love, friendship J III.79; v.208; VbhA 75. See also def<sup>a</sup> of mettā.

**Metteyyattā** (f.) is occasional spelling for metteyyatā (q. v.), in analogy to petteyyatā; e. g. Nd<sup>2</sup> 294.

**Methuna** (adj.-nt.) [fr. Vedic mithuna pair, der. fr. mithu. Cp. micchā] 1. (adj.) relating to sexual intercourse, sexual, usually with dhamma, sex intercourse, in phrase °ṅ dhammaṅ paṭisevati to cohabit Vin I.96; D II.133; Sn 291, 704; Nd<sup>1</sup> 139; Vism 418; SnA 536. — (m.) an associate J VI.294 (na rājā hoti methuno). — 2. (nt.) sexual intercourse [Vedic maithuna] D I.4; III.9, 88 sq 133; Sn 400, 609, 814, 835=DhA I.202; Nd<sup>1</sup> 139, 145; Pug 67; Vism 51.

**Methunaka** [fr. methuna] 1. one concerned with (illicit) sexual intercourse, a fornicator Nd<sup>1</sup> 139 (in a wider sense). — 2. an associate Vin III.66. — 3. (nt.) coitus J II.360 (=methuna-dhamma C.).

**Meda** [Vedic medas (nt.) fr. mid, see etym. under mada fat S I.124; Sn 196; J III.484 (ajakarag medaṅ=ajakara-medāṅ C.); Kh III. (expl<sup>d</sup> at Vism 262 as "thina-sincha" thick or coagulated fluid or gelatine); Vism 301; VbA 66, 225, 245, 249.

-kathālika a cooking pot or saucepan for frying fat A IV.377 (in simile with kāya); DhA II.179 (similar); Vism 195 (in compar.). -ganṭhi (as medo-ganṭhi, Sk influence!) an abscess of fat, fatty knot or tumour mentioned as a disease at Miln 149. -vaṅṅa fat-coloured; in cpd. °pāsāna a stone of the (golden) colour of fat found in the Hīmālaya mountains Sn 447 (=meda-piṇḍa-sadisa SnA 393); Mhvs I, 30; 30, 57 sq. 90; 31, 121; see Geiger's note Mhvs (P.T.S. ed.) p. 355, who puts it beyond doubt, that meda<sup>1</sup> is the correct reading for the v. l. megha<sup>2</sup> at all places.

**Medaka** [meda + ka] in go<sup>a</sup> a precious stone of light-red (or golden) colour (cp. meda-vaṅṅa-pāsāna) VvA 111.

**Medinī** (f.) [of adj. medin, fr. meda fat, but cp. Vedic medin an associate or companion fr. mid in meaning to be friendly] the earth (also later Sk) Mhvs 5, 185; 15, 47; Vism 125.

**Medeti** [Denom. fr. meda] to become fat M I.238.

**Medha** [Vedic medha, in aśva, go<sup>a</sup>, puruṣa<sup>a</sup> etc.] sacrifice only in assa<sup>a</sup> horse-sacrifice & purisa human s. (q. v.), e. g. at A IV.151; Sn 303. — Cp. mejjha.

**Medhaga** (& °ka) [cp. Sk. methana abusive speech; Vedic methati fr. mith to scold] quarrel, strife Vin II.88 (°ka), Th 2, 344; Sn 893, 894 (=kalaha, bhaṅṅana, viggaha vivāda Nd<sup>1</sup> 302, 303), 935 (T. °ka; Nd<sup>1</sup> 402 & 406 °ga, with v. l. SS °ka); Dh 6; J III.334 (°ka; C.=kalaha), 488 (°ga; C. °ka expl<sup>a</sup> kalaha); DhA I.65.

**Medhasa** (adj.) [=Vedic medhas, as a-base] having wisdom or intelligence, wise, only in cpds. bhūri<sup>a</sup> of great wisdom Sn 1131; & su<sup>a</sup> [Ved. sumedhas] very

wise Vv 22<sup>2</sup> (=sundara-pañña VvA 111); Pv III.7<sup>7</sup> (both comb<sup>d</sup> as bhūri-su-medhasa, hardly correct; v. l. M. bhūrimedhasa PvA 205).

**Medhā** (f.) [Vedic medhā & medhas, perhaps to Gr. μαθη<sup>o</sup> in μαθη<sup>o</sup> ("mathematics")] wisdom, intelligence, sagacity Nd<sup>1</sup> s. v. (m. vuccati pañña); Pug 25; DhA 16, DhA 148; PvA 40 (=pañña). — adj. **sumedha** wise, clever, intelligent Sn 177; opp. dum<sup>a</sup> stupid Pv I.8<sup>2</sup>. — **khīna-medha** one whose intelligence has been impaired, stupefied J VI.295 (=khīna-pañña).

**Medhāvītā** (f.) [abstr. fr. medhāvin] cleverness, intelligence VvA 229.

**Medhāvin** (adj.) [medhā + in = \*medhāyin > medhāvin; already Vedic, cp. medhasa] intelligent, wise, often comb<sup>d</sup> with paṇḍita & bahussuta: D I.120; S IV.375; A IV.244; Vin IV.10, 13, 141; Sn 323 (acc. medhāvināṅ + bahussutaṅ) 627, 1008 (Ep. of Mogharājā), 1125 (id.); Nd<sup>2</sup> 259 (s. v. jātimā, with var. other synonyms); Dh 36; J VI.294; Miln 21; DhA I.257; II.108; IV.169; VvA 131; PvA 41.

**Medhi** (f.) [Vedic methī pillar, post (to bind cattle to); BSk. medhi Divy 244; Prk. medhi Pischel Gr. § 221. See for etym. Walde, Lat. IVtb. s. v. meta] pillar, part of a stūpa [not in the Canon?].

**Medhin** (adj.-n.) = medha in adj. use; only in cpd. **dum-medhin** (=dum-medha) foolish, ignorant Dh 26 (bālā dummedhino janā; =nippañña DhA I.257).

**Meraya** (nt.) [Epic Sk. maireya, cp. Halāyudha 2, 175 (Aufrecht p. 314); prob. dial.] a sort of intoxicating liquor, spirits, rum, usually comb<sup>d</sup> with surā. D I.146-166; M I.238; Pug 55; Dh 247; J IV.117 (pupph-āsava-ādi, i. e. made fr. flowers, cp. def<sup>a</sup> dhātaki-puṣpa-guḍa-dhāny-āmla-sanskṛtaṅ by Mādava, Halāy. p. 314). Five kinds are given by Dh-pāla at VvA 73, viz. pupph-āsava, phal' āsava, madhv<sup>a</sup>, gul<sup>a</sup>, sambhārasayutta.

**Merita** in bhayamerita J IV.424=v.359 is to be read as bhaya-m-erita driven by fear; there is no need to change it with Kern, *Toce.* to perita.

**Mella** [dial. or uncertain reading?] citron (=mātulunga) J III.319 (gloss bella).

**Mokkha<sup>1</sup>** late Vedic & Epic Sk. mokṣa, fr. muc, see muḥcati. Dhṭp 539 mokkha = mocana; Dhṭm 751 = moca] 1. (lit.) release, freedom from, in bandhanā m. D I.73 = M I.270. — 2. (fig.) release, deliverance, salvation Vbh 426 (jarā-marāṇa<sup>o</sup> from old age & death); DhA 1.4 (°magga + saggā-magga, the way to heaven & salvation), 89, 90 (°dhamma = salvation) Mhvs 5, 61. — 3. (lit.) (act.) letting loose, emission, uttering (of speech) J 1.375. — 4. it may (& prob. ought to) be taken as adj. (= \*mōkṣya, grd. of Caus. of muc) at Sn 773 (añña<sup>a</sup>, either = 1, as "deliverance for others," or = 4, as "to be delivered by others." Bdghg at SnA 510 gives both expl<sup>a</sup>: aññe mōcetuṅ (na) sakkonti. *kāraṇi-vacanaṅ vā etaṅ*: aññena mōcettābā (na) honti).

**Mokkha<sup>2</sup>** (adj.) [fr. mukha 6; Vṛddhi form = \*māukhya<sup>a</sup> the headmost, first, foremost, in series aggo seṭṭho m uttamo A II.95, where the customary tradition reads pāmokkha (see under mahā & cp. Nd<sup>2</sup> 502A).

**Mokkhaḥca** = mokkha<sup>2</sup>; thus we should read at J I.411 for mukkhaka.

**Mokkhaḥca** (m or ā f.) [see on attempt at etym. Morris in J.P.T.S. 1885, 49 who takes mokkha as fr. muc "tumbling" & cika = "turning" fr. cak = cik. The word remains obscure, it must be a dialectical expression, distorted by popular analogy & taken perhaps

from a designation of a place where these feats or toys had their origin. More probable than Morris' etym. is an analysis of the word (if it is Aryan) as mokkha = mokkha<sup>2</sup>, in meaning "head, top," so that it may mean "head over," top-first & we have to separate \*mokkha-cika the °cika representing °iya "in the manner of, like" & -ac being the adv. of direction as contained in Sk. prāñc = pra-ñic. tumbling, turning somersaults, an acrobatic feat; in list of forbidden amusements at D 1.6 (cp. DA 1.86; samparivattaka-kīlanāṅ, i. e. playing with something that rolls along, continuously turning? The foll. sentence however seems to imply turning head over heels: "ākāse vā daṇḍaṅ gaheṭvā bhūmiyaṅ vā sisaṅ thapetvā heṭṭh-upariya (so read!) -bhāvena parivattana-kīlanāṅ"; i. e. trapeze-performing. Cp. *Dial.* 1.10 & *Yin. Texts* II.184). The list re-occurs at Vin II.10 (°āya: f. ! kīlanti); III.180; M I 266 ≈ and A v.203 (with important v. l. mokkhaṭika, which would imply mokkha & ending tiya, and not °cika at all. The Cy. on this passage expl<sup>a</sup> as: daṇḍakaṅ gaheṭvā heṭṭh-upariya (sic. as DA 1.86; correct to upariya?) -bhāvena parivattana-kīlanāṅ). The word is found also at Vin 1.275, where the boy of a Setṭhi in Bārāṇasī contracts injuries to his intestines by "mokkha-cikāya kīlanto," playing (with a) m. — According to its use with kīlanti & in instr. mokkha-cikena (Nd<sup>2</sup> 219) may be either a sort of game or an instrument (toy), with which children play.

**Mokkhati** see under muñcati.

**Mogha** (adj.) [the Vedic mogha for the later Sk. moha, which is the P. noun moha; fr. **muh**. BSk. moha-puruṣa e. g. at AvŚ II.177; MVastu III.440] empty, vain, useless, stupid, foolish D 1.187 (opp. to sacca), 199; Sn 354; Dh 200 (°jijña grown old in vain; C. expl<sup>a</sup> as tuecha-jinna DhA III.388); DhA 1.110 (patthanā a futile wish); PvA 194. — Opp. amogha S 1.232; J VI.26; DhA II.34 (°ṇ tassa jivitaṅ: not in vain). — **-purisa** a stupid or dense fellow Vin IV.126, 144.

**Moca**<sup>1</sup> cp. \*Sk. moca & mocā] the plantain or banana tree' Musa sapientum Vin 1.246 (°pāna drink made fr. M. s.; one of the 8 permitted drinks); J IV.181; v.405, 405.

**Moca**<sup>2</sup> [root-noun of **moc**, Caus. of **muc**] delivery, setting free DhM 631, 751, where DhTp in same context reads mocana.

**Mocana** (nt.) [fr. moceti] 1. setting free, delivering DhA III.199 (parissayā); DhTp 376, 539; DhM 609. Cp. moca<sup>2</sup>. — 2. letting loose, discharging, in assu<sup>o</sup> shedding tears PvA 18. Cp. vi<sup>o</sup>.

**Mocaya** (adj.) [quāsi grd. formation fr. moceti] to be freed, able to escape, in dum<sup>o</sup> difficult to obtain freedom J VI.234.

**Mocāpana** (nt.) [fr. Caus. II. mocāpeti] causing one's freedom, deliverance J VI.134.

**Mocetar** [M. ag. fr. moceti] one who sets free, a deliverer Nd<sup>1</sup> 32.

**Moceti** [Caus. of muñcati] 1. to deliver, set free, release cause one's release or deliverance from (abl.). imper. praes. **mocēhi** Pv II.1<sup>6</sup> (duggatiyā); PvA 12; aor. **mocesi** PvA 112 (dāsavyato); ger. **mocetvā** PvA 8, 77; inf. **mocetun** PvA 45 (petalokato). — 2. to discharge, emit (semen in coitu) Vin III.36, 39 (as Caus. II.), 110. — 3. to let loose, set into motion, stir: **padag** m. to run J III.33. — 4. to discharge, fulfil: **paṭiññāṅ** one's promise DhA 1.93. — 5. to unharness DhA 1.67. — 6. to detach S 1.44. — Caus. II. **mocāpeti** to cause to be freed, to give freedom, to let loose Vin IV.316 (opp. bandhāpeti).

**Moṭa** [BSk. moṭa, Prk. mṛṭa; Pischel § 166, 238] see mutolī.

**Motar** [n. ag. fr. munāti, more likely direct der. fr. muta, pp. of **man**, q. v.] one who feels (or senses) that which can be felt (or sensed), in phrase "mutaṅ na maññati motabbaṅ (so read) na maññati motāraṅ" he does not identify what is sensed with that which is not sensed, nor with what is to be sensed (motabba) nor with him who senses A II.25; where motar & motabba correspond to sotar & sotabba & daṭṭhar & daṭṭhabba. The word does not occur in the similar passage M 1.3.

**Modaka** [cp. Epic. Sk. modaka in meaning 1] 1. a sort of sweetmeat S 1.148; A 1.130; III.76; Pug 32; PvA 4. — 2. receptacle for a letter, an envelope, wrapper or such like J VI.385 (paṇṇaṅ °assa anto pakkhipivā). May, however, be same as 1.

**Modati** [**mud**, cp. Vedic modā joy DhTp 146; tose] to rejoice, to enjoy oneself, to be happy A III.40; Sn 561; Pv 1.54; II.121. — pp. **mudita** (q. v.). For **mohaya-māna** at DhA 1.275 the better reading is **modayamāna** rejoicing, a ppr. med.

**Modana** (nt.) [fr. **mud**] satisfaction, rejoicing Sdhp 229. Cp. sam<sup>o</sup>.

**Modanā** (f.) [fr. **mud**] blending (?); Cy. expl<sup>a</sup> at DhA 143 of term āmodanā.

**Modara** In modara at J v.54 (of elephant's teeth) Kern, *Toev.* s. v. sees a miswriting for **medura** (full of, beset with), which however does not occur in Pali. The C. expl<sup>a</sup> is "samantato obhāsento," i. e. shining.

**Mona** (nt.) [fr. muni, equal to \*maunya taken by Nd as root of moneyya] wisdom, character, self-possession Sn 54<sup>o</sup> (°patha = nāṇa-patha SnA 435), 718, 723; Nd<sup>1</sup> 57; Nd<sup>2</sup> 514 A (= nāṇa & paññā); Th 1, 168 (what is monissaṅ? fut. 1<sup>st</sup> sg. of ?).

**Moneyya** (nt.) [fr. muni, cp. Vedic moneya] state of a muni, muni-hood; good character, moral perfection. This is always represented as 3 fold, viz. kāya<sup>o</sup>, vaci<sup>o</sup>, mano<sup>o</sup> (see under muni), e. g. at D III.220; A 1.273; Nd<sup>1</sup> 57; Nd<sup>2</sup> 514 A (where also used as adj.: moneyyā dhammā properties of a perfect character). Cp. also Sn 484, 698, 700 sq. On **moneyya-kolāhala** (forebodings of the highest wisdom) see the latter.

**Momūha** (adj.) [intens.-redupl. formation fr. moha & **muh**] dull, silly, stupid, infatuated, bewildered (cp. *Cpd.* 83<sup>3</sup>) D 1.27; A III.164 sq.; Sn 840, 841, 1120; Nd<sup>1</sup> 153 (= manda), 192; Nd<sup>2</sup> 521 (= avidvā etc.); Pug 65.

**Momūhatta** (nt.) [abstr. fr. nomūha] silliness, foolishness, bewilderment of the mind M 1.520; A III.119, 191, 219 (= mandatta); Pug 69.

**Mora** [the contracted, regular P. form of \*Sk. mayūra, viā \*ma-ūra > mora. See also Geiger, *P.Gr.* § 27 & Pischel, *Pvk. Gr.* § 166. — Vedic only mayūri f. pea-hen] a peacock J II.275 (°upasevin, see C. on this passage); VI.218, 497; PvA 142; DhA 1.394. A peacock's tail (sometimes used as a fan) is denoted in var. terms in cpds., as **mora-kalāpa** DhA 1.387; **-piccha** Vin 1.186; **-piñcha** Vin II.130; **-piñja** PvA 142, 176; VvA 147; **-sikali** (?) KhA 49; **-hattha** Vv 33<sup>44</sup> (= mayūra-piñjehi katanṅ makasa-vijaniṅ); Pv III.17. Perhaps also as **morakkha** "a peacock's eye" at VbA 63 (morak-khaka loha, a kind of copper, grouped with piśāca-loha). It is more likely however that **morakkha** is distorted fr. \*mauryaka, patronymic of mura, a local (tribal) designation (cp. murala), then by pop. etym. connected with mora peacock. With this cp. Sk. **moraka** "a kind of steel" BR.

**Moraga** [cp. (scientific) Sk. mayūraka] a tender grass (Achyranthes aspera) Vin 1.196.

**Morini** (f.) [fr. mora] a peahen Miln 67.

**Moli** (m. & f.) [cp. Epic Sk. mauli, fr. mūla] a chignon; crest, turban J 1.64; V.431; Mhvs 11, 28; DA 1.136 (v. l. moli). Also found (as molin, adj.?) in Np. Yama-moli: see under yakkha 5.

-galla (?) fat Vin 1.85 (expl<sup>d</sup> by thūla-sarīra; vv. ll. moli° & mukalla). -baddha one who has his hair tied into a top-knot 128, 243, 348.

**Mosa** (°-) (adj.-nt.) [the guṇa (comp<sup>a</sup>) form of musā<sup>7</sup> belonging to or untruth, false-; only in cpds. -dhamma of a deceitful nature, false, A v.84 (kāma); Sn 739, 757; & -vajja [fr. musā-vāda] false-speaking, lie, untruth S 1.169; Sn 819, 866, 943; Nd<sup>1</sup> 152, 265; Nd<sup>2</sup> 515; Vv 12<sup>6</sup>.

**Mosalla** (adj.) [fr. musala] worthy of being slain (with clubs), punishable A II.241.

**Moha** [fr. muh, see muyhati; cp. Sk. moha & Vedic mogha] stupidity, dullness of mind & soul, delusion, bewilderment, infatuation D III.146, 175, 182, 214, 270; Vin IV.144, 145; Sn 56, 74, 160, 638, 847; Vbh 208, 341, 391, 402; Pug 16; Tikp 108, 122, 259. — Def<sup>d</sup> as “dukkhe aññāṇaṇ etc., moha pamoha, sammoha, avijj’ ogha etc.,” by Nd<sup>2</sup> 99 & Vbh 362; as “muyhanti tena, sayañ vā muyhati, muyhana-mattaṇ eva vā taṇ ti moho” and “cittassa andha-bhāva-lakkhaṇo, aññāṇa-lakkhaṇo vā” at Vism 468. — Often coupled with rāga & dosa as one of the 3 cardinal affects of citta, making a man unable to grasp the higher truths and to enter the Path: see under rāga (& Nd<sup>2</sup> p. 237, s. v. rāga where the wide range of application of this set is to be seen). Cp. the 3 fires: rāg-aggi, dos-aggi, moh-aggi It 92; D III.217 also rāga-kkhaya, dosa°, moha° VbhA 31 sq. — On comb<sup>a</sup> with rāga, lobha & dosa see dosa<sup>2</sup> and lobha. — On term see also *Dhs trsl.* §§ 33, 362, 441; *Cpd* 16, 18, 41, 113, 140. — See further D 1.80 (samoha-cittaṇ); Nd<sup>1</sup> 15, 16 (with lobha & dosa); VvA 14; PvA 3. — amoha absence of bewilderment Vbh 210 (+alobha, adosa; as the 3 kusala-mūlāni: cp. mūla 3), 402 (id., as kusala-hetu). — Cp. pa°, sam°.

-antara (personal) quality of bewilderment (lit having m. inside) Sn 478 (taken by C as “cause of m.” i. e. °kāraṇa, °paccaya SnA 411; cp. antara = kāraṇa under antara 1 2 b.). -ussada quality of dullness Nd<sup>1</sup> 72, 413. -kkhaya destruction of infatuation Vbh 73; VbhA 51. -carita one whose habit is infatuation Nett 90 (+rāgacarita & dosacarita). -tama the darkness of bewilderment MA 1. -dhamma anything that is bewildering or infatuating Sn 276 -pāruta covered or obstructed by delusion Pv IV.33<sup>1</sup>. -magga being on the road of infatuation Sn 347. -salla the sting of bewilderment Nd<sup>1</sup> 59.

**Mohatta** (nt.) [abstr. fr. moha] infatuation, bewilderment A II.120; III.376.

**Mohana** (nt.) [fr. muh as Caus. form<sup>a</sup>] making dull or stupid, infatuation, enticement, allurements Sn 399, 772 (=mohanā vuccanti pañca kāmagaṇā Nd<sup>1</sup> 26). The Sk. meaning is also “sexual intercourse” (cp. Halāyudha p. 315), which may apply to the Sn passages SnA 517 (on Sn 772) expl<sup>t</sup> “mohanāṇ vuccati kāmagaṇā, ettha hi deva-manussā muyhanti.”

**Mohanaka** (adj.) [fr. mohana] leading astray, bewildering leading into error Vin IV.144.

**Mohaneyya & Mohaniya** (adj.) [grd form<sup>a</sup> fr. moha] leading to infatuation A II.120; III.110; J III.499.

**Moheti** [Caus. fr. muh, see muyhati & cp. moha] to deceive, to befool, to take in, surprise, delude, aor. 2<sup>nd</sup> sg. amohayi Sn 352; 3<sup>rd</sup> sg. amohayi S IV.158 = It 58 (maccu-rājan; vv. ll. asamohayi & asamohari); reading somewhat doubtful, cp. similar context Sn 1076 with “sabbesu dhammesu samūhatesu” (v. l. samoha°). — 3<sup>rd</sup> sg. (poet.) also amohayittha Sn 332 (mā vo pamatte viññāya maccurājā amohayittha vasānuge, cp. Sn ed. p. 58). — On mohayamāna DhA 1.275 see modati.

## ERRATUM.

Part VI, p. 21<sup>2</sup>: Paṭivāmeti. For Dh 1.39 read DA 1.39. Cp. *J.P.T.S.* 1886, p. 160, suggesting pativādh° or paṭibādhayamāno, and referring to Th 1, 744.

## ADDITIONS AND CORRECTIONS.

### VOLUME I.

- Page x, *under* 1a *add* Apadāna P.T.S. 1925 (Ap).  
 „ 1b „ Manoratha-pūraṇī P.T.S. 1924 (AA); Samanta-pāsādikā P.T.S. 1924 (Sam. Pās. or Vin A).  
 „ xi. „ 3 „ *Human Types*, P.T.S. trsl. 1924 (Pug trsl.) *and insert accordingly on p. xii under* B 1.  
 „ 4, column 2, *under* aggaḷa *insert* 1. (better :) the wing of a door (see phusita<sup>3</sup>).  
 „ 17. „ 1, „ aḍḍha-telasa *read* 12½ *for* 13½.  
 „ 102, „ 1, „ āpagā *read* Dāvs 1.32 *for* 52.

### VOLUME II.

- Page 14, column 1, *under* kantita<sup>2</sup>: at Miln 240 better as kantita<sup>1</sup>, *i.e.* “ spun.”  
 „ 93, „ 1 „ camu *last line to be read* camūpati a general Mhvs 10, 65; 23, 4; Dāvs' 1.3  
 „ 100, „ 1, *insert* Ādissa<sup>2</sup> (adj.) blameworthy M 1.12; MA = gārayha.  
 „ 110, „ 2, *under* jaṭa handle of an adze (*instead of* “ razor”).  
 „ 112, „ 2, *insert* jalūkā leech DA 1.117.  
 „ 166, „ 1, *under* dessin *read* Sn 92 (*for* 93), and : better desin, cp. viddesin  
 „ 196, „ 1, „ nipatati *read* intrs. *for* instr.  
 „ 209, „ 1, „ nivesa *read* nivesana 2 *for* nivesana<sup>2</sup>.

### VOLUME III.

- Page 3, column 1, *under* pakkamati *read* 2. *for* 2nd.  
 „ 12, „ 1, „ pañcaka (taca<sup>2</sup>) *read* kesā *for* kosā.  
 „ 12, „ 1, „ pañjara *add* in comb<sup>n</sup> siha<sup>o</sup> meaning “ window ”  
 „ 62, „ 1, „ palagaṇḍa *read* A iv.127 *for* v.127.  
 „ 71, „ 1, bottom, *read* pahita<sup>1</sup> *for* pahital.  
 „ 79, „ 2, *under* piñjita *read* “ dyed ” *for* died.  
 „ 104, „ 2, line 3 fr. bottom, *read* S II.228 *for* 1.228.  
 „ 115, „ 1, *read* byā *for* bya.

# THE PALI TEXT SOCIETY'S PALI-ENGLISH DICTIONARY

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## Y.

**-Y-** comb<sup>a</sup> consonant (sandhi), inserted (euphonicly) between 2 vowels for the avoidance of hiatus. It has arisen purely phonetically from *i* as a sort of "gliding" or semi-vowel within a word, where the syllable division was in regular speech more openly felt than in the written language, e. g. pari-y-āpanna (Pāli) corresponds to Sk. pary-āpanna, similarly pari-y-osāna = Sk. paryosāna. Thus inserted after *a* before *i* or *e*: cha-y-imā disā D III.188; ta-y-idaṅ Sn 1077; Pv 1.3<sup>3</sup>; tava-y-idaṅ Sn 352; na-y-idaṅ S II.278; mama-y-idaṅ Sn 806; na-y-idha Sn 790; mā-y-idha Vin 1.54; yassa-y-etādisi pajā D II.267 (v. l. ss for T yassa-s-etādisi); sati-y-e-taṅ adhivacaṇaṅ M II.260; na-y-imassa Pv IV.1<sup>2</sup>. — After *i* before *a*: pāvīsi-y-assamaṅ J V.405; khaṇi-y-asmani J III.433; yā-y-aññaṅ J I.429 (where C. expl<sup>r</sup>: ya-kāro paṭisandhi-karo). — Cp. yeva for eva. — *Note.* At J VI.106 ya-y-ime jane is to be taken as *ye ime jane*; the spelling *ay* for *e* being found elsewhere as well. Cp. the following ta-y-ime jane.

**Ya<sup>o</sup>** [pron. rel. base; Vedic yaḥ = Gr. ὄς who; cp. Goth. jabai if, -ei rel. part. An amplification of the dem. pron. base \*i-, \*ei- (cp. ayaṅ). See on detail Brugmann, "Die indogerm. Pronomina" in Ber. d. sächs. Ges. LX. 41 sq.] I. *Forms.* (See inflection also at Geiger, *P.Gr.* § 110.) The decl. is similar to that of ta<sup>o</sup>; among the more rarely found forms we only mention the foll.: sg. nom. m. yo with by-form (in hiatus) yv-, as yv'āyaṅ = yo ayaṅ M I.258; yv'āssa = yo assa M I.137. Notice the lengthening of the subsequent vowel. — An unsettled ya is to be found at J V.424 (Fausböll remarks "for yassā"?; perhaps to be comb<sup>d</sup> with preceding pañcapatikā; C. on p. 427 expl<sup>r</sup> ya-kāro nipātamatto) — abl. yasmā in adv. use; yamhā Dh 392. — loc. yamhi Dh 261, 372, 393. — f. loc. yassaṅ A III.151 (see below). See further adv. use of cases (below II.5). — At Pv II.1<sup>6</sup> yāhi is doubtful (perhaps imper. = yajahi, of yajati; C. leaves it unexpl<sup>d</sup>).

Special mention must be made of the nt. n. acc. sg., where both *yaṅ* and *yad* are found. The (Vedic) form *yad* (Ved. yat) has been felt more like ya + expletive (Sandhi-) *d*, and is principally found in adv. use and certain archaic phrases, whereas *yaṅ* represents the usual (Pāli) form (like *tad* and *taṅ*). See more under II. — A Māgadhized form is *ye* (after se = taṅ), found at D II.278 (see Geiger § 105<sup>2</sup> & 110<sup>2</sup>. Cp. Trenckner, *Notes* 75.). The expression *ye-bhuyyena* may belong under this category, if we explain it as *yad + bhuyyena* (*bhuyyena* equivalent to *bhiyyoso*). It would then correspond to *seyyathā* (= sad + yathā, cp. sayathā, sace, tanyathā). See refs. under *yebhuyyena*. — The expression *yevāpanaka* is an adj. form<sup>a</sup> from the phrase *ye-vā-pana* (= yaṅ vā pana "whatever else there is"). i. e. belonging to something of the same kind, i. e. corresponding, reciprocal, as far as concerned, respective. (See s. v.) — In adv. use it often corresponds to *E. as*; see e. g. *yad-icchakaṅ*, *yad-idaṅ* (under II.2 b; II.4 b.).

II. *Meaning*: "which," in correspondence to a following demonstr. pron. (ta<sup>o</sup>); whichever (generaliz-

ing); nt. what, whatever. In immediate comb<sup>a</sup> with the demonstr. pron. it is qualifying and specifying the person, thing or subject in discussion or question (see below 4).

1. *Regular use* as correl. pron., when ya<sup>o</sup> (+ noun) is followed by ta<sup>o</sup> (+ noun). Sometimes (in poetry) the reverse is the case, e. g. at It 84 where ta<sup>o</sup> (m. sa) is elliptically omitted: atthaṅ na jānāti yaṅ lobho sahate naraṅ "he does not know good, whom greed overcomes." — Otherwise regular, e. g.: *yassa* jātarūparajataṅ kappati pañca pi *tassa* kāmagaṇā kappanti S IV.326. In a generalizing sense (cp. below II.3): yo vā so vā "der erste beste," some or other, whoever, any J IV.38; V.362; yaṅ vā taṅ vā karotu let her do whatever she likes VvA 208; yasmiṅ vā tasmīṅ vā on every occasion S I.160 na yo vā so vā yakkho not *this* or *that* yakkha i. e. not any (ordinary) kind of Yakkha (but Inda) DA I.264. — The same use (ordinary correlative) applies to the nt. forms *yaṅ* & *yad* in correl. to taṅ and tad. (See sep. under II. 2.)

2. *Use of nt. forms.* — (a) nt. *yaṅ* (a) as pronoun: S III.44 (yaṅ dukkhaṅ . . . tad anattā); It 78 (yaṅ c' aññaṅ whatever else); VbhA 54 (yaṅ labbhati yaṅ ca na labbhati taṅ sabbāṅ pucchitvā). See also under 3 a (yaṅ kiñci, yaṅ yaṅ). — (b) as adj. adv.: *yaṅ-mukha* facing what, turned where (?) J V.475 (but C. reads & expl<sup>r</sup> sammukha); *yaṅ-vipāka* having what or which kind of fruit D II.209. *yaṅ vā . . . yaṅ vā* whether . . . or S II.179; *yaṅ no . . . na tv' eva* neither . . . nor S II.179-180. — *yaṅ* with pot.: "so that," that (corresp. to Lat. ut *consecutivum*) S III.41 (yaṅ rūpe anatt' ānupassī vihareyya). J V.339 (n' esa dhammo yaṅ taṅ jahe that I should leave you). — In the function of other conjunctions e. g. as *temporal* = when, since, after: J IV.319 (yaṅ maṅ Suruci-m-ānayaṅ that, or since, S. married me). As *conditional* or *causal* = if, even if, because: Vin 1.276 (yaṅ te sakkā . . . ārogaṅ kātuṅ, taṅ karohi if it is possible . . . do it; or may be taken in sense of "in whatever way you can do it, do it"); J III.206 = IV.4 (yaṅ me sirasmiṅ ūhacca cakkāṅ bhāmati matthake = because; C.: yena pāpena). — (c) as adv. deictive "so," in comb<sup>a</sup> with var. other (emphatic) particles as e. g. (yaṅ nūna used in an *exhortative* sense "well, now"; or "rather, let me"; or "so now," always in phrase *yaṅ nūn' āhaṅ* "now then let me" (do this or that) very freq., either with foll. pot., e. g. "y. n. āhaṅ araññaṅ paviseyyaṅ" DhA II.91. "y. n. ā. katakammaṅ puccheyyaṅ" VvA 132; dasseyyaṅ VvA 138; pabbajjeyyaṅ M II.55; āneyyaṅ DhA I.46, vihareyyaṅ ibid. 56; etc. cp. J I.14, 150, 255; III.393; DhA I.91; PvA 5 (avassayo bhavēyyaṅ). — Similarly *yaṅ hi* "well then, now then" (with Pot.) S II.210, 221 (taṅ vadēyya). Cp. *yagghe. yaṅ ca* & *yaṅ ce* [Sk. yac ca, or cet, ca here = ce see ca. & cp. sace = sa + ce] (rather) than that: yaṅ ca Th 2, 80; J I.210; *yañce* (with Pot.) S I.176; It 43; Th I, 666. sangāme me mataṅ seyyo yaṅ ce jīve parājito (than that I live vanquished) Sn 440 (cp. the intricate expl<sup>a</sup> at SnA 390); similarly J IV.495: me maraṅ seyyo yaṅ ce jīve tayā vinā. — (b) nt. *yad*: (a) as pron. in

regular relative use e. g. S III.44 (yad aniccaṃ taṃ dukkhaṃ); It 59 (yad eva diṭṭhaṃ tad ev' āhaṃ vadāmi). (b) as adv., e. g. yad-agge (loc.) from what on, i. e. from which time, since what time D 1.152 (=mūladivasato paṭṭhāya yaṃ divasaṃ aggaṃ patvā DA 1.311); Vv 84<sup>33</sup> (=yato paṭṭhāya VvA 344). Also as **yad-aggena** (instr.) Vin II.257 (y. Mahāpajāpati-gotamiyā aṭṭha garudhammā paṭiggahitā tad eva sā upasampannā); VbhA 387. — **yad-atthaṃ** for what, why Th 2, 163. **yad-atthiya** as much as necessary, as required, sufficient, proper Th 1, 12; 1274 ("which, for the goal desirous, he led" trsl.; refers to brahmacariyaṃ). The same verse occurs at Sn 354. The latter passage is mentioned in P.D. under **atthiya** with meaning "on account of what" (cp. kim-atthiyaṃ S III.189). The Sn passage is not expl<sup>d</sup> in SnA. — **yad-icchakaṃ** whatever is pleasant, i. e. according to liking, as he pleases A III.28; Pug 11, 12; J 1.141 (y. bhutta eaten heartily); Vism 154 (+ yavadicchaka); VvA 341. Cp. yen' icchakaṃ below II. 5. — **yad-icchita** see under **yathā-icchita**! — **yadidaṃ**: see below II. 4 b.

3. *Generalizing* (or distributive) use of ya: There are two modes of generalization, viz. (a) by *repeating ya°*: yassa yass' eva sālassa mūle tiṭṭhāsi, so so muñcāti pupphāni; "at the foot of whichever tree you stand, he (in all cases concerned) sheds flowers" Vv 39<sup>3</sup>; yaṃ yaṃ hi manaso piyaṃ "whatever is pleasant to the senses" Pv II.11<sup>18</sup>; yaṃ yaṃ passati taṃ taṃ pucchati "whomsoever he sees, him he asks" J III.155; yassaṃ yassaṃ disāyaṃ viharati, sakasmiṃ yeva vijite viharati "in whichever region he lives, he lives in his own realm" A III.151; yo yo yaṃ yaṃ icchati tassa tassa adāsi "whatever anybody wished he gave to him" PvA 113; yaṃ yaṃ padesaṃ bhajati taṭṭha taṭṭh' eva assa lābhasakkāro nibbattati "whichever region he visits, there (in each) will he have success" DhA II.82. — (b) by *combination with ko-ci* (cp. the identical Lat. qui-cun-que): yassa kassaci rāgo pahino ayaṃ vuccati . . . "the lust of whosoever is abandoned he is called so & so" It 56. yāni kānici vatthūni . . . sabbāni tāni . . . It 19; ye keci ārabha "with ref. to whosoever" PvA 17; yaṃ kiñci whatever Pv 1.4<sup>1</sup>.

4. *Dependent & elliptic* use of ya (with pron. demonstr.). This represents a sort of deictic (emphatic) use, with ref. to what is coming next or what forms the necessary compliment to what is just being said. Thus it introduces a general truth or definition, as we would say "just this, namely, i. e.," or Ger. "so wie, und zwar." — (a) The usual comb<sup>s</sup> are those of **ya+sa** (nt. taṃ) and of **ya+ayaṃ** (nt. idaṃ), but such with **amu** (nt. aduṃ) also occur: yaṃ aduṃ khettaṃ aggaṃ evam eva mayhaṃ bhikkhu-bhikkhuniyo "as there is one field which is the best, thus to me the bh. & bhikkhunis" S IV.315. Cp. the foll.: **ya+sa** e. g. at M. 1.366 (yo so puriso paṭhamaṃ rukkhaṃ ārūlo sace so na khippam eva orohēyya "just that man, who climbed up the tree first, if he does not come down very quickly"); J II.159 (yena tena upāyena with every possible means); Pv 1.9<sup>2</sup> (yā tā [so read for yā ca ] "just she over there; who as such, i. e. such as she is"); cp. also the foll.: **yā sā simā** . . . taṃ simaṃ Vin 1.109; ye te dhammā ādikalyānā etc. . . . sātthaṃ brahmacariyaṃ abhivadanti tathā rūpā 'ssa dhammā honti . . . M III.11; yāni etāni yānāni (just) these DhA IV.6. — **ya+ayaṃ** e. g. at M 1.258 (yv' āyaṃ vado vedeyyo tatra tatra . . . vipākaṃ paṭisaṃvedeti); It 35=93 (nibbāpenti moh'aggaṃ paññāya yā 'yaṃ nibbedha-gāmini: "as it is also penetrating, which as such, or in this quality, or as we know, is penetrating"); Vin IV.134 (ye 'me antarāyikā dhammā vuttā . . . te paṭisevato n' ālaṃ antarāyāya "just those which, or whichever"). Th 1, 124 (pānko ti hi naṃ avedayaṃ yāyaṃ vandana-pūjanā: here=yā ayaṃ); Dh 56 (appamatto ayaṃ gandho yāyaṃ tagaia-candani; here=yō ayaṃ); M

II.220 (yaṃ idaṃ kammaṃ . . . taṃ). — (b) nt. **yad-idaṃ** lit. "as that," which is this (i. e. the following), may be translated by "viz.," that is, "i. e." in other words, so to speak, just this, "I mean"; e. g. kāmānaṃ etaṃ nissaraṇaṃ yad idaṃ nekkhammaṃ "there is an escape from the lusts, viz. lustlessness"; or: "this is the abandoning of lusts, in other words lustlessness" It 61; dvē dānāni āmisa° dhamm°, etad aggaṃ imesaṃ yad idaṃ dhamma° "this is the best of them, I mean dh-d." It 98=100; supāṭipanno sāvaka-sangho, y. i. cattāri purisa-yugāni etc. M 1.37. Instead of **yadidaṃ** we also find **yāvañ c' idaṃ**. See also examples given under **yāvata**.

5. *Cases used adverbially*: Either locally or modally; with regards to the local adverbs it is to be remarked that their connotation is fluctuating, inasmuch as direction and place (where) are not always distinguished (cp. E. where both meanings=where & where-to), but must be guessed from the context. (a) instr. **yena**: (local) where (i. e. at which place) D 1.71 (yena yena wherever), 220 (yattha yena yaṃ=whence, where, whither; not with trsl<sup>n</sup> Dial. I. 281: where, why, whence), 238 (id.); yenaṭena where (he was)—there (he went) D 1.88, 106, 112 & passim; cp. D II.85 (yena āvasath' āgāraṃ ten' upasankami); A II.33 (yena vā tena vā here & there or "hither & thither"). — (modal) Dh 326 (yen' icchakaṃ II. 2 b.); Pv 1.11<sup>2</sup> (kiṃ akattha pāpaṃ yena pivātha lohitā: so that).—loc. **yaṃ** where (or whither) Vv 84<sup>20</sup> (yaṃ yaṃ gacchati taṃ taṃ modati); & yasmiṃ: yasmiṃ vā tasmīṃ vā on every occasion S 1.160. — abl. **yasmā** (only modal) because A 1.260; It 37 (corresp. to tasmā). On **yasmā-t-īha** see Geiger, *P.Gr.* 73<sup>b</sup>.

**Yakana** (nt.) [fr. gen. yaknaṃ or sec. stem yakan- of Vedic yakṛt; cp. Av. yākars; Gr. ἵπαρ, Lat. jecur. In formation cp. P. chakana fr. Ved. śakṛt.] the liver Kh III.; M 1.57, 421; D II.293; A v.109; Miln 26; Vism 257, 356; VbhA 60, 240. The old n-stem is to be seen in cpd. **yaka-peḷa** (q. v.).

**Yaka-peḷa** [see **peḷa**] the lump of the liver Sn 195 (=yaka-piṇḍa SnA 247)=J 1.146. Dines Andersen suggests: "Could y.-p. possibly be an old error for saka-peḷa, cp. Sk. śaka-piṇḍa & śakṛt-piṇḍa?" Cp. **paṭala** (ref. Vism 257).

**Ya-kāra** [ya+kāra] 1. the letter (or sound) **y**: J 1.430 (pada-sandhikara); III.433 (vyañjana-sandhi-vasena gahita). — 2. the letter (or syllable) **ya**: J v.427 (nipāta-matta). It is referred to at Vin IV.7 as an ending implying ridicule or insult, together with the ending °bha. The Cv. means words like dāsiya, gumbiya, bālya etc. where -ya either denotes descendancy or property, or stands for -ka as diminutive (i. e. (disparaging) ending. The same applies to °bha. Here at Vin IV.7 this way of calling a person by means of adding -ya- or -bha to his name (cp. E. -y in kid>kiddy etc.) is grouped with a series of other terms of insult (hiṃsā akkosā).

**Yakkha** [Vedic yakṣa, quick ray of light, but also "ghost"; fr. yakṣ to move quickly; perhaps: swift creatures, changing their abode quickly and at will. — The customary (popular) etym. of Pali Commentators is y. as quāsi grd. of **yaḥ**, to sacrifice, thus: a being to whom a sacrifice (of expiation or propitiation) is given. See e. g. VvA 224: yajanti tattha baliṃ upaharanti ti yakkhā; or VvA 333: pūjaniya-bhavato yakkho ti vuccati. — The term yakṣa as attendants of Kubera occurs already in the Upanishads.] 1. name of certain non-human beings, as spirits, ogres, dryads, ghosts, spooks. Their usual epithet and category of being is **amanussa**, i. e. not a human being (but not a sublime god either); a being half deified and of great power as regards influencing people (partly helping, partly hurting). They range in appearance immediately

above the Petas; many "successful" or happy Petas are in fact Yakkhas (see also below). They correspond to our "genii" or fairies of the fairy-tales and show all their qualities. In many respects they correspond to the Vedic Piśācas, though different in many others, and of diff. origin. Historically they are remnants of an ancient demonology and of considerable folkloristic interest, as in them old animistic beliefs are incorporated and as they represent creatures of the wilds and forests, some of them based on ethnological features. See on term e. g. *Dial.* III.188; on their history and identity Stede, *Gespensstergeschichten des Peta Vatthu* chap. v.; pp. 39-44. — They are sometimes called *devatā*: S 1.205; or *devaputtā*: PvA 113, 139. A female Yakkha is called *yakkhini* (q. v.).

2. Their usual capacity is one of kindness to men (cp. Ger. Rubezahl). They are also interested in the *spiritual* welfare of those humans with whom they come into contact, and are something like "tutelary genii" or even "angels" (i. e. *messengers* from another world) who will save prospective sinners from doing evil (cp. Pv IV.1). They also act as guides in the "inferno": Pv IV.11, cp. IV.3. A somewhat dangerous "Mentor" is represented at D 1.95, where the y. Vajirapāṇi threatens to slay Ambaṭṭha with an iron hammer, if he does not answer the Bhagavā. He is represented as hovering in the air; Bdgh. (DA 1.264) says on this: *na yo vā so vā yakkho, Sakko devarājā ti veditabbo*: it is to be understood not as this or that y., but as Sakka the king of devas. — Whole cities stand under the protection of, or are inhabited by yakkhas; D II.147 (ākīṇṇa-yakkha full of y.; thus Ālakamandā may here mean all kinds of supra-mundane beings), cp. Lankā (Ceylon) as inhabited by y.: Mhvs 7, 33. — Often, however, they are cruel and dangerous. The female yakkhas seem on the whole more fearful and evil-natured than the male (see under yakkhini). They eat flesh and blood: J IV.549; devour even men: D II.346; J II.15-17, or corpses: J 1.265; mentioned under the 5 ādinavā (dangers) at A III.256. A yakkha wants to kill Sāriputta: Ud 4.

3. Var. *classes* of y. are enum<sup>d</sup> at D II.256, 257; in a progressive order they rank between manussa and gandhabba at A II.38; they are mentioned with devas, rakkhasas, dānavas, gandhabbas, kinnaras and mah'oragas at J v.420. According to VvA 333 Sakka, the 4 great kings (lokapālā), the followers of Vessavaṇa (alias Yama, the yakkhas proper) and men (see below 7) go by the name of yakkha. — Sakka, the king of the devas, is often named yakkha: J IV.4; DA 1.264. Some are spirits of trees (rukkha-devatā): J III.309 345; Pv 1.9; II.9; PvA 5; are also called *bhumma-devā* (earthly deities) PvA 45, 55. Their cult seems to originate primarily from the woods (thus in trees: Pv II.9; IV.3), and secondarily from the legends of sea-faring merchants (cp. the story of the flying-Dutchman). To the latter origin point the original descriptions of a *Vimāna* or fairy-palace, which is due to a sort of mirage. These are usually found in or at the sea, or in the neighbourhood of silent lakes, where the sense of hauntedness has given rise to the fear of demons or supernatural witchcraft. Cp. the entrances to a *Vimāna* by means of a dried-up river bed (Pv 1.9; II.12) and the many descriptions of the *Vimānas* in the Lake-districts of the Himavant in Vv. (See Stede, *Peta Vatthu* trsl<sup>o</sup> p. 104 sq.)

4. Their *names* too give us a clue as to their origin and function. These are taken from (a) their *bodily appearance*, which possesses many of the attributes of Petas, e. g. *Khara* "Rough-skin" or "Shaggy" Sn p. 48 (= khara-samphassag cammag SnA 302), also as *Khara-loma* "Rough-hair" Vism 208; *Khara-dāṭhika* "Rough-tooth" J 1.31. *Citta* "Speckled" Mhvs 9, 22; 10, 4; also as *Citta-rājā* J II.372; Mhvs 10, 84. *Silesa-loma* "Sticky-hair" J I.273. *Sūci-loma* "Needle-

hair" Sn p. 47, 48; S 1.207; Vism 208; SnA 302. — (b) *places* of inhabitation, attributes of their realm, *animals* and *plants*, e. g. *Ajakalāpaka* "Goat-bundle" Ud 1. *Ājavaka* "Forest-dweller" J IV.180; VI.329; Mhvs 30, 84; Vism 208. *Uppala* "Lotus" DhA IV.209. *Kakudha* "K.-tree" (Terminalia arjuna) S 1.54. *Kumbhira* "Crocodile" J VI.272. *Gumbiya* either "One of a troop" (soldier of Yama) or "Thicket-er" (fr. gumba thicket) J III.200, 201. *Disāmukha* "Sky-facer" DhA IV.209. *Yamamoli* "Yamachignon" DhA IV.208. *Vajira* "Thunderbolt" DhA IV.209; alias *Vajira-pāṇi* D 1.95, or *Vajira-bāhu* DhA IV.209. *Sātāgira* "Pleasant-mount" D II.256; Sn 153; J IV.314; VI.440. *Serisaka* "Acacia-dweller" VvA 341 (the messenger of Vessavaṇa). — (c) qualities of *character*, e. g. *Adhamma* "Unrighteous" Miln 202 (formerly Devadatta). *Kaṭattha* "Well-wisher" DhA IV.209. *Dhamma* "Righteous" Miln 202 (= Bodhisatta). *Punnaka* "Full(-moon?)" J VI.255 sq. (a leader of soldiers, nephew of Vessavaṇa). *Māra* the "Tempter" Sn 449; S 1.122; M 1.338. *Sakaṭa* "Waggon-load" (of riches) DhA IV.209 — (d) *embodiments* of former persons, e. g. *Janavasabha* "Lord of men" D II.205. *Paṇḍaka* M 1.210. *Naradeva* J VI.383, 387. *Paṇḍaka* "Eunuch" Mhvs 12, 21. *Sivaka* S 1.241 = Vin II.156. *Seri* "Self-willed" S 1.57. — Cp. the similar names of yakkhins.

5. They stand in a close relationship to and under the authority of *Vessavaṇa* (Kuvera), one of the 4 lokapālas. They are often the direct servants (messengers) of *Yama* himself, the Lord of the Underworld (and the Peta-realm especially). Cp. D II.257; III.194 sq.; J IV.492 (yakkhini fetches water for Vessavaṇa); VI.255 sq. (Punnaka, the nephew of V.); VvA 341 (Serisaka, his messenger). In relation to Yama: dve yakkhā Yamassa dūtā Vv 52<sup>2</sup>; cp. Np. Yamamoli DhA IV.208. — In harmony with tradition they share the rôle of their master *Kuvera* as lord of riches (cp. Pv II.9<sup>22</sup>) and are the keepers (and liberal spenders) of underground riches, hidden treasures etc., with which they delight men: see e. g. the frame story to Pv II.11 (PvA 145), and to IV.12 (PvA 274). They enjoy every kind of splendour & enjoyment, hence their attribute *kāma-kāmin* Pv 1.3<sup>2</sup>. Hence they possess supernatural powers, can transfer themselves to any place with their palaces and work miracles; a frequent attribute of theirs is *mah'iddhika* (Pv II.9<sup>10</sup>; J VI.118). Their appearance is splendid, as a result of former *merit*: cp. Pv 1.2; 1.9; II.11; IV.3<sup>17</sup>. At the same time they are possessed of odd qualities (as result of former *demerit*); they are shy, and afraid of palmyra leaf & iron: J IV.492; their eyes are red & do not wink: J v. 34; VI.336, 337. — Their abode is their self-created palace (*Vimāna*), which is anywhere in the air, or in trees etc. (see under *vimāna*). Sometimes we find a communion of yakkhas grouped in a town, e. g. Ālakamandā D II.147; Sirisa-vatthu (in Ceylon) Mhvs. 7, 32.

6. Their essential *human* character is evident also from their attitude towards the "Dhamma." In this respect many of them are "fallen angels" and take up the word of the Buddha, thus being converted and able to rise to a higher sphere of existence in saṅsāra. Cp. D III.194, 195; J II.17; VvA 333; Pv II.8<sup>10</sup> (where "yakkha" is expl<sup>d</sup> by Dhūpāla as "pet-attabhāvato cuto (so read for mato) yakkho atañ jāto dev-attabhāvag patto" PvA 110); SnA 301 (both Sūciloma & Khara converted). — See in general also the foll. passages: Sn 153, 179, 273, 449; S 1.206-15; A 1.160; Vism 366 (in simile); Miln 23.

7. Exceptionally the term "yakkha" is used as a *philosophical* term denoting the "individual soul" [cp. similar Vedic meaning "das lebendige Ding" (B.R.) at several AV. passages]; hence probably the old phrase: *ettāvatā yakkhassa suddhī* (purification of

heart) Sn 478, quoted VvA 333 (ettavat' aggan no vadanti b' eke yakkhassa sudhiṅ idha paṇḍitāse). Sn 875 (cp. Nd<sup>1</sup> 282: yakkha=satta, nara, puggala, manussa).

-**ānubhāva** the potency of a yakkha J 1.240. -**āviṭṭhā** possessed by a y. J vi.586. -**iddhi** (yakkh<sup>o</sup>) magic power of a y. PvA 117, 241. -**gana** the multitude of ys. J vi.287. -**gaha**=following DhA III.362. -**gāha** "yakkha-grip," being seized by a y. S 1.208; PvA 144. -**ṭṭhāna** the dwelling-place of a y. -**dāsi** "a female temple slave," or perhaps "possessed by a demon" (?) J vi 501 (v. l. BB devatā-paviṭṭhā cp. p. 586: yakkh' āviṭṭhā.) -**nagara** city of ys. J II.127 (=Siri-savatthu); cp. piśāca-nagara. -**pura** id. Mhvs. 7.32. -**bhavana** the realm or abode of the y. Nd<sup>1</sup> 448. -**bhūta** a yakkha-being, a ghost Pv III.5<sup>2</sup> (=piśāca-bhūta vā yakkha-bh. vā PvA 198); iv.1<sup>35</sup>. -**mahiddhi**=<sup>o</sup>iddhi; Pv iv.1<sup>54</sup>. -**yoni** the y.-world, realm of the y. SnA 301. -**samāgama** meeting of the y. PvA 55 (where also *devaputtā* join). -**sūkara** a y. in the form of a pig VbhA 494. -**senā** army of ys. D III.194; SnA 209. -**senāpati** chief-commander of the yakkha-army J IV.478; SnA 197.

**Yakkhatta** (nt.) [fr. yakkha] condition of a higher demon or yakkha D II.57; A II.39; PvA 117.

**Yakkhini** (f.) [fr. yakkha, perhaps corresponding directly to Vedic *yaksini*, f. of *yakṣinī*, adj. persecuting, taking vengeance, appl'd to Varuṇa at RV. vii.88<sup>4</sup>] a female yakkha, a vampire. Their character is usually fierce & full of spite & vengeance, addicted to man- & beast-murder (cp. yakkha 2). They are very much like Pētis in habits. With their names cp. those of the yakkhas, as enum<sup>d</sup> under yakkha 4. — Vin III.37; IV.20 (where sexual intercourse with y. is forbidden to the bhikkhus); S 1.209 (Piyanakara-mātā); J 1.240 (as a goat), 395 sq.; II.127; III.511; v.21 (eating a baby), 209 (eaten by a y.); VI.336 (desirous of eating a child); Vism 121 (singing), 382 (four: Piyanakara-mātā, Uttaramātā, Phussa-mittā, Dhammaguttā), 665 (in simile); Mhvs 7, 11 (Kuvannā, i. e. bad-coloured); 10, 53 (Cetiya); 12, 21 (Hārītā "Charming" or fr. harita "green" (?)); DhA I.47; II.35, 36 (a y. in the form of a cow, eating 4 people in successive births). *Note.* A by-form of yakkhini is **yakkhi**.

-**bhāva** the state of being a yakkhini J 1.240; II.128 (yakkhini<sup>o</sup>).

**Yakkhi** (f.) [direct formation fr. yakkha, like peti fr. peta; form older than yakkhini (?)] = yakkhini S I.11; Vin III.121; IV.20; J IV.492; Mhvs 7, 26.

**Yagge** (fndcl.) [similar in formation & meaning to tagge (q. v.). It is yaṅ (yad)+gha, the latter in a Māgadhisised form ghe, whereas taggha (=tad+gha) only occurs as such] hortative part, used in addressing a (superior) person in the voc., followed by Pot. of jānāti, either 2<sup>nd</sup> jāneyyāsi, or 3<sup>rd</sup> sg. jāneyya; to be trsl'd somewhat like "look here, don't you know," surely, you ought to know; now then; similarly to part. yaṅ nu, yaṅ nūna & yaṅ hi. The part. is found in the language of the Nikāyas only, thus indicating part of the oldest & original dialect. E. g.: y. bhante jāneyyāsi Vin 1.237; *yagge* deva jāneyyāsi yo te puriso dāso . . . so . . . pabbajito do you know, Oh king D 1.60 (trsl.: "if it please your majesty, do you know . . ."); DA I.169 expl<sup>s</sup> as "codan' at the nipāto"; y. ayye jāneyyāsi M II.62; mahārāja j. M II.71; id. S I.101; y. bhavaṅ jāneyya S I.180. — The passage M II.157 is somewhat doubtful where we find y. with the *ind.* and in var. forms (see v. l.) of yagghi & taggha: "jānanti pana bhonto yagge . . ." with reply "na jānāma yagge . . ." Perhaps the reading taggha would be preferable.

**Yajati** [yaj, cp. Vedic *yajati*, *yajus*, *Yajur-veda*. To Av. *yazaitē* to sacrifice, Gr. *ἱερός* to revere, worship. On etym. cp. also Walde, *Lat. Wtb.* s. v. aestimo. — The Dhṭp (62) defines root by "deva-pūjā, sangati-karaṇa, dānesu," i. e. "said of deva-worship, of assembling, and of gifts." Similarly Dhṭm 79] to sacrifice, to make an offering (yaññaṅ); to give alms or gifts — In the P. literature it refers (with yañña, sacrifice) either (when critical) to the Brahmanic rites of sacrificing to the gods according to the rules initiated in the Vedas & Vedic literature; or (when dogmatical) to the giving of alms to the bhikkhu. In the latter sense it implies liberal donation of all the necessities of a bhikkhu (see enum<sup>d</sup> under yañña). The latter use is by far the more frequent. — The construction is with the *acc.* of the deity honoured and the *instr.* of the gift. — Pres. *yajati* D 1.139; A 1.168; II.43, 44; Sn 505, 509; DA 1.160. — ppr. *yajanto* D 1.52; M 1.404; Miln 21; gen. pl. *yajataṅ* Sn 569 (=Vin 1.246, where reading is *jayataṅ*). — ppr. med. *yajamāna* D 1.138 (mahayaññaṅ); Sn 506; S 1.233; J VI.502, 505. — imper. 3<sup>rd</sup> sg. *yajatu* DA 1.297; med. *yajataṅ* D 1.138 (=detu bhavaṅ DA 1.300). 2<sup>nd</sup> sg. *yajāhi* J III.519; PvA 280, and perhaps at Pv II.1<sup>6</sup> (for T. yāhi). 2<sup>nd</sup> med. *yajassu* Sn 302, 506; J v.488 (yaññaṅ). 490 (id.) — Pot. 1<sup>st</sup> sg. *yajeyyaṅ* D 1.134; 3<sup>rd</sup> pl. *yajeyyaṅ* J VI.211, 215; 3<sup>rd</sup> sg. med. *yajetha* Dh 106 (māse māse sahasseṇa yo y.=dānaṅ dadeyya DhA II.231). 108; It 98; A II.43; Sn 463. — Fut. 2<sup>nd</sup> sg. *yajissasi* J III.515; 1<sup>st</sup> sg. *yajissāmi* J VI.527 (pantha-sakunjaṅ tuyhaṅ maṅsena); 3<sup>rd</sup> pl. *yajissanti* J IV.184; 1<sup>st</sup> pl. *yajissāma* J VI.132. — aor. 1<sup>st</sup> sg. *yajij* Th I, 341; 3<sup>rd</sup> sg. *ayaji* It 102; *yaji* Miln 219, 221. — inf. *yajitvaṅ* Miln 220; *yiṭṭhuṅ* D 1.138 (yiṭṭhu-kāma wishing to sacrifice), and *yaṭṭhuṅ* in <sup>o</sup>kāma D II.244; Sn 461. — ger. *yajitvā* D 1.143; A II.44; Sn 509; J VI.137 (puttehi), 202; Pv II.9<sup>56</sup> (datvā+, i. e. spending liberally; cp. PvA 136); *yajitvāna* Sn 303, 979. — grd. *yajitabba* J VI.133 (sabba-catukkena). — pp. *yajita* & *yiṭṭha*. — Caus. I. *yajeti*; Caus. II. *yajāpeti* (q. v.).

**Yajana** (nt.) [late formation fr. *yaj*, *yajati*, for the earlier *yañña*] the act of sacrificing J III.518; VI.133; Cp. I. 7<sup>2</sup>; Vism 224; PvA 135.

**Yajanaka** (adj.) [fr. *yajana*] one who sacrifices J VI.133.

**Yajāpeti** [Caus. II. of *yajati*] to cause a sacrifice to be held A 1.168 (*yajati*+).

**Yajita** [pp. of *yajati*] sacrificed Miln 219; J IV.19.

**Yajubbedā** [fr. Vedic *yajus* the sacrificial formula, + *veda*] the *Yajurveda*, the 2<sup>nd</sup> of the Vedas, dealing with sacrifice Miln 178; DA 1.247; SnA 447. As *yajurveda* at Dpvs v.62, where the 3 Vedas are enum<sup>d</sup> as *iruvēda*, *yaju<sup>o</sup>* and *sāma<sup>o</sup>*.

**Yañña** [Vedic *yajña*, fr. *yaj*; see *yajati*. The metric reading in the Veda is sometimes *yajana*, which we are inclined to look upon as *not* being the source of the P. *yajana*] 1. a brahmanic sacrifice. — 2. almsgiving, charity, a gift to the Sangha or a bhikkhu. The brahmanic ritual of Vedic times has been given a changed and deeper meaning. Buddhism has discarded the outward and cruel form and has widened its sphere by changing its participant, its object as well as the means and ways of "offering," so that the *yañña* now consists entirely in a worthy application of a worthy gift to a worthy applicant. Thus the direct and as it were self-understood definition of *yañña* is at Nd<sup>2</sup> 523 given with "yañño vuccati *deyyadhammo*," and as this the 14 constituents of the latter are enum<sup>d</sup>; consisting of the 4 *paccayas*, and of *anna*, *pāna*, *vattha*, *yāna*, *mālā*, *gandhā*, *vilepana*, *seyya*, *avasatha*, *padīpeyya*. Cp. Nd<sup>1</sup> 373. — The term **parikkhāra**, which

refers to the requisites of the bhikkhu as well (see DA 1.204-207), is also used in the meaning of "accessory instrument" concerning the *brahmanic* sacrifice: see D 1.129 sq., 137 sq. They are there given as 16 parikhāras, as follows: (4) cattāro anumati-pakkhā viz. the 4 groups khattiyas, ministers, brahmins and householders, as colleagues by consent; (8) aṭṭhaṅgāni of a king-sacrificer; (4) cattār' angāni of a purohita. — The term *mahāyañña* refers to the brahmanic ritual (so at M 11.204; DhSA 145, cp. *Expositor* 193); its equivalent in Buddhist literature is *mahādāna*, for which *yañña* is also used at Pv 11.9<sup>50</sup> (cp. PvA 134). — The Jātakas are full of passages referring to the ineffectiveness and cruelty of the Brahmanic sacrifice, e. g. J III.518 sq.; VI.211 sq., & cp. Fick, *Sociale Gliederung*, p. 146 sq. One special kind of sacrifice is the *sabba-catukkayañña* or the sacrifice of tetrads, where four of each kind of gifts, as elephants, horses, bulls, and even *men* were offered: J 1.335; III.44, 45; PvA 280. The number 4 here has the meaning of evenness, completeness, or harmony, as we find it freq., in the notion of the *square* with ref. to *Vimānas* & lotus ponds (in J., Vv & Pv etc.); often also implying awfulness & magic, as attached e. g. to cross-roads. Cp. the Ep. of niraya (Purgatory) "catu-dvāra" (esp. at Pv 1.10). See cpds. of catur. — It may also refer to the 4 quarters of the sky, as belonging to the 4 Guardians of the World (lokapālā) who were specially worth offering to, as their influence was demonic (cp. Pv 1.4).

The prevailing meaning of *yañña* in the Sutta-piṭaka is that of "gift, oblation to the bhikkhu, alms-giving." Cp. Sn 295, 461, 484, 1043. At Vv 34<sup>26</sup> the epithets "su-dinna, su-huta, su-yiṭṭha" are attributed to *dāna*. — The 3 constituents which occur under *dāna* & *deyyadhamma* as the gift, the giver and the recipient of the gift (i. e. the Sangha: cp. opening stanza Pv 1<sup>1</sup>) are similarly enum<sup>d</sup> under *yañña* (or *yaññapatha*) as "ye yaññaṅ (viz. civarāṅ etc.) *esanti*" those who wish for a gift, "ye yaññaṅ *abhisankharonti*" those who get it ready, and "ye yaññaṅ *denti*" those who give it, at Nd<sup>2</sup> 70 (under *appamatta*). Similarly we find the threefold division of "yañña" (= *civara* etc.), "yañña-yājaka" (= *khattiyā*, *brāhmaṇā* etc., including all 8 classes of men: see Nd<sup>2</sup> p. 129 s. v. *khattiya*, quoted under *jana*<sup>b</sup>), and "dakkhiṇeyya" (the recipient of the gift, viz. *samaṇa-brāhmaṇā*, *kapaṇ'addhikā vanibakā*, *yācakā*) at Nd<sup>2</sup> 449<sup>b</sup> (under *puṭhū*). — Cp. the foll. (mixed) passages: D 1.97, 128-144 (brahmanic criticised); II.353, 354 (profitable and unprofitable, criticised); M 1.82 (brahm.); S 1.76, 160; II.42 sq., 63, 207; III.337; IV.41; A 1.166; II.43 (nirārambhaṅ yaññaṅ upasankamanti arahanto, cp. DhSA 145); Sn 308 (brahm.), 568 (aggihutta-mukhā yaññā: the sacrifices to Agni are the best; brahm.); Th 1, 341; J 1.83, 343; III.517 (°ṇ yajati; brahm.); IV.66; V.491, 492; VI.200 (yañña-kāraka-brāhmaṇa), 211 sq.; DA 1.267; DhA 11.6.

-*āgāra* a hall for sacrifices Pug 56 (= *yañña-sālā* PugA 233). -*āvāta* the sacrificial pit D 1.142, 148; J 1.335; III.45, 517; VI.215 (where reading *yaññāvāta*, cp. *yaññāvātaka* at Cp. 1.7<sup>2</sup>). It has been suggested by Kern, *Toev*, s. v., and it seems more to the sense, to read *yañña-vāta* for *yaññ'āvāta*, i. e. enclosed place for sacrifice. Thus at all passages for *āvāta*, -*kāla* a suitable (or the proper) time for sacrifice D 1.137; Sn 458, 482; DA 1.297. -*upanita* one who has been brought to the sacrifice S 1.168 (trsl. K.S. 211 not quite to the point: "the oblation is brought." Reading is uncertain; v. 1. °*opanita* which may be read as *opavita* "wearing the sacrificial cord": see foll.). -*opavita* (?) [see *upavita*] in phrase *yaññ'opavita-kaṅṭhā* "having the (sacrificial, i. e.) alms-cord wound round their necks" SnA 92 (v. 1. BB *yaññ-opacita-kammā*). Cp. *yañña-suttaka*. -*patha* [cp. *patha*<sup>2</sup>] (way of) sacrificing, sacrifice Sn 1045; Nd<sup>2</sup> 524 (*yañño y'eva vuccati*

*yañña-patho*); J VI.212, 215. -*vanṇa* praise of sacrifice J VI.200. -*vidhāna* the arrangement or celebration of a sacrifice J VI.202. -*sampadā* success of the sacrifice D 1.128 sq. (in its threefold mode), 134, 143, 144; Sn 505, 509. -*sāmin* lord or giver of a sacrifice D 1.143. -*suttaka* "sacrificial string," i. e. alms-cord (the sign of a mendicant) DhA 11.59. Cp. above: °*opavita*.

**Yaññatā** (f.) [abstr. fr. *yañña*] "sacrificiality," the function or ceremony of a sacrifice J VI.202 (= *yañña-vidhāna* C.).

**Yaṭṭhi** (f.) [cp. Vedic *yaṣṭi*. Another Pali form is *laṭṭhi*] 1. a staff, stick, pole M III.133 (tomara° goad); S 1.115 (*pācana*° driving stick, goad); Miln 2; DhA III.140 (*kattara*° a mendicant's staff); PvA 241; VbhA 241 (*yantacakka*°); Mhvs 11, 10 (*velu*° a bamboo pole). — 2. a stem, stalk (of a plant), cane in *ucchu*° sugar-stick, sugar-cane DhA III.315 (= *ucchu-khaṇḍika* at Vv 33<sup>26</sup>); IV.199. — 3. a measure of length (= 7 *ra-tanas*) VbhA 343.

-*koṭi* the end of the stick or staff DhA 1.15. -*madhukā* ("cane-sweetness") liquorice Mhvs 32, 46. -*luddaka* "stick-hunter" at J IV.392 means a hunter with a *lasso*.

**Yata** [pp. of *yam*] held, checked, controlled, restrained, careful S II.15, 50; Sn 78, 220, 1079 (= *yatta*, *paṭiyatta*, *gutta* etc. Nd<sup>2</sup> 525); J VI.294 (C. *appamatta*; Kern, *Toev*, s. v. proposes reading *yatta* for *yata* Vism 201 (?). Esp. in two phrases: *yat-atta* (*yata+attan*) self-controlled, one whose heart is kept down D 1.57 (cp. *Dial.* 1.75); Sn 216, 490, 723; DA 1.168. — *yata-cārin* living in self-restraint, living or behaving carefully Sn 971 (= *yatta paṭiyatta gutta* etc. Nd<sup>1</sup> 498); Miln 300 (+ *samāhita-citta*, where Kern, *Toev*, s. v. proposes to read *yatta-cārin* for *yata*°). A similar passage at Th 1, 981 reads *yathā-cārin* (q. v. for further expl<sup>n</sup>). — Cp. *sanjyata* & see also *yatta*.

**Yatati**<sup>1</sup> [*yat*, given by Dhpt 121 in meaning "yatana," by Dhmt 175 as "paṭiyatana"] to exert oneself, strive, endeavour, to be cautious or careful; ppr. *yataṅ* It 120 (care, tiṭṭhe, acche etc.; Seidenstücker trsl<sup>n</sup> "gezūgelt," thus taking it in meaning of *yata*). — pp. *yatta*.

**Yatati**<sup>2</sup> [unidentified, perhaps as expl<sup>n</sup> of *yati*?] is given in meaning of "lead out" (?) at Dhpt 580 ("niyyātane") and Dhmt 813 (id.).

**Yatana** (nt.) [fr. *yat*, cp. Epic Sk. *yatna*] endeavour, undertaking J V.346 (C. expl<sup>n</sup> *samosaraṇa-ṭṭhāna* ?); Dhpt 121 (in expl<sup>n</sup> of *yatati*<sup>1</sup>).

**Yati** [fr. *yam*, cp. Vedic *yati* leader, guide] a Buddhist monk Mhvs 5, 37 (*racchāgataṅ yatiṅ*); 25, 4; 30, 26 (*mattikā-dāyakaṅ yatiṅ*); 32, 32 (*khīṇāsavassa yatino*); Dāvs IV.33 (*yati*); Vism 79 (*vikampeti Mārassa hadayaṅ yati*); PvA 287 (instr. *muni-vara-yatinā*).

**Yato** (adv.) [the abl. case of *ya*°, used as conjunction, Cp. Vedic *yataḥ* wherefrom, by which, out of which] 1. (local) from where D 1.240 (*uggacchanti candima-suriyā*; opp. *yattha* where). — 2. (temporal) whence, since, when, from which time VvA 344 (*yato paṭthāya*). — 3. (modal) from which, out of what cause, because, in as far as D 1.36 sq. (*yato . . . ettāvātā* because . . . therefore); Sn p. 113 (id.) Dh 374, 390 (doubled=from whichever source). — Freq. in two comb<sup>ns</sup>: *yatvādhi-karaṇaṅ* (*yato+adhikaraṇaṅ*) because (lit. by reason of which; cp. *kim-ādhikaraṇaṅ*, see *adhik.*) E 1.70; D 1.113; M 1.269; DhS 1346; cp. similarly BSk. *yato adhikaraṇaṅ* MVastu III.52; and *yato-nidānaṅ* on account of which, from which (or what) reason, because M 1.109; Sn 273, 869; Pv IV.1<sup>61</sup> (cp. PvA 242). — *Note*. *yaticchita* at PvA 265 is to be read *yadicchita*.

**Yatta** [pp. of yatati<sup>1</sup>] strenuous, making an effort, watchful Nd<sup>2</sup> 525 (+ patiyatta, in exegesis of yata); J iv.222 (+ patiyatta); vi.294 (Kern's reading for yata; vv. II. saṅyata & sata, thus warranting yata); Miln 373 (°payatta), 378 (id.=in keen effort). — *Note.* Kern, *Toev.* s. v. would like to equal yatta=Sk. yatna effort.

**Yattaka** (adj.) [fr. yāvanta, a late formation; cp. Trenckner, *Notes*, 80] however much, whatever, as many (in correlation with ta° or tattaka) J v.74 (= yāvanta); Vism 184 (yattakaṅ ṭhānaṅ gaṇhāti . . . tattakaṅ . . .), 293 (yattakā=yāvata); DA 1.118 (yattaka . . . tattaka as long as); DhA 11.50 (°ṅ kālaṅ as long), 128; VbhA 73 (yattakaṅ ṭhānaṅ . . . tattakaṅ), 391 (yattakāni kusala-cittāni . . . tesañ sabbesaṅ); VvA 175 (yattakāni . . . tāni as many . . . so many, i. e. whatever), 285 (yattakā āhuneyyā nāma . . . tesu sabbesu . . .). — instr. yattakena as adv. "because, on account of" DhA III.383, 393.

**Yattha** (adv.) [the regular P. form of Ved. yatra. See also P. yatra] rel. adv. of place "where," at which spot; occasionally "at which time," when; with verbs of motion = "whereto." — D 1.240 (whither); Sn 79, 170 (here closely resembling yatra in meaning = "so that"), 191, 313, 445, 995, 1037; Dh 87, 127 (yattha ṭhita, cp. PvA 104) 150, 171, 193, PvA 27. — yattha vā tattha vā wherever (or whenever) DhA IV.162; similarly yattha yattha wherever (he likes) A 11.64. yattha kāmaṅ (cp. yathākāmaṅ in same meaning) where to one's liking, i. e. wherever Dh 35 (= yattha katthaci or yattha yattha icchati DhA 1.295, 299), 326. Similarly we find yatth-icchakaṅ, almost identical (originally variant?) with yadicchakaṅ and yāvadicchakaṅ at Vism 154.

**Yatra** (adv.) [the (older?) reconstituted Sk. form of P. yattha, cp. Vedic yatra in which, where. The P. form is younger than the Vedic, as the P. meaning is doubtful for the V. period. It is merely a differentiation of forms to mark a special meaning in the sense of a causal conjunction, whereas yattha is adv. (of place or time) only] in which, where, since; only in phrase yatra hi nāma (in emphatic exclamations with Fut.; "as indeed, inasmuch as, that" S II.255 (ñānabhūta vata sāvakā y. h. n. savako ñassati etc.); J 1.59 (dhi-atthu vata bho jātiyā y. h. n. jātassa jarā paññāyissati "woe to birth that old age is to be noticed in that which is born!"); Miln 13 (acchariyaṅ vata bho . . . y. h. n. me upajjhāyo cetō-parivittakkaṅ jānissati).

**Yathā** (adv.) [fr. ya°; Vedic yathā; cp. kathā, tathā] as, like, in relation to, after (the manner of). — As *prep.* (with *acc.*): according (to some condition, norm or rule): yathā kāmaṅ (already Vedic) according to his desire, after his liking PvA 113, 136; y. kālaṅ in time, timely PvA 78; maññ to his own mind or intention Pv 1v.1<sup>67</sup>; ruciṅ to his satisfaction, amply, satisfactorily PvA 88, 126, 242; vibhavaṅ *acc.* to their wealth, i. e. plentifully PvA 53; sukhaṅ as they liked or pleased PvA 133. Sometimes with *loc.*: yathā padese "according to place," in the right place J III.391. Or *instr.*: y. sattiyaṅ as much as you can DhA 1.92; y. manena from his heart, sincerely, voluntarily DhA 1.42. — Also with *ger.* yathā haritvā according to his taking (or reward: see under cpd. °bhata) It 14 (y. h. nikkhi-peyya, which Seidenstücker, not doing justice to context translates "so wie man etwas nimmt und dann wegwirft"). With *fol.* adj. expressing something like "as it were" and often untranslatable (see cpds.). — As *conjunction*: "as if," or "so that": yathā mata like dead Dh 21; yathā na "in order that not": Vism 31 (y. sarire ābādhaṅ na uppādeti, evaṅ tassa vinodaṅ' atthaṅ); DhA 1.311 (y. assa patitaṭṭhānaṅ na passāmi, tathā naṅ chaddessāmi: so that I shall not see . . ., thus shall I throw him). — As *adv.* just, as, so, even; in comb<sup>a</sup> with other particles:

yathā kathaṅ pana how so then, how is it then that S II.283 (cp. yathā tathaṅ under cpds.); yathā kiṅ viya somewhat like this Miln 91; yathā pana like as DhA 1.158; yatha-r-iva (for yathā-iva) just as D 1.90; yathā pi . . . evaṅ just as . . . so Dh 51-52. — yatha-y-idaṅ (for yathā-idaṅ) positive: "as just this," "so that," "e. g.," "like," "i. e.," after negation "but" It 8, 9 (na aññaṅ . . . yathayidaṅ); Sn 1092 (tvaṅ ca me dipam akkhāhi, yathayidaṅ n' āparaṅ siyā "so that there be no further ill"; cp. SnA 597). See also the enlarged forms seyyathā & seyyathidaṅ. — In correlation with tathā: the same . . . as, like . . . as, as . . . so; Pv 1.12<sup>3</sup> (yath' āgato tathā-gato as he has come so has he gone). Often elliptically in direct juxtaposition: yathā tathā in whatever way, in such & such a manner; so and so, according to the occasion; also "correctly, truly, in reality" Sn 504 (tvaṅ h' ettha jānāsi y. t. idaṅ); PvA 199 (y. t. vyākāsi). See yathā-tathaṅ under cpds. About phrase yathā taṅ see yathātaṅ. — For further refs. on the use of yathā see Indexes to Saṅyutta (S VI.81 s. v. yathābhūtaṅ); Anguttara (A. VI.91 *ibid.*); Sutta-Nipāta (Index p. 751); & Dhammapada.

-ānudhammaṅ according to the rules (leading to enlightenment) Sn 963, cp. Nd<sup>1</sup> 481. -ānurūpa suitable, proper Mhvs 28, 42. -ānusiṭṭhaṅ in accordance with what has been taught DhA 1.158. -ābhiraṅgaṅ (adv. nt. of ppr.) to (their) heart's content, as much (or as long) as one likes Vin III.145; Sn 53; DhA 1.385; VvA 181. -āradḍha [= ālabḍha] as much as was to be had, sufficient Vin III.160. -ārahaṅ (nt. adv.) as is fit or proper, seeming, fitful, appropriately, duly (cp. CpD. 111<sup>1</sup>, 118<sup>2</sup>) S 1.226; Sn 403; Pv 11.9<sup>23</sup>; PvA 78, 132 (yathā codanaṅ v. l. SS), 287; VvA 139. So to be read at all Pv & PvA passages for T. yathā rahaṅ. Very freq. in Mhvs. e. g. 3, 27; 5, 148; 7, 70; 14, 54; 20, 8; 22, 58. -ālanakata dressed as he was, in full (state-) dress DhA III.79. -āvajjaṅ "as if to be blamed," i. e. (imitating) whatever is faulty, mimicry of deformities (as a forbidden pastime) D 1.7 (= kāṇakūṇi-khañj' ādinaṅ yaṅ vaṅ vajjaṅ taṅ payojetvā dassana-kilā DA 1.86); Vin II.10. -icchitaṅ according to one's wish, as he liked, after his heart's content J 1.27 (v. 188)=Bu II.179; is preferably to be read as yad-icchitaṅ at all PvA passages, e. g. PvA 3 (°ṅ dento), 110 (°ṭhāna whichever place I like), 265 (where T. has yat°). The ed. of Mhvs however reads yath° throughout; e. g. 7, 22; 22, 50. -odhi as far as the limit, final, utmost M 1.37; J III.302. -odhika to (its or their) full extent, altogether, only in phrase yathodhikāni kāmāni Sn 60 (cp. Nd<sup>2</sup> 526); J III.381 (C. not quite to the point with expl<sup>a</sup> "attano odhivasena ṭhitāni," giving variant yatodhikāni, with expl<sup>a</sup> "yato uparato odhi etesaṅ ti yatodhikāni uparata-koṭṭhāsāni"); IV.487 (with better C. expl<sup>a</sup>: "yena yena odhinā ṭhitāni tena tena ṭhitāni eva jāhissāmi, na kiñce avasissāmi ti attho"); v.392 (C.: "yathāṭhita-koṭṭhāsāni"). -kamma (ṅ) according to one's karma or action J 1.57, 109; IV.1. Freq. in phrase yathā-kamm-ūpaga satte (pañānāti) "(he recognises) the beings passing away (or undergoing future retribution) acc. to their deeds" D 1.82; M 1.482; II.21; III.178; S II.122; A IV.141, 178, 422; v.35; Sn 587; It 99; and yathā-kamm-ūpaga-ñāna "the knowledge of specific retribution" Vism 433 sq.; Tikp 321; VbhA 373 sq. (°catuttha). -kāmaṅ according to wish, at random (see above); °-karaṇiya to be done or dealt with ad lib., i. e. a victim, prey S II.226; IV.91, 159; It 56. -kārin as he does It 122 (corresp. to tathā-vādin). -kālaṅ according to time, in one time Mhvs 5, 180. -kkamaṅ *acc.* to order, in one order or succession Mhvs 4, 54; Sdhp 269. -cārin virtuous by the usual yatacārin as indicated by C. expl<sup>a</sup> yata kāyādihi sanyatī: see *Brethren*, p. 342 ! Th 1, 981 (trsl. "Whoso according to his powers is virtuous"). -ṭhita so-being, such & such, as they are, as they were J v.392; VvA 256.



-**tathaṅ** according to truth, true & real (corresponding to *yathā* *tathā* adv.: see above) It 122 (here as nom. sg.: as he is in one respect, so in the other, i. e. perfect); Sn 1127 (= *yathā ācikkhitabbaṅ tathā ācikkhi Nd<sup>2</sup> 527*); Th 1, 708 (ditto *dhamme yathātathā*: is reading correct? perhaps better as *yathātathā*, cp. trsl<sup>a</sup> *Brethren* 292: "the truths are seen e'en as they really are"); Dpvs III.2 (so read for *yathā-kathaṅ*; v. l. has °*tathaṅ*); v.64 (*pañhaṅ byākaroṇi yathātathaṅ*). -**dhamma** (used as adj. & adv. °ṅ) "one according to the law," i. e. as the rule prescribes; nt. according to the rule put down. See *Vin. Texts* 1.203; Geiger, *Dhamma*, p. 19, 67. — *Vin* 1.135 (*yo uddiseyya, yathā-dhammo kāretabbo*), 168 (*yo pavāreyya, y-dhammo kāretabbo*), 191 (*yo māreyya y-dh. k.*); II.67 (*ubho pi yathā-dhammaṅ kārāpetabbaṅ*), 132 (*yo ajjhohareyya, y-dhammo kāretabbo*); IV.126 (*yo jānaṅ* (i. e. knowing) *yathā-dhammaṅ nihaṭ' ādhikaraṇaṅ punākammāya ukkoṭṭeyya, pācittiyān ti i. e. a dispute settled in proper form*; with expl<sup>a</sup>: *y-dhammaṅ nāma dhammena vīnāyena satthu sāsānena kapaṅ*), 144 (*na tassa . . . mutti atthi yaṅ ca tattha āpattiṅ āpanno taṅ ca yathā-dhammo kāretabbo, uttari c' assa moho āropetabbo*). Cp. the foll. passages; as *adj.*: *Vin* 1.205; II.132, 142, 263; M III.10; Miln 195; as *adv.*: with *paṭikaroti* (to atone, make amends) *Vin* 1.173, 315; II.126; IV.19; D 1.85; III.55; M III.247; S II.128, 205; A 1.103, 238; II.146; IV.377; cp. *yathā-dhammaṅ paṭiṅgaṇhāti S* 1.239; A 1.59, 103. At S III.171 *yathā-dhammaṅ* is used in the sense of "according to the truth, or reality," where *yathā-bhūtaṅ* takes its place; similarly at Th 1, 188. -**dhota** as if it were washed (so to speak), clean, unsoiled DhA 1.196; cp. *MVastu* 1.301 *yathā-dhauta*. -**pasādhanāṅ** according to a clear state of mind, to one's gratification Dh 249 (= *attano pasād' ānurūpaṅ DhA* III.359). -**puggalaṅ** according to the individual, individually Pv III.51 (read *yathāpu*<sup>o</sup>). -**pūrita** as full as can be, quite full J 1.101. -**phāsuka** comfortable, pleasant DhA 1.8. -**balāṅ** according to one's power or means DhA 1.107 (v. l. °*satti*); Sdhp 97; Mhvs 5, 180. -**buḍḍha** see °*vuḍḍha*. -**bhataṅ** is an unexpl<sup>d</sup> ἄπαξ λεγόμενον, difficult of analysis because occurring in only one ster. phrase, viz. *yathā bhataṅ nikkhitto evaṅ niraye* (& *sagge*) at M 1.71; S IV.325 (where T. has *yathābhataṅ*, v. l. *bhataṅ*); A 1.8, 105, 292, 297; II.71, 83; It 12, 14, 26. We have analyzed it as *y. bhataṅ* in *Corr.* to pt. 3; vol. II.100 ("according to his upbringing"), but we should rather deviate from this expl<sup>a</sup> because the P. usage in this case would prefer the nom. instead of the (adv.) acc. nt. It remains doubtful whether we should separate *yathā* or *yath' ābhataṅ*. Suggestions of a trsl<sup>a</sup> are the foll. (1) "as soon as brought or taken" (see *Dict.* s. v. *ābhata*); (2) "as one has brought" (merit or demerit); thus taking *ābhataṅ* as irregular ger. of *ā + bhār*, trsl<sup>a</sup> suggested by the reading *āharitvā* (*yathāharitvā*) in the complementary stanzas at It 12 & 14; (3) "according to merit or reward," after Kern's suggestion, *Toev.* s. v. to read *yathā bhataṅ*, the difficulty being that *bhata* is nowhere found as v. l. of *bhata* in this phrase; nor that *bhata* occurs in the meaning of "reward." — There is a strong likelihood of (ā)*bhata* resembling *āhata* (*āhaṭa*?) in meaning "as brought," on account of, cp. It context and reading at S IV.325; still the phrase remains not sufficiently cleared up. — Seidenstücker's trsl<sup>a</sup> has been referred to above (under *haritvā*) as unbecoming. — The suspicion of *yathābhataṅ* being a veiled (corrupted) *yathābhūtaṅ* has presented itself to us before (see vol. I. under *ābhata*). The meaning may suggest something like the latter, in as far as "in truth," "surely" is not far off the point. Anyhow we shall have to settle on a meaning like "according to merit," without being able to elucidate the phrase in all its details. — There is another *yathābhataṅ* in passage . . . *ussavo hoti, yathābhataṅ lasuṅaṅ parikkhayaṅ*

agamāsi "the garlic diminished as soon as it was brought" *Vin* IV.258. Here *ābhata* stands in rel. to *harāpeti* (to have it fetched & brought) and is clearly pp. of *ābharati*. -**bhucca** as is the case, i. e. as one might expect, evident, real, in conformity with the truth D 1.12; II.222; Miln 183, 351; Th 2, 159 (= *yathābhūtaṅ ThA* 142); PvA 30, 31 (°*guṇā*). -**bhutta** see *bhutta*. -**bhūta(ṅ)** in reality, in truth, really, definitely, absolutely; as ought to be, truthfully, in its real essence. Very freq. in var. comb<sup>ns</sup> which see collected & classified as regards *Saṅyutta* & *Anguttara-Nikāyas* in Index vols to these texts. E. g. S IV.195 (*vacanaṅ*, Ep. of *Nibbāna*); v.440 (*abhisamaya*); Sn 194, 202, 653; Dh 203; PvA 215 (*guṇa*). *yathābhūtaṅ paṇānāti* he knows as an absolute truth or in reality D 1.83, 162; S IV.188; v.304 & *passim*; ditto *yathābhūtaṅ jānāti passati* Ps II.62. Similarly with noun: *yathābhūta-nāna* absolute knowledge S v.144; Ps II.63 = *Vism* 605 (+ *sammā-dassana*); *Vism* 438, 629, 695; VbhA 459 (= *magga-nāna*); also as °*nāna-dassana* in same meaning: A III.19, 200; IV.99, 336; v.2 sq., 311 sq.; Ps 1.33, 43 sq.; II.11 sq.; Nett 29. -**mano** according to (his) mind Sn 829; Nd<sup>1</sup> 170 (expl<sup>d</sup> as nom. = *yathācitto, yathā-sankappo, yathāvīññāṅo*). -**ruciṅ** according to pleasure or liking Mhvs 4, 43 (*ruci T.*; *ruciṅ v. l.*; thus generally in Mhvs.); 5, 230 (°*ruci*); 22, 58 (°*ruci*). -**vādin** as speaking, as he speaks (followed by *tathā-kārin* so doing) D II.224, 229; S 357; It 122. -**vidhi(ṅ)** duly, fitly Mhvs 10, 79. -**vihita** as appointed or arranged Mhvs 10, 93. -**vuḍḍhaṅ** according to seniority *Vin* II.221; Mhvs 90 (T. reads °*buḍḍhaṅ*). -**vuṭṭa(ṅ)** as is said, i. e. as mentioned, aforesaid, of this kind Mhvs 34, 57; PvA 45, 116 (°*paṅgalo*). -**saka(ṅ)** each his own, according to his (or her) own, respective(ly) *Vism* 525; SnA 8, 9; VvA 7; Mhvs 5, 230 (here simply "their own"). -**sata** saintly (?), mindful Th 1, 981 (cp. *yathā cārin* & *Brethren* p. 342). -**satti(ṅ)** according to one's power S IV.348 (+ *yathābalaṅ*); DhA 1.107 (v. l. for °*balāṅ*); Sdhp 97. -**sattaṅ** according to the precepts, as law ordains M III.10 (perhaps an error for *yathā-saddha*?). -**saddhaṅ** acc. to faith, as is one's faith Dh 249. -**santhatika** accepting whatever seat is offered D 1.167; A III.220; Pug 69; Th 1, 854. -°*anga* one of the 13 *dhutangas* Miln 342, 359; *Vism* 61, 78. -**sukhaṅ** according to ease, at ease, at will Th 1, 77; Dh 326.

**Yathātaṅ** (adv.) [*yathā + taṅ*] as it is, as, as if *Vin* III.5; S 1.124; M 1.253. The spelling in our books is *yathā taṅ* (in *two* words).

**Yathāva** (adj.) [der. fr. *yathā*, as *yathā + vant*, after analogy of *yāvānt*, but following the a-decl., cp. Epic Sk. *yathāvat*] having the character of being in accordance with (the truth or the occasion), real, true, just It 44 (*santaṅ paṇitaṅ yathāvaṅ*, nt.); Th 1, 188, 422 (°*āloka-dassana* seeing the real light); Miln 171 (°*lakhaṇa* true characteristics); *Vism* 588 (as *yathāvā-sarasa*), 639 (id.). — abl. *yathāvato* (also found as *yathāvato*, probably more correctly, being felt as a der. fr. *yathā*) according to fitness, fitfully, duly, truly, sufficiently PvA 60 (so read for *yathā vato*), 128 (*all* MSS. *yathāvato* l); ThA 256 (*yā*<sup>o</sup>); the expl<sup>a</sup> given by Morris, *J.P.T.S.* 1889, 208 is not correct).

**Yathāvaka** (adj.) [fr. *yathāva*] being according to reality or sufficiency, essential, true, real, sufficient Th 1, 347; VbhA 409 (°*vatthu*, referring to the "māna"-division of the *Khuddaka-vatthu* Vbh 353 sq., cp. Nd<sup>2</sup> 505≈) Should we read *yathāvaka*<sup>o</sup>?

**Yad, Yad-idaṅ** etc., see *ya*<sup>o</sup> 4<sup>b</sup>.

**Yadā** (adv.) [Vedic *yadā*; old instr. of *ya*<sup>o</sup>] when Sn 200 (*y. ca so mato seti*), 681, 696 (here as *yada*, expl<sup>d</sup> as *yadā*), 923; Dh 28, 69, 277 sq., 325, 384, 390; It 77 (*y. devo devakāyā cavati*); PvA 54, 67. Cp. *kadā* & *tadā*.



**Yadi** (indecl.) [adv. formation, orig. loc., fr. *ya*<sup>a</sup>; cp. Vedic *yadi*] 1. as conjunction: if; constructed either with *pres. indic.*, as: Sn 189; "yadi bodhiṅ pattuṅ icchasi" J 1.24 (v. 167); "yadi dāyako dānaṅ deti . . . etaṅ bijāṅ hoti" PvA 8; or *pot.*; or with a *participle*, as: "yadi evaṅ sante" that being so, if this is so D 1.61; "gahito yadi siho te" if the lion is caught by you Mhvs 6, 27. — With other particles, e. g. *yādi āsanamattaṅ pi even if only a seat* VvA 39; *yadi . . . atha kasmā if . . . how then* Miln 4. *yadi evaṅ . . . (tu) even if . . . yet (but)* PvA 63 (y. e. *pitā na rodati, mātu nāma hadayaṅ mudukaṅ*). — *yadi va "or"* (cp. Vedic *yadi vā "or be it that"*) Dh 195 (= *yadi vā athavā* DhA III.252). So *yadi vā* at J 1.18 (v. 97: *latā vā yadi vā rukkā* etc. Sn 119 (*gāme vā yadi vāraññe*). — 2. as a strong particle of *exhortation*: *yadi evaṅ* if so, in that case, let it be that, alright, now then PvA 54 (y. e. *yaṅ mayhaṅ desitaṅ ekassa bhikkhuno dehi*), 217 (y. e. *yāvadaṭṭhaṅ gaṇhāhi*: take as much as you like).

**Yanta** (nt.) [Vedic *yantra*, a kind of n. ag. formation fr. *yam* to hold by means of a string or bridle, etc. Idg. \**em* & \**jem*, as in Lat. *emo* to take & red-*imio*.] a means for holding, contrivance, artifice, instrument, machine, mechanism; fig. instrumentality (as perhaps in. *kamma*<sup>o</sup> at *Th* passages). — Referring to the machinery (outfit) of a ship (as oars, helm, etc.) J IV.163 (*sabbayaṅ' ūpapaṅna=piy'ārittā* etc. C.); Miln 379. To mechanism in general (mechanical force) J v.333 (°*vegana*=with the swiftness of machinery). To a sugar-mill Miln 166; usually as *ucchu-yanta* J 1.25, 339 (°*yante gaṇṭhikā*), cp. *ucchūnaṅ yanta* DhA IV.199. — *tela-yanta* (-*cakka*) (the wheel of) an oil mill J 1.25. — *dāru-yanta* a wooden machine (i. e. a mechanical man with hands & feet moved by pulling of strings) DA 1.197; Vism 595 (quoted as simile). — *kamma-yanta* the machinery of *Kamma* Th 1, 419 (i. e. its instrumentality, not, as trsl<sup>a</sup> "car"; cp. *Brethren* 217: "it breaks in pieces K's living car," evidently influenced by C. expl<sup>a</sup> "attabhāva-yanta"), 754 (similarly: see discussed under *yantita*). *Note*. *yantāni* at Nd<sup>2</sup> 529 (on Sn 48 *sanghaṭṭa-yantāni*) is expl<sup>a</sup> as "dhuvarāni." The spelling & meaning of the latter is not clear. It must refer to bracelets. — Cp SnA 96 *valayāni*.

-*ākāḍḍhana* pulling the machine Vism 258 = VbhA 241. -*cakkha-yatṭhi* the stick of the wheel of a (sugar-) mill VbhA 60. -*nāli* a mechanical tube DhA III.215. -*pāsāna* an aerolite (?) J III.258 (read °*pāsāṇo*). -*phalakāni* the boards of a machine Vism 258. -*yutta* combined by machinery J VI.432. -*sutta* the string of a machine (or mill). Vism 258 (as °*ka*) = VbhA 241. -*hatthi* a mechanical (automatic) elephant DhA 1.192 (of King Caṇḍa-pajjota; cp. the horse of Troy).

**Yantaka** (nt.) [fr. *yanta*] a bolt Vin II.148 (*vihāra aguttā honti . . . anujānāmi yantakaṅ sūcikaṅ ti*), cp. *Vin. Texts* III.162; DA 1.200 (kuñcika +); DhA 1.220 (*yanta-kaṅ deti* to put the bolt to, to lock up).

**Yanti** is 3<sup>rd</sup> pl. pres. of *yā*; see *yāti*. — *Note*. At D II.260 we should combine *yanti* with preceding *visamā* & *sambādhā*, thus forming denom. verbs: *visamāyanti* "become uneven" and *sambādhāyanti* "become oppressed or tight." The trsl<sup>a</sup> *Dial* II.305 gives just the opposite by reading incorrectly.

**Yantita** [pp. of *yanteti*] made to go, set into motion, impelled Th 1, 574: *evāyaṅ vattati kāyo kamma-yantena yantito* "impelled by the machinery of *Karma*"; trsl<sup>a</sup> *Brethren* 261 not quite to the point "carried about on *Karma's* car." Kern, *Toev.* s. v. quite out of place with "fettered, held, restrained," in analogy to his trsl<sup>a</sup> of *yanta* id. loc. with "fetter." He may have been misled by Dht<sup>m</sup> def<sup>a</sup> of *yant* as "sankocana" (see *yanteti*).

**Yanteti** [denom. fr. *yanta*. Dht<sup>m</sup> 809 gives a root *yant* in meaning of "sankocane," i. e. contraction] to set into motion, to make go, impel, hurl J 1.418 (*sakkharāṅ anguliyā yantetvā*); pp. *yantita*.

**Yannūna** see *ya*<sup>o</sup> 2<sup>c</sup>.

**Yapana** see *yāpana*.

**Yapeti** see *yāpeti*.

**Yabhati** [one passage in *Atharva Veda*; cp. Gr. *οἰφω* "futuo," Lat. *ibex* (see Walde, *Lat. Wtb.* s. v.)] to cohabit, futuere, only given as root *yabh* with def<sup>a</sup> "methune" at Dhtp 215 & Dht<sup>m</sup> 308.

**Yama**<sup>1</sup> [fr. *yam*] restraint PvA 98 (+ *niyama*).

**Yama**<sup>2</sup> [Vedic *Yama*] the ruler of the kingdom of the dead. See details in *Dicty. of Names*. In cpds. often in general sense of "death" or "manes," or "petā"; e. g.

-*dūta* Death's messenger Sdhp 287; cp. *Yamassa dūta* Vv 52<sup>2</sup> (see VvA 224), or *deva-dūta* A 1.138 (see under *dūta*), alias *niraya-pāla* A 1.138 and *passim*. -*purisa* (a) = °*dūta* Dh 235 (cp. DhA III.335); VvA 223; (b) °*purisā* *Yama*-people, i. e. *Petas* Pv IV.3<sup>3</sup> (cp. PvA 251). -*loka* the *yama*-world or world of the *Petas* Dh 44, 45; PvA 107 & freq. -*visaya* = °*loka* Pv II.8<sup>2</sup> & *passim*. -*sādāna* Y's kingdom, or the realm of the dead J VI.267, 304; VI.457, 505.

**Yama**<sup>3</sup> (m. nt.) [Vedic *yama* = *yama*<sup>2</sup>; fr. *yam* in meaning "to combine," cp. Av. *yōma* twin, *Mir. emuin* id.] (nt.) a pair, (m.) a twin Abhp 628. See der. *yamaka*.

**Yamaka** [fr. *yama*<sup>3</sup>] 1. (adj.) double, twin; only in foll. comb<sup>ns</sup>: °*pāṭihāriya* (& °*hīra*) the miracle of the double appearances, a miracle performed by the Buddha in *Sāvattī* to refute the heretical teachers (cp. Vin III.332, *Samanta-pāsādika*; and in detail DA 1.57). It consisted in the appearance of phenomena of opposite character in pairs, as e. g. streaming forth of fire & water. (Cp. *Mhvs trsl*<sup>a</sup> 120). The miracle was repeatedly performed by the Buddha & is often referred to, e. g. at Ps 1.125 (°*hīra*); J 1.77, 88, 193; Miln 106 (°*hīraṅ*), 349 (°*hāriyaṅ*); Mhvs 17, 44, 50; 30, 82; 31, 99; Dāvs 1.50 (°*hīraṅ*); DhA III.213 (id.); SnA 36; Vism 390; PvA 137. -*sālā* the pair of *Sal* willows in between of which the Buddha passed away VvA 165; PvA 212. — 2. (adj. or m.) a twin, twin child Mhvs 6, 9 (*yamake duve puttā ca dhītarāṅ janesi*), 37 (*soḷa-sakkhattuṅ yamake duve duve putte janayi*); DhA 1.353 (same, with *vijāyi*). — 3. (nt.) a pair, couple, N. of one of the *Abhidhamma* canonical books, also called *Yamaka-ppakarāṇa*; Tikp 8. — The *Yamaka-sutta* refers to the conversion of the bhikkhu *Yamaka* and is given at S III.109 sq.; mentioned at Vism 479 & VbhA 32. The phrase *yamakato sammasana* at Vism 626 may mean "in pairs" (like *kalāpato* "in a bundle" *ibid.*), or may refer to the *Yamaka-sutta* with its discussion of *anicca*, *dukkha*, *anatta*.

**Yamataṅ** at S 1.14 (*sa vitivatto yamataṅ sumedho*) we should read (with Mrs. Rh. D.'s emendation *K.S.* p. 320) as *yaṅ mataṅ* (Cy.: *maññanaṅ*; trsl. "he rich in wisdom hath escaped beyond conceits and deemings of the errant mind").

**Yamati** [*yam*, given in meaning "uparame" i. e. cessation, quieting at Dhtp 226 & Dht<sup>m</sup> 322, at the latter with additional "nāse." On etym. see Walde, *Lat. Wtb.* s. v. *redimio* and *emo*; cp. *yanta*] to restrain, suppress, to become tranquil; only in stanza Dh 6 = Th 1.275 = J III.488 as 1<sup>st</sup> pl. med. *yamāmasa* in imper. sense: "pare ca na vijānanti mayaṅ ettha yamāmasa," which is expl<sup>a</sup> both at DhA 1.65, Th 1 A, & J III.489 in connection with

yama,<sup>2</sup> viz. "yamāmase: uparamāma nassāma satataṅ samitaṅ maccu-santikaṅ gacchāma ti na jānanti." i. e. let us go continually into the presence of death. A little further at DhA 1.66 the expl<sup>o</sup> of it is "bhaṅḍ'ādinaṅ vuddhiyā vāyamāmā ti na vijānanti." The meaning is "to control oneself," cp. saṅyamāmase S 1.209. Leop. v. Schroeder however trsls. "Und mancher Mann bedenket nicht: wir alle müssen sterben hier" (*Worte der Wahrheit*, p. 2.). — yameyyātha at S 1.217 is wrongly separated from the preceding vā, which ought to be read as vāyameyyātha (so K.S. 1.281).

**Yamala** [fr. yama<sup>3</sup>] a pair Abhp 628. — yamali occurs in BSk. only as a kind of dress, at Divy 276; AvŚ 1.265.

**Yava** [Vedic yava, corn; see Zimmer, *Allind. Leben* 239. Cp. Gr. ζέα spelt; Lith. javai corn; Oir. eorna barley] corn (in general), barley (in particular) Vin 1v.264; S 1v.220; A 1v.169.

-karaṇa the preparation of corn A 1v.169. -kalāpi (or °inl) a sheaf of barley S 1v.201. -kāraṇava chaff of corn (or barley) A 1v.169. -kummāsa barley-gruel VvA 62. -khetta corn-field Vin 1v.47, 266; VvA 294. -dūsin spoiling the corn A 1v.169. -majjhaka lying in the midst of a corn-field, in pācīna<sup>o</sup> of the c.-f. on the E. side (+ dakkhiṇa<sup>o</sup> S.; pacchima<sup>o</sup> W.; uttara<sup>o</sup> N.); names of 4 market-places near Mithilā J 1v.330. -sūka the awn or beard of corn (barley) A 1.8; S v.10, 48.

**Yavaka** (nt.) [yava + collect. ending °ka] in cpd. sāli<sup>o</sup> (whatever there is of) rice & corn (i. e. rice- and corn-fields C.) J 1v.172. Cp. yāvaka.

**Yavasa** (nt.) [fr. yava; Vedic yavasa] grass, hay, fodder J 1.338.

**Yasassin** (adj.) [Vedic yaśasvin] glorious, famous, renowned, having all endowments or comforts of life (as expl<sup>d</sup> at Nd<sup>2</sup> 530: yasappatta, sakkata, lābhi etc.) D 1.48 (hāta +); A 11.34; Sn 179, 298, 343, 1117; Pv 1.4<sup>1</sup>; 111.1<sup>17</sup>; 111.3<sup>6</sup>; 111.10<sup>8</sup>; Vv 15<sup>9</sup> (= kittimant parivāravant VvA 73); DA 1.143; PvA 10; Sdhp 420. — f. yasassinī shining, resplendent J v.64.

**Yasassimant** (adj.) [double adj. ending; yasa + vin + mant] splendid, glorious, full of splendour J v.63 (pāvako yasassimā = teja-sampattiyā yasassinīhi accihi yutto C.).

**Yasavat** (adj.) [cp. Vedic yaśasvat] famous, having renown A 11.64 (dighāyu +).

**Yaso & Yasa** (nt.) [Vedic yaśah (nt.). The word follows the a<sup>o</sup> declension, but preserves & favours the instr. yasasā after the s<sup>o</sup> decl. (like mano, ceto etc.), e. g. at J 1.134. — In the nom. & acc. sg. both forms yaso & yasa(ṅ) occur; in cpds. the form yasa<sup>o</sup> is the usual; yaso as masc. is found at Sn 438] glory, fame, repute, success, high position. On term as used with ref. to the brahmin see Fick, *Sociale Gliederung* 128, 129 — The prevailing idea of Dhammapāla is that yaso consists of a great retinue, & company of servants, followers etc. This idea is already to be found at D 1.118 = 126 where y. is founded on parisā (cp. DA 1.143 on D 1.48; DA 1.298: yasaṣā ti āṇā-thapana-samatthāyā). See e. g. VvA 122 (yaso = parivāra); PvA 137 (yasaṣā = mahati parivāra-sampattiyā); cp. J 1.134 (rājā mahantena yasena uppanaṅ gacchati). — D 1.137 (as quality of a king); 111.260, 286; J 1v.275 sq. (dibba y. as one of the 10 qualities of greatness, viz. divine duration of life, complexion, happiness, fame, power, and the 5 sense-objects rūpa, sadda, gandha, rasa, phoṭṭhabba). The same 10 are found at Pv 11.9<sup>28, 29</sup>; A 1.15; 11.32, 66, 188; 111.31, 47 sq.; 1v.95, 195 sq.; Dh 24, 303 (+ bhoga); Th1, 554; Nd<sup>1</sup> 147; Pv 111.3<sup>6</sup> (= dev' iddhi PvA 189); Vv 29<sup>2</sup>; J 1.134; 1v.468; Miln 291 (bhoga +);

Vism 393; Sdhp 306, 518. — yasaṅ deti to give credit J 1.180. mahā-yaso great fame J 1.46 (v. 266), cp. yas-aggā the highest (of) fame J 1.51, where coupled with lābh-aggā the greatest gain. The latter comb<sup>a</sup> is stereotype in the Niddesa (see e. g. Nd<sup>2</sup> 55), where the 4 worldly ideals are given in sequence lābha, yaso, paṣaṅsā, sukha. — With kitti we find yaso at Sn 817 (see def<sup>o</sup> & exegesis at Nd<sup>1</sup> 147). — Opp. ayasa D 111.260, 286; A 11.188; 1v.157 sq.

-dāyika giving (or a giver of) repute J 1v.285. -mada pride of fame VbhA 467. -mahatta greatness of fame Vism 233. -lābha the gain of fame J 111.516 (+ dhana-lābha).

**Yahiṅ** (adv.) [after kuhin] where, wherever Mhvs 15, 209 (corresp. to yattha in v. 210).

**Yāga** [fr. yaj, \*Sk. yāga, cp. yañña & yaja] 1. a (brahmanic) sacrifice, known otherwise as mahāyāga (or pl. °yāgā), and consisting of the 4: assamedha, purisamedha, sammāpāsa, vāja-peyya. Thus mentioned at S 1.76 & Sn 303. — 2. In *Buddhistic* sense: gift, alms-giving, charity; expense or expenditure of giving (almost syn. with cāga) A 1.91 (here given in line with dāna & cāga, with distinction of āmisa<sup>o</sup> & dhamma<sup>o</sup>, i. e. the material sacrifice, as under 1, and the spiritual sacrifice or help); with the same contrast of ā<sup>o</sup> & dh.<sup>o</sup> at D 111.155; It 98, 102; J v.57, 65; DhA 1.27. — J 1v.66 (sahassena yāgaṅ yajanto); Miln 21 (dhamma<sup>o</sup>); VvA 155; PvA 135 (mahā<sup>o</sup>-saññita yañña), 136 (mahā<sup>o</sup>). — suyittha yāga sampadā "well-given is the perfection of charity" ThA 40 (Ap. v. 7) = 230 (id.).

-piṇḍa the sacrificial oblation consisting in a ball of meat or flour (cp. piṇḍa-pitṭ-yajña) J 1v.522 (with v. 1. yāgu<sup>o</sup>).

**Yāgin** (adj.) (-<sup>o</sup>) [fr. yāga] sacrificing, giving, spending S 1.19 = J 1v.66 (sahassa<sup>o</sup> giving the worth of a thousand pieces).

**Yāgu** (f.) [cp. Vedic yavagū; on form see Geiger, *P.Gr.* § 274] rice-gruel, rice-milk (to drink). See *Vin. Texts* 11.89. — Vin 1.46 = 11.223 (sace yāgu hoti, bhājanāṅ dhovivā yāgu upanametabbā; yāguṅ pitassa udakaṅ datvā . . .). 51 (id.), 61 (id.), 84, 210 (Bhagavato udara-vāt-ābādhō tekaṭulāya yāguyā dhuva-yāguṅ dātuṅ; i. e. a constant supply of rice-gruel), 339 (na mayaṅ iminā bhikkhunā saddhiṅ yāgupāne nisidissāma); 1v.311; A 111.250 (ānisaṅsā: 5 good qualities: it is good for hunger, for thirst, allays wind, cleans the bladder, helps to digest any undigested food); J 1.186; 11.128 (for drink); PvA 12, 23, 274. — Often comb<sup>d</sup> (and eaten) with cakes (khajjaka) & other soft food (bhojja), e. g. yāgu-khajjaka J 1.270; 111.20; DhA 1v.20; Mhvs 14, 55 (°khajja-bhojja); 36, 100 (+ khajja-bhojja).

-pāna a drink of rice-milk Vin 1.84. -piṇḍa see yāga<sup>o</sup>. -bhājaka one who distributes the rice-gruel Vin 11.176 (pañcah' angehi samannāgataṅ; together with civarabhājaka, phala-bhājaka & khajja-bhājaka); 1v.38 (yāgu<sup>o</sup>, phala<sup>o</sup>, khajja<sup>o</sup>), 155 (id.); A 111.275.

**Yāca** (nt.) [fr. yāc] anything asked for, donation, alms, begging J 111.353; v.233, 234.

-yoga (y. + \*yogga; perhaps yāja<sup>o</sup> the original. The variant yājayoga is old & well established: cp. Vism 224) accessible to begging, one ready to comply with another's request, devoted to liberality, open-handed. Freq. in ster. phrase mutta-cāga payata-pānī vossaggarata yāca-yoga dāna-saṅvibhāga-rata to denote great love of liberality, e. g. at A 1.226; 11.66; 111.313. See also A 111.53, 313 = Vism 223, 224 (where expl<sup>d</sup> as follows: yaṅ yaṅ pare yācanti tassa tassa dānato yāca-nayogo ti attho; yājayogo ti pi pāṭho; yājana-sankhātena yājena yutto ti attho); A 1v.6, 266 sq., 271, 284; v.331, 336; Sn p. 87 (cp. expl<sup>o</sup> SnA 414: "yācituṅ yutto, yo hi yācake disvā bhakutiṅ katvā pharusa-

vacan' ādini bhaṇati, so na yācayogo hoti" etc.); Sn 487, 488, 489, 509; J III.307 (expl<sup>d</sup> in C. as "yaṇ yaṇ āgantukā yācanti tassa yutto anucchaviko bhavitvā, sabbaṇ tehi yācīta-yācītaṇ dadamāno ti attho"); IV.274 ("yācītabba-yuttaka" C.); VI.98 (=yācana-yuttaka or yañña-yuttaka; "ubhayath' āpi dāyakass' ev' etaṇ nāma" C.); Miln 215, 225. — The form yājayoga at Sn 1046 (expl<sup>d</sup> at Nd<sup>2</sup> 531 as "yāje yutta"); and mentioned at Vism 224 (see above). — On diff. meaning of yācayoga see Kern, *Toev.* s. v. with unidentified ref. Cp. also Mvyut. 140, 4.

**Yācaka** (adj. n.) [fr. yāca, cp. Epic & later Sk. yācaka] requesting, one who begs, a recipient of alms, a beggar J III.353; Pv II.9<sup>38</sup>; PvA 78, 102 (=yācana); Sdhp 324, 331. Freq. in comb<sup>a</sup> with similar terms of way-faring people in phrase samaṇa-brāhmaṇa-kapaṇ' iddhika-vaṇibbaka-yācakā e. g. at D I.137; It 64. See single terms. — yācaka at Sn 618 (as Fick, *Soc. Gliederung* 144 quotes yācaka) is to be read yājaka.

**Yācati** [Vedic yācāti; yāc, with which cp. Lat. jocus (dial. juca "prayer"); Ohg. jehan to confess, etc.: see Walde, *Lat. Wtb.* s. v. jocus. — Dhṭp (38) only expl<sup>s</sup> yāca = yācane] to beg, ask for, entreat Vin IV.129 (pabbajjaṇ); Sn 566, 980, 983; J III.49, 353; v.233, 404. — aor. 3<sup>rd</sup> pl. yāciṇsu PvA 13, 20, 42; ayāciṇsu Mhvs 33, 76 (v. l. ayācayūṇ). — inf. yācītuṇ PvA 29, 120. — ger. yāciya Sn 295; yācītvā M I.365; yācītvāna Mhvs 17, 58. — pp. yācīta.

**Yācana** (dt.) [fr. yāc] begging, asking, entreaty J III.353; SnA 161 (inghā ti yācan' atthe nipāto) 551 (id.); PvA 113 (=sādhuka).  
-jivāna living by begging J III.353.

**Yācanaka** [cp. BSk. yācanaka Divy 470, 585] = yācaka A III.136 (ati°); Pv II.7<sup>6</sup>; 9<sup>16</sup>; 9<sup>46</sup>; J III.49; DA I.298.

**Yācanā** (f.) = yācana; J III.354 = Miln 230; J v.233, 404.

**Yācīta** [pp. of yācīti] begged, entreated, asked (for) A III.33; Dh 224; J III.307; PvA 39. — Cp. yācīta.

**Yācīta** (adj.) [yācīta + diminutive (disparaging) ending °ka] asked, begged, borrowed M I.365 (°ṇ bhogaṇ); J IV.358 = VI.127 (°ṇ yāṇaṇ and °ṇ dhaṇaṇ, alluding to M I.365-366), with expl<sup>a</sup> J IV.358: "yaṇ parena dinnatā labbhati taṇ yācīta-sadisam eva hoti." — (nt.) anything borrowed, borrowed goods: yācītak' ūpamā kāmā (in app' assādā kāmā passage) "the pleasures of the senses are like borrowed goods" Vin II.25 = M I.130 = A III.97 = Th 2, 490 = Nd<sup>2</sup> 71 (correct yācītan'); expl<sup>d</sup> in detail at M I.365. — See also DhA I.403 (ye y. gaḥetvā na paṭidentī); ThA 288 (kāmā = yācīta-kā-bhaṇḍa-sadisā tāvakālik' aṭṭhena).

**Yāja** [fr. yaj; cp. yāja & yājeti] sacrificing, giving alms, liberality (felt as synonymous with cāga, thus influenced by tyaj, cp. Sk. tyājana): see yācayoga; — Nd<sup>2</sup> 531 (yāje yutta); Vism 224.

**Yājaka** (adj.) [fr. yaj in its Caus. form yājeti] sacrificing, one who sacrifices, a priest Sn 312, 313 (=yanna-yājīno janā SnA 324), 618 (of a purohita; v. l. BB yācaka).

**Yājana** (nt) = yāja; Vism 224: see yācayoga.

**Yājīn** (adj.) [fr. yāja] sacrificing SnA 324 (yañña°).

**Yājētar** [n. ag. to yājeti] one who superintends a sacrifice or causes it to be performed D I.143.

**Yājēti** [Caus. I. of yajati] to cause to sacrifice, to make a priest give an offering (to the gods or otherwise) J VI.211, 215; ppr. yājēnto M I.404; Pot. 2<sup>nd</sup> sg. yājēyya J III.515; 3<sup>rd</sup> pl. yājēyyuṇ J VI.215 (aññaṇ brāhmaṇaṇ); also yājēyyuṇ J VI.211. — ger. yājētvā D I.143.

**Yāta** [pp. of yāti] going, gone, proceeded; habit, custom; only in cpd. yāt'ānuyāyin going on according to what (or as it) has gone, i. e. following old habits J VI.309, 310; expl<sup>d</sup> by C. as "pubba-kārīnā yātassa puggalassa anuyāyi, paṭhamaṇ karonto yāti nāma pacchā karonto anuyāyati." The usual Sk. phrase is gat-ānugatika. Cp. yātrā, yānikata.

**Yāti** [Vedic yāti, or yā, which represents Idg \*iā, an amplified \*ē as in eti (q. v.). Cp. Lat. janua door & the Np. Janus (= January); Lith. jōti to ride, Mir. āth ford. — The Dhṭp 368 expl<sup>s</sup> yā more in appl<sup>d</sup> meaning as "pāpuṇe," cp. Dhṭm 596: pāpuṇe] to go, go on, to proceed, to go away; — pres. 1<sup>st</sup> yāmi Pv II.8<sup>8</sup> (=gacchāmi PvA 107), Mhvs 10, 3; 2<sup>nd</sup> yāsi J I.291; Mhvs 10, 2 (kuhiṇ yāsi?); 3<sup>rd</sup> yāti Sn 720 (tuṇhī y. mahodadhi); Dh 29, 179, 294, 295; J VI.311; Mhvs 5, 47; DhA I.18; 1<sup>st</sup> pl. yāma Mhvs 6, 12 (kiṇ na y., v. l. kiṇ nu' y.); 2<sup>nd</sup> yātha = imper.; 3<sup>rd</sup> yanti Sn 179, 578, 714; Dh 126, 175, 225 (see also note s. v. yanti); Pv II.9<sup>16</sup> (=gacchanti PvA 120). — imper. 2<sup>nd</sup> sg. yāhi Pv II.1<sup>6</sup> (read yājāhi?); Mhvs 13, 15; 3<sup>rd</sup> sg. yātu Mhvs 29, 17; 2<sup>nd</sup> pl. yātha Mhvs 14, 29; DhA I.93. — ppr. yanto Mhvs 36, 60 (pacchā y. walking behind) gen. yantassa Mhvs 22, 57 (assavegena y.). — inf. yātave Sn 834. — Another formation fr. yā is yāyati (see Geiger, *P.Gr.* § 138), in an intensive meaning of "to drive, to move on quickly or by special means," e. g. in phrase yānena yāyati to drive in a carriage Vin I.191 (Pot. yāyeyya); II.276; Sn 654 (ppr.: rathass' āñi va yāyato) 418 (ger.: yānabhūmiṇ yāyitvā yānā oruyha); J VI.125. As "march" at J VI.449. In special meaning "to drive," i. e. "to be driven or affected by" in expl<sup>a</sup> of the ending of ppr. med kāmāyāmāne Sn 767 (or kāmāyāna) at Nd<sup>1</sup> 4, viz. "tanhāya yāyati niyyati vuyhati saṅhariyati." Cp. yāna as ending. — pp. yāta. Caus. yāpeti & yāpeti (q. v.). — See also anupari°, ā°, upa°, uyo°, pa° (aor. pāyāsi) pac-cuy°, pari°; and anuyāyati.

**Yātrā** (f.) [fr. yā, Class. Sk. yātrā, a n. ag. formation like netti, meaning something like "vehicle," that which keeps going] 1. travel, going on, proceeding, good habit (like yāta; cp. yātrā = anuvṛtti Halāyudha 5, 33) S I.33; S I.116 = 63 (trsl<sup>a</sup> K.S., perhaps wrongly, "egress"; it is more a question of going on through life!). Perhaps to be classed under foll. meaning as well. — 2. going on, livelihood, support of life, maintenance in stock phrase occurring at many places of the Canon, viz. "purāṇaṇ vedanaṇ paṭīhankhāmi, navaṇ ca vedanaṇ na uppādessāmi, yātrā ca me bhavissati etc." where DhA 404 explains yātrā by yāpanā, as may be inferred also from context. Thus at M I.10 (where Neumann translates: "ein Fortkommen haben," i. e. progress), 355; S IV.104; A II.40; III.388; Nd<sup>1</sup> 496; Nd<sup>2</sup> 540 (correct devanaṇ into vedanaṇ!); Pug 25; DhS 1348; Miln 367: all passages identical. The whole passage is expl<sup>d</sup> in detail at Vism 31 sq. where yātrā is given with "cira-kāla-gamana-sankhātā yātrā," Bdgh. thus taking it as "keeping going," or "continued subsistence" (longevity trsl<sup>a</sup>). — In one other passage yātrā is conjectured for sātrā, viz. at SnA 322 in reading y. yāga for sātrā yāga, where meaning y. might be taken as "customary." The ed. compares Sk. yātsattra, a certain ceremony.

**Yāthāva** (adj.) [see yathāva. It is a comb<sup>a</sup> of a gūṇader. fr. yathā and an adj.-der. of °vant] sufficient (lit. "just as much"; i. e. such as it is), sufficiently founded, logical, consistent, exact, definite, true Nd<sup>2</sup> 275 (where tatha is expl<sup>d</sup> by taccha, bhūta, yāthāva, aviparīta); DhA 248 (where micchā-diṭṭhi is expl<sup>d</sup> as incorrect or illogical view. — yāthāvato (abl.) exactly, truly, consistently DA I.65; ThA 256; VvA 232. See also yathāvato. — The nearest synonyms of yāthāva are

aviparita (i. e. definite) and yathābhūtaṅ. See also yāthāva and yāthāvaka.

-nāma having the name of exactitude PvA 231 (+aviparita-nāma). -māna pride of sufficiency or consistency VbhA 487 sq. (and a°). -lakkhaṇa possessing the characteristic of definiteness or logic Miln 171; Nett 27 (where avijjā is called "sabba dhammāyāthāva-asampāṭivedha-lakkhaṇā"). -vacana exact, logical or true speech Miln 214 (taccha-vacana, yāthāva-v., aviparita-v.). -sarasa logical and with its essential (sa + rasa) properties Vism 588, 639.

**Yādicchakaṅ** at VvA 341 read as yadicchakaṅ (see ya°).

**Yādisa** (adj.) [Vedic yādrś & yādrśa, yad + drśa] which like, what like, whichever, how much; in neg. sentence: any, whatever little. — Pv. 11.1<sup>19</sup> (=yāva mahanto PvA 77). — Often comb<sup>d</sup> with kidisa in meaning "any one, this or that, whoever," e. g. Vv 50<sup>14</sup> (=yo vā so vā pacura-jano ti attho VvA 213). As adj.: yādisi (sic != Sk. yādrśi) -kidisā jivikā (no livelihood, whatever little) J vi.584 (v.728; Trenckner, Miln p. 423 gives v. 732 l), expl<sup>d</sup> by C as "yā vā sāvā, lāmakā ti attho"; yādisaṅ kidisaṅ dānaṅ a gift of whatever kind Miln.278. So also with tādisa: yādīsā vā tādisā vā (viz. kāmā) of whichever kind A 111.5.

**Yādisaka** = yādisa; in correlation (generalising sense) yādisaka-tādisaka whatsoever . . . such, any whatsoever A 1v.308; S v.96.

**Yāna** (nt.) [fr. yā, as in yāti. Cp. Vedic yāna and Lat. Janus] 1. going, proceeding J vi.415 (+ayāna, opposed to thāna). — 2. means of motion, carriage, vehicle. Different kinds of carriages are enum<sup>d</sup> at Nd<sup>1</sup> 145 (on Sn 816) with hatthi° (elephant-), go° (cow-), aja° (goat-), meṇḍaka° (ram-), oṭṭha° (camel-?), khara° (donkey-). Cp. Miln 276. — yāna is one of the requisites (carriage or other means of locomotion) of the bhikkhu & as such included in the deyya-dhamma or 14 gifts (see yañña & deyya-dh.). Thus mentioned with anna pāna vattha etc. at S 1.94; A 11.85; Pug 51. — Cp. the def<sup>a</sup> & application of the term yāna as given below under yāna-sannidhi. — See e. g. the foll. passages: Vin 1.191 (bhikkhū yāna yāyanti . . . na bhikkhave yāna yāyitabbaṅ; yo yāyeyya etc.: here a "carriage" is expressly forbidden to the bhikkhu!), 231 (Ambapālī bhadrāni-bhadrāni yānāni yo jāpetvā bhadrāṅ yānaṅ abhirūhitvā . . .), 242 (same phrase with Meṇḍaka gahapati); D 1.7, 89, 106; M 1.366 (yānaṅ poroseyyaṅ pavara-maṇi-kunḍalaṅ, where vv. ll. on p. 561 read voroseyya and oroseyya, which Neumann (unwarrantedly) adopts in his trsl<sup>a</sup>: *Mittl. Sammlung*<sup>2</sup> 1921, 11.666; the C. accepts reading poroseyya with expl<sup>a</sup> "puris-ānucchavikaṅ yānaṅ"); Dh 323 (=hatthiyānādīni DhA 1v.6); J 111.525 sq.; v.59; vi.223 (=ratha); Kvu 599 (Erāvaṇo hatthināgo sahassa-yuttaṅ dibbaṅ yānaṅ; trsl<sup>d</sup> as "the wondrous elephant E., the thousand-wise yoked celestial mount." trsl. p. 347 (lit. vehicle) Pv 111.2<sup>28</sup> (=ratha or vayha etc. PvA 186); PvA 113. — iddhi-yāna carriage of magic power Miln 276; deva° godly carriage Miln 276; applied to the 8 fold Aryan Path at Sn 139 (=devalokaṅ yāpetuṅ samat-thatā . . . atṭha-samāpatti-yānaṅ SnA 184). Similarly of the Path: magg' atṭhangika-yāna (-yāyini) Th 2, 389 (=atṭhangika-magga-sankhāta ariya-yāna ThA 257); and brahma-yāna dhamma-yāna "the very best & excellent carriage" as Ep. of magga S v.5, cp. J 1v.100. Cp. the later terms mahā and hīna-yāna. See also yānikata.

-ugghata shaking or jolting of the carriage Vin 11.276; DhA 111.283. -gata having ascended the carriage D 1.126. -puṭosa ("puṭoli) provision bag on a carriage (provision for the journey?) Vism 328 (so read for paṭṭoli). -bhūmi carriage-ground, i. e. the road as far as accessible to a carriage D 1.89; Sn 418. -sannidhi

storing up of carriages or means of locomotion D 1.6 (with expl<sup>a</sup> at DA 1.82 as follows: yānaṅ nāma vayhaṅ ratho sakaṭaṅ sandamānikā patanki ti. Na pan' etaṅ pabbajitassa yānaṅ, upāhanā yānaṅ pana); Sn 924 (=anna-pāna-vattha-yāna-sannidhi Nd<sup>1</sup> 372). -sukha pleasures of riding and driving Kvu 209; cp. *Kvu trsl.* 127.

**Yānaka** (nt.) [fr. yāna] a (small) cart, carriage, waggon, vehicle J 111.49 (°ṅ pūretvā, or a hunter's cart); 1v.45; DhA 1.325 (sukha°), 391 (pakati°, an ordinary waggon). -°ṅ jājeti to drive a cart J 11.112, 143; 111.51. -upatthambha(na) waggon-prop KhA 44 (°ni v. 1., see Appendix to Index Pj.); VbhA 234 (°nika; illustrating the shape of the teeth).

**Yānika & Yāniya** (adj.) (°) [fr. yāna] 1. (lit.) leading to, conducive to, as °yāniya in deva° magga D 1.215, & Brahma° magga the way leading to the Brahma-world D 1.220. — 2. (in appl<sup>d</sup> meaning, cp. yānikata) °yānika one who has become used to, whose habit it is . . . in vipassanā° & samatha° at Vism 588.

**Yānikata** [yāna + kata, with i for a in comp<sup>a</sup> with kṛ, perhaps also in analogy with bahuli-kata] made a habit of, indulged in, acquired, mastered (cp. expl<sup>a</sup> Ps 1.172: "yattha yattha akankhati tattha tattha vasippatto hoti balappatto etc."). The expression is to be compared with yatānuyāgin & yātrā, similarly to which it is used only in one stock phrase. It comes very near yātrā in meaning "that which keeps one going," i. e. an acquired & thoroughly mastered habit, an "altera natura." It is not quite to the point when Dial 11.110 (following Childers?) translate as "to use as a vehicle." — Occurring with identical phraseology, viz. bahulikata yāni-kata vatthu-kata anuṭṭhita paricita susamāradḍha in application to the 4 iddhipādā at D 11.103; A 1v.309; S v.260; Miln 140; to mettā at M 111.97; S 1.116; 11.264; 1v.200; v.259; A v.342; J 11.61; Miln 198. Expl<sup>d</sup> at Ps 1.172, cp. 11.122, 130.

**Yānin** (adj.) [fr. yāna] one who drives in a carriage J 111.525 = 1v.223 (where read yāni va for yān iva). At the latter passage the C. somewhat obscurely expl<sup>s</sup> as "sappi-tela-yāna gacchanto viya"; at 111.526 the expl<sup>a</sup> is simply "yāna gacchanto viya."

**Yāpana (& yapana)** (nt.) [fr. yāpeti. Cp. Epic & Class. Sk. yāpana] keeping going, sustenance, feeding, nourishment, existence, living. Esp. in one standing comb<sup>a</sup> respecting the feeding and keeping of the body "kāyassa ṭhitiyā yāpanāya etc." (for the maintenance of the body) in yātrā passage; see yātrā 2; in which it is expl<sup>d</sup> at Vism 32 by "pavattiyā avicched' atthaṅ, cira-kāla-ṭṭhit' atthaṅ" i. e. for the preservation of life. — Further at J 1.66 (alam me ettakaṅ yāpanāya); v.387 (thokaṅ mama yāpana-mattaṅ eva); DhA 1v.210 (yāpana-mattaṅ dhaṅ); PvA 28. — Used more freq. together with shortened form yapana; in standard phrase vutti pālana, yapana yāpana cāra (cp. yapeti) at Vism 145; DhA 149, 167. Or similarly as f, with spelling yapana & yāpanā: yapana yāpanā iriyanā vattana pālana at DhA 19, 82, 295, 380, 441, 716. At DhA 404 yāpanā is used as syn. of yātrā.

**Yāpaniya** (adj.) [grd. formation fr. yāpeti] fit or sufficient for supporting one's life Vin 1.59, 212, 253. — Cp. BSk. yāpaniyatara a more healthy state Divy 110.

**Yāpeti (& yapeti)** [Caus. of yāti] 1. (lit.) — (a) in caus.-intensive as well as intrs. sense; in the latter also with short ā as yapeti and then comb<sup>d</sup> with yāpeti, in stock phrase defining carati "to go," "to be" (or viharati) with synonyms iriyati vattati pāleti yapeti yāpeti at Nd<sup>2</sup> 237; Vbh 252; DhA 167. Besides singly (yapeti) at DhA 149. — (b) to cause to go, to make someone

go (to), to bring to, lead to (acc.) J vi.458 (sasenāvāhanāṅ yāpesi); SnA 184 (devalokaṅ yāpetuṅ samattha fit to bring one to the d-world). — (c) to get on, move, to be active DhA 1.10 (sarīre yāpente); iv.17 (iriyāpathena). — 2. (fig.) to keep going (both *trs.* & *intrs.*), to keep up, esp. to keep oneself going or alive, to live by (instr.) [cp. BSk. yāpayati Divy 93, 150, 196, 292, 293, 471, 488; AvŚ 1.209] D 1.166 (ekissā dattiyā on only one alms); Pug 56; J ii.204; iii.67; iv.125; vi.532-(uñchena); Pv 1.57 (ito dinnena yāpenti peṭā); 1.117; iii.28 (tava dinnena yāpessanti kurūriṇo); PvA 27, 29 (=attabhāvaṅ yāpeti=upajivati).

**Yāpya** (adj.) [shortened grd.-formation for yāpaniya. \*Sk. yāpya in slightly diff. meaning] 1. (lit.) fit for movement or locomotion: in °yāna sedan-chair, palanquin Abhp. 373. — 2. (fig.) concerning the preservation of life, vital, in °rogin one who suffers from a vital disease, lit. a disease concerning the upkeep of the body Vism 33 (trsl<sup>a</sup> *Path of Purity* 39: "patient of long-suffering," from a different point of view, viz. of time only, like Bdhgh.).

**Yāma** [fr. *yam* in both meanings of yamati & yama<sup>3</sup>] 1. restraint, only as cpd. *cātu-yāma* 4-fold restraint D 1.57; iii.48; S 1.66; M 1.377; Vism 416. Cp. *Dial.* 1.75<sup>1</sup>. — 2. a watch of the night. There are 3 watches, given as *paṭhama*, *majjhima* & *pacchima* (first, middle & last) Nd<sup>1</sup> 377 sq.; or *purima*, *m.* & *pacchima* Nd<sup>2</sup> 631 (under *sadā*). — A 1.114; iv.168; Dh 157 (one of the 3; interpreted as the 3 *vayas* at DhA iii.138); J 1.243 (*tīsu yāmesu ekasmiṅ yāme*); Mhvs 21, 33; PvA 217, 280. — 3. (usually pl. *Yāmā devā*) one who belongs to Yama or the ruler of the Underworld; a subject of Yama; the realm of Yama; — pl. inhabitants of Yamaloka A 1.210 (*yāmā devā*); SnA 244 (°bhavana the abode of the Y.); KhA 166 (*Yāmato yāva Akaniṭṭhaṅ* from the Underworld to the Highest Heaven); Vism 225 (*Yāmā*); VbhA 519 (*Yāmā*); VvA 246 (id.); ThA 169 (*Y. devā*).

-*kālīka* of a restricted time, for a (relatively) short period (lit.) only for one watch of the night, but longer than *yāva-kālīka* temporary. It is one of the three regulation-terms for specified food, viz. *y.-k.*, *sattāhā-kālīka* & *yāvajīvika*, or short period, of a week's duration, and life-long food Vin iv.83, 86, 176, 311; to which is added *yāva-kālīka*, temporary at Vin 1.251 (where mutual relations of the 4 are discussed). -*gaṇḍika*(ṅ) *koṭṭeti* to beat the block of restraint (?), i. e. exercise self-control (?) (or does it belong to *yāma* 3?) KhA 233.

**Yāyati** see *yāti*.

**Yāyin** (adj.) (-<sup>2</sup>) [fr. *yā*, see *yāti*] going, going on to; in *yāna yāyini* (f.) Th 2, 389 (*maggaṭṭhangika*° having ascended the carriage of the 8-fold Path; expl<sup>d</sup> by "ariya-yāyena nibbāna-puraṅ yāyini upagatā" ThA 257).

**Yāva** (adv.) [Vedic *yāvāt* as nt. of *yāvāt* used as adv. in meanings 1 & 2. The final *i* is lost in Pāli, but restored as *d* in certain combinations: see below 2. — Cp. *tāva* & *kiṅva*]. 1 (as *prep.*) up to (a point), as far as, how far, so far that (cp. *tāva* I), both *temporal* and *local*, used either with *absolute* form of noun or adj. (base), or *nom.*, or *abl.* or *acc.* — (a) *absolute*: *y. saḥassa* up to 1000. PvA 21; *y. sattaṃ* up to the seventh D 1.238. — (b) *nom.*: *y. deva-bhava-sampatti* up to the attainment of a deva existence PvA 167; *y. satta divasā* up to 7 days, as long as 7 days PvA 31. (c) with *abl.*: *y. mekhalā* down to her girdle PvA 46; *yāva āyu-pariyosānā* up to the end of life PvA 200; *y. ajjadivasā* till the present day Mhvs 32, 23; *y. kapp' āvasānā* up to the end of the world Vism 688 (where SnA 5 in same

passage reads *acc.* °*āvasānaṅ*); *y. kāla-ppavedanā* J 1.118+DhA 1.248; *y. mukhasmā* up to the brim Miln 238; *yāva bhumm'* āvalambare hang down to the ground Pv ii.10<sup>2</sup>. — (d) with *acc. y.* Bodhimaṇḍaṅ as far as the Bodhimaṇḍa Mhvs 30, 88; *y. tatiyaṅ* for the 3<sup>rd</sup> time (i. e. the last time; ascending scale!) D 1.95; *y. tatiyaṅ* id. Vin iv.236 (*samanubhāsitaṅ*); Sn 1116; J iv.126. — Freq. in phrase *yāva jīvaṅ* (see under cpds.). *Sattamaṅ* cha pañca cattāro ti vatvā *yāva* temāsaṅ yāciṅsu "after having said 7, 6, 5, 4, months they begged *down* to 3 months" PvA 20. — With starting-point, *local*: *pādatalato . . . yāvakesaggaṅ* from the sole of the foot to the tip of the hair ("from tip to toe") DhA 1.70; (in modal sense:) *paṭhavi-kasiṇato paṭṭhāya yāva* oḍāta-kasiṇaṅ "from the one to the other" Vism 374. Similarly in correlation *yāva-tāva* (see *tāva* I.) as far—so far, until—so long: *y. rājā āgacchati tāva ubho ramissāma* J iv.190; *beṭṭhā pi yāva Avici upari yāva Akaniṭṭha-bhavanaṅ, tāva addasa Vism 392; yāva naṅ ānemi tāva idh' eva tiṭṭha* DhA iii.194. — 2. (as *adv.*) how, how much, to which or what extent, as great or as much (as) (cp. *tāva* ii.2), usually in comb<sup>a</sup> *yāva mahā* (mahantaṅ), e. g. *yāva mahantaṅ* how big PvA 77 (=yādisaṅ of Pv ii.11<sup>9</sup>); VvA 325=DhA 1.29 (*yāva mahantaṅ*). Also in other comb<sup>s</sup>, like *yāva dukkhā* *nirayā* how (or as) many painful purgatories Sn 678; *yāva dukkhā tiracchānāyoni* M iii.169; *yāva pāpo ayaṅ Devadatto alakkhiko . . .* "how very wicked is this D." Vin ii.196. Further in comb<sup>a</sup> with *attha*(ṅ), and *eva*, in which cases the final *d* is restored, or may be regarded as euphonic. Thus *yāvada-atthaṅ* as far as need be, as much as you like (with imper.) Pv iv.57 (khādassu *y.*); UbhA 504 (=yat-takaṅ icchati tattakaṅ); J v.338; PvA 217 (gaṇḍhāhi). Cp. Vin iii.37 (*yāvadaṭṭhaṅ katvā* "pleasing herself"). — As adj. sufficient, plenty M 1.12 (*paripuṇṇa . . . suhita y.*); PvA 24 (=pabhūta). *yāvada-eva* [cp. the similar *tāva-d. eva*] "as much as it is (in extent)" i. e. with limitation as far as is necessary, up to (i. e. not further or more than), ever so much, as much as you like, at least; (then:) as far as, in short, altogether, indeed. — The same idea as our def<sup>a</sup> is conveyed by Bdhgh's at SnA 503 (on Sn p. 140) "paricched' āvadhāraṇa-vacaṇaṅ," and at DhA ii.73 "avadhī-paricchedana": giving a limitation, or saying up to the limit. S ii.276; Sn p. 140; Dh 72; and in stock phrase "n'eva davāya . . . yāvada eva imassa kāyassa thitīyā . . ." ("in short"); see passages under *yātrā*. The expl<sup>d</sup> of *yāvada eva* in this phrase as given at DhA 403 runs: "āhār' āharaṇa payojaṇassa pariccheda-niyama-dassanaṅ," of which the trsl<sup>a</sup> *Expos.* ii.512 is "so as to suffice signifies the limit of the result of taking food." Neumann's trsl<sup>a</sup> at M 1.10 is "but only." — *Note*. In the stock phrase of the Buddha's refusal to die until his teaching has been fully proclaimed (Mahāparinibbāna-sutta) "among gods and men" D ii.106 (=114, 219; iii.122; A iv.311) "yāva-deva-manussehi suppakāsiṭaṅ" (trsl<sup>a</sup> *Dial.* ii.113: "until, in a word, it shall have been well proclaimed among men") we are inclined to consider the reading *yāva deva*° as original and better than *yāvada-eva*, although Rhys Davids (*Dial.* ii.236) is in favour of the latter being the original. Cf. *K.S.* ii.75 n. The phrase seems to require *yāva* only as continuation of the preceding *yāva*'s; moreover the spirit of the message is for the *whole* of the worlds. Cp. BSk. *yāvada-deva manussebhaṅ* Divy 201. It is *not* a restriction or special definition of meaning at this passage. But may it not be taken as a summing up = "in short"? It is left doubtful. If it is = *yāva*, then we should expect *yāva na*, as in the preceding sentence, if it is *yāvada eva* the meaning "not more than made known by men" seems out of place; in this case the meaning "at least" is preferable. A similar case of insertion of a euphonic consonant *m* (or is it the *a*-stem nt in °ṅ instead of °t as in *yāvāt*?) we find in the phrase



yāvam pi at J v.508 (with Pot. tiṭṭheyya; see below 3; C. expl<sup>as</sup> by yattakaṅ kālaṅ). — The form yāvade (for yāvad eva) also occurs (like tāvade for tāvad eva) at M II.207. — For yad-idaṅ we find yāvāñ c' idaṅ at A III.34; M III.169. — The latter form (yāvāñ, as above J v.508) is better to be grouped directly under yāvant, where more & similar cases are given. — 3. (as conġ.) so long as, whilst, until (cp. tāva II.3, 4; III.); either with Fut. or Pot. or Prohibitive. E.g. S 1.202 (ahu pure dhammapadesu chando y. virāgena samāgamimha; trsl<sup>a</sup> "until I met with that Pure thing and Holy"); J VI.266 (y. āmantaye); PvA 4 (tāva ayyo āgāmetu yāva ayaṅ puriso . . . pāniyaṅ pivissati or: "you shall wait please, until he shall drink"). Neg. yāva . . . na not until, unless, as long as not D II.106 (na paribhāyissāmi . . . yāva . . . na bhavissati); S 1.47 (y. na gādhaṅ labhati); Dh 69 (yattakaṅ kālaṅ na . . . DhA II.50).

-kālīka (cp. tāva II.1) "as far as the time or occasion goes," occasional, temporary, at Vin 1.251 in foll. context (cp. yāmakālīka): "kappati . . . yāvākālīkena, yāmakālīkaṅ na kappati, kappati yāvākālīkena sattāha kālīkaṅ na k. etc. with foll. yāvajivikaṅ & the same with kappati yāma-kālīkena, sattāha-kālīkena na k.; kappati satt<sup>o</sup>, yāvajiv, na k." The reply of the Buddha is: yāvākālīkena yāmakālīkaṅ tadahu paṭigga-hitaṅ kāle kappati vikāle na kappati (same with sattā-hakālīkaṅ & yāvajivikaṅ); followed by yāmakālīkena . . . sattāhakālīkaṅ & yāvajivikaṅ; sattāhakālīkena . . . jāvajivikaṅ." -jivaṅ (adv.) for the length of one's life, life-long, all one's life, for life (-time) Vin 1.80; II.197; III.23; It 78; Dh 64, 284; Vism 94; DhA 1.45; PvA 76, 110 (=satataṅ). Cp. BSk. yāvajiva-sukhya AvŚ II.37. -tajjani (-vinita) led only as long as kept under a threat A 1.285 (one of the 3 parisa's; so read with v.l. for T. yāvatajjhā<sup>o</sup>). -tatiyaka "as much as 3 times," name of the last 4 Sanghādisesa offences, because before the punishment is inflicted warning must have been given 3 times: see passage of Vin III.186 under yāva t-ihāṅ. -tihaṅ (read as yāvāt-ihāṅ, the latter = aha<sup>2</sup> day) as many days as . . . ; in foll. pas-sage: uddiṭṭhā . . . terasa sanghādisesā dhammā, nava patham-āpatikkā cattāro yāvātatiyaka, yesaṅ bhikkhu aññatarāṅ vā aññatarāṅ vā āpajjivā yāvātihāṅ jānaṅ paṭicchādeti tāvatihāṅ tena bhikkhunā akāmā pari-vatthabhaṅ (for as many days as he knowingly conceals his sin, for so many days . . .), parivuttha-parivāseṇa bhikkhunā uttarig chāratāṅ bhikkhumānattāya paṭi-pajjitabhaṅ. Vin III.186.

**Yāvaka** [=yavaka] a dish prepared of barley J VI.373 (=yavataṅḍula-bhatta C.).

**Yāvataka** (adj.) [fr. yāva, as tāvataka fr. tāva] as much as, as many as, as far as, whatever; usually in cor-rel. with tāvataka e.g. Vin 1.83 (yāvataka . . . t.); D II.18 (y. kāyo t. vyāmo); Nd<sup>2</sup> 235<sup>3</sup> (y. oṅ ñeyyaṅ t. oṅ ñāṅaṅ); or similarly M 1.397 (y. kathā-sallāpo . . . sabbaṅ taṅ . . .); PvA 103 (yāvatakā=yāvanto). — f. yāvatikā: yāvatikā gati tāvatikaṅ gantvā A 1.112; y. nāgassa bhūmi as far as there was ground for the elephant D 1.50; similarly: y. yānassa bh. as far as the carriage-road D 1.89, 106, 108; y. ñānassa bh. Nett 25.

**Yāvātā** (indecl.) [abl. of yāvant in adv. use cp. tāvatā] as far as, like as, in comparison with, regarding, because Dh 258 (na tena paṇḍito hoti y. bahu bhāsati=yatta-kena kāraṇena DhA III.383), 259, 266 (similarly, C.=yattakena); Sn 759 (yāvāt' atthi ti vuccati; expl<sup>d</sup> at SnA 509 as "yāvātā ete cha ārammaṇā 'atthi' ti vuc-canti, vacana-vyattayo veditabbo"); yāvātā ariyaṅ paramaṅ silaṅ, nāhaṅ tattha attano sama-samaṅ samanupassāmi kuto bhiiyo "compared with this sila I do not see anyone quite equal to myself, much less

greater." D 1.74 yāvātā ariyaṅ āyatanaṅ yavatā vanippatho idaṅ agga-nagaraṅ bhavissati Pāṭaliputtaṅ puṭa-bhedanaṅ Vin 1.229=Ud 88=D II.87 (concerning a most splendid site, and a condition for trade, this Pāt. will be the greatest town; trsl<sup>a</sup> Dial. as far as Aryan people resort, as far as merchants travel . . .). yāvātā satt'āvāsā yāvātā bhavaggaṅ ete aggā ete satthā [read setthā] lokasmig yad idam arahanto "as far as the abodes of beings, as far as heaven, these are the highest, these are the best, I mean the Arahants." S III.84. yāvātā dhammā sankhatā vā asankhatā vā virāgo . . . aggam akkhāyati, yad-idaṅ mada-nimmadano . . . A II.34=It 88; "of all the things definite or indefinite: passionlessness deserves the highest praise, I mean the disintoxication of pride etc." The expl<sup>a</sup> at Vism 293 takes yāvātā (grammatically incorrectly) as n. pl.=yattakā. -yāvātā jagato gati as far as (like as) the course of the world It 120.

**Yāvant** (pron. rel.) [cp. Sk. yāvant; same formation as demonstr. pron. tāvant, of which the P. uses the adv. nt. tāva (t) form more frequently than the adj. tāvant. The only case so far ascertained where tāvant occurs as adj. is J v.72 (see below)] 1. yāvant as adj.: as many (as) Dh 337 (yāvant' ettha samāgatā as many as are assembled here); J v.72 (yāvanto uda-bindūni . . . tāvanto gaṇḍū jāyetha; C. on p. 74 expl<sup>b</sup> by yatta-kāni; yāvātā pl. as many as Pv II.116; yāvanto Pv II.716 (=yāvatakā PvA 103); J v.370 (detha vatthāni . . . yavanto eva icchati as many as he wants). — 2. yāvāt (nt.) used adverbially. The examples and meanings given here are really to be combined with those given under yāva<sup>2</sup> (yāvad<sup>o</sup>). It is hardly possible to distinguish clearly between the 2 categories; the t may well have been reduced to d or been replaced by another sandhi consonant. However, the specific Pāli use of yāva (like tāva) justifies a separate treatment of yāva in that form only. — yāvāt occurs only in comb<sup>a</sup> with ca (where we may assume either a peculiar nt. form yāvāṅ; see yāva 2; or an assimilation of t to ñ before c. — The form yāva mahantaṅ may originally have been a yāvāṅ m.) as yāvāñ ca "and that," "i. e.," how much, however much, so great S 1.149 (passa yāvāñ ca te idaṅ aparaddhaṅ; see how great a mistake you have made in this); It 91, 92 (passa yāvāñ ca ārakā & santike; see how far and near). yāvāñ c' idaṅ stands for yad-idaṅ (see ya<sup>o</sup> 4) in peculiar use of restriction at M. III.169; S II.178; A III.34. — 3. The nt. form yāvāt further occurs in foll. cpds.: °āyukaṅ (better as yāvāt<sup>o</sup> than yāvātā<sup>o</sup>) as long as life lasts, for a lifetime Mhvs 3, 41; VvA 196 (as adj. °āyukā dibba-sampatti); PvA 66, 73, 133; °icchakaṅ as much as is desired, according to one's wishes Pug 12, 25; Vism 154 (here spelt yāvad-icchakaṅ); °ihaṅ see under yāva (cpds.). — instr. yāvātā: see sep.

**Yāvetaddhi** at M II.47 is an obscure expression. The reading is established; otherwise one might think of a corrupted yāv(a) etad ahoṣi(pi) or yāvā-d-ev'-ahosi "was it really so?" or: "did you really have that thought?" Neumann, *Mittl. Sammlung*<sup>2</sup> 1921, II.381, trsl<sup>a</sup> "gar so sehr drängt es dich" (are you in such a hurry?), and proposes reading (on p. 686, note) yāv' etado hi pi, leaving us wondering what etado might be. — Could it be a distorted yāyetaṅ (n. ag. of yāyeti, Caus. yā)?

**Yiṭṭha** [pp. of yajati with a petrified sandhi y.; Vedic iṣṭa] med.: having sacrificed D 1.138 (mahā-yaññaṅ y. rājā). — pass.: sacrificed, (nt.) sacrifice D 1.55 (dinna, y. huta); expl<sup>d</sup> at DA 1.165 by "mahāyāga" Vbh 328, (id.); J 1.83 (y.+huta); Iv.19 (=yajita C.); v.49; VI.527. — duyyiṭṭha not properly sacrificed, a sacrifice not according to rites J VI.522. In specific Buddhist sense "given, offered as alms, spent as liberal gift" Vin 1.36; J 1.168=A II.44; M 1.82. Dh 108 (yaṅ kiñci

yiṭṭhaṅ va hutāṅ va; DhA II.234 = yebhuyyena mangala-kiriya-divasesu dinna-dānaṅ. — *suyiṭṭha* well given or spent A II.44; ThA 40; Vv 34<sup>26</sup> (in both senses; VvA 155 expl<sup>a</sup> “mahā-yāga-vasena yiṭṭhaṅ”).

**Yidha** in *mā yidha* at Vin I.54 is to be read *mā-y-idha*, the *y* being an euphonic consonant (see *y.*).

**Yuga** (nt.) [fr. *yuj*; Vedic *yuga* (to which also *yoga*) = Gr. ζυγόν; Lat. *jugum* = Goth. *juk*; Ohg. *juh*; E. *yoke*; Lith. *jūngas*] 1. the yoke of a plough (usually) or a carriage DhA I.24 (*yugaṅ givaṅ bādhati* presses on the neck); PvA 127 (*ratha°*); Sdhp 468 (of a carriage). Also at Sn 834 in phrase *dhonena yugaṅ samāgamā* which Bdhgh. (SnA 542) expl<sup>a</sup> as “*dhuta-kilesena budhdhena saddhiṅ yugaggāhaṅ samāpanno*,” i. e. having attained mastery together with the pure Buddha. Neumann, *Sn trsl<sup>m</sup>* not exactly: “*weil abgeschüttelt ist das Joch*” (but *dhona* means “*pure*”). See also below °*angala*. — 2. (what is yoked or fits under *one yoke*) a pair, couple; appl<sup>d</sup> to objects, as °: *dussa°* a pair of robes S v.71; DhA IV.11; PvA 53; *sāṭaka°* id. J I.8, 9; PvA 46; *vattha°* id. J IV.172. — *tapassi°* a pair of ascetics Vv 22<sup>10</sup>; *dūta°* a pair of messengers S IV.194; *sāvaka°* of disciples D II.4; S I.155; II.191; v.164; in general: *purisa°* (*cattāri p.-yugāni*) (4) pairs of men S IV.272 sq. = It 88; in verse at Vv 44<sup>21</sup> and 53<sup>3</sup>; expl<sup>d</sup> at Vism 219 as follows: *yugala-vasena pathama-magga-tṭho phala-tṭho ti idam ekaṅ yugaṅ ti evaṅ cattāri purisa-yugaṅāni honti*. Practically the same as “*aṭṭha purisa-pūggalā*.” Referring to “*pairs of sins*” (so the C.) in a somewhat doubtful passage at J I.374: *sa mangala-dosa-vitivatto yuga-yog’ ādhigato na jātum eti*; where C. expl<sup>a</sup> *yugā* as *kilesā* mentioned in pairs (like *kodho ca upanāho*, or *makkho ca paḷāso*), and *yoga* as the 4 *yojanas* or *yogas* (*oghas* ?), viz. *kāma°*, *bhava°*, *ditṭhi°*, *avijjā°*. — Also used like an adj. num. in meaning “*two*,” e. g. *yugaṅ vā nāvaṅ* two boats Dpvs I.76. — 3. (connected by descent) generation, an age D I.113 (*yāva sattamā pitāmahā-yugā* “*back through seven generations*.” Cp. DA I.281: *āyupamāna*); KhA 141 (id.); J I.345 (*purisa°*). There are also 5 ages (or stages) in the [life of the] *sāsana* (see *Brethren*, p. 339): *vimutti*, *samādhi*, *śīla*, *suta*, *dāna*.

-*anta* (-*vāta*) (storm at) the end of an age (of men or the world), whirlwind J I.26. -*ādhāna* putting the yoke on, harnessing M I.446. -*ggāha* “*holding the yoke*,” i. e. control, dominance, domineering, imperiousness; used as syn. for *palāsa* at Vbh 357 = Pug 19 (so read for *yuddha°*), expl<sup>d</sup> by *sama-dhura-gga-haṅaṅ* “*taking the leadership altogether*” at VbhA 492. See further Nd<sup>1</sup> 177; VvA 71 (*yugaggāha-lakkhaṅ paḷāso*); SnA 542; DhA III.57 (°*kathā* = *sārambhakathā*). -*y ganhāti* to take the lead, to play the usurper or lord J III.259 (C. for T. *palāsin*); DhA III.346. -*ggāhin* trying to outdo somebody else, domineering, imperious VvA 140. -*chchida* the hole of a yoke Th 2, 500 (in famous simile of blind turtle). -*angala* yoke and plough (so taken by Bdhgh. at SnA 135) Sn 77 = S I.172 (“*plough fitted with yoke*” Mrs. Rh.D.). -*nandha* (with v.1. °*naddha*, e. g. at Ps II.92 sq.; KhA 27 in T.) putting a yoke on, yoking together; as *adj.* congruous, harmonious; as *nt.* congruity, association, common cause Ps II.98 = Vism 682; Ps II.92 sq. (°*vagga* & °*kathā*); KhA 27 (nt.); Vism 149 (°*dhammā* things fitting under one yoke, integral parts, constituents). -*mattāṅ* (adv.) “*only the distance of a plough*,” i. e. only a little (viz. the most necessary) distance ahead, with expressions of sight: *pekkhati* Sn 410 (“*no more than a fathom’s length*” Mrs. Rh.D. in *Early Buddhism* 32); *pekkhin* Miln 398; °*dassāvin* Vism 19 (okkhitta-cakkhu+) *pekkhamāna* SnA 116 (as expl<sup>a</sup> of *okkhittacakkhu*). -*sāṭaka* (= *s.-yuga*) a pair of robes, two robes Dpvs VI.82.

**Yugala & Yugala** (nt.) [Class. Sk. *yugala*; in relation to *yuga* the same as Lat. *jugulum* (“*yoke-bone*”) to *jugum*. Cp. also Gr. ζεύγλη *yoking strap*] a pair, couple J I.12 (*yugala-yugala-bhūtā* in pairs), 500 (*bāhu°*); vi.270 (*thana°* the 2 breasts); Vism 219; VbhA 51 (*yugalato jointly*, in pairs); the six “*pairs of adaptabilities*” or “*words*,” *Yog.* 18-23, *Mystic* 30 sq.; cp. Dhs 40 sq. Also used as *adj.* (like *yuga*) in phrase *yugalaṅ karoti* to couple, join, unite Dpvs I.77; VvA 233.

**Yugalaka** (nt.) [fr. *yugala*] a pair Tikp 66; VbhA 73.

**Yuja** (*adj.*) (°) [either a direct root-derivation fr. *yuj*, corresponding to Sk. *yuj* (or *yuk*, cp. Lat. *con-jux* “*conjugal*,” Gr. ἑμὸς-ζυξ *companion*, σὺ-ζυξ = *conjug*; Goth. *ga-juka* *companion*); or a simplified form of the *grd.* \**yujya* > \**yujja* > *yuja*] yoked or to be yoked, applicable, to be studied, only in *cpd.* *duyyuja* hard to be mastered, difficult J v.368 (at the *yuñjati* *duyyuje* he engages in a difficult matter; C. reads *duyyuñja*).

**Yujjha** (*adj.*) [*grd.* cf. *yujjhati*] to be fought; *neg.* a° not to be fought, invincible M II.24 (so read for *ayojjha*).

**Yujjhati** [*cp.* Vedic *yudhyate*, *yudh*, given in meaning “*sampahāra*” at Dhṭp 415. — Etymologically to *Idg.* \**iudh* to shake, fr. which in *var.* meanings Lat. *yubeo* to command, *juba* horse’s mane; Gr. ἰουμῖν *battle*, Lith. *jundū*, *jūdra* whirlwind; cp. also Av. *yaošti* *agility* to fight, make war. Rare in older literature; our refs. only from the *Mahāvagga*; e. g. 22, 82 (*fut.* *yujjhissāma*, with *instr.*: *Damilehi*); 25, 23 (*aor.* *ayujjhi*); 25, 58 (*ppr.* *yujjhamāna*); 33, 41 (*aor.* *yujjhi*). To which add DhA II.154 (*mallayuddhaṅ yujjhanto*); III.259 (*Ajātasattuna saddhiṅ yujjhanto*). — *pp.* *yuddha*. — *Caus.* *yodheti* (*q. v.*).

**Yujjhana** (nt.) [fr. *yujjhati*] fighting, making war J III.6, 82.

**Yujjhāpana** (nt.) [fr. *yujjhati* *Caus.*] making somebody fight, inciting to war Miln 178.

**Yuñjati** [Vedic *yunakti*, *yuñjati* & *yuñkte*, *yuj*; cp. Gr. ζεύγνυμι, Lat. *jungo* to unite, put together (*pp.* *junctus* = Sk. *yukta*, cp. E. *junction*); Lith. *jūngin*. The *Idg.* root \**iueg* is an enlarged form of \**ieue* “*to unite*,” as in Sk. *yanti*, *yuvati*, *pp.* *yuta*; f. *yuti*, to which also Lat. *jūs* = P. *yūsa*. The *Dhṭp* gives several (*lit.* & *fig.*) meanings of *yuj*, viz. “*yoge*” (No. 378), “*samādhimhi*” (399), “*saṅgamane*” (550)] (*lit.*) to yoke; (*fig.*) to join with (*instr.* or *loc.*), to engage in (*loc.*), to exert oneself, to endeavour. All our passages show the *applied* meaning, while the *lit.* meaning is only found in the *Caus.* *yojeti*. — Often expl<sup>d</sup> by and coupled with the *syn.* *gñaṭati* & *vāyamati*, e. g. at J IV.131; v.369; DhA IV.137. — *Forms:* *pres.* *yuñjati* Dh 382; J v.369; 2<sup>nd</sup> pl. *yuñjatha* Th 2, 346 (*kāmesu* = *niyojetha* ThA 241); *ppr.* *yuñjanto* J IV.131 (*kammaṭṭhāne*); *imper.* *yuñja* S I.52 (*sāsane*); ThA 12; *med.* *imper.* *yuñjassu* Th 2, 5. — *Pass.* *yujjati* (in grammar or logic) is constructed or applied, fits (in), is meant KhA 168; SnA 148, 403, 456. — *Caus.* I. *yojeti* & II. *yojāpeti* (*q. v.*). — *pp.* *yuta*.

**Yuta** [*pp.* of *yu*, *yauti* to fasten but *Dhṭp* 338: “*missane*”] fastened to (*loc.*), attracted by, bent on, engaged in D. I.57 (*sabba-vāri°*); Sn 842 (*pesuṇeyye*; Nd<sup>1</sup> 233 reads *yutta* in *exegesis*, do. at p. 234, with further expl<sup>a</sup> *āyutta*, *payutta* etc.), 853 (*atimāne*); Dāvs v.18 (*dhiṭṭi°*). — *Note.* *yuta* is doubtful in phrase *tejasā-yuta* in *Niraya* passage at A I.142 = M III.183 = Nd<sup>1</sup> 405 = Nd<sup>2</sup> 304<sup>m</sup> = J v.266. The more likely reading is either *tejas’ āyuta* (so BSk. M.Vastu 9), or *tejasā yutta* (so Nd<sup>2</sup> & PvA 52), i. e. endowed with, furnished with, full of heat. — We find a similar confusion between *uyyuta* & *uyyutta*.



**Yutta** [pp. of yuñjati; Vedic yukta, cp. Lat. junctus, Gr. ζεύκτος, Lith. jūntas] 1. (lit.) yoked, harnessed (to=loc.) Pv 1.11<sup>4</sup> (catubbhi yutta ratha); Mhvs 35, 42 (gonā rathe yattā); DhA 1.24 (dhure yuttā balivaddā). — 2. coupled; connected with; (appl<sup>d</sup>) devoted to, applied to, given to, engaged in (-°, instr. or loc.) Sn 820 (methune), 863 (macchiriya°), 1144 (tena, cp. Nd<sup>2</sup> 532); It 93 (Buddha-sāsane); J vi.206 (yoga°). — 3. furnished; fixed, prepared, in order, ready Sn 442 (Māra; =uyyutta SnA 392); PvA 53. — 4. able, fit (to or for=inf.), suitable, sufficient Sn 826 (cp. Nd<sup>1</sup> 164); J v.219; DA 1.141 (dassitū yutta=dassaniya); VvA 191 (=alag); PvA 74. — 5. proper, right PvA 159. — 6. due to (-°, with a grd., apparently superfluous) J iii.208 (āsankitabba°); cp. yuttaka. — 7. (nt.) conjunction, i. e. of the moon with one or other constellation Vin ii.217. — **ayutta** not fit, not right, improper PvA 6 (perhaps dele!). 64. — **su-yutta** well fit, right proper, opp. **duyutta** unbefitting, in phrase **su-yuttaṅ duyuttaṅ ācikkhati** J 1.296 (here perhaps for dur-utta?). **du°** also lit. "badly fixed, not in proper condition, in a bad state" at J iv.245 (of a gate).

-**kāra** acting properly PvA 66. -**kārin** acting rightly Miln 49. -**paññhāna** knowledge of fitness Pug 42 (cp. PugA 223). -**payutta** intent on etc. PvA 150. -**rūpa** one who is able or fit (to=inf.) J 1.64. -**vāha** justified VvA 15.

**Yuttaka** (adj.) (-°) [fr. yutta] proper, fit (for); nt. what is proper, fitness; dhamma-yuttakaṅ katheti to speak, righteous speech J iv.356. — Usually comb<sup>d</sup> with a grd., seemingly pleonastically (like yutta), e. g. **kātabba°** what had to be done PvA 81; DhA 1.13 (as kattabba°); **āpucchitabba°** fit to be asked DhA 1.6.

**Yutti** [cp. Vedic yukti connection, fr. yuj] "fitting." i. e. 1. application, use Miln 3 (opamma°). — 2. fitness, vāda°, KVA 37; in instr. **yuttiyā** in accordance with Mhvs 10, 66 (vacana°); Sdhp 340 (sutti°); and abl. **yuttito** Sdhp 505. — 3. (logical) fitness, right construction, correctness of meaning; one of the 16 categories (hāra), appl<sup>d</sup> to the exposition of texts, enum<sup>d</sup> in the 1st section of the Nettī; e. g. at Nett 1-3, 103; KhA 18; SnA 551, 552. Thus abl. **yuttito** by way of correctness or fitness (contrasted to **suttato**) VbhA 173 = Vism 562; and **yutti-vasena** by means of correctness (of meaning) SnA 103 (contrasted to **anussava**). — 4. trick, device, practice J vi.215.

-**kata** combined with; (nt.) union, alloy VvA 13.

**Yuddha** (nt.) [orig. pp. of yujjhati; cp. Vedic yuddha (pp.) and yudh (f.) the fight] war, battle, fight D 1.6 (daṇḍa° fighting with sticks or weapons); J iii.541 (id.); Sn 442 (dat. yuddhāya); J vi.222; Miln 245 (kilesa°, as pp.; one who fights sin); Mhvs 10, 45 (°atthaṅ for the sake of fighting); 10, 69 (yuddhāya in order to fight); 25, 52 (yuddhāy° āgata); 32, 12 (yuddhaṅ yujjhati); 32, 13 (maccu° fight with death); 33, 42; DhA ii.154 (malla° fist-fight). — The form **yuddhāya** at Sn 831 is to be taken as (archaic) dat. of Vedic yudh (f.), used in sense of an inf. & equal to yuddhāya. Nd<sup>1</sup> 172 expl<sup>d</sup> as "yudh' atthāya."

-**kāla** time for the battle Mhvs 10, 63. -**ṭṭha** engaged in war S 1.100 (so read for °ttha). -**maṇḍala** fighting-ring, arena J iv.81; Vism 190; VbhA 356 (in comparison).

**Yuddhaka** [fr. yuddha, for the usual yodha (ka)] a fighter, in **malla°** fist-fighter, pugilist J iv.81.

**Yudhikā** (f.) [doubtful] N. of a tree J v.422 (for T. yodhi, which appears as yodhikā in C. reading). The legitimate reading is **yūthikā** (q. v.), as is also given in vv.ll.

**Yuvan** [Vedic yuvan; cp. Av. yavan = Lat. juvenis, Lith. jāunas young; Lat. juvenus "calf"; juvenus youth;

Goth. junda, Ohg. jugund & jung, E. young. — The n.-stem is the usual, but later Pāli shows also decl. after a-stem, e. g. gen. yuvassa Mhvs 18, 28] a youth. — nom. sg. **yuvā** D 1.80 = yobbanena samannāgata DA 1.223; Sn 420; Dh 280 (=paṭhama-yobhane ṭhita DhA iii.409); Pv iii.7<sup>1</sup> (=taruṇa PvA 205). — Cp. **yava**, **yavin** & **yobhana**.

**Yuvīn** (adj.-n.) [=yuvan with diff.-adj. ending] young J iv.106, 222.

**Yūtha** (nt.) [Vedic yūtha] a flock, herd of animals Sn 53 (of elephants); J 1.170 (monkeys), 280 (id.); SnA 322 (go°, of oxen).

-**pa** the leader of a herd Th 2, 437 (elephants). -**pati** same J iii.174 (elephant); DhA 1.81 (id.).

**Yūthikā** (f.) [cp. later Sk. yūthikā] a kind of jasmine, Jasminum auriculatum J vi.537; Miln 338. So is also to be read at J v.420 (for yodhi) & 422 (yodhikā & yudhikā). See also **yodhikā**.

**Yūpa** [Vedic yūpa] 1. a sacrificial post D 1.141; A iv.41; J iv.302; vi.211; Miln 21 (dhamma°); SnA 321, 322; DA 1.294. — 2. a pāsāda, or palace Th 1, 163 = J ii.334. -**ussāpāna** the erection of the sacr. post DhA 145 (cp. Miln 21).

**Yūsa** [Vedic yūṣan, later Sk. yūṣa; fr. base Idg. \*iūs, cp. Lat. jus soup, Gr. ζύμη yeast, ferment, ζωμός soup; Obulg. jucha = Ger. jauche manure; Swedish öst cheese; an enlargement of base \*ien to mix, as in Sk. **yu** to mix; see **yuta**, to which further \*ieṇe, as in yuñjati] 1. juice Vin 1.206 (akata° natural juice); Mhvs 28, 26; VvA 185 (badara° of the jujube); Vism 195 (seda° sweaty fluid). — 2. soup, broth. Four kinds of broths are enum<sup>d</sup> at M 1.245, viz. **mugga°** bean soup, **kulattha°** of vetch (also at Vism 256), **kaḷāya°** (chick-) pea soup, **hareṇuka°** pea soup; Miln 63 (rañño sūdo yūsaṅ vā rasaṅ vā kareyya).

**Yebhuyya** (adj.) [ye=yad in Māgadhi form; thus yad bhūya=yad bhīyya "what is more or most(ly)"] abundant, numerous, most. Not found as adj. by itself, except in phrase **yebhuyya-vasena** mostly, as a rule ThA 51 and PvA 136, which is identical with the usual instr. **yebhuyyena** occurring as adv. "as according to most," i. e. (1) almost all, altogether, practically (as in our phrase "practically dead"), mostly D 1.105 (addasā dvattiṅsa lakkhaṇāni y. ṭhapetvā dve: all except two)=109; Vin iii.29 sq.; J 1.246 (gāmakko y. andha-bāla-manussehi yeva ussano the village was peopled by mostly foolish folk); v.335 (y. asīti-mahātherā, altogether). — (2) as it happens (or happened), usually, occasionally, as a rule, ordinarily D 1.17 (saṅvaṭṭamāne loke y. [as a rule] sattā ābhassara-saṅvaṭṭanikā honti; expl<sup>d</sup> by half allegorical, half popular etym. at DA 1.110 as follows: "ye upari Brahma-lokesu vā Āruppesu vā nibbantāni, tad-avasese sandhāya vuttaṅ"); D 11.139; yebhuyyena dasasu loka-dhātusu devatā sannipatitā (as a rule); Sn p. 107 (=bahukāni SnA 451); Miln 6 (y. Himavāntam eva gacchanti: usually); DA 1.280 (ordinarily); VvA 234 (occasionally), 246 (pihita-dvāram eva hoti: usually); PvA 2 (Sattari tattha tattha viharante y. tāya tāya atth' uppattiyā), 46 (tassā kesa-sobhaṅ disvā taruṇa-jaṇā y. tattha paṭibaddha-cittā adesuṅ: invariably). — **na yebhuyyena** not as a rule, usually not (at all): nāpi y. ruditena kāci attha-siddhi PvA 63.

**Yebhuyyasikā** (f.) [formation fr. yebhuyya like tassa-pāpiyya-sikā. Originally adj., with kīriyā to be understood] lit. "according to the majority," i. e. a vote of majority of the Chapter; name of one of the **adhikaraṇa-samathas**, or means of settling a dispute. — Vin. 11.84 (anujānāmi bh. adhikaraṇaṅ yebhuyyasikāya vūpasametūṅ), 93 (vivād' ādhikaraṇaṅ dvihi sama-

thehi sammati: sammukhā-vinayena ca yebhuyyasi-kāya ca). As one of the 7 methods of settling a dispute mentioned at Vin IV.207=351 (the seven are: sammukhā-vinaya, sati-vinaya, amūlha°, paññā, yebhuyyasikā, tassa-pāpiyyasikā, tip° avatthāraka). Expl<sup>d</sup> in detail at M II.247: if the bhikkhu cannot settle a dispute in their abode, they have to go to a place where there are more bh., in order to come to a vote by majority. Cp. D II.254 (the seven enum<sup>d</sup>); A 1.99; IV.144.

**Yeva** (indecl.) [=eva with accrescent y from Sandhi. On form and relation between eva & yeva cp. Geiger, *P.Gr.* § 66, 1. See also eva 2. — The same form in Prākṛit: Pischel, *Prk. Gr.* § 336] emphatic particle, meaning “even, just, also”; occurring most frequently (for eva) after palatal sounds, as ṅ: Sn 580 (pekkhatāṅ yeva), 822 (vivekaṅ); DhA II.20 (saddhiṅ); PvA 3 (tasmīṅ), 4 (imasmīṅ), 13 (tumbhākaṅ); — further after o: PvA 39 (apanito yeva); — after ā: Sn 1004 (manasā yeva); — after i: S II.206 (vuddhi yena); PvA 11 (ahosi); — after e: J 1.82 (vihāre yeva; pubbaṅhe y.); VbhA 135 (na kevaṅ ete yeva, aññe pi “not only these, but also others”). Cp. Mhvs 22, 56; VvA 222; PvA 47.

**Yevāpana(ka)** (adj.) [not connected with yeva, but an adj. formation from phrase *ye vā pana*; *ye* here standing (as Māgadhism) for *yaṅ*: cp. yebhuyya] corresponding, reciprocal, respective, in corresponding proportion, as far as concerned; lit. “whatever else.” The expression is peculiar to exegetical (logical) literature on the Abhidhamma. See e. g. DhsA 152 (yevāpanā, pl. and °kā); Vism 468, 271 sq.; VbhA 63, 70 sq.; cp. Dhs. *trsl.*<sup>1</sup> p. 5 and introd. p. 56. — *Note.* The expression occurring as phrase shows *ye* as nom. pl., e. g. Dhs 1, 58, 151-161 & passim: *ye vā pana tasmīṅ samaye aññe pi dhammā*; but cp. in § 1: *yaṅ yaṅ vā pan' ārabha*, in same sense.

**Yoga** [Vedic yoga, see etym. under yuga & yujati. Usually m.; pl. nt. *yogāni* occurs at D II.274 in meaning “bonds”] lit. “yoking, or being yoked,” i. e. connection, bond, means; fig. application, endeavour, device. — 1. yoke, yoking (rare?) J VI.206 (meant here the yoke of the churning-sticks; cp. J VI.209). — 2. connection with (°), application to; (natural) relation (i. e. body, living connection), association; also conjunction (of stars). *mānusaka yoga* the relation to the world of men (the human body), opp. *dībha yoga*: S 1.35=60; Sn 641; Dh 417; expl<sup>d</sup> at DhA IV.225 as “kāya.” — association with: D III.176; application: Vism 520 (+ uppāda). *yogato* (abl.) from being connected with, by association with PvA 40 (bālyā°), 98 (sammappadhāna°). — *pubba°* connection with a former body, one's former action or life-history J V.476; VI.480; Miln 2. See *pubbe*<sup>1</sup>. — *aḍḍhayaoga* a “half-connected” building, i. e. a half-roofed monastery Vin 1.239; Vism 34. — *nakkhatta°* a conjunction of planets, peculiar constellation (in astrology) J 1.82, 253 (dhana-vassāpanaka suitable for a shower of wealth); III.98; DhA 1.174; DhsA 232 (in simile). — 3. (fig.) bond, tie; attachment (to the world and its lusts), or what yokes to rebirth (Cpd. 171<sup>2</sup>). There are 4 *yogas*, which are identical with the 4 *oghas* viz. *kāma°*, *bhava°*, *diṭṭhi°*, *avijjā°*, or the bonds of craving, existence, false views, and ignorance; enum<sup>d</sup> in detail at A II.10; D III.230, 276; J 1.374; cp. Ps 1.129 (catūhi yogehi yutto lokasannivāso catu-yoga-yojito); VbhA 35. Mentioned or referred to at S V.59; Dhs 1059 (ogha+, in def<sup>a</sup> of tanhā), cp. Dhs *trsl.*<sup>m</sup> 308; Nett 31 (with ogha), 114 (id.); as *sabba-* (or *sabbe*) *yogā* at Th 2, 4; 75; S 1.213; DhA III.233; severally at It 95 (bhava-yoga-yutta āgāmi hoti, +kāma°); *ogha+yoga*: Pug 21 (avijjā°); Vism 211, 684; cp. also D II.274 (pāpima-yogāni the

ties of the Evil one); It 80 (*yogā pamocenti babujanāṅ*). — 4. application, endeavour, undertaking, effort DhA III.233, 234 (=samma-ppadhāna). *yogaṅ karoti* to make an effort, to strive after (dat.) S II.131; A II.93 (āsavānaṅ khayāya y. karaṇiya); Miln 35. *yogaṅ āpajjati* to show (earnest) endeavour, to be active S III.11 sq.; Vbh 356 (attanā). — *dhamma°* one who is devoted to the Dhamma A III.355; *yutta°* (bent on, i. e.) earnest in endeavour J 1.65; *yāca°* given to making offerings: see *yāca*. — 5. pondering (over), concentration, devotion M 1.472; Dh 209 (=yoniso manasikāra DhA III.275), 282 (same expl<sup>a</sup> at DhA III.421); Miln 3; Vbh 324 (*yoga-vihitesu kamm' & sipp'āyatanesu*; VbhA 410 expl<sup>b</sup>: y. vuccati paññā; — perhaps better to above 4?). — 6. (magic) power, influence, device, scheme J VI.212 (*yoga-yogena* practice of spells etc. = tāya tāya yuttivā C.); PvA 117 (comb<sup>d</sup> with manta, ascribed to devas). — 7. means, instrument, remedy J 1.380 (*vamana°* an emetic); VI.74 (*ekaṅ yogaṅ datvā*; but we better read *bhesajjaṅ tassa datvā* for *vatvā*, and *ekaṅ yogaṅ vatvā* for *datvā*; taking yoga in meaning of “charm, incantation”); Miln 109 (*yena yogena sattānaṅ guṇa-vaddhi . . . tena hitaṅ upadahaṭi*).

— *āṭiga* one who has conquered the yoke, i. e. bond of the body or rebirth It 61 (muni), 81 (id.). — *āṭigāmin* = °āṭiga; A II.12 (same as *sabba-yoga-visaṅgyutta*). — *āvacara* “one at home in endeavour,” or in spiritual (esp. jhāna-) exercises; one who practises “yoga”; an earnest student. The term is peculiar to the Abhidhamma literature. — J 1.303, 394, 400; III.241 (*saṅsāra-sāgaraṅ taranto y.*); Ps 11.26; Kvu 229; Miln 33 sq., 43, 366, 378 sq.; Vism 245 (as hunter) 246 (as begging bhikkhu), 375 (iddhi-study), 587, 637, 666, 708; DhA II.12 (padhānaṅ padahanto y.); III.241 (°bhikkhu); DhsA 187 (ādhikammika), 246 (°kulayutta); VbhA 115, 220, 228 (as bhikkhu on alms-round), 229 (as hunter), 258, 331; KhA 74; SnA 20, 374. — *-kkhema* [already Vedic *yoga-kṣema* exertion & rest, acquisition & possession] rest from work or exertion, or fig. in scholastic interpretation “peace from bondage,” i. e. perfect peace or “utmost safety” (K.S. II.132); a freq. epithet of *nibbāna* [same in BSk.: *yoga-kṣema*, e. g. Divy 98, 123, 303, 498] M 1.117 (°kāma), 349, 357, (anuttara); S 1.173 (°adhivāhana); II.195 (anuttara), 226; III.112 (°kāma, neg.); IV.125; V.130 sq.; A 1.50 (anuttara); II.40, 52 (a°), 87, 247; III.21, 294 sq., 353; D III.123, 125, 164 (°kāma); Vin II.205=It 11 (°ato dhaṅsati, whereas Vin °ā padhaṅsati); It 9, 27 (abhabbo °ssa adhigamāya); Th 2, 6; Sn 79 (°adhivāhana), 425; Dh 23 (anuttara, cp. DhA 1.231); Ps 1.39; II.81; Vbh 247 (kulāni y-kh-kāmāni, which VbhA 341 expl<sup>b</sup>: catūhi yogehi khamaj nibbhayaṅ icchanti); ThA 13. — *-kkhemin* finding one's rest, peace, or salvation; emancipated, free, an Arabant S III.13 (accanta°); IV.85; A II.12; IV.310 (patta°); V.326 (accanta°); DhA III.233, 234 (=sabba-yoga-visaṅgyutta); neg. a° not finding one's salvation A II.52 (in verse)=Ps II.80; It 50. — *-ññu* knowing the (right) means Miln 169 sq. — *-bahula* strong in exertion A III.432. — *-yutta* (Mārassa) one who is tied in the bonds (of Māra) A II.52 (so read for °gutta); the verse also at Ps II.80, 81, and It 50). — *-vibhāga* dividing (division) of the relation (in grammar: to yoga 2) SnA 266.

**Yoganiya** (adj.) [fr. *yoga*; grd. formation] of the nature of trying, acting as a bond, fetter-ish Dhs 584; DhsA 49 (cp. Dhs. *trsl.* 301). The spelling is also *yoganiya*, cp. *oghaniya*.

**Yogin** (adj.-n.) [fr. *yoga*, cp. Class. Sk. *yogin*] 1. (°) applying oneself (to), working (by means of), using Vism 70 (*hatta° & patta°* using the hand or the bowl; but *trsl.*<sup>m</sup> p. 80: “hand-ascetic” & “bowl-ascetic”). — 2. one who devotes himself to spiritual things, an earnest student, one who shows effort (in contempla-

tion), a philosopher, wise man. The word does not occur in the four Nikāyas. In the older verses it is nearly synonymous with muni. The oldest ref. is Th 1, 947 (pubbake yogi "Saints of other days" Mrs. Rh. D.). Freq. in Miln, e. g. pp. 2, 356 (yogi-jana); at pp. 366, 393, 404, 417, 418 in old verses. Comb<sup>d</sup> with yogāvacara Miln 366, 404. — Further passages are Nett 3, 10, 61; Vism 2, 14, 66, 71 (in verse), 150, 320, 373, 509, 620, 651, 696; DhA 195, 327.

**Yogga**<sup>1</sup> (nt.) [Vedic yogya; a grd. formation fr. yoga in meaning of yoga 1] "what may be yoked," i. e. 1. a coach, carriage, waggon (usually large & covered, drawn by bullocks) J vi.31 sq. (paṭicchanna), 368 (mahā°); DhA 11.151 (mahā° & paṭicchanna). — 2. a draught-bullock, ox Vv 84<sup>8</sup>; Pv 11.9<sup>8</sup> (=ratha-yuga-vāhana PvA 127); J vi.221. yoggāni muñcati to unharness the oxen PvA 43, 100.

**Yogga**<sup>2</sup> (nt. & adj.) [same as last, in meaning of yoga 7] 1. (nt.) a contrivance J iv.269 (yoggaṅ karoti, may be in meaning "training, practice" here: see yoggā); VvA 8 (gahaṇa°). — 2. (adj.) fit for (=yutta), adapted to, suitable; either -° or with inf.: VvA 291; PvA 25 (here spelt yogya), 135 (bhojana°), 152 (kamma-vipāk' ānubhavana°), 154 (gamana° passable, v. l. yogya), 228 (anubhavana°).

**Yogga**<sup>3</sup> (f.) [Vedic and Epic Sk. yogyā; same as yogga<sup>2</sup>, fr. yoga] training, practice J 11.165 (yoggaṅ karoti to practise); iv.269 (id.); DhA 1.52 (lakkha-yoggaṅ karoti to practise shooting). — adj. (-°) katayogga well-practised, trained S 1.62, 98 (neg.). Only at these passages, missing at the other dāḥa-dhamma-passages, e. g. at S 11.266; M 1.82; A 11.48.

-ācariya a groom, trainer S iv.176 = M 1.124; M 111.97, 222; Th 1, 1140; J 1.505.

**Yojana** (nt.) [Vedic yojana] 1. the yoke of a carriage J vi.38, 42 (=ratha-yuga). — 2. a measure of length; as much as can be travelled with one yoke (of oxen), a distance of about 7 miles, which is given in Bdgh. as equal to 4 gāvutas (DhA 11.13). It occurs in descending scale of yojana-tigāvuta-usabha at DhA 1.108. — Dh 60; J v.37 (yojana-yojana-vitthata each a mile square); SnA 194. More favoured comb<sup>ns</sup> of yojana with numbers are the foll.: ½ (aḍḍha°): DA 1.35; DhA 142. — 3: DhA 11.41. — 4: PvA 113. — 5: VvA 33. — 15: DhA 1.17; J 1.315; PvA 154. — 18: J 1.81, 348. — 20: DhA 11.112 (20 × 110, of a wilderness). — 25: VvA 236. — 45: J 1.147, 348; DhA 1.367. — 50: Vism 417. — 100: D 1.117; It 91; Pv 1.10<sup>14</sup>. — 500: J 1.204. — 1,000: J 1.203. — Cp. yojanika.

**Yojanā** (f.) [\*Sk. yojanā, fr. yojeti] (grammatical) construction; exegesis, interpretation; meaning KhA 156, 218, 243; SnA 20, 90, 122 sq., 131 sq., 148, 166, 177, 248, 255, 313; PvA 45, 50, 69, 73, 139 (attha°), and *passim* in Commentaries.

**Yojanika** (adj.) [fr. yojana] a yojana in extent J 1.92 (vihāra); Dpvs 17, 108 (ārāma); DhA 1.274 (maṇipallanka).

**Yojita** [pp. of yojeti] yoked, tied, bound Ps 1.129 (catu-yoga° fettered by the four bonds); SnA 137 (yottehi y.).

**Yojitaka** (adj.) [fr. yojita] connected with, mixed; neg. a° not mixed (with poison), unadulterated J 1.269.

**Yojeti** [Caus. of yuñjati] 1. to yoke, harness, tie, bind Pv 11.9<sup>8</sup> (vāhana, the draught-bullock); Mhvs 35, 40 (yojayi aor.; v. l. for yojāpayi); PvA 74 (sindhava). — 2. to furnish (with), combine, unite, mix, apply J 1.252 (surāṅ), 269 (id.); Mhvs 22, 4 (ambāṅ visena y. to poison

a mango); 36, 71 (visaṅ phalesu poison the fruit). — 3. to prepare, provide, set in order, arrange, fix, fit up Mhvs 30, 39 (pāde upānāhi fitted the feet with slippers); dvāraṅ to put a door right, to fix it properly J 1.201; iv. 245 (cp. yojāpeti). — 4. to engage, incite, urge, commission, put up to, admonish Mhvs 17, 38 (manusse); 37, 9 (vihāraṅ nāsetuṅ y. incited to destroy the v.); PvA 69. — 5. to construct, understand, interpret, take a meaning SnA 148 (yojetabba); PvA 98 (id.), 278 (id.). — Caus. II, yojāpeti to cause some one to yoke etc.: D 11.95 (yānāni, to harness); J 1.150 (dvāraṅ, to set right); Mhvs 35, 40 (rathe, to harness). — Pass. yojiyati to become yoked or harnessed J 1.57 (nangala-sahassaṅ y.). — pp. yojita.

**Yojjha** in a° M 11.24 read yujjha (of yudh).

**Yotta** (nt.) [Vedic yoktra, cp. Lat. junctor, Gr. ζευκτήρες yoke-straps; Epic Sk. yoktr one who yokes] the tie of the yoke of a plough or cart S 1.172 = Sn 77; S iv.163, 282; J 1.464; 11.247 (camma°); iv.82; v.45 (camma-y.-varatta), 47; Vism 269; DhA 1.205; SnA 137. As dhura-yotta at J 1.192; vi.253.

**Yottaka** (nt.) [yatta + ka] a tie, band, halter, rope J vi.252; Miln 53; Vism 254, 255; DhA 111.208.

**Yodha** [cp. Vedic yodha; fr. yudh] a warrior, soldier, fighter, champion Vin 1.73 (yodhā yuddh' ābhinandino . . . pabbajjaṅ yāciṅsu); J 1.180; Miln 293.

-ājīva one who lives by battle or war, a soldier S iv.308 = A 111.94; A 1.284; 11.170, 202; 111.89 sq. (five kinds); Sn 617, 652; Pug 65, 69. -hatthin a war elephant DhA 1.168.

**Yodhi** = yodhikā J v.420.

**Yodhikā** (f.) [a var. reading of yūthikā (q.v.)] a special kind of jasmine Vv 35<sup>4</sup>; J iv.440 (yoth°), 442; v.422; VvA 162 (as thalaja and a tree).

**Yodhin** [= yodha] a warrior; camma° a warrior in cuirass, a certain army grade D 1.51; A iv.107.

**Yodheti** [Caus. of yujjhati] to attack, to fight against (acc.) Dh 40 (yodhetha = pahareyya DhA 1.317); J v.183.

**Yoni** (f.) [Vedic yoni] 1. the womb. — 2. origin, way of birth, place of birth, realm of existence; nature, matrix. There are four yonis or ways of being born or generation, viz. aṇḍaja oviparous creation, jalābuja viviparous, saṅseda ja moisture-sprung, opapātika spontaneous; M 1.73; D 111.230; Miln 146; Vism 552, 557 sq.; cp. VbhA 203 sq. — Freq. in foll. comb<sup>ns</sup>: tiracchāna° the class of animals, the brute creation A 1.37, 60; v.269; It 92; Pv 11.11<sup>1</sup>; Vism 103, 427; PvA 27, 166; nāga° birth among the Nāgas S 111.240 sq. (in ref. to which the 4 kinds of birth, as mentioned above, are also applied); Vism 102 (niraya-nāga-yoni); pasu° = tiracchāna° Pv 11.13<sup>12</sup>; pisāca° world of the Pisācas S 1.209; peta° the realm of the Petas PvA 68 (cp. peta). — kamma° K. as origin A 111.186. — yoni upaparikkhitabba (= kiñjātikā etc.) S 111.42. — ayoni unclean origin Th 1, 219. — 3. thoroughness, knowledge, insight Nett 40. — ayoni superficiality in thought S 1.203 ("muddled ways" Mrs. Rh. D.). — yoniso (abl.) "down to its origin or foundation," i. e. thoroughly, orderly, wisely, properly, judiciously S 1.203 ("in ordered governance" K.S. 1.259); D 1.118 (wisely); It 30 (āraddha āsavānaṅ khayāya); Pug 25; Vism 30, 132, 599; PpA 31. Opp. ayoniso disorderly improperly Pug 21; DhA 1.327; PvA 113, 278. — Esp. frequent in phrase yoniso manasikāra "fixing one's attention with a purpose or thoroughly," proper attention, "having thorough method in one's thought" (K.S. 1.259) Ps 1.85 sq.; It 9; J 1.116; Miln 32; Nett 8, 40, 50, 127; Vism 132; PvA

63. See also manasikāra. — Opp. ayoniso manasikāra disorderly or distracted attention D III.273; VbhA 148; ThA 79. In BSk. the same phrase: yoniśo manasikāraḥ Divy 488; AvŚ 1.122; II.112 (Speyer; “the right & true insight, as the object of consideration really is”). See further on term *Dial.* III.218 (“systematized attention”); *K.S.* I.131; II.6 (“radical grasp”).

-ja born from the womb Sn 620; Dh 396. -pamukha principal sort of birth D 1.54; M 1.517.

**Yobbana** (nt.) [cp. late Vedic & Epic Sk. yauvana, fr. yuvan] youth D 1.115; A 1.68; III.5, 66, 103; Dh 155, 156; Sn 98, 110, 218; Pv 1.7<sup>8</sup>; DhA III.409; PvA 3.

-mada pride of youth D III.220; A 1.146; III.72; VbhA 466.

## R.

**-R-** the letter (or sound) r, used as euphonic consonant to avoid hiatus. The sandhi -r- originates from the final r of nouns in °ir & °ur of the Vedic period. In Pali it is felt as euphonic consonant only, like other sandhi consonants (y for instance) which in the older language were part of the noun itself. Thus r even where it is legitimate in a word may interchange with other sandhi-consonants in the same word, as we find puna-m-eva and puna-d-eva besides the original puṇa-r-eva (= Vedic punar eva). At J 1.403 we read “punar āgata,” where the C. expl<sup>s</sup> “puna āgata, ra-kāro sandhivasena vutto.” Similarly: Sn 81 (vutti-r-esā), 214 (thambho-r-iva), 625=Dh 401 (ārage-r-iva), 679 (ati-r-iva), 687 (sarada-r-iva), 1134 (haṅsa-r-iva); Vv 64<sup>22</sup> (Vajir’ āvudho-r-iva); Pv II.8<sup>7</sup> (puna-r-eva) II.11<sup>6</sup> (id.); PvA 77 (su-r-abhigandha). In the latter cause the r has no historical origin, as little as in the phrase dhir atthu (for \*dhig-atthu) Sn 440; J 1.59.

**Raṅsi & Rasmi** [Vedic raśmi. The form raṅsi is the proper Pali form, originating fr. raśmi through metathesis like amhi for asmi, tamhā for tasmā etc. Cp. Geiger *P.Gr.* § 50<sup>8</sup>. The form rasmi is a Sanskritism and later] a rein, a ray. — 1. In meaning “rein” only as rasmi, viz. at M 1.124; Dh 222; J 1.57; IV.149. — 2. In meaning “ray” both raṅsi and rasmi: (a) raṅsi (in poetry) Sn 1016 (vita°? perhaps pita°? See note in P.T.S. ed.); Vv 53<sup>6</sup> (pl. raṅsi=rasmiyo VvA 236); 63<sup>27</sup> (sahassa° having a thousand rays; =suriya VvA 268); Sdhp 124. Also in cpd. raṅsi-jāla a blaze of rays J 1.89; PvA 154; VvA 12 (°samujjala), 14 (id.), 166 (id.). — (b) rasmi (in prose, late) DhA 1.27 (°ṇ vissajjesi); DhA 13 (nīla-rasmiyo); VvA 125 (candima-suriya°). Also in cpd. buddha-rasmi the ray of enlightenment, the halo around a Buddha, consisting of 6 colours (chabbaṅga) J 1.444, 501 (°rasmiyo vissajjento); SnA 132; VvA 207, 234, 323; Mhbv 6, 15, 38.

**Raṅsika** (adj.) [raṅsi + ka] having rays, radiant, in saḥassa° having 1000 rays Vv 64<sup>6</sup> (=suriya-maṅḍala viya VvA 277).

**Raṅsimant** (adj.) [fr. raṅsi] having rays, radiant; n. sg. raṅsimā the sun Vv 81<sup>2</sup> (=suriya VvA 314).

**Rakkha** (adj.) (°) [fr. base rakkh] guarding or to be guarded; — (a) act.: dhamma° guardian of righteousness or truth Miln 344. — (b) pass.: in cpd. dū°, v. l. du° hard to guard DhA 1.295. °kathā, s. l. rukkha°, warding talk ThA 1, in *Brethren*, 185, cp. note 416.

**Rakkhaka** (adj. n.) [fr. rakkha] 1. guarding, protecting, watching, taking care PvA 7; f. °ikā (dāsi) DhA IV.103 (a servant watching the house). — 2. observing, keeping J 1.205 (sila°). — 3. a cultivator J II.110. — 4. a sentry J 1.332.

**Rakkhati** [Vedic raksati, rakṣ to Idg. \*ark (cp. Lat. arceo etc.) in enlarged form \*aleq = Gr. ἀλείω to protect (Alexander!); ἀλκῆ strength; Ags. ealgian to protect, Goth. alhs = Ags. ealh temple. Cp. also base \*areq in P. aggala. The DhTp 18 expl<sup>s</sup> rakkh by “pālana”] 1. to protect, shelter, save, preserve Sn 220; J IV.255 (maṅ rakkheyyātha); VI.589 (=pāleti); Pv II.9<sup>48</sup> (dhanāṅ); Miln 166 (rukkhaṅ), 280 (attānaṅ rakkheyya save himself); PvA 7. — grd. rakkhiya to be protected Mhvs 33, 45. Neg. arakkhiya & arakkheyya (in meaning 3) see separately. — Pass. ppr. rakkhiyamāna J 1.140. — 2. to observe, guard, take care of, control (with ref. to cittaṅ the heart, and silaṅ good character or morals) It 67 (silaṅ); DhA 1.295 (cittaṅ rakkha, equivalent with cittaṅ dama), 397 (ācāraṅ); J IV.255 (vācaṅ); VvA 59 (silāni rakkhi); PvA 66 (silaṅ rakkhatha, uposathaṅ karotha). — 3. to keep (a) secret, to put away, to guard against (i. e. to keep away from) Sn 702 (mano-padosaṅ rakkheyya); Miln 170 (vaciduccaritaṅ rakkheyya). — pp. rakkhita. See also pari-pāleti & parirakkhati.

**Rakkhana** (nt.) [fr. rakkh] 1. keeping, protection, guarding Nett 41; Mhvs 35, 72 (raḥassa°-atthāya so that he should keep the secret); PvA 7. — 2. observance, keeping VvA 71 (uposatha-sila°); PvA 102 (sila°), 210 (uposatha°).

**Rakkhanaka** (adj.) [fr. rakkhana] observing, keeping; one who observes J 1.228 (pañca-sila°; so read for rakkhānaka).

**Rakkhasa** [cp. Vedic rakṣa, either fr. rakṣ to injure, or more likely fr. rakṣ to protect or ward off (see details at Macdonell, *Vedic Mythology* pp. 162-164)] a kind of harmful (nocturnal) demon, usually making the water its haunt and devouring men Th 1, 931; Sn 310 (Asura°); J 1.127 (daka°=udaka°), 170 (id.); VI.469 (id.); DhA 1.367 (°pariggahita-pokkharani); III.74 (udaka°); Sdhp 189, 313, 366. — f. rakkhasi J III.147 (r. pajā); Mhvs 12, 45 (rudda°, coming out of the ocean).

**Rakkhā** (f.) [verb-noun fr. rakkh] shelter, protection, care A II.73 (+parittā); Mhvs 25, 3; J 1.140 (bahūhi rakkhāhi rakkhiyamāna); PvA 198 (°ṇ saṅvidahati).

Often in comb<sup>a</sup> rakkhā + āvaraṇa (+ gutti) shelter & defence, e. g. at Vin II.194; D I.61 (dhammikaṅ r.-v.-guttig saṅvidaheyyāma); M II.101; J IV.292. — Cp. gorakkhā. — *Note.* rakkhā at J III.144 is an old misreading for rukkḥā.

**Rakkhita** [pp. of rakkhati] 'guarded, protected, saved' S IV.112 (rakkhitena kāyena, rakkhitāya vācāya etc.); A I.7 (cittaṅ r.); Sn 288 (dhamma°), 315 (gottā°); VvA 72 (mātu°, pitu° etc.); PvA 61, 130. — *Note.* rakkhitaṅ karoti at Mhvs 28, 43 Childers trsls "take under protection," but Geiger reads rakkhike and trsls "appoint as watchers."

—atta one who guards his character S I.154; J I.412; SnA 324. —indriya guarding one's senses Sn 697. —mānasāna guarding one's mind Sn 63 (=gopita-mānasāno-rakkhita-citto Nd<sup>2</sup> 535).

**Ranga**<sup>1</sup> [fr. raj<sup>1</sup>, rajati, to be coloured or to have colour] colour, paint Miln 11 (°palibodha).

—kāra dyer Miln 331. —jāta colour M 1.385; VbhA 331. —ratta dyed crimson Vin I.185=306.

**Ranga**<sup>2</sup> [fr. raj<sup>2</sup>, irajyati, to straighten, order, direct etc.: see uju. The Dhṭp (27) only gives one raj in meaning "gamana"] a stage, theatre, dancing place, playhouse Vv 33<sup>1</sup>; J II.252. —rangamajjha the stage, the theatre, usually in loc. °majjhe, on the stage, S IV.306; J IV.495; DhA III.78; same with °maṅḍale J II.253.

**Racati** [rac, later Sk.] to arrange, prepare, compose. The root is defined at Dhṭp 546 by "paṭiyattane" (with v. l. car), and given at No. 542 as v. l. of pac in meaning "vitthāre." — pp. racita.

**Racanā** (f.) [fr. rac] 1. arrangement (of flowers in a garland) VvA 354. — 2. composition (of a book) Sdhp 619.

**Racita** [pp. of racati] 1. arranged J V.157 (su° in C. for samocita; v. l. sucarita). — 2. strung (of flowers) Mhvs 34, 54. — Cp. vi°.

**Racchā** (f.) [Sk. rathyā. This the contracted form. The diaeretic forms are rathiyā & rathikā (q.v.)] a carriage road Vin II.194; III.151; IV.271 (=rathiyā); v.205 (raccha-gata); J I.425; v.335; VI.276 (in its relation to vithi); Dāvs v.48; PvA 24 (koṇa°).

**Rajaka** [fr. rajati] a dyer (& "washerman" in the same function), more correctly "bleacher." See remarks of Kern's at *Toev.* II.45 on distinction of washerman & dyer. — D I.51 (in list of occupations); Vin III.45; S II.101=III.152 (in simile; comb<sup>d</sup> with cittakāra, here perhaps "painter"?); S III.131; J V.186; VbhA 331 (in simile).

**Rajakkha** (°) (adj.) [rajo+ending ka, in comb<sup>a</sup> \*rajas-ka =rajakkha, like \*puras-kata=purakkhata. The °ka belongs to the whole cpd.] only in comb<sup>a</sup> with appa° and mahā° i. e. having little (or no) and much defilement (or blemish of character) M I.169; S I.137 (here further comb<sup>d</sup> with °jātika; cp. BSk. alpa-rajaska-jātiya Mvāstu III.322); Vin I.5 (id.); Ps I.121; II.33, 195; Nd<sup>1</sup> 358; Nd<sup>2</sup> 235 No. 3 p<sup>2</sup>; Vbh 341; Miln 263; Vism 205; VbhA 458.

**Rajakkhatā** (f.) [abstr. fr. rajakkha] is Kern's (problematic) proposed reading (*Toev.* s. v.) for rājakhāda at Sn 831 (rājakhādāya phuttho), which is however unjustified, as the original reading is well-attested and expl<sup>d</sup> in the Niddesa as such. The term as proposed would not occur by itself either (like rajakkha, only °).

**Rajata** (nt.) [Vedic rajata; see etym. under rajati] silver D I.5 (expl<sup>d</sup> at DA I.78 as a general name for all coins except gold; kahāpaṇas etc.); S I.92; Sn 962 (in simile; expl<sup>d</sup> at Nd<sup>1</sup> 478 as jātarūpa), J V.50; 416 (hema° gold & silver); Vv 35<sup>1</sup> (°hema-jāla); DhA II.42 (°paṭṭa silver

tablet or salver); IV.105 (°gabbha silver money box or cabinet for silver, alongside of kahāpaṇa-gabbha and suvaṇṇa°); VbhA 64 (expl<sup>d</sup> as "kahāpaṇa"); PvA 95 (for rūpiya).

**Rajati** [raj & rañj to shine, to be coloured or light (-red); to Idg. \*areg to be bright, as in Lat. argus, Gr. ἀργός & ἀργός light; Sk. arjuna (see ajjuna); to which also rajati silver = Lat. argentum, Gr. ἀργυρος; Gallic Argento-ratum (N. of Strassburg); Oir argat.] usually intrs. rajjati (q.v.). As rajitabba (grd.) in meaning "to be bleached" (dhovitabba+) only in meaning "bleach" (as compared with dhovati clean, & vijāṭeti to disentangle, smoothe) Vin III.235 (ppr. fr. pl. dhovantiyo rajantiyo etc.); J I.8 (rajitabba, grd.; dhovitabba+). — Somehow it is difficult to distinguish between the meanings "bleach" and "dye" (cp. rajaka), in some comb<sup>as</sup> with dhovati it clearly means "dye," as at Vin I.50 (forms: rajati, rajitabba, rajiyetha 3 sg. Pot. Med.); Vism 65 (forms: rajitvā, rajitabba, rajitūṅ). — Another grd. rajaniya in diff. meaning (see sep.). Caus. rajeti to paint, colour Th I, 1155 (inf. rajetave; (see Geiger, *P.Gr.* § 204, I. a). Caus. also rañjeti (see under rañjati). Med. Pass. rajjati (q. v.). — Caus. II. rajāpeti to cause to be bleached Vin III.206 (dhovāpeyya rajāpeyya ākoṭāpeyya), 235 (dhovāpeti r. vijāṭāpeti); J II.197 (ovattikaṅ sibbāpetvā rajāpetvā).

**Rajana** (nt.) [fr. raj] colouring, dye D I.110 (suddhaṅ vatthaṅ . . . sammadeva rajanaṅ paṭiṅṅheyya); Vin I.50=53 II.227; Vin I.286 (6 dyes allowed to the bhikkhus; mūla°, khandha°, taca°, patta°, puppha°, phala°, or made of the root, the trunk, bark, leaf, flower, fruit of trees) Th I, 965; S II.101 (here either as f. or adj.); J I.220 (washing?).

—kamma (the job of) dyeing J I.118; Vism 65. —pacana boiling the dye Vism 389 (cp. rajana-pakka Vin. *Texts* II.49). —bhājana dye-vessel Vin I.286. —sālā colouring-workshop, dyeing-hall Vism 65.

**Rajanī** (f.) [fr. raj, cp. rajaniya 2] the night Dāvs I.39; Abhp 69; PvA 205.

**Rajaniya** (adj.) [grd. of rajati] of the nature of rajas, i. e. leading to lust, apt to rouse excitement, enticing, lustful. — 1. As Ep. of rūpa (vedanā saññā etc.) S III.79; also at D I.152 sq. (dibbāni rūpāni passāmi piya-rūpāni kām' ūpasāṅhitāni rajaniyāni; & the same with saddāni). In another formula (relating to the 5 kāmagaṇā): rūpā (saddā etc.) iṭṭhā kantā manāpā piyarūpā kām' ūpasāṅhitā rajaniyā D I.245; M I.85. The expl<sup>d</sup> of this passage at DA I.311 is: r.=rāga-janaka. — The expression rajaniyā dhammā "things (or thoughts) causing excitement" is contrasted with vimocaniyā dh. "that which leads to emancipation" at A II.196. The same takes the places of lobhaniyā dhammā in comb<sup>a</sup> with dosaniyā & mohaniyā dh. at S IV.307; A II.120; III.169. Another pair is mentioned at Nett 18, viz. r. dhammā and pariyaṭṭhāniyā dh. — 2. In diff. connections it means simply "delightful, lovely" and is e. g. an Ep. of the night. So at Pv III.7<sup>1</sup>, where the passage runs "yuvā rajaniye kāmagaṇehi sobhasi": youthful thou shinest with the qualities of enjoyment in the enjoyable (night), which at PvA 205 is expl<sup>d</sup> in a twofold manner viz. first as "ramaniyehi rūguppatti-hetu-bhūtehi" (viz. kāmagaṇehi), referring to a v. l. rajaniyehi, and then as "rajani ti vā rattisu, ye ti nipātamattaṅ" and "virocasi rattiyaṅ." Thus rajani is here taken directly as "night" (cp. Abhp 69). — At Pv IV.6<sup>2</sup> the passage runs "pamattā rajaniyesu kām' assād' abhinandhino" i. e. not heeding the enjoyment of the taste of craving at nights; here as m. & not f. — The meaning "lovely" is appl<sup>d</sup> to sounds at Th I, 1233 (sarena rajaniyena); VvA 37 (r. nigghosa).

**Rajo** (rajas) & **Raja** (nt.) [raj, see rajati & rañjati. Vedic rajah meaning: (a) space, as region of mist & cloud, similar to antarikṣa, (b) a kind of (shiny) metal (cp. rajata); see Zimmer, *Allind. Leben* 55]. A *Forms*. Both rajo & rajag occur as noun & acc. sg., e. g. rajo at D 11.19; Sn 207, 334; Dhs 617; rajag at Sn 275; It 83; once (in verse) rajo occurs as m, viz. Sn 662. The other cases are formed from the a-stem only, e. g. rajassa Sn 406; pl. rajāni Sn 517, 974. In comp<sup>a</sup> we find both forms, viz. (1) rajas either in visarga form rajah, as (a) rajo-, (b) raja- and (c) rajā- (stressed), or in s-form (d) rajas-; (2) raja-, appearing apostrophied as (e) raj-. B *Meanings*. (1) (lit.) dust, dirt; usually wet, staining dust D 11.19 (tīṇa+); Sn 662=PvA 116 (sukhumo rajo paṭivāṭag khitto); It 83; Dhs 617 (dhūmo+). adj. rājā°: in sa° & a° vāta Vin 11.209; Vism 31. The meaning "pollen" [Sk. raja, m.] may be seen in "raja-missakan rasan" at DhA 1.375. — 2. (fig.) stain, dirt, defilement, impurity. Thus taken conventionally by the P. commentators as the 3-fold blemish of man's character: rāga, dosa, moha, e. g. Nd<sup>1</sup> 505; SnA 255; DhA 111.485; or as kilesa-raja at SnA 479. — Sn 207 (niketā jāyate rajo), 334, 665 (rajaṅ ākirasi, metaph.), 974 (pañca rajāni loke, viz. the excitement caused by the 5 bhāhirāni āyatanāni Nd<sup>1</sup> 505. Also in stanza rāgo rajo na ca pana reṇu vuccati (with dosa & moha the same) Nd<sup>1</sup> 505=Nd<sup>2</sup> 590 (slightly diff.)=J 1.117=Vism 388, cp. Divy 491 with interesting variation. — adj. raja° in two phrases apagata° VvA 236 & vigata° Nd<sup>1</sup> 505 ≈ free from defilement. — On raja in similes see J.P.T.S. 1907, 126. Cp. vi°. — C. *Compounds*. (a) rajo-: °jalla dust and (wet) dirt, muddy dirt D 11.18; Vin 11.70; J 1v.322; v.241; Miln 133, 195, 258, 410; SnA 248, 291. -jallika living in dirty mud, designation of a class of ascetics M 1.281; J 1.390. -dhātu "dust-element" (doubtful trsl<sup>a</sup>) D 1.54, which DA 1.163 expl<sup>ns</sup> as "raja-okinṇa-ṭṭhānāni," i. e. dusty places. *Dial.* trsl. "places where dust accumulates," Franke, *Dīgha* p. 57 as "Staubiges" but rightly sees a deeper, speculative meaning in the expression (Sāṅkhya doctrine of rajas?). -mala dust & dirt J 1.24. -vajalla [this expression is difficult to explain. It may simply be a condensed phrase rajo 'va jalla, or a redupl. cpd. rajo+avajalla, which was spelt raj-ovajalla for ava° because of rajo, or represents a contamination of raj-avajalla and raj-ojalla, or it is a metric diaeresis of rajo-jalla] dust and dirt Dh 141 (=kaddama-limban' ākārena sarire sannicita-rajo DhA 111.77). -harana dirt-taking, cleaning; wet rag, floor-cloth, duster Vin 11.291; A 1v.376; J 1.117; DhA 1.245. — (b) raja-: -reṇu dirt and dust J 1v.362; -vaddhana indulgence in or increase of defilement Th 2, 343 ("fleshly lusts" trsl.); ThA 240 (=rāga-raj' ādi-saṅvaddhana). — (c) rajā-: °patha dusty place, dustiness, dust-hole D 1.62, 250; S 11.219; DA 1.180 (here taken metaphorically: rāga-raj' ādinag uṭṭhāna-ṭṭhānag). — (d) rajas-: °sira with dusty head Sn 980; J 1v.184, 362, 371. See pankadanta. — (e) raj-: -agga a heap of dust, dirt J v.187 (=raja-kkhandha C.); fig.=kilesa Pug 65, 68 (here perhaps nt. of a distorted rajakkha? See Kern, *Toev.* s. v.). -upa-vāhana taking away the dust (or dirt) Sn 391, 392.

**Rajja** (nt.) [Sk. rājya, fr. rāj] kingship, royalty, kingdom, empire; reign, throne; (fig.) sovereignty A 111.300 (°ṅ kāreti); Sn 114, 553 (°ṅ kāreti to reign); J 1.57; 64 (ekarattena tīṇi rajjāni atikkamma; 3 kingdoms); 111.170 (°ṅ amaccāṇag niyyādetvā), 199 (dukkhaseyyaṅ api rajjaṅ pi kāraye); 1v.96, 105, 393 (nava rajja new kingship, newly (or lately) crowned king); VI.4 (rajjato me sussitvā maraṇam eva seyyo: death by withering is better than kingship); VvA 314 (=J 1.64 as above); PvA 73 sq.; Mhvs 10, 52 (rājā rajjaṅ akārayi). —cakkavatti° rule of a universal king DhA 111.191; deva° reign amongst gods KhA 227; padesa° local sovereignty It 15; Kh 111.12 (cp. KhA 227).

-siri-dāyikā (devatā) (goddess) giving success to the empire DhA 11.17. -sīma border of the empire Vism 121.

**Rajjati** [cp. Sk. rajyati, raj or rañj, Med. of rajati] to be excited, attached to (loc.), to find pleasure in S 1v.74 (na so rajjati rūpesu; =viratta-citta); Sn 160, 813 (contrasted with virajjati); Ps 1.58, 77 sq., 130, 178; Nd<sup>1</sup> 138; Miln 386 (rajjasi rajaniyesu etc.; in comb<sup>a</sup> with dosa & moha or derivations, representing rāga or lobha, cp. lobhaniya); VbhA 11. — ppr. rajjamāna PvA 3; Pot. rajjeyya Miln 280 (kampeyya+); grd. rajjtabba Miln 386 (rajaniyesu r.; with dussaniyesu and muyhaniyesu; followed by kampitabba); fut. rajjissati DhA 194; aor. arañji Vin 1.36=J 1.83 (na yitthe na hute arañjig). — pp. ratta.

**Rajjana** (nt.) [fr. rajjati] defilement DA 1.195. Cp. muyhana.

**Rajju** (f.) [Vedic rajju, cp. Lat. restis rope, Lith. rēzgis wicker, basket] a cord, line, rope S 11.128; Vin 11.120, 148 (āvīchana°); Nd<sup>2</sup> 304; J 1.464, 483 (fisherman's line); v.173; Mhvs 10, 61; DhA 1v.54; VbhA 163; KhA 57; VvA 207; Sdhp 148, 153.

-kāra rope-maker Miln 331. -gāhaka "rope-holder," (king's) land-surveyor J 11.367=DhA 1v.88 (see Fick, *Sociale Gliederung* 97).

**Rajjuka** [rajju+ka] 1. a rope, line J 1.164 (bandhana°); ThA 257. — 2.=rajjugāhaka, king's land surveyor J 11.367.

**Rañjati** [rañj]=raj; see rajati & rajjati — Dhtp 66 & 398 defines rañja=rāge] 1. to colour, dye J 1.220. — 2. (=rajjati) to find delight in, to be excited Sn 424 (ettha me r. mano; v. l. BB rajjati). — Caus. rañjjeti to delight or make glad D 111.93 (in etym. of rājā (q. v.)). — pp. rañjita. — Caus. II. rañjāpeti to cause to be coloured or dyed DhA 1v.106 (v. l. raj°).

**Rañjana** (nt.) [fr. rañjati] delighting, finding pleasure, excitement DhA 363 (rañjan' aṭṭhena rāgo; v. l. rajano°; perhaps better to be read rajjana°).

**Rañjita** [pp. of rañjati] coloured, soiled, in raja° affected with stain, defiled J 1.117. — See also anu° & pari°.

**Raṭati** [raṭ; Dhtp 86: "paribhāsane"] to yell, cry; shout (at), scold, revile: not found in the texts.

**Raṭṭha** (nt.) [Vedic rāṣṭra] reign, kingdom, empire; country, realm Sn 46 (expl<sup>a</sup> at Nd<sup>2</sup> 536 as "raṭṭhañ ca janapadañ ca koṭṭhāgārañ ca . . . nagarañ ca"), 287, 444, 619; J 1v.389 (°ṅ araṭṭhaṅ karoti); PvA 19 (°ṅ kāreti to reign, govern). Pabbata° mountain-kingdom SnA 26; Magadha° the kingdom of Magadha PvA 67. -piṇḍa the country's alms-food (°ṅ bhuñjati) Dh 308 (saddhāya dinnag); A 1.10; S 11.221; M 111.127; Th 2, 110; It 43, 90. -vāsīn inhabitant of the realm, subject DhA 111.481.

**Raṭṭhaka** (adj.) [Sk. rāṣṭraka] belonging to the kingdom, royal, sovereign J 1v.91 (senāvāhana). — Cp. raṭṭhika.

**Raṭṭhavant** (adj.) [raṭṭha+vant] possessing a kingdom or kingship Pv 11.61<sup>1</sup> (°nto khattiyā).

**Raṭṭhika** [fr. raṭṭha, cp. Sk. rāṣṭrika] 1. one belonging to a kingdom, subject in general, inhabitant J 11.241 (brāhmaṇa-gahapati-r-dovārik' ādayo). — 2. an official of the kingdom [cp. Sk. rāṣṭriya a pretender; also king's brother-in-law] A 111.76=300 (r. pettanika senāya senāpatika).

**Raṇa** [Vedic raṇa, both "enjoyment," and "battle." The Dhtp (115) only knows of raṇ as a sound-base saddatthā (=Sk. raṇ<sup>2</sup> to tinkle)] 1. fight, battle; only in Th 2, 360 (raṇag karitvā kāmāṇag); see discussed



below; also late at Mhvs 35, 69 (Subharājan raṇa hantvā). — 2. intoxication, desire, sin, fault. This meaning is the Buddhist development of Vedic raṇa = enjoyment. Various influences have played a part in determining the meaning & its expl<sup>a</sup> in the scholastic terms of the dogmatists and exegetics. It is often expl<sup>d</sup> as pāpa or rāga. The Tīkā on DhsA 50 (see *Expos.* 67) gives the foll. expl<sup>ns</sup> (late & speculative): (a) = reṇu, dust or mist of lust etc.; (b) fight, war (against the Paths); (c) pain, anguish & distress. — The trsl<sup>a</sup> (*Expos.* 67) takes raṇa as "cause of grief," or "harm," hence arāṇa "harmless" and sarāṇa "harmful" (the latter trsl<sup>d</sup> as "concomitant with war" by *Dhs. trsl.* of Dhs 1294; and asarāṇa as opp. "not concomitant"; doubtful). At S 1.148 (rūpe raṇaṇ disvā) it is almost syn. with raja. Bdhgh. expl<sup>s</sup> this passage (see *K.S.* 320) as "rūpamhi jāti-jarā-bhanga-sankhātāṇ dosaṇ," trsl<sup>a</sup> (*K.S.* 186): "discerning canker in visible objects material."

The term is not sufficiently cleared yet. At Th 2, 358 we read "(kāmā) appassādā raṇakarā sukka-pakkha-visosana," and v. 360 reads "raṇaṇ karitvā kāmānaṇ." ThA 244 expl<sup>s</sup> v. 358 by "rāg' ādi sambandhanato"; v. 360 by "kāmānaṇ raṇaṇ te ca mayā kātabbaṇ ariyamaggaṇ sampahāraṇ katvā." The first is evidently "grief," the second "fight," but the trsl<sup>a</sup> (*Sisters* 145) gives "stirring strife" for v. 358, and "fight with worldly lusts" for v. 360; whereas Kern, *Toev.* s. v. raṇakara gives "cansing sinful desire" as trsl.

The word arāṇa (see arāṇa<sup>2</sup>) was regarded as neg. of raṇa in both meanings (1 & 2); thus either "freedom fr. passion" or "not fighting." The trsl<sup>a</sup> of DhsA 50 (*Expos.* 67) takes it in a slightly diff. sense as "harmless" (i. e. having no grievous causes). — At M 111.235 arāṇa is a quāsi summing up of "adukkha an-upaghāta anupāyāsa etc.," and sarāṇa of their positives. Here a meaning like "harmfulness" & "harmlessness" seems to be fitting. Other passages of arāṇa see under arāṇa.

-jaha (raṇajaha) giving up desires or sin, leaving causes of harmfulness behind. The expression is old and stereotype. It has caused trouble among interpreters: Trenckner would like to read raṇajaya "victorious in battle" (*Notes* 83). It is also BSk., e. g. Lal. Vist. 50; AvŚ 11.131 (see Speyer's note 3 on this page. He justifies trsl<sup>a</sup> "pacifier, peace-maker"). At foll. passages: S 1.52 (trsl<sup>a</sup> "quitting corruption"); It 108 (Seidenstücker trsl<sup>s</sup>: "dem Kampfgewühl entronnen"); Miln 21; Nett 54; Sdhp 493, 569.

**Rata** [pp. of ramati] delighting in (loc. or -o), intent on, devoted to S 1v.117 (dhamme jhāne), 389 sq. (bhava<sup>o</sup> etc.); Sn 54 (sanganika<sup>o</sup>) 212, 250, 327, 330 (dhamme), 461 (yaññe), 737 (upasame); Mhvs. 1, 44 (mahākāruniko Sattā sabba-loka-hite rato); 32, 84 (rato puññe); PvA 3, 12, 19 (mānasa).

**Ratana**<sup>1</sup> (nt.) [cp. Vedic ratna, gift; the BSk. form is ratna (Divy 26) as well as ratana (AvŚ 11.199)] 1. (lit.) a gem, jewel VvA 321 (not = ratana<sup>2</sup>, as Hardy in Index); PvA 53 (nānāvidhāni). — The 7 ratanas are enum<sup>d</sup> under vejuriya (Miln 267). They are (the precious minerals) suvaṇṇa, rajata, muttā, maṇi, vejuriya, vajira, pavāla. (So at Abhp 490.) These 7 are said to be used in the outfit of a ship to give it more splendour: J 11.112. The 7 (unspecified) are mentioned at Th 2, 487 (satta ratanāni vasseyya vuttimā "all seven kinds of gems"); and at DhA 1.274, where it is said of a ratana-maṇḍapa that in it there were raised flags "sattaratana-mayā." On ratana in *similes* see *J.P.T.S.* 1909, 127. — 2. (fig.) treasure, gem of (-o) Sn 836 (etādisaṇ r. = dibb' itthi-ratana SnA 544); Miln 262 (dussa<sup>o</sup> a very fine garment). — Usually as a set of 7 valuables, belonging to the throne (the empire) of a

(world-) king. Thus at D 11.16 sq.; of Mahā-Sudassana D 11.172 sq. They are enum<sup>d</sup> singly as follows: the wheel (cakka) D 11.172 sq., the elephant (hatthi, called Uposatha) D 11.174, 187, 197; the horse (assa, Valāhaka) *ibid.*; the gem (maṇi) D 11.175, 187; the woman (itthi) *ibid.*; the treasurer (gahapati) D 11.176, 188; the adviser (pariṇāyaka) *ibid.* The same 7 are enum<sup>d</sup> at D 1.89; Sn p. 106; DA 1.250; also at J 1v.232, where their origins (homes) are given as: cakka<sup>o</sup> out of Cakkadaha; hatthi from the Uposatha-race; assa<sup>o</sup> from the clan of Valāhassarāja, maṇi<sup>o</sup> from Vepulla, and the last 3 without specification. See also remarks on gahapati. Kern, *Toev.* s. v. ratana suspects the latter to be originally "major domus" (cp. his attributes as "wealthy" at MVastu 1.108). As to the exact meaning of pariṇāyaka he is doubtful, which mythical tradition has obscured. — The 7 (moral) ratanas at S 11.217 & 111.83 are probably the same as are given in detail at Miln 336, viz. the 5: sila<sup>o</sup>, samādhi<sup>o</sup>, paññā<sup>o</sup>, vimutti<sup>o</sup>, vimutti-ñāpadassana (also given under the collective name sila-kkhandha or dhamma-kkhandha), to which are added the 2: paṭisambhidā<sup>o</sup> & bojjhanga<sup>o</sup>. These 7 are probably meant at PvA 66, where it is said that Sakka "endowed their house with the 7 jewels" (sattar. bharitāṇ katvā). — Very frequent is a *Triad of Gems* (ratana-ttaya), consisting of Dhamma, Sangha, Buddha, or the Doctrine, the Church and the Buddha [cp. BSk. ratna-traya Divy 481], e. g. Mhvs 5, 81; VbhA 284; VvA 123; PvA 1, 49, 141.

-ākara a pearl-mine, a mine of precious metals Th 1, 1049; J 11.414; Vr.459; Dpvs 1.18. -kūta a jewelled top DhA 1.159. -paliveṭhana a wrapper for a gem or jewel Pug 34. -vara the best of gems Sn 683 (= vararātana-bhūta SnA 486). -sutta the Suttanta of the (3) Treasures (viz. Dhamma, Sangha, Buddha), representing Sutta Nipāta 11.1 (P.T.S. ed. pp. 39-42), mentioned as a parittā at Vism 414 (with 4 others) and at Miln 150 (with 5 others), cp. KhA 63; SnA 201.

**Ratana**<sup>2</sup> [most likely = Sk. aratni; see ratani] a linear measure (which Abhp p. 23 gives as equal to 12 angula, or 7 ratanas = 1 yaṭṭhi; see Kirfel, *Kosmographie*, p. 335. The same is given by Bdhgh. at VbhA 343: dve vidatthiyo ratanaṇ; satta r. yaṭṭhi) J v.36 (visaṇ-r-sataṇ); Vr.401 (mattan); VvA 321 (so given by Hardy in Index as "measure of length," but to be taken as ratana<sup>1</sup>, as indicated clearly by context & C.); Miln 282 (satta-patiṭṭhito aṭṭha-ratan' ubbedho nava-ratan' āyāma-pariṇāho pāsādiko dassaniyo Uposatho nāgarājā: alluding to ratana<sup>1</sup> 2 1).

**Ratanaka** (-o) (adj.) [ratana + ka, the ending belonging to the whole cpd.] characteristic of a gem, or a king's treasure; in phrase aniggata-ratanake "When the treasure has not gone out" Vin 1v.160, where the chief queen is meant with "treasure."

**Ratani** [Sk. aratni "elbow" with apocope and diaeresis; given at Halāyudha 2, 381 as "a cubit, or measure from the elbow to the tip of the little finger." The form ratni also occurs in Sk. The etym. is fr. Idg. \*ole (to bend), cp. Av. arəpna elbow; Sk. arāla bent; of which enlarged bases \*olen in Lat. ulna, ond \*oleq in Lat. lacertus, Sk. lakutaḥ = P. lagula. See cognates in Walde, *Lat. Wtb.* s. v. lacertus] a cubit Miln 85 (aṭṭha rataniyo).

**Ratanika** (adj.) [fr. ratana] a ratana in length J 1.7 (aḍḍha<sup>o</sup>); Miln 312 (aṭṭha<sup>o</sup>).

**Rati** (f.) [Classic Sk. rati, fr. ram] love, attachment, pleasure, liking for (loc.), fondness of S 1.133 (oṅ paccanubhavati), 207; 111.256; Sn 41 (= anukkaṇṭhit' adhivacanaṇ Nd<sup>2</sup> 537), 59 (id.). 270, 642, 956 (= nek-kamma-rati paviveka<sup>o</sup>, upasama<sup>o</sup> Nd<sup>1</sup> 457); J 11.277 (kilesa<sup>o</sup>); DhA 1v.225; PvA 77. — arati dislike, aversion



S 1.7, 54, 128, 180, 197; v.64; Sn 270 (+rati), 642 (id.); Dh 418 (rati+); Th 2, 339; DhA 193; PvA 64; Sdhp 476. —**ratin karoti** to delight in, to make love Vism 195 (purisā ithhisu).

**Ratin** (adj.) (-°) [fr. rati] fond of, devoted to, keen on, fostering; f. **ratinī** J IV.320 (ahingsā°).

**Ratta**<sup>1</sup> [pp. of rañjati, cp. Sk. rakta] 1. dyed, coloured M 1.36 (dūratta-vaṇṇa difficult to dye or badly dyed; MA 167 reads **duratta** and expl<sup>s</sup> as durañjita-vaṇṇa; opp. suratta ibid.); Sn 287 (nānā-rattehi vatthehi); Vism 415 (°vattha-nivattha, as sign of mourning); DhA 1v.226 (°vattha). — 2. red. This is used of a high red colour, more like crimson. Sometimes it comes near a meaning like "shiny, shining, glittering" (as in ratta-suvaṇṇa the glittering gold), cp. etym. & meaning of rajati and rajana. It may also be taken as "bleached" in ratta-kambala. In ratta-phalika (crystal) it approaches the meaning of "white," as also in expl<sup>s</sup> of puṇḍarika at J v.216 with ratta-paduma "white lotus." — It is most commonly found in foll. comb<sup>a</sup> at foll. passages: Miln 191 (°lohitā-candana); Vism 172 (°kambala), 174 (°koraṇḍaka), 191 (°paṭṭākā); J 1.394 (pavāla-ratta-kambala); III.30 (°puppha-dāma); v.37 (°sālivana), 216 (°paduma); 372 (°suvaṇṇa); DhA 1.393 (id.), 248 (°kambala); IV.189 (°candana-rukkha red-sandal tree); SnA 125 (where paduma is given as "ratta-set' ādivasena"); VvA 4 (°dupaṭṭa), 65 (°suvaṇṇa), 177 (°phalika); PvA 4 (°virāla-mālā; garland of red flowers for the convict to be executed, cp. Fick, *Sociale Gliederung* 104), 157 (°paduma), 191 (°sāli); Mhvs 30, 36 (°kambala); 36, 82 (rattāni akkhini bloodshot eyes). With the latter cp. cpd. **rattakkha** "with red eyes" (fr. crying) at PvA 39 (v. l. BB.), and Np. **rattakkhin** "Red-eye" (Ep. of a Yakkha). — 3. (fig.) excited, infatuated, impassioned S 1v.339; Sn 795 (virāga°); It 92 (maccā rattā); Miln 220. Also in comb<sup>a</sup> **ratta dutṭha mūha**; see Nd<sup>2</sup> s. v. chanda; cp. bhava-rāga-ratta.

**Ratta**<sup>2</sup> (nt.) & (poet.) **rattā** (f.) [Epic Sk. rātra; Vedic rātra only in cpd. aho-rātraṅ. Semantically an abstr. formation in collect. meaning "the space of a night's time," hence "interval of time" in general. Otherwise rātri; see under ratti] (rarely) night; (usually) time in general. Occurs only -° with expressions giving a definite time. Independently (besides cpds. mentioned below) only at one (doubtful) passage, viz. Sn 1071, where BB MSS. read **rattam-ahā** for rattaṅ aho, which corresponds to the Vedic phrase aho-rātraṅ (= P. aho-rattaṅ) The P.T.S. ed. reads rattaṅ; SnA 593 reads rattaṅ, but expl<sup>s</sup> as rattin-divaṅ, whereas Nd<sup>2</sup> 538 reads rattaṅ & expl<sup>s</sup>: "rattaṅ vuccati ratti, ahā (sic lege l) ti divaso, rattin ca divaṅ ca." — Otherwise only in foll. adv. expressions (meaning either "time" or "night"): *instr.* eka-rattena in one night J 1.64; satta° after one week (lit. a seven-night) Sn 570. — *acc. sg.* cira-rattaṅ a long time Sn 665; digha° id. [cp. BSk. dirgha-rātraṅ freq.] Sn 22; M 1.445; aḍḍha° at "half-night," i. e. midnight A III.407; pubba-ratt' āpara-rattaṅ one night after the other (lit. the last one and the next) DhA 1v.129. — *acc. pl.* cira rattāni a long time J v.268. — *loc.* in var. forms, viz. vassa-ratte in the rainy season J v.38 (Kern, *Toev.* s. v. gives wrongly III.37, 143; aḍḍha-ratte at midnight PvA 152; aḍḍha-rattāyaṅ at midnight Vv 81<sup>16</sup> (=aḍḍharattiyāṅ VvA 315); divā ca ratto ca day & night Vv 31<sup>5</sup> (=rattiyāṅ VvA 130); cira-rattāya a long time J v.267; Pv 1.9<sup>4</sup>.

—**andhakāra** the dark of night, nightly darkness Vin 1v.268 (oggate suriye); M 1.448. —**ūparata** abstaining from food at night D 1.5 (cp. DA 1.77). —**ññu** of long standing, recognised D 1.48 (in phrase: r. cira-pabbajito adbhagato etc.; expl<sup>d</sup> at DA 1.143 as "pabbajato paṭṭhāya atikkantā bahū rattiyō jānāti ti r."); A 11.27 (here the pl. rattaññā, as if fr. sg. ratta-ñña);

Sn p. 92 (therā r. cira-pabbajitā; the expl<sup>s</sup> at SnA 423 is rather fanciful with the choice of either = ratana-ññu, i. e. knowing the gem of Nibbāna, or = bahu-ratti-vidū, i. e. knowing many nights); ThA 141. A f. abstr. °ññutā "recognition" is found at M 1.445 (spelt rataññūtā, but v. l. °utā). —**samaye** (loc., adv.) at the time of (night) J 1.63 (aḍḍha-ratta° at midnight), 264 (id.); IV.74 (vassa° in the rainy season); PvA 216 (aḍḍha°).

**Ratti** (f.) [Vedic rātri & later Sk. rātri. — Idg \*lādh as in Gr. λήθω = Lat. lateo to hide; Sk. rāhu dark demon; also Gr. Ἄηρώ (= Lat. Latona) Goddess of night; Mhg. luoder insidiousness; cp. further Gr. λανθάνω to be hidden, λήθη oblivion (E. lethargy). — The by-form of ratti is ratta<sup>2</sup>] night D 1.47 (dosinā). gen. sg. **ratyā** (for \*rattiyā) Th 1, 517; Sn 710 (vivasane = ratti-samatikame SnA 496); J VI.491. abl. sg. **rattiyā** in phrases abhikkantāya r. at the waning of night D II.220; Vin 1.26; S 1.16; M 1.143; & pabhātāya r. when night grew light, i. e. dawn J 1.81, 500. instr. pl. **rattisu** Vin 1.288 (hemantikāsu r.). A loc. **ratyā** (for \*rātriyām) and a nom. pl. **ratyo** (for \*rātriyah) is given by Geiger, *P.Gr.* § 583. — Very often comb<sup>d</sup> with and opp. to **diva** in foll. comb<sup>ns</sup>: **rattin-diva** [cp. BSk. rātrindiva = Gr. νύχθημερον, AvŚ 1.274, 278; II.176; Divy 124] a day & a night (something like our "24 hours"), in phrase dasa rattindivā a decade of n. & d. (i. e. a 10-day week) A v.85 sq.; adverbially satta-rattin-divaṅ a week DhA 1.108. As adv. in acc. sg.: **rattin-divaṅ** night and day A III.57; Sn 507, 1142; It 93; J 1.30; or **rattin ca divaṅ ca** Nd<sup>2</sup> 538, or **rattin** opposed to adv. **divā** by night — by day M 1.143; PvA 43. — Other cases as adv.: *acc.* eka rattin one night J 1.62; Pv II.9<sup>7</sup>; PvA 42; taṅ rattin that night Mhvs 4, 38; imaṅ r. this night M 1.143; yaṅ ca r. . . . yaṅ ca r. . . . etasmiṅ antare in between yon night and yon night It 121; rattin at night Miln 42; rattin rattin night after night Mhvs 30, 16. — *gen.* **rattiyā** ca divasassa ca by n. & by day S II.95. — *loc.* **rattiyā** by night VvA 130, 315 (aḍḍha° at midnight); PvA 22; and **ratto** in phrase **divā ca ratto ca** Sn 223; Th 2, 312; Dh 296; Vv 31<sup>5</sup>; 84<sup>32</sup>; S 1.33.

—**khaya** the wane of night J 1.19. —**cāra** (sabba°) all-night wandering S 1.201 (trsl. "festival"). —**cheda** interruption of the probationary period (t. t.) Vin II.34 (three such: sahavāsa, vippavāsa, anārocana). —**dhū-māyanā** smouldering at night Vism 107 (v. l. dhūp°), comb<sup>d</sup> with divā-pajjalana, cp. M 1.143: ayaṅ vammiko rattin dhūmayati divā pajjalati. —**pariyanta** limitation of the probationary period (t. t.) Vin II.59. —**bhāga** night-time J III.43 (°bhāge); Miln 18 (°bhāgena). —**bhojana** eating at night M 1.473; DA 1.77. —**samaya** night-time, only in loc. aḍḍha-ratti-samaye at midnight VvA 255; PvA 155.

**Ratha**<sup>1</sup> [Vedic ratha, Av. raṣa, Lat. rota wheel, rotundus ("rotund" & round), Oir. roth = Ohg rad wheel, Lith. rātas id.] a two-wheeled carriage, chariot (for riding, driving or fighting S 1.33 (ethically); A 1v.191 (horse & cart; diff. parts of a ratha); M 1.396; Sn 300, 654; Vism 593 (in its comp<sup>a</sup> of akkha, cakka, pañjara, isā etc.); J III.239 (passaddha° carriage slowing up); Th 2, 229 (caturassaṅ rathaṅ, i. e. a Vimāna); Mhvs 35, 42 (goṇā rathe yuttā); VvA 78 (500), 104, 267 (= Vimāna), PvA 74. — **assatari°** a chariot drawn by a she-mule Vv 20<sup>8</sup> = 43<sup>8</sup>; Pv 1.11<sup>1</sup>; J 1v.355. — **Phussa-ratha** state carriage J III.238; VI.30 sq. See under ph. — On ratha in similes see *J.P.T.S.* 1907, 127.

—**atthara** (rathatthara) a rug for a chariot D 1.7; Vin 1.192; II.163. —**anika** array of chariots Vin 1v.108. —**iśā** carriage pole A 1v.191. —**ūpatthara** chariot or carriage cover D 1.103; DA 1.273. —**esabha** (ratha + ṣabha, Sk. rathārṣabha) lord of charioteers. Ratha here in meaning of "charioteer"; J. Childers sees rathin in this cpd.; Trenckner, *Notes* 59, suggests distortion from rathe śubha. Dhāpāla at PvA 163 clearly under-

stands it as ratha = charioteer explaining "rathesu usabha-sadiso mahā-ratho ti attho"; as does Bdgh. at SnA 321 (on Sn 303): "mahā-rathesu khattiyesu akampiy' atthena usabha-sadiso." — Sn 303-308, 552; Pv II.13<sup>1</sup>; Mhvs 5, 246; 15, 11; 29, 12. -kāra carriage-builder, chariot-maker, considered as a class of very low social standing, rebirth in which is a punishment (cp. Fick, *Sociale Gliederung* 56, 207, 209 sq.) S 1.93; Vin IV.9 (as term of abuse, enum<sup>d</sup> with other low grades: caṇḍāla veṇa nesāda r. pukkusa), 12 (°jāti); M II.152, 183 f.; as kārin at Pv III.1<sup>13</sup> (expl<sup>d</sup> as camma-kārin PvA 175). As Npl. name of one of the 7 Great Lakes in the Himālaya (Rathakāradaha), e. g. at Vism 416; SnA 407. -cakka wheel of a chariot or carriage Vism 238 (in simile, concerning its circumference); PvA 65. -pañjara the body (lit. "cage" or "frame") of a carriage Vv 83<sup>1</sup> (=rath' ūpattha VvA 326); J II.172; IV.60; DhA 1.28. -yuga a chariot yoke J VI.42. -reṇu "chariot-dust," a very minute quantity (as a measure), a mite. Childers compares Sk. trasa-reṇu a mote of dust, atom. It is said to consist of 36 tajjāri's, and 36 ratha-reṇu's are equal to one likkhā: VbhA 343. -vinita "led by a chariot," a chariot-drive (Neumann, "Eilpost"), name of the 24<sup>th</sup> Suttanta of Majjhima (M I.145 sq.), quoted at Vism 93, 671 and SnA 446. -sālā chariot shed DhA III.121.

**Ratha**<sup>2</sup> [fr. ram, cp. Sk. ratha] pleasure, joy, delight: see mano<sup>o</sup>.

**Rathaka**<sup>1</sup> (nt.) [fr. ratha, cp. Sk. rathaka m.] a little carriage, a toy cart D 1.6 (cp. DA 1.86; khuddaka-rathan); Vin II.10; III.180; M 1.226; Miln 229.

**Rathaka**<sup>2</sup> (adj.) [ratha+ka] having a chariot, neg. a<sup>o</sup> without a chariot J VI.515.

**Rathika** [fr. ratha] fighter fr. a chariot, charioteer M 1.397 (saññāto kusalo rathassa anga-paccangānaṅ); D 1.51 (in list of var. occupations, cp. DA 1.156); J VI.15 (+patti-kārika), 463 (id.).

**Rathikā & Rathiyā** (f.) [Vedic rathya belonging to the chariot, later Sk. rathyā road. See also racchā] a carriage-road. — (a) rathikā: Vin II.268; Vism 60; PvA 4, 67. — (b) rathiyā: D 1.83; Vin 1.237, 344; M II.108; III.163; S 1.201; II.128; IV.344. In comp<sup>o</sup> rathiyā, e. g. rathiyā-coḷa "street-rag" Vism 62 (expl<sup>d</sup> as rathikāya chaḍḍita-colaka).

**Rada** at ThA 257 in cpd. "sannivesa-visiṭṭha-rada-visesa-yutta" is not quite clear ("splitting"?).

**Radati** [rad: see etym. at Walde, *Lat. Wtb.* s. v. rado ("rase"). Given in meaning "vilekhana" at Dhpt 159 & Dhmt 220. Besides this it is given at Dhmt 224 in meaning "bhakkhana" to scratch Dhpt 159; cp. rada & radana tooth Abhp 261.

**Randha**<sup>1</sup> [for Sk. raddha, pp. of randhati 2] cooked J V.505; VI.24; Miln 107.

**Randha**<sup>2</sup> [Sk. randhra, fr. randhati 1; the P. form viā \*randdha: see Geiger, *P.Gr.* § 58<sup>1</sup>] opening, cleft, open spot; flaw, defect, weak spot A IV.25; Sn 255, 826 randhamesin looking for somebody's weak spot; cp. Nd<sup>1</sup> 165 ("virandham<sup>o</sup> aparandham<sup>o</sup> khalitām galitām vivaram-esī ti"); J II.53; III.192; SnA 393 (+vivara); DhA III.376, 377 (°gavesita).

**Randhaka** (-<sup>o</sup>) (adj.) [fr. randhati 2] one who cooks, cooking, a cook J IV.431 (bhatta<sup>o</sup>).

**Randhati** [radh or randh, differentiated in Pāli to 2 meanings & 2 verbs according to Dhmt: "hiṅṣāyaṅ" (148), and "pāke" (827). In the former sense given as raṇḍ, in the latter randh. The root is freq. in the Vedas, in meaning 1. It belongs perhaps to Ags. rendan to

rend: see Walde, *Lat. Wtb.* s. v. lumbus] to be or make subject to. (intrs.) to be in one's power; (trs.) to harass, oppress, vex, hurt (mostly Caus. randheti = Sk. randhayati). Only in Imper. randhehi J 1.332, and in Prohib. mā randhayi J V.121, and pl. mā randhayuṅ Dh 248 (=mā randhantu mā mathantu DhA III.357). See also randha<sup>2</sup>. — 2. to cook (cp. Sk. randhi & randhana) Miln 107 (bhojanaṅ randheyya). — pp. randha<sup>1</sup>.

**Rapati** [rap] to chatter, whisper Dhpt 187 ("vacane"); Dhmt 266 ("akkose"). See also lapati.

**Rabhassa** [rabh = labh, which see for etym. Cp. also Lat rabies. — Dhpt 205 expl<sup>s</sup> rabh (correctly) by ārambha & Dhmt 301 by rābhassa] wild, terrible, violent D 1.91, expl<sup>d</sup> by "bahu-bhāṇin" at DA 1.256. There are several vv. II. at this passage.

**Rama** (-<sup>o</sup>) (adj.) [fr. ram] delightful, enjoyable; only in cpd. dū<sup>o</sup> (=duḥ) difficult to enjoy, not fit for pleasures; as nt. absence of enjoyment Dh 87 = S v.24; and mano<sup>o</sup> gladdening the mind (q. v.).

**Ramaṇa** (adj.) [fr. ramati; cp. Sk. ramaṇa] pleasing, charming, delightful DhA II.202 (°ṭṭhāna).

**Ramaṇaka** (adj.) = ramaṇa J III.207.

**Ramaṇiya** (& °ṇiya) (adj.) [grd. of ramati] delightful, pleasing, charming, pleasant, beautiful D 1.47 (°ṇiyā dosinā ratti, cp. DA 1.141); Sn 1013; Mhvs 15, 69 (n); PvA 42, 51 (expl<sup>d</sup> for rucira). As ramaṇeyya at S 1.233. Cp. rāmaṇeyya(ka).

**Ramati** [ram; def<sup>d</sup> by Dhpt 224 & Dhmt 318 by "kiḷāyaṅ"] 1. to enjoy oneself, to delight in; to sport, find amusement in (loc.) S 1.179; Vin 197 (ariyo na r. pāpe); Sn 985 (jhāne); Dh 79 (ariya-ppavedite dhamme sadā r. paṇḍito); subj. 1<sup>st</sup> pl. ramāmase Th 2, 370 (cp. Geiger, *P.Gr.* 126); med. 1<sup>st</sup> sg. rame J v.363; imper. rama Pv II.12<sup>20</sup> (r. deva mayā saha; better with v. 1. as ramma); — fut. ramissati PvA 153. — ger. ramma Pv II.12<sup>20</sup> (v. 1. for rama). grd. ramma & ramaniya (q. v.). — pp. rata. — Caus. I. rameti to give pleasure to, to please, to fondle Th 1, 13; J v.204; VI.3 (pp. ramayamāna); Miln 313. — pp. ramita (q. v.). — Caus. II. ramāpeti to enjoy oneself J VI.114.

**Ramita** [pp. of rameti] having enjoyed, enjoying, taking delight in, amusing oneself with (loc. or saha) Sn 709 (vanante r. siyā); Dh 305 (id. = abhirata DhA III.472); Pv II.12<sup>21</sup> ('mhi tayā saha).

**Rambati** (& lambati) [lamb] to hang down. Both forms are given with meaning "avasānsane" at Dhpt 198 and Dhmt 283.

**Rambhā** (f.) [Sk. rambhā] a plantain or banana tree Abhp 589.

**Ramma** (adj.) [grd. of ramati] enjoyable, charming, beautiful Sn 305; ThA 71 (v. 30); Mhvs 1, 73; 14, 47; Sdhp 248, 512.

**Rammaka** (adj.) [Sk. ramyaka] N. of the month Chaitra J v.63.

**Raya** [fr. ri, riṇāti to let loose or flow, which is taken as ray at Dhpt 234, def<sup>d</sup> as "gamana," and at Dhmt 336 as "gati." The root ri itself is given at Dhmt 351 in meaning "santati," i. e. continuation. — On etym. cp. Vedic retah; Lat. rivus river = Gall. Rēnos "Rhine." See Walde, *Lat. Wtb.* s. v. rivus] speed, lit. current Abhp 40. See rava<sup>1</sup>.

**Rava**<sup>1</sup> [for raya, with v. for y as freq. in Pāli, Dhmt 352: ru "gate"] speed, exceeding swiftness, galloping, in comb<sup>a</sup> with dava running at Vin II.101; IV.4; M 1.446

(better reading here *dav' atthe rav' atthe* for *dhāve ravatthe*, cp. vv. ll. on p. 567 & Neumann, *Mittl. Sammlg.* II.672 n. 49). *Note.* At the Vin passages it refers to speaking & making blunders by over-hurrying oneself in speaking. — The Dhṭm (No. 871) gives rava as a synonym of *rasa* (with *assāda* & *sneha*). It is not clear what the connection is between these two meanings.

**Rava**<sup>1</sup> [fr. ru, cp. Vedic rava] loud sound, roar, shout, cry; any noise uttered by animals J II.110; III.277; DhA 1.232 (*sabba-rava-ññu* knowing all sounds of animals); Miln 357 (*kāruñña*<sup>o</sup>). See also *rāva* & *ruta*.

**Ravaka**=rava, in *go*<sup>o</sup> a cow's bellowing M 1.225.

**Ravaṇa** (adj.-nt.) [fr. *ravati*] roaring, howling, singing, only in cpd. °ghaṭa a certain kind of pitcher, where meaning of *ravaṇa* is uncertain. Only at identical passages (in illustration) Vism 264=362=KhA 68 (reading *peḷā-ghaṭa*, but see App. p. 870 *ravaṇa*<sup>o</sup>)=VbhA 68 (where v. l. *yavana*<sup>o</sup>, with ?).

**Ravati** [ru: Idg. \*re & \*reu, cp. Lat. *ravus* "raw, hoarse," *raucus*, *rūmor* "rumour"; Gr. *ῥαυόμαι* to shout, *ῥαυόων* roaring, etc.; Dhṭp 240: ru "sadde") to shout, cry, make a (loud) noise Miln 254. — aor. *ravi* J I.162 (*baddha-rāvaṇ ravi*); II.110; III.102; PvA 100; arāvi Mhvs 10, 69 (*mahā-rāvaṇ*); and *aravi* Mhvs 32, 79. — pp. *ravita* & *ruta*. — Cp. *abhi*<sup>o</sup>, *vi*<sup>o</sup>.

**Ravi** [cp. Sk. *ravi*] the sun J II.375 (*taruṇa*<sup>o</sup>-*vaṇṇa*-*ratha*).

-*inda* "king of the sun," N. of the lotus Dāvs III.37.  
-*haṇsa* "sun-swan," N. of a bird J VI.539.

**Ravita** [pp. of *ravati*] shouted, cried, uttered Miln 178 (*sakuṇa-ruta*<sup>o</sup>).

**Rasa**<sup>1</sup> [Vedic *rasa*; with Lat. *ros* "dew," Lith. *rasā* id., and Av. *Raṇhā* N. of a river, to Idg. \*eres to flow, as in Sk. *arṣati*, Gr. *ῥαίρω* (to *ῥέω*); also Sk. *ṛṣabha*: see *usabha*<sup>1</sup>. — Dhṭp 325 defines as "assādane" 629 as "assāda-snehanesu"; Dhṭm 451 as "assāde." — The decl. is usually as regular a-stem, but a secondary instr. fr. an s-stem is to be found in *rasasā* by taste A II.63; J III.328] that which is connected with the sense of taste. The def<sup>o</sup> given at Vism 447 is as follows: "jivhā-paṭihanana-lakkhaṇo raso, jivhā-viññāṇassa visaya-bhāvo raso, tass' eva gocara-paccupaṭṭhāno, mūla-raso khandha-raso ti ādinā nayena anekavidho," i. e. *rasa* is physiologically & psychologically peculiar to the tongue (sense-object & sense-perception), and also consists as a manifold object in extractions from roots, trunk etc. (see next). — The conventional encyclopaedic def<sup>o</sup> of *rasa* at Nd<sup>1</sup> 240; Nd<sup>2</sup> 540, Dhs 629 gives taste according to: (a) the 6-fold objective source as *mūla-rasa*, *khandha*<sup>o</sup>, *taca*<sup>o</sup>, *patta*<sup>o</sup>, *puppha*<sup>o</sup>, *phala*<sup>o</sup>, or taste (i. e. juice, liquid) of root, trunk, bark, leaf, flower & fruit; and — (b) the 12-fold subjective (physiological) sense-perception as *ambila*, *madhura*, *tittika*, *kaṭuka* *loṇika*, *khārika*, *lambila* (Miln 56: *ambila*), *kasāva*; *sādu*, *asādu*, *sīta*, *uṇha*, or sour, sweet, bitter, pungent, salt, alkaline, sour, astringent; pleasant, unpleasant, cold & hot. Miln 56 has the foll.: *ambila*, *lavāna*, *tittaka*, *kaṭuka*, *kasāya*, *madhura*. — 1. juice [as applied in the Veda to the Soma juice], e.g. in the foll. comb<sup>o</sup>: *ucchu*<sup>o</sup> of sugar cane, extract of sugar, cane syrup Vin 1.246; VvA 180; *patta*<sup>o</sup> & *puppha*<sup>o</sup> of leaf & flower Vin 1.246; *madhura*<sup>o</sup> of honey PvA 119. — 2. taste as (objective) quality, the sense-object of taste (cp. above def<sup>o</sup>). In the list of the *āyatana*s, or senses with their complementary sense-objects (sentient and sensed) *rasa* occupies the 4<sup>th</sup> place, following upon *gandha*. It is stated that one tastes (or "senses") taste with the tongue (no reference to palate):

*jivhāya rasaṇ sāyitvā* (or *viññeyya*). See also *āyatana* 3 and *rūpa*. — M III.55 (*jivhā-viññeyya* r.), 267; D III.244, 250; S 387; Dhs 609; PvA 50 (*vaṇṇa-gandha-rasa-sampanna bhojana*: see below 5). — 3. sense of taste, as quality & personal accomplishment. Thus in the list of senses marking superiority (the 10 *ādhipateyyas* or *fhāṇas*), similar to *rasa* as special distinction of the *Mahāpurisa* (see cpd. *ras-agga*) S IV.275 = Pv II.9<sup>88</sup>; A IV.242. — 4. object or act of enjoyment, sensual stimulus, material enjoyment, pleasure (usually in pl.) Sn 65 (*rasesu gedha*, see materialistic exegesis at Nd<sup>2</sup> 540), 854 (*rase na anugijjhati*; perhaps better *rasesu*, as SnA); A III.237 (*puriso agga-parititto*: perhaps to No. 2). — 5. flavour and its substance (or substratum), e. g. soup VvA 243 (*kakkaṭaka*<sup>o</sup> crab-soup), cp. S v.149, where 8 soup flavours are given (*ambila*, *tittaka*, *kaṭuka*, *madhura*, *khārika*, *akhārika*, *loṇika*, *aloṇika*); Pv II.11<sup>6</sup> (*aneka-rasa-vyañjana* "with exceptionally flavoured sauce"); J v.459, 465. *go-rasa* "flavour of cow, i. e. produce of cow: see under *go*. Also metaphorically: "flavour, relish, pleasure": Sn 257 (*pariveka*<sup>o</sup>, *dhamma-piṭi*<sup>o</sup>, cp. SnA 299 "assād' aṭṭhena" i. e. tastiness); PvA 287 (*vimutti*<sup>o</sup> relish of salvation). So also *attha*<sup>o</sup>, *dhamma*<sup>o</sup>, *vimutti*<sup>o</sup> Ps II.89. — 6. (in grammar & style) essential property, elegance, brightness; in dramatic art "sentiment" (flavour) (see Childers s. v. *naṭya-rasa*) Miln 340 (with *opamma* and *lakkhaṇa*: perhaps to No. 7); PvA 122 (°*rasa* as ending in Np. *Angirasa*, expl<sup>o</sup> as *jntiyā adhi-vacanaṇ*, i. e. brightness, excellency). — 7. at t. t. in philosophy "essential property" (*Expos.* 84), comb<sup>o</sup> with *lakkhaṇa* etc. (cp. *Cpd.* 13, 213), either *kicca*<sup>o</sup> function or *sampatti*<sup>o</sup> property DhsA 63, 249; Vism 8, 448; Miln 148. — 8. fine substance, semi-solid semi-liquid substance, extract, delicacy, fineness, dust. Thus in *paṭhavī*<sup>o</sup> "essence of earth," *humus* S I.134 (trsl<sup>o</sup> "taste of earth," rather abstract); or *rasa-paṭhavī* earth as dust or in great fineness, "primitive earth" (before taking solid shape) D III.86 sq. (trsl. "savoury earth," not quite clear), opp. to *bhūmi-pappaṭaka*; Vism 418; *pabbata-rasa* mountain extract, rock-substance J III.55; *suvaṇṇa*<sup>o</sup> gold dust J 1.93. — 9. (adj. °) tasting Vv 161<sup>1</sup> (*Amatarasā f.=nibbāna-rasāvini* VvA 85).

-*agga* finest quality (of taste), only in further comp<sup>o</sup> with °*aggita* (*ras-agga-s-aggita*) most delicate sense trsl<sup>o</sup> *Dial.* D III.167, and °*aggin* (*ras-agga-s-aggin*, cp. MVastu II.306: *rasa-ras' āgrin*) of the best quality (of taste, cp. above 2), said of the *Mahāpurisa* D II.18 = III.144 (cp. trsl<sup>o</sup> *Dial.* II.15 "his taste is supremely acute"). The phrase & its wording are still a little doubtful. Childers gives etym. of *rasagga-aggin* as *rasa-ggas-aggin*, *ggas* representing *gras* to swallow (not otherwise found in Pāli), and expl<sup>o</sup> the BSk. *ras' āgrin* as a distortion of the P. form. -*añjana* a sort of ointment (among 5 kinds), "vitriol" (Rh. D.) Vin 1.203. -*āda* enjoying the objects of taste M III.168. -*āyatana* the sphere of taste D III.243, 290; Dhs 629, 653, 1195 (insert after *gandha*<sup>o</sup>, see Dhs. trsl. 319). -*ārammaṇa* object of taste Dhs 12, 147, 157. -*āsā* craving for tastes Dhs 1059. -*garuka* bent on enjoyment SnA 107. -*taṇhā* thirst for taste, lust of sensual enjoyment D III.244, 280; J v.293; Dhs 1059; DhA IV.196. -*saññā* perception of tastes D III.244 (where also °*sañcetanā*). -*haraṇi* (f.) [ph. °*haraniyo*, in comp<sup>o</sup> *haraṇi*<sup>o</sup>] taste-conductor, taste-receiver; the salivary canals of the mouth or the nerves of sensation; these are in later literature given as numbering 7000, e. g. at J v.293 (*khobhetvā phari*); DhA I.134 (*anupari*); KhA 51 (only as 71); SnA 107 (*paṭhama-kabaḷe mukhe pakkhitta-matte satta rasa-haraṇi-sahassāni amaten' eva phuṭāni ahesug*). Older passages are: Vin II.137; D III.167 (referring to the *Mahāpurisa*: "sampañjasā r-haraṇi susaṇṭhitā," trsl<sup>o</sup>: erect taste-bearers planted well [in throat]).

**Rasa**<sup>2</sup> (-°) is a dial. form of °dasa ten, and occurs in Classic Pāli only in the numerals for 13 (terasa), 15 (paṇṇa-rasa, pannarasa), 17 (sattarasa) & 18 (aṭṭhā-rasa, late). The Prk. has gone further: see Pischel, *Prk. Gr.* § 245.

**Rasaka** [fr. rasa, cp. Classic Sk. rasaka] a cook J v.460, 461, 507.

**Rasati** [ras] to shout, howl J 11.407 (vv. ll. rayati, vasati; C. expl<sup>a</sup> as "nadati") = iv.346 (v. l. sarati).

**Rasatta** (nt.) [fr. rasa] taste, sweetness SnA 299.

**Rasavati** (f.) [rasa + vant] "possessing flavours" i. e. a kitchen Vin 1.140.

**Rasāvin** (adj. [fr. rasa] tasting VvA 85 (nibbāna°).

**Rasīyati** [Pass.-Demon.-formation fr. rasa] to find taste or satisfaction in (gen.), to delight in, to be pleased A iv.387 (bhāsītassa), 388 (C.: tussati, see p. 470).

**Rasmi** see *raṅsi*.

**Rassa** (adj.) [cp. Sk. hrasva; Geiger, *P.Gr.* § 49<sup>2</sup>. The Prk. forms are rahassa & hassa: Pischel § 354] short (opp. digha) D 1.193 (dīghā vā r. vā majjhimā ti vā), 223 (in contrast with d.); Sn 633; Dh 409; J 1.356; DhS 617; Vism 272 (def.); DhA iv.184. — Cp. ati°.

-ādesa reduction of the determination (here of vowel in ending) J 111.489. -sarira (adj.) dwarfish, stunted J 1.356.

**Rassatta** (nt.) [fr. rassa] shortness, reduction (of vowel) DhSA 149.

**Rahati** [rah, def<sup>d</sup> at Dhpt 339 & 632 by "cāga," giving up, also at Dhṭm 490 by "cāgasmiṇ," 876 by cāga and gata] to leave, desert: see pp. rahita & der. rahas, rahassa.

**Rahada** [Vedic hrada, with diæresis & metathesis \*harada > rahada; the other metathetic form of the same hrada is \*draha > daha] a (deep) pond, a lake D 1.50 (°ṇ iva vipasannaṃ udānaṃ); S 1.169 = 183 (dhammo rahado sila-tittoh); Sn 721 = Miln 414 (rahado pūro va paṇḍito); It 92 (rahado va nivāto), 114 (r. sa-ummi sāvaṭṭo sagaho); DhA 11.152. — As udaka° at D 1.74, 84; A 111.25 (ubhid-odako); Pug 47. — On r, in similes see *J.P.T.S.* 1907, 127.

**Rahas & Raho** (nt.) [Vedic rahas. The Pāli word is restricted to the forms raho and rahā° (= \*rahaṃ); a loc. rahasi is mentioned by Childers, but not found in the Canon. — To rahati] lonely place, solitude, loneliness; secrecy, privacy. — *r.* raho: occurring only as adv. "secretly, lonely, in secret," either *absolutely*, e. g. S 1.46; Sn 388; Pv 11.7<sup>16</sup> (opp. āvi openly); 1v.1<sup>40</sup> (raho nisinna); Vism 201 (na raho karoti pāpāni: arahāṇa tena vuccati); or in *cpds.* e. g. °gata being in private, being alone D 1.134 (+paṭisallina); Sn p. 60. See also under paṭisallina; °gama "secret convention, secret intercourse," fig. a secret adviser J vi.369 (after Kern, not found!); °vāda secret talk M 111.230. See also anu°. — 2. rahā°, only in cpd. rahā-bhāva secrecy, in def<sup>d</sup> of arahant at DA 1.146 = Vism 201 (rahābhāvena ten' esa arahān ti). See also der. rāha-seyyaka. Note. Hardy's reading yathā rahaṇ at Pv 11.9<sup>23</sup> & PvA 78 is not correct, it should be yath' ārahaṇ (cp. similarly pūj-āraha). In the same sense we would preferably read agg' āsan' ādi-arahānaṃ "of those who merit the first seat etc." at J 1.217, although all MSS. have aggāsanādi-rahānaṃ, thus postulating a form raha = araha.

**Rahassa** (adj. nt.) [Sk. rahasya] secret, private; nt. secrecy, secret Mhvs 35, 64 (vatvā rahassaṇ); instr. rahassena (as adv.) secretly Mhvs 36, 80; acc. rahassaṇ id. Pv 1v. 1<sup>65</sup>.

-kathā secret speech, whispered words J 1.411; 11.6.

**Rahassaka** (adj.) [fr. rahassa] secret Miln 91 (guyhaṇ na kātabbaṇ na rahassakaṇ).

**Rahayati** [Denom. fr. rahas; not corresponding to Sk. rahayati, C. of rahati to cause to leave] to be lonely, to wish to be alone M 11.119.

**Rahita** [pp. of rah] 1. lonely, forsaken Th 2, 373 (gantum icchasi rahitaṃ bhīṣanakaṃ mahāvānaṃ). — 2. deprived of, without (-°) J 111.369 (buddhiyā rahitā sattā); DA 1.36 (avaṇṇa°); PvA 63 (bhoga°), 67 (ācāra°), 77 (gandha°). Note. samantarahita is to be divided as sam-antarahita.

**Rāga** [cp. Sk. rāga, fr. raj; see rajati] 1. colour, hue; colouring, dye Vin 11.107 (anga° "rougeing" the body: bhikkhū angarāgaṃ karonti); ThA 78; SnA 315 (nānā-vidha°) — 2 (as t. t. in philosophy & ethics) excitement, passion; seldom by itself, mostly in comb<sup>a</sup> with dosa, & moha, as the three fundamental blemishes of character: *passion* or lust (uncontrolled excitement), *ill-will* (anger) and *infatuation* (bewilderment): see dosa<sup>a</sup> & moha; cp. sarāga. — These three again appear in manifold comb<sup>a</sup> with similar terms, all giving var. shades of the "craving for existence" or "lust of life" (taṇhā etc.), or all that which is an obstacle to nibbāna. Therefore the giving up of rāga is one of the steps towards attaining the desired goal of emancipation (vimutti). — Some of the comb<sup>a</sup> are e. g. the 3 (r. d. m.) + kilesa; + kodha; very often fourfold r. d. m. with māna, these again with diṭṭhi: see in full Nd<sup>2</sup> s. v. rāga (p. 237), cp. below ussada. — Of the many passages illustrating the contrast rāga > nibbāna the foll. may be mentioned: chandarāga vinodanaṃ nibbānapadaṃ accutaṇ Sn 1086; yo rāgakkhaya (etc.): idaṃ vuccati amataṇ S v.8; yo rāgakkhaya (etc.): idaṃ vuccati nibbānaṇ S 1v.251; ye 'dha pajahanti kāmāraṇaṃ bhavararāganu-sayaṇ ca pahāya . . . parinibbāna-gatā Vv 53<sup>24</sup>; kusalo jahati pāpakaṇ . . . rāga dosa-mohakkhaya parinibbuto Ud 85. — Personified, Rāga (v. l. Ragā), Taṇhā & Arati are called the "daughters of Māra" (Māradhitā): Sn 835; DhA 111.199; Nd<sup>1</sup> 181. — For further detail of meaning & application see e. g. — (1) with dosa & moha: D 1.79, 156; 111.107, 108, 132; S 1.184; 1v.139, 195, 250, 305; v.84, 357 sq.; M 11.138 (rasa° the excitement of taste); A 1.52, 156 sq., 230 sq.; 11.256; 111.169, 451 sq.; 1v.144; It 56, 57; Vism 421; VbhA 268, 269 (sa° & vīta°). — (2) in other connection: D 111.70, 74, 146, 175, 217, 234 (arūpa°), 249 (cittaṇ pariyaḍāya tiṭṭhati); S 11.231 = 271 (cittaṇ anuddhaṇseti); 111.10; 1v.72, 329; v.74 (na rāgaṇ jāneti etc.); A 11.149 (tibba-rāga-jātiko rāgaṇ dukkhaṇ paṭisaṇvedeti); 11.233, 371 (kāmesu vīta°); 1v.423 (dhāmma°); Sn 2, 74, 139, 270 = S 1.207 (+dosa); Sn 361, 493, 764, 974, 1046; Dh 349 (tibba° = bahala-rāga DhA 1v.68); Ps 1.80 sq.; 11.37 (rūpa°), 95 (id.); Vbh 145 sq. (=taṇhā), 368 (=kācana), 390; Tikp 155, 167; DA 1.116. — Opp. virāga.

-aggi the fire of passion D 111.217; S 1v.19; It 92 (r. dahati macce ratte kāmesu mucchite; +dosaggi & mohaggi); J 1.61 ('imhi nibbute nibbutaṇ nāma hoti). — Anusaya latent bias of passion (for = dat.) S 1v.205 (the 3 anusayas: rāga°, paṭiṅha°, avijjā°); It 80 (yo subhāya dhātuyā rāgo so padūyati). — ussada conceit of lust, one of the 7 ussadas (r. d. m., māna, diṭṭhi, kilesa, kamma) Nd<sup>1</sup> 72. -kkhaya the decay (waning) of p. S 111.51, 160; 1v.142, 250, 261; v.8, 16, 25; VbhA 51 sq. -carita one whose habit is passion, of passionate behaviour Miln 92; Vism 105 sq. (in det.), 114 (+dosa°, moha°), 193; KhA 54 (colour of the blood of his heart, cp. Vism 409) -tṭhāniya founded on passion A 1.264; AA 32. -patha way of lust, lustfulness, passion, sensuality S 1v.70; Sn 370, 476 (with expl<sup>a</sup> "rāgo pi hi duggatīnaṇ pathattā rāgapatho ti vuccati" SnA 410). -rati passionate or lustful delight DhA 111.112; -ratta

affected with passion S 1.136; Sn 795 (as °rāgin, cp. Nd<sup>1</sup> 100 = kāma-guṇesu ratta).

**Rāgin** (-°) [fr. rāga] one who shows passion for, possessed of lust, affected with passion Sn 795 (cp. Nd<sup>1</sup> 100); S 1.136; Vism 193, 194 (with var. characterisations).

**Rājaka** (adj.) (-°) [rāja + ka, the ending belonging to the whole cpd.] characteristic of the king, king-; in cpds. arājaka without a king J vi.39 (raṭṭhe); sarājaka including the king Tikp 26; f. sarājikā Vin 1.209 (parisā). Also in phrase anikkhanta-rājake (loc. abs.) when the king has not gone out Vin iv.160.

**Rājañña** [fr. rājā, cp. Vedic rājanya] "royalty"; a high courtier, a khattiya (=rājabhogga, cp. Fick, *Sociale Gliederung* 100) D 1.103 (Pasenadi rājā . . . uggehi va rājanīyehi va kañcīd eva mantanaṅ manteyya); DA 1.273 (=anabhissitā kumārā, i. e. uncrowned princes); Mlñ 234; VvA 297 (Pāyāsi r.).

**Rājatā** (f.) [abstr. fr. rājā] state of being a king, kingship, sovereignty J 1.119 (anuttara-dhamma° being a most righteous king).

**Rājati** [rāj, cp. rajati & rañjati] to shine VvA 134 (=vij-jotati). Cp. vi°.

**Rājā** (Rājan) [cp. Vedic rājā, n-stem. To root \*reg, as in Lat. rego (to lead, di-rect, cp. in meaning Gr. ἡγεμών): see etym. under uju. Cp. Oir. rī king, Gallic Catu-rix battle king, Goth reiks = Ohg. rīhhi = rich or Ger. reich. Besides we have \*reig in Ags. ræcean = reach; Ger. reichen. — The Dhṭp only knows of one root rāj in meaning "ditti" i. e. splendour] king, a ruling potentate. The def<sup>a</sup> at Vin III.222 is "yo koci rajjaṅ kāreti." The fanciful etym. at D III.93 = Vism 419 is "dhammena pare rañjati ti rājā" i. e. he gladdens others with his righteousness. — At the latter passage the origin of kingly government is given as the third stage in the constitution of a people, the 2 preceding being mahā-sammata (general consent) and khattiya (the land-aristocrats). — Cases. We find 3 systems of cases for the original Sk. forms, viz. the contracted, the diæretic and (in the pl.) a new formation with -ū. Thus gen. & dat. sg. rañño [Sk. rājñah] Vin III.107; IV.157; J II.378; III.5; Vv 74<sup>4</sup>; and rājino Sn 299, 415; Th 2, 463; J IV.495; Mhvs 2, 14; instr. sg. raññā Vin III.43; J v.444; DhA 1.164; PvA 22; VbhA 106; and rājina [Sk. rājña] Mhvs 6, 2; acc. sg. rājānaṅ Vin IV.157; loc. raññe PvA 76; voc. rāja Sn 422, 423. pl. nom. rājāno A 1.68; gen. dat. raññaṅ [Sk. rājñāṅ] D II.87; Mhvs 18, 32; and rājūnaṅ Vin 1.228; Ud 11; J II.104; III.487; SnA 484; PvA 101, 133; instr. raññāhi A 1.279 rājūhi Ud 41; M II.120; J 1.179; III.45; Mhvs 5, 80; 8, 21; and rājubhi D II.258. Cp. Geiger, *P.Gr.* § 92<sup>1</sup>. — 1. rājā is a term of sovereignty. The term rājā as used in Buddhist India does not admit of a uniform interpretation and translation. It is primarily an appellative (or title) of a khattiya, and often the two are used promiscuously. Besides, it has a far wider sphere of meaning than we convey by any trsl<sup>a</sup> like "king" or even "sovereign," or "prince." We find it used as a designation of "king" in the sense of an elected or successor (crowned) monarch, but also in the meaning of a distinguished nobleman, or a local chieftain, or a prince with var. attributes characterizing his position according to special functions. From this we get the foll. scheme: (a) [based on mythological views: the king as representing the deity, cp. deva = king. Note that rājā never takes the place of deva in the meaning king, but that mahārāja is used in voc. equivalent to deva] a world-king, over-lord, a so-called cakkavatti rājā. This is an office (as "Universal King") peculiar to the Mahāpurisa or the (mythol. "Great Man," who may become either the Saviour of men in the religious sense, a Sammā-sambuddha, or a

just Ruler of the earth in the worldly sense, a King of Righteousness. These are the 2 gatis of such a being, as described at var. places of the Canon (e. g. Sn p. 106; Sn 1002, 1003; D III.142; A 1.76). His power is absolute, and is described in the standard phrase "c. dhammiko dhamma-rājā cāturato vijitāvī janapada-thāvāriya-ppatto satta-ratana-samannāgato," e. g. D III.59. Dhammapāla gives the dignity of a C. as the first "human sovereign powers" (PvA 117). — The four iddhi's of a C. are given (quite crudely) at M III.176; he is beautiful, lives longer than others, is of a healthier constitution than others, he is beloved by the brahmins and householders. Other qualities: how his remains should be treated = D II.141; deserves a thūpa D II.142 sq.; his four qualities D II.145 (the 4 assemblies of khattiyas, brāhmaṇas, gahapatis & samaṇas are pleased with him). See under cakkavatti & ratana. — In a similar sense the term dhamma-rājā is used as Ep. of the Buddha Sn 554 (rāj' āham asmi dh-r. anuttaro); J 1.262; and a reflection of the higher sphere is seen in the title of politeness (only used in voc.) mahārāja, e. g. Sn 416 (addressed to Bimbisāra) PvA 22 (id.); J VI.515. — (b) [in a larger constitutional state] the crowned (muddhāvasitta) monarch (i. e. khattiya) as the head of the principality or kingdom. The def<sup>a</sup> of this (general) rājā at Nd<sup>2</sup> 542 is significant of the idea of a king prevalent in early Buddhist times. It is: "khattiyo muddh' ābhisitto vjijita-sangāmo nihata-paccāmitto laddh' adhippāyo paripuṇṇa-koṭ-thāgāro," i. e. "a crowned noble, victorious in battle, slaying his foes, fulfilling his desires, having his storehouses full." This king is "the top of men" (mukhaṅ manussānaṅ) Vin 1.246 = Sn 568. Cp. D 1.7; Sn 46 (raṭṭhaṅ vijitam pahāya); J v.448 and passim. See also below 3, 4 & 6. — In similes: see *J.P.T.S.* 1907, 128; & cp. Vism 152 (r. va saddh' antagato), 336 (wishing to become an artisan). Here belongs the title of the king of the devas (Sakka) "deva-rājā," e. g. DhA III.269, 441; PvA 62. — (c) [in an oligarchic sense] member of a kula of khattiyas, e. g. the kumāras of the Sakiyans and Koliyans are all called rājāno of the rājā-kulānaṅ in J. v.413 sq., or at least the heads of those kulas. Cp. *B. Ind.* p. 19. — (d) [in a smaller, autocratic state] a chieftain, prince, ruler; usually (collectively) as a group: rājāno, thus indicating their lesser importance, e. g. A v.22 (kuḍḍa-rājāno rañño cakkavattissa anuyuttā bhavanti: so read for anuyantā); Sn 553 (bhoja° similar to rāja-bhoggā or bhogiyā as given at SnA 453); A II.74 sq. (dhammikā & a°); J IV.495. Similarly at Vin 1.228 we find the division into the 3 ranks: mahesakkhā rājāno, majjhimā r., nicā r. Here also belongs the designation of the 4 lokapālā (or Guardians of the World) at cattāro mahā-rājāno, the mahā° being added for sake of politeness (cp. Note A on mahā), e. g. A IV.242. See also paṭirājā & cp. below 4 c. — (e) A wider range of meaning is attached to several sub-divisions (with rājā or without): officials and men who occasionally take the place of the king (royal functionaries), but are by public opinion considered almost equal to the king. Here belongs the def<sup>a</sup> of what is termed "rājāno" (pl. like d) at Vin III.47, viz. rājā, padesa-rājā, maṅḍalikā, antara-bhogikā, akkhadassā, mahāmatā, ye va pana chejja-bhejjaṅ anusāsanti (i. e. those who have juridical power). See also below 4 b, and °putta, °bhogga (& other cpds.). — 2. It would fill a separate book, if we were to give a full monograph of kingship in and after the Buddha's time; we therefore content ourselves with a few principal remarks. The office of king was hereditary: kula-santakaṅ rajjaṅ J 1.395; II.116; IV.124; but we sometimes read of a king being elected with great pomp: J 1.470; PvA 74. He had the political and military power in his hand, also the jurisdiction, although in this he is often represented by the mahā-matta, the active head of the state. His 10 duties are



mentioned at several places (see below under °dhammā). Others are mentioned e. g. at D 1.135, where it is said he gives food and seed-corn to the farmer, capital to the trader, wages to the people in government service. His qualifications are 8 fold (see D 1.137): well-born ("gentleman," khattiya), handsome, wealthy, powerful (with his army), a believer, learned, clever, intelligent. — His wealth is proverbial and is characterized in a stock phrase, which is also used of other ranks, like seṭṭhi's & brāhmaṇa's, viz. "aḍḍha mahaddhana mahābhoga pahūta-jātarūpa-rajata pahūta-vitt' upakarāṇa pahūta-dhana-dhañña paripuṇṇa-kosa-koṭṭhāgāra," e. g. D 1.134. For a late description of a king's quality and distinction see Miln 226, 227. — His disciplinary authority is emphasized; he spares no tortures in punishing adversaries or malefactors, esp. the cora (see below 4 c). A summary example of these punishments inflicted on criminals is the long passage illustrating dukkha (bodily pain) at Nd<sup>2</sup> 304<sup>m</sup>; cp. M III.163 (here also on a cora). — 3. The king (rājā or khattiya) in the popular opinion, as reflected in language, heads several lists, which have often been taken as enumerating "castes," but which are simply inclusive statements of var. prominent ranks as playing a rôle in the social life of the state, and which were formulated according to diff. occasions. Thus some show a more political, some a more religious aspect. E. g. *khattiya* amacca brāhmaṇa gahapati D 1.136; *rājā* brāhmaṇa gahapatika A 1.68, where another formula has *khattiya* br. g. A 1.66; J 1.217; and the foll. with an intermediate "rank" (something like "royalty," "the royal household") between the king and the brahmins: *rājā rājaputtā* brāhmaṇa gahapatikā negama-jānapadā A II.74 sq.; *rājāno rāja-mahāmatta khattiya* br., gah., *titthiya* D III.44 (trsl<sup>a</sup> *Dialogues* too weak "rājas & their officials"); *rājā rājabhogga* br., gah. Vin III.221. — 4. Var. aspects illustrating the position of the king in relation to other prominent groups of the court or populace: (a) *rājā & khattiya*. All kings were khattiyas. The kh. is a noble *κατ'ἰξοχίη* (cp. Gr. *ἡγεμών*) as seen fr. def<sup>a</sup> *jāti-khattiya* at SnA 453 and var. contexts. Already in the Rig Veda the *ksatriya* is a person belonging to a royal family (RV x.109, 3), and *rājanya* is an Ep. of *ksatriya* (see Zimmer, *Altindisches Leben* 213). — *rājā khattiyo* mudhāvassito "a crowned king" D 1.69; III.61 sq.; Vin IV.160; A 1.106 sq.; II.207 (contrasted with brāhmaṇa mahāsāla); III.299 (if lazy, he is not liked by the people); M III.172 sq. (how he becomes a cakkavatti through the appearance of the cakka-ratana). — Without *mudhāvassita*: *rājāno khattiya* Dh 294=Nett 165. Cp. *khattiya bhoja-rājāno* the khattiyas, the (noble or lesser ?) kings (as followers of the cakkavatti) Sn 553 (see bhoja). At J VI.515. *rājāno* corresponds directly to *khattiya* on p. 517 (saṅghisahasā<sup>a</sup>); cp. expression *khattiya-kula* J 1.217 as equivalent to *rāja-kula*. (b) *rājā & mahāmatta*. The latter occupies the position of "Premier," but is a rank equal to the king, hence often called *rājā* himself: Vin III.47 where styled "akkhadassa mahāmatta." Otherwise he is always termed *rāja-mahāmatta* "royal minister," or "H.R.H. the Premier," e. g. Vin I.172; A 1.279; Vin 1.228 (also as Magadha-mahāmatta), and called himself a *khattiya* D III.44. — (c) *rājā & cora*. A prominent figure in the affairs of State is the "robber-chief" (mahā-cora). The contrast-pair *rājāno* (so always pl.) & *cora* is very frequent, and in this connection we have to think of *rājāno* as either smaller kings, knights or royals (royalists), i. e. officers of the kings or "the king's Guards." Thus at J III.34 the C. expl<sup>a</sup> as *rāja-purisā*. It is here used as a term of warning or frightening "get up, robber, so that the kings (alias "policeman") won't catch you": *uttāhehi cora mā taṅ gahesun rājāno*. Other passages are e. g.: D 1.7 (*rāja-kathā & cora-kathā*)=Vin 1.188; M III.163 (*rājāno coraṅ āgucāriṅ*

gahetvā); A 1.68, 154; It 89 (*rāj' ābhinita + cor°*); & in sequence *rājāno corā dhuttā* (as being dangerous to the bhikkhus) at Vin 1.150, 161; — 5. On the question of kingship in Ancient India see Zimmer, *Altind. Leben* pp. 162-175, 212 sq.; Macdonell & Keith, *Vedic Index* II.210 sq.; Fick, *Soc. Gl.* 63-90; Foy, *Die Kōnigl. Gewalt nach den altind. Rechtsbüchern* (Leipzig 1895); Rh. Davids, *Buddhist India* pp. 1-16; Hopkins, E. W., *The social and military position of the ruling caste in A. I.* in *J.A.O.S.* 13, 179 sq.; Banerjea, *Public Administration in A. I.* 1916, pp. 63-93. — 6. Kings mentioned by name [a very limited & casual list only, for detailed refs. see Dict<sup>y</sup> of Names]: Ajātasattu; Udena (DhA 1.185); Okkāka; Dighī (of Kosala; Vin 1.342); Parantapa (of Kosambi; DhA 1.164); Pasenadi (of Kosala; D 1.87, 103; Vin IV.112, 157); Bimbisāra (of Magadha; Vin IV.116 sq.; Sn 419); Bhaddiya; etc. — 7. (fig.) king as sign of distinction ("princeps"), as the lion is called *rājā migānaṅ* Sn 72; Vism 650; the *Himavant* is *pabhata-rājā* A 1.152; III.44; and Gotama's horse *Kanthaka* is called *assa-rājā* J 1.62 = VvA 314. — Note. The comp<sup>a</sup> form of *rājā* is *rāja°*.

-āgāra a king's (garden- or pleasure-) house D 1.7 (°ka); DA 1.42. -anga royal mark, characteristic or qualification; king's property Vin 1.219 (*rājangaṅ* hatthi: the elephants belong to the king), cp. A 1.244; *assajāniyo rañño angan t' eva sankhaṅ gacchati* is called king's property. -angana royal court PvA 74. -ānatti king's permission Tikp 26 (in simile). -āṇā (1) the king's command J III.180; cp. PvA 217 "rañño āṇā"; (2) the king's fine or punishment, i. e. a punishment inflicted by the king (cp. Fick, *Soc. Gl.* 74), synonymous with *rāja-daṇḍa*: J 1.369, 433 (*rājānaṅ karoti* to inflict); II.197; III.18, 232, 351; IV.42; VI.18; PvA 242. -ānu-bhāva king's power, majesty, authority, pomp J IV.247; PvA 279. -antepura the royal harem A v.81, 82 (the 10 risks which a bhikkhu is running when visiting it for alms). -ābhinita brought by a king It 89 (+ cor-ābhinita). -ābhirājā "king of kings" Sn 553; DhA 20. -āmacca royal minister J v.444 (°majjhe). -āyātana N. of a tree: "Kingstead tree," the royal tree (as residence of a king of fairies), *Buchanania latifolia* Vin 1.3 sq. (where MVastu III.303 reads *ksīriṅ*, i. e. milk-giving tree); J 1.80; IV.361 sq.; DhA 35; VbA 433 (°cetiya). -iddhi royal power PvA 279. -isi a royal seer, a king who gives up his throne & becomes an ascetic (cp. Sk. *rājarsi*, freq. in *Mbhārata & Rāmāyana*) Th 1, 1127 (read *rāja-d-isi*); It 21 (*rājisayo*, with var vv. ll. not quite the same meaning); J VI.116, 124, 127, 518; DhA IV.29. Kern, *Toev.* s. v. proposes reading *rājisi*. -upaṭṭhāna attendance on the king, royal audience Vin 1.269; J 1.269, 349; III.119, 299; IV.63. -ūpabhoga fit for use by the king Miln 252. -uyyāna royal garden or pleasure ground J III.143; Mhvs 15, 2. -orodhā a lady from the king's harem, a royal concubine Vin IV.261. -kakudha-hhaṇḍa an ensign of royalty (5: khagga, chatta, uṇḥisa, pāduka, vālavijani) DhA 1.356. See under kakudha. -kathā talk about kings (as *tīracchānakathā* in disgrace), comb<sup>d</sup> with *corakathā* (see above 4 c) D 1.7; III.36, 54; Vin 1.188. -kammika a royal official, one employed by the king J 1.439; IV.169. -kutumba the king's property J 1.439. -kuṇḍa a "crook of a king" DhA III.56. -kumāra a (royal) prince (cp. *khattiya-kumāra*) Vin 1.269; J III.122; VbA 196 (in comparison). -kumbhakāra a "royal potter," i. e. a potter being "purveyor to the king" J v.290. -kula the king's court or palace A 1.128; II.205; Vin IV.265; J II.301; DhA II.44, 46; III.124. -khādāya phuttha at Sn 831 is according to Kern, *Toev.* to be read as *rajakkhatāya* ph. (fr. *rajakkha*). The old Niddesa, however, reads °khādāya & expl<sup>a</sup> the word (Nd<sup>1</sup> 171) by *rājahhojanīyana*, i. e. the king's food, which is alright without being changed. -guṇa "virtue of a king" M 1.446 (trick of a circus horse;

+ rāja-vaṅsa). -**daṇḍa** punishment ordered by the king PvA 216, 217. -**dāya** a royal gift D 1.127; DA 1.246. -**dūta** king's messenger Sn 411, 412; in meaning of "message," i. e. calling somebody to court, summons at J 11.101, 305. -**dhamma** "king's rule," i. e. rule of governing, norm of kingship; usually given as a set of 10, which are enum<sup>d</sup> at J 11.274 as "dāna, sila, paricāga, aṅgava, maddava, tapo, akkodha, avihigaṅgā, khaṅṅā, avirodhana," i. e. alms-giving, morality, liberality, straightness, gentleness, self-restriction, non-anger, non-hurtfulness, forbearance, non-opposition. These are referred to as *dasa rājadharmā* at J 1.260, 399; 11.400; 11.320; v.119, 378; usually in phrase "dasa rāja-dhamme akopetvā dhammena rajjan kāresi": he ruled in righteousness, not shaking the tenfold code of the king. Another set of 3 are mentioned at J v.112, viz. "vitathaṅ kodhaṅ hāsaṅ nivāraye" (expl<sup>d</sup> as giving up musāvāda, kodha & adhamma-hāsa). -**dhānī** a royal city (usually comb<sup>d</sup> with gāma & nigama) A 1.159; 11.33; 11.108; Vin 11.89; J v.453; Pv 13<sup>18</sup>. -**dhītā** king's daughter, princess J 1.207; PvA 74. -**nivesana** the king's abode, i. e. palace DhA 1v.92. -**parisā** royal assembly Vin 11.296. -**pīla** (?) DhA 1.323. -**putta** lit. "king's son," prince, one belonging to the royal clan (cp. similarly kulaputta), one of royal descent, Rājput Sn 455; Miln 331; VbhA 312, 319 (in simile); PvA 20. f. "putti princess J 1v.108; v.94. -**purisa** "king's man," only in pl. "purisā the men of the king, those in the king's service (as soldiers, body-guard, policeman etc.) J 11.34; VbhA 80 ("ānubandha-corā), 109. -**porisa** (m. & nt.) servant of the king, collectively: king's service, those who devote themselves to Govt. service D 1.135; M 1.85=Nd<sup>2</sup> 199; A 1v.281, 286. See also *porisa*. -**baḷi** royal tax J 1.354. -**bhaṭṭa** king's hireling or soldier Vin 1.74, 88; SnA 38 (in simile) -**bhaya** fear of the king's punishment) Vism 121. -**bhāga** the king's share J 11.378. -**bhogga** 1. royal, in the service of the king, in foll. phrases: rāja-bhoggaṅ rañña dinnāṅ rāja-dāyaṅ brahma-deyyaṅ D 1.87, of a flourishing place. *Dial.* 1.108 trsl<sup>s</sup> "with power over it as if he were king," and expl<sup>s</sup> with: "where the king has proprietary rights." The C. rather unmeaningly expl<sup>s</sup> as "rāja-laddha" (DA 1.245). The BSk. has a curious version of this phrase: "rājñā-agnidattena brahmadeyyaṅ dattaṅ" (given by the king in the place of agni?) Divy 620. — Further at Vin 11.221 in sequence rājā r-bhogga, brāhmaṇa, gahapati, where the C. expl<sup>s</sup> (on p. 222) as "yo koci rañño bhatta-vetan' āhāro." (We should be inclined to take this as No. 2.) — Thirdly, in stock phrase "rājāraha rājabbogga rañño angan t' eva sankhaṅ gacchati," i. e. worthiness of a king, imperial, he justifies the royal qualification, said of a thoroughbred horse at A 1.244= 11.113; of a soldier (yodh' ājiva) at A 1.284; of an elephant at J 11.370 (where it is expl<sup>d</sup> as "rāja paribhogga"). Also as "royal possessions" in general at DhA 1.312. 13. — Fick, *Soc. Gl.* 99 does not help much, he takes it as "king's official." — 2. royal, of royal power, one entitled to the throne. Either as bhogga, bhogiya (SnA 453) or (khattiya) bhoja-rājāno (Sn 553). Thus at Vin 11.221, where it takes the place of the usual khattiya "royal noble" & Sn 553, where it is comb<sup>d</sup> (as bhoja rājano) with khattiya. See also bhoja & cp. (antara) bhogika and rājāñña. -**mahāmatta** king's prime minister (see above 4 b. to which add:) D 11.44; A 1.154, 252, 279; 11.128; VbhA 312 (simile of 2), 340. -**mālākāra** royal gardener J v.292. -**muddā** the royal seal DhA 1.21. -**muddikā** id. SnA 577. -**ratha** the king's chariot DhA 11.122. -**rukka** "royal tree," Cathartocarpus fistula VvA 43. -**vara** the best king, famous king Vv 32<sup>1</sup> (= Sakka VvA 134). -**vallabha** the king's favourite, or overseer Mhvs 37, 10; VbhA 501 (in simile). -**vihūti** royal splendour or dignity PvA 216, 279. -**haṅsa** "royal swan," a sort of swan or flamingo Vism 650 (suvaṅṅa°, in simile).

**Rāji**<sup>1</sup> [cp. Sk. rāji] a streak, line, row Sn p. 107 (nīla-vana° = dark line of trees, expl<sup>d</sup> as nīla-vana rukka-panti SnA 451); Vv 64<sup>4</sup> (nabhyo sata-rāji-cittita "coloured with 100 streaks"; VvA=lekhā; 64<sup>6</sup> (veḷuriya°); pabbata° a mountain range J 11.417; dīgha° (adj.) of long lineage PvA 68; dvāngula° a band 2 inches broad Dāvs v.49; roma° a row of hair (on the body) J v.430.

**Rāji**<sup>2</sup> [fr. rāga ?] dissension, quarrel, in phrase sangha° (+ sanghabheda) Vin 11.203 (quoted at VbhA 428); 1v.217.

**Rājikā** (f.) [cp. Sk. rājikā] a certain (gold) weight (a seed-corn of Sinapis ramosa) Th 1, 97=862 (kaṅsa sata° 100 mustard seeds in weight, i. e. very costly); J v.1510 (kaṅse sovaṅṅe satarājike).

**Rājita**: see vi°.

**Rājin** (adj.) [fr. rāji] having streaks or stripes, in ud-dhagga° having prominent stripes (of a lion) J 1v.345.

**Rājimant** (adj.) [fr. rāji<sup>1</sup>] having streaks or stripes; f. rājimati shining, radiant Vv 32<sup>1</sup> (v. l. rājāputti), expl<sup>d</sup> at VvA 134 as follows: "rājati vijjotati ti rāji: rāji ti matā paññātā rājimati" (thus connecting °mant with man).

**Rājula** [cp. Sk. rājila] a certain reptile Abhp 651.

**Rāti** [Sk. rā to give, bestow; given at DhTp 369 & DhTm 597 in meaning "ādāne," with doublet lā] to take up: no refs.

**Rādheti**<sup>1</sup> [Caus. of rādḥ to succeed, rādhyate. The root is given at DhTp 420 & DhTm 656 in meaning "saṅsiddhiyaṅ," i. e. of success. See etym. at Walde, *Lat. Wtb.* s. v. reor.] to please: see cpds. abhi° apa°, ā, vi°.

**Rādheti**<sup>2</sup> [rādḥ ?] Given at DhTp 424 & DhTm 656 in meaning "hiṅsāyaṅ," i. e. of hurting] no refs.

**Rāma** [fr. ram; cp. Vedic rāma] pleasure, sport, amusement; °kara having pleasure, sporting, making love J v.448.

**Rāmaṇeyyaka** (adj. nt.) [orig. grd. of rāmeti, ram, cp. Sk. rāmaṇiya. On e for i see Geiger, *P.Gr.* § 10] pleasant, agreeable, lovely A 1.35, 37; Dh 98 (=ramaṇiya DhA 111.195); nt. delightfulness, lovely scenery M 1.365 (four seen in a dream: ārāma°, vana°, bhūmi° pokkharāṇi°).

**Rāva** [fr. ravati, cp. rava] crying, howling; shout, noise J 1.162 (baddha° the cry of one who is caught); 1v.415 (id.); v.475 (of the cries of animals, known to an expert); Miln 254 (bherava-rāvaṅ abhiravati); Mhvs 10, 69 (mahā-rāvaṅ arāvi).

**Rāsi** [Vedic rāsi] 1. heap, quantity, mass It 17; usually -, e. g. angāra° heap of cinders J 1.107; kaṅikāra-puppha° of k. flowers VvA 65; kahāpaṇa° of money PvA 162; tila° of seeds VvA 54; dhāñña° of corn A 1v.163, 170; etc. — **rāsiṅ karoti** to make a heap, to pile up Mhvs 29, 28; VvA 157. — 2. (store of) wealth, riches; in °agga-dāna gift of the best treasures (of one's property), one of the 5 "donations of the best," viz. khett°, rās°, koṭṭh°, kumbhi°, hhojan°: SnA 270. See also °vaḍḍhaka. — 3. a sign of the Zodiac (the 12, as given at Abhp 61 are: mesa, usabha, methuna, kakkāṭa, siha, kaññā, tulā, vicchikā, dhanu, makara, kumbha, mina; or the ram, bull, twins, crab, lion, virgin, balance, scorpion, how, capricorn, waterpot, fish) PvA 198. — 4. (fig.) at t. t. in logic: group, aggregate, category, conger; freq. in *Abhidhamma*-literature, where 3 "accumulations" are spoken of, viz. micchatta-niyato rāsi, sammatta-niyato r., aniyato r. or "wrong doing entailing immutable evil results, that of



well-doing entailing immutable good results, and that of everything not so determined" (*Dialogues* III.210); D III.217; Kvu 611; Nett 96; cp. *Kvu trsl.* 356 *Dhs trsl.* 26, 253. In the 5 factors of individuality (body and mind) *khandhā* are explained as meaning *rāsi*, e. g. *Asl.* 141; *B. P'sy.* 42. In other connections: S v.146 (*kusala*, *akusala*), 186; A III.65 (*akusala*); *Tikp* 45. — *Note.* In BSK we find only 2 of the 3 categories mentioned at MVastu I.175, viz. *mithyātva-niyato* & *aniyato rāsih*.

-*vaḍḍhaka* one who increases wealth, i. e. a treasurer D 1.61 (*trsl.*: "increases the king's wealth"; DA 1.170 simply defines "dhañña-rāsiñ ca dhana-rāsiñ ca vaḍḍhetti ti r. v."); J 1.2; Mhbv 78.

**Rāsika** (nt.) [fr. *rāsi*] revenue, fisc D 1.135.

**Rāhaseyyaka** (adj.) [*rahas*+*seyya*+*ka* or *rāha* (for *rahā*)+*seyyaka*] "having one's bed in loneliness," living in seclusion or secrecy, in *manussa*° "fit to lie undisturbed by men" Vin 1.39 (+*paṭisallāna-sārappa*); M II.118.

**Rāhu** [Vedic *rāhu*] N. of an Asura: see under Proper Names. —*rāhumukha* "mouth of Rāhu," designation of a certain punishment for criminals (M 1.87; III.164; Nd<sup>1</sup> 154 (in list of tortures)=Nd<sup>2</sup> 604=Miln 197).

**Riṇāti** see under *raya*.

**Riñcati** [*ric*, in Vedic & Sk. *rinakti*; cp. Av. *irinaxti* to leave; Gr. *λείρω* id., *λείρος* left; Lat. *linguo* id.; Goth. *leitvan*=Ohg. *līhan* to lend; Ags *lān*=loan, cp. E. leave etc. — The def<sup>a</sup> of the root at Dhpt is given in two forms, viz. *riñ* as "virecane" (No. 396; cp. Dhpt 517 "kharane," i. e. flowing; 610 "recane"), and *riñe* as "riñcane" (No. 44)] to leave, abandon, leave behind, give up, neglect Vin 1.190 (also fut. *riñcissati*); M 1.155 (*riñcissati*), 403; S IV.206; A III.86 sq., 108 sq., 343 sq., 366 sq., 437; Th 1, 1052; Sn 156; Miln 419; J v.403. — ppr. med. with neg.: *arificamāna* S 69; ger. *riñcitvā* (for Sk. *riktvā*) Th 2, 93. — pp. *ritta*. — Pass. *riccati* [Sk. *ricyate*] to be left: see *ati*°.

**Riñcana** (nt.) [fr. *riñc*] leaving behind, giving up Dhpt 44.

**Ritta** [pp. of *riñcati*; cp. *atireka*] devoid, empty, free, rid (of) M 1.207 (+*tuccha*), 414; Vin 1.157=II.216; Sn 823 (*emancipated*: *ritto muni*=*vivitta* etc. Nd<sup>1</sup> 158), 844 (opp. to *aritta*); Th 2, 265 (see *rindi*); J 1.29 (v. 222); III.492; Miln 383.

-*assāda* finding one's taste in empty things A 1.280 (+*bāhir-assāda*, Kern, *Toev.* s. v. reads *rittāsa* and *trsl.* "impure (of food)," not according to the sense at all). —*āsana* an empty seat S 963 (*expl.* at Nd<sup>1</sup> 481 as "opportunity for sitting down which is free from unbefitting sights"). —*pesuṇa* free fr. slander Sn 941 (*expl.* at Nd<sup>1</sup> 422: "yassa pesuññaṅ pahinaṅ" etc.). —*muṭṭhi* an empty fist ("sadisa: comparing someone as regards ignorance) SnA 306=DhA 1v.38. —*hattha* (adj.) empty-handed J v.46; Sdhp 309.

**Rittaka** (adj.) [*ritta*+*ka*] empty, void, without reality Th 1, 41; 2, 394 (= *tucchaka anto-sāra-rahita* ThA 258); Pv III.6<sup>b</sup> (of a river=*tucchā PvA* 202); PvA 139 (= *suñña*, *virahita*). Usually in comb<sup>a</sup> with *tucchaka* as a standing phrase denoting absolute emptiness & worthlessness, e. g. at D 1.240; M 1.329; S III.141.

**Rindi** at Th 2, 265 is doubtful. The T. reading is "te *rindi va* lambante 'nodaka," said of breasts hanging down in old age. The C. compares them with leather water bottles without water (*udaka-bhastā viya*). We have to read either with Morris, *J.P.T.S.* 1884, 94 "ritti va" (= *rittā iva*), "as it were, empty," or (preferably) with ThA 212 "theri ti va" ("like an old woman"). The *trsl.* (*Sisters*, p. 124) takes the C.

*expl.* of *udaka-bhastā* as equivalent to T. reading *rindi*, in saying "shrunken as skins without water"; but *rindi* is altogether doubtful & it is better to read *theri* which is according to the context. We find the same meaning of *theri* ("old woman") at Pv II.11<sup>6</sup>.

**Rissati** [Vedic *riṣ*, *riṣyati*] to be hurt, to suffer harm M 1.85 (*dāṅsa-makasa-vāt' ātapa-siriṅsapa-samphassehi rissamāno*; where Nd<sup>2</sup> 199 in same passage reads *sam-phassamāna*).

**Ruka** in cpd. *aḍḍha*° at Vin II.134, referring to the shape of a beard, is doubtful. The v. l. is "duka." Could it correspond to Vedic *rukma* (a certain ornament worn on the chest)?

**Rukkha** [Vedic *vrkṣa*. See Geiger, *P.Gr.* § 13, with note. Pischel, *Prk. Gr.* § 320 puts *rukkha* to Sk. *rukṣa* (shining which as Pischel, following Roth, says has also the meaning "tree" in Rgveda). The Prk. form is *rukkha*. Cp. Wackernagel, *Altind. Gr.* I, § 184 b. We find a by-form *rakkha* at J III.144. Cp. *Brethren*, pp. 185, 416, where the B<sup>a</sup> MS. has *rukkha kathā* the meaning being *rakkha*] a tree. In the *rukkha-mūlik' anga* (see below) Bdhgh at Vism 74 gives a list of trees which are not to be selected for the practice of "living at the root of a tree." These are *simantarika-rukkha*, *ceṭiya*°, *niyyāsa*°, *phala*°, *vagguli*°, *susira*°, *vihāra-majjhe ṭhita*°, or a tree standing right on the border, a sacred tree, a resinous tree, a fruit t., a tree on which bats live, a hollow tree, a tree growing in the middle of a monastery. The only one which is to be chosen is a tree "vihāra-paccante ṭhita," or one standing on the outskirts of the Vihāra. He then gives further advice as to the condition of the tree. — Various kinds of trees are given in the def<sup>a</sup> of r. at Vism 183, viz. *assattha*, *nigrodha*, *kacchaka*, *kapitthaka*; *ucca*, *nīca*, *khuddaka*, *mahanto*; *kāla*, *seta*. — A very complete list of trees mentioned in the *Saṅgutta Nikāya* is to be found in the Index to that *Nikāya* (vol. vi, p. 84, 85). On *rukkha* in similes see *J.P.T.S.* 1907, pp. 128-130. — See also the foll. refs.: A 1.137; II.109, 207; III.19, 200, 360; IV.99, 336; v.4 sq., 314 sq.; Sn 603, 712; J 1.35 (*nāga*°); Vism 688 (in simile: *mahārukkhe yāva kapp' āvasānā bija-paramarāya rukkha-paveṇiṅ santāyamāne ṭhite*); VbhA 165=Vism 555 (*rukkha phalita*); VbhA 196 (in comp<sup>b</sup>: *jātassa avassag jarā-maraṇaṅ, uppannassa rukkhaṣa patanaṅ viya*), 334 sq. (as *garu-bhaṇḍa*); SnA 5 ("pathavi-ras' ādim iva rukkhe": with same simile as at Vism 688, with reading *kappāvasānaṅ* and *santānente*); DhA III.207 (*amba*°); VvA 43 (*rāja*°), 198 (*amba*°); DhA IV.120 (*dipa*°); PvA 43.

-*antara* the inside of a tree PvA 63. —*koṭṭaka* (-*sakuṇa*) the wood-pecker J III.327 (= *java sakuna*). —*gahana* tree-thicket or entanglement A 1.154 (so for °*gahaṇa*). —*devatā* a tree spirit, dryad, a *yakkha* inhabiting a tree (*rukkhe adhivatthā d.* Vin IV.34; J II.385; *kakudhe adhivatthā d.* Vin 1.28) J I.168, 322; II.405, 438 sq. (*eraṇḍa*°), 445; III.23; IV.308 (*vana-jetṭhaka-rukkhe nibbatta-devatā*); DhA II.16; PvA 5 (in a *Nigrodha* tree), 43 (in the *Vindhya* forest). — They live in a *Nigrodha* tree at the entrance of the village (J 1.169), where they receive offerings at the foot of the tree (cp. IV.474), and occasionally one threatens them with discontinuance of the offerings if they do not fulfil one's request. The trees are their *vimānas* (J 1.328, 442; IV.154), occasionally they live in hollow trees (J 1.405; III.343) or in tree tops (J 1.423). They have to rely on the food given to them (ibid.); for which they help the people (J III.24; v.511). They assume various forms when they appear to the people (J I.423; II.357, 439; III.23); they also have children (Vin IV.34; J 1.442). —*paveṇi* lineage of the tree Vism 688. —*pāṇikā* a wooden spoon Vism 124 (opp. to *pāsāṇa*°). —*mūla* the foot of a tree (taken as a dwelling

by the ascetics for meditation: D 1.71, where several such lonely places are recommended, as arañña, r-m., pabbata, kandara, etc. — DA 1.209 specifies as “yaṅ kiñci sanda-cchāyaṅ vivattaṅ rukkha-mūlaṅ”; A 11.38; IV.139. 392; S 1.199 (°gabana); It 102; Sn 708, 958; Nd<sup>1</sup> 466; Pug 68; PvA 100 (v. l. sukkha-nadī), 137 (Gaṇḍamba°, with ref. to the Buddha). -°gata° one who undertakes living at the foot of a tree (as an ascetic) A 111.353; v.109 sq., 207, 323 sq.; Pug 68. -°senāsana° having one's bed & seat at the foot of a tree for meditative practices as a recluse Vin 1.58 (as one of the 4 *nissayas*: piṇḍiy' ālopa-bhojana, paṅsukūla-civara, r-m. s., pūti-mutta bhesajja), 96 (id.); A 1v.231. -mūlika (a) one who lives at the foot of a tree, an open air recluse M 1.282; 111.41; A 111.219; J 1v.8 (āraññaka, paṅnasālaṅ akatvā r., abbhokāsika); (b) belonging to the practice of a recluse living under a tree “tree rootman's practice” (*Vism trsl*<sup>a</sup> 84); as °anga one of the (13) dhutanga-practices; i. e. practices for a scrupulous way of living Vism 59, 74, 75 (mentioned between the ārañnik' anga & the abbhokāsik'-anga). -mūlikatta the practice of living (alone) under a tree M 111.41 (mentioned with paṅsukūlikatta & piṇḍapātikatta); A 111.109 (id.). -sunakha “tree dog,” a cert. animal J 1v.538 (C. in expl<sup>a</sup> of naḷa-sannibha “reed-coloured”). -susira a hollow tree PvA 62.

**Ruca** (-rukkha) & **Rucā** (f.) [fr. *ruc*] N. of a plant, or tree, alias “mukkhaka” (read *mokkhaka*) “principal” J 1.441, 443 (gloss mangala-rukkha).

**Rucaka** (nt.) [cp. Sk. *rucaka* a golden ornament] (gold) sand Vv 35<sup>1</sup>; VvA 160 (=suvanṇa-vālikā).

**Ruci** (f.) [fr. *ruc*, cp. Vedic *ruc* (f.) light, Classic Sk. *ruci* in meaning “pleasure”] 1. splendour, light, brightness Sn 548 (su° very splendid; SnA 453=sundara-sarira-pabbha). — 2. inclination liking, pleasure PvA 59 (°ṅ uppādeti to find pleasure, to be satisfied). —aruci aversion, dislike Th 2, 472. —ruci object of pleasure J 1v.371. —ruciya° (abl.) in the pleasure (of), by the liking (of) (cp. No. 3), in phrases attano ruciya° (attano citta-ruciya°: so read for °ruciyaṅ !); as one pleases, by one's own free will, ad lib. J 1.106; 1v.281; PvA 59; parassa r. pavattati to live by the pleasure (gratia) of somebody else, i. e. to be dependent on others DA 1.212. —yathā ruciṅ according to liking or satisfaction, fully, amply Mhvs 4, 43; 5, 230; PvA 88, 126, 242. — 3. In dogmatic language used in the sense of “will” or “influence” in comb<sup>a</sup> diṭṭhi, khanti, ruci one's views, indulgence & pleasure (=will), i. e. one's intellectual, emotional & volitional sphere, e. g. Vin 1.70; Sn 781 (without khanti, but see def<sup>a</sup> at Nd<sup>1</sup> 65); also with saddhā, anussavo, ākārāparivattakke, diṭṭhinijjhā-khanti M 11.170, 218; 234; contrasted with dhamma D 111.40; Vbh 245 (in def<sup>a</sup> of “idha”: cp. same at Ps 1.176 and Nd<sup>2</sup> 145), 325, 328. aññatra ruciya° under the influence of someone else's will S 11.115; 1v.138. See also bhāva 2<sup>a</sup>.

**Rucika** (-°) (adj.) [fr. *ruci* 3] belonging to the pleasure (of); only in phrase añña° being dependent on someone else's will or under another's influence, together with añña-diṭṭhika and añña-khantika characterizing the various sides of personality (see *ruci* 3) with ref. to one's intellect, feeling & will D 1.187=M 1.487. Rhys Davids (*Dial.* 1.254) trsl<sup>a</sup>: “holding different views, other things approving themselves to you, setting diff. aims before yourself”; thus differing in interpretation of añña, taking it subjectively. Neumann (*Majjhima Ūbs.* 11.250) quite wrongly: “ohne Deutung, ohne Geduld, ohne Hingabe” (without explanation, patience, devotion).

**Rucira** (adj.) [fr. *ruc*, cp. Sk. *rucira*] brilliant, beautiful, pleasant, agreeable Pv 1.10<sup>9</sup> (=ramaṇiya dassaṇiya

PvA 51); J 1.207; v.299; Vv 40<sup>2</sup> (so read for rurira); Mhvs 11, 11; 18, 68; Dāvs 1v.29; Miln 2, 398; DhA 1.383 (=sobhana); VvA 12; PvA 156 (=vaggi).

**Ruccati** [\**rucyati* Med. of *ruc*: see *rocati*. Same in Prk. — Originally Caus. formation like Epic Sk. *rocyate* for *rocayate*] to find delight or pleasure in (loc.), to please, to indulge in, set one's mind on Sn 565 (etañ ce r. bhoto buddha-sāsanaṅ); with khamati to be pleased and to approve of, M 11.132; often used by Bdgh in C. style: yathā r. tathā paṭhitabbaṅ KhA 78; “yaṅ r. taṅ gahetabbaṅ SnA 23, 43, 136, 378” “to take, whichever one pleases” (in giving the choice of 2 readings or interpretations). — ger. *ruccitvā* VvA 282 (r. pūresi “to find thorough delight in,” expl<sup>a</sup> for abhirocesi). — pret. 1<sup>st</sup> pl. *ruccādimhase* Pv 1.11<sup>8</sup> (=ruccāma ruciṅ uppādema, taṅ attano ruciya° pivissāmā ti attho PvA 59). — Prohibitive mā rucci (pl. mā rucittha) as an entreaty not to pursue an aim (=please do not do that, please don't) Vin 11.198 (alaṅ Devadatta mā te rucci sangha-bhedo); DhA 1.13 (mā vo āvuso evaṅ rucittha).

**Ruccana** (& ā° f.) (nt.) [fr. *ruccati*] choice, pleasure DhA 1.387 (tava °ṭṭhāne according to your own liking); DA 1.106 (°ā).

**Ruccanaka** (adj.) [fr. *ruccana*, cp. Sk. *rucya*] pleasing, satisfying; nt. satisfaction J 1.211 (°maccha the fish you like); 11.182 (tava °ṅ karosi you do whatever you like). a° unpleasant, distasteful DhA 1.251 (attano aruccanakaṅ kiñci kammaṅ adisvā).

**Rujaka** [fr. *ruj*?] a lute-player J 1v.51, 52, given by Kern. *Toev.* s. v. as conjecture (vinaṅ) va rujaka for *virujaka*. The conjecture is based on C. reading “*rujaka*=vina-vādaka.”

**Rujati** [*ruj*, representing an Idg. \**leug*, as in Gr. *λευγανός*, *λυγρός* sad, awful; Lat. *lugeo* to mourn; Lith. *lūžti* to break; German *lücke*, *loch* etc. — A specific Pāli l-form is *lujjati*. A der. fr. *ruj* is *roga* illness. — The Dhpt (469) defines *ruj* by “bhanga” i. e. breaking] to break, crush; lit. to (cause) pain, to afflict, hurt (trs. & intrs.) J 1.7 (pādā rujaṅti), 396 (pādā me rujanti my feet ache); 1v.208 (khandhena rujantena with hurting back); 1v.3 (ūrū rujanti); Mhvs 10, 15 (pādā me r.); Miln 26 (pādā r.); DhA 1.10, 21 (akkhini me rujiṅsu); 11.3. — fut. *ruccitthi* [cp. Sk. *roksyate*] J 1v.80 (v. l. B.B. *rujjati*; C. takes wrongly as “rodissati,” of *rodati*). — pp. *lugga*. — Cp. *lujjati* & comb<sup>ns</sup>.

**Rujana** (nt.) [fr. *ruj*, cp. *rujā*] hurting, feeling pain J 11.437 (roga=rujana-sabbhāvattaṅ); J 1v.147 (yāva piṭṭhiyā rujana-ppamāṇaṅ until his back ached).

**Rujanaka** (adj.) [fr. *rujana*] aching, hurting DhA 1v.69 (anguli).

**Rujā** (f.) [fr. *ruj*, see *rujati*; cp. Sk. *rujā*] disease, pain Miln 172 (*rujaṅ na karoti*); Vism 69; DhA 1v.163 (accha° a bad pain).

**Rujjhati** [Pass. of *rundhati*] to be broken up, to be destroyed J 11.181 (paṇā rujjhanti; C. expl<sup>a</sup> by *nirujjhati*). Cp. *upa*°, *vi*°.

**Ruṭṭha** [pp. of *ruṣ*; Sk. *ruṣṭa*] vexed, cross, enraged J 1v.358 (opp. to tuṭṭha v. l. atuṭṭha) v.211 (gloss *kuddha*); Dāvs 11.37.

**Ruṭṭhati** see *luṭṭhati* & cp. *rudda*.

**Ruṇ** a sound-particle, denoting a heavy fall, something like “thud” J 1.418.

**Ruṇṇa** & **Ronṇa** [pp. of *rudati* for Sk. *rudita*, after analogy of other roots in -d, as *tud*>*tunna*, *pad*>*panna*, *nud*>*nunna*. The BSk. forms are both *ruṇḍa* (MVastu

11.218, 224) and *ruṇṇa* (MVastu III.116); Prk. *ruṇṇa* (Pischel § 566). See *rudati* & cp. *āruṇṇa*] 1. (pp.) crying, in comb<sup>a</sup> *ruṇṇa-mukha* with tearful face J vi.525 (C. *rudam*<sup>o</sup>); Miln 148.—2. (nt.) weeping, crying, lamentation Th 1, 554; A 1.261; Sn 584 (+soka); Pv 1.4<sup>3</sup>; Milo 357. As *roṇṇa* at A IV.197, 223; Th 1, 555; J III.166.

**Ruta** (nt.) [pp. of *ravati*: see *rava* & *ravati*] *noise*, sound-(ing); cry, singing Th 1, 1103; J 1.207 (T. reading *ruda* is expl<sup>d</sup> in C. as *ruta* with <sup>o</sup>da for <sup>o</sup>ta: ta-kārassa da-kāro kato); III.276 (*sabba-ruta-jānana-manta*: spell of knowing all animal-sounds; T. reads *rūta*; cp. *sabba-rāva-jānana* J III.415); VI.475 (*rudaññu=ruta-jāna* C.; same meaning); Miln 178 (*sakuṇa-ruta-ravita*); VvA (*karavika*<sup>o</sup>).

**Rutta** in du<sup>o</sup> & su<sup>o</sup> at DhsA 396 is to be read as *dur-* and *su(r)-utta* (see *utta*).

**Ruda** stands for *ruta* (cry) at 2 Jātaka passages, viz. J 1.207; VI.475 (*ruda-ññu* knowing the cries of all animals, expl<sup>d</sup> as “*ruta-jāna, sabba-rāvaṇ jānāti*” C.).

**Rudati & Rodati** [*rud*, the usual Sk. pres. being *rodati*, but forms fr. base *rud<sup>o</sup>* are Vedic and are later found also in Prk. (cp. Pischel *Prk. Gr.* § 495): *ruyai* besides *royai* & *rodasi*.—The Idg. root is \**reud*, being an enlargement of \**rou*, as in *ravati* (q. v.). Cp. cognates Lat. *ruo* to cry, shout, bray; Lith. *raudā* wailing; Ohg. *riozan*=Ags. *reotan*.—The Dhpt expl<sup>a</sup> *rud* by “*rodane*” (144), the Dhptm by “*assu-vimocane*” (206)] to cry, lament, weep, wail.—Forms I. *rud<sup>o</sup>* (the older form): pres. *rudati* (not yet found); ppr. *rudanto* D 1.115; Sn 675, 691; *rudamāna* M 1.341; A 11.95; Pug 62; Miln 275; Sdhp 281; and *rudaṇ* Pv 1.8<sup>5</sup>; also in cpd. *rudam-mukha* with weeping face J vi.518 (*assu-netta*+); Pv 1.11<sup>2</sup>; ger. *rudivāna* Mhvs 35, 24; fut. *rucchati* J v.366 and *rucchiti* J vi.550 (=rodissati C.; see also *rujati*).—II. *rod<sup>o</sup>* (the younger form & the one peculiar to *prose*): pres. *rodati* J 1.55; III.169 (*socati*+); Pv 1.8<sup>7</sup> (*socati*+); 1.12<sup>4</sup>; PvA 17, 18; Pot. *rode* Pv 1.8<sup>8</sup> (=rodeyyaṇ PvA 64); ppr. *rodanto* J 1.65; f. *rodanti* PvA 16; med. *rodamāna* PvA 6; DA 1.284.—aor. *rodī* J 1.167; DhA 11.17 (+hasi); fut. *rodissati* J vi.550; ger. *roditvā* Mhvs 9, 7; inf. *roditūṇ* J 1.55.—Caus. II. *rodāpeti* to make someone cry DhA 11.86.—pp. *ruṇṇa*, *rudita* & *rodita*.

**Rudita** (nt.) [pp. of *rudati*, equivalent to *ruṇṇa*] crying, weeping PvA 18 (+*assu-mocana*, in expl<sup>a</sup> of *ruṇṇa*), 63 (=paridevita).

**Rudda** (adj.) [cp. Sk. *raudra* & Vedic *rudra* (a fierce demon or storm-deity; “the red one,” with Pischel from *rud* to be ruddy. See Macdonell, *Vedic Mythology* 74-77). The usual Pāli form is *ludda*. At Dhpt 473 & Dhptm 135 a root *ruḥh* (or *luḥh*) is given in meaning “*upa-ghāte*” i. e. killing, which may represent *this rud*: see *luḥhati*] fierce, awful, terrible J IV.416 (so *luddako rudda-rūpo*; v. 1. *ludda*<sup>o</sup>); v.425, 431 (*su-ruddho*, spelling for *su-ruddo*, very fierce, expl<sup>d</sup> as *su-luddo su-pharuso*); Mhvs 12, 45 (*rudda-rakkhasi*, prob. with ref. to the demon *Rudda*; trsl<sup>a</sup> “*fearsome female demon*”; vv. II. *ruda*<sup>o</sup>, *ruddha*<sup>o</sup>, *dudda*<sup>o</sup>).

**Ruddha** [pp. of *rundhati*] 1. obstructed, disturbed Dāvs 4, 46.—2. at J v.425 & 431 in cpd. *su-ruddha* it stands for *rudda* (q. v.).—Cp. *upa*<sup>o</sup>, *ni*<sup>o</sup>, *paṭi*<sup>o</sup> *paṭivi*<sup>o</sup>, *vi*<sup>o</sup>.

**Rudhira** (nt.) [late Vedic *rudhira*. Etym. connected with Lat. *ruber* red; Gr. *ῥυθρός* red; Oicel. *rodra* blood, Goth. *raups*=Ger. *rot*=E. red] blood DhA 1.140; PvA 34 (for *lohita*; v. 1. *ruhira*). See the more freq. words *rohita* & *lohita*; a form *ruhira* (q. v.) occurs e. g. at Pv 1.9<sup>1</sup>.

**Rundhati** [*rundh* or *rudh*, both roots in Vedic Sk. — Dhpt (375, 425) expl<sup>a</sup> by “*āvaraṇe*”; id. Dhptm (608, 662).] 1. to restrain, hinder, prevent, obstruct, keep out Cp. III.10<sup>7</sup>; Miln 313 (+*upa*<sup>o</sup>).—2. to conceal, hide, cover up Th 2, 238 (ppr. *rundhanto*); PvA 88 (ppr. *rundhamāna*).—3. in phrase *nagaraṇ r.* to surround or besiege a town J 1.409 (aor. *rundhi*); III.159 (*itvā*); IV.230 (*iṅsu*).—Pass *rujjhati*; pp. *ruddha* & *rūḥha*.—See also *upa*<sup>o</sup>, *paṭi*<sup>o</sup> *paṭivā*, *vi*<sup>o</sup>. Note. The roots *rudh* & *rundh* are also found in Prk. (see Pischel § 507); besides we have a by-form *ruhh* in Prk. as well as in Pāli: see Pischel, § 266, 507, and P. *rumbhati*.

**Ruppa** in *ruppa-rūpakaṇ* (nt.) Th 2, 394 is not clear. It refers to something which is not *rūpa*, yet pretends to be *rūpa*, i. e. a sham performance or show. Thus *ruppa* may correspond to \**rūpya* & with *rūpaka* mean “*having the form* (i. e. the appearance) of form, i. e. substantiality.” The Cy. (ThA 259) interprets as “*rūpiya-rūpa-sadisaj saraṇ saraṇ upaḥhantaṇ asāraṇ ti attho*”; and Mrs. Rh. D. (*Sisters*, p. 154) trsl<sup>a</sup>: “*deluded by puppet shows* (seen in the midst of the crowd).”

**Ruppati** [*rup*=*lup*, one of the rare cases of P. r. representing a Sk. l., whereas the opposite is frequent. The same sound change Idg., as Lat. *rumpo* to break corresponds to Sk. *lumpati*. Besides we find the Sk. form *ropayati* to break off.—The root has nothing to do with *rūpa*, although the P. Commentators combine these two.—Cp. also Sk. *ropa* hole; Ags. *rēofan* to break, *rēaf* (theft)= Ger. *raub*, *rauben*, and many other cognates (see Walde s. v. *rumpo*).—The root *rup* is def<sup>d</sup> at Dhptm by *nās*, i. e. to destroy; another *rup* is given at Dhptm 837 in meaning “*ropana*”] to be vexed, oppressed, hurt, molested (always with ref. to an illness or pain) Sn 767 (*salla-viddho va r.*) 1121; Nd<sup>1</sup> 5 (=kuppati, *ghaṭṭiyati*, *piḷiyati*); Nd<sup>2</sup> 543 (=kuppati *piḷiyati ghaṭṭayati*).—ppr. gen. *ruppato* S 1.198 (*salla-viddhassa r.*; expl<sup>d</sup> at K.S. 320 by “*ghaṭṭan-atthena*”)= Sn 331 (reads *salla-viddhāna ruppataṇ*, i. e. pl. instead of sg.); Th 1, 967 (*salla-viddhassa ruppato* (C. *saṭṭāvikāraṇ āpajjato, Brethren*, 338); J 11.437 (C. *ghaṭṭiyamāna piḷiyamāna*)=Vism 49 (*dukkhitassa r.*); J III.169 (*salla-viddhassa r.=ghaṭṭiyamāna C.*).—*ruppati* to Pāli exegesis with its fondness of allegorical (“orthodox”) interpretation, is the etym. base of *rūpa*, thus at S 111.86: “*ruppati ti tasmā rūpan ti vuccati kena r.? sitena, uṇhena etc.* (all kinds of material dukkha; dukkha 11.3<sup>b</sup>) *ruppati*.”—Or at Sn 1121 (*ruppanti rūpena*), & at other passages given under *rūpa* (A). See also *ruppana*.

**Ruppana** (nt.) [fr. *rup*] molestation, vexation, trouble J III.368 (=ghaṭṭana *dūsana kuppana C.*). Frequent in allegorical exegesis of *rūpa*, e. g. at DhsA 52 (*namaṇ' aṭṭhena nāmaṇ ruppān' aṭṭhena rūpaṇ*), 303 (*rūp' ādhihi ruppāna-bhāva-dīpana*); VbhA 4 (*ruppan' aṭṭhena rūpaṇ*; in expl<sup>a</sup> of passage S 111.86 (mentioned under *ruppati*); KhA 78, 79 (*ruppan' aṭṭhena . . . rūpaṇ rūpaṇ ti vuccati*).

**Rumbhati** [so read for *rumhati* (Trenckner, *Notes* 59<sup>o</sup>; the root is another form of *rudh* (as in Prk.); see *rundhati*. The Dhptm (547) defines by “*uppiḷana*”] to obstruct, surround, besiege (=rundhati 3) J 11.371 (where spelling *rumhati*; in phrase *nagaraṇ r.*). See also *ni*<sup>o</sup>, *sanni*<sup>o</sup>.—pp. *rūḥha*.

**Rumma** (adj.) [put down (rightly) by Geiger, *P.Gr.* § 53 as *different* fr. Sk. *rukma* (shining); Morris, *J.P.T.S.* 1893, 12 tried the etym. *rumma*=Sk. *rumra* “*tawny*,” or *rukma* (*rukmin*) shiny. It is still an unsolved problem. It may not be far off to trace a relation (by miswriting, dissimilation or false analogy) to *ruppa* in sense of *ruppati*, or to *ruj*, or even *rudda*. The C. expl<sup>a</sup> of all the *rumma-* & *rummin* passages is *anañjita*, i. e.

unkempt] miserable, dirty, poorly, in cpds. °rūpin J iv.387 (=lūkhavesa C.), with v. l. duma°; and °vāsin poorly dressed J iv.380.

**Rummin** = rumma (dirty-soiled) J iv.322 (v. l. dummi); vi.194 (do.).

**Rumbhaniya** at M i.480 is doubtful in spelling. The meaning is clearly "furthering growth, making or being prosperous, bringing luck" (comb<sup>d</sup> with ojavant), as also indicated by v. l. ruḥ°. Thus it cannot belong to rumbh, but must represent either rup, as given under ruppatti in meaning "ropana" (Dhtm 837), or ruh (see rūhati). Kern, *Toev.* s. v. trsl<sup>s</sup> "tot groei geschikt" (i. e. able to grow), Neumann, "erquickend" (i. e. refreshing).

**Ruyhati** is Med. of rūhati (rohati), q. v.

**Rurira** at Vv 40<sup>2</sup> is misprint for rucira.

**Ruru** [Vedic ruru: RV vi.75, 15] a sort of deer, a stag; usually called ruru-miga J iv.256, 261; v.406 (pl. rohitā rurū), 416. Cp. ruruva.

**Rusita** [pp. of ruṣ] to be vexed. The Dhpt defines by "rose" (306, 450), "pārusiye" (626); Dhpt has 2 roots viz. one with "ālepe" (442), the other with "hiṅsāyaṅ" (443) annoyed, irritated, offended Sn 932, 971 (expl<sup>d</sup> by Nd<sup>1</sup> 498 as "khuṅsita, vambhita, ghaṭṭita" etc.). See rosa, roseti etc.

**Russati** at SnA 121 for dussati.

**Ruha**<sup>1</sup> (adj.) (-°) [fr. ruh: see rūhati] growing, a tree, in cpds.: jagati°, dharāṅ°, mahi°, etc.

**Ruha**<sup>2</sup> [poetical for ruhira (rohita)=lohita] blood, in cpd. ruhanghasa blood-eater, a name for panther J iii.481 (=ruhira-bhakkha lohita-pāyin C.).

**Ruhira** (nt.) [fr. rudhira] blood M iii.122; Th i, 568; Vin ii.193; Miln 125, 220; Sdhp 38.

-akkhita (ruhir° akkhita) "besmeared with blood" J iv.331, is to be read as ruhir° ukkhita of ukṣ.

**Rūta** at J iii.276 read ruta (q. v.).

**Rūpa** (nt.) [cp. Vedic rūpa, connected etymologically with varpa (Grassmann). — The nom. pl. is rūpā & rūpāni] form, figure, appearance, principle of form, etc. — A. *Definitions.* According to P. expositors rūpa takes its designation fr. ruppatti, e. g. "ruppanato rūpaṅ" Vism 588; "ruppanat'āthena r." VbhA 3; "rūpa-rūpaṅ = ruppāna sabhāvena yuttaṅ" Cpā. 156<sup>7</sup> (where ruppatti is, not quite correctly, given as "change"), "ruppati ti: tasmā rūpan ti vuccati" S iii.86; other defn<sup>s</sup> are "rūpayati ti rūpaṅ" (with cakkhu & the other 10 āyatanas) VbhA 45; and more scientifically: "paresu rūp' ādisu cakkhu-paṭihanana lakkhaṅ rūpaṅ" Vism 446. — Of modern interpretations & discussions see e. g. Dhs. trsl. introd. ch. vi. (pp. 41-63, or 248-71); Dial. ii.244; Expos. 67<sup>b</sup>; Cpā. 270 sq. (where objections are raised to trsl<sup>a</sup> "form," and as better (philosophical) terms "matter," "material quality" are recommended). See also loka for similar etym. — B. (lit.) appearance, form, figure Dhs 597 sq. (=form either contrasted with what is unseen, or taken for both seen and unseen), 751; Mhvs 27, 30 (siha-vyagghādirūpāni representations of lions, tigers etc.); 30, 68 (ravicaṇḍa-tāra-rūpāni id.); 36, 31 (loha° bronze statue); ThA 257. — Esp. beautiful form, beauty S iv.275 = Pv ii.9<sup>58</sup> (as one of the 10 attributes, with sadda etc., of distinction: see also below D ii.a); Miln 285; Mhvs 20, 4 (rūpa-mānini proud of her beauty); PvA 89. — surūpa very beautiful ThA 72; durūpa of evil form, ugly A 1.203 sq. (dubbanna+). — In phrase rūpaṅ sikkhati Vin i.77=iv.129 the meaning is doubtful; it may be "to study drawing, or arts & craft," or (with Mrs. Rh. D.) "weights & measures," or (w. Hardy)

"money changing." It is said that through this occupation the eyes become bad; it is opposed to gaṇanā. — C. (-°) of such & such a form, like, kind, of a certain condition or appearance. In this appl<sup>a</sup> very frequent & similar to E. -hood, or Ger. -heit, i. e. an abstract formation. Often untranslatable because of the latter character. It is similar to kāya (cp. expl<sup>a</sup> of ātura-rūpa Vv 83<sup>14</sup> by abhitunna-kāya VvA 328), but not so much with ref. to life & feeling as to appearance and looks. E. g. aneka° Sn 1079 (=anekavidha Nd<sup>2</sup> 54); adissamāna° invisible PvA 6 (lit. with invisible form); ummatta° as if mad, under the appearance of madness, like a madman Pv 1.81; ii.6<sup>3</sup>; eva° in such a condition Pv ii.1<sup>5</sup>; tapassi° appearing to be an ascetic Pv i.3<sup>3</sup>; tāraka° the (shapes of the) stars Dhs 617; deva° as a deva PvA 92. *Pleonastically* e. g. in: anupatta° attaining Pv iv.1<sup>66</sup>; taramāna° quickly Pv ii.6<sup>2</sup>; yutta° ad PvA 157; succitta° variegated Pv i.10<sup>9</sup>. — Cases *fit verbally*: citta-rūpaṅ according to intention Vin iii.161; iv.177; cetabba-rūpaṅ fit to be thought upon J iv.157. (=°yuttakaṅ C.). — *atta-rūpena* on my own account S iv.97; godha-rūpena as an iguana Mhvs 28, 9. — D. (as philos. t. t.) principle of (material) form, materiality, visibility. — There are var. groups of psychological and metaphysical systematizations, in which rūpa functions as the *material*, gross factor, by the side of other, more subtle factors. In all these representations of rūpa we find that an element of moral psychology overshadows the purely philosophical & speculative aspect. A detailed (Abhidhammic) discussion of rūpa in var. aspects is to be found at Dhs § 585-980. — 1. rūpa as āyatana or sense object. It is the object of the activity or sphere of the organ of sight (cakkhu). As such it heads the list of the 6 bahirāni āyatanāni (see e. g. Nd<sup>2</sup> p. 238 A-E & āyatana<sup>3</sup>) with "cakkhunā rūpaṅ divā" (the others: sota > sadda, ghāna > gandha, jivhā > rasa, kāya > phoṭṭhabba, mano > dhamma), cp. cakkhu-viññeyyā rūpā itthā kantā etc. D 1.245; M i.266; cakkhunā rūpaṅ passati ittha-rūpaṅ kanta-rūpaṅ etc. S iv.126; — see further: Vin 1.34 (sabbāṅ ādittāṅ: cakkhuṅ ādittāṅ, rūpa ādittā etc. with sequence of other āyatanas); D ii.308 sq., 336 sq.; M iii.18 (yaṅ kho rūpaṅ paṭicca uppajjati sukhaṅ somanassaṅ, ayaṅ rūpe assādo; cp. Ps ii.109 sq.), 291 (ye te cakkhu-viññeyyesu rūpesu avita-rāgā etc.); Ps i.79; ii.38 (rūpi rūpāni passati ti vimokkho); Dhs 617, 653, 878; Tikp 28. — 2. (metaphysically) as the representative of sensory or material existence: (a) universally as forming the corporeal stratum in the world of appearance or form (rūpa-bhava) as compared with the incorporeal (arūpa-bhava), being itself above, and yet including the kāma-bhava. (The kāmabhava is a subdivision of rūpabhava, which has got raised into a third main division.) This triad is also found in comb<sup>s</sup> with loka or dhātu (see dhātu 2 a & d), or avacara. See e. g. D i.17; iii.215 (°dhātu), 216 (°bhava); Kvū 370 sq. (°dhātu); Dhs 499 (°avacara), 585 (°dhātu); Vbh 17 (°avacara), 25 (as garu-pariṇāma & dandha-nirodha comp<sup>d</sup> with arūpa). A similar sequence rūpa arūpa & nirodha (i. e. nibbāna) in old verses at Sn 755; It 45, 62 (rūpehi arūpā santatāra, arūpehi nirodho santataro). On indriya-rūpa "faculty as form" see indriya B. — (b) individually in the sphere of saṅsāra as one (i. e. the material quality) of the substrata of sensory individual existence or the khandhas. They are the 5: rūpa-kkhandha, vedanā°, saññā°, sankhārā°, viññāṇa°; otherwise called rūp' upādāna-kkhandha etc. (e. g. D iii.223, 278; Vism 443). See khandha ii. B. — In this property rūpa consists of 28 subdivisions, viz. the 4 (great) dhātus (mahābhūtāni or else bhūta-rūpa primary matter) and 24 upādā-rūpāni (i. e. derivative forms or accidentals). These are given *in extenso* in the rūpakkhandha section of the Vism (pp. 443-450), also at Dhs 585; the 24 consist of: cakkhu, sota, ghāna, jivhā, kāya, rūpa, sadda, gandha, rasa, itthindriya, purisindriya, jivindriya, hadaya-

vatthu, kāya-viññatti, vaci-viññatti, ākāsa-dhātu, (rūpassa) lahutā mudatā kammaññatā, upacaya santati jaratā aniccatā, kabañjīkār'āhāra; cp. def<sup>ns</sup> at Nett 73: cātu-mahābhūtiṅg rūpaṅ catunnaṅ ca mahābhūtanāṅ upādāya rūpassa paññatti. The rūpak-khandha shares with the others the qualities of *soullessness, evanescence* and *ill* (anattā, anicca, dukkha); e. g. rūpaṅ ca h' idaṅ attā abhavissa, na y' idaṅ rūpaṅ ābadhāya saṅvatteyya Vin 1.13, cp. similarly M III.282 sq.; S III.166; quoted and expl<sup>d</sup> in detail at Vism 610; rūpaṅ aniccag Vin 1.14; M 1.228; III.18 (also expl<sup>d</sup> at Vism 610); S III.48, 66, 88; rūpe anicc' ānupassanā Ps II.186 sq. — See also D II.301; III.233; Ps 1.23, 53, 104; II.96, 102, 109 (rūpassa ādinavo); Vbh 1. sq., 12 sq. (in detail); Kvu 11 sq.; Vism 443 sq.; Tikp 33; VbhA 2, 3, 32 sq. = S III.142 (with var. similes); DhA IV.100. — (c) in the making up of the individuality as such (nāma-rūpa), where in contrast with nāma (as abstract, logical, invisible or mind-factor) rūpa represents the visible (material) factor, resembling kāya (cp. phrase nāma-kāya in same sense). The foll. are current def<sup>ns</sup> of nāma-rūpa: nāma-(kāya)=vedanā, saññā, cetanā, phassa, manasikāra (otherwise citta-sankhārā), rūpa-(kāya)=cattāro mahābhūtā catunnaṅ m-bhūtānaṅ upādāya rūpaṅ (otherwise kāya-sankhārā) S II.4; III.59 sq.; Ps 1.183; with expl<sup>d</sup> at Vism 558 & VbhA 169. Defined at Nett 15: "ye phassa-pañcamakā dhammā: idaṅ nāmaṅ, yāni pañc' indriyāni rūpāni: idaṅ rūpaṅ, tad ubhayaṅ nāmarūpaṅ viññāna-sampayuttaṅ." Discussed in detail also at Vism 562 (=VbhA 173, 174), 587-597; cp. DhsA 392 (Expos. 500, where "mind-matter" is given as corresp. couple in trsl<sup>ns</sup>, do. Cp<sup>d</sup>. 271 sq. "mind and body"). See also under pañicca-samuppāda. — 3. *various references*: D III.102, 212, 225, 244, 273; M 1.84 (Gotamo kāmānaṅ pariññaṅ paññāpeti, rūpānaṅ, vedānaṅ); S II.198; III.11 (evaṅ-rūpo siyaṅ, evaṅ vedano etc.), 101 (id., & the khandhas); Sn 867, 874, 943, 1037, 1121; Nd<sup>1</sup> 425; Tikp 36, 38, 54, 262; Vism 625 (uppajjanaka<sup>o</sup>).

-ārammaṇa a visible thing as object Dhs 146, 365; DhsA 310 (cp. Expos. 407). -āvacara world of form, sphere of matter (cp. Expos. 67, 216<sup>a</sup>, 264) PvA 163. -ūpaga (satta) (a being) living in (bodily) form It 62; Sn 754. -ūpajivini f. a woman living on her beauty, i. e. a harlot PvA 46, 201. -ññu knowing (var.) bodily forms M 1.220=A v.347. -tanhā craving after form D II.309; III.216, 244, 280; VbhA 179 (in det.). -dakkha one clever in forms, viz. an artist (accountant?) Miln 344 (in the Dhamma-nagara). -dhātu the element of form, material element Vism 486; Nett 32, 97. See above D 2. -nimitta sign of form Ps 1.92. -patta beautiful J 1.61. -pamānika measuring by form (outward appearance), one of the 4 kinds of measurements which the world takes of the Tathāgata (see A II.71 & Pug 53), viz. rūpa<sup>o</sup>, ghoṣa<sup>o</sup>, lūkha<sup>o</sup>, dhamma<sup>o</sup> DhA III.113; the same four similarly at SnA 242. -pātu-bhāva appearance of form (also as °antara° intermediate form) SnA 245. -bhava material existence: see above D 2. -rāga lust after rebirth in rūpa D III.234 (+ arūpa<sup>o</sup>); Nett 28 (pañc' indriyāni rūpīni rūpa-rāgassa padaṭṭhānaṅ. -rūpa material form (mutable material quality?) Cp<sup>d</sup>. 156, doubtful trsl<sup>ns</sup> & expl<sup>d</sup> -saññā perception of material qualities, notion of form D 1.34; II.112 (expl<sup>d</sup> in det. at Vism 328); III.224, 244, 253; Nd<sup>2</sup> 545; DhsA 200 (cp. Expos. 269). -saññin perceiving form D III.260; Ps II.38; Sn 1113. -santati duration of material form Vism 431; VbhA 21. -samus-saya accumulation of form, complex form ThA 98. -samāpatti attainment of beauty J 1.406. -sampatti beauty J III.187. -siri personal splendour J 1.60.

**Rūpaka** (nt.) [fr. rūpa] form, figure; likeness of, image (-°); representation Vin II.113 (rūpak' okiññāni pattāni, of painted bowls); Th 2, 394 (see ruppā<sup>o</sup>); DhA 1.370

(mañi<sup>o</sup> jewelled image); II.69 (assa<sup>o</sup> toy horse); Mhvs 25, 26 (rāja<sup>o</sup>); 27, 30 (devatā<sup>o</sup> shape of devas); VvA 213. -dūrūpaka of squalid appearance J II.167; cp. durūpa.

**Rūpatā** (f.) [abstr. fr. rūpa] (being) shape(d), appearance; accordance, conformity, in phrase bhavya-rūpatāya "by appearance of likelihood" A II.191 (in hearsay formula, where it is missing in id. passage at Nd<sup>2</sup> 151).

**Rūpatta** (nt.) [abstr. fr. rūpa] lit. "form-hood," i. e. shaping (being) shape(d) S III.87 (rūpaṅ rūpattāya sankhātāṅ).

**Rūpavāṇ** (adj.) [rūpa+vant] 1. having bodily form S III.16 & passim (in formula of sakkāya-diṭṭhi); Dhs 1003. — 2. having the form of (-°) Mhvs 14, 3 (go-kanna<sup>o</sup>). — 3. beautiful Mhvs 10, 30 (f. rūpavati).

**Rūpika** (adj.) [fr. rūpa] having shape; neg. a<sup>o</sup> formless Sdhp 236 (rūp' ārūpika).

**Rūpin** (adj.) [fr. rūpa] 1. having material qualities, possessed of form or shape or body or matter, belonging to the realm of form. rūpi is nearly always comb<sup>d</sup> & contrasted with arūpi formless, incorporeal (see rūpa D 2 a), cp. comb<sup>a</sup> rūpi arūpi saññi asaññi nevasaññi-nāsaññi Nd<sup>2</sup> 617 and similarly It 87=Miln 217. — D 1.34 (attā dibbo rūpi), 77 (kāyo r. manomayo), 186 (attā etc.), 195 (attapaṭilābho r. manomayo); III.111, 139; M II.229; S III.46 (r. arūpi saññi etc.); IV.202, 402; A II.34; Nd<sup>1</sup> 97, 137; Ps II.38 (rūpi rūpāni passati); Dhs 635, 1091, 1444; Vbh 123, 342 (read rūpi); Nett 28 (pañc' indriyāni rūpīni), 69 (five rūpīni indriyāni & five arūpīni); DA 1.119 (attā); DhsA 304 (rūpino dhammā); VbhA 511 sq. (attā). — 2. (-°) having the appearance of, resembling: see rumma<sup>o</sup>.

**Rūpiya**<sup>1</sup> (nt.) [cp. Sk. rūpya, lit. of splendid appearance, cp. name for gold jātarūpa] silver Vin III.239 (here collectively for any transactions in "specie," as expl<sup>d</sup> by C. p. 240: rūpiyaṅ nāma satthu-vaṅgo kahāpāno lohamāsako dārumāsako jatumāsako; i. e. copper, wood & lac); S I.104 (suddhaṅ r.); II.233; Dhs 584.

-maya made of silver Vin II.112; S III.144 (sovañña-maya+); Pv II.64 (where in sequence sovañña<sup>o</sup>, mañi<sup>o</sup>, loha<sup>o</sup> r.; expl<sup>d</sup> as "rajatamaya" PvA 95); DhA 1.29.

**Rūpiya**<sup>2</sup> see ruppā.

**Rūpeti** [Caus. Denom. fr. rūpa] 1. to put into shape, to make appear, to make grow (?) SnA 132, 143 (v. 1. ropeti). — 2. to be formed, to appear, to come to notice, in def<sup>ns</sup> of rūpa at VbhA 45: "rūpayati ti rūpaṅ."

**Rūḷa** [doubtful spelling; perhaps for rūlha, evidently identical with rudda, as Trenckner suggests in Notes 63<sup>19</sup>] awful, terrible Miln 275 (synonymous with bhīma).

**Rūlha**<sup>1</sup> [pp. of rohati; of ruh; Sk. rūḷha] 1. grown Sn 20 (°tīna). — 2. (see rūhati) healed up Miln 291 (°vaṇa one whose wound has healed); cp. rūhanā.

**Rūlha**<sup>2</sup> at Miln 217 & 218 is a by-form of ruddha, pp. of rundhati (rumbhati) to obstruct; thus meaning "obstructed, difficult" (of a road, together with lugga palugga). Kern, *Toev. s. v. trsl<sup>ns</sup>* (as rūlha<sup>1</sup>) by "overgrown."

**Rūlhi** (f.) [fr. rūlha, pp. of rohati, cp. Sk. rūḷhi] lit. ascent, growth see vi<sup>o</sup>. — fig. what has grown by custom, tradition, popular meaning of a word (°sadda). The fig. meaning is the one usually found in Pāli, esp. in Abhidhamma and Commentary literature; e. g. rūlhiyaṅ by tradition, usually, commonly, VbhA 1 (as category with the 3 other: rāsi, guṇa, pannaṅgi); rūlhitō id. VbhA 2; rūlhiyā id. SnA 430; PvA 163; also rūlhi-vasena VvA 42; or with sadda: rūlhi-sadda usual meaning Vism 333; DhsA 205; °saddena in popular

language, in ordinary speech, customarily, commonly speaking Tikp 253; Vism 310; DA 1.239, 294; SnA 135, 400.

**Rūhati**<sup>1</sup> [the specific P. form of the usual Sk. P. rohati (q. v.). The root **ruh** is given at Dhṭp 334 with meaning "janana" i. e. causing, which refers more to the compounds with prefixes] 1. to grow, spread It 67; J iv.408 (akkhīni rūhiṅsu; also ppr. med. ruyhamāna); v.368; vi.360. — 2. to heal (of a wound), close up Vin 1.206 (vaṇa na rūhati); — 3. to have effect in (loc.), to be effective Vin 11.203=It 87 (vādo tamhi na rūhati). — pp. rūha<sup>2</sup>. See also rūhita (pp. of Caus. rūheti=roheti).

**Rūhati**<sup>2</sup> [for **rundh** (**rumbh**, **rudh**) or Pass. **rujjh**<sup>o</sup>; see also **rumbhati** & **ropeti**<sup>2</sup>] to be broken or (fig.) to be suspended Vin 11.55 (dhammattā rūhati the liability is cancelled). — pp. rūha<sup>1</sup>.

**Rūhanā** (f.) [cp. Sk. rohaṇa, fr. **ruh**: rūhati<sup>1</sup>] 1. growth J 11.322 (virūhanā C.). — 2. healing (of a wound) Miln 112.

**Rūhita** (nt.) [fr. rūhati<sup>1</sup>] a boil, a diseased growth (lit. "healed") Vin 1v.316 (expl<sup>d</sup> as "yaṅ kiñci vaṇo"; v. l. rudhita).

**Re** (indecl.) [shortened for are, q. v.] a part. of exclamation, mostly implying contempt, or deprecation, (DA 1.276) "hiṅanavasena āmantanaṅ" i. e. address of disdain: heigh. go on, get away, hallo. — D 1.96, 107; J 111.184 (C.=āmantane nipāto); often comb<sup>d</sup> with similar particles of exhortation, like **cara pi** re get away with you! M 11.108; Vin 1v.139 (so read for **cara pira** which the C. takes as "para," amamaka); or **ehi** re come on then! J 1.225; **ha re** look out! here they are! PvA 4; **aho vata** re wish I would! Pv 11.9<sup>46</sup> (re ti ālapanaṅ PvA 131); no **ca vata** re vattabbe but indeed, good sir . . . (Kvu 1).

**Rekhā** (f.) [fr. **rikh**, for which the Pāli form is **likh**, cp. Sk. rekhā, Lat. rima, Ohg. riga row] line, streak Abhp 539. See lekhā.

**Recana** (nt.) [fr. **ric**] letting loose, emission Dhṭm 610. Cp. **vi**<sup>o</sup>.

**Reṇu** [cp. Vedic **reṇu**] 1. dust; pl. **reṇu** particles of dust. — Vin 1.32 ("hatā bhūmi"); Vism 338=Nd<sup>1</sup> 505=J 1.117 (rāgo rajo na ca pana reṇu vuccati); J 1v.362 (okinnā raja-reṇūhi; C. expl<sup>a</sup> by "paṅsūhi"); Miln 274 (pl.); SnA 132 (reṇuṅ vūpasāmeti allays). — 2. pollen (in this meaning found only in the so-called Jātaka-style) J 1.233 (mahā-tumba-matta), 349 (pupphato reṇuṅ gaṅhāti); 111.320; v.39 (puppha<sup>o</sup>); vi.530 (padumakinjakkha<sup>o</sup>); DhA 1v.203 (°vatthi).

**Reuka** [etym.? Probably dialectical] "elephant's tooth," ivory J 11.230 (=hatthi-danta C.).

**Roga** [Vedic **roga**; **ruj** (see **rujati**), cp. Sk. rujā breakage, illness] illness, disease. — The def<sup>a</sup> of **roga** at J 11.437 is "roga rujana-sabhāvattaṅ." There are many diff. enumerations of **rogas** and sets of standard comb<sup>ns</sup>, of which the foll. may be mentioned. At Sn 311 (cp. D 111.75) it is said that in old times there were only 3 diseases, viz. **icchā**, **anasanaṅ**, **jarā**, which gradually, through slaughtering of animals, increased to 98. Bdhgh at SnA 324 hints at these 98 with "cakkhurog' ādinā-bhedena." Beginning with this (cakkhuroga affection of the eye) we have a list of 34 **rogas** at Nd<sup>1</sup> 13 (under **pākaṭa-parissayā** or open dangers=Nd<sup>1</sup> 360=Nd<sup>2</sup> 420) & Nd<sup>2</sup> 304<sup>1</sup> B, viz. **cakkhu**<sup>o</sup> & the other 4 senses, **sisa**<sup>o</sup>, **kaṇṇa**<sup>o</sup>, **mukha**<sup>o</sup>, **danta**<sup>o</sup>; **kāsa**, **sāsa**, **pināsa**, **dāha**, **jarā**; **kucchiroga**, **mucchā**, **pakkhandikā**, **sulā**, **visūcīkā**; **kutṭhaṅ**, **gaṇḍo**, **killāso**, **soso**, **apamāro**; **daddu**, **kaṇḍu**, **kacchu**, **rakhasā**, **vitacchikā**, **lohita-**

**pittaṅ**, **madhumeho**, **aṅsā**, **piḷakā**, **bhagandalā**. This list is followed by list of 10 **ābādhas** & under "dikkha" goes on with var. other "ills," which however do not make up the number 98. The same list is found at A v.110. The 10 **ābādhas** (Nd<sup>2</sup> 304<sup>1</sup> C.) occur at A 11.87 & Miln 308 (as āgantuka-rogā). The 4 "rogas" of the Sun (Miln 273, cp. Vin 11.295) are: **abha**, **mahikā**, **megha**, **Rāhu**. — Another mention of **roga** together with plagues which attack the corn in the field is given at J v.401, viz. **visa-vāta**; **mūsika-salabha-suka-pāṇaka**; **setaṭṭhika-roga** etc., i. e. hurtful winds, mice, moths & parrots, mildew. — The comb<sup>a</sup> **roga**, **gaṇḍa**, **salla** is sometimes found, e. g. M 11.230; Vism 335. Of other single **rogas** we mention: **kucchi**<sup>o</sup> (stomach-ache) J 1.243; **ahivātaka**<sup>o</sup> Vin 1.78; J 11.79; 1v.200; DhA 1.231; **paṇḍu**<sup>o</sup> jaundice Vin 1.206; J 11.102; DhA 1.25; **tiṇa-pupphaka**<sup>o</sup> hay-fever Miln 216. — See also **ātanka** & **ābādha**. On **roga** in similes see *J.P.T.S.* 1907, 130. — D 1.11, 73; 111.182; S 111.32; 1v.64; A 11.128, 142 sq.; 1v.289; Nd<sup>1</sup> 486; Vism 236 (as **cauka** etc.), 512 (in simile); VbhA 88 (in sim. of **dikkha** etc.); ThA 288; VvA 6 (rogena phuṭṭha), 75 (sarīre r. uppajji); PvA 86 (kacchu<sup>o</sup>), 212 (rogena abhikhūta). — Opp. **aroga** health: see sep.

-**ātanka** affliction by illness A 11.174 sq.; v.169, 318. -**niḍḍha** the nest or seat of disease Dh 148 (cp. DhA 111.110); as **nīḷa** at It 37. -**mūla** the root of disease Sn 530. -**vyasana** distress or misfortune of disease D 111.235 (one of the 5 **vyasanāni**: **nīti**<sup>o</sup>, **bhoga**<sup>o</sup>, **roga**<sup>o</sup>, **silā**<sup>o</sup>, **diṭṭhi**<sup>o</sup>); Miln 196 (id.).

**Rogin** (adj.) [fr. **roga**] having a disease, suffering from (°); one who has a disease Vism 194 (ussanna-vyādhī dukkhassa); Sdhp 86. — **paṇḍu**<sup>o</sup> one who has the jaundice J 11.285; 111.401.

**Rocati** [Vedic **rocate**, **ruc**, Idg. \***leuq**, as in Lat. **luceo** to be bright (cp. **lux** light, **lūmen**, **lūna** etc.); Sk. **rocana** splendid, **rucci** light, **roka** & **rukṣa** light; Av. **raocant**-shining; Gr. **σμφι-λύκη** **twi**-light, **λευκός** white; also with **l**: Sk. **loka** world, **locate** to perceive, **locana** eye; Lith. **lāukti** to await; Goth. **liuhaḷ** light=Ohg. **lioh**t, E. **light**; Oir **lōche** lightning. — The Dhṭp (& Dhṭm) gives 2 roots **ruc**, viz. the one with meaning "ditti" (Dhṭp 37), the other as "rocana" (Dhṭp 395), both signifying "light" or "splendour," but the second probably to be taken in sense of "pleasing"] 1. to please, i. e. it pleases (with dat. of person) Th 2, 415 (rocate); Mhvs 15, 9 (nivāso rocatu). Cp. BSk. **rocayate** AvŚ 11.158. — 2. to find pleasure in (loc.) Miln 338 (bhava). — Caus. **roceti**: 1. to be pleased, to give one's consent DhA 1.387 (gloss K **rucitha** **ruceyyātha**). — 2. (with acc. of object) to find pleasing, to find delight in, to be attached to, to approve of, to choose S 1.41 (vadhaṅ); J 1.142 (Devadattassa laddhīṅ r.); v.178 (pabbajjaṅ roc' ahaṅ=rocemi C.), 226 (kammaṅ). — Freq. with **dhammaṅ** to approve of a doctrine or scheme, e. g. at Vin 11.199 (Devadattassa dhammaṅ); S 1.133; Sn 94 (asataṅ dh.), 398 (dhammaṅ imaṅ rocaye); J 1v.53 (dh. asataṅ na rocayāma). — Cp. **abhi**<sup>o</sup>, **ā**<sup>o</sup>, **vi**<sup>o</sup>.

**Roṇṇa** see **ruṇṇa**.

**Rodati** see **rudati**.

**Rodana** (nt.) [fr. **rud**] crying, weeping DhA 1.28; PvA 63, 64; Dhṭp 144.

**Rodha**<sup>1</sup> [fr. **rudh**] obstruction, stopping, in cpd. **para-pāna**<sup>o</sup> stopping the life of somebody else; life-slaughter, murder Sn 220; J 11.450. Cp. **anu**<sup>o</sup>, **ni**<sup>o</sup>, **vi**<sup>o</sup>.

**Rodha**<sup>2</sup> (nt.) [fr. **rudh**] bank, dam A 111.128 (where id. p. at A. 1.154 reads **gedha**, cave; v. l. also **gedha**, cp. v. l. **rodhi**<sup>o</sup> for **gedhi**<sup>o</sup> at Nd<sup>2</sup> 585).

**Rodhana** (nt.) [fr. **rudh**] obstructing J v.346; Sdhp 57.



**Ropa** (-°) [fr. **rop**=Caus. of **ruh**] plantation, in **vana**° & **ārāma**° S 1.33.

**Ropaka** [ropa+ka] sapling J 11.340 (rukkha°).

**Ropana** (nt.) & **ropanā** (f.) [fr. ropeti<sup>1</sup>] 1. planting PvA 151 (ārāma°); Mhvs 15, 41. — 2. healing S IV.177 (vana°). — 3. furthering, making grow Ps 11.115 (buddhi°). — 4. (f.) accusation Vin IV.36.

**Ropaya** (adj.) (-°) [for \*ropyā, fr. ropeti<sup>1</sup>] to be healed, only in cpd. **du**° hard to heal (of a wound) Vin 1.216 (vaṇa).

**Ropāpeti** see ropeti<sup>1</sup>.

**Ropita** [pp. of ropeti<sup>1</sup>] 1. planted Pv 11.7<sup>8</sup>. — 2. growing up Pv 9<sup>70</sup> (read "pi ropitaṅ" for viropitaṅ). — 3. furnished with, powdered with (-°) Vv 64<sup>15</sup> (Ed. vosita; VvA 280 expl<sup>2</sup> by ullitta, vicchurita). — 4. accused, brought forward (of a charge) Vin IV.36.

**Ropima** (nt.) [fr. ropeti<sup>1</sup>] 1. what has been planted Vin 1v.267. — 2. a kind of arrow M 1.429 (contrasted with kaccha; Neumann trsl<sup>2</sup> ropima by "aus Binsen"). — 3. (adj.) at Vv 44<sup>13</sup> **aropima** ("not planted"?) is an attribute of trees. It is not expl<sup>d</sup> in VvA.

**Ropeti**<sup>1</sup> [Caus. of rūhati<sup>1</sup>] 1. to plant or sow J 1.150 (nivāpantiṅaṅ); Mhvs 15, 42 (amb' atthikaṅ); 19, 56; DhA 11.109. — 2. to put up, fix J 1.143 (sūlāni). — 3. to further, increase, make grow Sn 208 (Pot. ropayeyya). — 4. (fig.) to fix, direct towards, bring up against: see ropeti<sup>2</sup> 2. — pp. **ropita**. Caus. II. **ropāpeti** to cause to be planted D 11.179; J VI.333; Mhvs 34, 40; DhA 11.109. — Cp. **abhi**°, **abhini**°, **ā**°.

**Ropeti**<sup>2</sup> [Caus. of rūhati<sup>2</sup>. See lumpati] to cause to break off, to cause to suspend or cancel; to pass off, refuse Vin 11.261 (bhikkhūhi bhikkhunīnaṅ kammaṅ ropetvā bhikkhunīnaṅ niyyādetuṅ, i. e. by the bhikkhus is an act of the nuns to be passed off and to be referred to the nuns). — 2, to make confess or accuse of (acc.: āpattiṅ a guilt) Vin 11.2 (first codeti, then sāreti, then ropeti & lastly (sanghaṅ) nāpeti), 85 (id.); IV.36 (aññā-vādaṅ ropeti to bring the charge of heresy against someone). No. 2 perhaps better to ropeti<sup>1</sup>. Cp. *Vin. Texts* 11.334. — To ropeti<sup>2</sup> belong the cpds. **oropeti** (cut off) & **voropeti** (deprive). They are better to be taken here than to **ava**+**ruh**.

**Roma** (nt.) [Vedic roman; the usual P. form is loma (q. v.)] the hair of the body J v.430 (where in roma-rājiyā maṇḍita-udara as expl<sup>2</sup> of loma-sundari); Sdhp 119 (°kūpa).

**Romaka** (adj.) [fr. roma] feathered (?) J 11.383 (C. wrong!).

**Romañca** (?) [fr. roma, cp. Vedic romaśa] hairy (?) Dāvs v.14 (°kancuka).

**Romanthaka** (adj.) [fr. romanthati] chewing the cud, ruminating Vin 11.132.

**Romanthati** & **Romantheti** [to romantha; cp. Lat. rumen & ruminare = E. ruminare] to chew the cud, to ruminate Vin 11.132 (°ati); J IV.392 (°eti).

**Romanthana** (nt.) [fr. romanthati] ruminating Vin 11.321.

**Roruva** [fr. **ru**, cp. Sk. raurava, N. of a purgatory] 1. a sort of hart (i. e. ruru) M 1.429. — 2. N. of a naraka (purgatory): see Dictionary of Names. E.g. J 111.299; Dāvs 111.12; Sdhp 195. Cp. BSk. raurava Divy 67.

**Rosa** [cp. Sk. roṣa, of ruṣ] 1. anger, angry feeling M 1.360. — 2. quarrel J IV.316.

**Rosaka** (adj.) [fr. rosa; cp. BSk. roṣaka Divy 38] angry, wrathful S 1.85, 96; Sn 133; Vv 52<sup>8</sup> (=paresaṅ ros' uppādanena r. VvA 226); J 11.270.

**Rosanā** (f.) [abstr. fr. rosati] making angry, causing anger, being angry Vbh 86 (hiṅsanā+), expl<sup>d</sup> at VbhA 75 by ghaṭṭanā. Cp. BSk. roṣaṇi AvS 1.178.

**Rosaneyya** (adj.) [grd. formation fr. rosa] apt to be angry or cause anger; neg. **a**° not to be angered, not irritable Sn 216.

**Rosita** [pp. of **rus**, to smear: Sk. rūṣita; given as root **rus** at Dhṭm 442 with meaning "ālepa"] smeared (with), anointed J IV.440 (=vilitta C.).

**Roseti** [Caus. of rosati, **ruṣ**; see rusita] to make angry, to annoy, to irritate S 1.162; A 11.215 (so read for rosati); 111.38; Sn 125, 130, 216; J 1.432; IV.491.

**Rohañña** (adj.) [fr. roha=rohita] red J v.259 (rohañña pungav'ūsabhā; C. expl<sup>2</sup> by ratta-vañṇā) Kern. *Toev. s. v.* proposes rohiñño = \*rohiṇyah, (cp. pokkharāṇi for °iṇi) red cows.

**Rohati**: for the Sk. rohati of **ruh** to grow we find the regular P. correspondent rūhati: see rūhati<sup>1</sup>. The Caus. of this verb is **ropeti** (to make grow): see ropeti! — Another root, restricted to the Pāli, is seen in rūhati<sup>2</sup> (with pp. rūlha) and is equal to **rundh** (rudh, rumbh) to break. The Caus. of this root (**ropeti**<sup>2</sup>) is either an indirect formation from it or (more likely) a direct representative of **rup=lup** as in P. lumpati. To the latter belong the prep. cpds. oropeti & voropeti.

**Rohicca** [fr. rohita, perhaps directly fr. Vedic rohit a ewe, lit. the red one] a kind of deer J VI.537 (°sarabhā migā).

**Rohiṇi** (f.) [cp. Vedic rohiṇi red cow or mare] 1. a red cow A 1.162 = 111.214. — 2. N. of a nakkhatta or constellation ("red cow") SnA 456; Mhvs 19, 47. — 3. N. of a river SnA 357.

**Rohita** (adj.) [Vedic rohita; cp. the usual P. word lohita red & blood. See also rudhira & ruhira] red, as attribute of fishes at J v.405 (i. e. a special kind of fish), and of deer at J v.406 in same passage (i. e. a special kind of deer). Otherwise only in standing term rohita-maccha the "red fish," viz. Cyprinus Rohita, which is freq. mentioned in the "Jātaka" literature, e. g. J 11.433; 111.333; DhA 11.132 (four), 140; KhA 118.



## L.

**La** syllable of abbreviation, corresponding to our "etc.": see *peyyāla*.

**Lak-aṭṭhika** at VvA 222 is doubtful; *aṭṭhika* means "kernel," *lak°* may be a misspelling for *labujak°* (?).

**Lakanaka** (nt. ?) [fr. *lag*, with *k* for *g*, as *lakuta*: *laguḷa* etc. Would correspond to Sk. \**lagnaka*, cp. *Trenckner. Notes* 62; *Geiger, P.Gr.* § 39<sup>1</sup>] ship's anchor (*nāvā°*) Miln 377 (v. l. *lagganaka*), 378.

**Lakāra** [for *alankāra*, lit. "fitting up," cp. *Hindī & Marāṭhī langara*, *Tamil ilankaran*] a sail J II.112; Miln 378; *Dāvs* IV.42; *Vism* 137 (v. l. *BB. lankāra*).

**Lakuṭa** [see *laguḷa* for etym.] a club, cudgel Miln 255 (in sequence *daṇḍa-leḍḍu-lakuṭa-muggara*), 301, 367, 368. See also *laguḷa*.

**Lakuṭaka** [dialectical] a dwarf Mhvs 23, 50 (*°sariratta*); VbhA 26 (*°pāda-purisa*, cpd. with *arūpa*); Puga 227; C. on S 1.237.

**Lakuṭakatta** (nt.) [fr. *lakuṭaka*] dwarfishness J VI.337.

**Laketi** [for *laggeti*, see *lakanaka*] to hold fast (lit. to make adhere) Miln 377.

**Lakkha** (nt.) [fr. *lakṣ* (see *lakkhaṇa*), or (after *Grassmann*) *lag* "to fix," i. e. to mark. Cp. *Vedic lakṣa* price at gambling (*Zimmer, Altind. Leben* 287)] 1. a mark Miln 102. — 2. a target Miln 418; DhA 1.52 (*°yoggā target practice*, i. e. shooting). — 3. a stake at gambling J VI.271. — 4. a high numeral, a lac or 100,000 (but cp. PvA 255, where *lakkha* of Pv IV.3<sup>38</sup> is taken as a "period of time," equal to 100 *koṭis*); *Dāvs* v.66.

**Lakkhañña** (adj.) [fr. *lakkhaṇa*, cp. BSk. *lakṣaṇya* diviner *Divy 474*] connected with auspices, auspicious, in phrase "lakkhañña vata bho dosinā ratti" (how grand a sign, friends, is the moonlight night! trsl<sup>a</sup>) D 1.47 = J 1.509 (expl<sup>a</sup> at DA I.141 as "divasa-mās'-ādināṇ lakkhaṇaṇ bhavituṇ yuttā"); J v.370 (*°sammata* considered auspicious).

**Lakkhaṇa** (nt.) [Vedic *lakṣman* nt. sign; adj. *lakṣmaṇa*; later Sk. *lakṣmaṇa* nt. In the def<sup>a</sup> of grammarians syn. with *anka* brand, e. g. Dhṭp 536 "anka lakkhaṇe lakkha dassane," or Dhṭm 748 "lakkha=dassana-anke"; cp. J 1.451 *lakkhaṇena anketi* to brand. — The Sk. Np. *Lakṣmaṇa* appears also in Prk. as *Lakkhaṇa*: *Pischel, Prk. Gr.* § 312] 1. sign, characteristic, mark; esp. a sign as implying something extraordinary or pointing to the future, therefore a prognosticative mark (cp. talisman), a distinguishing mark or salient feature, property, quality (as Rh. D. in *Dial.* I.19 somewhat lengthily, after *Bdgh*, trsl<sup>b</sup> *lakkhaṇa* by "signs of good & bad qualities in the foll. things and of the marks in them denoting the health or luck of their owners") D 1.9 (a long list, as forbidden practice of fortune-telling, like *maṇi°* from jewels, *daṇḍa°* from

sticks, *asi°* from marks on swords etc.); Sn 360 (pl. *lakkhaṇā*, here as fortune-telling together with *supina* telling fr. dreams, cp. SnA 362: *daṇḍa°*, *vattha°* etc. referring to D 1.9), 927 (with *Āhabbana*, *supina* & *nakkhatta*, all kinds of secret sciences; expl<sup>d</sup> at SnA 564 as "*maṇi-lakkhaṇādi*") 1018 (*gottaṇ brūhi sa°* "with its distinguishing marks"); J VI.364 (sign of beauty); Miln 171 (*yathāva°* just characterization); Mhvs 35, 109 (*itthi°* auspicious signs in women); PvA 161, 219; SnA 386. A long enum<sup>a</sup> of all sorts of (perfect) marks (*tatha-lakkhaṇāni*) is found at DA 1.62 sq. Cp. *tādi-lakkhaṇa* marks of such (a being), with ref. to good luck etc. J III.98; SnA 200; VvA 95. — 2. mark on the body, esp. when serving a def. purpose, e. g. as the branding (of slaves), or the marks of a fortunate being, pointing towards his future greatness: (a) brand J 1.451, cp. cpd. *°āhata*. — (b) the (32) marks of a *mahā-purisa* or a great being, either destined to be a *rājā cakkavatti*, or a *sammā-sambuddha*. These are given at Sn 1019 (pl. *lakkhaṇā*), 1021, 1022 as only 3 (viz. *mukhaṇ jivhāya chādeti*, *uṇṇ' assa bhamuk' antare*, *kos' ohitaṇ vattha-guyhaṇ* with ref. to his tongue, the hair between the eyebrows & the sexual organ); more completely as 32 at D II.16 sq.; III.142 sq. (the *Lakkhaṇa Suttanta*); referred to at D 1.88, 105; J 1.56; Mhvs 5, 91; cp. *paripuṇṇa-kāya* Sn 548 (with expl<sup>a</sup> *lakkhaṇehi puṇṇatāya* at SnA 452). — 3. (in spec. sense:) pudendum J v.197 (*subha°*, the male member), 366. — 4. (adj.) (*°*) having the marks (of), characterized by, of such & such character A 1.102 (*kamma°*; *bāla°* & *paṇḍita°*, together with *bāla-* & *paṇḍitanimitta*); Miln 111 (*sata-puñña°*, of the Buddha); VvA 71 (*para-sampatti-usuyyā-lakkhaṇā issā*); PvA 17, 120. — 5. (as t. t. in philosophy) specific attribute, characteristic (mark). In contrast to *nimitta* more a substantial attribute or primary characteristic (cp. VbhA 261). Compared with other terms of definition we get the foll.: *rasa* essential property, *paccupaṭṭhāna* recurring phenomenon, *padatṭhāna* immediate occasion DhSA 63 (trsl<sup>b</sup> *Expos.* 1.84), cp. *Cpd.* 13 (where *padatṭhāna* is trsl<sup>d</sup> as "proximate cause"). — Ps 1.54 sq. (*khāndhānaṇ*); II.108 (*saccānaṇ*). VbhA 85, 136 (with ref. to the *Paṭiccasamuppāda*, cp. *Vism* 528), 261 (fourfold, of *kesā* etc.); *Vism* 278 (with ref. to *kammaṭṭhāna*) 351 (4. of the *dhātus*: *thaddha°*, *ābandhana°*, *paripācana°*, *vitthambhana°*), 363 sq. (id.), 495 (*ariya-saccānaṇ*); VvA 38 (comp<sup>d</sup> with *āramaṇa* with ref. to *jhāna*). — The 3 properties (*tilakkhaṇaṇ*) of existing things or of the phenomenal world are *anicca*, *dukkha*, *anatta*, or impermanence, suffering, unreality: thus at J 1.48 (*dhamma-desanā ti-l°muttā*), 275; III.377 (through contemplating them arises *vipasana* & *pacceka-bodhi-ñāna*). — abl. *lakkhaṇato* "by or qua characteristic," "in its essential qualification," often found in exegetical analysis in Commentary style comb<sup>d</sup> with var. similar terms (*atthato*, *katato*, *nimittato* etc.), e. g. *Vism* 351, 363, 495, 528; VbhA 46, 76, 83, 131, 261 (where *Vism* 351 has *paripācana* for *uṇhatta*); SnA 343. — Cp. *upa°*, *vi°*, *sa°*.

-āhata affected with a mark (of punishment or disgrace), branded Vin 1.76; VvA 06. -kusala clever at interpreting bodily marks or at fortune-telling from signs (cp. nemittaka) M 1.220; J 1.272. -kusalatā cleverness at (telling people's fortune by) signs VvA 138. -paṭiggāhaka one who reads the signs, a soothsayer, wise man J 1.56. -pāṭhaka an expert in (interpreting) signs, fortune-teller J 1.455; II.194; V.211. -manta the secret science of (bodily) marks Sn 690 (but expl<sup>d</sup> at SnA 488 as "lakkaṇāni ca vedā ca," thus taking it as Dvandva); DhA III.194. -sampatti excellency of marks J 1.54. -sampanna endowed with (auspicious) signs Sn 409; J 1.455.

**Lakkhika & °ya** (adj.) [fr. lakkhī] belonging to auspices, favoured by good luck Sdhp 105 (°ya); usually neg. **alakkhika** unlucky, unfortunate, ill-fated; either with **appa-puṭṭha** of no merit, e. g. S v.146 = J II.59; Vv 50<sup>6</sup> (=nissirika, kālakāṇṇi VvA 212); or **pāpa** wicked Vin II.192 (of Devadatta).

**Lakkhita** [pp. of lakkheti] see abhi°.

**Lakkhī** (f.) [Sk. lakṣmī] 1. luck, good fortune, success, personal welfare J III.443 (comb<sup>d</sup> with sirī splendour; expl<sup>d</sup> by parivāra-sampatti & paññā respectively); IV.281 (expl<sup>d</sup> as "sirī pi puññam pi paññā pi"). — 2. splendour, power Dāvs 1.6 (rajja° royal splendour); IV.38 (id.). — 3. prosperity Dāvs v.35 ("nidhāna Anurādhapura).

**Lakkheti** [Denom. fr. lakkha] to mark, distinguish, characterize Nett 30. — pp. **lakkhita**. — Cp. **upa°**.

**Lagati & Laggati** [with variant langati; the spelling with **gg** is the usual one. Root **lag**, as in Vedic lakṣa etc.; Sk. lagati, pp. lagna (from the pp. lagga the double **g** has been generalized in P.; but see Geiger, *P.Gr.* § 136); perhaps to Lat. languo, E. languid, from meaning "to lag," but doubtful; see Walde, *Lat. Wtb.* s. v. languo. — The DhTp 23 gives **lag** in meaning "sanga," which is the customary syn. in the commentaries. Cp. langī] to adhere to, stick (fast) to (loc.), to hang from Vin 1.202; J III.120; DhA I.131; III.298 (ppr. alaggamāna); DA 1.257 (for abhisajjati); aor. **laggi** PvA 153 (tire); ger. **laggitva** J III.19; DhA IV.25; PvA 280 (but better to be read **laggetvā** making fast; as v. l.). — pp. **lagga & laggita**. — Caus. **laggeti** to make stick to, to fasten, tie, hang up Vin 1.209; II.117, 152; J III.107; v.164, 175; Mhvs 7, 9 (suttañ ca tesañ hatthesu laggetvā); DhA 1.138. — Caus. II. **laggāpeti** to cause to fasten or stick, to make stick, to obstruct J III.241; Mhvs 33, 11; 34, 48 (kalāpaṇ); DhA IV.183. — Cp. **ālaggeti**.

**Lagana & Laggana** (nt.) [fr. **lag**] 1. adhering J 1.46 (g.; v.281); with **gg**: J III.202 (=sanga); Nd<sup>2</sup> p. 188 (s. v. nissita, in sequence I., bandhana, palibodha); Miln 105; DhA III.433. — 2. slinging round, making fast VvA 212.

**Lagula** [cp. Sk. laguḍa, Marāṭhī lākūḍa, Hindi lakuṭa stick. The word is really a dialect word (Prk.) and as such taken into Sk. where it ought to be \*lakṛta = lakuṭa. Other etym. connections are Lat. lacertus (arm), Gr. λέκρωνα, λάξ; Old Prussian alkuinis elbow; and distantly related E. leg. See Walde, *Lat. Wtb.* s. v. lacertus. Cp. P. bhujā<sup>1</sup> & ratana] a club, cudgel Vin III.77 (cnum<sup>d</sup> with var. weapons of murder, like asi, satti, bheṇḍī, pāsāna etc.); Miln 152, 351 (kodaṇḍa-lagula-muggara), 355 (kileṣa°); J VI.394; Vism 525 (°abhihāta).

**Lagga** (adj.) [pp. of lag(g)ati] sticking; stuck, attached; obstructed, hindered Nd<sup>2</sup> 107; Miln 346 (laggaṇḍi divā mahiṇ); DhA 127 (alagga-bhāva); DhA 1.361 (°mānasa). Neg. **alagga** unobstructed (lit. not sticking or being stuck to), in phrase ākāso alaggo asatto apatiṭṭhito apalibuddho Miln 388 and elsewhere. — Cp. **olagga**.

**Laggāpana** (nt.) [fr. laggāpeti; see lagati] making stick, causing obstruction J III.241.

**Laggita** [pp. of lag(g)ati] stuck, adhering; obstructed J IV.11. Often in exegetical style in sequence **lagga**, **laggita**, **palibuddha**, e. g. Nd<sup>2</sup> p. 188 (s. v. nissita), cp. No. 107.

**Laghima** (langhima) in phrase aṇima-laghim' ādikaṇ is doubtful in reading & meaning at KhA 108 = Vism 211 (spelt langh° here).

**Lankāra** see lakāra.

**Langī** (f.) [fr. **lag**] bolt, bar, barrier, obstruction, only metaphorically with ref. to avijjā M I.142, 144; Pug 21; DhS 390; VbhA 141.

**Langula** (nt.) [cp. Sk. lāngula & lāngūla; also the ordinary P. forms nangula & nanguṭṭha, to **lag**] the tail of an animal Mhvs 6, 6 (lājento langulaṇ; v. l. nangulaṇ). See also **nangula &** (concerning l > n) **landhati** (=nandhati); nalāṭa (for lajāta).

**Langhaka** [fr. **langh**] a jumper, tumbler, acrobat J II.142; Miln 34, 191, 331. f. **langhikā** Vin IV.285 (with natākā & sokajjhāyikā).

**Langhati** [**langh**, a by-form of **lagh**, as in laghu (see lahu) light, quick; Idg. \*legh & \*lengh, with meanings of both "quick" & "light" (or "little") from the movement of jumping. Here belong Gr. ελαχός little, ελαφρός quick; Lat. levis (fr. \*leghuis), Goth. leihto = E. light; Ohg. lungar quick, Ger. ge-lingen to succeed. Further Lat. limen threshold. Perhaps also the words for "lungs," viz. Ger. lunge, E. lights etc. — The DhTp 33 defines **lagh** (**langh**) by "gati-sosanesu"] 1. to jump over (acc.), step over, to hop J III.272; v.472 (langhamāno yāti); Miln 85. — 2. to make light of, disregard, neglect, transgress PvA 15; VvA 138. — Cp. **abhi-langhati**, **ullanghati**. — Caus. **langheti** (=langhati) to jump over (acc.), lit. to make jump J v.472 (vatig); Th 2, 384 (Meruṇ langhetuṇ icchasi); Miln 85. — ger. **langhayitvā** ThA 255, & (poet.) **langhayitvāna** J 1.431 (=attānaṇ langhitvā C.); Mhvs 25, 44 (pākāraṇ). — Cp. **olangheti**.

**Langhana** (nt.) [fr. **langh**] jumping, hopping J 1.430 ("natāka a tumbler, jumper, acrobat, cp. Fick, *Soc. Gliederung* 188, 190, 192); II.363, 431. Cp. **ullanghanā**, **olanghanā**.

**Langhamayā** (pl.) at J v.408 is problematic. We should expect something like langhiyo or langhimayā in meaning "deer," as it is comb<sup>d</sup> with eneyyaka. The C. reads langhimayā ("like deer; jumping?") & expl<sup>d</sup> by nānā-ratana-mayā "made of var. jewels," rather strange.

**Langhāpana** (nt.) [fr. Caus. of **langh**] making jump, raising, lifting Vism 143 ("launching").

**Langhi** (**Langhī**) (f.) [fr. **langh**] 1. a kind of deer (?) J VI.537. — 2. doubtful of meaning & origin in phrase langhi-pitāmahā at J II.363 = III.226: "whose grandfather was a deer, or a jumper" (?); used in disparagingly addressing a crane. The C. to J II.363 expl<sup>d</sup> rather strangely as follows: **langhī vuccati ākāse** langhanato megho "(a) jumping deer is called the cloud because of its jumping in the air," **balākā ca nāma megha-saddena gabbhaṇ ganhanti** ti "the cranes conceive by the sound of the cloud," **meghasaddo balākānaṇ pitā megho pitāmaho** ti "the sound of the cloud is the father of the cranes & the cloud the grandfather."

**Lajjati** [lajj; DhTp 72: lajjane] 1. to be ashamed or abashed, to be modest or bashful PvA 48 (for harāyati);

ppr. *lajjamāna* DhA 1.188; PvA 88; fut. *lajjissati* J III.218; inf. *lajjitūṅ* DhA 1.72; ger. *lajjitvā* J 1.208; grd. *lajjitabba* (nt.) what one has to be ashamed of, something disgraceful J VI.395; also (an odd form) *lajjitāya* (so read; see Geiger, *P.Gr.* § 203 against Treckner, *Notes*, 66<sup>27</sup>) Dh 316. — 2. to have regard of (gen.), to consider, to respect J IV.128. — Caus. II. *lajjāpeti* to cause to be ashamed, to put to the blush J III.137; v.296. — pp. *lajjita*.

**Lajjana** (nt.) [fr. *lajj*] being ashamed DhTp 72.

**Lajjanaka** (nt.) [fr. *lajjana*] causing shame, humiliating, disgraceful J VI.395.

**Lajjava** (nt.) [fr. *lajj*] shamefacedness D III.213 (where Dhs 1340 has *maddava*); cp. A 1.94.

**Lajjā** (f.) [fr. *lajj*] shame, bashfulness, modesty M I.414; DA 1.70; DhA 11.90; instr. *lajjāya* out of shame PvA 47. 112. 283. Cp. *nillajja*.

**Lajjāpanikā** (f.) [fr. *lajjāpeti*, Caus. II. of *lajjati*] making ashamed, putting to shame, disgracing J V.284 (*kula*° bringing disgrace on the clan).

**Lajjita** [pp. of *lajjati*] ashamed, bashful Sdhp 35. — f. *lajjitā* as n. abstr. "bashfulness" DhA 1.188.

**Lajjitabbaka** (nt.) [grd. of *lajjati*+ka] something to be ashamed of, a cause of shame, disgrace J VI.395.

**Lajjin** (adj.) [fr. *lajj*] feeling shame, modest, afraid, shy, conscientious (expl<sup>d</sup> as "one who has *hiri* & *ottappa*" by C. on S 1.73; see *K.S.* 320 & cp. *Dhs. trsl<sup>m</sup>* p. 18) D 1.4, 63; III.15; S 1.73; A II.208; IV.249 sq.; Pug 57; Pv II.9<sup>15</sup> (expl<sup>d</sup> as one who is afraid of sin); Miln 373; DA 1.70. — pl. *lajjino* Vin 1.44.

-*dhamma* (*lajji*°) modesty, feeling of shame Vin II.53 sq.

**Lacchati** fut. of *labhati* (q. v.).

**Lañca** [cp. Sk. *lañca*] a present, a bribe J 1.201; II.186; v.184; VI.408 (*gahita*, bribes received); DhA 1.269 (ṅ *adāsi*); IV.1; PvA 209. The word is a word peculiar to the "Jātaka" literature.

-*khādaka* "eater of bribes," one who feeds on bribes J II.196; v.1. -*ggāha* taking of bribes J v.109. -*daṅḍaka* a staff given as a present (?) J VI.450 (v. l. *volāñjanaka*°). -*dāna* gift of bribes, bribery J III.205. -*vittaka* one who gets rich through bribes J 1.339.

**Lañcaka**: Hardy in ed. of *Netti*, p. 278 suggests writing *lañjaka* & trsl<sup>d</sup> "making known," "exposition" (cp. Sk. *lañj* to declare), found only at Miln 137 & 217 in cpd. *Saṅyutta-nikāya-vara-lañcaka* (trl<sup>m</sup> Rh. D.: "most excellent"); at Miln 242 & 258 in *Majjhima-nikāya vara*°; at Miln 362 in *Ekuttara-nikāya-vara*°; and at *Nett* 2 in cpd. *nayalañjaka*. Treckner (Miln ed. p. 424) translates it as "excellent gift (to mankind)."

**Lañcana** in "*kārāpesi tilaṅcanan*" at Dpvs 20, 10 is not clear. We may have to correct reading into *lañchanan* or *lañchakan*. Oldenberg in his trsl<sup>m</sup> (p. 211) leaves the word out and remarks: "Probably this passage refers to the three *pupphayāna* mentioned in the *Mahāvamsa* (33. 22, where Geiger reads "*pupphādhānāni tīpi*," with trsl<sup>m</sup> "3 stone terraces for offerings of flowers"), though I do not know how to explain or to correct the word used here (*tilaṅcanan*)."

**Lañcha** [fr. *lañch*] a mark, an imprint J II.425; VbhA 52.

**Lañchaka** [fr. *lañcha*; doubtful] one who makes marks (expl<sup>d</sup> by Cy. as "lakkhaṇa-kāraka") J IV.364, 366 (ti°), so expl<sup>d</sup> by Cy. v. l. ni°. See *nillañchaka* & cp. *lañcana* (ti°).

**Lañchati** [*lañch* DhTp 54 "lakkhaṇe"] to stamp, to seal DhA 1.35 (*sāsanay rāja-muddāya lañchanto*). — Caus. *lañcheti*. — 1. to seal J 1.452 (spelt *lañjetvā*); II.326; VI.385; SnA 577 (*rāja-muddikāya*); DhA 1.21. — 2. to mark, paint, smear Vin II.107=266 (*mukhaṅ*). — Caus. II. *lañchāpeti* to have marked or sealed (by king's command) Vism 38 ("had his seal put to this order"; trsl.). — Cp. *nillaccheti*.

**Lañchana** (nt.) [f. *lañch*] 1. stamp, mark, imprint VvA 89 (*sasa*°, of the moon); Dāvs II.23 (*pada*°). — 2. the seal (of a letter or edict) SnA 172. — Cp. *lañcana*.

**Lañchita** [pp. of *lañcheti*] sealed J 1.227 (*pihita-lañchitā vā loha-cātiyo*).

**Lañjaka** [see *lañcaka*] in *dīpa*° stands as equivalent of *dīpavaṅsa* thus "story of the island" Dpvs 18, 2. Oldenberg (*trsl<sup>m</sup>* p. 204) translates "the island of *Lankā*."

**Lañjeti** see *lañchati* and *valañjeti*.

**Laṭṭukikā** (f.) [Dimin. fr. *laṭvāka*; dial.] the Indian quail, *Perdix chinensis* D 1.91; M 1.449 (l. *sakunīkā*); J III.44, 174 sq. (quoted at SnA 358 & DhA 1.55); v.121; Miln 202; DA 1.257. — Cp. Cunningham, *Bharhut Tope*, p. 58.

**Laṭṭhaka** (adj.) [Kern, *Toev.* s. v. compares Sk. *laṭaha*, *laḍaha*, dialectical] beautiful, auspicious, lovely J III.464, 493; IV.1, 477; DA 1.284.

**Laṭṭhi** (f.) [Sk. *yaṣṭi*, with l for y; also in Prk. see Pischel, *Prk. Gr.* § 255 & cp. Geiger, *P.Gr.* § 46<sup>2</sup>. The doublet *yaṭṭhi* also in Pāli] 1. a staff, stick D 1.105 (*patoda*° goad), 126 (id.); VvA 64 (id.); J IV.310 (*laṭṭhi hata*=*laṭṭhiyā hata* C.); v.280; Miln 27. — 2. stick of sugar cane (*ucchu*°) PvA 257. — 3. sprout of a plant, offshoot J III.161 (in simile); usually -°, as in *anga*° sprout ThA 226; *dālika*° of the d. creeper Th 2, 297; *beḷuva*° of the *Vilva* tree KhA 118; *sala*° of the *Sal* tree A II.200. Found also in names of places, as *Laṭṭhivana* (J 1.83 etc.).

-*madhu*(ka) "cane-honey," i. e. liquorice J IV.537; DhA IV.171 (°ka).

**Laṭṭhikā** (f.)=*laṭṭhi*, only in Npl. as -° (cp. *laṭṭhi* 3), e. g. *Amba*° the grove of mango sprouts DA 1.41.

**Laṇḍa** (nt.) [cp. Sk. *laṇḍa* (dial.). The DhTm under No. 155 gives a root *laḍ* in meaning "jigucchana," i. e. disgust] excrement, dung of animals, dirt; mostly used with ref. to elephants (*haṭṭhi*°), e. g. at J II.19; DhA I.163, 192; IV.156 (here also as *assa*° horse dung.) Cp. *laṇḍikā*.

**Laṇḍikā** (f.) [fr. *laṇḍa*], only in *aja*° goat's dirt, pellet of goat's dung J 1.419; PvA 283.

**Latā** (f.) [cp. Sk. *latā*, connected with Lat. *lentus* flexible; Ohg. *lindi* soft, E. *lithe*; also Ohg. *lintea* lime tree; Gr. *ἰλάρη* fir tree] 1. a slender tree, a creeping plant, creeper A 1.202 (*māluvā*°); Vv 35<sup>5</sup> (= *vallī* VvA 162); 47<sup>4</sup> (*kosātaki* 1.); J 1.464 (*rukka*°, here perhaps better "branch"); DhA 1.392 (°*pasādhana*; see under *maḥā*°); Miln 253, 351; VvA 12 (*kappa*°); PvA 51, 121; Vism 183 (where the foll. kinds are given: *lābu*, *kumbhaṇḍī*, *sāmā*, *kālavallī*, *pūtilatā*). — *nāga*° the iron wood tree: see under *nāga*; *pūti*° a sort of creeper (q. v.). On *latā* in similes see *J.P.T.S.* 1907, 130. — 2. (fig.) an epithet of *taṇhā* (greed), as much as it strangles its victim Dhs 1059, 1136; *Nett* 24, 121. — 3. (fig.) streak, flash, in *vijjul-latā* flash of lightning J 1.103.

-*kamma* creeper-work (comb<sup>d</sup> with *mālā-kamma*) Vin II.117, 152.

**Laddha** [pp. of *labhati*] (having) obtained, taken, received Sn 106, 239; J v.171; Mhvs 5, 133 (*kiñci laddhan*); 10, 37 (*kaññā laddhā*); PvA 5. — *laddhatvaṅ* at J IV.406. is to be corrected to *uddhatvā*. — Cp. *upa*°, *pa*°.

-adhippāya one who obtains his wishes Nd<sup>2</sup> 542.  
-assāsa getting one's breath again, coming to (out of a swoon) J IV.126. -upasampada one who has obtained ordination PvA 54. -jaya victorious Mhvs 25, 98. -jivika revived PvA 40. -nāma so-called ThA 292 (puthulomo laddhanāmo maccho); PvA 33 (yamaloka I-n. petaloka), 52 (niraya I-n. naraka), 57 (kuñjara I-n. hatthi), 107 (sūcikā jighacchā), 119 (Purindada=Sakka), 143 (Himavanto=pabbata-rājā), etc.

**Laddhā** is ger. and 3<sup>rd</sup> sg. aor.; laddhāna ger. of labhati (q. v.).

**Laddhi** (f.) [fr. labh] religious belief, view, theory, esp. heretical view; a later term for the earlier ditṭhi (cp. *Kvu trsl.* introd. p. 47) J I.142 (Devadattassa), 425; III.487; v.411; Dāvs II.86 (dulladdhi wrong view); DA I.117; PvA 254; Sdhp 65. Cp. upa°.

**Laddhika** (-°) [fr. laddhi] having a (wrong) view or belief, schismatic J I.373 (evaṅ°); Dpvs VII.35 (puthu°).

**Landhati** see nandhati & pilandhana. Concerning l > n cp. langula.

**Lapa** (adj. n.) [fr. lap; see lapati] talkative, talking, prattling; a talker, tattler, prattler, chatterer A II.26; Th I, 959=It 112; Vism 26 (doubled: lapa-lapa)=Nd<sup>1</sup> 226 (as lapaka-lapaka).

**Lapaka** [fr. lap] one who mutters, a droner out (of holy words for pay) D I.8 (cp. *Dial.* I.15); A III.111; J III.349; Miln 228; DA I.91.

**Lapati** [lap, cp. Russ. lépet talk, Cymr. lléf voice. The Dhṭp 188 & 599 defines lap with "vacana"] to talk, prattle, mutter Sn 776; It 121; Pv 1.8<sup>1</sup>; II.6<sup>3</sup>. — Cp. ullapati, palapati, samullapati. — Caus. lapeti (and lāpeti, metri causā) to talk to, to accost, beg S I.31 (here meaning "declare"); Sn 929 (janaṅ na lāpayeyya=na lāpayeyya lapanāṅ pajaheyya Nd<sup>1</sup> 389); DhA II.157. — Infm. lapetave (only in Gāthā language cp. Geiger, *P.Gr.* § 204) Ud 21. — pp. lapita. — Caus. II. lapāpeti DhA II.157.

**Lapana** (nt.) & lapanā (f.) 1. talking, muttering; esp. prattling or uttering indistinct words for the sake of begging, patter D I.8; A II.26; III.430; Nd<sup>1</sup> 389; Nett 94; Miln 383. As f. lapanā at Vbh 352; Vism 23 & 27 (def.); VbhA 482. — 2. the mouth, in cpd. lapanaja "mouth born," i. e. tooth J VI.218 (=mukhaja C.). — Cp. ālapana ālapanatā, ullapana.

**Lapāpāna** (nt.) [fr. Caus. II. lapāpeti of lap] causing to speak, speaking ThA 78.

**Lapita** [pp. of lapati] talked, uttered, muttered It 98.

**Lapila** see lambila.

**Labuja** [cp. Sk. labuja] the bread-fruit tree, Artocarpus lacucha or incisa D I.53; J IV.363; v.6, 417; PvA 153 (sa°, read as salaja°, like Vv 35<sup>5</sup>, expl<sup>d</sup> at VvA 162).

**Labbhamanatta** (nt.) [abstr. fr. ppr. med. of labhati] the fact of being taken PvA 56.

**Labbhā** (indecl.) [best to be taken, with Pischel, *Prk. Gr.* § 465, as an old Opt. 3<sup>rd</sup> sg., like sakkā which corresponds to Vedic śakyāt. Thus labbhā= \*labhyāt, as in Māgadhi] allowable, possible (with inf.); usually neg. (thus=Prohibitive!) Sn 393 na l. phassetuṅ; SNA p. 376 expl<sup>s</sup> by "sakkā", 590; Pv II.6<sup>10</sup>; J I.64 (na l. tayā pabbajitūṅ), 145 (id.), PvA 96 (=laddhuṅ sakkā).

**Labha** (-°) (adj.) [a base-formation fr. labh] receiving, to be received, to get; only in dul° hard to get Sn 75; S I.101; J I.307; Pug 26; Miln 16; Sdhp 17, 27; and su° easy to obtain Pv II.3<sup>10</sup>.

**Labhati** [later Vedic labh for older rabh, cp. rabhate, rabha, rabhasa. Related are Gr. λαμβάνω to get, λαφυρον booty; Lat. rabies=E. rabies; Lith. lōbis wealth. — The Dhṭp (204) simply defines as "lābhe." On the Prk. forms see Pischel, *Prk. Gr.* § 484. — See also rabhasa] 1. (the very freq. & ordinary meaning) to get, to receive, obtain, acquire. — 2. (fig.) to obtain permission, to receive an opportunity, etc., as "pabbajitūṅ sacce lacchāmi" if I am allowed to receive the pabbajjā Mhvs 18, 5; or "labhamāno niccam pi khāditu-kāmo 'mhi" if I get the chance I should always like to eat J I.478; and passim (cp. Pass. labbhati below). The paradigm of labhati shows a great variety of forms owing to its frequent occurrence (cp. E. "get"). We have selected the most interesting ones. Pres. Ind. labhati rare (late, e. g. Vism 136); usually med labhate Th I, 35; Sn 185, 439; 1<sup>st</sup> sg. labhe Pv 1.6<sup>4</sup>; 2<sup>nd</sup> sg. labhase J II.220; 3<sup>rd</sup> pl. labhase S I.110. — ppr. med. labhamāna S I.122 (otāraṅ a°, cp. IV.178; M I.334); also in Pass. sense "getting taken" PvA 71. — Opt. 3<sup>rd</sup> sg. labhe Sn 458, & (med.) labhetha Sn 45, 46, 217; Pv II.9<sup>7</sup>; also (usual form) labheyya PvA 115. 2<sup>nd</sup> sg. med. labhetho (=Sk. °thāh) Sn 833. — Imper. 2<sup>nd</sup> sg. labha It 77; 3<sup>rd</sup> labhatu PvA 112; med. 2<sup>nd</sup> sg. labhassu Th 2, 432; 3<sup>rd</sup> sg. labhatāṅ D II.150; 1<sup>st</sup> pl. (as Hortative) labhāmase Pv 1.5<sup>5</sup> (=labhāma PvA 27); & labhām-hase Pv III.2<sup>4</sup>. — Fut. 3<sup>rd</sup> sg. lacchasi (Sk. lapsyati) S I.114; Pv II.4<sup>6</sup>; III.3<sup>7</sup>; J II.60 (Māro otāraṅ I.), 258; Miln 126; DhA I.29; SNA 405; ThA 69 (Ap.); 1<sup>st</sup> sg. lacchāmi M II.71; 2<sup>nd</sup> sg. lacchasi Vv 83<sup>5</sup>; Pv IV.1<sup>60</sup>; 1<sup>st</sup> pl. lacchāma J I.54; IV.292; & lacchāmase (med.) Vv 32<sup>9</sup>. Also (the Com. form) labhissati PvA 190; VvA 136. — Cond. 1<sup>st</sup> pl. alabhissāma J III.35; med. 3<sup>rd</sup> sg. alabhissatha D II.63. — Pret. (& aor.) (a) 3<sup>rd</sup> sg. alatta D I.176 (alattaṅ pabbajjaṅ); M II.49; S IV.302; J IV.310; VvA 66, 69; 1<sup>st</sup> sg. alattaṅ D II.268; Vv 81<sup>22</sup>; Th I, 747; DhA III.313; 2<sup>nd</sup> sg. alatta S I.114; 1<sup>st</sup> pl. alattamha M II.63; 3<sup>rd</sup> pl. alattuṅ D II.274. & alattaṅsu S I.48. — (b) (Prohib.) mā laddhā (3<sup>rd</sup> sg. med.) shall not receive (Sk. alabdha) J III.138. — (c) labhi Sn 994; 1<sup>st</sup> sg. labhiṅ Th I, 218; 2, 78; J II.154; VvA 68; & alabhitthaṅ Th I, 217; 3<sup>rd</sup> sg. alabhittha Pv 1.7<sup>7</sup> (spelt bbb); 1<sup>st</sup> pl. labhimhā (for labhimha) D II.147. — Inf. laddhuṅ J II.352; DhA III.117; PvA 96. — Ger. laddhā (poet.) Sn 306, 388, 766, 924; laddhāna (poet.) Sn 67 (=laddhā, labhitvā Nd<sup>2</sup> 546); It 65; and (ord.) labhitva J I.150; III.332; PvA 95. — Grd. (a): labbhiya (only neg. alabbhiya what cannot be got) J IV.86; Pv II.6<sup>9</sup>; labbhaneyya (a°) (in Com. style as expl<sup>a</sup> of labbhaniya) J IV.86 (°thāna); PvA 65 (°vatthu), 96 (id.), and labbhaniya (as a°-tthānāni impossible things) A III.54 sq. (five such items), 60 sq. (id.); J IV.59. — (b): laddhabba J III.332; PvA 112, 252. — (c): laddheyya Pv IV.3<sup>25</sup>. — Caus. labbheti (for \*labbheti, a diff. form<sup>a</sup> fr. Sk. lambhayati, which is found in P. pa-labbheti) to make someone get, to procure, in 1<sup>st</sup> sg. aor. alabbhesi Vin IV.5=J I.193; DhA III.213 (v. l. labh°); and in pres. 3<sup>rd</sup> sg. labbheti J III.353 (=adhigameti C.). — Pass. labbhati (fig.) to be permitted, to be possible or proper; (or simply :) it is to be Mhvs 30, 43; KhA 192 (vattuṅ), 207 (id.). — pp. laddha. — Cp. upa°, pati°, vi°.

**Labhana** (nt.) [fr. labh] taking, receiving, gift, acquisition DhA III.271 (°bhāva); PvA 73 (°tthāna), 121 (id.).

**Lamba** (adj. -°) [fr. lamb] hanging down, drooping, pendulous S IV.341, 342 (°cūlakā bhaṭa hirelings with large or drooping top-knots); J II.185 (°tthana with hanging breasts); III.265 (°cūla-vihangama); Dāvs II.61. — alamba not drooping, thick, short J V.302; VI.3 (°tthaniyo). — Cp. ā°, vi° & ālambana.

**Lambati** [lamb; cp. Lat. limbus "limb," which may be also in E. limp, lit. "hanging down." — The Dhṭp defines the root as "ramba lamba avasaṅsane" (No. 199).

as does Dhtm 284] to hang down, to droop, fall Mhvs 32, 70 (laggāni lambiṅsu), 71 (ākāse lambamānāni). — Fut. lambahīti (poet.) J v.302 (= lambissati). — Caus. lambeti to cause to hang up or to be suspended, to hang up Mhvs 34, 48. — Caus. II. lambāpeti id. Mhvs 21, 15. — pp. lambita. — Cp. abhi°, pa°, vi°.

**Lambita** [pp. of lambeti] hanging down, suspended Mhvs 27, 38; 30, 67.

**Lambin** (adj.) [fr. lamb] hanging down, able to hang or bend down (with ref. to the membrum virile) Vin III.35 ("tassa bhikkhussa angajātaṅ dighaṅ hoti lambati, tasmā lambi ti vutto" Sam. Pās. I.278).

**Lambila** (adj.) [reading not quite certain, cp. ambila] sour, acrid, astringent (of taste) Nd<sup>1</sup> 240; Nd<sup>2</sup> 540; Dhs 629; DhsA 320 (reads lāpila, v. l. lampila; expl<sup>d</sup> as "badara-sālava-kapittha-sālav' ādi"); Miln 56 (reads ambila).

**Lambheti** [Caus. of labh, for which usually labbheti (q. v. under labhati). The Sk. form is lambhayati. — The Dhtm. (840) puts it down as a special root, although it occurs only in cpd. pa° in this special meaning: "labhi vañcane"] see palambheti (to deceive, dupe). It may be possible that reading lampetvā at A II.77 (v. l. lambitvā) is to be corrected to lambhetvā (comb<sup>d</sup> with hāpetvā). — alambhaviṣsa at S v.146 is to be read alam abhaviṣsa, as at J II.59.

**Laya** [cp. Sk. laya: see liyati] 1. a brief measure of time, usually comb<sup>d</sup> with other expressions denoting a short moment, esp. frequent as khaṇa laya muhutta Vin I.12; III.92; A IV.137; cp. Dpvs I.16 (khaṇe khaṇe laye Buddho sabbalokaṅ avekkhati). — Vism 136 (īsakam pi layaṅ yantaṅ paggaṅheth' eva mānasāṅ). — 2. time in music, equal time, rhythm Dhvs IV.50; VvA 183 (dvādasannaṅ laya-bhedānaṅ vasena pabheda).

**Laleti** [lal, onomat.; cp. Lat. lallo "lull"; Sk. lalallā; Gr. λαλεσ talkative; λαλεω talk; Ger. lallen. The Dhtp distinguishes 2 roots: lal (= icchā) & laj (= vilāsa & upasevā)] to dally, sport, sing J II.121 (ppr. lala-mānā); VvA 41 (laletānti; with kilati), 57 (id.). — Caus. laleti J I.362 (ppr. lālentā); Vism 365; cp. upa° — pp. laleta: see pa°.

**Lalāta** see nalāta (cp. langula).

**Lava** [fr. lū] a small particle, a drop VvA 253 (lavanka a small mark); Sdhp 105 (°odaka).

**Lavaka** [fr. lū] a cutter, reaper SnA 148 (v. l. lāvaka). See lāvaka.

**Lavana** (nt.) [cp. late Vedic lavaṇa, cp. Zimmer, *Allind. Leben* 54] salt, lotion Miln 112; Sdhp 158. See loṇa.

**Lavana** (nt.) [fr. lunāti] cutting, reaping Miln 360.

**Lavāpeti** Caus. of lunāti (q. v.).

**Lasagata** (hattha) at A II.165 is to be read (with v. l.) as lepagata, i. e. sticky (opp. suddha).

**Lasati** [represents las to gleam, shine; sport; play; as well as laṅ to desire, long for. Cp. Lat. lascivus; Gr. λαλαομαι; Goth. lustus = E., Ger. lust etc. — The Dhtp 324 defs. las as "kanti"] to desire, long; to dance, play, sport; to shine; to sound forth. See lāsana, abhilāsa, upalāseti, alasa, vilāsa. — Caus. lāseti to sport, to amuse (oneself) Vin II.10 (with vādeti, gāyati, naccati).

**Lasikā** (f.) [cp. Sk. \*lasikā] the fluid which lubricates the joints, synovial fluid Vin I.202; D II.293; M III.90; S IV.111; Sn 196; J I.146; Miln 382. In detail at Vism 264, 362; VbhA 247.

**Lasī** (f.) [etym. ?] brains J I.493 (= matthalunga C.) = DhA I.145.

**Lasuṇa & Lasuna** (nt.) [cp. Sk. laṣuṇa] garlic Vin II.140; IV.258; J I.474; Vv 43<sup>6</sup>; VvA 186.

**Lahati** to lick: see ullahaka, palahati, & lehati.

**Lahu** (adj.) [Sk. laghu & raghu: see etym. under langhatij] light, quick A I.10, 45. — lahuṅ karoti to make light, to be frivolous J II.451. — nt. lahuṅ (adv.) quickly Pv IV.1<sup>60</sup>; Dpvs 1.53; Mhvs 4, 17. — Usually as lahuka (q. v.).

-citta light-minded S I.201; J III.73. -tthāna lightness of body, bodily vigour, good health M I.437, 473; D I.204; Ud 15; Miln 14. [Cp. BSk. laghūthānatā Divy 156.] -parivatta quickly or easily changing VbhA 408.

**Lahukā** (adj.) [lahu + ka] 1. light (opp. garuka); trifling Vin I.49; A II.48 (āpatti); IV.137 (jīvitāṅ paritāṅ I.); Miln 344 (āpatti). — 2. light, buoyant Th I, 104 (kāyo); Dhs 648; Miln 105; PvA 280. atilahukaṅ (adv.) too soon Vin II.215. — 3 (as tt. in grammar) light (of letters or syllables), opp. garuka DA I.177 (with ref. to the 10 fold vyañjana of the dhamma).

**Lahutā** (f.) [fr. lahu] lightness, buoyancy Dhs 42, 322, 585; Vism 448.

**Lahusa** (adj.) [fr. lahu] easily offended, touchy D I.90; expl<sup>d</sup> by DA 1.256 as follows: "lahusā ti lahukā, appaken' eva tussanti vā russanti vā udaka-piṭṭhe lābukaṭāhaṅ viya appakena pi uppilavanti." Cp. rabhasa.

**Lahuso** (adv.) [orig. abl. of lahu] quickly A IV.247 (sabba°); Vism 238.

**Lākhā** (f.) [cp. Sk. lākṣā] lac; lac-dye; enum<sup>d</sup> with other colourings at M I.127 = S II.101 = A III.230. — SnA 577; Vism 261 (as colour of blood).

-ācariya expert in lac-dyeing SnA 577. -guḷaka a ball of lac SnA 80. -goḷaka id. SnA 577. -tamba copper coloured with lac Th 2, 440 (= lākhā-rasa-rattehi viya tambehi lomehi samannāgata ThA 270). -rasa essence of lac, used for dyeing; lac-colouring J v.215 (°ratta-succhavi); VI.269 (id.); KhA 62, 63; ThA 270.

**Lāja & Lājā** (f.) [cp. Vedic lāja: Zimmer, *Allind. Leben* 269] 1. fried grain, parched corn: occurring only in comb<sup>a</sup> madhu-lāja fried grain with honey, sweet corn J III.538; IV.214, 281. — 2. the flower of Dalbergia arborea, used for scattering in bunches (with other flowers making 5 kinds or colours) as a sign of welcome & greeting, usually in phrase lāja-pañcamāni pupphāni ("a cluster of flowers with lāja as the fifth") DhA I.112; VvA 31; J I.55 (°pañcamakāni p.); cp. J II.240 (vippariṇṇa-lāja-kusuma-mañḍita-talā); VI.42 (vippariṇṇa-lāja-kusuma-vāsa-dhūp' andhakāra); DhA I.140 (vippariṇṇa-valikaṅ pañcavaṇṇa-kusuma-lāja-puṇṇa-ghaṭa-pañmaṇḍita).

**Lājeti** [fr. lāja] to fry or have fried J VI.341 (v. l. lañc°, lañj°), 385 (lañchetvā; v. l. lañci°, lañje°).

**Lāpa<sup>1</sup>** [fr. lap] talk: see cpds. abhi°, pa°, sal°.

**Lāpa<sup>2</sup>** [also fr. lap, lit. "talker," cp. similar semantics of E. quail > Ger. quaken, quicken; E. quack. The P. form rests on pop. etym., as in Sk. we find corresponding name as lāba] a sort of quail, *Perdix chinensis* S v.146 = J II.59. As lāpaka-sakuna also at J II.59. — Another name for quail is vaṭṭaka.

**Lāpana** (nt.) [fr. lāpeti, Caus. of lap] muttering, utterance, speech It 98; A I.165 (lapita°). Perhaps also to be read at Th 2, 73. — Cp. upa°.

**Lāpin** (°) (adj.) [fr. lap] talking (silly) S III.143 (bāla°).

**Lāpu** (f.) [short for alāpu or alābu, cp. Geiger, *P.Gr.* § 39<sup>6</sup>] a kind of cucumber J 1.336, 341. See also **lābuka**.  
-latā the cucumber creeper or plant Miln 374.

**Lāpeti**: see lapati & cp. upalāpeti.

**Lābu** (f.) & **Lābuka** = lāpu (alābu) gourd or pumpkin, often used as receptacle J 1.158 (°ka), 411 (°kumbhaṇḍa vessel made of the gourd); v.37 (°ka), 155 (addhā-lābu-samā thanā); DhA 11.59 (°ka); SnA 227 (lābumhi catumadhurāṇ pūretukāmo).  
-kaṭhā a gourd as receptacle Vism 255, 359; VbhA 63.

**Lābha** [fr. labh] receiving, getting, acquisition, gain, possession; pl. possessions D 1.8; 11.58, 61; M 1.508 (ārogya-paramā lābhā); 111.39; A 1.74; 1V.157 sq., 160 (lābhena abhībhuṇo pariyādinnacitto Devadatto, cp. J 1.185 sq.); Sn 31, 438, 828, 854, 1014, 1046 (cp. Nd<sup>2</sup> 548); It 67 (vitta°); J 111.516 (yasa°, dhana°); Vism 93, 136 (°ḡ labhati), 150 (°assa bhāgin getting riches); PvA 113, 280. — A dat. sg. lābhā (for lābhāya) is used adverbially with foll. genitive in meaning of "for my (our) gain," "it is profitable," "good for me that" etc.; e. g. Miln 17 (lābhā no tāta, suladdhaṇ no tāta), 232 (lābhā vata tāsāṇ devatānaṇ); A 111.313 (lābhā vata me suladdhaṇ vata me), expl<sup>d</sup> at Vism 223; DhA 1.98 (lābhā vata me, elliptically); 11.95 (l. vata no ye mayā . . . upaṭṭhahimha).  
-agga highest gain J 111.125; Miln 21. -āsā desire for gain A 1.86. -kamyā (abl. out of desire for gain Sn 854, 929 (= lābha-hetu Nd<sup>1</sup> 389). -taṇhā craving for possession DhA 1V.38. -macchariya selfishness in acquisitions A 111.273; D 111.234; Pug 19, 23; Dhs 1122. -mada pride of gain VbhA 466. -sakkāra gain and honour, usually comb<sup>d</sup> with °siloka fame; the two first e. g. at Vin 11.196; It 73; J 1.185, 186; v.75; the three comb<sup>d</sup> e. g. at M 1.192; S 11.227, 237; A 11.73; 111.343 sq., 377; Vbh 352 sq.; lābha-siloka alone at Vism 67.

**Lābhaka** (adj. nt.) [fr. lābha] one who receives; reception; a° not getting, non-receiving Vin 111.77.

**Lābhā** see under lābha.

**Lābhin** (adj.) (°) [fr. labha] receiving, getting, having, possessed of M 111.39 (as n. "a receiver, recipient"); A 1.24; 11.85; 1V.400; Pug 51; Vbh 332 (nikāma°); J 1.140. — 2. one who has intuition either in reasoning (or logical argument) or psychically, and who may therefore take certain premises for granted (opp. alābhin a denier) DA 1.106, 120.

**Lāmaka** (adj.) [seems to be a specific Pāli word. It is essentially a C. word & probably of dialectal origin. Has it anything to do with omaka?] insignificant, poor, inferior, bad, sinful. The usual syn. is pāpa. — Vin 11.76; Vism 268 (= pāpaka); DhsA 45; KhA 243 (= khudda); PugA 229 (nīca lāmaka = oṇata); KhA 150 (°desanā, cp. ukkaṭṭha); DhA 11.77; 1V.44 (°bhāva); VvA 116; PvA 15 (for pāpa); 103 (= pāpaka), 125 (°purisa = kāpurisa); Sdhp 28, 253, 426, 526 (opp. ukkaṭṭha). — f. lāmikā J 1.285; 11.346 (for itarā); DhA 11.61 (pāpikā l. diṭṭhi). — Cp. *Dhs. trsl.*<sup>2</sup> § 1025.

**Lāmajjaka** (lāmañjaka) (nt.) [cp. Sk. lāmajjaka] the root of *Andropogon muricatus* Vv 43<sup>6</sup> (v. l. °añc°); VvA 186, (°añj°) 187.

**Lāyaka** (°) [fr. lāyati] cutter, reaper A 111.365 = S 111.155 (read babbaja°).

**Lāyati** [for \*lāvati, lū, for which the ordinary form is lunāti (q. v.), y for v as freq. in Pāli: see Geiger, *P.Gr.* § 46<sup>2</sup>. — The DhTp. has a root lā in meaning "ādāna" (No. 370)] to cut (off), mow, reap; ger. lāyitvā A 111.365; J 1.215; 111.226; Vin 111.64; Pv 1.81 (= lāvītvā PvA 40). — pp. lāyita.

**Lāyana** (nt.) [fr. lāyati] cutting J v.45 (tiṇa-lāyana asi, sickle); DhA 111.285 (v. l. for dāyana).

**Lāyita** [pp. of lāyati, lāyeti] cut, reaped J 111.130 (tiṇaṇ na lāyita-pubbāṇ); Vism 419 (°ṭṭhāna place where one has reaped).

**Lāla** (adj.) [fr. lal, see laḷati] talking without sense, silly, foolish J vi.360, 417 (l). Cp. alālā.

**Lālaka** [lala + ka] a wag, silly person, fool J 1.205; 1V.210.

**Lālapati & Lālappati** [Intens. of lapati] to talk much, to talk silly, to lament, wail Sn 580; Pv 1V.5<sup>2</sup> (= vilapati PvA 260); J 111.217; Miln 148, 275; Mhvs 32, 68. — pp. lālappita.

**Lālappa** [fr. lālappati] talking much, excited or empty talk, wailing Vbh 100, 138; Ps 1.38; Nett 29; VbhA 104 (= punappannaṇ lapanāṇ).

**Lāla(p)pana** (nt.) & °ā (f.) = lālappa, together with lāla(p)-pitatta (nt.) in exegesis of parideva at Nd<sup>2</sup> 416; Vbh 100, 138; VbhA 104; DA 1.121.

**Lālappita** [pp. of lālappati] 1. talking much, wailing Miln 148 (paridevita-l.-mukha). — 2. (nt.) much talk, excited talk, talking J vi.498.

**Lālā** (f.) [cp. laḷati] saliva J 1.61, 248; vi.357; Vism 259; DhA 1.307 (mukhato lālā galati).

**Lājana** (nt.) [fr. lal] swaying, dalliance, sport DA 1.197; Sdhp 387; as lājanā at ThA 243.

**Lājeti** see laḷati.

**Lāvaka** [fr. lāvati] a cutter, reaper Miln 33 (yava°); Mhvs 10, 31; SnA 148 (v. l. BB. for lavaka).

**Lāvati & Lāveti** [the latter the usual form, as Caus. of lunāti. lāvati is the simple Pāli formation fr. lū. Another Caus. II. is lavāpati (q. v.). See also lāyati] to cut, to mow PvA 40 (lāvītvā), Mhvs 10, 30 (lāvayati).

**Lāsa** [of las] sporting, dancing; see abhi°, vi°.

**Lāsikā** (f.) [fr. las] a dancer, Miln 331.

**Lāseti** see lasati.

**Likkhā** (f.) [\*Sk. likṣā egg of a louse, as measure equal to 8 trasareṇu (BR.). — Connected with Lat. ricinus a kind of vermin (see Walde, *Lat. It.* s. v.)] a kind of measure VbhA 343 (36 rattareṇu equal to one likkhā, 7 likkhās equal to 1 ūkā); KhA 43 (°matta).

**Likhati** [likh; Vedic likhati, also rikh in Ved. ārikhati (R.V. vi.53, 7), cp. with palatal risati, lisati. Connected with Gr. *λεικω* to tear; Lith. *rēkti* to cut bread, to plough; Ohg. *rīga* = Ags. *rāw* = E. *row*. — DhTp 467 simply expl<sup>d</sup> by "lekhane"] 1. to scratch; to cut, carve; write, inscribe M 1.127 (rūpāni); J 11.372 (suvanṇa-patte); 1V.257 (id.), 488, 489 (jāti-hingulakena); DhA 1.182; PvA 145 (nāmaṇ likhī wrote his name). — **panṇaṇ** 1. to write a letter J 11.174; vi.369 (panṇe on a leaf). — 2. to shave (off), plane Vin 11.112 (inf. likhituṇ). — pp. likhita. — Cp. vi°. — Caus. I. lekheti (q. v.). Caus. II. likhāpeti to cause to be cut or carved [cp. BSk. likhāpayati Divy 547] Vin 11.110; SnA 577; to cause to be written Miln 42.

**Likhana** (nt.) [cp. late Sk. likhana; fr. likh] scratching, cutting, writing J v.59 (a golden tablet for writing on). Cp. ullikhana.

**Likhā** in likhā-panna at PvA 20 is faulty for lekkhā° (lekha°) letter, cp. lekha-pattra letter Mālatim 172, 7.



**Likhita** [pp. of *likhati*] 1. carved, cut, worked (in ivory etc.), in cpd. *sankha*<sup>o</sup> *brahmācariya* the moral life, like a polished shell D 1.63; S II.219, expl<sup>d</sup> at DA 1.181 as "likhita-sankha-sadisa dhota-sankha-sappaṭibhāga." — 2. written, inscribed J IV.7 (*likhitāni akkharāni*); Miln 42 (*lekha l.*). — 3. made smooth, shaved J VI.482 (*cāpa*). — 4. marked, proscribed, made an outlaw Vin 1.75. — Cp. *ullikhita*.

**Likhitaka** (adj.) [*likhita* + qualifying ending *ka*] one who has been proscribed, an outlaw Vin 1.75 (*cora*).

**Linga** (nt.) [fr. *ling*; late Vedic & (pre-eminently) Class. Sk. *linga*] 1. characteristic, sign, attribute, mark, feature M 1.360; S v.278; Sn 601 sq. (= *saṅghāna* SnA 464); Vin IV.7 (two: *hina* & *ukkaṭṭha*); J I.118; IV.114 (*gihi*<sup>o</sup>), 130; Miln 133 (*sāsana*<sup>o</sup>), 162 (*dve samaṇassa lingāni*), 405 (*lingato ca nimittato ca etc.*); Vism 184; DhsA 64 (= *saṅghāna* *Ṭikā: Expos.* 86). — 2. mark of sex, sexual characteristic, pudendum (male as well as female, as neither m. nor f.) Vin III.35 (*purisa*<sup>o</sup>); J V.197 (*saṅghāna*); KhA 110 (*itthi*<sup>o</sup>); SnA 48 (*saṃpatti*), 51 (*id.*), 300 (*itthi*<sup>o</sup>); DhsA 321 sq. (*itthi*<sup>o</sup>). — 3. (in grammar) mark of sex, (characteristic) ending, gender SnA 397. <sup>o</sup>*vipallāsa* change or substitution of gender PvA 7. 33, 58, 87, 157.

**Lingāla** [cp. Sk. *lingālikā* a kind of mouse] antelope (?) Pgd 10.

**Lingika** (adj.) [fr. *linga*] having or being a characteristic Vism 210 (of *nāma*); KhA 107 (*id.*).

**Lingeti** [Denom. fr. *ling*] 1. to embrace, in poet. ger. *lingiya* (as if fr. *lingati*) Th 2, 398 (= *ālingetvā* ThA 260). See *ā*<sup>o</sup>. — 2. to characterize: see *ul*<sup>o</sup>.

**Lipi** [fr. *lip*; late Sk. *lipi*] the alphabet; a letter of the alphabet; writing Miln 79.

**Limpati** [*lip*, cp. *repa* stain, *lepa* ointment, stain; Gr. *λίπος* grease, fat, *λεπρός* fat, *ἀλείφω* to anoint; Lat. *lippus*; Lith. *limpū* to stick, Goth. *bi-leiban*, Ohg. *biliban* to stay behind, to stay, E. leave & live, Ger. leben. The Dhṭp (385) simply expl<sup>a</sup> by "*limpana*"] to smear, plaster, stain; usually in pass. (or med.) sense "to get soiled, to dirty oneself" Th 2, 388; PvA 215. Doubtful in Sn passages, where both *limpati* & *lippati* are found as readings, e. g. Sn 778 in Text *lippati*, but Niddesa reading *limpati* (Nd<sup>1</sup> 55); Sn 811 *lipp*<sup>o</sup>, Nd<sup>1</sup> 133 *limp*<sup>o</sup>; Sn 1040, 1042 *lipp*<sup>o</sup>, Nd<sup>2</sup> 549 *limp*<sup>o</sup>. — Pass. *lippati* to be soiled (by), to get stained (in character) Sn 250, 547, 625, 778, 913, 1040; cp. Sn 71 (*alippamaṇa* ppr.). — pp. *litta*: see *ava*<sup>o</sup>, *ul*<sup>o</sup>, *vi*<sup>o</sup>. — Cp. also *ālimpeti*, *palimpeti*, *vilimpati*. — Caus. I. *lepeti* to cause to be plastered J VI.432. — Caus. II. *limpāpeti* to cause to be plastered or anointed Mhvs 34, 42 (*cetiyaṇ*<sup>o</sup> *āpetvāna*).

**Limpana** (nt.) [fr. *lip*] soiling, smearing Dhṭp 385.

**Lisati** [cp. dial. Sk. *liśate* = Vedic *riśate*] to break off, tear off, pull; only at Dhṭp 444 expl<sup>d</sup> by "*lesa*."

**Lihati** [*lih*, Sk. *leḥi* or *liḥe*, also *libati*. Cp. Lat. *lingo*, Gr. *λείγω*; Goth. *bilaigōn*, Ags. *liccian* = E. lick, Ger. lecken. — The Dhṭp 335 expl<sup>a</sup> *lih* by "*assādane*," i. e. taste] to lick; pres. *lehati* J II.44; aor. *lehayiṇsu* PvA 198 (v. 1. for *palahiṇsu*). Cp. *parilehiṇsu* Vv 81<sup>21</sup>; VvA 316; ger. *lehitvā* DA 1.136 (*sarīraṇ*); VvA 314. — pp. *liḥa* (?). Cp. *leyya*.

**Lina** [pp. of *liyati*] clinging, sticking; slow, sluggish; shy, reserved, dull, A 1.3; Vism 125. Definitions at Vbh 352, 373; Dhs 1156, 1236; S v.277, 279 (*ati*<sup>o</sup>). Often comb<sup>d</sup> with *uddhata* as "sluggish or shy" and "unbalanced," e. g. at S v.112; Vism 136; VbhA 310. *alina* active, open, sincere Sn 68 (*ocitta*), 717 (*id.*); J 1.22 (v. 148; <sup>o</sup>*viriyā siha*).

**Linatā** (f.) [abstr. formation fr. *lina* instead of *liy*<sup>o</sup>] = *liyanā* Vism 469. *alinatā* open-mindedness, sincerity J 1.366; SnA 122.

**Linatta** (nt.) [abstr. fr. *lina*] sluggishness, shyness; only in phrase *cetaso linattaṇ* immobility of mind S v.64, 103; A 1.3 = IV.32; v.145 sq.; Nett 86, 108; VbhA 272 (= *cittassa lin' ākāra*).

**Liyati** [*li*, Vedic *liyati*; \**lei* to stick to or cleave: see Walde, *Lat. Wtb.* s. v. *lino*, which he separates in meaning fr. \**lei* to smear, polish] to stick. The Dhṭp evidently favours the separation when interpreting *li* by "*silesana-dravikaraṇa*," i. e. to make slip or run (Dhṭp 441; Dhṭm 681)] 1. to stick, adhere, cling to: see cpds. all<sup>o</sup>, o<sup>o</sup>, ni<sup>o</sup>, *paṭisa*<sup>o</sup>. — 2. to melt, slip: see cpd. *pavi*<sup>o</sup> (to dissolve). — pp. *lina*.

**Liyana** (nt.) [fr. *liyati*] sticking to, adhering, resting Sdhp 190 (<sup>o</sup>*ṭṭhāna* resting-place).

**Liyana** (f.) = *liyana*; cleaving to, sluggishness, shyness Dhs 1156.

**Liyatatta** (nt.) [abstr. formation after similar synonymical chains, like *bhāvitatta*] = *liyanā* Dhs 1156.

**Lilā** (*liḷā*) (f.) [cp. Epic Sk. *lilā* or \**liḷā*] play, sport, dalliance; probably for *liḷhā* at J v.5 & 157, both times comb<sup>d</sup> with *vilāsa*.

-*aravinda* a lotus serviceable for sport VvA 43 (*liḷ*<sup>o</sup>).

**Lilhā** (f.) [abstr. of *liḷha*, Sk. *liḷha*, pp. of *liḷh*, lit. being polished, cp. *ullīḷha* polished] grace, ease, charm, adroitness; always used with ref. to the *Buddha* (*Buddha-liḷhā*), e. g. J 1.155; DhA 1.33; III.79. So in phrase *Buddhalilhāya dhammaṇ deseti* "to expound the doctrine with the Buddha's mastery" J 1.152, 155; III.289; VvA 217 (spelling wrongly *liḷāya*). Of the B's gait: J 1.93, 149; DbA II.41. The comb<sup>a</sup> with *vilāsa*, as mentioned by Childers, applies to *liḷā* (q. v.), which may stand for *liḷhā* at the passages mentioned, although not used of the Buddha.

**Lugga** [pp. of *rujati*; corresponding to Sk. *ruḡṇa*] broken (up), rugged (of a path) Miln 217, 218. Cp. *vi*<sup>o</sup>.

**Lujjati** [Pass. of *ruj*, corresponding to Sk. *rujyate*. Dhṭp 400 gives *luj* as sep, root with meaning *vināsa*. See *rujati*] to be broken up, to break (up), to be destroyed; to go asunder, to fall apart A 1.283 = Pug 32 (here equal to "be wiped out," but it is unnecessary to assume, as Kern, *Toev.* s. v. *lujjati* does, a by-form of *luc*, *luṇcati*). The Pug C. 215 expl<sup>a</sup> by "*nassati*"; Vin 1.297; II.123; S IV.52 (in etymologizing interpretation of *loka*: "*lujjati kho loko ti vuccati*"; quoted at Nd<sup>2</sup> 550 on Sn 1119); Th 1, 929. — Cp. *olujjati*, *palujjati*. — pp. *lugga*.

**Lujjana** (nt.) [fr. *lujjati*; a word peculiar to Pali dogmatics] breaking up, crumbling away, dissolution DhsA 47 (in etym. of *loka* = *lujjana-palujjan' aṭṭhena vaṭṭaṇ*), 308 (*id.*); Vism 427 (*id.*).

**Luṇcati** [Vedic *luṇcati*, *luc* or *luṇc*, to Lat. *runco* to pull up weeds; Gr. *ῥυκᾶνν* plane. The Dhṭp 43 expl<sup>a</sup> by *apanayana*] to pull out, pluck (a bird), tear, peel J 1.244, 476; II.97, 363; III.314; IV.191; v.463; Mhvs 23, 46 (aor. *aluṇci*); 28, 26 (ger. *luṇcitvā*); Vism 248 (*kese*). — Caus. II. *luṇcāpeti* DhA II.53 (*kese*), and *loceti* Th 1, 283 (*kesamassuḷ alocaiyig*). — pp. *luṇcita*.

**Luṇcita** [pp. of *luṇcati*] plucked, pulled Miln 240 (i. e. combed, of wool; Rh. D. trsl<sup>a</sup> "pressed"; Nyānatiloka "cut"); PvA 47 (*vilūna-kesa* +).

**Luṭhati** [cp. later Sk. *luṭhati* to plunder, which is one of the dial. variants *luṭh*, *luṭh*, *loṭh*, of *lul* to shake. The Dhṭp (474) & Dhṭm (136) both give *ruṭh* & *luṭh* with meaning "upaghāte"] to rob, plunder.



**Luta** seems to be a legitimate spelling representing either *lutta* or *lūna*, in meaning "cut, cut off" [cp. *lu* for *lū* under *lunāti*]. Thus at S 1.5 (*nalo va harito luto*)= 126 = J v. 25; and at Sn 532 (*lūtāni bandhanāni*; vv. 11. *lūtāni* & *lunāni*; expl<sup>d</sup> as "chinnāni padālītāni" at SnA 432).

**Lutta** [cp. Epic Sk. *lupta*; pp. of *lumpati*] broken, cut off; as t. t. in grammar "elided" VvA 13 (of ca), 111 (of iti), 122 (id.).

**Ludda** (adj.) [the usual P. form of *rudda*, corresponding to Sk. *raudra*] i. fierce, terrible; cruel, gruesome S 1.143; A 11.174 (*pāpa*, 1., *kibbisa*); v. 149; Pug 56; Vv 84<sup>5</sup> (= *dāruṇā piṣāc'-ādino* VvA 335); J v. 243 (*thānaṅ = niraya*); Sdhp 286. The spelling *ludra* occurs at J 1v.46 = vi.306, which is *ludda* at J v. 146. — 2. a hunter, sportsman Sn 247 (*dussilā*°; SnA 289; *luddā ca kurūra-kammantā lohita-pānitāya*, *macchaghātaka-migabandhaka-sākunīk'ādāyo idha adhippetā*); Vv 63<sup>1</sup>; J 11.154 (°putta = *luddaka*); 111.432 (*Bharata* by name); Pug 56 (*māgavika*, *sākunika*, 1., *macchaghātaka* etc.; expl<sup>d</sup> by *dāruṇa kakkhaḷa* at Pug A 233); Vism 245 = VbhA 259; VbhA 228.

**Luddaka** = *ludda* 2, i. e. hunter Vin 1.220; J 1v.416; Pv 111.7<sup>2</sup> (*miga*°; expl<sup>d</sup> as "dāruṇa" PvA 206); Miln 222; VbhA 266 (*miga*°, in simile); PvA 34, 168. Cp. Fick, *Sociale Gliederung* 143, 207. Note. The expression *sunakha-luddako* at DhsA 273 is not quite clear ("dog-hunter"?). It applies to a female & Maung Tin (*Expositor* 11.361) reads "*luddhikā*" (sic), with trsl<sup>a</sup> "dog-mistress," remarking that Pyi reads *luddako* "hunter-dog" (?).

**Luddha** [pp. of *lubbhati*] greedy, covetous A 111.433 (with *pharusa-vāca* & *samphappalāpin*); It 84; Miln 92 (*duṭṭha*, *mūḷha*, 1.); J 1.124.

**Lunana** (nt.) [for *lūna(na)*, cp. *lavana*] cutting, severing SnA 148 (*niddānan ti chedanaṅ lunanaṅ uppātaṅ*).

**Lunāti** [*lū*, given as *lu* at Dhṭp 504 ("chedana") & Dhṭm 728 ("paccheda"). For etym. cp. Gr. *λύω* to loosen, Lat. *lūo* to pay a fine, Goth. *fraliusan* to lose; Ger. *los*, E. *lose* & *loose*] to cut, cut off, mow, reap Miln 33 (*yavā-lāvaka yavaṅ lunanti*); DhsA 39. — pp. *lūna* (& *luta*). — Caus I. *lāvayati* Mhvs 10, 30; Caus. II. *lavāpeti* to cause to mow Vin 11.180. — A Pass. *lūyati* [fr. *lu*] is found at D 1.141 (aor. *lūyīṅsu*) and at corresponding passage Pug 56 (imper. *lūyantu*, where *dubbā* is to be corrected to *dabbhā*). — See *lava*, *lavaka*, *lavana*, *lāyati*, *lavati*.

**Lubbhati** [Vedic *lubhyate*, *lubh*, cp. Lat. *lubet* & *libet* it pleases, *libido* longing; Goth. *liufs* = Ger. *lieb* & *lob*; E. *love*, etc. — Dhṭp 434: *lobhe*] to be lustful or greedy, to covet, long for, desire It 84 (*lobhaneyye na lubbhati*); Vism 465, 468. — ger. *lubbha* (?) in *olubbha* is to be referred to *lamb* rather than *lubh*. A grd. formation in *lobhaneyya* or *lobhaniya* (q. v.). — pp. *luddha*.

**Lubbhana** (nt.) [fr. *lubh*] being greedy, greediness, a scholastic word, only found in exegesis of word *lobha*, e. g. at Dhs 32 (where also the enlarged abstr. formation *lubbhitatta*) & Vism 465, 468 (*lubbhana-mattaṅ lobha*).

**Lumpati** [*lup*, Epic Sk. *lumpati*, found also as *rup* in Pali; see *ruppati*. Connected with Lat. *lugeo* to be sorry (cp. *rujati*, *roga*; Gr. *λύπη* sorrow) and *rumpo* to break. Def<sup>m</sup> at Dhṭp 386 & 433 (*chedana*) and at Dhṭm 618 & 669 (*cheda*, *vināsa*)] to break, harm, injure; to attack, plunder; with a strong touch of affection (sympathy or desire) *lubh* in it [cp. *lup*: Gr. *λύπη*; *ruj*: *roga*], which is still more evident in Intens. *loluppa* (q. v.). — DhsA 365 (in expl<sup>a</sup> of *loluppa*). — pp. *lutta*. — Cp. *ullumpana*, *ullopa*, *lopa*, *vilumpati*, *vilopa*.

**Luḷati** & **Luḷati** [cp. Ep. Sk. *loḷh* to move & dial. *luḷ*, *loḷayati*, to stir, agitate, which is a by-form of *lul*, *lolati* to move, Caus. *lolayati* to set in motion. Etym. connected with Slavonic *ljuljati* to rock, Ags. *læl* a (flexible) rod, rood; root due to onomat. formation. — Another form is *luḷhati*. The Dhṭm (117) expl<sup>a</sup> *luḷ* by "lotane" (cp. *vilotaṇa* & *vilolaṇa*), and *luḷ* (510) by "manthane"] to stir, shake, agitate, upset; intrs. to be in motion, to be stirred Miln 259 (*calati khubbhati* 1. *āvilati*). — pp. *luḷita*.

**Luḷita** [pp. of *luḷati*] stirred, moved, disturbed; lively; turbid (of water) S v. 123 = A 111.233; (*udapatta āvila* 1.); D 11.128 = Ud 83 (*udakaṅ parittaṅ luḷitaṅ āvilāṅ*); J vi.63; Nd<sup>1</sup> 488 (*āvila*+); Miln 35, 177, 220 (°citta), 383 (a°); DhsA 328 (*indriyāni paripakkāni alulitāni avisadāni*).

**Lūka** [apocope form of *ulūka*, arisen through wrong syllable-division] owl J vi.497 (= *ulūka* C.).

**Lūkha** (adj.) [Vedic *rūkṣa*; Prk. *lūha* & *lukkha*; BSk. *lūha*, e. g. Divy 13 (*prahenaka*), 81 (°civara), 425, 427] 1. rough, coarse, unpleasant; poor, bad (usually appl<sup>d</sup> to dress or food); mediocre, meagre, wretched. Opp. *paṇita* (e. g. Vin 1.212; S 11.153; A 1v.10; J 1.228; VvA 64). — S 1v.337 sq.; A 1v.232 sq.; Vin 1.55; Th 1, 923; J 1.228 (*cittasmiṅ paṇite . . . dānaṅ lūkha na hoti*); Nd<sup>2</sup> 342 (p. 182, in exegesis of *nikkūha*, where practices of ascetics are referred to as "lūkhaṅ civaraṅ dhāreti, 1. piṇḍapātaṅ bhuñjati, 1. senāsanaṅ paṭisevati" etc.); VvA 298, 335 sq.; PvA 180. — 2. (of men) low, wretched, rough, miserable, offensive Vin 1.199; 111.110 (*kisa* 1. *dubbanna*); S 1.175 (= *jīṇṇa* C, see K.S. 320; trsl<sup>a</sup> "looking worn"); M 1.77 = J 1.390. — *lūkha-puggala* a miserable, offensive character (opp. *siniddha-puggala*) Vism 132; VbhA 282.

-*ājīvin* leading a hard or rough life D 1.161; 111.44, 47; S 11.200; A v.190. -*civara* (adj.) wearing a shabby robe, badly clad Vin 111.263; Miln 342 (cp. *civara lūkha* bad condition of clothes A 11.71 = Pug 53; *lūkha-civara-dhara* A 1.25). -*ppamāna* (& °*ika*) taking unpleasantness or misery as one's standard A 11.71 = Pug 53 (cp. PugA 229); DhA 111.114; SnA 242; cp. *rūpa-ppamāna*. -*ppasanna* believing in shabbiness or mediocrity, having (bodily) wretchedness as one's faith Vin 11.197; A 11.71 = Pug 53. -*pāpuraṇa* miserably clad S 1.175; DhA 1v.8, 9.

**Lūkhatā** (f.) [fr. *lūkha*] unpleasantness, wretchedness, poorness, misery PugA 229.

**Lūkhasa** (adj.) [fr. *lūkha*] rough, harsh; miserable, self-mortifying Sn 244 (= *nirasa atta-kilamath' ānuyutta* SnA 287).

**Lūtā** (f.) [\*Sk. *lūtā*] spider Abhp 621.

**Lūna** [pp. of *lunāti*] cut, mowed, reaped Th 2, 107 (°kesi); J 11.365; Dāvs 1.32. Cp. vi°.

**Lūyati**: Pass. of *lunāti* (q. v.).

**Lekha** [fr. *likh*, cp. Sk. *lekha* & *lekhā*] 1. writing, inscription, letter, epistle J vi.595 (*silā*° inscription on rock); Mhvs 5, 177 (*lekhe sutvā*); 27, 6; 33, 40 (°ṅ vissajjāyi); Dāvs 5, 67 (*cāritta*°); Miln 42; SnA 164 (°*vācāka* reciting), 577. — 2. chips, shavings Vin 11.110 (v. 1. *likha*).

**Lekhaka** [fr. *lekha*] one who knows the art of writing, a scribe, secretary Vin 1v.8 (as a profession); 1v.10 (= *mud-dikā & gaṇakā*, pl.); Miln 42.

**Lekhañi** (f.) [fr. *likh*; cp. Epic Sk. *lekhañi* stencil Mbh 1, 78] an instrument for scratching lines or writing, a stencil, pencil A 11.200; J 1.230.

**Lekhāna** (nt.) [fr. *likh*] scratching, drawing, writing Dhpt 467.

**Lekhā** (f.) [fr. *likh*; Vedic *lekḥā*. See also *rekḥā* & *lekha*] 1. streak, line VvA 277 (= *rāji*); *canda*° crescent moon [cp. Epic *candralekḥā* Mbh 3, 1831] Vism 168; DhSA 151. — 2. a scratch, line A 1.283; Pug 32; J VI.56 (*lekhaṅga* *kaḍḍhati*). — 3. writing, inscription, letter Vin III.76 (°ṅ *chindati* destroy the letter); J 1.451 (on a *phalaka*); Miln 349 (°*ācariya* teacher of writing); PvA 20 (°*pañña*, letter so read for *likhā*°). — 4. the art of writing or drawing [= *lipi* *Hemacandra*], writing as an art. It is classed as a respectable (*ukkaṭṭha*) profession (*sippa*) Vin IV.7; and mentioned by the side of *muddā* and *gaṇanā* Vin IV.7, 128=1.77; cp. Vin IV.305.

**Lekhita** [pp. of *lekheti*] drawn (of lines), pencilled Th 2, 256.

**Lekheti** [Caus. of *likhati* or Denom. of *lekha*] to (make a) scratch J IV.402. — pp. *lekhitā*.

**Leḍḍu** [dial. Sk. *leṣṭu* > \**leṭṭhu* > \**leṭṭu* > *leḍḍu*; also Prk. *leḍu* & *leṭṭhu*: Pischel, § 304; cp. Geiger, *P.Gr.* § 62] a clod of earth S V.146=J II.59 (°*tṭhāna*); J 1.19, 175; III.16; VI.405; Miln 255; SnA 222 (°*ākāse* *khitta*, in simile); Vism 28 (trsl<sup>a</sup> "stone"), 360 (°*khaṇḍ'ādini*), 366 (containing gold), 419; VbhA 66 (°*khaṇḍā*); VvA 141; PvA 284. — The throwing of clods (stones?) is a standing item in the infliction of punishments, where it is grouped with *daṇḍa* (stick) and *sattha* (sword), or as *leḍḍu-daṇḍ'adi*, e. g. at M 1.123; D II.336, 338 (v. 1. *leḍḍu*); J II.77; III.16; VI.350; Vism 419; DhA 1.399 (v. 1. *leḍḍu*); III.41; IV.77; VvA 141. — *Note.* *leḍḍupaka* in *cunṇaṅgā vā telaṅgā vā leḍḍupakena* etc. at DhSA 115 read as *vālaṅḍupakena*, as at Vism 142.

-*pāta* "throw of a clod," a certain measure of (not too far) a distance Vin IV.40; Vism 72; DhSA 315 (trsl<sup>a</sup> "a stone's throw").

**Leḍḍuka**=*leḍḍu*; Vism 28.

**Leṇa** (& *lena*) (nt.) [\*Sk. *layana*, fr. *li* in meaning "to hide," cp. Prk. *leṇa*] 1. a cave (in a rock), a mountain cave, used by ascetics (or *bhikkhus*) as a hermitage or place of shelter, a rock cell. Often enum<sup>d</sup> with *kuṭṭi* & *guhā*, e. g. Vin IV.48; Miln 151; Vbh 251 (n.). At Vin II.146 it is given as collective name for 5 kinds of hermitages, viz. *vihāra*, *aḍḍhayaoga*, *pāsāda*, *hammiya*, *guhā*. The expl<sup>a</sup> of *leṇa* at VbhA 366 runs as follows: "pabbataṅgā *khaṇṭivā vā pabbhāra*ssa *appahonaka-tṭhāne kuḍḍaṅgā upṭṭhāpetvā vā katasenāsanāṅgā*" i. e. opportunity for sitting & lying made by digging (a cave) in a mountain or by erecting a wall where the cave is insufficient (so as to make the rest of it habitable). Cp. Vin 1.206=III.248 (*pabbhāraṅgā sodhāpeti leṇaṅgā kattukāmo*) Mhvs 16, 12; 28, 31 sq. (n); Miln 200 (*mahā*°). — 2. refuge, shelter, (fig.) salvation (sometimes in sense of *nibbāna*). In this meaning often comb<sup>d</sup> with *tāna* & *saraṇa*, e. g. at D 1.95; S IV.315 (*maṅgaleṇa* refuge with me; + *maṅgāna*); IV.372 (= *nibbāna*); A 1.155 sq. (n); J II.253; DA 1.232. Cp. Vin III.155. *lep'atthāṅgā* for refuge Vin II.164 (n); J 1.94. — *aleṇa* without a refuge Ps 1.127; II.238; Pv II.2° (= *asaṇa* PvA 80).

-*gavesin* seeking shelter or refuge J II.407=IV.346.

-*guhā* a mountain cave J III.511. -*dvāra* the door of the (rock) hermitage Vism 38; DhA III.39. -*pabbhāra* "cave-slope," cave in a mountain DhA IV.170.

**Lepa** [fr. *lip*, see *limpati*; cp. Classic Sk. *lepa* stain, dirt] 1. smearing, plastering, coating over Vin IV.303 (*bāhira*°); J II.25 (*mattikā*°). — 2. (fig.) plaster, i. e. that which sticks, affection, attachment, etc., in *tanhā*° the stain of craving, & *diṭṭhi*° of speculation Nd<sup>1</sup> 55; Nd<sup>2</sup> 271<sup>um</sup>. — *Note.* *lasagata* at A II.165 read with v. 1. as *lepa-gata*, i. e. sticky. — Cp. ā°, pa°

**Lepana** (nt.) [fr. *lip*] smearing, plastering, anointing Vin II.172 (*kuḍḍā*°); A IV.107 (*vāsana*°), 111 (id.); J II.117. Cp. *abhi*°, ā°, pa°.

**Lepeti** see *limpati*.

**Leyya** (adj. nt.) [grd. of *lih*: see *lihati*] to be licked or sipped; nt. mucilaginous food (opp. *peyya* liquid) A IV.394 (+ *peyya*); Miln 2 (id.).

**Lesa** [cp. Sk. *leśa* particle; as Kern, *Toev.* s. v. points out, it occurs in Sk. also in the P. meaning at Mbh v.33, 5 although this is not given in BR. — As "particle" only at Dhpt 444 in def<sup>n</sup> of *lisati*] *sham*, pretext, trick Vin III.169 (where ten *lesas* are enum<sup>d</sup>, viz. *jāti*°, *nāma*°, *gotta*°, *linga*°, *āpatti*°, *patta*°, *civara*°, *upajjhāya*°, *ācariya*°, *senāsana*°); J II.11; VI.402. — *lesa-kappa* pretext Vin II.166; Vv 84<sup>43</sup> (= *kappiya-lesa* VvA 348); Th 1, 941; DA 1.103.

**Lehati** see *lihati*.

**Loka** [cp. Vedic *loka* in its oldest meaning "space, open space." For etym. see *rocāti*. To the etym. feeling of the Pāli hearer *loka* is closely related in quality to *ruppati* (as in pop. etym. of *rūpa*) and *rujati*. As regards the latter the etym. runs "lujjati *kho loko ti vuccati*" S IV.52, cp. Nd<sup>2</sup> 550, and *loka*=*lujjana* DhSA 47, 308: see *lujjana*. The Dhpt 531 gives root **lok** (**loc**) in sense of *dassana*] world, primarily "visible world," then in general as "space or sphere of creation," with var. degrees of substantiality. Often (unspecified) in the comprehensive sense of "universe." Sometimes the term is applied collectively to the creatures inhabiting this or var. other worlds, thus, "man, mankind, people, beings." — *Loka* is not a fixed & def. term. It comprises immateriality as well as materiality and emphasizes either one or the other meaning according to the view applied to the object or category in question. Thus a trsl<sup>a</sup> of "sphere, plane, division, order" interchanges with "world." Whenever the *spatial* element prevails we speak of its "regional" meaning as contrasted with "applied" meaning. The fundamental notion however is that of substantiality, to which is closely related the specific Buddhist notion of impermanence (*loka*=*lujjati*). — 1. *Universe*: the distinctions between the universe (cp. *cakkavāla*) as a larger whole and the world as a smaller unit are fluctuating & not definite. A somewhat wider sphere is perhaps indicated by *sabba-loka* (e. g. S 1.12; IV.127, 312; V.132; It 122; Mhvs 1, 44; cp. *sabbāvanta* *loka* D 1.251; III.224), otherwise even the smaller *loka* comprises var. realms of creation. Another larger division is that of *loka* as *sadevaka*, *samāra*ka, *sabrahma*ka, or the world with its devas, its *Māra* and its *Brahmā*, e. g. S 1.160, 168, 207; II.170; III.28, 59; IV.158; V.204; A 1.259 sq.; II.24 sq.; III.341; IV.56, 173; V.50; It 121; Nd<sup>1</sup> 447 (on Sn 956), to which is usually added *sassama*na-*brāhmaṇi* *pajā* (e. g. D 1.250, see loci s. v. *pajā*). With this cp. Dh 45, where the divisions are *paṭhavī*, *Yamaloka*, *sadevaka* (*loka*), which are expl<sup>d</sup> at DhA 1.334 by *paṭhavī*=*attabhāva*; *Yamaloka*=*catubbidha* *apāyalo*ka; *sadevaka*=*manussaloka* *devalokena* *saddhiṅgā*. — The universe has its evolutionary periods: *saṅvattati* and *vivaṭṭati* D II.109 sq. The Buddha has mastered it by his enlightenment: *loko* *Tathāgatena* *abhisambuddho* It 121. On *loka*, *lokadhātu* (= *cosmos*) and *cakkavāla* cp. Kīrfel, *Kosmographie* p. 180, 181. — 2. *Regional meaning*. — (a) in general. Referring to this world, the character of evanescence is inherent in it; referring to the universe in a wider sense, it implies infinity, though not in definite terms. There is mention of the different metaphysical theories as regards cosmogony at many places of the Canon. The *antānantikā* (contending for the finitude or otherwise of the world) are mentioned as a sect at D 1.22 sq. Discus-

sions as to whether loka is *sassata* or *antavā* are found e. g. at M I.426, 484; II.233; S III.182, 204; IV.286 sq.; A II.41; V.31, 186 sq.; Ps I.123, 151 sq.; Vbh 340; Dhs 1117. Views on consistency of the world (eternal or finite; created or evolved etc.) at D III.137; cp. S II.19 sq. Cp. also the long and interesting discussion of loka as *suñña* at S IV.54 sq.; Ps II.177 sq.; Nd<sup>2</sup> 680; — as well as M II.68 (upaniyati lokko addhuvo, and “attāno loko, assakoloko” etc.); “lokassa anto” is lit. unattainable: A II.50 = S 1.62; IV.93; but the Arahant is “lok’antagū,” cp. A IV.430. — As regards their order in space (or “plane”) there are var. groupings of var. worlds, the evidently popular one being that the world of the devas is *above* and the *nirayas* *below* the world of man (which is “tiriyaṅ vāpi majjhe”); Nd<sup>2</sup> 550. The world of men is as *ayaṅ loko* contrasted with the beyond, or *paro loko*: D III.181; S IV.348 sq.; A 1.269; IV.226; Sn 779 (n’āsīṅsati lokaṅ imaṅ paraṅ ca); or as *idha-loka* D III.105. The def<sup>n</sup> of *ayaṅ loko* at Nd<sup>1</sup> 60 is given as: sak’attabhāva, saka-rūpa-vedanā etc., ajjhatt’āyatanāni, manussa-loka, kāmabhātu; with which is contrasted *paro loko* as: paratthabhāva, para-rūpa-vedanā, bāhir’āyatanāni, devaloka, rūpa- & arūpa-dhātu. — The rise and decay of this world is referred to as *samudaya* and *atthangama* at S II.73; III.135; IV.86; A V.107. — Cp. D III.33 (attā ca loko ca); Mhvs 1, 5 (lokaṅ dukkhā pamocetuy); 28, 4 (loko’yaṅ piḷito); PvA I (vijjā-carāṇa-sampannaṅ yena niyanti lokato). — Other divisions of var. kinds of “planes” are e. g. *deva*° A I.115, 153; III.414 sq.; *Brahma*° Vbh 421; Mhvs 19, 45; *Yama*° Dh 44; S 1.34; *nara*° Mhvs 5, 282. See also each sep. head-word, also *petā*° & *manussa*°. — The division at Nd<sup>1</sup> 550 is as follows: *niraya*°, *tiracchāna*°, *pittivisaya*°, *manussa*°, *deva*° (=material); upon which follow *khandha*°, *dhātu*°, *āyatana*° (=immaterial). Similarly at Nd<sup>1</sup> 29, where *apāya*° takes the place of *niraya*°, *tiracchāna*°, *pittivisaya*°. — Another threefold division is *sankhāra*°, *satta*°, *okāsa*° at Vism 204, with expl<sup>n</sup>: “sabbe sattā āhāra-ṭṭhitikā” ti = *sankhāraloka*; “sassato loko ti vā assatto loko” ti = *sattaloka*; “yāvata candima-suriya parihranti disā bhanti virocāmānā” etc. (=M 1.328; A 1.227; cp. J 1.132) = *okāsaloka*. The same expl<sup>n</sup> in detail at SnA 442. — Another as *kāma*°, *rūpa*°, *arūpa*°: see under *rūpa*; another as *kilesa*°, *bhava*°, *indriya*° at Nett 11, 19. Cp. *sankhāra-loka* VbhA 456; *dasa lokadhātuyo* (see below) S 1.26. — 3. *Ordinary & applied meaning*. — (a) division of the world, worldly things S I.1, 24 (loke visattikā attachment to *this* world; opp. *sabba-loke* anabhirati S v.132). — *loke* in this world, among men, here D III.196 (ye nibbutā loko); It 78 (loke uppajjati); DA 1.173 (id.); Vbh 101 (yaṅ loko piya-rūpaṅ etc.); Pv II.11<sup>13</sup> (=idam C.); KhA 15, 215. See also the diff. def<sup>n</sup> of *loke* at Nd<sup>2</sup> 552. — *loka collectively* “one, man”: *kicchaṅ loko āpanno jāyati ca jiyati ca*, etc. D II.30. Also “people”: *Lanka-loka* people of Ceylon Mhvs 19, 85; cp. *jana* in similar meaning. Derived from this meaning is the use in cpds. (°) as “usual, every day, popular, common”: see e. g. °*āyata*, °*vajja*, °*vohāra*. — (b) “thing of the world,” material element, physical or worldly quality, sphere or category (of “materiality”). This category of *loka* is referred to at Vbh 193, which is expl<sup>d</sup> at VbhA 220 as follows: “ettha yo ayaṅ ajjhatt’ādi bhedo kāyo parigahito, so eva idha-loka nāma.” In this sense 13 groups are classified according to the number of constituents in each group (1-12 and No. 18); they are given at Nd<sup>2</sup> 551 (under *lokantagū* Sn 1133) as follows: (1) *bhavaloka*; (2) *sampatti bhavaloka*, *vipatti bhavaloka*; (3) *vedanā*; (4) *āhāra*; (5) *upādāna-kkhandhā*; (6) *ajjhattikāni āyatanāni* (their rise & decay as “lokassa samudaya & atthangama” at S IV.87); (7) *viññāṇatṭhitiyo*; (8) *loka-dhammā*; (9) *satt’āvāsā*; (10) *upakkilesā*; (11) *kāmabhavā*; (12) *āyatanāni*; (18) *dhātuyo*. They are repeated at Ps 1.122 = 174,

with (1) as “sabbe sattā āhāra-ṭṭhitikā; (2) *nāmaṅ ca rūpaṅ ca*; and the remainder the same. Also at Vism 205 and at SnA 442 as at Ps 1.122. Cp. the similar view at S IV.95: one perceives the world (“materiality”): *loka-saññin* and *loka-mānin*, proud of the world) with the six senses. This is called the “loka” in the logic (*vinaya*) of the *ariyā*. — A few *similes* with *loka* see J.P.T.S. 1907, 131.

-*akkhāyikā* (f., scil. *kathā*) talk or speculation about (origin etc. of) the world, popular philosophy (see *lokāyata* and cp. *Dialogues* 1.14) Vin 1.188; D 1.8; M 1.513; Miln 316; DA 1.90. -*agga* chief of the world, Ep. of the Buddha ThA 69 (Ap. v.11). -*anta* the end (spatial) of the world A II.49 (na ca appatvā lokantaṅ dukkhā atthi pamocanaṅ). -*antagū* one who has reached the end of the world (and of all things worldly). Ep. of an Arahant A II.6, 49 sq.; It 115, Sn 1133; Nd<sup>2</sup> 551. -*antara* the space between the single worlds J 1.44 (v.253: Avicimhi na uppajjanti, taṭhā lokantaresu ca). -*antarika* (scil. *Niraya*) a group of *Nirayas* or *Purgatories* situated in the *lokantara* (i. e. *cakkavāl*, *antaresu* J 1.76), 8,000 *yojanas* in extent, pitch dark, which were filled with light when *Gotama* became the Buddha J 1.76; VbhA 4; Vism 207 (*lokantariya*°); SnA 59 (°*vāsa* life in the 1. *niraya*); cp. BSk. *lokāntarika* Divy 204 (andhās tamaso ’ndhakāra-tamisrā). -*ādhipa* lord or ruler of the world A 1.150. -*ādhipateyya* “rule of the world,” dependence on public opinion, influence of material things on man, one of the 3 *ādhipateyyas* (*atta*°, *loka*°, *dhamma*°) D III.220; Vism 14. -*ānukampā* sympathy with the world of men [cp. BSk. *lokānugraha* Divy 124 sq.] D III.211; It 79. -*āmisa* worldly gain, bait of the flesh M 1.156; II.253; Th 2, 356. -*āyata* what pertains to the ordinary view (of the world), common or popular philosophy, or as Rhys Davids (*Dial.* 1.171) puts it: “name of a branch of Brahman learning, probably *Nature-lore*”; later worked into a quāsi system of “casuistry, sophistry.” Franke, *Dīgha trsl<sup>n</sup>* 19, trsl<sup>n</sup> as “logisch beweisende Naturerklärung” (see the long note on this page, and cp. *Dial.* 1.166-172 for detail of *lokāyata*). It is much the same as *lok-akkhāy(ika)* or popular philosophy. — D 1.11, 88; Vin II.139; Sn p. 105 (= *viṭaṅḍa-vādasatta* SnA 447, as at DA 1.247); Miln 4, 10, 178; A 1.163, 166; III.223. Cp. BSk. *lokāyata* Divy 630, 633, and *lokāyatika* ibid. 619. See also Kern’s remarks at *Toev.* s. v. -*āyatika* (*brāhmaṇa*) one who holds the view of *lokāyata* or popular philosophy S II.77 (trsl<sup>n</sup> K.S. 53: a Brahmin “wise in world-lore”); Miln 178; J VI.486 (na seve lokāyatikaṅ; expl<sup>d</sup> as “anattānissitaṅ . . . viṭaṅḍa-sallāpaṅ lokāyatika-vādaṅ na seveyya,” thus more like “sophistry” or casuistry). -*issara* lord of the world Sdhp 348. -*uttara* see under *lokiya*. -*cintā* thinking about the world, world-philosophy or speculation S v.447; A II.80 (as one of the 4 *acinteyyāni* or thoughts not to be thought out: *buddha-visaya*, *jhāna-visaya*, *kamma-vipāka*, l-c.). Cp. BSk. *laukika citta* Divy 63, 77 etc. -*dhammā* (pl.) common practice, things of the world, worldly conditions S III.139 sq.; S 2.68 (expl<sup>d</sup> *loke dhammā*; *yāva lokappavatti tāva-anivattikā dhammā ti vuttan hoti* KhA 153, cp. J III.468); Miln 146. Usually comprising a set of *eight*, viz. *lābha*, *alābha*, *yaso*, *ayasa*, *nindā*, *pasāṅsā*, *sukhaṅ*, *dukkhaṅ* D III.260; A IV.150 sq.; v.53; Nd<sup>2</sup> 55; Ps 1.22, 122; Vbh 387; Nett 102; DhA II.157. -*dhātu* constituent or unit of the Universe, “world-element”; a world, sphere; another name for *cakkavāla*. *Dasa-sahassi-lokadhātu* the system of the 10,000 worlds Vin 1.12; A 1.227. — D III.114; Pv II.9<sup>61</sup>; Kvu 476; Vism 206 sq.; Vbh 336; Nd<sup>1</sup> 356 (with the stages from *one* to *fifty* *lokadhātu*’s, upon which follow: *sahassī cūlanikā l-dh.*; *dvisahassī majjhimikā*; *tisahassī*; *mahāsahassī*); J 1.63, 212; Miln 237; VbhA 430, 436. See also *cūlanikā* -*nātha* saviour of the world, Ep. of the Buddha Sn 995; Vism 201, 234; VvA 105;

PvA 42, 287. -*nāyaka* guide or leader of the world (said of the Buddha) Sn 991; Ap 20; Mhvs 7, 1; Miln 222. -*nirodha* destruction of the world It 121 (opp. °samudaya). -*pāla* (°devatā) guardian (governor) of the world, which are usually specified as *four*, viz. Kuvera (= Vessavaṇa), Dharaṭṭha, Virūpakkha, Virūlhaka, alias the 4 mahārājāno Pv 1.4<sup>2</sup>; J 1.48 (announce the future birth of a Buddha). -*byūha* "world-array," pl. byūhā (devā) N. of a class of devas J 1.47; Vism 415 (kāmāvacara-deva's). -*mariyādā* the boundary of the world VvA 72. -*vajja* common sins Miln 206; KhA 190. -*vaṭṭa* "world-round," i. e. saṅsāra (opp. vivaṭṭa = nibbāna) Nett 113, 119. See also vaṭṭa. -*vidu* knowing the universe, Ep. of the Buddha D III.76; S 1.62; v.197, 343; A II.48; Sn p. 103; Vv 34<sup>26</sup>; Pug 57; expl<sup>d</sup> in full at SnA 442 and Vism 204 sq. -*vivaraṇa* unveiling of the universe, apocalypse, revelation Vism 392 (when humans see the devas etc.). -*vohāra* common or general distinction, popular logic, ordinary way of speaking SnA 383, 466; VbhA 164.

**Lokiya** (& **lokika**) (adj.) [fr. loka; cp. Vedic laukika in meaning "worldly, usual"] 1. (ordinarily) "belonging to the world," i. e. — (a) world-wide, covering the whole world, famed, widely known Th 1, 554; J VI.198. — (b) (-°) belonging to the world of, an inhabitant of (as **lokika**) Pv 1.6<sup>2</sup> (Yama°). — (c) common, general, worldly Vism 89 (samādhi); DhA IV.3 (°mahājāna) PvA 131 (°parikkhaka), 207 (sukha), 220 (°sabbhāva). See also below 3.—2. (special meaning) worldly, mundane, when opposed to **lokuttara**. The term **lokuttara** has two meanings—viz. (a) in ordinary sense: the highest of the world, best, sublime (like lokagga, etc.), often applied to Arahantship, e. g. **lokuttara-dāyajja** inheritance of Arahantship J 1.91; DhA I.117; ideal; **lokuttara dhamma** (like parama dhamma) the ideal state, viz. Nibbāna M II.181; pl. I. **dhammā** M III.115. — (b) (in later canonical literature) beyond these worlds, supra-mundane, transcendental, spiritual. In this meaning it is applied to the group of **nava lokuttarā dhammā** (viz. the 4 stages of the Path: sotāpatti etc., with the 4 phala's, and the addition of nibbāna), e. g. Dhs 1094. Mrs. Rh. D. tries to compromise between the two meanings by giving **lokuttara** the trsl<sup>h</sup> "engaged upon the higher ideal" (Dhs. trsl. Introd. p. 98), since meaning (b) has too much of a one-sided philosophical appearance. On term cp. *Cpd.* 91<sup>3</sup>. — 3. **lokīya** (in meaning "mundane") is contrasted with **lokuttara** ("transcendental") at many passages of the Abhidhamma, e. g. at Ps II.166; Dhs. 505, 1093, 1446; Vbh 17 sq., 93, 106, 128, 229 sq., 271, 322; Kvu 222, 515, 602; Pug 62; Tikp 41 sq., 52 sq., 275; Dukp 304, 324; Nett 10, 54, 67, 77, 111, 161 sq., 189 sq.; Miln 236, 294 (*lokika*), 390; Vism 10, 85, 438; DA 1.331; DhsA 47 sq., 213; VbhA 128, 373; DhA 1.76 (*lokika*); II.150; III.272; IV.35.

**Locaka** (adj.) [fr. loc. Caus. of luñc; cp. Sk. luñcaka] one who pulls out D 1.167 (kesa-massu°, habit of cert. ascetics); M 1.308 (id.).

**Locana**<sup>1</sup> [fr. loc or lok to see; Dhpt 532 & Dhmt 766: loc = dassana] the eye; adj. (-°) having eyes (of . . .) Pv 1.11<sup>5</sup> (miga-manda°); PvA 57, 90 (pingala°).

**Locana**<sup>2</sup> (nt.) [fr. loc. Caus. of luñcati] pulling, tearing out D 1.167 (kesa-massu°); A 1.296; Pug 55.

**Loceti** see luñcati.

**Loḥana** (nt.) [luḥ, cp. \*Sk. lolana & vilohana] shaking, upsetting Dhmt 117. Cp. vi°.

**Loṇa** (nt.) [cp. Sk. lavaṇa, for which see also lavaṇa. The Prk form is loṇa] salt; as adj., salty, of salt, alkaline. — Vin 1.202 (loṇāni bhesajjāni alkaline medicine,

among which are given sāmuddaṇ kāḷaloṇaṇ sindhavaṇ ubbhidaṇ bilaṇ as var. kinds of salt), 220=243 (as flavouring, with tela, taṇḍula & khādaniya); A 1.210, 250; IV.108; Miln 63; DhA IV.176 (in simile see below); VvA 98, 100, 184 (aloṇa sukka-kummāsa, unsalted). On loṇa in similes cp. *J.P.T.S.* 1907, 131.

-**ambila** acid and salt J 1.505; II.171, 394. -**odaka** salt water J VI.37; VvA 99 (°udaka). -**kāra** salt-maker Vin 1.350 (°gāma); A II.182 (°dāraka); J VI.206 (kara); Miln 331. -**ghata** a pitcher with salt S II.276. See also App. to KhA 68 (in Sn Index 870, 871) on Vism passage with loṇaghataka. -**dhūpana** salt-spicing VbhA 311 (viya sabba vyañjanesu; i. e. the strongest among all flavourings). -**phala** a crystal of (natural) salt [phala for phata = \*sphata, cp. phalaka] A 1.250 (in simile). -**rasa** alkaline taste A IV.199, 203. -**sak-khara** a salt crystal (cp. °phala), a (solid) piece of (natural) salt S II.276 (in simile, cp. A 1.250); SnA 222 (aggimhi pakkhitta 1-s., in the same simile at DhA IV.176; uddhane pakkhitta-loṇa). -**sakkharikā** a piece of salt-crystal, used as a caustic for healing wounds Vin 1.206. -**sovīraka** salted sour gruel Vin 1.210; VvA 99.

**Loṇika** & **Loṇiya** (adj.) [fr. loṇa] salty, alkaline Dhs 629. — **loṇiya-teliya** prepared with salt & oil J III.522; IV.71. — **aloṇika** unsalted 42<sup>6</sup> (°aka); VvA 184; J 1.228; III.409.

**Lodda** [cp. \*Sk. rodhra; on sound changes see Geiger, *P.Gr.* 44, 62<sup>2</sup>] N. of a tree J V.405; VI.497.

**Lopa** [fr. lup; see lumpati] taking away, cutting off; as tt. g. apocope, elision (of the final letter) VbhA 164 (sabba-loka-vohāra°); SnA 12, 303, 508; VvA 79; often in **anunāsika**° dropping of (final) ṅ SnA 410; VvA 154, 275. At S V.342 read piṇḍiyā 'āloṇa for piṇḍiyā loṇa. — Cp. ālopa, nillopa, vilopa, vilopiya.

**Lobha** [cp. Vedic & Epic Sk. lobha; fr. lubh; see lubh-ḥati] covetousness, greed. Defined at Vism 468 as "lubbhanti tena, sayāṇ vā lubhanti, lubbhana-mattam eva vā taṇ," with several comparisons following. — Often found in triad of **lobha**, **dosa**, **moha** (greed, anger, bewilderment, forming the three principles of demerit: see kusala-mūla), e. g. at A IV.96; It 83, 84; Vism 116; Dukp 9, 18 sq. See **dosa** & **moha**. — D III.214, 275; S 1.16, 43, 63, 123 (bhava°); v.88; A 1.64 (°kkhaya), 160 (visama°), cp. D III.70 sq.; II.67; Sn 367, 371, 537 (°kodha), 663, 706, 864, 941 (°pāpa); Nd<sup>1</sup> 15, 16, 261; J IV.11 (kodha, dosa, l.); Dhs 982, 1059; Vbh 208, 341, 381, 402; Nett 13, 27; Vism 103; VbhA 18; PvA 7, 13, 17, 89 (+dosa), 102; VvA 14; Sdhp 52 (°moha), 266. — **alobha** disinterestedness D III.214; Dhs 32.

-**dhammā** (pl.) affection of greed, things belonging to greed; (adj.) (of) greedy character M 1.91; III.37; D 1.224, 230; S IV.111; A III.350; J IV.11. -**mūla** the root of greed Vism 454 (eightfold; with dosa-mūla & moha-mūla).

**Lobhana** (nt.) [fr. lobha] being greedy Th 2, 343 (= lobh' uppāda ThA 240).

**Lobhaniya** (°iya, °eyya) (adj.) [grd. formation fr. lobha] 1. belonging to greed "of the nature of greed" causing greed It 84 (°eyya). See **rajanīya**. — 2. desirable Miln 361 (paduma).

**Loma** (nt.) [cp. Vedic roman. The (restituted) late P. form roma only at J V.430; Abhp 175, 259; Sdhp 119] the hair of the body (whereas kesa is the hair of the head only) D II.18 (ekeka°, uddhagga°, in characteristics of a Mahāpurisa); S II.257 (asi°, usu°, satti° etc.); A II.114; Vin III.106 (usu° etc.); Sn 385; J 1.273 (khaggo lomesu allīyi); VbhA 57; DhA 1.126; II.17

(*ogaṇā*); ThA 199; VvA 324 (*sūkara*<sup>o</sup>); PvA 152, 157; Sdhp 104. A detailed description of loma as one of the 32 *ākāras* of the body (Kh III.; pl. *lomā*) is found at Vism 250, 353; VbhA 233; KhA 42, 43. — *aloma* hairless J VI.457; *puthu*<sup>o</sup> having broad hair or fins, name of a fish J IV.466; Vv 44<sup>11</sup>. *haṭṭha*<sup>o</sup> with hairs erect, excited Mhvs 15, 33. — On loma in similes see *J.P.T.S.* 1907, 131. — *lomaṅ pāteti* to let one's hair drop, as a sign of subduedness or modesty, opp. to horripilation [*pāteti* formed fr. *pat* after wrong etym. of panna in panna-loma "with drooping hairs," which was taken as a by-form of *patita*; see panna-loma]; Vin II.5 (= panna-loma hoti C.); III.183; M 1.442. — Cp. *anu*<sup>o</sup>, *paṭi*<sup>o</sup>, *vi*<sup>o</sup>.

-*kūpa* a pore of the skin J I.67; KhA 51, 63; SnA 155 (where given as 99,000) Vism 195 (id.). -*padmaka* a kind of plant J VI.497 (reading uncertain; v. l. *lodda*<sup>o</sup>). -*sundarī* (f.) beautiful with hairs (on her body) J v.424 (Kurāṅgavīl.; expl<sup>d</sup> on p. 430 as "roma-rājiyā maṅḍita udarā"). -*haṅsa* horripilation, excitement with fear or wonder, thrill D 1.49; A IV.311 sq. (*sa*<sup>o</sup>); Sn 270; Vbh 367; Miln 22; Vism 143; DA 1.150. -*haṅsana* causing horripilation, astounding, stupendous Sn 681; J IV.355 (*abbhuta* +); Pv III.9<sup>3</sup>; IV.3<sup>5</sup>; Miln 1; Mhvs 17, 55 (*abbhuta* +). -*haṭṭha* having the hair standing on end, horrified, thunderstruck, astounded D 1.95; S v.270; Sn p. 15; Miln 23; SnA 155; cp. *haṭṭha-loma* above.

**Lomaka** (-<sup>o</sup>) (adj.) [fr. *loma*] having hair, in cpd. *caturanga*<sup>o</sup> having fourfold hair (i. e. on the diff. parts of the body?) Vin IV.173. It may refer to the 5 dermatoid constituents of the body (see *pañcaka*) & thus be characteristic of outward appearance. We do not exactly see how the term *caturanga* is used here. — Cp. *anulomika*.

**Lomasa** (adj.) [cp. Vedic *romaśa*] hairy, covered with hair, downy, soft M 1.305; Pv 1.9<sup>2</sup>. At J IV.296 *lomasā* is expl<sup>d</sup> as *pakkhino*, i. e. birds; reading however doubtful (v. l. *lomahaṅsa* & *lomassā*).

**Lomin** (-<sup>o</sup>) (adj.) [fr. *loma*] having hair, in cpds. *ekanta*<sup>o</sup> & *uddha*<sup>o</sup>, of (couch-) covers or (bed) spreads: being made of hair altogether or having hair only on top Vin I.192 = II.163; D 1.7; cp. DA 1.87.

**Lola** (**Loḷa**) (adj.) [fr. *luḷ*]: see *luḷati*; cp. Epic & Classic Sk. *lola*] wavering, unsteady, agitated; longing, eager, greedy S IV.111; Sn 22, 922; J 1.49 (Buddha-mātā *lola* na hoti), 111, 210, 339 (*dhana-lola*); II.319 (*oṃnussa*); III.7; Pug 65; Nd<sup>1</sup> 366; Dāvs IV.44; Miln 300. — *alola* not greedy, not distracted (by desire), self-controlled S v.148; Sn 65. — *bhava* greediness, covetousness ThA 16.

**Lolatā** (f.) [fr. *lola*] longing, eagerness, greed Miln 93; SnA 35 (*āhāra*<sup>o</sup>).

**Lolita** [pp. of *loleti*] agitated, shaken Th 2, 373 (= *ālolita* ThA 252).

**Lolupa** (adj.) [fr. *lup*, a base of *lumpati* but influenced by *lubb*, probably also by *lola*. See *lumpati*] covetous, greedy, self-indulgent Dāvs II.73. *a*<sup>o</sup> not greedy, temperate Sn 165. Cp. *nil*<sup>o</sup>. — f. *lolupā* as N. of a plant at J VI.537.

**Loluppa** (nt.) [abstr. fr. *lolupa*] greediness, covetousness, self-indulgence, desire; in the language of the Abhidhamma often syn. with *jappā* or *taṅhā*. At DhA 365 *loluppa* is treated as an adj. & expl<sup>d</sup> at "punappuna visaye *lumpati* ākaḍḍhatī ti," i. e. one who tears again & again at the object (or as *Expos.* II.470: repeated plundering, hauling along in the fields of sense) — J 1.340, 429; DhA 365; Vism 61; & with exegetical

synonyms *loluppāyanā* & *loluppāyitattaṅ* at Dh 1059, 1136.

**Loleti** [Caus. fr. *luḷ*, see *luḷati*] to make shake or unsteady A III.188 (*khobheti* +). — pp. *lolita*.

**Loḷi** see *āloḷi*.

**Loha** (nt.) [Cp. Vedic *loha*, of I dg. \*(e)reudh "red"; see also *rohita* & *lohita*] metal, esp. copper, brass or bronze. It is often used as a general term & the individual application is not always sharply defined. Its comprehensiveness is evident from the classification of *loha* at VbhA 63, where it is said *lohan ti jātilohaṅ, vijāti*<sup>o</sup>, *kittima*<sup>o</sup>, *pisāca*<sup>o</sup> or natural metal, produced metal, artificial (i. e. alloys), & metal from the *Pisāca* district. Each is subdivided as follows: *jāti*<sup>o</sup> = *ayo*, *sajjhaṅ, suvaṅṇaṅ, tipu, sīsaṅ, tambalohaṅ, vekantakalohaṅ; vijāti*<sup>o</sup> = *nāga-nāsika*<sup>o</sup>; *kittima*<sup>o</sup> = *kaṅsalohaṅ, vaṭṭa*<sup>o</sup>, *āraḷkūṭaṅ; pisāca*<sup>o</sup> = *morakkhakaṅ, puthukaṅ, malina-kaṅ, capalakaṅ, selakaṅ, āṭakaṅ, bhallaṅ, dūsiloṅhaṅ*. The description ends "Tesu paṅca jātilohāni pāliyaṅ visuṅ vuttān<sup>o</sup> eva (i. e. the first category are severally spoken of in the Canon). *Tambalohaṅ vekantakan ti imehi pana dvihi jātilohehi saddhiṅ sesaṅ sabbam pi idha lohan ti veditabbaṅ*." — On *loha* in *similes* see *J.P.T.S.* 1907, 131. Cp. A III.16 = S v.92 (five alloys of gold: *ayo, loha, tipu, sīsaṅ, sajjhaṅ*); J v.45 (*asi*<sup>o</sup>); Miln 161 (*suvaṅṇam pi jātivantaṅ lohena bhijjati*); PvA 44, 95 (*tamba*<sup>o</sup> = *loha*), 221 (*tatta-loha-secanaṅ* pouring out of boiling metal, one of the five ordeals in *Niraya*).

-*kaṭṭhā* a copper (brass) receptacle Vin II.170. -*kāra* a metal worker, coppersmith, blacksmith Miln 331. -*kumbhī* an iron cauldron Vin II.170. Also N. of a purgatory J III.22, 43; IV.493; v.268; SnA 59, 480; Sdhp 195. -*guḷa* an iron (or metal) ball A IV.131; Dh 371 (*mā*<sup>o</sup> ṅ *gīli pamatto*; cp. DhA IV.109). -*jāla* a copper (i. e. wire) netting PvA 153. -*thālaka* a copper bowl Nd<sup>1</sup> 226. -*thāli* a bronze kettle DhA 1.126. -*pāsāda* "copper terrace," brazen palace, N. of a famous monastery at Anurādhapura in Ceylon Vism 97; DA 1.131; Mhvs passim. -*piṇḍa* an iron ball SnA 225. -*bhaṅḍa* copper (brass) ware Vin II.135. -*maya* made of copper, brazen Sn 670; Pv II.6<sup>4</sup>. -*māsa* a copper bean Nd<sup>1</sup> 448 (*suvaṅṇa-channa*). -*māsaka* a small copper coin KhA 37 (*jatu-māsaka, dāru-māsaka* +); DhA 318. -*rūpa* a bronze statue Mhvs 36, 31. -*salākā* a bronze gong-stick Vism 283.

**Lohatā** (f.) [abstr. fr. *loha*] being a metal, in (*suvaṅṇassa*) *aggalohatā* the fact of gold being the best metal VvA 13.

**Lohita** (adj.-nt.) [cp. Vedic *lohita* & *rohita*; see also P. *rohita* "red"] I. (adj.) red; rarely by itself (e. g. M II.17), usually in cpds. e. g. *ābhijāti* the red species (q. v.) A III.383; *o* *kaṣiṇa* the artificer of red D III.268; A. 1.41; Dh 203; Vism 173; *o* *candana* red sandal (unguent) Miln 191. Otherwise *rohita*. — 2. (nt.) blood; described in detail as one of the 32 *ākāras* at KhA 54 sq.; Vism 261, 360; VbhA 245. — Vin 1.203 (*āma*<sup>o</sup>), 205 (*o* *ṅ mocetṅ*); A IV.135 (*saṭṭhi-mattānaṅ bhikkhūnaṅ uṅhaṅ l. mukhato uggaṅchi*; cp. the similar passage at Miln 165); Sn 433; Pv 1.6<sup>7</sup>; 1.9<sup>1</sup> (expl<sup>d</sup> as *ruhira* PvA 44); Vism 261 (two kinds: *sannicita*<sup>o</sup> and *saṅsaraṇa*<sup>o</sup>), 409 (the colour of the heart-blood in relation to states of mind); VbhA 66; PvA 56, 78, 110.

-*akkha* having red (blood-shot) eyes (of snakes & *yakkhas*) Vv 52<sup>2</sup> (cp. VvA 224: *ratta-nayanā; yak-khānaṅ hi nettāni ati-lohitāni honti*); J VI.180. -*up-pāda* (the crime of) wounding a *Tathāgata*, one of the *anantariya-kammās* VbhA 427; cp. *Tathāgata*ssa *lohitaṅ uppādeti* Miln 214. -*uppādaka* one who sheds the blood of an *Arahant* Vin 1.89, 136, 320; v.222.

-kumbhi a receptacle for blood Ud 17 (with ref. to the womb). -doṇi a bloody trough Vism 358; VbhA 62. -pakkhandikā (or °pakkhandik' ābādha) bloody diarrhoea, dysentery M 1.316; D 11.127; Ud 82; J 11.213; Miln 134, 175; DhA 11.269. -homa a sacrifice of blood D 1.9; DA 1.93.

**Lohitaka** (adj.) [fr. lohita] 1. red M 11.14; A 1v.306, 349; Ap. 1; DhS 247, 617. -°upadhāna a red pillow

D 1.7; A 1.137; 111.50; 1v.94, 231, 394; °sāli red rice Miln 252. — 2. bloody Pv 1.7<sup>8</sup> (pūti° gabbha); Vism 179, 194.

**Lohitanka** [lohita+anka] a ruby A 1v.199, 203; Ap 2; Vv 36<sup>3</sup>; VvA 304. See masāragalla for further refs. — *Note.* The word is not found in Vedic and Class. Sk.; a later term for "ruby" is lohitaka. In the older language lohitaṅga denotes the planet Mars.

## L.

**Līyati** is given at DhTp 361 as a variant of **ḍi** to fly (see **ḍeti**), and expl<sup>d</sup> as "ākāsa-gamana." Similarly at DhTm 586 as "vehāsa-gamana."

## V.

**-V-** euphonic (sandhi-) consonant, historically justified after u (uv from older v), as in su-v-ānaya easy to bring (S 1.124); hence transferred to i, as in ti-v-angika threefold (Dhs 161), and ti-v-angula three inches wide (Vism 152, 408); perhaps also in anu-v-icca (see anu-icca).

**Va<sup>1</sup>** the syllable "va" KhA 109 (with ref. to ending °vā in Bhagavā, which Bdhgh expl<sup>b</sup> as "va-kāraṅ dighaṅ katvā," i. e. a lengthening of va); SnA 76 (see below va<sup>3</sup>).

**Va<sup>2</sup>** (indecl.) [the enclitic, shortened form of iva after long vowels. Already to be found for iva in RV metri causā] like, like as, as if; only in poetry (as already pointed out by Trenckner, Miln 422): It 84 (tālapakkaṅ va bandhanā), 90 (chavālātaṅ va nassati); Dh 28; Sn 38 (vaṅso visālo va; see C. expl<sup>b</sup> under va<sup>3</sup>); Pv 1.8<sup>1</sup> (ummatta-rūpo va; = viya PvA 39); 1.11<sup>6</sup> (naḷo va chinno); Miln 72 (chāyā va anapāyini); J 11.189 (kusa-muddo va ghosavā); 1v.139 (aggīva suriyo va); DhA 11.175.

**Va<sup>3</sup>** (indecl.) [for eva, after long vowels] even, just (so), only; for sure, certainly Dh 136 (aggi-daddho va tappati); J 1.138, 149 (so pi suvaṅṅa-vaṅṅo va ahoṣi), 207; SnA 76 (vakāro avadhāraṅ' attho eva-kāro vā ayaṅ, sandhi-vasen' ettha e-kāro nattho: wrong at this passage Sn 38 for va<sup>2</sup>=iva!); PvA 3 (eko va putto), 4 (nātamattā va).

**Va<sup>4</sup>** is (metrically) shortened form of vā, as found e. g. Dh 195 (yadi va for yadi vā); or in correlation va-va either-or: Dh 108 (yitthaṅ va huttaṅ va), 138 (ābādhaṅ va cittakkhepaṅ va pāpuṅe).

**Vaṅsa** [Vedic vaṅśa reed, bamboo (R.V.)] 1. a bamboo Sn 38 (vaṅso visālo va; vaṅso expl<sup>d</sup> at Nd<sup>2</sup> 550 as "velugumba," at SnA 76 as "velu"), ibid. (°kaḷira);

J 1v.57; Vism 255 (°kaḷira); KhA 50 (id.). — 2. race, lineage, family A 11.27 (ariya° of noble family); S v.168 (caṅḍāla°); J 1.89, 139; 1v.390 (caṅḍāla°); v.251 (ujj°); Mhvs 4, 5 (pitu-ghātaka-vaṅso a parricidal race). — 3. tradition, hereditary custom, usage, reputation Miln 168 (ācariya°), 190 (Tathāgatānaṅ); KhA 12 (Buddha°); Dpvs 18, 3 (saddhamma°-kovidā therā). — vaṅsaṅ nāseti to break family tradition J v.383; vaṅsaṅ ucchindati id. J v.383; or upacchindati J 1v.63; opp. patiṭṭhāpeti to establish the reputation J v.386. — 4. dynasty Mhvs 36, 61 (kassa v. ṭhassati). — 5. a bamboo flute, fife Miln 31; VvA 210. — 6. a certain game, at D 1.6 in enum<sup>a</sup> of pastimes and tricks (caṅḍā-lavaṅsa-dhopana), a passage which shows an old corruption. Bdhgh at DA 1.84 takes each word separately and expl<sup>b</sup> vaṅsa as "veṅṅ ussāpetvā kiḷanaṅ" (i. e. a game consisting in raising a bamboo; is it climbing a pole? Cp. vaṅsa-ghatikā "a kind of game" Divy 475), against Dial. 1.9 "acrobatic feats by Caṅḍālas." Cp. J 1v.390 in same passage. Franke (*Dīgha trsl<sup>m</sup>*) has "bamboo-tricks"; his conjecture as "vaṅsa-dhamanaṅ," playing the bamboo pipe (cp. Miln 31: "vaṅsa-dhamaka"), as oldest reading is to be pointed out. — On vaṅsa in similes see J.P.T.S. 1907, 134.

-āgata come down fr. father to son, hereditary Mhvs 23, 85. -ānupālaka guarding tradition Sdhp 474 (ariya°). -ānurakkhaka preserving the lineage, carrying on the tradition J 1v.444; Vism 99 (+ pavēni-pālaka); DhA 11.386. -coraka N. of a certain kind of reed (cp. coraka: plant used for perfume) J v.406 (C. for veluka). -ja belonging to a race Mhvs 1, 1 (suddha°). -ñña born of good family A 11.27. -dhara upholding tradition Miln 164. -dharāṅa id. Miln 226. -nalaka bamboo reed KhA 52, 59 (with note Sn Index p. 870: nalaka). -nāla id. Miln 102. -rāga the colour of bamboo, a term for the velūriya gem J 1v.141. -vaṅṅa the velūriya gem Abhp 491.



**Vaṅsika** (-°) (adj.) [fr. vaṅsa] descended from, belonging to a family (of) S v.168 (caṅḍāla°).

**Vaka**<sup>1</sup> [Vedic वृका, Idg. \*u<sub>1</sub>kuo=Lat. lupus, Gr. λύκος, Lith. vilkas, Goth. wulfs=E. wolf etc.] wolf, only in poetry Sn 201; J 1.336; II.450; v.241, 302.

**Vaka**<sup>2</sup> (indecl.): a root **vak** is given at Dhṭp 7 & Dhṭm 8 in meaning "ādāne," i. e. grasping, together with a root **kuk** as synonym. It may refer to vaka<sup>1</sup> wolf, whereas **kuk** would explain koka wolf. The notion of voraciousness is prevalent in the characterization of the wolf (see all passages of vaka<sup>1</sup>, e. g. J v.302).

**Vakula** [cp. \*Sk. vakula] a tree (Mimusops elengi) J v.420.

**Vakka**<sup>1</sup> (adj.) [Vedic vakra; the usual P. form is vanka] crooked J 1.216.

**Vakka**<sup>2</sup> (nt.) [Vedic वृक्का] the kidney Sn 195; Kh III; Miln 26; DhA 140. In detail described as one of the 32 ākāras at Vism 255, 356; VbhA 60, 239, 356.  
-pañcaka the series of five (constituents of the body) beginning with the kidney. These are vakka, hadaya, yakana, kilomaka, pihaka; VbhA 249.

**Vakkanga** [vakkāṅ+ga] a term for bird, poetically for sakuna J 1.216 (tesaṅ ubhosu passesu pakkhā vankā jātā ti vakkangā C.).

**Vakkhati** is fut. of **vac**: he will say, e. g. at Vin II.190; IV.238. See vatti.

**Vakkala** [cp. BSk. vakkala (e. g. Jtm 210): see vāka] 1. the bark of a tree J II.13 (°antara); III.522. — 2. a bark garment (worn by ascetics): see vakkali.

**Vakkalaka** ("bark-like," or "tuft"?) is at KhA 50 as the Vism reading, where KhA reads daṇḍa. The P.T.S. ed. of Vism (p. 255) reads wrongly cakkalaka.

**Vakkali** [in comp<sup>a</sup> for in] wearing a garment of bark, an ascetic, lit. "barker" J II.274 (°sadda the sound of the bark-garment-wearer). See also Np. Vakkali.

**Vakkalika** (adj.) (-°) [fr. vakkala] in danta° peeling bark with one's teeth, designation of a cert. kind of ascetics DA 1.271.

**Vagga**<sup>1</sup> [Vedic varga, fr. वृज; cp. Lat. vulgus & vulgus (=E. vulgar) crowd, people] 1. a company, section, group, party Vin 1.58 (du°, ti°), 195 (dasa° a chapter of 10 bhikkhus). — 2. a section or chapter of a canonical book DhA 1.158 (eka-vagga-dvi-vagga-mattam pi); DhA 27.

-uposatha celebration (of the nposatha) in groups, "incomplete congregation" (trsl<sup>a</sup> Oldenberg) Dpvs 7, 36. More likely to vagga<sup>2</sup> -gata following a (sectarian) party (Bdhgh identifies this with the 62 ditthigatikā SnA 365) S 1.187; Sn 371. -bandha, in instr. °ena group by group Mhvs 32, 11. -bandhana banded together, forming groups DhA IV.93, 94. -vagga in crowds, confused, heaped up J VI.224; PvA 54. -vādaka taking somebody's part Vin III.175. -sārin conforming to a (heretic) party Sn 371, 800, 912; Nd<sup>1</sup> 108, 329.

**Vagga**<sup>2</sup> (adj.-nt.) [vi+agga, Sk. vyagra; opposed to samagga] dissociated, separated; incomplete; at difference, dissentious Vin 1.111 sq., 129, 160; IV.53 (sangha); A 1.70 (parisā); II.240. — instr. vaggena separately, secessionally, sectariously Vin 1.161; IV.37, 126.

-ārāma fond of dissociation or causing separation M 1.286; It 11 (+adhamma-ṭṭha; trsl<sup>a</sup> Seidenstücker not quite to the point: rejoicing in parties, i. e. vagga<sup>1</sup>) = Vin II.205. -kamma (ecclesiastical) act of an incomplete chapter of bhikkhus Vin 1.315 sq. (opp. samagga-kamma). -rata = °ārāma.

**Vaggati** [valg, to which belong Oicel. valka to roll; Ags. weakan=E. walk] to jump Vv 64<sup>9</sup> (expl<sup>d</sup> at VvA 278 as "kadāci pade padaṅ" [better: padāpadaṅ?] nikkhi-pantā vagganena gamane [read: vagga-gamanena] gacchanti); J II.335, 404; IV.81, 343; v.473.

**Vaggatta** (nt.) [abstr. fr. vagga<sup>2</sup>] distraction, dissension, secession, sectarianism Vin 1.316 (opp. samagatta).

**Vaggana** see vaggati (ref. of Vv 64<sup>9</sup>).

**Vaggiya** (-°) (adj.) [fr. vagga<sup>1</sup>] belonging to a group, forming a company, a party of (-°), e. g. pañcavaggiyā therā J 1.57, 82; bhikkhū M 1.70; II.94; chabbaggiyā bhikkhū (the group of 6 bh.) Vin 1.111 sq., 316 sq. & passim; sattarasa-vaggiyā bhikkhū (group of 17) Vin IV.112.

**Vaggu** (adj.) [cp. Vedic valgu, fr. valg; freq. in comb<sup>a</sup> with vadati "to speak lovely words"] lovely, beautiful, pleasant, usually of sound (sara) D II.20 (°ssara); S 1.180, 190; Sn 350, 668; Vv 5<sup>3</sup>, 36<sup>1</sup>, 36<sup>4</sup> (°rūpa), 50<sup>18</sup> (girā), 63<sup>8</sup>, 64<sup>10</sup> (ghoso suvaggu), 64<sup>20</sup>, 67<sup>2</sup>, 84<sup>17</sup>; Pv 1.11<sup>3</sup>; II.12<sup>1</sup>; III.3<sup>4</sup>; J II.439; III.21; v.215; Sdhp 245. The foll. synonyms are frequently given in VvA & PvA as expl<sup>as</sup> of vaggu: abhirūpa, cāru, madhura, rucira, savaniya, siniddha, sundara, sobhana.

-vada of lovely speech or enunciation Sn 955 (= madhura-vada, pemaṇiya-vada, hadayangama°, karavikaruda-mañju-ssara Nd<sup>1</sup> 446).

**Vagguli** & °f (m. & f.) [cp. Sk. valgulī, of valg to flutter] a bat Vin II.148; Miln 364, 404; Vism 663 (in simile); DhA III.223.

-rukkha a tree on which bats live Vism 74. -vata "bat-practice," a certain practice of ascetics J 1.493; III.235; IV.299.

**Vanka** (adj.-n.) [cp. Vedic vanka & vakra bending; also Ved. vanku moving, fluttering, walking slant; vañcati to waver, walk crooked. Cp. Lat. con-vexus "convex," Ags. wōh "wrong," Goth. wāhs; Ohg. wanga cheek, and others. — The Dhṭp 5 gives "kotilya" as meaning of vank. Another Pāli form is vakkā (q. v.). The Prk. forms are both vakka & vanka: Pischel, *Prk. Gr.* § 74], I. (adj.). — 1. crooked, bent, curved M 1.31 (+jimha); S IV.118 (read v-daṇḍā); Vin II.116 (putta vankā honti); J 1.9 (of kāja); IV.362 (°daṇḍa) S 51. With ref. to a kind of viṇā at VvA 281. — 2. (fig.) crooked, deceitful, dishonest J III.313 (of crows: kākānaṅ nāmaṅ C.); VI.524; Pv IV.1<sup>24</sup> (a°); Sn 270 (probably to be read dhanka as SnA 303, = kāka). — 3. doubtful, deceitful, deceptive, i. e. haunted Vv 84<sup>3</sup>, cp. VvA 334. — II. (m.) — 1. a bend, nook, curve (of ponds) J II.189; VI.333 (sahassa°). — 2. a hook J v.269. — 3. a fish-hook D II.266; Th I, 749; J VI.437. — On vanka in similes see J.P.T.S. 1907, 131.

-angula a crooked finger A III.6. -ātivankin having curves upon curves (in its horns), with very crooked antlers J 1.160 (said of a deer). -gata running in bends or crooked (of a river) J 1.289. -ghasta (a fish) having swallowed the hook D II.266; J VI.113. -chidda a crooked hole DA 1.112. -dāṭha having a bent fang (of a boar) J II.405.

**Vankaka** (nt.) [fr. vanka] a sort of toy: Rh. D. "toy-plough" (*Dial.* 1.10); Kern "miniature fish-hook" (*Toev.* s. v.). Rh. D. derives it fr. Sk. वृका (see P. vaka<sup>1</sup>). Bdhgh at DA 1.86 takes it as "toy-plough." See D 1.6; Vin II.10 (v. l. vangaka & vankata); III.180 (v. l. cangaka); A v.203 (T. vanka; v. l. vankaka); Miln 229. At ThA 15 vankaka is used in general meaning of "something crooked" (to explain Th 2, 11 khujja), which is specified at Th 1, 43 as sickle, plough and spade.

**Vankatā** (f.) & **Vankatta** (nt.) [abstr. fr. vanka] crookedness A 1.112 (tt); DhS 1339; VbhA 494.



**Vankeyya** (adj.) [grd. formation fr. vanka] "of a crooked kind," crooked-like; nt. twisting, crookedness, dishonesty M 1.340; A IV.189; v.167.

**Vanga** at DA 1.223 is syn. with kaṇa and means some kind of fault or flaw. It is probably a wrong spelling for vanka.

**Vangati** [cp. \*Sk. vangati, to which belongs vañjula. Idg. \*uag to bend; cp. Lat. vagor to roam, vagus = vague; Ohg. wankon to waver] to go, walk, waver; found only in DhTp (No. 29) as root **vang** in meaning "gamana." Perhaps confused with **valg**; see vaggati.

**Vaca** (nt.) a kind of root Vin 1.201 = IV.35. Cp. vacattha.

**Vacatā** (f.) [abstr. fr. vaco] is found only in cpd. dubbacatā surliness J 1.159.

\***Vacati** [vac] see vatti.

**Vacattha** (nt.) a kind of root Vin 1.201 = IV.35.

**Vacana** (nt.) [fr. vac; Vedic vacana] 1. speaking, utterance, word, bidding S II.18 (alaṅ vacanāya one says rightly); IV.195 (yathā bhūtaṅ); A II.168; Sn 417, 699, 932, 984, 997; Miln 235; Pv II.27; SnA 343, 386. — mama vacanena in my name PvA 53. — dubbacana a bad word Th 2, 418 (=dur-utta-vacana ThA 268). — vacanaṅ karoti to do one's bidding J 1.222, 253. — 2. (t. t. g.) what is said with regard to its grammatical, syntactical or semantic relation, way of speech, term, expression, as: āmantana° term of address KhA 167; SnA 435; paccatta° expression of sep. relation, i. e. the accusative case SnA 303; piya° term of endearment Nd<sup>2</sup> 130; SnA 536; puna° repetition SnA 487; vatta-māna° the present tense SnA 16, 23; visesitabba° qualifying (predicative) expression VvA 13; sampadāna° the dative relation SnA 317. At SnA 397 (comb<sup>d</sup> with *linga* and other terms) it refers to the "number," i. e. singular & plural.

-**attha** word-analysis or meaning of words Vism 364; SnA 24. -**kara** one who does one's bidding, obedient; a servant Vv 16<sup>6</sup>; 84<sup>21</sup>; J II.129; IV.41 (vacanaṅ-kara); v.98; PvA 134. -**khama** gentle in words S II.282; A IV.32. -**paṭivacana** speech and counterspeech (i. e. reply), conversation DhA II.35; PvA 83, 92, 117. -**patha** way of saying, speech M 1.126 (*five* ways, by which a person is judged: kālena vā akālena vā, bhūtena & a°, saṅghena & pharuseṇa, attha-saṅghitena & an°, mettacittā & dosantarā); A II.117, 153; III.163; IV.277, cp. D III.236; Vv 63<sup>17</sup> (=vacana VvA 262); SnA 159, 375. -**bheda** variance in expression, different words, kind of speech SnA 169, cp. vacanamatte bhedo SnA 471. -**vyattaya** distinction or specification of expression SnA 509. -**sampatiggaha** "taking up together," summing up (what has been said), résumé KhA 100. -**sesa** the rest of the words PvA 14, 18, 103.

**Vacaniya** (adj.) [grd. formation fr. vacana] to be spoken to, or to be answered D 1.175; Sn p. 140.

**Vacasa** (adj.) (-°) [the adj. form of vaco = vacas] having speech, speaking, in cpd. saddheyya° of credible speech, trustworthy Vin III.188.

**Vacī** (-°) [the composition form of vaco] speech, words; rare by itself (and in this case re-established from cpds.) and poetical, as at Sn 472 (yassa vacī kharā; expl<sup>d</sup> at SnA 409 by "vācā"). 973 (cudito vacihi = vācāhi SnA 574). Otherwise in cpds, like: -**gutta** controlled in speech Sn 78. -**para** one who excels in words (not in actions), i. e. a man of words J II.390. -**parama** id. D III.185. -**bheda** "kind of words," what is like speech, i. e. talk or language Vin IV.2; Miln 231 (meaning here: break of the vow of speech?); various saying, detailed speech, specification KhA 13; SnA 464, 466. See also vākya-bheda & vācaṅ bhindati. -**viññatti** intimation by language Vism 448; Miln 370; Dhs 637.

-**vipphāra** dilating in talk Miln 230, 370. -**samācāra** good conduct in speech M II.114; III.45; D III.217. — Often coupled (as triad) with kāya° & mano° (= in deed & in mind; where vācā is used when not compounded), e. g. in (vacī) -**kamma** (+ kāya° & mano°) deed by word M 1.373, 417; III.207; D III.191, 245; °**duccarita** misbehaviour in words (*four* of these, viz. musāvāda, piṣuṇā vācā, pharusa vācā, samphappalāpa A II.141 D III.52, 96, 111, 214, 217; Nd<sup>1</sup> 386; Pug 60; DhA 1.23; III.417; °**sankhāra** antecedent or requisite for speech M 1.301; A III.350; S IV.293; VbhA 167; Vism 531; °**sañcetanā** intention by word VbhA 144; °**sucarita** good conduct in speech A II.131 (the 4: sacca-vācā, apisuṇā vācā, saṅhā vācā, mantā bhāṣā).

**Vaco** (& **vaca**) (nt.) [Vedic vacas, of vac] speech, words, saying; nom. & acc. vaco Sn 54, 356, 988, 994, 1006, 1057, 1110, 1147; J 1.188; Nd<sup>1</sup> 553 (=vacana byāpatha desanā anusandhi); Pv 1.11<sup>12</sup>. instr. vacasā Vin II.95 (dharmā bahussutā honti dhatā v. paricittā); III.189; S 1.12 (+ manasā); Sn 365, 663, 890 (=vacanena Nd<sup>1</sup> 299); Vism 241; Mhvs 19, 42. — As adj. (-°) **vaca** in comb<sup>a</sup> with du° as dubbaca having bad speech, using bad language, foul-mouthed M 1.95; S II.204; A II.147; III.178; v.152 sq.; J 1.159; Pug 20; Sdhp 95, 197. Opp. **suvara** of nice speech M 1.126; A v.24 sq.; Pv IV.1<sup>33</sup> (=subbaca PvA 230). — Cp. vacī & vācā.

**Vacca** (nt.) [cp. BSk. vaccaḥ AvŚ 1.254] excrement, faeces Vin II.12; IV.229, 265; Vism 250 (a baby's); VbhA 232 (id.), 243; PvA 268. — **vaccaṅ osajjati**, or **karoti** to ease oneself J 1.3; PvA 268.

-**kuṭī** (& **kuṭi**) a privy Vin II.221; J 1.161; II.10; Vism 235, 259, 261; VbhA 242; DhA II.55, 56; PvA 266, 268. -**kūpa** a cesspool Vin II.221; J v.231; Vism 344 sq.; DhA 1.180. -**ghata** a pot for excrements, chamber utensil, commode Vin 1.157 = II.216; M 1.207. -**donjā** id. Vin II.221. -**magga** "the way of faeces," excrementary canal, opening of the rectum Vin II.221; III.28 sq., 35; J 1.502; IV.30. -**sodhaka** a privy-cleaner, night-man Mhvs 10, 91.

**Vaccasin** (adj.) [cp. Sk. varcasvin & Ved. varcin, having splendour, might or energy, fr. Vedic varcas] energetic, imposing D 1.114 (brahma°; Dial. 1.146 "fine in presence," cp. DA 1.282). See also under **brahma**. — *Note.* The P. root **vacc** is given at DhTp 59 in meaning of "ditti," i. e. splendour.

**Vaccita** [pp. of vacceti, Denom. of vacca] wanting to ease oneself, oppressed with vacca Vin II.212, 221.

**Vaccha**<sup>1</sup> [Vedic vatsa, lit. "one year old, a yearling"; cp. Gr. ἑτος year, Sk. vatsara id., Lat. vetus old, vitulus calf; Goth. wīrus a year old lamb = Ohg. widar = E. wether] a calf Dh 284; J v.101; Vism 163 (in simile), 269 (id.; kūṭa° a maimed calf); DhsA 62 (with popular etym. "vadati ti vaccho"); VvA 100, 200 (taruṇa°). — On vaccha in *similes* see J.P.T.S. 1907, 131.

-**giddhīnī** longing for her calf S IV.181. -**gopālaka** a cow-herd Vism 28. -**danta** "calf-tooth," a kind of arrow or javelin M 1.429; J VI.448. -**pālaka** cow-herd Vv 51<sup>2</sup>.

**Vaccha**<sup>2</sup> [=rukkha, fr. vṛkṣa] a tree; only in mālā° an ornamental plant Vin II.12; III.179; Vism 172; DhA II.109.

**Vacchaka** [Demin. fr. vaccha<sup>1</sup>] a (little) calf J III.444; v.93, 433; Miln 282 (as go-vacchaka).

-**pālaka** a cow-herd J III.444. -**sālā** cow-shed, cow-pen J v.93; Miln 282.

**Vacchatara** [fr. vaccha; the compar. suffix in meaning "sort of, -like." Cp. Sk. vatsatara] a weaned calf, bullock D 1.127, 148; S 1.75; A II.207; IV.41 sq.; Pug 56; DA 1.294. — f. **vacchatarī** D 1.127; S 1.75; Vin 1.191; Pug 56.

**Vacchati** is fut. of *vasati* to dwell.

**Vacchara** [cp. Class. Sk. *vatsara*] year Sdhp 239. See the usual *sajvacchara*.

**Vacchala** (adj.) [cp. Sk. *vatsala*] affectionate, lit. "loving her calf" ThA 148 (Ap v.64).

**Vaja** [Vedic *vraja*: see *vajati*] a cattle-fold, cow-pen A III.373; J II.300; III.270, 379; Vism 166, 279; DhA I.126, 396. — *giribajja* a (cattle or sheep) run on the mountain J III.479; as Npl. at Sn 408.

**Vajati** [Vedic *vraj*, cp. Ved. *vraja* (=P. *vaja*) & *vrjana* enclosure = Av. *varəzəna-*, with which cp. Gr. *εἰργυμι* to enclose, *εἰργμός*, Lat. *vergo* to turn; Gaelic *fraigh* hurdle; Ags. *wringan* = E. *wring* = Ger. *ringen*, E. *wrinkle* = Ger. *renken*, and many others, see *Walde, Lat. Vltb.* s. v. *vergo*. — The Dhpt (59) defines **vaj** (together with **aj**) by "gamana" to go, proceed, get to (acc.), lit. to turn to (cp. *vrj*, *vrñakti*, pp. *vrñkta*, which latter coincides with *vrñta* in P. *vatta*: see *vatta*<sup>1</sup> & cp. *vajjeti* to avoid, *vajjita*, *vajjana* etc.) Sn 121, 381, 729 (*jāti-maraṇa-saṅsāraṇ*), 1143; J III.401; IV.103 (*nirayaṇ*); Pv IV.172 (Pot. *vajeyya*); Nd<sup>2</sup> 423 (= *gacchati kamati*); Mhvs 11, 35 (imper. *vaja* as v. l.; = *Teas* bhaja). See cpds. *anubbajati*, *upabb*<sup>o</sup>, *pabb*<sup>o</sup>, *paribb*<sup>o</sup>.

**Vajalla** see *rajo-vajalla*.

**Vajira**<sup>1</sup> [cp. Vedic *vajira*, Indra's thunderbolt; Idg. \**ueg* = Sk. **vaj**, cp. Lat. *vegeo* to thrive, *vigeo* > *vigour*; Av. *vazra*; Oicel. *vakr* = Ags. *wacor* = Ger. *wacker*; also E. *wake* etc. See also *vājeti*] a thunderbolt; usually with ref. to Sakka's (= Indra's) weapon D 1.95 = M 1.231 (*ayasa*); Th 1, 419; J 1.134 (*vajira-pūritā viya garukā kucchi* "as if filled with Sakka's thunderbolt." Dutoit takes it in meaning *vajira*<sup>2</sup> and trsls<sup>o</sup> "with diamonds"); SnA 225 ("āvudha the weapon of Sakka).

-*pāṇin* having a thunderbolt in his hand (N. of a *yakkha*) D 1.95 = M. 1.231.

**Vajira**<sup>2</sup> (m. & nt.) [cp. Sk. *vajra* = *vajira*<sup>1</sup>] a diamond A 1.124 ("ūpamacitta) = Pug 30; Dh 161; J IV.234; Miln 118, 267, 278; Mhvs 30, 95; KhA 110 ("sankhāta-kāya); DhA 1.387 ("panti row of diamonds), 392 sq.

**Vajula** [cp. Sk. *vañjula*. Given as *vauju*<sup>1</sup> at Abhp 553] N. of several plants, a tree (the *ratan*: *i*!ālayudha 2, 46) J v.420. See also *vangati*.

**Vajja**<sup>1</sup> (nt.) [grd. of *vajjati*, cp. Sk. *varjya*] that which should be avoided, a fault, sin D II.38; S 1.221; Vin II.87 (*thūla*<sup>o</sup> a grave sin); A 1.47, 98; IV.140; Ps 1.122; Dh 252; VbhA 342 (syn. with *dosa* and *garahitabba*); KhA 23 (*paṇṇatti*<sup>o</sup> & *pakati*<sup>o</sup>), 24 (id.), 190 (*loka*<sup>o</sup>); DA 1.181 (= *akusala-dhamma*). Freq. in phrase: *anumattesu vajjesu bhaya-dassāvin* "seeing a source of fear even in the slightest sins" D 1.63; S v.187 and *passim*. -*dassin* finding fault Dh 76 (expl<sup>d</sup> in detail at DhA II.107). — *anavajja* & *sāvajja*, the relation of which to *vajja* is doubtful, see separately.

**Vajja**<sup>2</sup> (adj.-nt.) [cp. Sk. *vādyā*, grd. of *vad*] 1. "to be said," i. e. speaking D 1.53 (*sacca*<sup>o</sup> = *sacca-vacana* DA 1.160). See also *mosa-vajja*. — 2. "to be sounded," i. e. musical instrument J 1.500 ("bheri).

**Vajja, vajjā, vajjuṅ**: Pot. of *vad*, see *vadati*.

**Vajjati**<sup>1</sup> [*vrj*], Vedic *vrñakti* & *varjati* to turn; in etym. related to *vajati*. Dhpt 547: "vajjane" to turn etc.; only as *Pass.* form *vajjati* [in form = Ved. *vrjyate*] to be avoided, to be excluded from (abl.) Miln 227; KhA 160 ("itabba, in pop. etym. of *Vajji*). — Caus. *vajjeti* (\**varjayati*) to avoid, to abstain from, renounce Sdhp 10, 11, 200. Cp. *pari*<sup>o</sup>, *vi*<sup>o</sup>.

**Vajjati**<sup>2</sup> *Pass.* of *vad*, see *vadati*.

**Vajjana** (nt.) [fr. *vajjati*] avoidance, shunning Vism 5 (opp. *sevana*); DhA III.417.

**Vajjanīya** (adj.) [grd. formation fr. *vajjati*<sup>1</sup>] to be avoided, to be shunned; improper Miln 166 (i. e. bad or uneven parts of the wood), 224.

**Vajjavant** (adj.) [*vajja*<sup>1</sup> + *vant*] sinful S III.194.

**Vajjha** (adj.) [grd. of *vadhati*] to be killed, slaughtered or executed; object of execution; meriting death Vin IV.226; Sn 580 (*go vajjho viya*); J II.402 (*cora*); VI.483 (= *vajjhappatta cora C.*); Vism 314; KhA 27. — *avajjha* not to be slain, scathless Sn 288 (*brāhmaṇa*); Miln 221 = J v.49; Miln 257 ("kavaca invulnerable armour).

-*ghātaka* a slaughterer, executioner Th 2, 242 (cp. ThA 204). -*cora* a robber (i. e. criminal) waiting to be executed PvA 153. -*paṭaha-bheri* the execution drum PvA 4. -*bhāvapatta* condemned to death J 1.439. -*sūkariyo* (pl.) sows which had no young, barren sows (read *vañjha*<sup>o</sup>!) J II.406.

**Vajjhaka** (adj.) (-<sup>o</sup>) = *vajjha* DhA 239.

**Vajjhā** (f.) [cp. Sk. *vadhya*] execution; only in cpd. (as *vajjha*<sup>o</sup>) *ppatta* condemned to death, about to be executed Vin IV.226; J II.119, 264; VI.483.

**Vajjheti** [Denom. fr. *vajjha*] to destroy, kill J VI.527 (*siro vajjhayitvāna*). Kern, *Toev.* s. v. *vaddh*<sup>o</sup> proposes reading *vaddhayitvāna* (of a root *vardh* to cut), cutting off is perhaps better. The expression is hapax legomenon.

**Vañcati** [*vañc*: see etym. under *vanka*. — The Dhpt distinguishes two roots *vañc*, viz. "gamane" (46) and "palambhane" (543), thus giving the lit. & the fig. meanings] 1. to walk about J 1.214 (inf. *°itūṅ* = *pāda-cāra-gamanena gantuṅ C.*). — 2. Caus. *vañceti* to cheat, deceive, delude, elude D 1.50; Sn 100, 129, 356; J III.420 (aor. *avañci* = *vañcesi C.*); VI.403 ("etu-kāma"); Pv III.4<sup>2</sup>; Miln 396; Mhvs 25, 69 (*tomaraṇ avañcayi*). — pp. *vañcita*.

**Vañcana** (nt.) [fr. *vañc*, cp. Epic Sk. *vañcana*] deception, delusion, cheating, fraud, illusion D 1.5; III.176; A II.209; Sn 242; Pv III.9<sup>5</sup>; Pug 19; J IV.435; DhA 363 (for *māyā* DhA 1059); DA 1.79; DhA III.403; PvA 193. — *vañcana* in lit. meaning of *vañcati* 1 is found in *avañcana* not tottering J 1.214.

**Vañcanika** (adj.) [fr. *vañcana*] deceiving; a cheat D III.183; Th 1, 940; Miln 290.

**Vañcanīya** (adj.) [grd. formation fr. *vañcana*, cp. MVastu II.145; *vañcanīya*] deceiving, deluding Th 2, 490.

**Vañcita** [pp. of *vañceti*] deceived, cheated J 1.287 (*vañcit*<sup>1</sup> *ammi* = *vañcitā amhi*).

**Vañjula** see *vajula*.

**Vañjha** (adj.) [cp. Epic & later Sk. *bandhya*] barren, sterile D 1.14, 56; M 1.271; S II.29 (a<sup>o</sup>); IV.169; v.202 (a<sup>o</sup>); Pv III.4<sup>5</sup> (a<sup>o</sup> = *anippala C.*); J II.406 ("sūkariyo: so read for *vajjha*<sup>o</sup>"); Miln 95; Vism 508 ("bhāva"); DhA 1.45 ("itthi"); DA 1.105; PvA 31, 82; VvA 149; Sdhp 345 (a<sup>o</sup>).

**Vaṭa** [cp. Epic Sk. *vaṭa*. A root *vaṭ*, not connected with *this* *vaṭa* is given at Dhptm 106 in meaning "veṭhana": see *vaṭaṅsa*] the Indian fig tree J 1.259 ("rukkhā"); III.325; Mhvs 6, 16; DhA 1.167 ("rukkhā"); PvA 113.

**Vaṭa** at Pug 45, 46 (*tuccho pi hito pūro pi vaṭo*) read *ti pihito pūro vivaṭo*. See *vivaṭa*.

**Vaṭaṅsa** [for avataṅsa: see Geiger, *P.Gr.* § 66<sup>1</sup>; cp. Sk. avataṅsa with t; Prk. vaṅsa] a kind of head ornament, perhaps ear-ring or garland worn round the forehead Mhvs 11, 28 (C. expl<sup>a</sup> as “kaṅṇapilandhanaṅ vaṭaṅsakan ti vuttaṅ hoti”). Usually as vaṭaṅsaka Vin 11.10; III.180; Th 1, 523; Vv 38<sup>5</sup> (expl<sup>d</sup> as “ratana-mayaṅ kaṅṇikā” (pl.) at VvA 174); J vi.488; VvA 178, 189, 209. — *Note.* The root vaṭ given as “veṭhana” at Dhṭm 106 probably refers to vaṭaṅsa.

**Vaṭaka** [cp. \*Sk. vaṭaka, fr. vaṭa rope] a small ball or thickening, bulb, tuber; in muḷāla° the (edible) tuber of the lotus J vi.563 (C. kaṇḍaka).

**Vaṭākara** [probably distorted by metathesis from Sk. vaṭārakā. Fr. vaṭa rope. On etym. of the latter see Walde, *Lat. Wtb.* s. v. volvo] a rope, cable J III.478 (nāvāsa-vaṭākara).

**Vaṭuma** (nt.) [cp. Vedic vartman, fr. vṛt] a road, path D 11.8; S 1v.52 (chinna°); J III.412; Vism 123 (sa° & a°). Cp. ubbaṭuma & parivaṭuma.

**Vaṭṭa**<sup>1</sup> (adj.-nt.) [pp. of vṛt, Sk. vṛtta in meaning of “round” as well as “happened, become” etc. The two meanings have become differentiated in Pāli: vaṭṭa is not found in meaning of “happened.” All three Pāli meanings are specialized, just as the pres. vaṭṭati is specialized in meaning “behoves”] 1. round, circular; (nt.) circle PvA 185 (āyata+); KhA 50 (°nāli). See cpd. °anguli. — 2. (fig.) “rolling on,” the “round” of existences, cycle of transmigrations, saṅsāra, evolution (=involution) (as forward or ascending circle of existences, without implying a teleological idea, in contrast to vivaṭṭa “rolling back” or devolution, i. e. a new (descending) cycle of existence in a new aeon with inverted [vi-] motion, so to speak) S III.63; 1v.53 (pariyādiṇṇa°), cp. M III.118; Th 1, 417 (sabba°: “all constant rolling on” trsl<sup>a</sup>); SnA 351 (=upādāna); DhA 238. — There are 3 vaṭṭas, (te-bhūmaka vaṭṭa, see also tivaṭṭa) embracing existence in the stages of kamma-vaṭṭa, kilesa° and vipāka°, or circle of deed, sin & result (found only in Commentarial literature): KhA 189; SnA 510 (tebhūmaka°); DhA 1.289 (kilesa°); 1v.69 (tebhūmaka°). See also Māra; and °dukkha, °vivaṭṭa below. — 3. “what has been proffered,” expenditure, alms (as t. t.) J vi.333 (dāna° alms-gift); DhA 11.29 (pāka° cooked food as alms); VvA 222 (id.); Mhvs 32, 61 (alms-pension); 34, 64 (salāka-vaṭṭabhatta). — Cp. vi°.

-anguli a rounded (i. e. well-formed) finger; adj. having round fingers Vv 64<sup>13</sup> (=anupubbato v., i. e. regularly formed, VvA 280); J v.207, 215. -angulika same as last J v.204. -ānugata accompanied by (or affected with) saṅsāra J 1.91 (dhana). -ūpaccheda destruction of the cycle of rebirths A 11.34 = It 88; A III.35; Vism 293. -kathā discussion about saṅsāra Vism 525; DA 1.126; VbhA 133. -kāra a worker in brass. The meaning of vaṭṭa in °loha (“round” metal?). Kern, *Toev.* s. v. compares it with Sk. vardhra leather strap, taking vaṭṭa as a corruption of vaḍḍha, but the connection brass > leather seems far-fetched. It is only found at Miln 331. -dukkha the “ill” of transmigration (a Commentary expression) Vism 315; DhA 1v.149; VvA 116. -paṭighātaka(ṅ) (vivaṭṭaṅ) (a devolution) destroying evolution, i. e. salvation from saṅsāra SnA 106. -bhaya fear of saṅsāra VbhA 256. -mūla the root of saṅsāra DhA III.278. -vivaṭṭa (1) evolving and devolving; going round and back again, i. e. all round (a formation after the manner of reduplicative cpds. like cunṇa-vicunṇa in intensive-iterative meaning), °vasena in direct and inverse succession, all round, completely J 1.75. Cp. also vatta-paṭivatta. — (2) saṅsāra in ascending and descending lines, evolution (“involution”) and devolution, or one round of trans-

migration and the other. It is dogmatically defined at Nett 113 as “vaṭṭaṅ saṅsāro vivaṭṭaṅ nibbānaṅ” (similarly, opposed to vaṭṭa at DA 1.126) which is however not the general meaning, the vivaṭṭa not necessarily meaning a nibbāna stage. See SnA 106 (quoted above); VvA 68. We have so far not found any passage where it might be interpreted in the comprehensive sense as meaning “the total round of existences,” after the fashion of cpds. like bhavābhava, -loha “round metal” (?), one of the 3 kittima-lohāni mentioned at VbhA 63 (kaṅsa°, vaṭṭa°, ārakūṭa); also at Miln 267 (with kāla°, tamba° & kaṅsa°, where in the trsl<sup>a</sup> Rh. D. does not give a def. expl<sup>a</sup> of the word).

**Vaṭṭa**<sup>2</sup> (“rained”): see abhivaṭṭa and vaṭṭha (vuṭṭha); otherwise only at DhA 11.265.

**Vaṭṭaka** (nt.) [fr. vṛt, or P. vaṭṭa] a cart, in haṭṭha° handcart Vin II.276.

**Vaṭṭakā** (f.) (& vaṭṭaka°) [cp. Sk. vartakā & Ved. vartikā] the quail M III.159 sq.; J 1.172, 208 (vaṭṭaka-luddaka); III.312; DhA III.175 (inst. pl. vaṭṭakesu). — The Vaṭṭaka-jātaka at J 1.208 sq. (cp. J v.414).

**Vaṭṭati** [Vedic vṛt. The representative of vattati (=Sk. vartate) in specialized meaning. The regular meaning of °vartate (with vaṭṭana), viz. “turning round,” is attached to vaṭṭati only in later Pāli & sometimes doubtful. It is found also in the Caus. vaṭṭeti. The def<sup>a</sup> of vaṭṭ (literal meaning) at Dhṭp 89 is “vaṭṭana,” and at Dhṭm 107 “āvattana”] 1. to turn round, to move on: doubtful in “kattha vaṭṭaṅ na vaṭṭati” S 1.15; preferably with v. I. as vaḍḍhati. — Caus. I. vaṭṭeti to turn or twist J 1.338 (rajjuṅ); to cause to move or go on (in weaving; tasaraṅ v. to speed the shuttle) SnA 265, 266. Should we read vaḍḍheti? Cp. āvaṭṭeti. — Caus. II. vaṭṭāpeti to cause to turn J 1.422. — 2. to be right or fit or proper, to behave; it ought to (with infin.); with instr. of person who ought to do this or that, e. g. silācāra-sampanna bhavituṅ vaṭṭati J 1.188; katanūnā bhavituṅ v. J 1.122. — See e. g. J 1.376; 11.352, 406; Miln 9; Vism 184; DhA 11.38, 90, 168; SnA 414 (vattuṅ to say); VvA 63, 69, 75; PvA 38 (dātun). The noun to vaṭṭati is vatta (not vaṭṭa!).

**Vaṭṭana** (nt.) [fr. vṛt, vaṭṭati] turning round Dhṭp 89 (in def<sup>a</sup> of vaṭṭati). Cp. āvaṭṭana.

**Vaṭṭanā** (f.) [fr. vṛt] in °vali is a line or chain of balls (“rounds,” i. e. rings or spindles). Reading somewhat doubtful. It occurs at M 1.80, 81 (seyyathā v. evaṅ me piṭṭhi-kaṅṭako unnat’ āvanato hoti; Neumann trsl<sup>a</sup> “wie eine Kugelkette wurde mein Rückgrat mit den hervor-und zurücktretenden Wirbeln”) and at J v.69 (spelt “vaṭṭhanā-vali-sankāsā piṭṭhi te ninnat’ unnatā,” with C. expl<sup>a</sup> “piṭṭhika-ṭṭhāne āvunivā ṭṭhāpitā vaṭṭhanā-vali-sadisā”). The J trsl<sup>a</sup> by Dutoit gives “einer Reihe von Spinnwirbeln dein Rücken gleicht im Auf und Nieder”; the E. trsl<sup>a</sup> has “Thy back like spindles in a row, a long unequal curve doth show.”

**Vaṭṭani** (f.) [cp. Vedic vartani circumference of a wheel, course] a ring, round, globe, ball Th 2, 395 (vaṭṭani-riva; expl<sup>d</sup> at ThA 259 as “lākhāya gulikā viya,” trsl<sup>a</sup> Sisters 154: “but a little ball”).

**Vaṭṭi** (f.) [represents both Epic Sk. varti and vṛtti, differentiated derivations from vṛt, combining the meanings of “turning, rolling” and “encircling, round”] 1. a wick S 11.86 = 111.126 = 1v.213; J 1.243 (dipa°); DhA 393; ThA 72 (Ap. v.45: nom. pl. vaṭṭiṇi); Mhvs 32, 37; 34, 35. — 2. enclosure, lining, film, skin Vism 258 (anta° entrails), 262 (udara°); J 1.260 (anta°, so read for °vaddhi). — 3. edge, rim, brim, circumference Vin

11.120 (aggala° of the door), 148 (id.); S III.141 (patta° of a vase or bowl); IV.168 (id.); DhA II.124 (nemi°). Often as mukha-vaṭṭi outer rim, border, lining, e. g. cakkavāla° J I.64, 72; DhA I.319; III.209, patt° J v.38; pāsāda° DhsA 107. — 4. strip, fringe Vin II.266 (dussa°); J v.73 (camma°); Mhvs 11, 15. — 5. a sheath, bag, pod J III.366 (tiṅa°); Mhvs 26, 17 (marica° red pepper pod); DhA IV.203 (reṇu°). — 6. a lump, ball DhA III.117 (pubba°, of matter). — 7. rolling forth or along, a gush (of water), pour J 1.109 (or to vṛṣ°).

**Vaṭṭikā** (f.) [vaṭṭi+kā, cp. Class. Sk. vartikā] 1. a wick Mhvs 30, 94. — 2. a brim Mhvs 18, 28. — 3. a pod Mhvs 26, 16 (marica°).

**Vaṭṭin** (-°) (adj.) in muṇḍa° porter (?) is not clear. It is a der<sup>a</sup> fr. vaṭṭi in one of the other of its meanings. Found only at Vin II.137, where it is expl<sup>d</sup> by Bḍgh as "vetṭhin." It may belong to vaṭṭaṅsa or vaṭa (rope): cp. Dhṭm 106 "veṭhana" for vaṭaṅsa.

**Vaṭṭula** (adj.) [fr. vṛt, cp. late Sk. vartula] circular Abhp 707.

**Vaṭṭha** [pp. of vassati, for the usual vuṭṭha] rained, in nava° newly rained upon DhA I.19 (bhūmi).

**Vaṭṭhara** (adj.) [cp. BSk. vaṭhara MVastu II.65. A root vaṭh is given at Dhṭm 133 in meaning "thūlattane bhava" i. e. bulkiness] bulky, gross Abhp 701.

**Vaḍḍha** (nt.) [fr. vṛdh] wealth, riches J III.131 (vaḍḍhaṅ vaḍḍhatag, imper.). Or should we read vaṭṭa? — Vaḍḍha is used as Np. at KhA 119, perhaps in meaning "prosperous."

**Vaḍḍhaka** [fr. vaḍḍheti] 1. augmenting, increasing, i. e. looking after the welfare of somebody or something, one who superintends J 1.2 (rāsi° the steward of an estate). — 2. a maker of, in special sense (civara° robe-cutter, perhaps fr. vardh to cut: see vaddheti) a tailor J 1.220.

**Vaḍḍhaki** (& °i) [cp. Epic & Class. Sk. vardhaki & vardhakin; perhaps from vardh to cut: see vaddheti] a carpenter, builder, architect, mason. On their craft and guilds see Fick, *Sociale Gliederung* 181 sq.; Mrs. Rh. D. *Cambridge Hist. Ind.* 1.206. — The word is specially characteristic of the Jātakas and other popular (later) literature J 1.32, 201, 247; II.170; VI.332 sq., 432; Ap. 51; DhA I.269; IV.207; Vism 94; PvA 141; Mhvs 154. — iṭṭha° a stonemason Mhvs 35, 102; nagara° the city architect Miln 331, 345; brāhmaṇa° a brahmin carpenter J IV.207; mahā° chief carpenter, master builder Vism 463. In metaphor taṇhā the artificer lust DhA III.128.

-gāma a carpenter village J II.18, 405; IV.159.

**Vaḍḍhati** [Vedic vardhati, vṛdh, cp. Av. vərəḍaiti to increase. To this root belongs P. uddha "high up" (=Gr. ὀρθός straight). Def<sup>d</sup> at Dhṭp 109 simply as "vaḍḍhane"] primary meaning "to increase" (trs. & intrs.); hence: to keep on, to prosper, to multiply, to grow S I.15 (read vaḍḍh° for vaṭṭ°); II.206 (vaṇṇena); IV.73, 250; A v.249 (paññāya); Sn 329 (paññā ca sutañ ca); J III.131 (porāṇaṅ vaḍḍhaṅ vaḍḍhatag, imper. med. 3<sup>rd</sup> sg.); v.66 (sadā so vaḍḍhata rājā sukka-pakkhe va candimā); Pv I.1<sup>2</sup> (dātā puñña v.); Pug 71; Miln 9; Mhvs 7, 68 (putta-dhītāhi vaḍḍhitvā having numerous sons & daughters); 22, 73 (ubho vaḍḍhitsu dāraḥ, grew up); SnA 319; PvA 94. — ppr. vaḍḍhamāna (1) thriving KhA 119 (read as Vaḍḍh°, Np.); — (2) increasing J 1.199 (putta-dhītāhi); Mhvs 23, 34 (°chāyāyaṅ as the shadows increased). — See also pari°. — pp. vaddha, vaddha, vuddha, vuddha, buḍḍha. — Caus. I. vaḍḍheti, in many shades of meaning, all based upon the notion of progressive motion. Thus to be translated

in any of the foll. senses: to increase, to make move on (cp. vv. II. vaṭṭeti), to bring on to, to further; to take an interest in, to indulge in, practise; to be busy with, cause to prosper; to arrange; to make for; and in a general sense "to make" (cp. derivation vaḍḍhaka "maker," i. e. tailor; vaḍḍhaki id., i. e. carpenter; vaḍḍhana, etc.). The latter development into "make" is late. — 1. to increase, to raise Sn 275 (rajaṅ); DA I.115; Mhvs 29, 66 (mangalaṅ to raise the chant); PvA 168 (+brūheti). — 2. to cultivate (vipassanaṅ insight) J I.117 (aor. °esi); PvA 14. — 3. to rear, to bring up Mhvs 35, 103 (aor. vaḍḍhesi). — 4. (with ref. to food) to get ready, arrange, serve in (loc.) J III.445 (pātiyā on the dish); IV.67 (karoṭiyaṅ), 391. — 5. to exalt J 1.338 (akuline vaḍḍhessati). — 6. to participate in, to practise, attend to, to serve (acc.) S II.109 (taṇhaṅ); A II.54 (kaṭasiṅ to serve the cemetery, i. e. to die again and again: see refs. under kaṭasi); Vism 111 (kasiṅaṅ), 152. — 7. to make move on, to set into motion (for vaṭṭeti?), in tasaraṅ v. SnA 265, 266. — 8. to take up Mhvs 26, 10 (kuntaṅ). — pp. vaḍḍhita. — Caus. II. vaḍḍhāpeti; 1. to cause to be enlarged Mhvs 35, 119. — 2. to cause to be brought up or reared J 1.455. — 3. to have attended to Vin II.134 (massuṅ). — 4. to cause to be made up (of food) J IV.68.

**Vaḍḍhana** (nt. & adj.) [fr. vaḍḍheti; see also vaddhana] 1. increasing, augmenting, fostering; increase, enlargement, prolongation M 1.518 (hāyana° decrease & increase); J III.422 (kula°, spelling ddh); Mhvs 35, 73 (āyussa); DhsA 406; PvA 31; Miln 320 (bala° strength-increasing); Dhṭp 109; Sdhp 361. — 2. indulgence in, attachment; serving, practising Sn 1084 (takka°); J 1.146 (kaṭasi°, q. v. & cp. vaḍḍheti 6); Vism 111 (°āvaḍḍhana), 152, 320. Here belong the phrases raja° & loka°. — 3. arrangement J VI.11 (paṭhavi-vaḍḍhanaka-kamma the act of attending to, i. e. smoothing the ground). — 4. serving for, enhancing, favouring Pv III.3<sup>6</sup> (rati-ṇandi°). — 5. potsherd [connected with vardh? See vaddheti] J III.226 (C. kaṭhalika; uncertain). — 6. a kind of garment, as punṇa° (full of costliness? but perhaps not connected with vaḍḍh° at all) Mhvs 23, 33 & 37 (where C. expl<sup>a</sup>: anagghāni evaṅ-nāmikāni vattha-yugāni). Cp. vaḍḍhamāna.

**Vaḍḍhanaka** (adj.) [fr. vaḍḍhana, cp. vaḍḍheti 4] serving, in f. °ikā a serving (of food), a dish (bhatta°) DhA 188 (so read for vaḍḍhinikā).

**Vaḍḍhamāna** (nt.) at Dpvs XI.33 is probably equivalent to vaḍḍhana (6) in special sense at Mhvs 23, 33, and designates a (pair of) special (ly costly) garment(s). One might think of meaning vaḍḍheti [BSK. vardhate] "to bid higher (at a sale)," as in Divy 403; AvS 1.36, and explain as "that which causes higher bidding," i. e. very precious. The passage is doubtful. It may simply mean "costly" (belonging to nandiyāvaṭṭaṅ); or is it to be read as vaṭṭamāna?

**Vaḍḍhamānaka** (adj.) [ppr. of vaḍḍheti+ka] growing, increasing, getting bigger; only in phrase vaḍḍhamānaka-cchāyāya (loc.) with growing shade, as the shadows lengthened, when evening drew near DhA I.96, 416; II.79; Mhvs 19, 40.

**Vaḍḍhi** (f.) [fr. vṛdh, Vedic vṛddhi refreshment etc., which is differentiated in Pāli into vuddhi & vaḍḍhi] 1. increase, growth (cp. Cpḍ. 25: sq.) S IV.250 (ariya°); J II.426 (=phāti); Miln 109 (guṇa°); DhsA 327; DhA III.335 (avaḍḍhi=parihāni). — 2. welfare, good fortune, happiness J V.101; VI.330. — 3. (as t. t.) profit, interest (on money, esp. loans) Th 2, 444 (=iṇa-vaḍḍhi ThA 271); DA I.2.12, 270; VbhA 256 (in simile); SnA 179 (°gahaṇa).

**Vaḍḍhika** (adj.) [fr. vaḍḍhi] leading to increase, augmenting, prosperous Miln 351 (ekanta°, equal to aparihāniya).

**Vaḍḍhita** [pp. of vaḍḍheti] 1. increased, augmented; raised, enlarged; big Th 1, 72 (su-su°); DA 1.115; DhA 188, 364; J v.340 (°kāya). — 2. grown up DhA 1.126. — 3. brought up, reared J 1.455. — 4. served, indulged, supplied: see kaṭasi° (S 11.178 e. g.).

**Vaṇa** (nt. & m.) [cp. Vedic vṛṇa; Serbian rāna; Obulg. vaṇe, both "wound"] a wound, sore Vin 1.205 (m.), 218 (vaṇo rūlho); III.36 (m; angajāte), 117 (angajāte); S iv.177 (vaṇa ālimpeti); A v.347 sq., 350 sq.; 359; Nd<sup>2</sup> 540; PugA 212 (purāṇa-vaṇa-sadisa-citto); DhA 11.165 (°ṇ bandhati to bandage); VvA 77; PvA 80; Sdhp 395. On vaṇa in *similes* see J.P.T.S. 1907, 132. — ālepana putting ointment on a sore SnA 58 (in sim.). — colāka a rag for dressing a wound Vism 342; VbhA 361. — paṭikamma restoration or healing of a wound DhA 11.164. — paṭicchādāna dressing of a wound DhA 1.375. — paṭṭa id., bandage SnA 100. — bandhana id. Vin 1.205. — mukha the opening of a sore A iv.386 (nava °āni); VvA 77 (id.).

**Vaṇi** (f.) [fr. van to desire] wish, request Ud 53; J iv.404 (=yācana C.); cp. J.P.T.S. 1891, 18. See vana<sup>2</sup> & cp. vaneti.

**Vaṇijjā** (f.) [Vedic vaṇijyā, fr. vaṇij° (vaṇik) merchant, cp. vāṇija & vaṇibbaka] trade, trading M 11.198; Sn 404 (payojaye dhammikāṇo so vaṇijjāṇ); A 11.81 sq.; Pv 1.5<sup>6</sup> (no trade among the Petas); J 1.169; PvA 47 (tela°); Sdhp 332, 390. — Five trades must not be carried on by lay followers of the Buddha, viz. sattha° trade in swords, satta° in living beings, maṅsa° in meat, majja° in intoxicants, visa° in poisons A 111.208, quoted at DA 1.235 and SnA 379.

**Vaṇita** [pp. of \*vaṇeti, Denom. fr. vaṇa] wounded, bruised Pv 11.2<sup>4</sup>; J 1.150; Sdhp 395.

**Vaṇipattha** [vaṇik + patha, in meaning patha 2] trading, trade Vin 1.229 = D 11.87 = Ud 88 (with ref. to Pāṭaliputta).

**Vaṇibbaka** [vaṇibba + ka. The form \*vaṇibba, according to Geiger, *P.Gr.* § 46<sup>1</sup>, distorted fr. vaṇiya, thus "traveling merchant, wayfarer." Spelling wavers between vaṇibb° & vaṇibb°. The BSk. form is vaṇipaka, e. g. at AvS 1.248; 11.37; Divy 83; occurring also as vaṇiyaka at Divy 83] a wayfarer, beggar, pauper Sn 100 (n); J iv.403, 406 (n); v.172 (=bhojaputta C.; n); vi.232 (n); DA 1.298 (n); PvA 78 (n), 112 (n); VvA 5 (n). Often comb<sup>d</sup> with similar terms in phrase kapaṇ° addhika [iddhika] vaṇibbaka-yācaka indigents, tramps, wayfarers & beggars, e. g. D 1.137 (n); Miln 204 (n); DhA 1.105 (n). Other spurious forms are vaṇidipaka PvA 120; vaṇipa Cp. 1.4<sup>9</sup>.

**Vaṇibbin** (adj.-n.) [fr. \*vaṇibba] begging, a beggar, tramp J 111.312; iv.410 (=yācanto C.). Spelling at both places n. See also vanin.

**Vaṇiyati** see vaniyati.

**Vaṇeti** [Caus. of van (see etym. under vana<sup>2</sup>), cp. vaṇi (vaṇi). It may be derived directly fr. vṛ, vṛṇāti = P. vṛṇāti, as shown by vaṇimhase. A Denom. fr. vaṇi is vaniyati] to wish, desire, ask, beg J v.27 (spelt vaṇeti; C. expl<sup>8</sup> as vāreti icchati); pres. med. 1<sup>st</sup> pl. vaṇimhase (=Sk. vṛṇīmahe) J 11.137 (=icchāma C.). As vanayati at KhA 111 (vanayati ti vanaṇ).

**Vaṇṭa** (nt.) [Epic Sk. vṛṇta] a stalk S 111.155 = D 1.73 (°chinna with its stalk cut); J 1.70; Ap 62; Vism 356 (in comparison); SnA 296; VbhA 60; DhA 11.42; iv.112; VvA 44. avaṇṭa (of thana, the breast of a woman) not on a stalk (i. e. well-formed, plump) J v.155. So to be trsl<sup>d</sup> here, although vaṇṭa as medical term is given in BR with meaning "nipple." — See also talavaṇṭa

**Vaṇṭaka** (adj.) (°) [vaṇṭa + ka] having a stalk; a° not fastened on stalks J v.203.

**Vaṇṭati** [dial. Sk. vaṇṭ] to partition, share; is given as root vaṇṭ at Dhṭp 92, 561 and Dhṭm 787 in meaning "vibhājana." — Another root vaṇṭ is found at Dhṭm 108 with unmeaning expl<sup>8</sup> "vaṇṭ atthe."

**Vaṇṭika** (adj.) (°) [vaṇṭa + ika] having a stalk; only in phrase ekato° & ubhato° having a stalk on one or on both sides (of a wreath) Vin 11.10; 111.180; DhA 1.419.

**Vaṇṇa** [cp. Vedic varṇa, of vṛ: see vṛṇāti. Customary definition as "vaṇṇane" at Dhṭp 572] appearance etc. (lit. "cover, coating"). There is a considerable fluctuation of meaning, especially between meanings 2, 3, 4. One may group as follows. — 1. colour Sn 447 (meda°); S v.216 (chavi° of the skin); A 111.324 (sankha°); Th 1, 13 (nil'abbha°); Vv 45<sup>10</sup> (danta° = ivory white); Pv iv.3<sup>8</sup>; DhA 11.3 (aruṇa°); SnA 319 (chavi°); VvA 2 (vicitta°); PvA 215. Six colours are usually enum<sup>d</sup> as vaṇṇā, viz. nila pīta lohita odāta mañ-jettha pabbassara Ps 1.126; cp. the 6 colours under rūpa at Dhs 617 (where kāḷaka for pabbassara); J 1.12 (chabbanna-buddha-rasmiyo). Groups of five see under pañca 3 (cp. J 1.222). — dubbanna of bad colour, ugly S 1.94; A v.61; Ud 76; Sn 426; It 99; Pug 33; VvA 9; PvA 32, 68. Opp. suvaṇṇa of beautiful colour, lovely A v.61; It 99. Also as term for "silver." — As t. t. in descriptions or analyses (perhaps better in meaning "appearance") in abl. vaṇṇato by colour, with saṅghānato and others: Vism 184 ("kāḷa vā odāta vā manguracchavi vā"), 243 = VbhA 225; Nett 27. — 2. appearance S 1.115 (kassaka-vaṇṇaṇ abhinimmitivā); J 1.84 (id. with mānavaka°); Pv 11.1<sup>10</sup> (=chavi-vaṇṇa PvA 71); 111.3<sup>2</sup> (kanakassa sannibha); VvA 16; cp. °dbātu. — 3. lustre, splendour (cp. next meaning) D 111.143 (suvaṇṇa°, or = 1); Pv 11.9<sup>2</sup> (na koci devo vaṇṇena sambuddhaṇ atirocati); 111.9<sup>1</sup> (suriya°); Vv 29<sup>1</sup> (=sarir' obhāsa VvA 122); PvA 10 (suvaṇṇa°), 44. — 4. beauty (cp. vaṇṇavant) D 11.220 (abhikkanta°); M 1.142 (id.); D 111.68 (āyu +); Pv 11.9<sup>10</sup> (=rūpa-sampatti PvA 117). Sometimes comb<sup>d</sup> with other ideals, as (in set of 5): āyu, sukha, yasa, sagga A 111.47; or āyu, yasa, sukha, ādhipacca J iv.275, or (4): āyu, sukha, bala A 111.63. — 5. expression, look, specified as mukha°, e. g. S 111.2, 235; iv.275 sq.; A v.342; Pv 111.9<sup>1</sup>; PvA 122. — 6. colour of skin, appearance of body, complexion M 11.32 (parama), 84 (settha); A 111.33 (dibba); iv.396 (id.); Sn 610 (doubtful, more likely because of its comb<sup>d</sup> with sara to below 81), 686 (anoma°); Vism 422 (evaṇ° = odato vā sāmo vā). Cp. °pakkharatā. — In special sense applied as distinguishing mark of race or species, thus also constituting a mark of class (caste) distinction & translatable as "(social) grade, rank, caste" (see on term *Dial.* 1.27, 99 sq.; cp. Vedic ārya varṇa and dāsa varṇa RV 11.12, 9; 111.34, 9; see Zimmer, *Altind. Leben* 113 and in greater detail Macdonell & Keith, *Vedic Index* 11.247 sq.). The customary enum<sup>d</sup> is of 4 such grades, viz. khattiyā brāhmaṇā vessā suddā Vin 11.239; A iv.202; M 11.128, but cp. *Dial.* 1.99 sq. — See also Vin iv.243 (here applied as general term of "grade" to the alms-bowls: tayo pattassa vaṇṇā, viz. ukkaṭṭha, majjhima, omaka; cp. below 7); D 1.13, 91; J vi.334; Miln 225 (khattiyā°, brāhmaṇa°). — 7. kind, sort Miln 118 (nānā°), cp. Vin iv.243, as mentioned under 6. — 8. timbre (i. e. appearance) of voice, contrasted to sara intonation, accent; may occasionally be taken as "vowel." See A 1.229 (+sara); iv.307 (id.); Sn 610 (id., but may mean "colour of skin": see 6), 1132 (giraṇ vaṇṇ' upasaṅghitaṇ, better than meaning "comment"); Miln 340 (+sara). — 9. constitution, likeness, property; adj. (°) "like": aggi° like fire Pv 111.6<sup>6</sup> (=aggi-sadisa PvA 203). — 10. ("good impression") praise DhA 1.115 (magga°);

usually comb<sup>d</sup> and contrasted with *avaṇṇa* blame, e. g. D 1.1, 117, 174; A 1.89; II.3; III.264; IV.179, 345; DA 1.37. — 11. reason ("outward appearance") S 1.206 (= *kāraṇa* K.S. 1.320); Vv 84<sup>d</sup> (= *kāraṇa* VvA 336); Pv IV.16 (id. PvA 220); IV.148.

-*āroha* (large) extent of beauty Sn 420. -*kaṣiṇa* the colour circle in the practice of meditation VbhA 251. -*kāraka* (*avaṇṇe*) one who makes something (unsightly) appear beautiful J v.270. -*da* giving colour, i. e. beauty Sn 297. -*dada* giving beauty A II.64. -*dasaka* the ten (years) of complexion or beauty (the 3<sup>rd</sup> decade in the life of man) Vism 619; J IV.497. -*dāsi* "slave of beauty," courtesan, prostitute J 1.156 sq., 385; II.367, 380; III.463; VI.300; DhA 1.395; IV.88. -*dhātu* composition or condition of appearance, specific form, material form, natural beauty S 1.13; Pv 1.3<sup>1</sup>; PvA 137 (= *chavivaṇṇa*); DhA 15. -*patha* see *vaṇṇu*<sup>o</sup>. -*pokkharatā* beauty of complexion D 1.114, 115; A 1.38; II.203; Pug 66; VbhA 486 (def<sup>d</sup>); DhA III.389; PvA 46. -*bhū* place of praise J 1.84 (for °*bhūmi*: see *bhū*<sup>2</sup>). -*bhūta* being of a (natural) species PvA 97. -*vādin* saying praise, praising D 1.179, 206; A II.27; V.164 sq.; Vin II.197. -*sampanna* endowed with beauty A 1.244 sq., 288; II.250 sq.

**Vaṇṇaka** (nt.) [fr. *vaṇṇa*] paint, rouge D II.142; Th 1,960; Dpvs VI.70.

**Vaṇṇātā** (f.) [abstr. fr. *vaṇṇa*] having colour, complexion A 1.246 (dubbaṇṇatā bad c.); VvA 9.

**Vaṇṇanā** (f.) [fr. *vaṇṇeti*] 1. explanation, commentary, exposition KhA 11, 145, 227; SnA 65 (pada<sup>o</sup>); PvA 2. — *pālī*<sup>o</sup> explanation of the text (as regards meaning of words), purely textual analysis (opp. *vinicchayakathā*) VbhA 291. — 2. praise DhA II.100 (*vana*<sup>o</sup>).

**Vaṇṇaniya** (adj.) [grd. formation fr. *vaṇṇeti*] to be described; a<sup>o</sup> indescribable J v.282.

**Vaṇṇavant** (adj.) [fr. *vaṇṇa*] beautiful A IV.240 (*cātum-mahārājikā devā digh'āyukā vaṇṇavanto*; v. l. °*vantā*); Pug 34; Pv III.2<sup>12</sup> (= *rūpasampanna* PvA 184); DhA 1.383.

**Vaṇṇita** [pp. of *vaṇṇeti*] 1. explained, commented on SnA 368. — 2. praised, extolled Pug 69; J 1.9; Miln 278 (+ *thuta* & *pasattha*); PvA 116 (= *pasasita*), 241; VvA 156 (= *pasasita*).

**Vaṇṇin** (°) (adj.) [fr. *vaṇṇa*] 1. having colour Th 1, 1190 (*accharā nānattavaṇṇiyo* "in divers hues"). — 2. belonging to a caste, in *cātu*<sup>o</sup> (*suddhi*) (purity of) the fourfold castes M II.132. — 3. having beauty Sn 551 (*uttama*<sup>o</sup>). — 4. having the appearance of A II.106 = Pug 44 (*āma*<sup>o</sup>, *pakka*<sup>o</sup>); J v.322 (*vijju*<sup>o</sup>).

**Vaṇṇiya** (nt.) [fr. *vaṇṇeti*] colouring; having or giving colour, complexion M 1.446 (in phrase *assaṇ assa-damako vaṇṇiyaṇ ca valiyaṇ ca anuppavecchati*, trsl<sup>d</sup> by Neumann as "lässt der Rossebänderer noch die letzte Strahlung und Striegelung angedeiben"; still doubtful); A III.54 (dubbaṇṇiyaṇ bad complexion); It 76 (dub<sup>o</sup> evil colour).

**Vaṇṇu** (f.) [cp. late Sk. *varṇu*, N. of a river(-district)] is given at Abhp 663 in meaning of "sand." Occurs only in cpd. *vaṇṇupatha* a sandy place, quicksand, swamp J 1.109; Vv 84<sup>3</sup> (= *vālu-kantāra* VvA 334); Pv IV.3<sup>2</sup> (= *petena nimmitaṇ mudu-bhūmi-magga* PvA 250, so read for *vaṇṇapatha*); shortened to *vaṇṇu* at Vv 84<sup>11</sup> (where MSS *vaṇṇa*).

**Vaṇṇeti** [Denom. fr. *vaṇṇa*] 1. to describe, explain, comment on J 1.2, 222; KhA 168; SnA 23, 160, 368. — 2. to praise, applaud, extol J 1.59, 84; PvA 131 (+ *pasasati*). — pp. *vaṇṇita*.

**Vata**<sup>1</sup> (indecl.) [Vedic *bata*, post-Vedic *vata*] part of exclamation: surely, certainly, indeed, alas! Vin III.39 (*puris' usabho vat' āyaṇ* "for sure he is a human bull"); Th 2, 316 (*abbhutaṇ vata vācaṇ bhāsi*); Sn 178, 191, 358; Vv 47<sup>13</sup>; Pv 1.8<sup>5</sup>; J IV.355; PvA 13, 61, 75, 121. Often comb<sup>d</sup> with other emphatic particles, like *aho vata* Pv II.9<sup>45</sup> (= *sādhu vata* PvA 131); *lābhā vata* no it is surely a gain that Sn 31; DhA II.95; *vata bho* J 1.81.

**Vata**<sup>2</sup> (m. & nt.) [cp. Vedic *vrata* vow, fr. *vṛt*, meaning later "milk" (see Macdonell & Keith, *Vedic Index* II.341)] 1. a religious duty, observance, rite, practice, custom S 1.143, 201; IV.180; A IV.461 (*silā, vata, tapas, brahmacariya*); v.18; Sn 792, 898; Vv 84<sup>24</sup>; J III.75; VvA 9; PvA 60. — *subbata* of good practice Vv 34<sup>6</sup>. Cp. *patibbata*, *silabbata*. — 2. manner of (behaving like) a certain animal (as a practice of ascetics), e. g. *aja*<sup>o</sup> like a goat J IV.318; *go*<sup>o</sup> like a cow M 1.387; J IV.318; *vagguli*<sup>o</sup> bat practice J 1.493; III.235; IV.299; *hatthi*<sup>o</sup> elephant behaviour Nd<sup>1</sup> 92 (here as *vatta*; see under *vatta*<sup>1</sup>).

-*pada* an item of good practice, virtue (otherwise called *guṇa* at Miln 90) J 1.202 (where 7 are enum<sup>d</sup>, viz. devotion to one's mother & father, reverence towards elder people, speaking the truth, gentle speech, open speech, unselfishness); Miln 70 (where 8 are given in detail, differing from the above). See also *vatta*<sup>2</sup> 2, where other sets of 7 & 8 are quoted. -*samādāna* taking up a (good) practice, observance of a vow J 1.157.

**Vatavant** (adj.) [*vata*<sup>2</sup> + *vant*] observant of religious duties, devout Sn 624 (= *dhuta-vatena samannāgata* SnA 467); Dh. 400 (with same expl<sup>a</sup> at DhA IV.165 as as SnA 467).

**Vati**<sup>1</sup> (f.) [later Sk. *vṛti*, fr. *vṛ*] a fence J 1.153; III.272; v.472; Vism 186 (*vati*, v. l. *vati*); SnA 98 (v. l. for *gutti*), 148 (v. l. for °*vatikā*).

**Vati**<sup>2</sup> (f.) [fr. *vṛ*, cp. Sk. *vṛti*] a choice, boon DhA 1.190 (*pubba Sāmā nāma vatiyā pana kāritattā Sāmāvati nāma jātā*).

**Vatika** (adj.) (°) [*vata*<sup>2</sup> + *ika*] having the habit (of), acting like M 1.387 (*kukkura*<sup>o</sup>).

**Vatikā** (f.) [fr. *vati*<sup>1</sup>] a fence SnA 148 (*kaṇṇaka*<sup>o</sup> & *rukkha*<sup>o</sup>).

**Vatta**<sup>1</sup> (nt.) [orig. pp. of *vattati*] 1. that which is done, which goes on or is customary, i. e. duty, service, custom, function Vin II.31; Sn 294, 393 (*gahaṭṭha*<sup>o</sup>); Vism 188 (*cetiya' angaṇa*<sup>o</sup> etc.); DhA 1.92 (*ācariya*<sup>o</sup>); VbhA 354 (*gata-paccāgata*<sup>o</sup>); VvA 47 (*gāma*<sup>o</sup>). — 2. (for *vata*<sup>2</sup>) observance, vow, virtue D III.9 (the 7 *vatta-padāni*, diff. from those enum<sup>d</sup> under *vata-pada*); Nd<sup>1</sup> 66 (*silāṇ ca vattaṇ ca*), 92 (*hatthi*<sup>o</sup> etc.: see *vata*<sup>2</sup> 2), 104 (°*suddhi*), 106 (id.), 188 (giving 8 *dhutangas* as *vattas*).

-*paṭivatta* all kinds of practices or duties J 1.67; II.103; III.339; IV.298; Miln 416 (*sucarita*<sup>o</sup>); DhA 1.13 sq.; II.277; IV.28. -*bbata* the usual custom DhA IV.44; C. on S 1.36 § 2 and on S II.18 § 4 sq. -*sampanna* one who keeps all observances VbhA 297 (where the foll. *vattāni* are enum<sup>d</sup>; 82 *khuddaka-vattāni*, 14 *maha*<sup>o</sup>, *cetiyaṅgaṇa*<sup>o</sup>, *bodhiyaṅgaṇa*<sup>o</sup>, *pāṇiyamāla*<sup>o</sup>, *uposathāgāra*<sup>o</sup>, *āgantuka*<sup>o</sup>, *gamika*<sup>o</sup>).

**Vatta**<sup>2</sup> (nt.) [cp. Sk. *vaktra* & P. *vattar*] the mouth (lit. "speaker") Pgdp 55 (*sūci-vatto mah'odaro peto*).

**Vatta**<sup>3</sup> [*vyatta*, Sk. *vyāta*, of *vi* + *ā* + *dā*] opened wide Vin III.37; J v.268 (*vatte mukhe*).



**Vatta**<sup>4</sup> at J v.443 is corrupt for **vaṅṭha** cripple.

**Vattaka** (adj.) [fr. **vatta**] doing, exercising, influencing; in **vasa**<sup>o</sup> having power, neg. **avasa**<sup>o</sup> having no free will, involuntary PvA 64.

**Vattati** [Vedic **vartate**; **vṛt**. A differentiated P. form is **vattati**. — Cp. Av. **varət** to turn, Sk. **vartana** turning, **vartulā** = Lat. **vertellum** = E. whorl (Ger. **wirtel**) & **vertil**; Gr. **παράση**; Goth. **waifpan** = Ger. **werden** (to become, E. "turn"); Goth. **-waifrs** = E. **-wards**; Obulg. **vṛteno** spindle; and many others (e. g. Lat. **vertex**, **vortex**), q. v. Walde, *Lat. Wtb.* s. v. **verto**] to move, go on, proceed; to happen, take place, to be; to be in existence; to fare, to do Sn p. 13 (parivesanā vattati distribution of food was in progress); Sn 654 (kammanā vattati loko keeps up, goes on); Pv 11 9<sup>14</sup> (vatteyya); Miln 338 (na ciraṅ vattate bhavo). — grd. **vattabba** to be proceeded, or simply "to be" Vin 11.8 (so read for **vatth**<sup>o</sup>): **nissāya** te v. "thou must remain under the superintendence of others" (*Vin. Texts*, II.344). — Often equal to **atthi** or (pl.) **santi**, i. e. is (are). (e. g. J v.1504; SnA 100 (bāhā vedanā vattanti); PvA 40. — ppr. med. **vattamāna** see sep. — pp. **vatta**. — Caus. **vatteti** to make go on, to keep up, practise, pursue Sn 404 (etaṅ vattayaṅ pursuing this); freq. in phrases **vasaṅ vatteti** to exercise power, e. g. PvA 89; and **cakkaṅ vatteti** to wield royal power, to govern (cp. expression **cakkavattin** & see **pavatteti**) Sn 554, 684 (vattessati), 693 (dhamma-cakkaṅ); J III.412. — grd. **vattitabba** to be practised Vin 11.32. — pp. **vattita**.

**Vattana** (nt.) [fr. **vattati**] moving on, upkeep, existence, continuance Sn 698 (cakka<sup>o</sup> continuance of royal power); Mhvs 3. 38.

**Vattani** (& **i**) (f.) [cp. Sk. **vartani**, fr. **vṛt**] a track, a road J 1.196, 395, 429; III.200. — **kaṅha**<sup>o</sup> leaving a black trail, Ep. of the fire J III.140.

**Vattamāna** (adj.-nt.) [ppr. med. of **vattati**] being in existence, going on, happening at the time; nt. process, progress, (as <sup>o</sup>.) in progress SnA 4 (<sup>o</sup>uppanna); PvA 55. <sup>o</sup>**vacana** the present tense SnA 16, 23.

**Vattamānaka** (adj.) [fr. last] going on, being, existing; <sup>o</sup>**bhave** in the present existence or period Miln 291.

**Vattar** [n. ag. of **vatti**, **vac**] one who speaks, a sayer, speaker M 1.470; S 1.63; II.182; VI.94, 198; D 1.139; A 1.32; v 79 sq., 226 sq.; Th 1, 334 (read **ariya-vattā** for <sup>o</sup> **vata**); J 1.134; SnA 272; PvA 15.

**Vatti** [Vedic **vakti**, **vac**] to speak, say, call; *pres.* not found (for which **vadati**); *fut.* 1<sup>st</sup> sg. **vakkhāmi** J 1.346; 3<sup>rd</sup> **vakkhati** S 1.142; J 1.356; II.40; VI.352; VbhA 51; 1<sup>st</sup> pl. **vakkhāma** S 1.72; M III.207; Vism 170, 449; 3<sup>rd</sup> **vakkhanti** Vin 11.1; pte. *lut.* **vakkhamāna** PvA 18. — *aor.* 1<sup>st</sup> sg. **avacaṅ** J III.280; DhA III.194, & **avocaṅ** Th 2, 124; Vv 79<sup>7</sup>; S 1.10; DhA III.285; 2<sup>nd</sup> **avaca** Th 2, 415, **avoca** Dh 133, & **avacāsi** Vv 35<sup>7</sup>; 53<sup>7</sup>; 3<sup>rd</sup> **avaca** J 1.294; Pv 11.3<sup>19</sup>; PvA 65 (mā a.); **avoca** Th 2, 494; S 1.150; Sn p. 78; J II.160; PvA 6, 31, 49, & **avacāsi** J VI.525; 1<sup>st</sup> pl. **avacumha** & **avocumha** M II.91; III.15; 2<sup>nd</sup> **avacuttha** Vin 1.75 (mā a.); II.297; J II.43; DhA 1.73; IV.228, & **avocuttha** J 1.176; Miln 9; 3<sup>rd</sup> **pl.** **avacuṅ** J v.260, & **avocuṅ** M II.147. — *inf.* **vattuṅ** Sn 431; J VI.351; Vism 522 = VbhA 130 (vattukāma); SnA 414; DA 1.109; DhA 1.329; II.5. — *ger.* **vatvā** SnA 308; PvA 68, 73, & **vatvāna** Sn p. 78. — *grd.* **vattabba** Miln 276 (kiṅ vattabbaṅ what is there to be said about it? i. e. it goes without saying); SnA 123, 174, 178; PvA 12, 27, 92. — *ppr. med.* **vuccamāna** Vin 1.60; III.221; PvA 13. — *Pass.* **vuccati** D 1.168, 245; Dh 63; Mhvs 9, 9; 34, 81 (vuccate, v. I. uccate); J 1.129 (vuccare, 3<sup>rd</sup> pl.); PvA 24, 34, 63, 76; — pp. **vutta** (q. v.). — Caus. **vaceti** to make speak, i. e. to read out;

to cause to read; also to teach, to instruct Sn 1018, 1020; J 1.452 (read); PvA 97. — pp. **vācita** (q. v.). — Desid. **vavakkhati** (see Geiger, *P.Gr.* § 184 = Sk. **vivakṣati**) to wish to call D II.256.

**Vattika** = **vatika** Nd<sup>1</sup> 89 (having the habit of horses, elephants etc.).

**Vattita** (nt.) [fr. **vatteti**] that which goes on, round (of existence), revolution Miln 226.

**Vattin** (adj.) (<sup>o</sup>) [fr. **vṛt**] engaged in, having power over, making, doing; only in cpds. **cakka**<sup>o</sup> & **vasa**<sup>o</sup> (q. v.).

**Vattha**<sup>1</sup> (nt.) [Vedic **vastra**, fr. **vas**, **vaste** to clothe; Idg. <sup>o</sup>**ves**, enlargement of <sup>o</sup>**eu** (: Lat. **ex-uo**); cp. Lat. **vestis** "vest(-ment)," Gr. **ἱστῆμα** to clothe, **ἱστῆμα** dress; Goth. **wasjan** to clothe; **wasti** dress] 1. cloth; clothing, garment, raiment; also collectively: clothes; M 1.36 sq.; A 1.132, 209, 286; II.85, 241; III.27 (odātaṅ), 50 (kāsi-kaṅ), 386 (kāśāyaṅ); IV.60, 186, 210; v.61 sq. (ubhato-bhāga-vimatthaṅ = M II.13, reading **vimaddha**; with the expression cp. **ubhato-bhāga-vimutta**); Sn 295, 304; KhA 237 (<sup>o</sup>ṅ **pariyodāyati**, simile); PvA 43, 50, 70; Sdhp 217. — **alla**<sup>o</sup> fresh, clean clothes DhA IV.220; **ahata**<sup>o</sup> new clothes J 1.50; Dāvs 11.39; **diḅba**<sup>o</sup> heavenly, i. e. exquisite dresses PvA 23, 46, 53. — pl. **vathāni** garments, clothes Sn 64, 287, 924; Pug 57 (kāśāyāni); DhA 1.219 (their uses, from a new dress down to a bit of rag). — 2. hangings, tapestry J IV.304. — On **vattha** in *śīmales* see *J.P.T.S.* 1907, 132.

**-guyha** "that which is concealed by a cloth," i. e. the pudendum D 1.106; Sn 1022; DA 1.275 (= **angajātaṅ**; **Bhagavato** ti **vāraṇass**<sup>o</sup> **eva** **kosohitaṅ** **vathaguyhaṅ** **suvaṇṇavaṇṇaṅ** **paḍuma-gabbha-samānaṅ**). — **yuga** a pair of garments J IV.172; Dāvs 1.34. — **-lakkhana** fortune telling from clothes SnA 362. — **-sannidhi** storing up of clothes D 1.6; Nd<sup>1</sup> 372; DA 1.82. — **-sutta** the Suttanta on clothes (i. e. with the parable of the clothes: **vatth' upama-sutta**) M 1.36 sq., quoted at Vism 377 and SnA 119.

**Vattha**<sup>2</sup> as pp. of **vasati**<sup>1</sup> occurs only in cpd. **niavattha**. The two passages in PvA where **vattha** is printed as pp. (**vathāni** **vattha**) are to be read as **vattha-nivattha** (PvA 46, 62).

**Vatthabba** at Vin 11.8 is to be spelt **vattabba** (see **vattati**).

**Vatthi** (m. & f.) [Vedic **vasti** in meaning 1; the other meanings later] 1. the bladder Vin III.117; J 1.146; Sn 195; Vism 144 = DhA 117; Vism 264, 345 (**mutta**<sup>o</sup>), 362; DA 1.161; VbhA 248. — 2. the pudendum; see <sup>o</sup>**kosa**. — 3. a clyster (-**bag**); see <sup>o</sup>**kamma**.

**-kamma** (ṅ **karoti**) <sup>o</sup> use a clyster Vin 1.216. — **-kosa** a membranous sheath enveloping the sexual organ of a male DA 1.275 (<sup>o</sup>**kosena** **pañcchanna** **vathaguyha**; so read for <sup>o</sup>**kesena**); VvA 252 (<sup>o</sup>**mukha** **orifice** of the pudendum of an elephant).

**Vatthu**<sup>1</sup> (nt.) [Class. Sk. **vastu**, fr. **vas**<sup>1</sup>] lit. "ground," hence 1. (lit.) object, real thing, property, thing, substance (cp. **vatthu**<sup>2</sup>) A 11.209 (**khetta**<sup>o</sup>, where **khetta** in lit. sense, cp. No. 2). Here belongs the def<sup>o</sup> of **kāma** as twofold: **vatthu-kāma** and **kilesa-kāma**, or desire for realities, objective **kāma**, and desire as property of stained character, i. e. subjective **kāma**, e. g. Nd<sup>1</sup> 1; SnA 99, 112; DhA 62. — On **vatthu** as general philos. term cp. *Dhs. trs.* 288 455, 679, 1229, also introd. p. 86; *Cpd.* 15, 31, 174<sup>1</sup>. — 2. (appl<sup>d</sup> meaning) object, item Vin 1.121 (**antima-vatthuṅ** **ajjhāpannaka** **guilty** of an extreme offence?); v.138 (the 10 **āghāta-vatthūni**, as at Vbh 86); D III.252 (**seven** **niddesa**<sup>o</sup>), 255 (**eight** **kusita**<sup>o</sup>), 258 (**eight** **dāna**<sup>o</sup>); S II.41, 56 sq.; Vbh 71 (**cakkhu**<sup>o</sup> etc.), 306 sq., 353; Nett 114 (**ten**); SnA 172; DhA IV.2 (**ak-kosa**<sup>o</sup>); PvA 8, 20 (**dāna**<sup>o</sup>), 26 (left out in id. p. KhA 209), 29, 65 (**alabbhaneyya**<sup>o</sup>), 96 (id.), 119, 121 (**iṭṭha**<sup>o</sup>), 177,



220. Cp. °bhūta. — 3. occasion for, reason, ground A II.158 (+ khetta [in fig. sense], āyatana & adhi-karaṇa); IV.334; D I.13 sq. (aṭṭhādasahi vatthūhi etc.); J II.5 (avatthumhi chandaṅ mākarī do not set your heart on what is unreasonable); vatthunā (instr.) because PvA 118; vatthuto (abl.) on account of PvA 241. — 4. basis, foundation, seat, (objective) substratum, substance, element J I.146 (kāyo paridevāṇaṅ v.); VbhA 404 (+ ārammaṇa). See most of the cpds — 5. subject-matter, subject, story, account SnA 4; DhA II.66; PvA 77, 92, 263, 269. Cp. °gāthā & titles like Petavatthu, Vimānavatthu.

-kata made a foundation or basis of, practised thoroughly J II.61; v.14 and passim (+ bhāvita etc.) In phrase tālavatthukata (= tāla avatthu kata) vatthu means foundation, basis, ground to feed and live on, thus "a palm deprived of its foundation": see refs. under tāla. -gāthā the stanzas of the story, the introductory (explanatory, essential to its understanding) stanzas, something like "prologue" SnA 483, 575 (preceding Sn 699 & 976). -dasaka tenfold substance or material basis VbhA 22. -bhūta being an object, i. e. subject to J v.210. -rūpa substance or substratum of matter, material form Vism 561, 564; VbhA 22, 172. -visada-kiriya clearing of the foundation or fundamentals, purification of the elements VbhA 283=DhA 70 (°kiriyaṭā; trsl<sup>a</sup> Expos. 101 "cleansing of things or substance"); Vism 128; VbhA 276.

**Vatthu<sup>2</sup>** [Vedic vāstu; fr. vas] site, ground, field, plot Vin III.50 (ārāma° & vihāra°), 90 (id.); Sn 209, 473 (sakhetta°, cp. vatthu<sup>1</sup> 4), 769 (khetta +), 858 (id.); Th I, 957 (khetta + vatthu, cp. Brethren p 337<sup>1</sup> & Lin. Texts III.389 sq.); Miln 279 (khetta° a plot of arable land); DA I.78 (contrasted with khetta, see khetta 1 and cp. vatthu<sup>1</sup> 1); PvA 88 (gehassa the back yard of the house); haunted by fairies (parigāhanti) D II.87.

-kamma "act concerning sites," i. e. preparing the ground for building D I.12 (trsl<sup>a</sup>: fixing on lucky sites for dwellings), cp. DA 1.98: akaṭa-vatthumhi gehapatiṭṭhāpanaṅ. -devatā the gods protecting the grounds, field-gods, house-gods Pv I.4<sup>1</sup> (=ghara-vatthuṅ adhi-vatthā devatā PvA 17). -parikiraṇa offerings over the site of a house ("consecrating sites" trsl<sup>a</sup>) D I.12 (cp. DA 1.98=balikamma-karaṇaṅ). -vijjā the science of (building-) sites, the art of determining a suitable (i. e. lucky) site for a house D 19 (see expl<sup>a</sup> at DA 193); S III 239; Nd<sup>1</sup> 372; Vism 269 (in comparison); KhA 237 See also Dial II.92 & Fick. *Sociale Gliederung* 152.

**Vatthuka** (adj.) (-) [fr. vatthu<sup>1</sup> 1. having a site or foundation or ground, in ucca° (high) and nica° (low) Vin II.117, 120; Mhvs 33, 87. — 2. having its ground in, founded on, being of such & such a nature or composition S IV.67 (vācā°); Ps I 130 (micchādīṭṭhi°, correct in Index J.P.T.S. 1908!); Vbh 319 (uppanna°; + ārammaṇa), 392 (micchādīṭṭhi°); VbhA 403 (uppanna° etc.).

**Vada** (adj.) (-) [fr. vad] speaking, in cpd. vaggū speaking pleasantly Sn 955 (cp. Nd<sup>1</sup> 446; SnA 571=sundara-vada); suddhi<sup>o</sup> of clean speech Sn 910.

**Vadaññu** (adj.) [cp. Sk. vadāniya, which also in P. avadāniya] lit. " (easily) spoken to," addressable, i. e. liberal, bountiful, kind S I.43; A II 59, 61 sq.; IV.271 sq., 285, 289, 322; Sn 487; Pv IV.13<sup>2</sup>, 34<sup>2</sup>, 10<sup>11</sup>, 15<sup>1</sup>; VvA 281.

**Vadaññutā** (f.) [abstr. fr. vadaññu] bounty, kindness, liberality; neg. a° stinginess A v.146, 148 sq.; Vbh 371.

**Vadati** [vad, Ved. vadati; Dhtp 134 vada=vacana] to speak, say, tell A IV.79; Sn 1037, 1077 sq.; Pug 42; PvA 13, 16, 39; Pot. 1<sup>st</sup> sg. vade (so read for vado?) M 1.258; 3<sup>rd</sup> sg. vadeyya Pv I 3<sup>3</sup>; aor. 3<sup>rd</sup> pl. vadīṅsu PvA 4. — Cp. abhi°, upa°, pa°, vi°. — Another form (not Caus.; see Geiger, *P.Tir.* § 139<sup>2</sup>) is vadeti D I.30;

Vin II.1; Sn 825; Sn p. 140 (kiṅ vadetha); J I.294; imper. vadehi PvA 62; Pot. med. 1<sup>st</sup> pl. vademase D III.197; fut. vadessati Sn 351; aor. vadesi DhA III.174. — A specific Pāli formation is a Caus. vādiyati in act. and med. sense (all forms only in Gāthā style), e. g. indic. vādiyati Sn 824=892, 832; expl<sup>a</sup> as vadati SnA 541, 542, or katheti bhāṇati etc. (the typical Niddesa expl<sup>o</sup> of vadati: see Nd<sup>2</sup> 555) Nd<sup>1</sup> 161. In contracted (& shortened) form Pot. 2<sup>nd</sup> sg. vajjesi (\*vādiyesi) you might tell, i. e. please tell Pv II.11<sup>6</sup> (=vadeyyāsi PvA 149); III.6<sup>7</sup> (same expl<sup>a</sup> p. 203). The other Pot. forms from the same base are the foll.: 1<sup>st</sup> sg. vajjaṅ Th 2, 308; 2<sup>nd</sup> sg. vajjāsi Th 2, 307; J III.272; VI 19; and vajja Th 2, 323; 3<sup>rd</sup> sg. vajjā Sn 971 (cp. Nd<sup>1</sup> 498); J VI.526 (=vadeyya C.); 3<sup>rd</sup> pl. vajjūṅ Sn 859 (=vadeyyuṅ katheyuṅ etc. Nd<sup>2</sup> 555); J v.221. — Caus. vādeti to make sound, to play (a musical instrument) J I.293; II 110, 254 (vādeyyāma we might play); Ap 31 (aor. vādesuṅ); PvA 151 (vinaṅ vādetuṅ). — Pass. vajjati (\*vādiyati) to be played or sounded J I.13 (vajjanti bheriyō); Ap 31 (ppr. vajjamāna & aor. vajjīṅsu). — Another form of ppr. med. (or Pass.) is vadāna (being called, so-called) which is found in poetry only (contracted fr. vadamāna) at Vin I.36=J 1.83. — pp. udita<sup>1</sup> & vādita (q. v.). — Caus. II. vādāpeti to cause to be played Mhvs 25, 74 (tūriyaṅ).

**Vadana** (nt.) [fr. vad] speech, utterance VvA 345 (+ kathana).

**Vadāna** see vadati.

**Vadāniya** [another form of vadaññu] see a°

**Vadāpana** (nt.) [fr. vādāpeti, Caus. II. of vadati] making somebody speak or something sound DhA 333 (we should better read vād°).

**Vaddalikā** (f.) [cp. late Sk. vārdala & BSk. vardalikā MVastu III.301; Divy 500] rainy weather Vin 1.3; J VI.52 (loc. vaddalike); DhA III.339; VbhA 109.

**Vaddha<sup>1</sup>** (adj.-n.) [pp. of vadḍhati; see also vaddha, vuddha & vuddha. The root given by Dhtp (166) for vṛdh is vadh in meaning "vuddhi"] 1. grown, old; an Elder; venerable, respectable; one who has authority. At J I.219 three kinds of vaddha are distinguished: one by nature (jāti°), one by age (vayo°), one by virtue (guna°); J v.140 (=paññāya vuddha C.). Usually comb<sup>d</sup> with apacāyati to respect the aged, e. g. J I.219; and in cpd. vaddh-apacāyika respecting the elders or those in authority J IV.94; and °apacāyin id. Sn 325 (=vaddhānaṅ apaciti-karaṇa SnA 332); Dh 109; DhA II.239 (=buddhatare guṇavuddhe apacāyamāna). Cp. jeṭṭh' apacāyin. — 2. glad, joyful; in cpd. °bhūta gladdened, cheerful J v.6.

**Vaddha<sup>2</sup>** (m. & nt.) [cp. Vedic vardhra in meaning "tape"] a (leather) strap, thong J II.154 (vv. II. baddha, bandhana, bandha, vaṭṭa). Occurs as aṅsa° shoulder strap at Ap 310, where ed. prints baddha (=baddha<sup>2</sup>).

-maya consisting of a strap, made of leather J II.153.

**Vaddhaka** [vaddha + ka] in cpd. aṅsa° "shoulder strap" should be the uniform reading for a series of diff. spellings (°vaṭṭaka, °baddhaka, °bandhaka) at Vin I.204; II.114; IV.170. Cp. Geiger, *Zeitschrift für Buddhismus* IV.107.

**Vaddhana** (nt.) [fr. vṛdh; see the usual vaddhana] increase, furthering J III.422 (kula°); Sdhp 247 (piti°), 307 (id.).

**Vaddhava** (nt.) [fr. vaddha<sup>1</sup> 2] joy, pleasure J v.6 (but C.=paṇḍita-bhāva).

**Vaddhavya** (nt.) [fr. vaddha<sup>1</sup> 1] (old) age J II.137 (=vuddha-bhāva, mahallakata C.).

**Vaddhi** in anta° at J I.260 is to be read as vaṭṭi.

**Vaddheti** [fr. *vardh* to cut, cp. *vaḍḍhaka* & *vaḍḍhaki*] to cut off, is Kern's proposed reading (see *Toev.* s. v.) at J VI.527 (sīro vaddhayitvāna) for *vajjheti* (T. reading *vajjhayitvāna*).

**Vadha** [fr. *vadh*] striking, killing; slaughter, destruction, execution D III.176; A II.113; Pug 58; J II.347; Miln 419 (°kata); DhA I.69 (pāṇa° + pāṇa-ghāta), 80, 296; DhA II.39; VbhA 382. — *vadhaṇ* *dadāti* to flog J IV.382. — *atta*° self-destruction S II.241; *piti*° parricide DA I.153; *miga*° hunting J I.149.

-*bandhana* flogging and binding (imprisoning). In this connection *vadh* is given as a separate root at DhTp 172 & 384 in meaning "bandhana." See A II.209; v.206; Sn 242 (*vadha-cheda-bandhana*; v. is expl<sup>d</sup> at SnA 285 as "sattānaṇ daṇḍ' ādīhi ākoṭanan" i. e. beating) 623 (=poṭhana SnA 467); J I.435; IV.11; VbhA 97.

**Vadhaka** [fr. *vadh*] slaying, killing; murderous; a murderer S III.112 (in simile); IV.173 (id.); A IV.92 (id.); Th 2, 347; D III.72 (°citta); KhA 27; VvA 72 (°cetanā murderous intention); Vism 230, 231 (in sim.); Sdhp 58. — f. *vadhikā* J v.425 (pl. °āyo).

**Vadhati** [Vedic *vadh*; the root is given at DhTp 169 in meaning of "hiṅsā"] to strike, punish; kill, slaughter, slay; imper. 2<sup>nd</sup> pl. *vadhetha* Vism 314; ger. *vadhitivā* M I.159; D I.98; J I.12; IV.67; SnA 257 (hiṅsitvā + v); fut. *vadhissati* MhvS 25, 62; aor. *vadhi* J I.18 (cp. nd-a-bbaddhi); cond. 1<sup>st</sup> sg. *vadhissag* Miln 221. — grd. *vajha*: see a°. — Caus. *vadheti* J I.168; Miln 109. — pp. *vadhita*.

**Vadhita** [pp. of *vadheti*] smitten Th I, 783=M II.73 (not with Kern, *Toev.* s. v.=vyathita).

**Vadhukā** (f.) [fr. *vadhū*] a daughter-in-law, a young wife A II.78; DhA III.260.

**Vadhū** (f.) [Ved. *vadhū*; to Lith. *vedū* to lead into one's house] a daughter-in-law VvA 123.

**Vana**<sup>1</sup> (nt.) [Ved. *vana*. — The P. (edifying) etymology clearly takes *vana* as belonging to *van*, and, dogmatically, equals it with *vana*<sup>2</sup> as an allegorical expression ("jungle") to *taṅhā* (e. g. DhsA 364 on Dhs 1059; DhA III.424 on Dh 283). — The DhTp (174) & DhTm (254) define it "sambhattiyaṇ," i. e. as meaning companionship the forest; wood; as a place of pleasure & sport ("wood"), as well as of danger & frightfulness ("jungle"), also as resort of ascetics, noted for its loneliness ("forest"). Of (fanciful) def<sup>ns</sup> of *vana* may be mentioned: SnA 24 (*vanute vanoti ti vanaṇ*); KhA 111 (*vanayati ti vanaṇ*); DhsA 364 (*taṅ taṅ āraṃmaṇaṇ vanati bhajati alliyati ti vanaṇ, yācati vā ti vanaṇ* [i. e. *vana*<sup>2</sup>]). *vanatho* ti *vyāñjanena padaṇ vaḍḍhitāṇ . . . halava-taṅhāy'etaṇ nāma*); DhA III.424 (*mahantā rukkhā vanaṇ nāma, khuddakā tasmīṇ vane thitattā vanathā nāma* etc., with further distinguishing detail, concerning the allegorical meanings). — D II.256 (*bhikkhūṇaṇ samitiṇ vanaṇ*); A 135, 37; Dh 283 (also as *vana*<sup>2</sup>); Sn 272, 562 (sīho nadati vane), 1015 (id.), 684 (Isivhaya v.); Sn p. 18 (Jetavana), p. 115 (Icchānangala); Th 2, 147 (Añjanavana; a wood near Sāketa, with a *vihāra*); J v.37 (here meaning beds of lotuses); Miln 219 (*vanaṇ sodheti to clear a jungle*); Dhs 1059 ("jungle" = *taṅhā*); Pv II.6<sup>5</sup> (*arañña*°-gocara); Vism 424 (*Nandana*° etc.); DhA IV.53 (*taṅhā*° the jungle of lust). Characterized as *amba*° mango grove D II.126 and *passim*; *ambāṭaka*° plum grove Vin II.17; *udumbara* of figs DhA I.284; *tapo*° forest of ascetics ThA 136; DhA IV.53; *nāga*° elephant forest M I.175; *brahā* wild forest A I.152; III.44; Vv 63<sup>3</sup>; J v.215; *maha*° great forest Th 2, 373 (*rahitaṇ & bhīṣanakaṇ*). — *vanatarāṇ* (with compar. suffix) thicker jungle, denser forest Miln 269 (*vanato vanatarāṇ pavisāma*). — On *similes* see *J.P.T.S.* 1907, 133. Cp. vi°.

-*anta* the border of the forest, the forest itself Sn 708, 709; Pv II.3<sup>10</sup> (= *vana* C.). -*kammika* one who works in the woods J IV.210 (°purisa); v.427, 429. -*gahana* jungle thicket Vism 647 (in simile). -*gumba* a dense cluster of trees Vv 81<sup>7</sup> (cp. VvA 315). -*caraka* a forester SnA 51 (in simile). -*cetya* a shrine in the wood J v.255. -*timira* forest darkness; in metaphor °*matt-akkhin* at J IV.285=v.284, which Kern (*Toev.* s. v.) changes into °*patt-akkhin*, i. e. with eyes like the leaves of the forest darkness. Kern compares Sk. *vanajapatr'ākṣi* Mbh 1.171, 43, and *vanaja-loḥanā* Avad. Kalp. 3, 137. The Cy. expl<sup>ns</sup> are "vana-timira-puppha-samān' akkhī," and "giri-kaṇṇika-samāna-nettā"; thus taking it as name of the plant *Clitoria ternatea*. -*dahaka* (& °*dahana*) burning the forest (*aggi*) KhA 21 (in simile). -*devatā* forest deva S IV.302. -*ppagumba* a forest grove VbhA 196. -*ppati* (& *vanaspati*) [cp. Vedic *vanaspati*, Prk. *vaṇapphai*] "lord of the forest," a forest tree; as *vanappati* only at Vin III.47; otherwise *vanaspati*, e. g. S IV.302 (*osadhī + tiṇa + v.*; opposed to herbs, as in R.V.); A I.152; J 1.329; IV.233 (*tiṇa-latā-vanaspatiyo*); DhA 1.3. -*pattha* a forest jungle D 1.71; III.38, 49, 195; M 1.16, 104; Vin II.146; A 1.60; III.138 (*arañña*°); Pug 59, 68; DA 1.210. -*pantha* a jungle road A 1.241. -*bhanga* gleanings of the wood, i. e. presents of wild fruit & flowers A IV.197. -*mūla* a wild root D I.166 (+ *phala*); A 1.241 (id.); Miln 278. -*rati* delight in the forest DhA II.100. -*vaṇṇanā* praise of the jungle DhA II.100. -*vāsin* forest-dweller SnA 56 (*Mahā-tissathera*). -*saṇḍa* jungle-thicket, dense jungle D 1.87, 117; S III.109 (*tibba v. avvijjāya adhivacana*); A III.30; J I.82, 170; DhA I.313; II.100.

**Vana**<sup>2</sup> (nt.) [*van*; *vanati* & *vanoti* to desire=Av. *vanaiti* Lat. *venus*, Ohg. *wini* friend (: E. winsome, attractive) *wunsc*=E. wish, *giwon*=E. wont; also "to win." The spelling sometimes is *vaṇ*; see *vaṇi*. — The def<sup>n</sup> at DhTp 523 is "yācane" (i. e. from begging), at DhTm 736 "yācāyaṇ"] lust, desire. In exegetical literature mixed up with *vana*<sup>1</sup> (see definitions of *vana*<sup>1</sup>). — The word to the Pāli Buddhist forms a connection between *vana* and *nibbāna*, which is felt as a quāsi derivation fr. *nibbana*=*nis*+*vana*: see *nibbana* & cp. *nibbāna* II. B 1. — S I.180 (so 'haṇ vane nibbanatho visallo); Sn 1131 (*nibbana*); Dh 334; Th 1, 691 (*vanā nibbanaṇ āgataṇ*). — A Denom. fr. *vana*<sup>2</sup> is *vanāyati* (like *vanīyati* fr. *vaṇi*).

**Vanaka** (-) (adj.) [fr. *vana*<sup>1</sup>] belonging to the forest, forest-like; adj. in cpd. *ku*° (*kubbanaka*, q. v.) brushwood Sn II.34.

**Vanati, Vanute, Vanoti** [*van*; Sk. *vanoti* & *vanute*. See also *vana*<sup>2</sup>, *vaṇi*, *vaṇeti*] to desire, love, wish, aim at, ask for SnA 24 (*vanute & vanoti*); DhsA 364 (*vanati, bhajati, alliyati*). Caus. *vanayati* KhA 111.

**Vanatha** [*vana*+*tha*; same in BSk, e. g. MVastu 1.204] underwood, brushwood, thicket. Does not occur in lit. meaning, except in exegesis of Dh 283 at DhA III.424; q. v. under *vana*<sup>1</sup>. Another def<sup>n</sup> is given at SnA 24: "taṅhā pariyuṭṭhāna-vasena vanaṇ tanoti ti vanatho, taṅh' ānusayass' etaṇ adhivacanaṇ." — The fig. meaning is "lust, desire," see e. g. S I.186; Th 1, 338; Dh 344; Sn 16 (°ja); Dhs 1059 (as epithet of *taṅhā*); J II.205 (*vanathaṇ na kayirā*); Nett 81, 82. — *nibbanatha* free from desire S I.180; DhsA 364.

**Vanāyati** [Denom. fr. *vana*<sup>2</sup>, cp. *vanāyati*] to desire, wish, covet, to hanker after M I.260; S III.190. See also *alliyati*.

**Vanika**=*vanaka*; only in cpd. *nāga*° one belonging to the elephant forest, i. e. an elephant-hunter M I.175; III.132.

**Vanin** (adj.-n.) [either fr. Sk. *vani* (=P. *vaṇi*) in meaning "begging," or poetical abbreviation of *vaṇibhin*] poor, begging; one who asks (for alms) or begs, a mendicant J VI.232 (= *vanibbaka* C.).

**Vanibbaka** see *vanibbaka*.

**Vanīyati** [Denom. fr. *vani*=P. *vaṇi*] to desire J vi.264 C.: (pattheti), 270 (hadayaṅ vanīyati, v.l. dhanīyati: cp. alīyati). — See also *vanati* & *vaṇeti*.

**Vaneja** [vane (loc. of *vana*<sup>1</sup>) + ja] born in the woods J ii.446.

**Vanta** [pp. of *vamati*] 1. vomited, or one who has vomited Miln 214; PvA 80. As nt. vomit at Vin 1.303. — 2. (fig.) given up, thrown up, left behind, renounced M 1.37 (+ catta, mutta & pahina). Cp. BSk. *vānti*-bhāva, syn. with *prahāna* AvS ii.188.

-āda refuse-feeder, crow J ii.439. -āsa one who has given up all wishes, an Arahant Dh 97 (=sabbā āsā iminā vantā DhA 1.187). -āsika eating what has been vomited, a certain class of *Petas* Miln 294. -kaśāva one who has left behind all fault Dh 10 (=chaddita° DhA 1.82). -gamana at Vism 210=DA 1.34 read either as v' antagamana or c' anta°. -mala stainless Dh 261. -lokāmisa renouncing worldly profit Dh 378.

**Vandaka** (adj.) [fr. *vand*] disposed to veneration; f. °ikā Th 2, 337.

**Vandati** [*vand*, originally identical with *vad*; the def<sup>o</sup> at DhTp (135 & 588) is "abhivādana & thuti"] to greet respectfully, salute, to pay homage, to honour, respect, to revere, venerate, adore Sn 366, 547, 573, 1028; Pv ii.1<sup>6</sup>; Mhvs 15, 14 (+ pūjeti); Miln 14; SnA 191; PvA 53 (sirasā with the head, a very respectful way of greeting), 67; VvA 71. imper. *vanda* Vv 21<sup>1</sup> (=abhivādāya VvA 105); pl. *vandantu* Sn 573; ppr. *vandamāna* Sn 598; aor. *vandi* Sn 252; J 1.88; PvA 38, 61, 81, 141, 275; inf. *vandituṅ* PvA 77; grd. *vandiya* (neg. a°) Vin ii.162. — Caus. II. *vandāpeti* to cause somebody to pay homage J 1.88; iii.11. — pp. *vandita*.

**Vandana** (nt.) & **Vandanā** (f.) [fr. *vand*, cp. Vedic *vandana*] salutation, respect, paying homage; veneration, adoration A 1.294 (ā); ii.203 (+ pūjā); J 1.88; Pug 19, 24; Mhvs 15, 18; Miln 377; PvA 1.53; SnA 492; ThA 256; Sdhp 221, 540.

**Vandāpana** (nt.) [fr. *vandāpeti*; Caus. of *vandati*] causing to do homage J 1.67.

**Vandita** [pp. of *vandati*] saluted, revered, honoured, paid homage to; as nt. homage, respect, veneration Sn 702 (akkuṭṭha +); Th 2, 388 (id.); J 1.88.

**Vanditar** [n. ag. fr. *vandita*] one who venerates or adores, a worshipper J vi.207 (*vandit' assa*=*vanditā bhavēyya* C.).

**Vapakassati** see *vavakassati*.

**Vapati<sup>1</sup>** [*vap*, Vedic *vapate*. Def<sup>o</sup> at DhTp 192: *bijā-nikkhepe*] to sow Sn p. 13 (*kasati* +); J 1.150 (*nivāpaṅ vapitvā*); PvA 139. — Pass. *vappate* S 1.227 (*yādisaṅ v. bijāṅ tādisaṅ harate phalaṅ*), and *vuppati* [Vedic *upyate*] Th 1, 530. — pp. *vutta*. — Caus. I. *vāpeti*; see pp. *vāpita*<sup>1</sup>. — Caus. II. *vapāpeti* to cause to be sown Vin iii.131 (*khettāṅ*); J iv.276 (*sālīṅ*).

**Vapati<sup>2</sup>** [*vap*, probably identical with *vapati*<sup>1</sup>] to shear, mow, to cut, shave: only in pp. of Caus. *vāpita*<sup>2</sup> (q. v.).

**Vapana** (nt.) [fr. *vap*] sowing SnA 137; DhA iii.220 (°kas-saka); PvA 8.

**Vapayāti** [vi + apa + yā] to go away, to disappear, only at Vin. 1.2=Kvu 186 (*kankhā vapayanti sabbā*; cp. id. p. MVastu ii.416 *vyapananti*, to be read as *vyapayanti*).

**Vappa**<sup>1</sup> (m. or nt.) [orig. grd. fr. *vap*=Sk. *vāpya*] to be sown, sowing; or soil to be sown on, in *paṅsu*<sup>o</sup> sowing on light soil & *kalala*<sup>o</sup> on heavy soil SnA 137. — *Note*.

The def<sup>o</sup> of a root *vapp* at DhTp 541 with "vāraṇe" refers to P. *vappa* bank of a river (Abhp 1133)=Sk. *vapra*, which is not found in our texts.

-kamma the act or occupation of sowing J 1.340 (+ *kasi-kamma*). -kāla sowing time Sn p. 13; S 1.172 (=vapanakāla, *bija-nikkhepa-kāla* SnA 137). -mangala ploughing festival J 1.57; DhA ii.113; SnA 141.

**Vappa**<sup>2</sup> [cp. Epic. & Class. Sk. *bāspa*] a tear, tears Vin 1.345 (*vappaṅ puñchitvā wiping the tears*).

**Vabbhācītaṅ** is a *ἀπαξ λεγόμενον* at M 1.172; read perhaps better as *vambhayitaṅ*: see p. 545. Neumann trsl<sup>1</sup> only "thus spoken" (i. e. *bhāsita* etāṅ).

**Vamati** [*vam*, Idg. \**uemo*, cp. Lat. *vomo*, *vomitus*=*vamatu*; Gr. *ἐμίω* (: *Ē. emetic*); Oicel. *vaema* seasickness. — The def<sup>o</sup> at DhTp 221 & DhTp 315 is "uggiraṇa"] to vomit, eject, throw out, discharge Sn 198=J 1.146; J v.255 (fut. *vamissati*); Pv iv.354 (=uddayati *chaddayati* PvA 256).—Caus. *vameti* Miln 169. — pp. *vanta*.

**Vamathu** [fr. *vam*] vomiting; discharged food PvA 173 (°bhatta; + *ucchiṭṭha*<sup>o</sup>).

**Vamana** (nt.) [fr. *vam*] an emetic D 1.12; A v.219; cp. *J.P.T.S.* 1907, 452.

**Vamaniya** [grd. of *vamati*; cp. Sk. *vāmaniya*; ā often interchanges with a before l & m, like Caus. *vameti* & *vāmeti*] one who has to take an emetic Miln 169.

**Vamhanā** (f.) [abstr. fr. *vambheti*] contempt, despite Vin iv.6; M 1.402 (*att'ukkhaṅsana: para-vamhana*), Nd<sup>2</sup> 505; Vism 29; VbhA 484; Pgdp 100. — Spelt *vamhanā* at J 1.454 (*vamhana-vacana*) & at DhA 396 (*khūṅsana*<sup>o</sup>).

**Vambhaniya** (adj.) [grd. of *vambheti*] to be despised, wretched, miserable PvA 175, 176.

**Vambhayita** (nt.) [pp. of *vambheti*] being despised or reviled M 1.172; Sn 905; Nd<sup>1</sup> 319 (=nindita, *garahita*, *upavādita*).

**Vamhin** (adj.) (-°) [fr. *vamh*] despising, treating with contempt, disparaging M 1.95 (*para*<sup>o</sup>, opp. to *att' ukkaṅsaka*).

**Vambheti** (& **Vamheti**) [Caus. of *vamh*, a root of uncertain origin (connected with *vam* ?). There is a form *vambha* given by Sk. lexicographers as a dial. word for *vaṅśa*. Could it be a contraction fr. *vyambheti*=vi + Denom. fr. *ambho* 2, part. of contempt? — The DhTp (602) defines *vamh* as "garahāyaṅ"] to treat with contempt, despise, revile, scold; usually either comb<sup>d</sup> with *khūṅseti* or opposed to *ukkaṅseti*, e. g. Vin ii.18; iv.4; M 1.200 (=Sn 132 *avajānāti*), 402 sq.; D 1.90; A ii.27 sq.; Th 1, 621; DA 1.256 (=hījeti); DhA iv.38; VvA 348. — pp. *vambhayita*. — *vamheti* is found at J i.191, 356; cp. *vamhana*. — *Note*. The spelling *bh* interchanges with that of *h* (*vamheti*), as *ambho* shows var. *amho*. Trenckner (introd. to M 1. p. 1) gives *vambheti* (as BB reading) the preference over *vamheti* (as SS reading). Morris' note on *vambheti* in *J.P.T.S.* 1884, 96 does not throw any light on its etymology.

**Vamma** (nt.) [Vedic *varman*, fr. *vṛ* to cover, enclose] armour J ii.22.

**Vammika** (adj.) [fr. *vamma*]=*vammin* Vin 1.342.

**Vammita** [pp. of *vammeti*, cp. Sk. *varmita*] armoured, clad in armour J 1.179 (*assa*); ii.315 (*hatthi*); iii.8; v.301, 322; DA 1.40.

**Vammin** (adj.) [fr. *vamma*; Vedic *varmin*] wearing armour, armoured J iv.353 (=keṭaka-phalaka-hattha C.); v.259, 373; vi.25; Miln 331.

**Vammika & vammika** (m. & nt.) [cp. Vedic valmika; Idg. \*gorm(āi); cp. Av. maōiris, Sk. vamaḥ, Gr. μῦρμυξ. Lat. formica, Cymr. mor; all of same origin & meaning] ant-hill: (a) °ika: M 1.142 sq.; J 111.85; 1v.30 (°bila the ant's hole); v.163. — (b) °ika: J 1.432; 1v.30; Vism 183 (described), 304 (°muddani), 446; DhA 11.51; 111.208; 1v. 154.

**Vammeti** [Denom. fr. vamma] to dress in armour, to armour J 1.180; 11.94 (mangala-hatthiṅ). — pp. vammīta.

**Vamha** [for vambha: see vambheti] bragging, boasting, despising J 1.319 (°vacana).

**Vaya<sup>1</sup>** (& vayo) (nt.) [Vedic vayas vitality, age; to be distinguished from another vayas meaning "fowl." The latter is probably meant at Dhṭp 232 (& Dhṭm 332) with def<sup>n</sup> "gamane." The etym. of vayo (age) is connected with Sk. vīra=Lat. vir. man, hero, vis strength; Gr. ἴσις sinew, ἰσχυρός strong; Sk. vidayati to make fast, also veśati; whereas vayas (fowl) corresponds with Sk. vayasa (bird) & viḥ to Gr. αἰετός eagle, οἰωνός bird of prey, Lat. avis bird] age, especially young age, prime, youth; meaning "old age" when characterized as such or contrasted to youth (the ord. term for old age being jarā). Three "ages" or "periods of life" are usually distinguished, viz. paṭhama° youth, majjhima° middle age, pacchima° old age, e. g. at J 1.79; Vism 619; DhA 111.133. — vayo anuppatta one who has attained old age, old D 1.48 (=pacchima-vayaṅ anuppatta DA 1.143); Sn pp. 50, 92. — Cp. Dh 260; J 1.138 (vayo-harā kesā); Vism 619 (the 3 vayas with subdivisions into dasakas or decades of life); Mhvs 2, 26 (ekūnatīṅso vayasā 29 years of age); PvA 5 (paṭhama-vaye when quite young), 36 (id.; just grown up). In cpds. vaya°.

-kalyāṇa charm of youth DhA 1.387. -ppatta come of age, fit to marry (at 16) VvA 120; PvA 3, 112; ThA 266.

**Vaya<sup>2</sup>** [Sk. vyaya, vi + i; occasionally as vyaya in Pāli as well] 1. loss, want, expense (opp. āya) A 1v.282 (bhogānaṅ); Sn 739; PvA 130. — avyayena safely D 1.72. — 2. decay (opp. uppāda) D 11.157=J 1.392 (aniccā vata sankhārā uppāda-vaya-dhammino); S 1v.28; A 1.152, 299.

-karaṇa expense, expenditure J 1v.355; Vin 11.321 (Sam. Pās on C. V. vi.4, 6, explaining veyyāsika or veyyāyika of Vin 11.157).

**Vayaṅ** is the Sk. form of the nom. pl. of pers. pron. ahaṅ, represented in Pāli by mayaṅ (q. v.). The form vayaṅ only in grammarians, mentioned also by Müller, *P.Gr.* p. 87 as occurring in Dh (?). The enclitic form for acc. gen. & dat. is no, found e. g. at Pv 1.5<sup>3</sup> (gloss for vo; C. amhākaṅ); J 11.153, 352; DhA 1.101; PvA 20, 73.

**Vayassa** [cp. Sk. vayasya] a friend J 11.31; 111.140; v.157.

**Vayha** (nt.) & **Vayhā** (f.) [grd. formation fr. vah; cp. Sk. vahya (nt.)] a vehicle, portable bed, litter Vin 1v.339 (enum<sup>d</sup> under yāna together with ratha sakaṭa sandamānikā sivikā & pātānikā); J 1v.500 (f.), with sivikā & ratha.

**Vara<sup>1</sup>** (adj.) [fr. vr̥ to wish; Vedic vara] excellent, splendid, best, noble. As attribute it either precedes or follows the noun which it characterizes, e. g. °pañña of supreme wisdom Sn 391, 1128 (=agga-pañña Nd<sup>2</sup> 557); °bhatta excellent food (opp. lāmaka°) J 1.123; °lañcaka excellent gift (?) (Trenckner, Miln p. 424): see under lañcaka. — dhamma° the best norm Sn 233; nagara° the noble city Vv 16<sup>9</sup> (=uttama°, Rājagahaṅ sandhāya vuttag VvA 82); ratana° the best of gems Sn 683; rāja° famous king Vv 32<sup>1</sup> (=Sakka VvA 134); or inserted between noun and apposition (or predicate), e. g. ākiṇṇa-vara-lakhaṇa full of the best marks Sn 408; nari-vara-gaṇa a crowd of most lovely women Sn 301; esp. frequent in comb<sup>n</sup> with predicate gata: "gone on to the best of,"

i. e. riding the most stately (horse or elephant), or walking on the royal (palace) etc., e. g. upari-pāsāda-vara-gata PvA 105; sindha-piṭṭhi-vara-gata J 1.179; hatthi-khandha vara-gata PvA 75, 216, 279. — nt. varaṅ in compar. or superl. function: better than (instr.); the best, the most excellent thing A 1v.128 (katamaṅ nu kho varaṅ; yaṅ . . . yaṅ); Dh 178 (ādhippaccena sotā-pattiphalāṅ v.), 322 (varaṅ assatarā dantā . . . attadanto tato varaṅ).

-anganā a noble or beautiful woman Mhvs 33, 84. -ādāyin acquiring the best S 1v.250; A 111.80. -āroha (1) state elephant Vv 5<sup>1</sup> (=varo aggo seṭṭho āroho ti varāroho VvA 35); (2) (f.) a noble lady J 1v.562 (Maddi varārohā rājaputtī).

**Vara<sup>2</sup>** (m. & nt.) [fr. vr̥ to wish] wish, boon, favour Miln 110, 139. Usually in phrases ilke varaṅ dadāti to grant a wish or a boon J 1v.10; VvA 260; PvA 20. varaṅ gaṇhāti to take a wish or a vow J v.382; varaṅ vunaṭi (varati) id. J 111.493 (varaṅ varassu, imper.); Pv 11.9<sup>10, 12</sup>; Miln 227. — varaṅ yācati to ask a favour J 111.315 (varāni yācāmi).

**Varaka<sup>1</sup>** [cp. \*Sk. varaka] the bean Phaseolus trilobus J 11.75 (where equal to kalāya); Miln 267; DhA 1.311.

**Varaka<sup>2</sup>** (adj.) [fr. vr̥] wishing or asking (in marriage) Th 2, 406.

**Varaṇa** [cp. Sk. varaṇa rampart, causeway, wall] the tree Crataeva roxburghii J 1.222, 317 (°rukkha), 319=DhA 111.409 (°kaṭṭhabhaṅja); J 1v.535.

\***Varati** [vr̥] & der. ("to choose" as well as "to obstruct") see vunaṭi.

**Varatta** (nt.) & **Varattā** (f.) [cp. Vedic varatrā, given also in meaning "elephant's girth" at Halāyudha 11.66] a strap, thong, strip of leather S 1.63; A 11.33; Sn 622; Dh 398 (fig. for taṇhā); J 11.153; v.45. As "harness" at J 1.175; as straps on a ship's mast (to hold the sails) Miln 378. — Cp. vāratika.

-khaṇḍa strip of leather, a strap M 1.244=11.193=111.259=S 1v.56=A 111.380.

**Varāka** (adj.) [cp. Epic Sk. varāka] wretched, miserable S 1.231; J 1v.285; Vism 315; VvA 101; PvA 120 (syn. for kapaṇa), 175 (id.).

**Varāha** [Vedic varāha & varāhu, freq. in Rigveda] a boar, wild hog Dh 325=Th 1, 17; J v.406=1v.277; Miln 364; Sdhp 378.

**Valañja** (°) [see valañjeti] 1. track, line, trace, in pada° track, footprint J 1.8; 11.153 (v. 1. lañca & lañcha); 1v.221 (valañcha T.), 383; DhA 11.38. — 2. that which is spent or secreted, i. e. outflow, faeces, excrement, in sarira° faeces J 1.70, 80, 421 (°ṅ muñcati to ease oneself); 111.486; DhA 11.55. — 2. design, use; only neg. avalañja useless, superfluous Vin 1v.266; VvA 46 (°ṅ akaṅsu rendered useless); DhA 1v.116.

**Valañjana** (nt.) [fr. valañjeti] 1. resorting, acting as, behaviour VvA 248. — 2. giving off, evacuation, easing the body J 1.161 (°vacca-kuṭi privy); DhA 111.270 (sarira°).

**Valañjanaka** (adj.) (°) [fr. valañjana] being marked off, being traced, belonging to, behaving, living (anto° in the inner precincts, bahi° outside the bounds) J 1.382, 385, 398.

**Valañjita** [pp. of valañjeti; cp. BSk. valañjita used, MVastu 111.276] traced, tracked, practised, travelled J 111.542 (magga).

**Valañjeti** [customarily expl<sup>d</sup> as ava+lañj (cp. Geiger *P.Gr.* § 66<sup>1</sup>), the root lañj being given as a Sk. root in meaning "to fry," "to be strong," and a variety of

others (see Mon. Williams s. v. *lañj*). But the root & its derivations are only found in lexicographical and grammatical works, therefore it is doubtful whether it is genuine. *lañja* is given as "pada," i. e. track, place, foot, and also "tail." We are inclined to see in *lañj* a by-form of *lañch*, which is a variant of *laks* "to mark" etc. (cp. *lañcha*, *lañchaka*, °ana, °ita). Thus the meaning would range from originally "trace," mark off, enclose, to: "being enclosed," assigned or belonging to, i. e. moving (in), frequenting etc., as given in C. expl<sup>as</sup>. There seems to be a Singhalese word at the root of it, as it is certainly dialectical. — The Dhrtm (522) laconically defines *valañj* as "valañjane" 1. to trace, track, travel (a road); practise, achieve, resort to Miln 359; VvA 58. — 2. to use, use up, spend J 1.102; III.342; VI.369, 382, 521. — ppr. Pass. (a-)valañjijamāna (not any longer) in use J 1.111. — pp. *valañjita*.

**Valaya** (m. & nt.) [Epic Sk. *valaya*, fr. Idg. \*uel to turn; see Sk. roots *vr* to enclose, and *val* to turn, to which belong the foll.: *varutra* upper robe, *ūrmi* wave, fold, *valita* bent, *vālayati* to make roll, *valli* creeper, *vaṭa* rope, *vāṇa* cane. Cp. also Lat. *volvo* to roll, Gr. *ἐλίσσω* to wind, *ἐλίσσῃ* round, *ἐλυσσῶν* cover; Goth. *walwan* to roll on, Ohg. *welzan* & *walzan* = Ags. *wealtan* (E. *waltz*); Ags. *wylm* wave, and many others, q. v. in Walde, *Lat. Wtb.* s. v. *volvo*. — The Dhrtm (?74) gives root *val* in meaning *saṅvaraṇa*, i. e. obstruct, cover. See further *vaṇṇāti* a bracelet Vin II.106; J II.197 (*dantakāre valay'ādini karonte disvā*); III.377; VI.64, 65; DA 1.50; DhA 1.226 (*danta*° ivory bangle); PvA 157 (*sankha*°); Mhvs 11, 14 (°*anguli-vethakā*).

**Valāhaka** [*valāha* + *ka*; of dial. origin; cp. Epic Sk. *balāhaka*] 1. a cloud, dark cloud, thundercloud S 1.212 = Th 2, 55; A II.102; v.22; Th 1, 760; Pug 42, 43; Vv 68<sup>1</sup>; J III.245; 270 (*ghana*°); Vism 285 (°*paṭala*); Miln 274; DhA 317; VvA 12 (= *abbhā*). — 2. N. of mythical horses S III.145.  
-*kāyikā* (devā) groups of cloud gods (viz. *sita*°, *uṇha*°, *abbha*°, *vāta*°, *vassa*°) S III.254.

**Valāhassa** [*valāha* + *assa*] cloud-horse J II.129 (the *Valāhassajātika*, pp. 127 sq.); cp. BSk. *Bālāh'āśva* (-*rājā*) Divy 120 sq. (see Index Divy).

**Vali & Valī** (f.) [cp. Epic Sk. *vali*; fr *val*. Spelling occasionally with *l*] a line, fold, wrinkle, a streak, row; Vin II.112 (read *valiyo* for *valiṇ* ?); Th 2, 256; J IV.109; Shhp 104. — *muttā-vali* a string of pearls VvA 169. For *vaṭṭanā-vali* see *vaṭṭanā*. See also *āvali*.

**Valika** (adj.) [fr. *vali*] having folds J 1.499.

**Valita** [pp. of *val*; see *valeti*] wrinkled A 1.138 (acc. *khaṇḍa-dantaṇ palita-kesaṇ vilūnaṇ khalitaṇ siro-valitaṇ tilak'āhata-gattaṇ*; cp. *valin* with passage M 1.88 = III.180, one of the two evidently misread); PvA 56, 153. In comp<sup>a</sup> with *taca* contracted to *valittaca* (for *valita-taca*) "with wrinkled skin" DhA II.190 (*phalita-kesa* +); with abstr. *valittacatā* the fact of having a wrinkled skin M 1.49 (*pālicca* +; cp. MA 215); A II.196 (*khaṇḍicca pālicca* +).

**Valin** (adj.) [fr. *vali*] having wrinkles M 1.88 (acc. *palita-kesiṇ vilūnaṇ khalita-siraṇ valinaṇ*) = III.180 (*palita-kesaṇ vilūnaṇ khalitaṇ-siraṇ valinaṇ* etc.) See *valita* for this passage. — In comp<sup>a</sup> *vali-mukha* "wrinkled face," i. e. monkey J II.298.

**Valiya** at M 1.446 is not clear. It is comb<sup>d</sup> with *vaṇṇiya* (q. v.). See also note on p. 567; v. l. *pāniya*; C. silent.

**Valikaṇ** [cp. Sk. *vyalikāṇ*] read for *valikaṇ* at Th 2, 403, in meaning "wrong, fault"; ThA 266 expl<sup>as</sup> as "vyālikāṇ dosaṇ." So Kern, *Toev.* s. v.

**Valimat** (adj.) [fr. *vali*] having wrinkles Th 2, 269 (pl. *valimatā*).

**Valeti** [cp. Sk. *vāleti*, Caus. of *val* to turn; see *valaya*] 1. to twist, turn, in *givaṇ* to wring (a fowl's neck) J 1.436; III.178 (*givaṇ valitvā*: read °*etvā*). — 2. to twist or wind round, to put (a garment) on, to dress J 1.452 (*sātake valetuṇ*; v. l. *valañcetūṇ*). — pp. *valita*.

**Valakī** (f.) cp. Epic Sk. *vallakī*, BSk. *vallikī* Divy 108; MVastu 1.227] the Indian lute Abhp 138.

**Vallabha** [cp. Epic & Class. Sk. *vallabha* & BSk. *vallabhaka* a sea monster Divy 231] a favourite J IV.404; VI.38, 371; *rāja*° a king's favourite, an overseer J 1.342; Mhvs 37, 10; VbhA 501. — f. *vallabhā* (a) beloved (woman), a favourite J III.40; VvA 92, 135, 181.

**Vallabhata** (nt.) [abstr. fr. *vallabha*] being a favourite Dāvs v.7.

**Vallari** (f.) [cp. Class. Sk. *vallari*, Halāyudha II.30] a branching footstalk, a compound pedicle Abhp 550. The word is found in BSk. in meaning of "musical instrument" at Divy 315 and passim.

**Vallikā** (f.) [cp. Sk. *vālikā* ?] 1. an ornament for the ear Vin II.106 (cp. Bdhgh's expl<sup>a</sup> on p. 316). — 2. a jungle rope Vin II.122.

**Vallibha** [cp. late Sk. *valibha* wrinkled] the plant *kumbhaṇḍa* i. e. a kind of gourd Abhp 597 (no other ref. ?).

**Valli** (f.) [cp. Sk. *valli*; for etym. see *valaya*] 1. a climbing plant, a creeper Vin III.144; J v.37; VI.536; VvA 147, 335 (here as a root ?). — *santānaka*° a long, spreading creeper VvA 94, 162. — 2. a reed or rush used as a string or rope for binding or tying (esp. in building), bast (?) M 1.190 (Neumann, "Binse"); J III.52 (*satta rohita macche uddharitvā valliya āvunivā netvā* etc.), 333 (in similar connection); DhA III.118. — 3. in *kaṇṇa*° the lobe of the ear Mhvs 25, 94. — The comp<sup>a</sup> form of *valli* is *valli*°.

-*koṭi* the tips of a creeper J VI.548. -*pakka* the fruit of a creeper Vv 33<sup>30</sup> -*phala* = °*pakka* J IV.445. -*santāna* spreadings or shoots of a creeper KhA 48. -*hāraka* carrying a (garland of) creeper Vism 523 = VbhA 131 (in comparison illustrating the *paṭicca-samuppāda*).

**Vallura** (nt.) [cp. Cass. Sk. *vālūra*] dried flesh S II.93; J II.245.

**Vāla** at Vism 312 is to be read *vāla* (snake), in phrase *vālehi upadduta* "molested by snakes."

**Vaḷabhā** [= *vaḷavā* ?] is not clear; it occurs only in the expression (is it found in the Canon ?) *vaḷabhā-mukha* a submarine fire or a purgatory Abhp 889. The Epic Sk. form is *vaḷavā-mukha* (Halāyudha 1.70; III.1).

**Vaḷabhī** (f.) [cp. late (dial.) Sk. *vaḷabhī*] a roof; only in cpd. °*ratha* a large covered van (cp. *yogga*<sup>1</sup>) M 1.175 (*sabba-setena vaḷabhī-rathena Sāvattthiya niyyāti divā divaṇ*); II.208 (id.), but *vaḷavābhī-rathena*; J VI.266 (*vaḷabhīyo* = *bhaṇḍa-sakaṭṭiyo* C.). The expression reminds of *vaḷavā-ratha*.

**Vaḷavā** (f.) [cp. Vedic *vaḷavā*] a mare, a common horse D 1.5; Pug 58; Mhvs 10, 54; J 1.180; VI.343; DhA 1.399; IV.4 (*assatarā vaḷavāya gadrabhena jātā*).

-*ratha* a carriage drawn by a mare D 1.89, 105, 106. The expression reminds of *vaḷabhī-ratha*.

**Vaḷina** at J VI.90 is not clear (in phrase *jaṭaṇ vaḷinaṇ pankagataṇ*). The C. reads *valinaṇ*, paraphrased by *ākulaṇ*. Fausböll suggests *malinaṇ*. Should we accept reading *valinaṇ*? It would then be acc. sg. of *valin* (q. v.).

**Vavakatṭha** [pp. of vavakassati] drawn away, alienated; withdrawn, secluded DhA II.103 (°kāya).

**Vavakassati** [v + ava + kṛṣ, would correspond to Sk. vya-vakṛṣyate, Pass.] to be drawn away, to be distracted or alienated (from); so is to be read at all passages, where it is either comb<sup>d</sup> with avakassati or stands by itself. The readings are: Vin II.204 (apakāsanti avapakāsanti) = A v.74 (avakassanti vavakassanti); A III.145 (bhikkhu n' ālay sanghamhā 'vapakāsituṅ: read vavakāsituṅ or °kassituṅ), 393 (vapakassat' eva Satthārā, vapakassati garuṭṭhāniyehi). See also apakāsati, avakassati, avapakāsati. — pp. vavakatṭha.

**Vavakkhati** see vatti.

**Vavatthapeti** & °ṭṭhāpeti [Caus. of vi + ava + sthā] to determine, fix, settle, define, designate, point out J IV.17 (disaṅ °ṭṭhāpetvā getting his bearings); Vbh 193 sq.; Vism 182; SnA 67; KhA II, 42, 89; VvA 220. — ppr. Pass. vavatthāpiyamāna DhA I.21, 35. — pp. vavatthita & vavatthāpita.

**Vavatthāna** (nt.) [fr. vi + ava + sthā; cp. late Sk. vya-vasthāna which occurs in Ep. Sk. in meaning "stay"] determination, resolution, arrangement, fixing, analysis Ps 1.53; Vin IV.289; Vism 111, 236 (=nimitta), 347 (def<sup>a</sup>); Miln 136; KhA 23.

**Vavatthāpita** [pp. of vavatthāpeti] arranged, settled, established Miln 345 (su°).

**Vavatthita** [pp. of vi + ava + sthā, cp. vavatthapeti & late Sk. vya-vasthita "determination"] I. entered on, arranged, fixed, determined, settled M III.25; DhA 30. — 2. separated (opp. sambhinna) Vin II.67 sq.

**Vavattheti** [unusual pres. (Med.-Pass.) formation fr. vi + ava + sthā, formed perhaps after vavatthita] to be determined or analysed Ps 1.53, 76, 84.

**Vavassagga** [vi + ava + srj; Sk. vya-vassarga "letting go," i. e. starting on something, endeavouring, resolution A 1.36; J VI.188 (handā ti vavassagg' atthe nipāto); DA 1.237 (here handa is expl<sup>d</sup> as vavasāy' atthe nipato). — Kern, *Toev.* s. v. wrongly "consent."

**Vasa** (m. & nt.) [cp. Vedic vasa; vaś to be eager, to desire] power, authority, control, influence S 1.43, 240 (kodho vo vasam āyātu: shall be in your power; vasa = ānā-pavattana K.S. 1.320); M 1.214 (bhikkhu cittaṅ vasaṅ vatteti, no ca cittassa vasena vattati: he brings the heart under his control, but is not under the influence of the heart); Sn 297, 315, 578, 586, 908; Sdhp 264. — The instr. *vasena* is used as an adv. in meaning "on account of, because" e. g. mahagga-vasena mahāraha "costly on account of its great worth" PvA 77; cp. J 1.94; PvA 36 (putta°); Mhvs 33, 92 (paṭisanthāra°). — Freq. in phrase vase (loc.) vattati to be in somebody's power J v.316 (te vase vattati), cp. M 1.214 (cittassa vasena vattati) & 231 (vatteti te tasmīṅ vaso have you power over that?); trs. vase vatteti to get under control, to get into one's power J IV.415 (attano vase vattetvā); v.316 (rājāno attano v. v.); DhA II.14 (rājānaṅ attano v. v.), cp. M 1.214 (vasan vatteti) & PvA 89 (vasaṅ vattento). — *Note.* The comp<sup>n</sup> form in connection with **kṛ** and **bhū** is vasi° (q. v.).

-ānuga being in somebody's power, dependent, subjected, obedient Sn 332, 1095; J III.224 (=vasavattin C.); Th 2, 375 (=kinkāra-paṭissāvin ThA 252); Sdhp 249. -ānūvattin id.; f. °inī obedient, obliging (to one's husband) Vv 31<sup>3</sup>. -uttama highest authority, greatest ideal Sn 274. -gata being in someone's power J v.453 (narinaṅ); cp. vasi-kata. -vattaka wielding power Sdhp 483 (°ika); a° having no free will PvA 64. -vat-tana wielding power, (having) authority Miln 356. -vattin — 1. (act., i. e. vatteti) having highest power, domineering, autocrat, (all-)mighty; fig. having self-

mastery, controlling one's senses D 1.247; II.261; A II.24; It 122; Th 2. 37; Pv II.3<sup>33</sup>; Miln 253; DA I.111, 114, 121; SnA 133 (°bhavana). — 2. (pass.; i. e. vattati) being in one's power, dependent, subject J III.224; v.316; ThA 226 (read vattino for °vattito I).

**Vasati** [vas<sup>1</sup>; to Idg. \*nes, cp. Gr. ἔννεμι to clothe, Sk. vasman cover, Goth. wasjan clothe, wasti dress; Lat. vestis=E. vest etc.; DhTp 628 (& DhTm 870): acchā-dane] to clothe. pp. vuttha<sup>1</sup>. Caus. vāseti: see ni°. See also vāsana<sup>1</sup> & vāsana<sup>1</sup>.

**Vasati** [vas<sup>2</sup>; Idg. \*gess to stay, abide; cp. Av. varəhaiti; Lat. Vesta the goddess of the hearth=Gr. ἱστία hearth; Goth. wisan to stay, remain, be (=Ohg. wesan, E. was, were); Oicel. vist to stay, Oir. foss rest. — DhTm 470: kanti-nivāsesu] to live, dwell, stay, abide; to spend time (esp. with vassaṅ the rainy season); trs. to keep, observe, live, practise Sn 469 sq., 1088 (=saṅvasati āvasati pari-vasati Nd<sup>2</sup> 558); PvA 3, 12, 78 (imper. vasatha). — uposathaṅ vasaṅ (ppr.) keeping the Sunday J VI.232; brahmacariyaṅ v. to live a chaste life M 1.515 (cp. same expression Ait. Br. 5, 13; Śat. Br. 12, 2, 2; 13, 8, 22). — ppr. vasanto PvA 75, 76; ppr. med. vasamāna J 1.21, 236, 291; PvA 117; Pot. vasesya M 1.515; Pv II.9<sup>7</sup> (ghare), & vase Miln 372. — aor. vasi Sn 977; J IV.317 (piya-saṅvasaṅ); PvA 111; Mhvs 1, 13 (vasi vasi); 5, 229. — ger. vasitvā J 1.278; IV.317; PvA 13; grd. vasitabba Sn 678; PvA 42; & vatthabba Mhvs 3, 12; inf. vatthuṅ Th 2, 414, & vasituṅ PvA 12, 112. Fut. vasissati [=Sk. vasiṣyati] Mhvs 14, 26; PvA 12; and (older) vacchati [=Sk. vatsyati] Vin 1.60; Th 2, 294; J IV.217; 1<sup>st</sup> sg. vacchāmi J v.467 (na te v. santike); VI.523, 524, & vacchaṅ Th 2, 414. — Pass. vussati [Sk. uṣyate] M 1.147 (brahmacariyaṅ v.). — pp. vasita, vusita [=vi + uṣita], vuttha [perhaps=vi + uṣta], q. v. — Caus. I. vāseti to cause to live, stay or dwell; to make live; to preserve (opp. nāseti at S IV.248) Vin III.140; S IV.248; Miln 211; PvA 160 (inf. vāsetuṅ); see also vāseti<sup>2</sup>. — Caus. II. vāsāpeti (cp. adhivāsāpeti) to make live or spend, to cause to dwell, to detain J 1.290; II.27; PvA 20 (vassaṅ). — pp. vāsita. — See also adhi°, ā°, ni°, pari°.

**Vasati** (f.) [fr. vas<sup>2</sup>, cp. Vedic vasati] a dwelling, abode, residence J VI.292 (rāja°=rāja-paricariyā C.); Miln 372 (rājavasatiṅ vase); Dāvs IV.27 (saka°).

**Vasana** (nt.) [fr. vasati<sup>1</sup>] clothing, clothes Sn 971; Th 2, 374; D III.118 (odāta°), 124 (id.); Nd<sup>1</sup> 495 (the six cīvarāni); PvA 49. — vasanāni clothing Mhvs 22, 30. — vasana (-°) as adj. "clothed," e. g. odāta° wearing white robes Vin 1.187; kāsāya° clad in yellow robes Mhvs 18, 10; pilotika° in rags J IV.380; suci° in bright garments Sn 679; Pv 1.10<sup>8</sup>.

**Vasana** (nt.) [fr. vasati<sup>2</sup>] dwelling (-place), abode; usually in cpds. like °gāma the village where (he) lived J II.153; °ṭṭhāna residence, dwelling place PvA 12, 42, 92; DhA 1.323 and passim.

**Vasanaka** (adj.) (-°) [fr. vasana<sup>2</sup>] living (in) J II.435 (ni-baddha°, i. e. of continuous abode).

**Vasanta** [Vedic vasanta; Idg. \*vēr, cp. Av. varehar spring, Gr. ἱαρ, Lat. vēr, Oicel. vār spring, Lith. vasarā summer] spring J 1.86; v.206; KhA 192 (bālā=Citra); DA 1.132 (°vana); PvA 135.

**Vasabha** [the Sanskritic-Pāli form (\*vṛṣabha) of the proper Pāli usabha (q. v. for etym.). Only in later (Com.) style under Sk. influence] a bull Miln 115 (rāja°); SnA 40 (relation between usabha, vasabha & nisabha); VvA 83 (id.).

**Vasala** [Vedic vṛṣala, Dimin. of vṛṣan, lit. "little man"] an outcaste; a low person, wretch; adj. vile, foul Vin



II.221; Sn 116, 136; J IV.388; SnA 183. — f. **vasali** out-caste, wretched woman S 1.160; J IV.121, 375; DhA 1.189; III.119; IV.162; VvA 260.

-**ādhamā** = °dhamma Sn 135. -**dhamma** vile conduct J II.180. -**vāda** foul talk Ud 28; SnA 347. -**sutta** the suttanta on outcasts Sn 116 sq. (p. 21 sq.), commented on at SnA 174 sq., 289.

**Vasalaka** [vasala + ka in more disparaging sense] = vasala Sn p. 21.

**Vasā**<sup>1</sup> (f.) [Vedic *vaśā*; cp. *vāsitā*; Lat. *vacca* cow] a cow (neither in calf nor giving suck) Sn 26, 27; SnA 49 (= *adama-ita-vuddha-vacchakā*).

**Vasā**<sup>2</sup> (f.) [cp. Vedic *vaśā* fat, tallow, grease Sn 196; Kh III; Pv II.2<sup>3</sup>; J III.356; v. 489; PvA 80; VbhA 67. In detail at Vism 263, 361; VbhA 246.

**Vasi**<sup>o</sup> is the shortened form of *vasi*<sup>o</sup> (= *vasa*) in comb<sup>o</sup> °**ppatta** one who has attained power, mastering: only in phrase *ceto-vasippatta* A II.6; III.340; Miln 82; cp. BSk. *vasiprāpta* Divy 210, 546; — and °**ppatti** mastery, mastery Vism 190 (*appanā* +).

**Vasika** (adj.) (-°) [fr. *vasa*, cp. Sk. *vaśika*] being in the power of, subject to, as in *kodha*<sup>a</sup> a victim of anger J III.135; *tanhā* under the influence of craving J IV.3; *mātugāma*<sup>o</sup> fond of women J III.277.

**Vasita** [pp. of *vasati*<sup>2</sup>] dwelled, lived, spent Mhvs 20, 14.

**Vasitar** [n. ag. fr. *vasita*] one who abides, stays or lives (in), a dweller; fig. one who has a (regular) habit A II.107 = Pug 43, cp. PugA 225. — *vasitā* is given as “habit” at CpD. 58 sq., 207.

**Vasin** (adj.) [fr. *vasa*] having power (over), mastering, esp. one's senses; a master (over) Vin III.93; D 1.18 (= *ciñña-vasitattā vasi* DA 1.112); III.29; Sn 372; Vism 154 (fivefold); Mhvs 1, 13 (*vasi vasi*); Dāvs 1.16.

**Vasima** = *vasin* It 32 (acc. *vasimaṇ*; v. l. *vasimaṇ*).

**Vasi**<sup>o</sup> is the composition form of *vasa* in comb<sup>o</sup> with roots *kr* and *bhū*, e. g. °**kata** made dependent, brought into somebody's power, subject(ed) Th 2, 295 (= *vasavattino katvā*, pl.); Sn 154; cp. BSk. *vaśikṛta* ptm 213. See also *vasagata*. — °**katvā** having overcome or subjected Sn 561 (= *attano vase vattetvā* SnA 455). *Metri causā* as *vasiṇ karitvā* at Sn 444. — °**bhāva** state of having power, mastery Nd<sup>2</sup> 466 (*balesu*); Pug 14 (in same passage, but reading *phalesu*), expl<sup>d</sup> at PugA 189 (with v. l. SS *balesu*!) as “*ciñña-vasi-bhāva*”; Kvu 608 (implies *balesu*); Miln 170. Cp. BSk. *bala-vasi-bhāva* MVastu III.379. See also *ciñña*. — °**bhūta** having become a master (over), mastering S 1.132; Miln 319; cp. MVastu 1.47 & 399 *vaśibhūta*. — The same change of *vasa*<sup>o</sup> to *vasi*<sup>o</sup> we find in comb<sup>o</sup> *vasippatta* (*vasi*+*ppatta*), q. v. under *vasi*<sup>o</sup>.

**Vasu** (nt.) [Vedic *vasu* good, cp. Gr. *ἰός* good, Oir. *fiu* worthy, Goth. *iusiza* better] wealth; only in cpds. °**deva** the god of wealth, i. e. Kṛṣṇa (Kaṇha) Miln 191 (as °*devā* followers of K.); J v.326 (here in T. as *ādicco vāsudevo pabhankaro*, expl<sup>d</sup> in C. as *vasudevo vasujotano*, i. e. an Ep. of the sun); Vism 233 (*Vāsudevo baladevo*). — °**dharā** (f.) (as *vasun-dharā*) the bearer of wealth, i. e. the earth S 1.100; A III.34; J v.425; Vism 205, 366; DA 1.61. — °**dhā** id. J 1.25; Ap 53; Vism 125.

**Vasumant** (adj.) [fr. *vasu*] having wealth, rich J VI.192.

**Vassa** (m. & nt.) [cp. Vedic *varṣa* (nt.) rain. For etym. see *vassati*<sup>1</sup>] 1. rain, shower J IV.284; VI.486 (*khaṇika* sudden rain); Miln 307; Mhvs 21, 31; DhA III.163 (*pokkhara*<sup>o</sup> portentous); SnA 224 (*mahā*<sup>o</sup> deluge of rain); PvA 55 (*vāta*<sup>o</sup> wind & rain). — fig. shower, down-pour, fall M 1.130 = Vin II.25 (*kahāpaṇa*<sup>o</sup>); DhA II.83

(*kusuma*<sup>o</sup>). — Esp. the rainy season, lasting roughly from June to October (*Āsālha-Kattika*), often called “Lent,” though the term does not strictly correspond. Usually in pl. *vassā* (A IV.138), also termed *vassā-ratta* “time of rains” (J IV.74; v.38). Cp. BSk. *varṣā*, e. g. Divy 401, 509. — Keeping Lent (i. e. spending the rainy season) is expressed by *vassaṇ vasati* Vin III.10; Mhvs 16, 8; or by *vassa-vassaṇ* (*vass'āvassaṇ*) *vasati* (see below), *vassaṇ upeti* S v.152, *vassaṇ upagacchati* S v.152; PvA 42. One who has kept Lent or finished the residence of the rains is a *vuttha-vassa* J 1.82; Mhvs 17, 1; or *vassaṇ vuttha* Vin III.11; S I.199; v.405; PvA 43. Cp. BSk. *varṣ' oṣita* Divy 92, 489. — *Vassa*-residence is *vassa-vāsa* (see below). — *vassaṇ vasāpeti* (Caus.) to induce someone to spend the rainy season PvA 20. — *anto-vassaṇ* during Lent; cp. *antovass' eka-divasaṇ* one day during Lent Mhvs 18, 2; *antara-vassaṇ* id. S IV.63. — 2. (nt.) a year A IV.252 (*mānusakāni paññāsa vassāni*); Sn 289, 446, 1073. *satta*<sup>o</sup> (adj.) seven years old Mhvs 5, 61; *satta-aṭṭha*<sup>o</sup> 7 or 8 years old PvA 67. — See cpd. °**sata**. — 3. semen virile, virility: see cpds. °**kamma** & °**vara**.

-**agga** shelter from the rain, a shed (*agga*=*agāra*) J 1.123; DhA III.105 = VvA 75. — **āvāsa** *vassa*-residence A III.67. — **āvāsika** belonging to the spending of the rainy season, said of food (*bhatta*) given for that purpose J VI.71; DhA 1.129 (as one of the 4 kinds: *salāka*<sup>o</sup>, *pakkhika*<sup>o</sup>, *navacanda*<sup>o</sup>, *vass'āvāsika*<sup>o</sup>), 298; IV.129 (*lābha* a gift for the r. s.). — **upagamana** entering on the *vassa*-residence PvA 42. — **upanāyikā** (f.) the approach of the rainy season, commencement of *Vassa* residence [BSk. *varṣopānāyikā* Divy 18, 489; AvŚ 1.182, where Ep. of the full moon of *Āsālha*]. Two such terms for taking up the residence: *purimikā* & *pacchimikā* A 1.51; i. e. the day after the full moon of *Ā.* or a month after that date. See *upanāyika*. — **vass'** *ūpanāyika-divasa* the first day of Lent Vism 92; DhA IV.118; °**ūpanāyikaṇ khandhakaṇ** the section of the *Vinaya* dealing with the entrance upon Lent (i. e. Vin 1.137 sq.) Mhvs 16, 9. — **odaka** rain-water Vism 260 = VbhA 243. — **kamma** causing virility D 1.12 (= *vasso ti puriso, vasso ti paṇḍako iti*; *vossassa vassa-karaṇaṇ vassa-kammaṇ*, *vassassa vossa-karaṇaṇ vossa-kammaṇ* DA 1.97). — **kāla** time for rain J IV.55. — **dasā** (& °*dasaka*) a decade of years: see enum<sup>d</sup> at J IV.397. — **pūgāni** innumerable years J VI.532, cp. Sn 1073. — **vara** a eunuch J VI.502. — **valāhaka** a rain cloud A III.243 (*devā*). — **vassana** shedding of rain, raining DhA II.83. — **vāsa** *Vassa* residence S v.326; PvA 20. — **vuṭṭhi** rainfall PvA 34, cp. 224. — **sata** a century Sn 589, 804; A IV.138; Pv II.116; PvA 3, 60, 69. — **satika** centenarian Miln 301.

**Vassati**<sup>1</sup> [vr̥ṣ, *varṣati*, *vr̥ṣate*; Idg. \***uers** to wet, cp. Vedic *vr̥ṣa* bull, *varṣa* rain, *vr̥ṣabha* (P. *usabha*), Av. *varṣna* virile, Lat. *verres* boar; Gr. *ἄρονν* virile, *ἰσην* dew; with which root is connected \***eres** to flow: Sk. *arṣati*, *rṣabha* bull, Lat. *ros* dew = Sk. *rasa* essence etc. — Dhrtm 471 gives “*secana*” as *defo* to rain (intrs.), fig. to shower, pour(down) Vin 1.32 (*mahāmegho vassi*); S III.141 (*deve vassante*); v.396 (id.); Sn 30 (*devassa vassato*, gen. sg. ppr.); PvA 6, 139, 287; Mhvs 21, 33; DhA II.83 (*vassatu*, imper.; *vassi*, aor.); 265 (*devo vassanto* nom. sg.). — Cp. *kālena kālaṇ devo vr̥ṣyate* Divy 71. — Caus. II. **vassāpeti** to cause to rain J v.201 (*Sakko devaṇ v. let the sky shed rain*). — pp. **vaṭṭa**, **vaṭṭha**, **vuṭṭha**. Another pp. of the Caus. \***vasseti** is *vassita*.

**Vassati**<sup>2</sup> [**vās** to bellow, Vedic *vāsyate*; Dhrtm 471: “*sad-dane*”] to utter a cry (of animals), to bellow, bark, to bleat, to crow etc. S II.230; J 1.436 (of a cock); II.37, 153, 307; III.127; VI.497 (ppr. *vassamāna* = *vāsamāna* C.). — pp. *vassita*<sup>2</sup>.

**Vassana**<sup>1</sup> (nt.) [fr. *vassati*<sup>1</sup>] raining, shedding (water) DhA II.83 (*vassa*<sup>o</sup>).



**Vassana**<sup>2</sup> (nt.) [fr. *vassati*<sup>2</sup>] bleating; neg. a° J IV.251.

**Vassāna** [gen. pl. formation fr. *vassa*, like *gimhāna* fr. *gimha* (q. v.). Kern, *Toev.* s. v. sees in it a contraction of *varṣāyaṇa*. Cp. Trenckner, *Miln* p. 428] (belonging to) the rainy season Vin IV.286; A IV.138; J II.445; V.177.

**Vassāpanaka** (adj.) [fr. *vassāpeti*; Caus. of *vassati*<sup>1</sup>] shedding, pouring out J I.253 (dhana°).

**Vassika** (adj.) [fr. *vassa*] 1. (cp. *vassa*<sup>1</sup>) for the rainy season D II.21 (palace); cp. AvŚ 1.260 *varṣaka* (id.). — 2. (-°) of years, in *gaṇa*° for many years Sn 279; SnA 339; *tero*° more than one year (old): see under *tero*; *satta*° seven years old PvA 53.

**Vassikā** (f.) & **Vassika** (nt.) = *vassikī*, i. e. *Jasminum Sambac*; cp. BSk. *varṣika* Lal. Vist. 366, 431; Divy 628; AvŚ 1.163. (a) f. (the plant) Dh 377 (= *sumanā* DhA IV.112); *Miln* 251. (b) nt. (the flower, said to be the most fragrant of all flowers) A v.22; S v.44; DhA IV.112 (°puppha).

**Vassikī** (f.) the great-flowered jasmine, *Jasminum Sambac* (cp. *vassikā*) Dh 55 = J III.291 = *Miln* 333; *Miln* 181, 338; DhA I.422.

**Vassita**<sup>1</sup> [pp. of *\*vasseti*, Caus. of *vassati*<sup>1</sup>] sprinkled with, wet with, endowed with, i. e. full of J IV.494 (*balena vassita*).

**Vassita**<sup>2</sup> (nt.) [pp. of *vassati*<sup>2</sup>] a cry J I.432; IV.217, 225.

**Vassitar** [n. ag. fr. *vassita*<sup>1</sup>] a shedder of rain A II.102 = Pug 42.

**Vassin** (adj. n.) [fr. *vassati*<sup>1</sup>] raining; in *padesa*° shedding local showers It 64.

**Vaha** (-°) [fr. *vah*] 1. bringing, carrying, leading Pv 1.5° (*vāri*° river = *mahānadi* PvA 29); S 1.103; PvA 13 (*anattā*°). Doubtful in *hetu-vahe* Pv II.85, better with v. 1. °*vaco*, expl<sup>d</sup> as *sakāraṇa-vacana* PvA 109. — 2. a current J IV.260 (*Gangā*°); v. 388 (*mahā*°). — Cp. *vāha*.

**Vahati** [*vah*, Idg. \**uegh* to drive, lead, cp. Sk. *vahitra* = Lat. *vehiculum* = E. *vehicle*; Gr. *ὄχος* *waggon*, Av. *vazaiti* to lead, Lat. *veho* to drive etc.; Goth. *ga-wigan* = Ohg. *wegan* = Ger. *bewegen*; Goth. *wēgs* = Ger. *weg*, E. *way*; Ohg. *wagan* = E. *waggon*, etc. — Dhṭp 333 & Dhṭm 498: *vaha pāpuṇane*] 1. to carry, bear, transport J IV.260; PvA 14 (= *dhāreti*); *Miln* 415 (of iron: carry weight). — imper. *vaha* Vv 81<sup>17</sup>; inf. *vahituṇ* PvA 122 (perhaps superfluous); grd. *vahitabba* Mhbs 23, 93. — 2. to proceed, to do one's work M 1.444; Mhvs 34, 4 *gulayantaṇ* *vahitvāna*, old var. reading for P.T.S. ed. T. reading *gulayantamhi katvāna*. — 3. to work, to be able, to have power A 1.282. — Pass. *vuyhati* (Sk. *uhyate*) to be carried (along) Vin I.106; Th 1, 88; ppr. *vuyhamāna* S IV.179; Th 1, 88; J IV.260; PvA 153; pass. also *vahiyati* PvA 56 (= *niyati*); ppr. *vahiyamāna* *Miln* 397. — pp. *ūlha* (see *soḍha*), *vuḷha* & *vūlha* (*būlha*). — Caus. *vāheti* to cause to go, to carry, to drive away Vin II.237; Sn 282; J VI.443. — ppr. *vāhiyamāna* (in med. pass. sense) J VI.125. — pp. *vahita* (for *vāh*°) *Miln* 346. Cp. *ubbahati*<sup>2</sup>.

**Vahana** (adj. nt.) [fr. *vah*] 1. carrying VvA 316; DhA III.472 (*dhura*°). — 2. a current J IV.260.

**Vahanaka** (adj.) (-°) [*vahana* + *ka*] carrying, bearing J II.97 (*dhura*°).

**Vā** (indecl.) [Ved. *vā*, Av. *vā*, Gr. *ῥ*, Lat. -*ve*] part. of disjunction: "or"; always enclitic Kh VIII. (itthiyā *purisassa vā*; *mātarī pitarī vā pi*). Usually repeated *vā* — *vā* (is it so —) or, either — or, e. g. Sn 1024 (*Brahmā vā Indo vā pi*); Dh I (*bhāsati vā karoti vā*); PvA 74

(*putto vā dhītā vā natthi*?). — with *negation* in second place: whether — or not, or not, e. g. *hoti vā no vā* is there or is there not D 1.61; *taṇ* *patthehi vā mā vā* VvA 226. — Combined with other emphatic particles: (*na*) *vā pana* not even Pv II.6° (*manussena amanussena vā pana*); *vā pi* or even Sn 382 (*ye vā pi ca*); Pv II.6<sup>14</sup> (*isayo vā pi ye santā* etc.); *iti vā* Nd<sup>2</sup> 420; *atha vā* Dh 83 (*sukhena atha vā dukhena*); *uda* . . . *vā* Sn 232 (*kāyena vācā uda cetasā vā*). — In verse *vā* is sometimes shortened to *va*, e. g. *devo va Brahmā vā* Sn 1024; see *va*<sup>1</sup>.

**Vāk** (-°) [Vedic *vāc*, for which the usual P. form is *vācā*] speech, voice, talk; only in cpd. °*karāṇa* talk, speaking, conversation, as *kālyāṇa-vāk-karāṇa* good speech A II.37; III.195, 261; IV.296 sq.; 328; V.155; abstr. °*ta* A 1.38. Cp. *vākya*.

**Vāka** (nt.) [late Sk. *valka*, cp. P. *vakka*] the bark of a tree D 1.167; Vin III.34; J 1.304; II.141; Vism 249 = VbhA 232 (*akka*° & *makaci*°); *Miln* 128. — *avāka* without bark J III.522.

-*cīra* (= *civara*) a bark garment worn by an ascetic Vin III.34; A 1.240, 295; J 1.8, 304; V.132; Pug 55. -*maya* made of bark Vin II.130.

**Vākara** = *vāgulā*; net, snare M 1.153 (*daṇḍa*°, *Dvandva*); II.65. — As *vākara* at J III.541; as *vākura* at Th 1, 774.

**Vākya** (nt.) [fr. *vac*: see *vāk* & *vācā*; Vedic *vākya*] saying, speech, sentence, usually used in poetry only, e. g. D II.166 (*suṇantu bhonto mama eka-vākyaṇ*); A II.34 (*sutvā arahato vākyaṇ*); III.40 (*katvāna vākyaṇ* *Asitassa tādino*); Sn 1102 (= *vacana* Nd<sup>2</sup> 559); J IV.5; v. 78; Ap 25; KhA 166 (°*opādāna* resumption of the sentence); DhA 324 (°*bheda* "significant sentence" trsl<sup>9</sup>).

**Vāgamā** at Mhvs 19, 28 (*tadahe v. rājā*) is to be read (*tadah' ev*) *āgamā*, i. e. came on the same day. The passage is corrupt: see trsl<sup>9</sup> p. 130.

**Vāgura** & °*ā* (f.) [cp. Epic & Class. Sk. *vāgurā*; to Idg. \**ueg* to weave, as in Lat. *velum* sail, Ags. *wecca* = E. *wick*; Ohg. *waba* = Ger. *wabe*] a net; as °*a* J VI.170; KhA 47 (*sūkara*°); ThA 78; as °*ā* J VI.582. Another P. form is *vākara*.

**Vācaka** (adj.) [fr. *vācā*] reciting, speaking, expressing SnA 164 (*lekha*°); *sothhi*° an utterer of blessings, a herald *Miln* 359. — f. °*ikā* speech Sdhp 55.

**Vācanaka** (nt.) [fr. *vāceti*] talk, recitation, disputation; invitation (?), in *brāhmaṇa*° J 1.318 (*karoti*); III.171; IV.391 (*karoti*); regarded as a kind of festival. At J III.238 *vācanaka* is used by itself (two brahmins receiving it). It refers to the treating of *brāhmaṇas* (br. teachers) on special occasions (on behalf of their pupils: a sort of farewell-dinner?). — It is not quite sure how we have to interpret *vācanaka*. Under *brāhmaṇa* (cpds.) we have trsl<sup>d</sup> it as "elocution show" (cp. our "speech day"). The E. trsl<sup>9</sup> gives "brahmin feast"; Prof. Dutoit "Brahmanen-backwerk" (i. e. special cakes for br.). *vācana* may be a distortion of *vājana*, although the latter is never found as v. I. It is at all events a singular expression. BR give *vācanaka* as *ῥπαξ λεγομένη* in meaning of "sweetmeat," with the only ref. Hārāvali 152 (Calc. ed.), where it is expl<sup>d</sup> as "prahelaka" (see P. *paheṇaka*). On the subject see also Fick, *Soc. Glied.* 137, 205.

**Vācanā** (f.) [fr. *vāceti*] recitation, reading; °*magga* way of recitation, help for reading, division of text (into chapters or paragraphs) Tikp 239; KhA 12, 14, 24.

**Vācapeyya** (1) amiable speech (*vācā* + *peyya* = *piya*) J VI.575 (= *piyavacana* C.). — (2) spelling for *vājapeyya* (q. v.).

**Vācasika** (adj.) [fr. *vācā*] connected with speech, verbal (contrasted with *kāyika* & *cetasika*) Vin iv.2 : Pug 21 ; Miln 91 ; Vism 18 ; DhsA 324. — As nt. noun at Miln 352 in meaning "behaviour in speech."

**Vācā** (f.) [*vac*, *vakti* & *vivakti* ; cp. *vacah* (P. *vaco*) ; Vedic *vāk* (*vāc*<sup>o</sup>) voice, word, *vākya* ; Av. *vacah* & *vaxs* word ; Gr. *ἔπος* word, *ὄψ* voice, Lat. *vox*=voice, *voco* to call ; Ohg. *gi-wahan* to mention etc. The P. form *vācā* is a remodelling of the nom. *vāc* after the oblique cases, thus transforming it from the cons. decl. to a vowel (<sup>o</sup>ā) decl. Of the old inflexion we only find the *instr.* *vācā* Sn 130, 232. The comp<sup>a</sup> forms are both *vācā*<sup>o</sup> and *vac*<sup>o</sup>] word, saying, speech ; also as adj. (<sup>o</sup>) *vacā* speaking, of such a speech (e. g. *duṭṭha*<sup>o</sup> Pv 1.3<sup>2</sup>, so to be read for *dukkha*<sup>o</sup>). — D III.69 sq., 96 sq., 171 sq. ; S IV.132 (in triad *kāyena vācāya manasā* ; see *kāya* III., and *mano* II.3) ; Sn 232 (*kāyena vācā uda cetasā vā*), 397, 451 sq., 660, 973, 1061 (= *vacana* Nd<sup>2</sup> 560) ; Nd<sup>1</sup> 504 ; DhsA 324 (*vuccati ti vācā*). — In sequence *vācā girā byappatha vacibheda vācasikā viññatti*, as a def<sup>a</sup> of speech Vin iv.2, expl<sup>d</sup> at DhsA 324 ; see *byappatha*. — *vācaṅ bhindati* : (1) to modify the speech or expression SnA 216 (cp. *vākya-bheda* DhsA 324). — (2) to use a word, so say something Vin 1.157 ; M 1.207 (Neumann, "das Schweigen brechen") ; Miln 231 (i. e. to break silence ? So Rh. D. trsl<sup>o</sup>). Cp. the English expression "to break the news." — *vācā* is mostly applied with some moral characterization, as the foll., frequently found : *atthasaghitā* A III.244 ; *kalyāṇa*<sup>o</sup> A III.195, 261 ; IV.296 ; V.155 ; *piṣuṇā* & *pharusā* A I.128, 174, 268 sq. ; III.433 ; IV.247 sq. ; DA 1.74, 75 ; Nd<sup>1</sup> 220, and *passim* ; *rakkhita*<sup>o</sup> S IV.112 ; *vikīṇṇa*<sup>o</sup> S 1.61, 204 ; A 1.70 ; III.199, 391 sq. ; *sacca*<sup>o</sup> A II.141, 228 ; *saṅhā* A II.141, 228 ; III.244 ; IV.172 ; see also *vacī-sucarita* ; *sammā*<sup>o</sup> Vbh 105, 106, 235 ; VbhA 110 ; see also *magga* ; *hinā* etc. S II.54.

-*Anurakkhin* guarding one's speech Dh 281 (cp. *vācāya saṅvara* DhA iv.86). -*ābhilāpa* "speech-jabbering," forbidden talk Sn 49 (i. e. the 32 *tiracchānakathā* Nd<sup>2</sup> 561). -*uggata* with well intoned speech Miln 10. -*yata* restrained in speech Sn 850 (= *yatta gutta rakkhita* Nd<sup>1</sup> 221). -*vikkhepa* confusion of speech, equivocation D 1.24 sq. ; DA 1.115.

**Vācetar** [n. ag. fr. *vāceti*] one who teaches or instructs D 1.123.

**Vāceti** [Caus. of *vac*] to make speak or recite, to teach ; see *vatti*. — pp. *vācīta*.

**Vāja** [cp. Vedic *vāja* strength ; Idg. \**ueg*, cp. *vājeti*, *vajra* (P. *vajira*) ; Lat. *vegeo* to be alert ["vegetation"], *vigeo* to be strong ["vigour"] ; Av. *vaera* ; Oicel. *wakr*=Ags. *wacor*=Ger. *wacker* ; E. *wake*, etc.] 1. strength, a strength-giving drink, Soma SnA 322. — 2. the feather of an arrow J IV.260 ; V.130.

**Vājapeyya** [cp. Vedic *vājapeya* ; see Macdonell, *Vedic Mythology* pp. 131 sq., 155, quoting Weber, *Vājapeya* ; Banerjea, *Public Administration* etc. 92] the *vājapeya* sacrifice, a soma offering. Spelling often *vācā*<sup>o</sup> (mostly as v. 1.) ; see S 1.76 ; A II.42 ; IV.151 ; Sn 303 ; It 21 ; Miln 219 ; J III.518. Cp. *peyya*<sup>2</sup>.

**Vājita** (adj.) [pp. of *vājeti* ; see *vāja*] feathered (of an arrow) M 1.429.

**Vājīn** (adj.-n.) [fr. *vāja*] possessed of strength or swiftness ; a horse, stallion Dāvs 1.31 ; v.35 (*sita*<sup>o</sup>), 53 (*sasi-panḍara*<sup>o</sup>) ; VvA 278.

**Vāṭa** [cp. Class. Sk. *vāṭa* ; on etym. see Walde, *Lat. W'th.* s. v. *vallus*] enclosure, enclosed place Vin II.154. See also *vāṭṭa*<sup>o</sup>.

**Vāṭaka** (<sup>o</sup>) [fr. *vāṭa*] enclosure, circle, ring ; in *gala*<sup>o</sup> the throat circle, i. e. the bottom of the throat Vism 258 ;

DhsA 316 ; DhA 1.394 ; *caṇḍāla*<sup>o</sup> circle of *Caṇḍālas* J VI.156 ; *brāhmaṇa*<sup>o</sup> of Brahmins DhA IV.177.

**Vāṇija** [fr. *vaṇij* (*vaṇik*) ; see *vaṇijjā* ; lit. son of a merchant ; Vedic *vāṇija*] a merchant, trader Vin III.6 (*assa*<sup>o</sup>) ; Sn 614, 651, 1014 ; J V.156 (so read for *va*<sup>o</sup>) ; Pv 1.10<sup>6</sup> ; Dāvs 1.58 ; KhA 224 ; SnA 251 ; PvA 47, 48, 100, 191, 215, 271. On similes with v. see *J.P.T.S.* 1907, 134.

**Vāṇijaka** = *vāṇijā* S II.215 (*sūci*<sup>o</sup>) ; J III.540.

**Vāṇijjā** (f.) [fr. *vāṇija*, cp. *vaṇijjā*] trade, trading Vin IV.6 (as one of the exalted professions) ; PvA 111, 201, 273, 277.

**Vāta** [Vedic *vāta*, of *vā* ; cp. Sk. *vāti* & *vāyati* to blow, *vāyu* wind ; Lat. *ventus*, Goth. winds = wind ; Ohg. *wājan* to blow, Oir. *feth air* ; Gr. *ἀνῆμι* to blow, *ἀνῆμι* wind, Lith. *áudra* storm etc.] wind. There exists a common distinction of winds into 2 groups : "internal" and "external" winds, or the *ajjhattikā vāyo-dhātu* (wind category), and the *bāhirā*. They are discussed at Vbh 84, quoted at MA 30, 31, and expl<sup>d</sup> in detail at VbhA 70 sq. ; Vism 350. The *bāhirā* also at Nd<sup>2</sup> 562, and in poetical form at S IV.218. — The *internal* winds (see below 2) comprise the foll. : *uddhangamā vātā*, *adhogamā*, *kucchisayā*, *koṭṭhāsasayā*, *angam-ang-ānusārino*, *satthakā*, *khurakā*, *uppalakā*, *assāso*, *passāso*, i. e. all kinds of winds (air) or drawing pains (rheumatic?) in the body, from hiccup, stitch and stomach-ache up to breathing. Their compliment are the *external* winds (see below 1), viz. *puratthimā vātā*, *pacchimā*, *uttarā*, *dakkhiṇā* (from the 4 quarters of the sky), *sarajā arajā*, *sitā unhā*, *parittā adhimattā*, *kālā*, *verambhā*<sup>o</sup>, *pakkhā*<sup>o</sup>, *supaṇṇa*<sup>o</sup>, *tālavanta*<sup>o</sup>, *vidhūpana*<sup>o</sup>. These are characterized according to direction, dust, temperature, force, height & other causes (like fanning etc.). — 1. wind (of the air) S IV.218 (*vātā ākāse vāyanti*) ; Sn 71, 348, 591 (*vāto tūlā va dhan-saye*), 622, 1074 ; J 1.72 ; Pug 32 ; Vism 31. *adhimatta* v. S IV.56 ; *mahā*<sup>o</sup> S II.88 ; A 1.136, 205 ; II.199 ; IV.312 ; *veramba*<sup>o</sup> (winds blowing in high regions : *upari ākāse* S II.231) A 1.137 ; Th 1.598 ; J VI.326. — 2. "winds" of the body, i. e. pains caused by (bad) circulation, sometimes simply (uncontrolled) movements in the body, sometimes rheumatic pains, or sharp & dragging pains in var. parts of the body Nett. 74. Also applied to certain *humours*, supposed to be caused by derangements of the "winds" of the body (cp. Gr. *θυσός* ; or E. slang "get the wind up"), whereas normal "winds" condition normal health : Pv II.6<sup>1</sup> (*tassa vātā baliyanti* : bad winds become strong, i. e. he is losing his senses, cp. PvA 94 : *um-māda-vātā*). — *anga*<sup>o</sup> pain in the limbs (or joints), rheumatism Vin 1.205 ; *udara*<sup>o</sup> belly ache J 1.393, 433 ; DhA IV.129 ; *kammaja*<sup>o</sup> birth-pains Vism 500 ; *kucchi*<sup>o</sup> pains in the abdomen (stomach) VbhA 5 ; *piṭṭhi*<sup>o</sup> pains in the back *ibid.* — 3. (fig.) atmosphere, condition, state ; or as pp. (of *vāyati*) scented (with), full of, pervaded (by), at Vin 1.39 (*vijāna*<sup>o</sup> pervaded by loneliness, having an atmosphere of loneliness ; Kern. *Toev.* s. v. *vāta* wrongly "troop, crowd." The same passage occurs at D III.38, where Rh. D., *Dial.* III.35, trsl<sup>o</sup> "where the breezes from the pastures blow" ; with expl<sup>o</sup> *vijāna*=*vrjana* [see *vajati*], hardly justified. In same connection at A IV.88) ; Miln 19 (*isi*<sup>o</sup>-*parivāta* scented with an atmosphere of Sages ; Rh. D. differently : "bringing down the breezes from the heights where the Sages dwell" ; forced). — On *vāta* in similes see *J.P.T.S.* 1907, 135.

-*ātapa* (*Dvandva*) wind and heat. In this phrase Bdhg. takes *vāta* as *wind* (above 1) at Vism 31 (*sarajā* & *araja* v.), but as (bodily) *pain* (above 2) at VbhA 5. See D III.353 ; S II.88 ; III.54 ; V.379 ; A 1.204 ; II.117, 143, 199 ; III.394 sq., 404 ; V.15, 127 ; Sn 52 ; J 1.93 ; Miln 259, 314, 416 ; DhA III.112. -*ābāḍha* "wind disease," internal pains (*not* rheumatism) Vin 1.205 ;

Miln 134; Vism 41. -**āyana** air hole, window Mhvs 5, 37; Dāva v.57. -**āhata** struck by the wind Vism 63; DhA III.328. -**erita** moved by the wind (of trees) S v.123; A III.232; VvA 175. -**kkhandha** "wind bulk," mass of wind, region of the wind J VI.326. -**ghāta** ("wind-struck") the tree Cassia (or Cathartocarpus) fistula, a syn. of uddāla(ka) J IV.298; VvA 197; also as **ka** at J v.199, 407; VvA 43. -**java** swiftness of the wind J VI.274. -**dhuta** shaken by the wind, swaying in the w. Vv 38<sup>5</sup>, cp. VvA 174. -**passa** the wind side DhA II.17. -**pāna** lattice, window Vin 1.209; II.148, 211; A I.101, 137; IV.231; J II.325; v.214; VI.349 (read **vātapān**° for **dvārapān**°); KhA 54; DhA 1.211, 370; VvA 67; PvA 4, 216, 279. -**bhakkha** living on air DhA II.57. -**maṇḍala** a whirlwind, gust of wind, storm, tornado [cp. BSk. vāyu-maṇḍala at AvŚ 1.256 with note] J 1.72; SnA 224. -**maṇḍalikā** id. Vin II.113; IV.345; J IV.430. -**yoga** direction of the wind J II.11. -**roga** "wind disease," upset of the body, disturbance of the intestines, colic SnA 69; VvA 185. -**vassā** (pl.) wind and rain PvA 55. -**vuṭṭhi** id. SnA 34. -**vega** force of the wind Sn 1074; PvA 47. -**sakuṇa** a certain kind of bird ("wind-bird") Nd<sup>1</sup> 87, where KhA 118 reads **bhāsa**°.

**Vātaka** (adj.) (-°) [fr. vāta 2] belonging to or connected with the winds (of the body) in **ahi-vātaka-roga** a cert. (intestinal) disease (lit. "snake-pain"), pestilence, plague; dysentery (caused by a famine and attacking men and beasts alike) DhA 1.169, 187, 231; III.437.

**Vāti** see **vāyati** (in meaning "weave," as well as "blow").

**Vātika** (adj.) [fr. vāta 2, cp. \*Sk. vātakin Halāyudha II.451] connected with the winds (humours) of the body, having bad circulation, suffering from internal trouble, rheumatic (?) Miln 135, 298.

**Vātingaṇa** [cp. \*Sk. vātingaṇa] the egg plant, Solanum melongena J v.131; DhA 320.

**Vāda** [fr. **vad**: see **vadati**; Vedic vāda (not in RV!), in meaning of "theory, disputation" only in Class. Sk. — The relation of roots **vac**: **vad** is like E. speak: say; but vāda as t. t. has developed quite distinctly the specified meaning of an *emphatic* or *formulated* speech = assertion or doctrine] 1. speaking, speech, talk, nearly always -°, e. g. **iti**° hearsay, general talk M. 1.133; S v.73; A II.26; **kumāraka**° child-talk or childish talk, i. e. in the manner of talking to a child S II.218 sq.; **cori**° deceitful talk PvA 89 (so read with v. 1. for T. **bheri**°); **dhammika**° righteous speech A v.230; **musā**° telling lies, false speech A 1.129; II.141; IV.401; PvA 15. See under **musā**. — adj. (-°) speaking up for, proclaiming, advertising D 1.174 (**silā**°, **paññā**° etc.); Sn 913 (**nivissa**° dogmatist); A 1.287 (**kamma**°, **kiriya**°, **viriya**°). — **vādaṇ** **bhīndati** to refute a speech, to make a view discrepant (cp. **bhinna-vāda** under 4!) SnA 45 (**Māra-vādaṇ** bh.). — 2. what is said, reputation, attribute, characteristic Sn 859 (but SnA 550 = **nindā-vacana**); J 1.2 (**jāti**° genealogy, cp. D 1.137). See also cpd. **°patha**. — 3. discussion, disputation, argument, controversy, dispute Sn 390, 827 (also as adj. **hina**°); DhA III.390 = Vin IV.1; Mhvs 4, 42 (**sutvā** **ubhinnaṇ** **vādaṇ**). — 4. doctrine, theory put forth, creed, belief, school, sect SnA 539 sq.; in cpds.: **ācariya**° traditional teaching Miln 148; also "heterodoxy" Mhbv 96, cp. Dpvs v.30; and **uccheda**° annihilistic doctrine Nd<sup>1</sup> 282; see under **uccheda**; **thera**° the tradition of the Theras, i. e. the orthodox doctrine or word of Gotama Buddha Mhvs 5, 2; 33, 97 sq.; Dpvs v.10, 14 (theravādo **aggavādo** **ti** **vuccati**), 51 (17 heretical sects, *one* orthodox, altogether 18 schools); **dhuta**° (adj.) expounding punctiliousness Vism 81 (= **aññe** **dhutangena** **ovadati** **anusāsati**). See under **dhuta**; **bhinna**° heretical sect (lit. discrepant talk or view) Dpvs v.39, 51 (opp. **abhinnaka** **vāda**); **sassata**° an eternalist Ps 1.155.

-**ānuvāda** all kinds of sectarian doctrines or doctrinal theses D 1.161; III.115; S III.6; IV.51, 346, 381; v.7; A III.4; Nett 52. -**kāma** desirous of disputation Sn 825. -**khitta** upset in disputation, thrown out of his belief Vin IV.1 = DhA III.390. -**patha** "way of speech," i. e. signs of recognition, attribute, definition Sn 1076 (expl<sup>d</sup> dogmatically at Nd<sup>2</sup> 563); A II.9. -**sattha** the science of disputation, true doctrine SnA 540. -**silā** having the habit of, or used, to disputes Sn 381.

**Vādaka** (adj. n.) [fr. vāda] doctrinal, sectarian, heretical; **vagga**° (either **vagga**<sup>1</sup> or **vagga**<sup>2</sup>) professing somebody's party, sectarian, schismatic Vin III.175 (**anu-vattaka** +); **vādaka-sammuti** doctrinal (sectarian) statement A IV.347.

**Vādana** (nt.) [fr. vādeti] playing on a musical instrument, music VvA 276.

**Vāдика**<sup>1</sup> (adj.) (-°) [fr. vāda] speaking, talking (of) Mhvs 5, 60 (**pāra**° speaking of the farther shore, i. e. wishing him across the sea).

**Vāдика**<sup>2</sup> (?) a species of bird J VI.538 (v. 1. **vāj**°).

**Vādita** (nt.) [pp. of vādeti] (instrumental) music D 1.6; III.183; A 1.212; II.209; DhA IV.75; DA 1.77.

**Vāditar** [n. ag. fr. vādeti] a speaker, one who professes or has a doctrine D III.232; A II.246; IV.307.

**Vādin** (adj.) (-°) [fr. vāda] speaking (of), saying, asserting, talking; professing, holding a view or doctrine; arguing. Abs. only at A II.138 (**cattāro vādi** four kinds of disputants); Sn 382 (**ye vā pi c'aññe vādino** professing their view). Otherwise -°, e. g. in **agga**° "teacher of things supreme" Th 1, 1142; **uccheda**° professing the doctrine of annihilation Nett 111 (see **uccheda**); **kāla**°, **bhūta**° **attha**° etc. speaking in time, the truth & good etc. D 1.4, 165; A 1.202; V. 205, 265, 328; **caṇḍāla**° uttering the word C. Mhvs 5, 60; **tathā**° speaking thus, consistent or true speaker D III.135; Sn 430; **dhamma**° professing the true doctrine S III.138; in comb<sup>a</sup> with **vinaya-vādin** as much as "orthodox" Vin III.175; **mahā**° a great doctrinaire or scholar SnA 540; **yatha**° cp. **tathā**°; **sacca**° speaking the truth A II.212; the Buddha so-called Th II.252 f.; **vaṇṇa**° singing the praises (of) Vin II.197.

**Vāna**<sup>1</sup> (nt.) [fr. **vā**<sup>2</sup>: see **vāyati**<sup>1</sup>] sewing, stuffing (of a couch) DA 1.86; DhA 1.234 (**mañca**°).

**Vāna**<sup>2</sup> (nt.) [fr. vana, both in meaning 1 & 2 but lit. meaning overshadowed by fig.] lit. "jungle" (cp. **vana**<sup>1</sup> etym.), fig. desire, lust (= **taṇhā** craving) DhA 409; KhA 151, 152.

**Vānaya** in comb<sup>a</sup> **suvānaya** (S 1.124, 238) is to be separated **su-v-ānaya** (see **ānaya**).

**Vānara** [fr. vana] monkey, lit. "forester" Th 1, 399 = Dh 334; Th 1, 454; J II.78 (Senaka), 199 sq. (Nandiya); III.429; IV.308; v.445; Miln 201; DhA II.22. -**inda** monkey king J 1.279; II.159.

**Vāpi** (f.) [cp. Epic & Classic Sk. vāpī] a pond; °**jala** water from a pond Mhvs 25, 66.

**Vāpita**<sup>1</sup> [pp. of vāpeti] sown J 1.6 (+ **ropita**, of **dhañña**).

**Vapita**<sup>2</sup> [pp. of vāpeti] mown DhA 238.

**Vāpeti** [Caus. fr. **vap**, representing **vapati**<sup>1</sup> as well as **vapati**<sup>2</sup>] to cause to sow [cp. Divy 213 **vāpayitūṇ**] or to mow. — pp. **vāpita**.

\***Vābhi** [fr. **vā** to weave] appears in P. as **nābhi** in **uṇṇa-nābhi** (q. v.).

**Vāma** (adj.) [Vedic vāma] i. left, the left side (always opposed to dakkhiṇa) J 1v.407 (°akkhi); Pv 1v.7<sup>3</sup>; Miln 295 (°gāhin left-handed); PvA 178 (°passa left side). As "northern" at J v.416. **vāmaṅ karoti** to upset J 1v.101. — instr. **vāmena** on the left Sn p. 80. — abl. **vāmato** from or on the left J 111.340; Pv 11.3<sup>20</sup> (as much as "reverse"; PvA 87=vilomato). — 2. beautiful; only in cpd. **vām-ūru** having beautiful thighs D 11.266; J 11.443. So read at both places for **vāmuru**.

**Vāmana** (adj.) [fr. vāma<sup>1</sup>, cp. Ger. linkisch=uncouth] dwarfish; m. dwarf Vin 1.91; DA 1.148.

**Vāmanaka** (adj.-n.) [fr. vāmana] dwarfish, crippled J 11.226; 1v.137; v.424. 427. — f. °ikā N. of certain elephants M 1.178.

**Vāya** [fr. vā, vāyati<sup>1</sup>] weaving PvA 112 (tunna°). See **tanta°**.

**Vāyati<sup>1</sup>** [Vedic vayati, vā, cp. Sk. veman loom, vātikā band, Gr. *ireg* willow, Ohg. *wida* id.; Lat. *vieo* to bind or plait] to weave, only in pp. **vāyita**. — Pass. **viyyati** Vin 111.259. pp. also **vīta**. — Caus. II. **vāyāpeti** to cause to be woven Vin 111.259 (= *vināpeti*); VvA 181. — See also **vināti**.

**Vāyati<sup>2</sup>** [Vedic vāti & vāyati. See etym. under **vāta**] i. to blow (only as vāyati) Vin 1.48; D 11.107 (mahāvātā vāyanti); S 1v.218 (vātā ākāse v.); J 1.18; vi.530; Mhvs 12, 12. — aor. **vāyi** S 1v.290; J 1.51. Cp. **abhi°**, **upa°**, **pa°**. — 2. to breathe forth, to emit an odour, to smell Pv 1.6<sup>1</sup>; PvA 14; as **vāti** (2<sup>nd</sup> sg. *vāsi*) at J 11.11 (= *vāyasi* C.). — pp. **vāta** only as noun "wind" (q. v.).

**Vāyana** (nt.) [fr. vā, vāyati<sup>2</sup>] blowing VbhA 71 (upari°-vāta).

**Vāyamati** [vi+ā+yam] to struggle, strive, endeavour; to exert oneself S 1v.308; v.398; A 1v.462 sq. (chandaṅ janeti v. viriyaṅ ārabhati cittaṅ paggaṅhāti); Pv 1v.5<sup>2</sup>; Vbh 208 sq.; Pug 51; Vism 2; DhA 111.336; 1v.137; PvA 185.

**Vāyasa** [cp. Vedic vāyasa a large bird, Epic Sk. vāyasa crow] a crow D 1.9 (°vijjā: see DA 1.93); S 1.124; Sn 447, 675; J 1.500; 11.440; Miln 373; DhA 111.206; VvA 27.

**Vāyāma** [fr. vi+ā+yam] striving, effort, exertion, endeavour S 11.168; 1v.197; v.440; A 1.174 (chando+), 219; 11.93; 111.307; 1v.320; v.93 sq.; J 1.72; Vbh 123, 211, 235; VbhA 91; DhA 1v.109; PvA 259. On **vāyāma** as a constituent of the "Path" (*sammā°*) see **magga** 2.a. — **vāyāmaṅ karoti** to exert oneself DhA 1v.26; PvA 259.

**Vāyita** [pp. of vāyati<sup>1</sup>, cp. Divy 276 vāyita] woven M 111.253 (*sāma°*), where Miln 240 in id. p. reads *sayat°*; Vin 111.259. Cp. **vīta**.

**Vāyin** (adj.) [fr. vāyati<sup>2</sup>] blowing (forth), emitting an odour, smelling PvA 87.

**Vāyima** (adj.) [fr. vā: vāyati<sup>1</sup>] weaving, woven; a° not woven Vin 111.224 (of a rug or cover).

**Vāyu** [Vedic vāya, fr. vā: vāyati<sup>2</sup>] wind Miln 385; PvA 156. See next.

**Vāyo** (nt.) [for vāyu, in analogy to āpo & tejo, with which frequently enumerated] wind D 111.268 (°kaṣiṇa); M 1.1, 424 = A 1v.375; A v.7, 318, 353 sq. (°saññā); S 111.207; Vism 172 (°kaṣiṇa), 350 (def.). On **vāyo** as t. t. for mobility, mobile principle (one of the 4 elements) see *Cpd.* 3, 270; *Dhs trsl<sup>m</sup>* § 962.

-**dhātu** the wind element, wind as one of the four great elements, wind as a general principle (consisting of var. kinds: see *enum<sup>d</sup>* under **vāta**) Vbh 84; Vism 363; Nett 74; VbhA 55; VvA 15; DA 1.194.

**Vāra** [fr. **vṛ**, in meaning "turn," cp. *vuṇāti*] i. turn, occasion, time, opportunity J 1.58 (utu-vārena utu-vārena according to the turn of the seasons), 150; vi.294; Vism 431 (santati° interval); DA 1.36; DhA 1.47 (dve vāre twice); DhA 215; VvA 47 (tatiya-vāraṅ for the 3<sup>rd</sup> & last time); PvA 109, 135. — 2. In **pada°** "track-occasion," i. e. foot-track, walk(ing) step J 1.62, 213 (°vārena) by walking (here spelt *pāda°*), 506 (*pādavāre pādavāre* at every step). — 3. In **udaka°** v. stands for **vāraka** (i. e. bucket), the phrase **udaka-vāraṅ gacchati** means "to go for water," to fetch water (in a bucket) J 1v.492; DhA 1.49. Dutoit (*J. trsl<sup>m</sup>* 1v.594) *trsl<sup>m</sup>* "Wunsch nach Wasser." — 4. **bhāṇa°** "turn for recitation," i. e. a portion for recital, a chapter SnA 194. See **bhāṇa**.

**Vāraka** [cp. Sk. vāra & vāraka] a pot, jar Vin 11.122 (*three* kinds: *loha°*, *dāru°* and *cammakhaṇḍa°*); J 1.349; 11.70; 111.52 (*dadhi°*); Miln 260; DhA 377 (*phāṇita°*).

**Vāraṇa<sup>1</sup>** (nt.) [fr. **vṛ** to obstruct] warding off, obstruction, resistance VbhA 194, 195 (= *nivāraṇa*). — **ātapa°** sunshade Dāvs 1.28; v.35.

**Vāraṇa<sup>2</sup>** [cp. Vedic vāraṇa strong] i. elephant J 1.358; 1v.137; v.50, 416; DA 1.275; DhA 1.389 (°līhā elephant's grace); VvA 36, 257. — 2. the Hatthilinga bird Th 1, 1064.

**Vāraṇa<sup>3</sup>** [for *vāruṇi* ?] spirituous liquor J v.505.

**Vāraṇika** at Th 1, 1129 read *cāraṇika* (a little play); see *Brethren* 419 note.

**Vārattika** (adj.) [fr. *varatta*] consisting of leather or a strap J 111.185.

**Vāri** (nt.) [Vedic vāri, cp. Av. vār rain, vairi- sea; Lat. *ūrina*=urine; Ags. *waer* sea; Oicel. *ūr* spray, etc.] water D 11.266; M 111.300; A 111.26 (in lotus simile); Th 1, 1273; Sn 353, 591, 625, 811; Vv 79<sup>10</sup>; J 1v.19; Nd<sup>1</sup> 135, 203 (= *udaka*); Miln 121; PvA 77.

-**gocara** living or life (lit. feeding) in water Sn 605. -**ja** "water-born," i. e. (1) a lotus Sn 845, cp. Nd<sup>1</sup> 203; — (2) a fish Dh 34 (= *maccha* DhA 1.289); J v.464 (= *Ānanda-maccha* C.), 507. -**da** "water-giver," i. e. cloud Dāvs 111.40. -**dhara** water-holder, water jug J v.4. -**bindu** a drop of water Sn 392. -**vāha** "water-carrier," i. e. cloud A 11.56; 111.53; S v.400; J vi.26, 543, 569; Kh vii.8. -**vārita**, -**yuta**, -**dhuta**, -**phuṭa** (Jain practice) D 1.57; M 1.377.

**Vārita** [pp. of **vāreti**, Caus. of **vṛ<sup>1</sup>**] obstructed, hindered J 1v.264; restrained (*sabbavāri*) see **vāri**.

-**vata** (so read for *cārita*) "having the habit of self-denial" (*trsl<sup>m</sup>*) S 1.28 (cp. *K.S.* 1.39 & 320 with note & *Bdgh's expl<sup>m</sup>*: "kilesāṇaṅ pana chinnattā vataṅ phala-samādhinā samāhitaṅ"), cp. *bhāvanā-balena vāritattā dhammā* etc. at *Tikp.* 14.

**Vāritta** (nt.) [fr. **vṛ**, on the analogy of *cāritta*. The BSk. is *vāritra*: *Mvyut* 84] avoidance, abstinence Th 1, 591; Miln 133 (*cārittaṅ ca vārittaṅ ca*); Vism 11.

**Vāruṇi** (f.) [cp. Sk. *vāruṇi*, with only ref. in BR.: *Hari-vaṅṣa* 8432] i. spirituous liquor A 111.213; J 1.251 (°*vāṇija* spirit merchant), 268; vi.502. — 2. an intoxicated woman; term for a female fortune-teller J vi.500 (*Vāruṇi* 'va pavedhati; C. *devatā-bhūta-paviṭṭhā yakkha-dāsi viya gahitā*, i. e. possessed), 587 (*vāruṇi* 'va pavedhenti; C. *yakkh' āviṭṭhā ikkhaṇikā viya*).

**Vāreti** [Caus. of *vuṇāti*, representing **vṛ<sup>1</sup>** (to enclose, obstruct), as well as **vṛ<sup>1</sup>** (to choose)] i. to prevent, obstruct, hinder Pv 11.7<sup>2</sup> (*vārayissaṅ* I had the habit of obstructing; = *nivāresij* PvA 102); VvA 68; Sdhp 364. — 2. to ask in marriage ThA 266; PvA 55. — Caus. II. **vārapeti** to induce somebody to choose a wife J 1v.280. — *Note.* **vāriyamāna** (*kālakappa-salākā*) at J 1v.2 read *cār°* (cp. PvA 272 *vicāresuṅ* id.). — pp. **vārita**.

**Vāreyya** (nt.) [grd. of vāreti] marriage, wedding Th 2, 464, 472, 479; SnA 19.

**Vāla**<sup>1</sup> [Vedic vāla; connected with Lat. adūlāre (ad + ūlāre) to flatter (lit. wag the tail, like a dog), cp. E. adulation; Lith. valai horse hair] 1. the hair of the tail, horse-hair, tail Vin 11.195 = J v.335 (pahaṭṭha-kappa-vāla with bristling ears & tail, of an elephant); J v.274 (so read for phāla, cp. p. 268, v. 113); PvA 285 (°koṭi, so read for bāla°); Sdhp 139. — pallankassa vāle bhinditvā destroying the hair (-stuffing) of a couch Vin 11.170 = DA 1.88; cp. Vin 1v.299: pallanko āharimehi vālehi kato. — On v. in *similes* see J.P.T.S. 1907, 136. — 2. a hair-sieve [also Vedic] M 1.229.

-agga the tip of a hair A 111.403; Miln 250 (°vedha hitting the tip of a hair, of an archer); DA 1.66. -aṇḍupaka a cert. material, head dress (?) A 1.209 (so read for vālanduka); Vism 142; DhSA 115 (reads leḍḍupaka). -kambala a blanket made of horse-tails D 1.167; A 1.240, 296; Pug 55. -koṭi the tip of the hair PvA 285. -rajjū a cord made of hair S 11.238; A 1v.129; J 11.161. -vijani a fan made of a Yak's tail, a chowrie D 1.7. -vedhin (an archer) who can hit a hair J 1.58 (akkhaṇa-vedhin+); Vism 150; Mhvs 23, 86 (sadda-vedhin vijju-vedhin+). The abstr. °vedhā hitting a hair, at Vism 150. — fig. an acute arguer, a hair-splitter; in standing phrase paṇḍitā nipuṇā kata-para-ppavādā vāavedhi-rūpā at D 1.26; M 1.176; 11.122; see expl<sup>o</sup> at DA 1.117.

**Vāla**<sup>2</sup> (adj.) [cp. Sk. vyāla] malicious, troublesome, difficult Vin 11.299 (adhikaraṇa).

**Vāla**<sup>3</sup> (nt.) [= vāri, cp. late Sk. vāla] water; only in cpd. °ja a fish (cp. vārija).

**Vālatta** (nt.) [abstr. fr. vāla<sup>2</sup>] trouble, difficulty Vin 11.86 (in same context as vāla<sup>2</sup>); A 1.54.

**Vāladhi** [cp. Epic Sk. vāladhi] a tail (usually of a large animal) Th 1, 695; J 1.63, 149; v1.302; Pv 1.8<sup>3</sup>; Mhvs 10, 59; VvA 252, Sdhp 621; Vism 36 quoting Ap.

**Vālikā** (f.) [a by-form of vālukā] sand (often sprinkled in connection with festivities to make the place look neat) A 1.253; J 1.210; 11.52, 407; v1.64; Vism 420; DhA 1.3, 111; VvA 160, 305; PvA 189. — paritta° sand (on the head) as an amulet J 1.396, 399. — In cpds. usually vālika°. Cp. vālukā.

-puñja a heap of sand J v1.560. -pulina sand bed or bank J 11.366; 111.389. -vassa a shower of sand SnA 224.

**Vālin** (adj.) [fr. vāla<sup>1</sup>] having a hairy tail Vv 64<sup>7</sup>, cp. VvA 277.

**Vālukantāra** at VvA 332 probably for vāluka-kantāra, i. e. sandy desert. See vaṇṇu.

**Vālukā** (f.) [cp. Vedic & Epic Sk. vālukā] sand. In comp<sup>o</sup> usually vāluka°. — S 1v.376; Vv 39<sup>1</sup>; 44<sup>1</sup>; Ap. 23; Nd<sup>2</sup> p. 72 (Gangāya v.); J 1.295; 111.345 (°macchā predaceous fishes); Miln 23, 86; DhA 111.243, 445; VvA 31, 177; Sdhp 244. See also vālika.

**Vāla**<sup>1</sup> [cp. late Sk. vyāḍa, see Geiger, *P.Gr.* § 54<sup>8</sup>] 1. a snake Vism 312 (so read for vaḷa). — 2. a beast of prey A 111.102 (amanussa); J 1.295; 111.345 (°macchā predaceous fishes); Miln 23 (°vana forest of wild beasts).

-miga a beast of prey, predaceous animal, like tiger, leopard, etc. J v1.569; DhA 1.171 (°ṭṭhāna); 111.348 (°rocana); Vism 180, 239.

**Vāla**<sup>2</sup> [misspelt for vāda ?] music (?) Pgdp 83.

**Vāvatteti** (vi + ā + vrt) to turn away (trs.), to do away with, remove M 1.12 (aor. vāvattayī saṃyojanaṇ, expl<sup>d</sup> at MA 87 as ° parivattayī, nimmūlaṇ akāsi) = 122 (with v. l. vi°, see p. 526); A 11.249 (v. l. vi°).

**Vāsa**<sup>1</sup> [vas to clothe, see vasati<sup>1</sup>] clothing; adj. (-°) clothed in J v1.47 (hema-kappana-vāsase).

**Vāsa**<sup>2</sup> [vas to dwell, see vasati<sup>2</sup>] 1. living, sojourn, life Sn 191; Mhvs 17, 2 (anātha-vāsaṇ vasati to lead a helpless life); PvA 12 (samagga-vāsaṇ v. live a life of concord); SnA 59 (lokantarika°). Cp. pari°, saṇ°. — 2. home, house, habitation Sn 40. vāsaṇ kappeti to live (at a place), to make one's home J 1.242; PvA 47, 100. vāsaṇ upagacchati to enter a habitation (for spending the rainy season) PvA 32. In special sense "bed": see cpd. °upagata. — 2. state, condition (-°), in ariya° holy state A v.29 sq.; brahmacariya° chastity PvA 61. — 4. (adj.) (-°) staying, living, abiding, spending time Sn 19 (ekaratti°), 414 (ettha°). vassa° spending Lent PvA 20; vuttha° having spent Lent J 1.183. Cp. ante-vāsika-vāsa.

-attha home success, luck in the house, prosperity A 11.59, 61 sq. -āgāra bedroom J 111.317. -ūpagata (a) having entered one's hut or abode (for the rainy season) Sn 415. — (b) gone to bed Pv 11.12<sup>8</sup>; PvA 280. -ghara living room, bedroom SnA 28 (= kuṭi). -dhura ordinary duty (lit. burden) or responsibility of living, or the elementary stages of saintliness SnA 194, 195 (contrasted to pariatta-dhura), 306 (: ganthadhura).

**Vāsa**<sup>3</sup> [cp. Class. Sk. vāsa, e. g. Mālatim. 148, 4; fr. vā: see vāta] perfume J 1.242; v1.42.

**Vāsaka, vāsika** (adj.) (-°) [fr. vāsa<sup>2</sup>] living, dwelling; vāsaka: see saṇ°. vāsika: gāma° villager Mhvs 28, 15; Bārāṇasi° living in Benares J 111.49. See also ante°.

**Vāsati** [vās, see vassati<sup>2</sup>] to cry (of animals) J v1.497.

**Vāsana**<sup>1</sup> (adj.-nt.) [= vasana<sup>1</sup>] clothing, clothed in (-°) PvA 173

**Vāsana**<sup>2</sup> (adj.-nt.) [= vasana<sup>2</sup>] dwelling Dpvs v.18.

**Vāsana**<sup>3</sup> (f.) [fr. vasati<sup>2</sup> = vāsa<sup>2</sup>, but by Rh. D., following the P. Coṃ. connected with vāseti & vāsa<sup>3</sup>] that which remains in the mind, recollection of the past, impression, usually as pubba° former impression (Sn 1009; Miln 10, 263). — Cp. Nett 4, 21, 48, 128, 133 sq., 153, 158 sq., 189 sq. — Cp. BSK. vāsana, e. g. MVastu 1.345.

**Vāsara** [cp. Vedic vāsara matutinal, vasaḥ early] day (opp. night), a day Dāvs 1.55; v.66.

**Vāsi** (f.) [cp. Sk. vāsi] 1. a sharp knife, axe, hatchet, adze (often comb<sup>d</sup> with pharasu) J 1.32, 199; 11.274; 111.281; 1v.344; Miln 383; 413; DhA 1.178 (tikhiṇā vāsiyā khaṇḍākhāṇḍikaṇ chinditvā: cutting him up piecemeal with a sharp knife); KhA 49. -°jaṭa handle of a mason's adze Vin 1v.168; S 111.154; A 1v.127. — 2. a razor J 1.65; 11.103; 111.186, 377.

**Vāsita** [fr. vāseti<sup>2</sup>] 1. scented J 1.65; 11.235 (su°); 111.299; v.89; Vism 345. — 2. [preferably fr. vāseti<sup>1</sup> = vasati<sup>2</sup>] established, made to be or live, preserved Mhvs 8, 2. So also in phrase vāsita-vāsana (adj.) or vāsana-vāsita one who is impressed with (or has retained) a former impression Sn 1009 (pubba°, = vāsanaṇya vāsita-citta SnA 583); Miln 263 (id.); Vism 185 (+ bhāvita-bhāvana). If taken as vāseti<sup>2</sup>, then to be trsl<sup>d</sup> as "scented, filled, permeated," but preferably as vāseti<sup>1</sup>. — Cp. pari°.

**Vāsitaka** (adj.) [fr. vāsita] scented, perfumed Vin 1v.341 (vāsitakena piñṇakena nhāyeyya: should bathe with perfumed soap). — f. vāsitikā (scil. mattikā) scented clay Vin 11.280 (id.).

**Vāsin**<sup>1</sup> (adj.) (-°) [fr. vas<sup>1</sup>] clothed in, clad Sn 456 (sanghāṭi°), 487 (kāśava°); Pv 111.1<sup>6</sup> (sāhunda°); J 111.22 (nantaka°); 1v.380 (rumma°); f. vāsini Vin 111.139 (chanda°, paṭa° etc.) = VvA 73.

**Vāsin**<sup>2</sup> (adj.) (-°) [fr. **vas**<sup>2</sup>] liking, dwelling (in) Sn 68:2 (Mern-muddha°), 754 (ārappa°); PvA 1 (Mahāvihāra°), 22 (Anga-Magadha°), 47 (Sāvatti°), 73 (Bārāṇasi°).

**Vāseti**<sup>1</sup>: Caus. of **vasati**<sup>2</sup> (q. v.).

**Vāseti**<sup>2</sup> [Denom. fr. **vāsa** perfume] to perfume, to clean or preserve by means of perfumes, to disinfect (?) Vin 1.211 (here in the sense of "preserve, cure," probably as **vāseti** of **vasati**<sup>2</sup>); II.120; J 1v.52 (aṭṭhīni, for the sake of preservation); v.33 (saso avāsesi sake sarire, expl<sup>d</sup> as "sake sarire attano sariraṅ dātuṅ avāsesi vāsāpesi ti attho, sariraṅ c' assa bhakkh' atthāya adāsi." In this passage **vāseti** is by Kern, *Toev.* s. v. taken as Caus. of **vas** to eat, thus "he made eat, feasted, entertained by or on his own body"), 321 (kusumehi vāsetvā: perfume). See also **vasati**<sup>2</sup> (Caus.). — pp. **vāsita**. — Caus. II. **vāsāpeti** J v.33.

**Vāha** (adj.-n.) [fr. **vah**] 1. carrying, leading; a leader, as in **sattha**<sup>o</sup> a caravan leader, merchant J 1.271; Vv 84<sup>7</sup>; 84<sup>20</sup>; VvA 337. — 2. a cart, vehicle; also cartload Sn p. 126 (tila° = tīla-sakata SnA 476); J 1v.236 (satṭhi°-sahassāni 60,000 cartloads); Miln 80 (°satāṅ).

**Vāhaka** [fr. **vāheti**] that which carries (or causes to carry) away, i. e. a current, torrent, flow; only in comp<sup>a</sup> with **udaka**<sup>o</sup> a flood of water A 1.178; Vin 1.32; Miln 176.

**Vāhana** [fr. **vāheti**] 1. (adj.) carrying, pulling, drawing Vin 11.122 (ūdaka°-raju); J 1.136 (kaṭṭha° gathering fire-wood); PvA 127 (ratha-yuga°). — 2. (nt.) conveyance, beast of burden, monture Vin 1.277 (°āgāra stable, garage); Sn 442 (Māra sa° with his elephant); Pv 11.9<sup>28</sup>; DhA 1.192 (hatthi°, elephant-mount; cp. p. 196, where five. **vāhanāni**, belonging to King Pajjota, are enum<sup>d</sup>, viz. kaṇeru, dāsa, dve assā, hatthi). — **bala**<sup>o</sup> army & elephants, i. e. army in general, forces J 1.262.

**Vāhanaka** = **vāha** 1; VvA 337.

**Vāhasā** (indecl.) [an instr. of **vāha**, formed after the manner of **balasā**, **thāmasā**, used adverbially] owing to, by dint of, on account of, through Vin 1v.158; Th 1, 218, 1127; Miln 379; VvA 100.

**Vāhin** (adj.-n.) [fr. **vāha**] carrying, conveying J 1v.125 (**haya**<sup>o</sup> running by means of horses, i. e. drawn by horses); also as poetical expression for "horse" J 1v.252 (= **sindhava** C.). The reading **vāhin** at Mhvs 22, 52 is given as v. l. for T. **vājin** in *P.T.S.* ed. — f. **vāhinī**, an army J 11.77 (miga°); expl<sup>d</sup> as "aneka-sahassa-sankhā migasēnā"); v.581.

**Vāheti** is Caus. of **vahati** (q. v.).

**Vi** (indecl.) [prefix, resting on Idg. \***ui** "two," as connotation of duality or separation (Ger. "ent-zwei"), which is contained in **viṅśati**, num. for "twenty" (see **visati**), cp. Sk. **viṣu** apart, Gr. **ἰδίος** private (lit. separate); also Sk. u-bhau both; and \***uidh**, as in Lat. **divido**=divide. A secondary (compar.) formation in Sk. **vitara** further, farther, Goth. **wipra** against, Ger. **wider**] 1. (a) inseparable prefix of separation and expansion, in original meaning of "asunder," semantically closely related to Lat. **dis-** & Ger. **ver-**. Often as base-prefix in var. meanings (see below 1-4), also very frequent as modifying prefix (in comb<sup>a</sup> with other primary prefixes like **ā**, **nī**, **pā**, **paṭi**, **saṅ**), where its prevailing character is one of emphasis. — (b) The native grammarians define **vi-** either as "**vividha**" (i. e. our meaning 2); see **Bdhgh.** at SnA 136 (**viharati** = **vividhaṅ hitaṅ harati**); and **Vism** 179 **vividhaṅ khittaṅ** = **vikkhittaṅ**; see also under **viggaṅhati**; or "**prātilomya**" (i. e. meaning 3); **Nirukta** (ed. Roth) 1.3; or paraphrase it by **su**<sup>o</sup> or **suṭṭhu** (i. e. meaning 4); see under **vimāna** & **vippasanna**. The latter meaning also in **Hemacandra's**

**Anek'** *ārtha-sangraha* (ed. Calc.) 7, 15: "śreṣṭhe 'tite nānārthe" (i. e. Nos. 4 & 2). — (c) **vi**<sup>o</sup> occurs also as **distributive** (repetitional) prefix in reduplication compounds (here closely resembling **paṭi**<sup>o</sup> and the negative **a**<sup>o</sup>), like **cunṇa-vicunṇa** piecemeal, **chidda-vichidda** holes upon holes, **vaṭṭa-vivaṭṭa**, etc. — Contracted forms are **vy**<sup>o</sup> (= **viy**<sup>o</sup> before vowels) and **vo**<sup>o</sup> (= **vi**+**ava**); the **guṇa** & **vriiddhi** form is **ve**<sup>o</sup>. — II. **Meanings**. — 1. denoting **expansion**, spreading out; fig. variety or detail, to be trsl<sup>d</sup> by expressions with **over** or **about** (cp. Lat. **e-**), as: **kampati** shake about, **kāseti** open out, **kirati** scatter about, **kūjati** sing out (= **upa-nadati** C), **carati** move about (= **ā-hiṅḍati**), **churita** sprinkled about, **jāyati** bring forth, **tāna** "spread out," **tthāra** *ex-tension*, **de-tail**, **dāleti** break open, **dhammati** whirl about, **dhāyaka** providing, **pakirati** strew all over, **pphāra** pervading, **pphārika** *ef-fulgence*, **bhājati** *ex-plain*, **bhatta** *dis-tributed*, **bhāga** division, distribution, **ravati** shout out, **rūhana** growing up, **rocāti** shine out, **ssajjati** give out, **ssaṭṭha** sent out, **ssara** shouting out, **ssuta** far-famed. — 2. denoting **disturbance**, separation, mixing up (opp. **saṅ**<sup>o</sup>), as given with "away" or "down," or the prefixes **de-** and **dis-**, e. g. **kasita** burst asunder, **kubbana** change, i. e. miracle (meta-morphosis), **kkaya** sell ("ver-kaufen"), **kkhambhati** *de-destroy*, **kkhāleti** wash off (= **ācameti**), **kkhepa** *de-rangement*, **gata** *dis-appeared* (used as def<sup>a</sup> of **vi**<sup>o</sup> at ThA 80), **galita** *dis-dripping* down, **gga** separation, **cinati** *dis-criminate*, **jahati** *dis-miss*, **desa** foreign country (cp. **verajjaka**), **naṭṭha** destroyed, **nata** bending down, **nāsa** *de-struction*, **nicchaya** *dis-crimination*, **nodaka** driving out, **pāṭeti** to be destroyed, **ppalapati** to talk confusedly, **rājeti** discard as **rāga**, **rodha** destruction, **lumpati** break up, **vitta** separated, **vidha** mixed, **veka** separation, **vāha** carrying away, i. e. wedding. — 3. denoting the **reverse** of the simple verb, or loss, difference, opposite, reverse, as expressed by **un-** or **dis-**, e. g. **asana** *mis-fortune*, **kaṭika** unclean, **kappa** change round, **kāra** per-turbation, **dis-tortion**, **kāla** wrong time, **tatha** *un-truth*, **dhūma** smoke-less, **patti** corruption, **parita** dubious, **ppaṭipanna** on the wrong track, **bhava** non-existence (or as 4 "more" **bhava**, i. e. wealth), **mati** doubt, **mānana** *dis-respect*, **yoga** separation, **raja** fault-less, **rata** *abs-taining*, **rūpa** *un-sightly*, **vaṭa** unveiled, **vannaṭi** defame, **vāda** *dis-pute*, **sama** uneven, **ssandati** overflow, **ssarita** *for-gotten*, **siṭṭha** distinguished, **sesa** difference, distinction. — 4. in **intensifying** sense (developed fr. 1 & 2), mostly with terms expressing **per se** one or the other of shades of meanings given under 1-3; to be trsl<sup>d</sup> by "away," out, all over, "up," or similarly (completely), e. g. **ākula** quite confused, **katta** cut up, **kopeti** shake up, **garahati** scold intensely, **chindati** cut off, **jita** conquered altogether, **jgotita** resplendent, **tarati** come quite through, **niyoga** close connection, **nivatteti** turn off completely, **pariṅāma** intense change, **ppamutta** quite released, **ppasanna** quite purified, **pphalita** crumpled up, **bandhana** (close) fetter, **ramati** cease altogether, **sahati** have sufficient strength, **sukkhā** dried up, **suddha** very bright, **ssamati** rest fully (Ger. *aus-ruhen*), **haññati** to get slain.

**Vikaca** (adj.) blossoming DA 1.40.

**Vikaṭa** [vi + **kata**, of **kr**] changed, altered, distorted; disgusting, foul, filthy Pgdp 63 (°ānana with filthy mouth). — nt. filth, dirt; four mahā-vikaṭāni applied against snake-bite, viz., gūtha, mutta, chārikā, mattikā Vin 1.206. — Cp. **vekaṭika**.

-**bhojana** filthy food D 1.167; M 1.79.

**Vikaṅṅa** (adj.) [vi + **kaṅṅa**] having deranged or bent corners, frayed Vin 1.297; II.116.

**Vikaṅṅaka** [fr. **vikaṅṅa**] a kind of arrow (barbed?) J 11.227, 228.



**Vikata** changed, altered Vin 1.194 (gihi-vikata changed by the g.).

**Vikati** (f.) [fr. vi + **kr̥**] "what is made of something," make, i. e. 1. sort, kind J 1.59 (ābharāṇa° kind of ornament), 2.43 (maccha-maṅsa°); Miln 403 (bhōjana° all kinds of material things); Vism 376 (bhājana° special bowl); VbhA 230 (pīlandhana°); DhA 11.10 (khajjā°). — 2. product, make; vessel; **danta**° "ivory make," i. e. vessels of ivory M 11.18; D 1.78; J 1.320. — 3. arrangement, get up, assortment; form, shape J v.292 (mālā° garland-arrangement).

-phala an assortment of fruit J v.417.

**Vikatika** (f.) [fr. vikati] a woollen coverlet (embroidered with figures of lions, tigers etc.) D 1.7 (cp. DA 1.87); A 1.181; Vin 1.192; ThA 55 (Ap v.10: tulikā°).

**Vikatta** (adj.) [pp. of vi + kantati<sup>2</sup>] cut open J v.1111 (v. 1.°kanta).

**Vikattana** (nt.) [fr. vi + kantati<sup>2</sup>] cutter, knife Vin 111.89 (tiṅha go°) M 1.449; J v.1.441.

**Vikatthati** [vi + katthati] to boast, show off S 11.229; J 1.454 (= vañcana-vacanaṅ vadati C.). — pp. **vikatthita**.

**Vikatthana** (nt.) [fr. vi + **katth**] boasting SnA 549.

**Vikatthita** (nt.) [fr. vikatthati] boasting J 1.359.

**Vikatthin** (adj.) [fr. vi + **katth**] boasting; only neg. a° not boasting, modest A v.157; Sn 850; Miln 414.

**Vikanta** = vikatta; cut open, cut into pieces J 11.420.

**Vikantati** [vi + kantati<sup>2</sup>] to cut J v.368 (= chindati C.). — pp. **vikatta** & **vikanta**.

**Vikantana** (nt.) [fr. vikantati] knife M 1.244. Cp. **vikatana**.

**Vikappa** [vi + kappa] 1. thinking over, considering, thought, intention Nd 97, 351. — 2. doubtfulness, indecision, alternative, appl<sup>d</sup> to the part. vā SnA 202, 206; KhA 166; DA 1.51; PvA 18. — **attha**° consideration or application of meaning, exposition, statement, sentence J 111.521; SnA 433, 591. — Cp. **nibbikappa**.

**Vikappana** (nt.) & **°ā** (f.) [fr. vikappeti] 1. assignment, apportioning Vin 11.60 = 123 = 283. At Vin 11.122 two ways of assigning a gift are distinguished: sammukhā-vikappanā & parammukhā°. All these passages refer to the cīvara. — 2. alternative, indecision, indefiniteness (= vikappa), as t. t. g. applied to part. ca and vā, e. g. SnA 179 ("ca"); KhA 166 ("vā").

**Vikappita** [pp. of vikappeti] prepared, put in order, arranged, made; in comb<sup>n</sup> su° well prepared, beautifully set Sn 7; VvA 188 (manohara+). — Bdhgh. at SnA 21 interprets °kappita as chinna "cut," saying it has that meaning from "kappita-kesa-massu" (with trimmed hair & beard), which he interprets *ad sensum*, but not etymologically correctly. Cp. **vikappeti** 5.

**Vikappin** (adj.) [fr. vikappa] having intentions upon (-°), designing A 11.136 (an-issara° intentioning unruliness).

**Vikappiya** (adj.) [grd. of vikappeti] to be designed or intended Sdhp 358.

**Vikappeti** [vi + kappeti] 1. to distinguish, design, intend, to have intentions or preferences, to fix one's mind on (loc. or acc.) Sn 793 = 802 (= vikappaṅ āpajjati Nd<sup>1</sup> 97), 918 (id. Nd<sup>1</sup> 351). — 2. to detail, describe, state KhA 166; SnA 43. — 3. to assign, apportion, give Vin 1.289 (cīvaraṅ); 11.121 (id.). — 4. to arrange, put on, get ready Vin 1.297. — 5. to change, alter, shape, form J v.4 (ambapakkāṅ satthena v.; C. not quite correctly = vicchindati). — pp. **vikappita**.

**Vikampati** [vi + **kamp**] to shake; fig. to be unsettled, to waver, to be in doubt S 11.71 (cittaṅ na vikampate); Th 1, 1076 (vidhāsu na v.; trsl<sup>b</sup> *Brethren* p. 366: "who is not exercised about himself in this way or in that"); Nd<sup>1</sup> 195 (tisu vidhāsu, as at Th 1, 1076; as comment on Sn 843); J v.1.488. — ppr. med. **vikampamāna**, only neg. a° not hesitating, settled, well balanced, resolved Sn 842; J 11.310; v.495 (C. anoliyamāna); v.1.175 (C. nirāsanka). — pp. **vikampita**.

**Vikampin** (adj.) [fr. vikampati] shaking; only neg. a° not shaking, steadfast, steady, settled Sn 952; Vv 50<sup>22</sup>.

**Vikaroti** [vi + **kr̥**] to alter, change, disturb; aor. **vyākāsi** J 11.166 (= vikāraṅ akāsi parivattayi C.); so read for T. vyākāsi. — Imper. Pass. 3 sg. **vikiriyyatu** "let him be disturbed" J 111.368 (after Kern, *Toev.* s. v. One may take it to **vikirati**, q. v.). — pp. **vikāṭa** & **vikata**. See also **vikubbati**, etc.

**Vikala** (adj.) [Sk. vikala] defective, in want of, deprived, (being) without Th 2, 391; Pv 11.1 (bhoga°); J 11.278; v.1.232; Miln 106, 307 (udakena); DA 1.222; PvA 4 (hattha°). Cp. **vekalla**.

**Vikalaka** (adj.) [vikala + ka] being short of, wanting Vin 1.285.

**Vikasati**<sup>1</sup> [vi + **kas**] to open (out), to expand, to blossom fully (of flowers). — pp. **vikasita**. Caus. **vikāseti** to open J v.1.364 (hatthaṅ).

**Vikasati**<sup>2</sup> [vi + **kās**, cp. okāsa] to shine; Caus. **vikāseti** to illuminate Davs v.47 (mukh' ambuja-vanāni vikāsayanto).

**Vikasita** [pp. of vikasati<sup>1</sup>] burst asunder, blossoming, opened (wide), expanded, usually appl<sup>d</sup> to flowers J 111.320 (= phālita C.); 11.407; VvA 40, 206 (of eyes); SnA 139; DA 1.40

**Vikāra** [fr. vi + **kr̥**] 1. change, alteration, in mahā° great change Vism 366, 367 (of two kinds: anupādiṅṅa & upādiṅṅa, or primary & secondary, i. e. the first caused by kappa-vuṭṭhāna, the second by dhātu-kkhobha); KhA 107 (vaṅṅa°). — 2. distortion, reversion, contortion, in var. connections, as **kucchi**° stomach-ache Vin 1.301; **bhamuka**° frowning DhA 11.90; **mukha**° grimace, contortion of the face, J 11.448; PvA 123; **hattha**° hand-figuring, signs with the hand, gesture Vin 1.157 (+ hattha-vilanghaka) = M 1.207 (reads vilanghaka); Vin v.163 (with other similar gestures); J v.491; v.287; v.1.400, 489. — Kern. *Toev.* s. v. vikāra is hardly correct in translating **hattha-vikārena** at Vin 1.157 by "eigenhandig," i. e. with his own hand. It has to be comb<sup>d</sup> with **hattha-vilanghakena**. — 3. perturbation, disturbance, inconvenience, deformity Vin 1.271, 272 (°ṅ sallakkheti observe the uneasiness); Miln 224 (tāvataka v. temporary inconvenience), 254 (°vipphāra disturbing influence); SnA 189 (bhūta° natural blemish). — 4. constitution, property, quality (cp. *Cpd.* 157<sup>2</sup>, 168<sup>1</sup>) Vism 449 (rūpa° material quality); VvA 10 (so correct under **maya** in *P.D.* vol. III. p. 147). — 5. deception, fraud PvA 211 (= nikati). — Cp. **nibbikāra**.

**Vikāla** [vi + kāla] "wrong time," i. e. not the proper time, which usually means "afternoon" or "evening," and therefore often "too late." — Vin 11.274 (= time from sunset to sunrise); J v.1.131 (ajja vikālo to-day it is too late); VvA 230 (id.). — loc. **vikāle** (opp. **kāle**) as adv., meaning: (1) at the wrong time Vin 1.200; Sn 386; PvA 12. — (2) too late Vv 84 (= akāle VvA 337); DhA 1.356; 11.69. — (3) very late (at night) J v.458.

-**bhōjana** taking a meal at the wrong time, i. e. in the afternoon Vin 1.83; D 1.5; A 1.212; 11.209; Sn 400; DA 1.77.



**Vikāsa** [vi + kas : see vikasati<sup>1</sup>] opening, expansion J vi.497 (vana° opening of the forest) ; Dhṭp 265.

**Vikāsika** [fr. vi + kṛṣ : see kasati] a linen bandage (Kern : "pluksel") Vin 1.206 (for wound-dressing). May be a der<sup>a</sup> fr. **kāsika**, i. e. Benares cloth, the vi° denoting as much as "a kind of."

**Vikāsitar** [fr. vi + kṛṣ, kasati] one who plucks or pulls, bender of a bow, archer J vi.201.

**Vikāsin** (adj.) (-°) [fr. vi + kās : see vikasati<sup>2</sup>] illumining, delighting Mhvs 18, 68.

**Vikāseti** see vikasati.

**Vikiṇṇa** [pp. of vikirati] scattered about, strewn all over, loose Vin 1.209 (undurehi okiṇṇa°; overrun) ; J v.82. -kesa with dishevelled hair J 1.47 ; Vism 415. -vāca (adj.) of loose talk S 1.61 (= asaṅṅhata-vacana K.S. 1.320) ; Pug 35 (same expl<sup>a</sup> PugA 217) ; J v.77 (= patthaṭa-vacana C.).

**Vikitteti** [vi + kitteti] to slander Miln 276 (opp. pakitteti).

**Vikiraṇa** (nt. & adj.) [fr. vikirati] 1. scattering, dispersing ; being scattered or dispersed D 1.11 (cp. DA 1.96).—Vbh 358 (T. reads viki° ; v. l. vikāraṇa & vikkir°) = Pug 23 (which reads nikaraṇā ; trsl. "guilefulness"). In this connection VbhA 493 interprets vikiraṇa (or °ā) as "denial, abnegation" (pretext ?), by saying "nāhaṅ eva karomī ti pāpaṇaṅ vikkhipanato vikiraṇā." — With ref. to Arahantship (the dissolution of the body) at DhA III.109 in formula bhedana-vikiraṇa-vidhvaṅsana-dhamma i. e. "of the nature of total destruction." Cp. BSk. formula śatana-patana-vikiraṇa-vidhvaṅsana (-dharmatā) AvŚ 1.96 (where S. Speyer in Index considers vikaraṇa the correct form) = Divy 299 (reading cyavanapatana°) = Lal. V. 242. See also S III.190 (under vikirati). — 2. (adj.) scattering, spending, squandering, f. °i Sn. 112.

**Vikirati** [vi + kirati] to scatter about, sprinkle, spread, mix up (trs. & intrs.) M 1.127 ; S III.190 (in simile of playing children : paṅsv' āgārakāni hatthehi ca pādehi ca vikiranti [mix up] vidhamanti [fall about] viddhaṅsenti [tumble over] vikiṇṇikaṅ karonti, describing the scrambling and crowding about. In quite a diff. interpretation appl<sup>d</sup> to Arahantship : see under vikiraṇa, as also in the same chapter (S III.190 § 11 sq.) in phrase rūpaṅ vikirati vidhamati etc. where it is meant in trs. sense of "destroy" ; thus vi° in the same verb in meaning (vi° 1 & 2) ; S IV.41 (kāyo vikiri [came to pieces] seyyaṭhāpi bhusa-muṭṭhi) ; J 1.226 ; Pv II.3\* (vikiri, v. l. for okiri) ; Miln 101, 237 (lokadhātu vikiṇṇeyya, would fall to pieces ; comb<sup>d</sup> with vidhameyya & viddhaṅseyya "drop & tumble," denoting total confusion and destruction. Similarly on p. 250 = 337 "vāri pokkhara-patte vikirati vidhamati viddhaṅsati" : the water scatters, drops & falls off ; appl<sup>d</sup> figuratively to bad qualities at same passage) ; SnA 172. — Pass. vikiriyyati & vikiriyyati may be taken either to vikirati or vikaroti (cp. kiriyati) ; DhA 19 (suttana sangahitāni pupphāni na vikiriyyanti na viddhaṅsiyyanti: get scattered and fall off) ; ppr. vikiriyyamāna PvA 271 (with sprawling or confused limbs) ; imper. vikiriyyatu J III.368. — pp. vikiṇṇa.

**Vikilānika** (adj. & nt.) [fr. vi + kilāna] playing about ; in phrase vikiṇṇikaṅ karoti (intrs.) to play all over or excitedly (lit. to make play ; vi° in meaning vi° 1) S III.190 ; as trs. to put out of play, to discard (vi° 3) ibid. (rūpaṅ etc. v. karoti).

**Vikujjhita** [vi + pp. of kujjheti] made angry, angered, annoyed, vexed M II.24 (so read for vikujjita).

**Vikuṇṭa** (adj.) [vi + kuṇṭa] distorted, deformed Vism 346 (°mukha) ; PvA 123 (id.). Cp. vikuṇṭa.

**Vikuddha** (adj.) [vi + kuddha] free fr. anger J v.308.

**Vikubbati** [vi + kubbati, med. of karoti] to change round, transform, do magic J III.114 (= parivatteti) ; Dpvs 1.40 (vikubbeyya) ; also in phrase iddhi-vikubbati to work transformation by magic (psychic) potency Kvu 55. — ppr. f. vikubbanti Vv 11<sup>2</sup> (iddhiṅ working magic, = vikubban' iddhiyo vājaṅgenti VvA 58), and vikubbamāṇā (iddhi°) Vv 31<sup>1</sup>. — pp. \*vikubbita miracle: see vikubbana.

**Vikubbana** (nt.) & °ā (f.) [fr. vikubbati] miraculous transformation, change ; assuming a diff form by supernatural power ; miracle Th 1, 1183 ; Ps II.174, 210 ; Dpvs VIII.6 (°esu kovida) ; Mhvs 19, 19 ; Miln 343 ; Vism 309, 316 sq. More specific as iddhi-vikubbana (or °ā), i. e. by psychic powers, e. g. D II.213 ; Vism 373 sq. ; or vikubbanā iddhi Vism 378, 406 ; VvA 58 ; DhA 91 (the var. forms of iddhi). Cp. Kvu trsl. 50 ; Cpḍ. 61. — The BSk. form is represented by the pp. of vikubbati, i. e. vikurvita, e. g. AvŚ 1.258 ; Divy 269 etc.

**Vikulāva(ka)** (adj.) [vi + kulāva] having no nest, without a nest S 1.224 (ka) ; J 1.203.

**Vikūjati** [vi + kūjati] to sing (like a bird), warble, chirp, coo PvA 189 (= upanadati). — ppr. med. vikūjamāna Vin IV.15 ; J v.12.

**Vikuṇṭa** [cp. vikuṇṭa & vikāra] distortion, grimace (mukha°) SnA 30.

**Vikūla** (adj.) [vi + kūla] sloping down, low-lying A 1.35 (contrasted with ukkūla). We should expect ni° for vi°, as in BSk. (see ukkūla).

**Vikūlaka** (adj.) [fr. vikūla] contrary, disgusting ThA 2, 467 (= paṭikūla ThA 284).

**Vikesikā** (adj. -f.) [vi + kesa + ika] with loose or dishevelled hair Vin 1.15.

**Vikoṭṭita** [vi + koṭṭita] beaten, cut, slain, killed Miln 304 (koṭṭita+).

**Vikopana** (nt.) [fr. vi + kup] upsetting, injuring, doing harm J II.330 = IV.471 ; Miln 185, 266 ; DhA 145.

**Vikopin** (adj.) [vi + kup] shaking, disturbed ; neg. a° J vi.226.

**Vikopeti** [vi + kopeti] 1. to shake up PvA 253. — 2. to upset, spoil, to do harm Vin III.47 ; Miln 276 (vikitteti +). — 3. to destroy J vi.68 (padaṅ a track).

**Vikkanta** [pp. of vi + kram] heroic J 1.119 ; II.211 ; IV.271 ; Miln 400 (°cārin, of a lion).

**Vikkandati** [vi + kandati] to cry out, lament, wail J vi.525.

**Vikkaya** [vi + kaya] selling, sale A II.209 ; Sn 929 (kaya +) ; J 1.121 ; II.200 ; IV.115 (majja°) ; Miln 194 (°bhaṇḍa goods for sale, merchandise) ; PvA 29, 113 (°bhaṇḍa).

**Vikkayika & kāyika** (adj.-n.) [fr. vikiṇṇāti] 1. a salesman, vendor DhA IV.50 (ā). — 2. for sale J 1.201 (ā) ; DhA 1.269 (ā).

**Vikkama** [fr. vi + kram] 1. walking about, stepping ; in °malaka walking-enclosure, "περιπατειον," corridor J 1.449. — 2. strength, heroism J II.211, 398 ; III.386 (°porisa).

**Vikkamati** [vi + kamati] to have or show strength, to exert oneself J III.184 (= parakkamati) ; Miln 400. — pp. vikkanta.

**Vikīṇāti** [vi + kiṇāti] to sell J 1.227, 377 (gr. vikiṇitvā) ; PvA 100 (id.), 191 (aor. vikiṇi). — inf. vikketuṅ J III.283. — grd. vikiṇiṇya = for sale DhA 1.390 (°bhaṇḍa merchandise).

**Vikkhīta** (nt.) [vi + kīta] sporting, amusement, pastime Nett 124 (in appl<sup>d</sup> meaning).

**Vikkūthita** (adj.) [vi + kūtīta] boiled, °duddha boiled milk KhA 60 (T. reads vikkūthita-duṭṭha-vaṇṇa, but App. SnA Index p. 870: vikkūthita-duddha°). The corresp. passage at Vism 260 has duṭṭha-khīra-vaṇṇa, which seems faulty.

**Vikkhaṇḍati** [vi + khaṇḍati] to break (up), destroy, spoil Sdhp 450 (ger. °iya). — pp. vikkhaṇḍita.

**Vikkhaṇḍita** [pp. of vikkhaṇḍati] broken, ruined, spoilt Sdhp 436.

**Vikkhambha** [vi + khambha 1] diameter (lit. support) J v.268, 271; Mhvs 18, 27

**Vikkhambhati** [fr. vi + khambha 2] (intrs.) to become stiff (with fear), to be scared or frightened Ap. 50.

**Vikkhambhana** (nt.) [vi + khambha + na] withdrawal of support, stopping (the nivarana or any evil influences or corruptions: kilesa°), arresting, paralyzing; elimination, discarding Ps 11.179; Nd<sup>1</sup> 6; Nd<sup>2</sup> 338, 606<sup>b</sup>; J 111.15 (kilesa° + metta-bhāvana-jhān' uppatti); iv.17; Vism 320; Sdhp 455. — Usually in foll. cpds.: °pahāna elimination (of character-blemishes) by discarding J 11.230; Nd<sup>2</sup> 203; Vism 5; DhsA 352; SnA 19; °vimutti emancipation by elimination J 11.35; °viveka arrest by aloofness DhsA 12, 164; Vism 140, 141.

**Vikkhambhanatā** (f.) [vikkhambhana + tā] state of having undone or discarded, removal, destruction, paralysis Nett 15, 16.

**Vikkhambhika** (adj.) [fr. vikkhambheti] leading to arrest (of passions), conducive to discarding (the blemishes of character) Vism 114.

**Vikkhambhita** [pp. of vikkhambheti] arrested, stopped, paralysed, destroyed Ps 11.179; Tikp 155, 320 sq.; Dukk 10.

**Vikkhambhiya** (adj.) [grd. of vikkhambheti] in neg. a° not to be obstructed or overcome D 111.146.

**Vikkhambheti** [vi + khambheti] (trs.) to "unprop," unsettle, discard; to destroy, extirpate, paralyse (cp. khambha 2 and chambheti), give up, reject Sn 969 (= abhibhavati etc. Nd<sup>1</sup> 492); Vism 268; J 1.303 (jhāna-balena kilese v.); Miln 34 (nivarane); DhA iv.119 (pitiṅ vikkhambhetvā: here in meaning "set up, establish"? Or to produce such piti as to be called pharaṇā pīti, thus vikkhambheti = pharati 2? Or as Denom. fr. vikkhambha "diameter" = to establish etc.?). VvA 156 (read °etvā). — pp. vikkhambhita.

**Vikkhālita** (nt.) [vi + khalita<sup>2</sup>] stumbling, fault, faux pas A 1.199.

**Vikkhāyitaka** (adj.-nt.) [vi + khāyati (= khādita) + ka] "pertaining (or: of the nature of) to being eaten up," i. e. a (mental) representation obtained by contemplation of a corpse gnawed by animals, one of the asubha-kammaṭṭhānas Vism 110 = Miln 332 (°saññā); Vism 179, 194.

**Vikkhāleti** [pp. of vikkhāleti] washed off, cleansed Vin 11.201; Vism 59.

**Vikkhāleti** [vi + khāleti] to wash off, to wash one's face (mukhaṅ) Vin 11.201; S 11.269; J 1.266, 459; PvA 75, 209, 241 (= ācmeti). — pp. vikkhālita.

**Vikkhitta** (adj.) [vi + khitta] 1. upset, perplexed, mentally upset, confused S 11.122 (°citta); v.157, 263 sq.; A 111.174 (°citta); v.147 (id.); Vism 410 (= uddhacc' ānugata). — a° undisturbed, composed, collected A v.149; It 94; PvA 26.

**Vikkhittaka** (adj.) [vi + khitta + ka] 1. scattered all over, deranged, dismembered; of a dead body with respect to its limbs (as one of the asubha-kammaṭṭhāna's: cp. vikkhāyika & vicchiddaka) Vism 110 (°saññā) = Miln 332; Vism 179 (with def<sup>a</sup> vividhaṅ khittaṅ vikkhittaṅ; aññena hatthaṅ aññena pādaṅ aññena sīsan ti evaṅ tato tato khittassa chava-sarirassa adhivacanāṅ), 194. — hata° killed & cut up Vism 179. — 2. citta° of unbalanced or deranged mind Miln 308.

**Vikkhipana** (nt.) [cp. BSk. viksepa refusal AvŚ 1.94] refusal, denial VbhA 493 (see vikirana 1).

**Vikkhipāti** [Pass. of vikkhipati] to be disturbed J 1.400 (gocare, in . . .); Miln 337 (cittaṅ). — pp. vikkhitta.

**Vikkhīna** [vi + khīna] totally destroyed, finished, gone Th 2, 22.

**Vikkhīyati** [vi + khīyati] to go to ruin, to be destroyed, to be lost J v.392 (fut. °iyissati). — pp. vikkhīna.

**Vikkhepa** [vi + khepa] 1. disturbance, derangement J vi.139. — 2. perplexity, confusion D 1.59. — vācā° equivocation, senseless talk D 1.24. — 3. in citta° & cetaso v. upset of mind, unbalanced mind, mental derangement: citta° S 1.126; Pug 69; cetaso A 111.448; Dhs 429; Vbh 373. — avikkhepa equanimity, balance D 111.213; A 1.83; Ps 1.94; Dhs 160, 430; Vbh 178 sq., 231 sq., 266 sq., 279 sq., 285 sq.

— paṭibāhana exclusion or warding off of confusion (of mind) or disturbance Vism 244; VbhA 227.

**Vikkhepika** (adj.) [fr. vikkhepa], in phrase amarā°: see under amarā; another suggestion as to explanation may be: khipa = eel-basket, thus vikkhep-ika one who upsets the eel-basket, i. e. causes confusion.

**Vikkhelikā** (adj.-f.) [vi + kheja + ikā] having saliva dropping from the mouth (of sleeping women), slobbering Vin 1.15.

**Vikkhobhita** [pp. of vikkhobheti; see khobha] thoroughly shaken up or disturbed Miln 377.

**Vikhādana** (nt.) [vi + khādana] biting, chewing Dhs 646, 740, 875; DhsA 330.

**Vigacchati** [vi + gacchati] to depart, disappear; to decrease D 1.138 (bhogakkhandha vigacchissati); Sdhp 523. — pp. vigata.

**Vigata** (°) [pp. of vigacchati, in act. (reflexive) & med-pass. function] gone away, disappeared, ceased; having lost or foregone (for-gone = vi-gata), deprived of, being without; often to be trsl<sup>d</sup> simply as prep. "without." It nearly always occurs in comp<sup>a</sup>, where it precedes the noun. By itself rare, e. g. Sn 483 (sārambhā yassa vigatā); VvA 33 (padumā mā vigatā hotu). Otherwise as follows: °āsa Pug 27; °āsava SnA 51; °icchā Dh 359; °khila Sn 19; °cāpalla D 1.115; DA 1.286; °chavi-vaṇṇa ThA 80 (= vivanna); °jivita PvA 40; °paccaya Vism 541; Tikp 7, 21, 59; °paṭighāta DhA iv.176; °mada Mhvs 34, 94; °raja Sn 517; J 1.117; °valita PvA 153. Cp. vita° in similar application and meaning.

**Vigama** (°) [fr. vi + gam] going away, disappearance, departing, departure Dāvs v.68 (sabb' āsava°); DhsA 166; Sdhp 388 (jighacchā°), 503 (sandeha°).

**Vigayha** see vigāhati.

**Vigarahati** [vi + garahati] to scold (intensely), to abuse Vin 11.161 (dhammīn kathaṅ); 111.46; S 1.30 (ariya-dhammaṅ); Miln 227.

**Vigalati** [vi + galati] to drop Miln 250. — pp. vīgāḷita. Cp. vinigalati.

**Vigāḷita** [pp. of vīgāḷati] dropping, dripping (down) PvA 56.

**Vigāhati** [vi + gāhati] to plunge into, to enter S 1.180 (ger. vigāhiya); J v.381 (°gāhisuṅ, aor.); Mhvs 19, 29 (here as °gāhetvā). The ger. is also vigayha at Sn 2, 825; cp. Nd<sup>1</sup> 163 (= ogayha pavisitvā). At Vin 11.106 we should prefer to read viggayha for vigayha.

**Viggaṇhati** [vi + gaṇhati] 1. to take hold of, to quarrel, to be in disharmony with; only in ger. viggayha disputing, quarrelling, fighting Vin 11.106 (read gg for g l Bdhgh on p. 315; rubbing against each other); Ud 69; Sn 844, 878; Nd<sup>1</sup> 285 (= uggahetvā parāmasitvā). — 2. to stretch out, disperse, divide, spread; ger. viggayha Vv 50<sup>1</sup> (hattha-pāde v.; expl<sup>d</sup> as "vididhehi ākārehi gahetvā" VvA 209).

**Viggaha** [fr. vi + gah: see gaṇhati 3] 1. dispute, quarrel J 1.208 (ñātakāṇaṅ aṇṇamaṇṇaṅ viggaho); Miln 90; often comb<sup>d</sup> with kalaha, e. g. Vin 11.88; A 1v.401; Nd<sup>1</sup> 302; Miln 383. — 2. taking up form (lit. seizing on), "incorporation," form, body D 11.210=226 (so-vaṇṇo viggaho mānussaṅ viggahaṅ atirocati); Vin 1.97 (manussa°); 11.286 (id.); 1v.215 (tiracchānagata-manussa°), 269 (id.); J v.398=405 (= sarira C); 1v.188 (rucira°); Dāvs 1.42 (uju-somma°). — 3. (t.t.g.) resolution of words into their elements, analysis, separation of words Miln 381; VvA 226 (pada°); SnA 168; ThA 202 (pada°).

**Viggaṇhita** [pp. of vigganhati] taken hold of, seized; prejudiced against, seduced by (-), in phrase dhamm'uddhacca-viggaṇhita-mānasa A 11.157; Ps 11.101. Cp. BSk. vighāhita, e. g. AvŚ 1.83 = 308 (Ajātaśatru Devadatta°); Divy 419, 557, 571; Jtm 143, 146.

**Vigghāhika** (adj.) [fr. viggaha] of the nature of dispute or quarrel; only in cpd. °kathā quarrelsome speech, dispute D 1.8; S v.419; Sn 930; DA 1.91.

**Vighaṭṭita** [vi + ghaṭṭita] struck, knocked, beaten J v.203 (a°).

**Vighāṭana** (adj.) [fr. vighāṭeti] unfastening, breaking up, overthrowing Th 1, 419.

**Vighāṭita** [pp. of vighāṭeti, Denom. fr. vi + ghāta, cp. gantheti] overthrown, destroyed Sdhp 314.

**Vighāta** [vi + ghata] 1. destruction, killing, slaughter PvA 150 (vighātaṅ āpajjati=vihaññati). — as adj. slain, beaten Pv 1v.5<sup>3</sup> (= vighātavā vihata-bala). — 2. distress, annoyance, upset of mind, trouble, vexation D 11.249; M 1.510; A 11.197 sq.; 1v.161 (°pariāha); Sn 814 (= uggāhā piāna ghaṭṭana upaddava Nd<sup>1</sup> 140 = 170); Th 2, 450 (bahu° full of annoyance). — sa° connected with, or bringing vexation, with opp. a° free of annoyance: S 111.8; v.97; A 1.202 sq.; 111.3, 429; Th 2, 352; ThA 242. — 3. opposition M 1.499.

-pakkhika having its part in adversity, associated with trouble M 1.115; S v.97; DhSA 382. -bhūmi ground for vexation Sn 830 (cp. Nd<sup>1</sup> 170 with expl<sup>1</sup> as above).

**Vighātavant** (adj.) [vighāta + vant] full of annoyance or vexation S 111.16 sq.; A 11.143 (= discontented); Th 1, 899 (in same connection, neg.); PvA 260 (= distressed).

**Vighāsa** (& °ghasa) [fr. vi + ghasati] remains of food, broken meat, scraps Vin 1v.265, 266; J 11.288; 11.113, 191, 311 (read °ghasa for metre); v.268 (do.); Sdhp 380.

-āda one who eats the remains of food Vin 1.200 (panca°-satāni) J 1.348; 11.96; 11.191; DhA 11.128. Also N. of an animal J v1.538.

**Vicakka** (adj.) [vi + cakka] without wheels J 1.378 (sakaṭa). Doubtful in phrase asani°, where used as a noun, probably in diff. meaning altogether (= asani-pāta?): see S 11.229 (= "falling of a thunderbolt" K.S. 11.155); D 11.44, 47.

**Vicakkaṇa** (adj.-nt.) [vi + cakkaṇa, of cakṣ to see, attentive, watchful, sensible, skilful; (nt.) application, attention, wit S 1.214=Sn 186 (appamatta+; trsl<sup>1</sup> K.S. 1.277 "discerning wit"); Sn 583; J 1v.58; 1v.286; Miln 216; Vism 43; SnA 238; Sdhp 200, 293.

**Vicakku** (adj.) [vi + cakku] eyeless, blind, in phrase °kamma making blind or perplexed S 1.111, 118 ("darkening their intelligence" trsl<sup>1</sup>) [cp. BSk. vicakṣu-karma MVastu 111.416; Lal V. 490].

**Vicakkhuka** (adj.) [vicakku + ka] not seeing, blinded, dulled in sight, half-blind Miln 295 (Rh. D. "squinting").

**Vicaya** [fr. vi + ci: see vicināti] search, investigation, examination S 111.96 (vicayasa, i. e. thoroughly); Pug 25; Miln 340 (dhamma°); Nett 1, 2, 10; DhSA 147; Sdhp 466. For dhamma° see sambojjhanga.

**Vicaraṇa** (adj.-nt.) [fr. vicarati] going about, circulating, moving, travelling J v.484 (°bhaṇḍa travelling merchandise).

**Vicarati** [vi + carati] to go or move about in (loc.), to walk (a road=acc.), to wander Sn 444 (raṭṭhā raṭṭhaṅ vicarissāṅ, fut.), 696 (dhamma-maggaṅ); Nd<sup>1</sup> 201, 263; Pv 111.7<sup>3</sup> (aor. vicari); DhA 1.66; PvA 4, 22, 33, 69, 120, 185 (= āhiṇḍati); Sdhp 133. — In Sn often with locus (in this world), e. g. Sn 466, 501, 845, 846, 864. — Caus. vicāreti; pp. vicarita, vicārita & vicinṇa. Cp. ann°.

**Vicārta** [pp. of vicarati] occupied by (-°), haunted, frequented VvA 163.

**Vicāra** [vi + cāra] investigation, examination, consideration, deliberation. — Def<sup>d</sup> as "vicaraṇaṅ vicāro, anusaṇ-carāṇaṅ ti vuttaṅ hoti" Vism 142 (see in def. under vitakka). — Hardly ever by itself (as at Th 1, 1117 mano°), usually in close connection or direct comb<sup>a</sup> with vitakka (q. v.).

**Vicāraka** (adj.) [fr. vicāreti] 1. looking after something; watching J 1.364 (ghara°). — 2. investigating; (n.) a judge Mhvs 35, 18.

**Vicāraṇā** (f.) & a° (nt.) [fr. vicāreti] 1. investigation, search, attention Sn 1108, 1109 (f. & nt.); J 111.73 (°paññā). — 2. arranging, planning, looking after; scheme J 1.220; 11.404 (yuddha°); 1v.333 sq.

**Vicārta** [pp. of vicāreti] thought out, considered; thought D 1.37 (vitakkita +, like vitakka-vicāra, cp. DA 1.122), 213 (id.); SnA 385.

**Vicāreti** [Caus. of vicarati] 1. to make go round, to pass round, to distribute PvA 272 (salākāṅ). — 2. to think (over) S v.156 (vitakketi +). — 3. to investigate, examine, test J 11.413; 111.258; VvA 336 (a° to omit examining). — 4. to plan, consider, construct J 11.404; 1v.333. — 5. to go about (some business), to look after, administer, provide J 11.287; 111.378; Mhvs 35, 19 (rajjan); PvA 93 (kammante). — pp. vicārita & vicinṇa.

**Vicāliya** (adj.) [grd. of vi + cāleti] in neg. a° not to be shaken, not wavering Sdhp 444.

**Vicikicchati** [vi + cikicchati] lit. "dis-reflect," to be distracted in thought, i. e. to doubt, hesitate D 1.106; S 11.17, 50, 54; 111.122, 135; J 1v.272 (2 sg. vicikicchase); SnA 451; DA 1.275; — pp. vicikicchita.

**Vicikicchā** (f.) [fr. vicikicchati] doubt, perplexity, uncertainty (one of the nivarāṇas) D 1.246; 111.49, 216, 234, 269; S 1.99; 111.106 sq. (dhammesu v. doubt about the precepts); 1v.350; A 111.292, 438; 1v.68, 144 sq.; v.144; Sn 343, 437, 540; Vv 81 (= soḷasa-vatthuka-vicikicchā VvA 317); J 11.266; Pug 59; Vbh 168, 341, 364; DhS 425; Nett 11; Tikp 108, 122, 152 sq., 171, 255, 275;

- Dukp 170 sq., 265 sq., 289 sq.; Vism 471 (= vigatā cikicchā ti v. etc.), 599 sq.; VbhA 209; VvA 156; MA 116; Sdhp 459. — As adj. (°) vicikicchā, e. g. tinna° one who has overcome all doubt D 1.71, 110; M 1.18; A 11.211; III.92; 297 sq.; IV.186; 210. — See also *Cp.d.* 242; *Dhs. trsl.* § 425 n. 1; and cp. kathankathā, kicchati, vecikicchin.
- Vicikicchita** (nt.) [pp. of vicikicchati] doubt Pv IV.137.
- Vicikicchīn** see ve°.
- Vicinna** [pp. of vicāreti] thought out; in neg. a° not thought out; reading however doubtful, better to be taken as *adhicinna*, i. e. procedure, method D 1.8 = M 11.3 = S III.12 (vi° as v. l.). — DA 1.91 reads *ācīnna* (cp. M 1.372).
- Vicita** [pp. of vi+ci to gather] in phrase °kālaka bhatta rice from which the black grains have been separated D 1.105; M 11.8; DA 1.274; as *vicita-bhatta* in same sense at J IV.371.
- Vicitta** (& °citra) (adj.) [vi+citta°] various, variegated, coloured, ornamented, etc. J 1.18, 83; Pv 11.19; Vv 64<sup>10</sup> (citra); Miln 338, 349; VvA 2, 77; Sdhp 92, 245. — *vicitra-kathika* eloquent Miln 106.
- Vicinati** (°cināti) [vi+cināti] 1. to investigate, examine, discriminate S 1.34 (yoniso vicine dhammaṅ); A 1v.3 sq. (id.); Sn 658, 933; Ap 42; J VI.373; Nd<sup>1</sup> 398; Nett 10, 22 (grd. vicetabba), 25 sq.; Miln 298; Dpvs IV.2; DhsA 147; PvA 140; Sdhp 344. — ger. *viceyya* discriminating; with discrimination D 11.21 (doubled: with careful discrim<sup>a</sup>); III.167 (°pekkhitar); Sn 524 sq.; usually in phrase *viceyya-dāna* a gift given with discrimination S 1.21; A IV.244; J IV.361; v.395; Pv 11.97<sup>2</sup>; DhA III.221; Mhvs 5, 35. — 2. to look for, to seek, to linger, to choose Pv III.6<sup>4</sup> (aor. vicini=gavesi C.); IV.14<sup>2</sup> (ger. *viceyya*=vicinitvā PvA 240); J 1.419. — See also *pacinati*.
- Vicinana** (nt.) [fr. vicinati] discrimination Vism 162.
- Vicinteti** [vi+cinteti] to think, consider Sn 1023; Mhvs 4, 28 (vicintiya, ger.); 17, 38.
- Vicunna** [vi+cunna] crushed up, only in redupl.-iter. formation *cunna-vicunna* crushed to bits, piecemeal J 1.26; III.438 etc. See under *cunna*.
- Vicunṇita** [pp. of vi+cunṇeti] crushed up J 1.203 (vid-dhastā+).
- Viccuta** [vi+cuta] fallen down J V.403 (expl<sup>d</sup> as *viyutta* C.); Dh 1.140.
- Vicchaḍḍeti** [vi+chadḍeti] to throw out, to vomit; in late (Sanskritic) Pāli at Sdhp 121 (pp. *vicchadḍita*) and 136 (nt. *vicchadḍana* throwing out).
- Vicchandanika** (& °ya) (adj.) [vi+chanda+na+ika] fit to disinterest, "disengrossing," in °kathā sermon to rid of the desire for the body Vin III.271 (Sam. Pās. on Pār. III.3, 1); & °sutta the Suttanta having disillusionment for its subject (another name given by Bdgh to the *Vijayasutta* Sn 193-206) SnA 241 sq. (°ya). Cp. *vicchindati*.
- Vicchādanā** (f.) [vi+chādanā] concealment Pug 19, 23.
- Vicchika** [cp. Vedic vṛścika: Zimmer, *Altind. Leben* 98] a scorpion D 1.9 (°vijjā scorpion craft); Vin 11.110; A 11.73; III.101, 306; IV.320; v.289 sq.; J 11.146; Miln 272, 394; Vism 235; DA 1.93.
- Vicchita** in phrase *balavicchita-kārin* at Miln 110 is to be read *balav' icchita-kārin* "a man strong to do what he likes," i. e. a man of influence.
- Vicchidda** (adj.) [vi+chidda] only in (redupl.) combin. *chidda*° full of little holes, perforated all over J 1.419.
- Vicchiddaka** [vi+chidda+ka] "having holes all over," referring to one of the *asubha-kammaṭṭhānas*, obtained by the contemplation of a corpse fissured from decay A 11.17 (°saññā); v.106, 310; Miln 332; Vism 110, 178, 194.
- Vicchinda** [fr. vi+chind as in *vicchindati*] breaking off, cutting off J 11.436, 438 (kāya°). Kern, *Toev.* s. v. considers it as a corruption of *vicchanda*. See *vicchandika*.
- Vicchindati** [vi+chindati] to cut off, to interrupt, to prevent PvA 129 (°itu-kāma). The BSk. form is *vicchandayati* [= vi+Denom. of chando] e. g. Divy 10, 11, 383, 590. — pp. *vicchinna*.
- Vicchinna** [pp. of *vicchindati*] cut off, destroyed Sdhp 34, 117, 370, 585.
- Vicchurita** [vi+churita] besprinkled, sprinkled about VvA 4, 280 (= ullitta).
- Viccheda** [vi+cheda] cutting off, destruction J IV.284 (santati°). a° uninterruptedness VvA 16.
- Vijaṭana** (nt.) [fr. *vijaṭeti*] disentangling Miln 11.
- Vijaṭita** [pp. of *vijaṭeti*] disentangled S 1.165.
- Vijaṭeti** [vi+Caus. of jaṭ: see *jaṭita*] 1. to disentangle, to comb out; fig. to unravel, explain Vin 11.150 (*bimbohanāṅ kātuṅ tūlāni* v.); Miln 3; Vism 1, 2. — 2. to plunder J III.523. — pp. *vijaṭita*.
- Vijana** (adj.) [vi+jana] deserted of people, lonely S 1.180; ThA 252. -°vāta: see *vāta*.
- Vijambhati** [vi+jambhati] to rouse oneself, to display activity, often appl<sup>d</sup> to the awakening of a lion S III.84; A 11.33; J 1.12, 493; v.215 (°amāna, ppr., getting roused), 433, 487; VI.173; Vism 311.
- Vijambhanā** (f.) [vi+jambhanā] arousing, activity, energy J VI.457.
- Vijambhikā** (f.) [fr. *vijambhati*] yawning (before rising) i. e. drowsiness, laziness, in ster. comb<sup>a</sup> with *arati* & *tandi* S 1.7 (trsl<sup>a</sup> "the languid frame"); A 1.3; Vbh 352; Vism 33. As *vijambhitā* at S v.64; J 1.506 (here in meaning "activity, alertness," but sarcastically as *sīha*°); VbhA 272 (= kāya-vināmanā).
- Vijaya** [fr. vi+ji] victory; conquering, mastering; triumph over (-°) D 1.46; A IV.272 (*idha-loka*°); SnA 241 sq. (°sutta, another name for the *Kāya-vicchandanika-sutta*).
- Vijayati** (& *vijinati*) [vi+jayati] to conquer, master, triumph over DA 1.250 (*vijeti*); fut. *vijessati* J IV.102. — ger. *vijeyya* Sn 524, 1002; and *vijetvā* J III.523. — pp. *vijita*. Cp. *abhi*°.
- Vijahati** [vi+jahati] to abandon, forsake, leave; to give up, dismiss Pv III.61<sup>5</sup> (*sariraṅ*); VvA 119; Pot. *vijahēyya* Pv IV.110; fut. *vijahissati* S 11.220; Pv 11.67 (*jivitaṅ*). — ger. *vihāya* Mhvs 12, 55; & *vijahitvā* Vin IV.269; J 1.117; III.361 (*iddh' ānubhāvena attabhāvaṅ*). — grd. *vihātabba* A III.307 sq.; Miln 371. — Pass. *vihiyati* J VI.499 (*eko* v.= *kilamissati* C.). — pp. *vijahita* & *vihina*.
- Vijahana** (nt.) [fr. *vijahati*] abandoning, relinquishing DA 1.197.
- Vijahita** [pp. of *vijahati*] left, given up, relinquished; only in neg. a° J 1.71, 76, 94, 178.
- Vijātā** (f.) [pp. of *vijāhati*] (a woman) having borne J 11.140; Pv 11.2<sup>3</sup> (= *pasūtā* PvA 80).  
-kāla time of birth J 11.140. -ghara birth-chamber Miln 301.

**Vijāti** in °loha a kind of copper VbhA 63.

**Vijāna** (nt.-adj.) [fr. vijānāti] understanding; as adj. (-°) in cpds. du° (dubbijāna) hard to understand S 1.60; J IV.217; and su° easy to perceive Sn 92; J IV.217.

**Vijānana** (nt.) [the diceretic form of Sk. vijñāna: cp. jānana=ñāṇa] recognition, knowing, knowledge, discrimination Vism 452; DhA 141.

**Vijānāti** [vi + jānā] to have discriminative (dis=vi°) knowledge, to recognize, apprehend, ascertain, to become aware of, to understand, notice, perceive, distinguish, learn, know Sn 93 sq., 763; Dh 64, 65; Nd<sup>1</sup> 442. See also viññāna 2<sup>a</sup>, imper. 2<sup>nd</sup> sg. vijāna Sn 1091 (= ājāna Nd<sup>2</sup> 565<sup>b</sup>); Pv IV.5<sup>5</sup> (= vijānāhi PvA 260); ppr. vijānanto Sn 656, 953; Pv IV.1<sup>88</sup>; PvA 41; and vijānaṅ neg. a° ignorant Dh 38, 60; It 103. Pot. 1<sup>st</sup> sg. (poet.) vijānaṅ J III.360 (= vijāneyyaṅ C.); Sn 1065, 1090, 1097 (= jāneyyaṅ Nd<sup>2</sup> 565<sup>a</sup>); & vijāniyaṅ Vv 41<sup>5</sup> (pativijjiṅ C.); 3<sup>rd</sup> sg. vijānā Sn 253, 316, 967 (cp. Nd<sup>1</sup> 489). — ger. vijāniya Mhvs 8, 16; viññāya Sn 232; & viññitvā Vin IV.264. — aor. (3<sup>rd</sup> pl.) vijāniṅsu Mhvs 10, 18. — Pass. viññāyati PvA 197; fut. viññāssati Th 1, 703. — inf. viññātvaṅ S III.134. — grd. viññātabba (to be understood) VbhA 46; & viññeyya (q. v.). — PP. viññāta. — Caus. II. viññāpeti (q. v.).

**Vijāyana** (nt.) [fr. vijāyati] bringing forth, birth, delivery A 1.78; J III.342; VI.333; Vism 500; VbhA 97.

**Vijāyati** [vi + jāyati] to bring forth, to bear, to give birth to Sdhp 133; aor. vijāyī VvA 220; PvA 82 (puttaṅ); ger. vijāyitvā Mhvs 5, 43 (puttaṅ); and vijāyitvāna Pv 1.63. — pp. vijāta. — Caus. II. vijāyāpeti to cause to bring forth J VI.340.

**Vijāyin** (adj.-n.) [fr. vijāyati] in f. °ini able to bear a child, fertile J IV.77 (opp. vañjhā); DhA 1.46 (id.).

**Vijigucchati** [vi + j.] to loathe Sn 41 (\*amāna = aṭṭiyamāna harāyamāna Nd<sup>2</sup> 566), 253, 958 (\*ato = aṭṭiyato harāyato Nd<sup>1</sup> 466), 963; Nd<sup>1</sup> 479.

**Vijita** [pp. of vijayati] 1. conquered, subdued, gained, won Sn 46; SnA 352; DA 1.160; PvA 75, 76, 161. — Cp. nijjita. — 2. (nt.) conquered land, realm, territory, kingdom J 1.262; Vv 81<sup>20</sup> (= desa VvA 316); DhA 1.386. — anga at Pv III.1<sup>17</sup> (PvA 176) read vijit.° -indriya one who has conquered his senses Sn 250. — sangāma by whom the battle has been won, victorious D II.39; It 76; Nd<sup>2</sup> 542; Pug 68.

**Vijitāvin** (adj.) [vijita + āvin; see Geiger, *P.Gr.* 198<sup>3</sup>] victorious D 1.88 (caturanta +); II.146; S III.83; Sn 552, 646; DA 1.249; DhA IV.232; SnA 162.

**Vijina** [doubtful] distress (?), in stock phrase at A V.156, 158, 160, 162 (v. l. at all pass. vicina).

**Vijiyati** at J III.374 is to be read as vijiyati (Pass. of vijati).

**Vijja** (adj.) (-°) [= vijjā] having vijjā, possessed of wisdom; in vatthu<sup>2</sup>, tiracchāna<sup>2</sup>, nakkhatta<sup>2</sup> etc. (referring to the lower arts condemned as heretic: vijjā c.) S III.239. te° possessed of threefold wisdom: see vijjā b.

**Vijjāṭṭipatti** (f.) [?] doubtful spelling] adultery PvA 151.

**Vijjati**, vijjamāna etc.: see vindati.

**Vijjantarikā** (f.) is not clear; according to Kern, *Toev.* s. v. = vithi + antarikā [a very bold assumption: vithy° contracted to vijj°], i. e. space in between two streets or midstreet M 1.448; A 1.124. Neumann (*Mittl. Slg.* II.182) translates "Rinnstein" (i. e. gutter). Under antarikā we have given the trsl<sup>1</sup> "interval of lightning," thus taking it as vijju + antarikā. Quoted DA 1.34.

**Vijjā** (f.) [cp. Vedic vidyā knowledge: etym. see under vindati] one of the dogmatic terms of Buddhist teaching, varying in meaning in diff. sections of the Canon. It is not always the positive to avijjā (which has quite a well-defined meaning from its first appearance in Buddhist psych. ethics), but has been taken into the terminology of Buddhism from Brahmanic and popular philosophy. The opposite of avijjā is usually ñāṇa (but cp. S III.162 f., 171; v.429). Although certain vijjās pertain to the recognition of the "truth" and the destruction of avijjā, yet they are only secondary factors in achieving "vimutti" (cp. abhiññā, ñāṇa-dassana & paññā). That vijjā at M 1.22 is contrasted with avijjā is to be expl<sup>d</sup> as a word-play in a stereotype phrase. — A diff. side of "knowledge" again is given by "bodhi." — (a) Vijjā is a general, popular term for lore in the old sense, science, study, esp. study as a practice of some art (something like the secret science of the medicine man: cp. vejja !); hence appl<sup>d</sup> in special, "dogmatic" sense as "secret science," revelation (put into a sort of magic formula), higher knowledge (of the learned man), knowledge which may be applied and used as an art (cp. magister artium !), practical knowledge; but also *mysterious* knowledge; "charm." — (b) vijjā, having a varying content in its connotation, is applied to a series of diff. achievements. A rather old tabulation of the stages leading by degrees to the attainment of the highest knowledge is given in the Sāmañña-phala-sutta (D 1.63-86), repeated in nearly every Suttanta of D 1. It is composed of the 3 *sampadās*, viz. sila°, citta° & paññā°. Under the first group belong sila-(kkhandha), indriya-saṅvara, sati-sampajañña, santuṭṭhi; the second is composed (1) of the overcoming of the *nivaranas*, (2) of the 4 *jhānas*; the third consists of 8 items, viz. (1) ñāṇa-dassana, (2) manomaya-kāya, (3) iddhi, (4) dibba-sota, (5) ceto-pariyañña, (6) pubbe-nivās' ānussatiñña, (7) cut' ūpatti-ñāṇa, (8) āsavānaṅ khaya-ñāṇa. Other terms used are: for the 2<sup>nd</sup> sampadā: carāṇa (D. 1.100), and for the 3<sup>rd</sup>: vijjā (ibid.). — The discussion at D 1.100 is represented as contradicting the (brahmanic) opinion of Ambaṭṭha, who thought that "vijjā nāma tayo Vedā, carāṇaṅ pañca silāni" (DA 1.267 sq.). — In the enum<sup>d</sup> of 3 vijjās at M 1.22 sq. only Nos. 6-8 of the 3<sup>rd</sup> sampadā (said to have been attained by the Buddha in the 3 night watches) with the verbs anussarati (No. 6), pajānāti (7), abhijānāti (8), each signifying a higher stage of ("saving") knowledge, yet all called "vijjā." Quoted at Vism 202, where all 8 stages are given as "aṭṭha vijjā," and carāṇa with 15 qualities (sila-saṅvara, indriyesu guttadvāra etc.). The same 3 vijjās (No. 6, 7, 8) are given at D III.220, 275, and poetically at A II.165 as the characteristics of a proper (ariya, *Buddhist*) monk (or brāhmaṇa): "etāhi tīhi vijjāhi tevijjo hoti brāhmaṇo," opposing the three-Veda-knowledge of the Brahmins. — Tevijja (adj.) in same meaning at S 1.146 (where it refers to Nos. 3, 5, 8 of above enum<sup>d</sup>), 192, 194. In *brahmanic* sense at Sn 594 (= tiveda SnA 463). Both meanings compared & contrasted at A 1.163 (aññathā brāhmaṇā brāhmaṇaṅ tevijjaṅ paññāpeti, aññathā ca pana ariyassa vinaye tevijjo hoti "different in the Brahmanic and diff. in the Buddhist sense"). — Tisso vijjā (without specification, but referring to above 6, 7, 8) further at Vin II.183; Sn 656; Ps 1.34; II.56; Pv IV.1<sup>34</sup>; Miln 359 (+ chaḷa-bhiññā); DhA IV.30 (id.). It is doubtful whether the def<sup>n</sup> of ñāṇa as "tisso vijjā" at Vin III.91 is genuine. — On vijjā-carāṇa see also D III.97, 98, 237; S 1.153, 166; II.284; v.197; A II.163; IV.238; v.327; Sn 163, 289, 442. — On vijjā in the doctrinal appl<sup>d</sup> see: D III.156, 214, 274; S II.7 sq. (cakkhu, ñāṇa, paññā, vijjā, āloka); III.47; 163; 171; IV.31, 49 sq. A 1.83; II.247; Sn 334 (sim<sup>l</sup> meaning "wisdom," craft, care, but Bdhg SnA 339 takes it as "āsavānaṅ-khaya-ñāṇa"), 1026 (opposed to avijjā); Pug 14, 57; Vbh 324; Nett 76, 191. — (c) *popular* meanings & usage of vijjā: science, craft, art, charm,

spell D 1.213 (Gandhāri nāma v., also mentioned at J 1v.498 as practised by physicians), 214 (Maṅka n. v.); J 111.504 (Cintāmaṇi v.); 1v.323 (vatthu°: see under vatthu), 498 (ghora°); v.458 (anga° palmistry); Miln 200; Dh 1.259 (bhūmicāla n. v. "earthquake" charm), 265 (dhanu-agamaniyaṅ Ambaṭṭha n. v.); KhA 237 (vatthu°, khetta°, anga°); and see the list of forbidden crafts at D 1.9 (anga°, vatthu°, khetta° etc.; cp. *Dial.* 1.18, 19).

-gata having attained wisdom Sn 730 (opp. avijjā; the playful expl<sup>a</sup> at SnA 505 is "ye arahatta-magga-vijjāya kilese vijjhutvā gatā khīṇāsava-sattā"). -caraṇa (-sāmpanna) (endowed with) special craft (wisdom) & virtue: see above, b. -ṭṭhāna branch of study; there are 18 vijja-ṭṭhānāni or "arts & sciences," subjects of study, referred to at J 1.259. -dhara a knower of charms, a sorcerer J 111.303, 529; 1v.496; v.94; Miln 153, 200, 267. -bhāgiyā (dhammā) (states) conducive to wisdom (6 kinds of saññā) A 111.334; cp. D 111.243; S v.395; A 1v.52 sq. -mayā (iddhī) (potency) accomplished by art or knowledge (*Expos.* 1.122) Vism 383; see iddhī. -vimutti wisdom (higher knowledge) as salvation S v.28, 335 sq.; Ps 11.243 (in detail).

**Vijju & vijjutā** (f.) [cp. Vedic vidyut; fr. vi + dyut; see juti] lightning. — (a) vijju: S 1.100 (°māli); A 1.124 (°ūpamacitta); J v.322 (°vaṇṇin); Pug 30; Miln 22 (°jāla); VvA 12; Sdhp 244, 598. — (b) vijjutā: Th 1, 1167; J 11.217. — On similes with v. see *J.P.T.S.* 1907, 136. — Cp. next.

**Vijjullatā** (f.) [vijju(t) + latā] a flash or streak of lightning, forked lightning S 1.106; J 1.103, 279, 501.

**Vijjotati** [vi + jotati] to shine (forth) PvA 56; Caus. °eti to illumine PvA 10. — pp. vijjotita.

**Vijjotalati** [Freq. of vijjotati? Or = vijjotayati = vijjoteti?] to flicker Vin 11.131; M 1.86.

**Vijjotita** [pp. of vijjotati] resplendent PvA 154.

**Vijjhati** [vyadh] to pierce, perforate, to shoot with an arrow; to strike, hit, split; fut. °issati J 1v.272; inf. °ituj ibid.; ger. °itvā Vin 11.150; J 1.201 (boring through timber); SnA 505 (kilese); PvA 155; & viddhā J v.77. — Pass. vijjhati; ger. °itvā having been hit J 111.323; ppr. vijjhamāna PvA 107; gtd. viddheyya J v.77. — pp. viddha. — Caus. vijjheti J 1.45 (sūlehi vijjhayanto); and vedheti to cause to be pierced J v.453 (fut. vedhayissati). — pp. vedhita.

**Vijjhana** (nt.) [fr. vijjhati] piercing or getting pierced DA 1.75; 11.87 (kaṇṇa°-mangala, ear-piercing ceremony); PvA 107.

**Vijjhāpeti** [vi + jhāpeti] to extinguish Vin 1.31; 11.219, 221; J 1v.292; Miln 42.

**Vijjhāyati** [vi + jhāyati°] to be extinguished, to go out (of fire) Vin 1.31 (imper. °āyatu & fut. °āyissati); DhA 1.21 (akkhīni dipa-sikkhā viya vijjhāyīṇsu).

**Viññatti** (f.) [fr. viññāpeti] intimation, giving to understand, information; begging or asking by intimation or hinting (a practice forbidden to the bhikkhu) Vin 1.72 (°bahula, intent on . . .); 111.144 sq. (id.); 1v.290; J 111.72 (v. nāma na vaṭṭati, is improper); Vbh 13; Vism 41 (threefold: nimitta°, obhāsa°, parikathā; as t. t., cp. *Cpd.* 1.201: medium of communication); Miln 343, 370; DhA 11.21 (viññattij katvā bhūñjituj na vaṭṭati); PvA 146. — Two kinds of viññatti are generally distinguished, viz. kāya° and vacī°, or intimation by body (gesture) and by voice: DhS 665, 718; Miln 229 sq.; Vism 448, 530, 531. Cp. *Cpd.* 2.2, 264.

**Viññāṇa** (nt.) [fr. vi + jñā; cp. Vedic vijñāna cognition] (as special term in Buddhist metaphysics) a mental quality as a constituent of individuality, the bearer of (individual) life, life-force (as extending also over

rebirths), principle of conscious life, general consciousness (as function of mind *and* matter), regenerative force, animation, mind as transmigrant, as transforming (according to individual kamma) one individual life (after death) into the next. (See also below, c & d). In this (fundamental) application it may be characterized as the sensory and perceptive activity commonly expressed by "mind." It is difficult to give any one word for v., because there is much difference between the old Buddhist and our modern points of view, and there is a varying use of the term in the Canon itself. In what may be a very old Sutta S 11.95 v. is given as a synonym of citta (q. v.) and mano (q. v.), in opposition to kāya used to mean body. This simpler unecclasiastical, unscholastic popular meaning is met with in other suttas. E. g. the body (kāya) is when animated called sa-viññāṇaka (q. v. and cp. viññānatta). Again, v. was supposed, at the body's death, to pass over into another body (S 1.122; 111.124) and so find a support or platform (paṭiṭṭhā). It was also held to be an immutable, persistent substance, a view strongly condemned (M 1.258). Since, however, the persistence of v. from life to life is declared (D 11.68; S 111.54), we must judge that it is only the immutable persistence that is condemned. V. was justly conceived more as "mind-*ing*" than as "mind." Its form is participial. For later variants of the foregoing cp. Miln 86; PvA 63, 219.

Ecclesiastical scholastic dogmatic considers v. under the categories of (a) khandha; (b) dhātu; (c) paṭicca-samuppāda; (d) āhāra; (e) kāya. (a) V. as fifth of the five khandhas (q. v.) is never properly described or defined. It is an ultimate. But as a factor of animate existence it is said to be the discriminating (vijānāti) of e. g. tastes or sapid things (S 111.87), or, again, of pleasant or painful feeling (M 1.292). It is in no wise considered as a condition, or a climax of the other incorporeal khandhās. It is just one phase among others of mental life. In mediæval dogmatic it appears rather as the bare phenomenon of aroused attention, the other khandhās having been reduced to adjuncts or concomitants brought to pass by the arousing of v. (*Cpd.* 13), and as such classed under cetasi-kā, the older sankhārakkhandha. — (b) as dhātu, v. occurs only in the category of the four elements with space as a sixth element, and also where dhātu is substituted for khandha (S 111.10). — (c) In the chain of causation (Paṭicca-samuppāda) v. is conditioned by the sankhāras and is itself a necessary condition of nāma-rūpa (individuality). See e. g. S 11.4, 6, 8, 12 etc.; Vin 1.1; Vism 545 sq. = VbhA 150; Vism 558 sq.; VbhA 169 sq.; 192. — At S 11.4 = 111.61 viññāṇa (in the Paṭicca-samuppāda) is defined in a similar way to the def<sup>a</sup> under v.-ṭṭhiti (see c), viz. as a quality peculiar to (& underlying) each of the 6 senses: "katamaṅ viññāṇaṅ? cha-y-ime viññāṇa-kāyā (groups of v.), viz. cakkhu° sota° etc.," which means that viññāṇa is the apperceptual or energizing principle, so to speak the soul or life (substratum, animator, life-potency) of the sensory side of individuality. It arises through the mutual relation of sense and sense-object (M 111.281, where also the 6 v.-kāyā). As such it forms a factor of rebirth, as it is grouped under upadhi (q. v.). Translations of S 11.4; Mrs. Rh. D. (*K.S.* 11.4) "consciousness"; Geiger (in *Z. f. B.* 1v.62) "Erkennen." — (d) As one of the four āhāras (q. v.) v. is considered as the material, food or cause, through which comes rebirth (S 11.13; cp. *B.Psy.* p. 62). As such it is likened to seed in the field of action (kamma) A 1.223, and as entering (a body) at rebirth the phrase viññāṇassa avakkanti is used (D 11.63; S 11.91). In this connection the expression paṭisandhi-viññāṇa first appears in Ps 1.52, and then in the Commentaries (VbhA 192; cf. Vism 548, 659 paṭisandhicitta); in Vism 554 = VbhA 163, the v. here said to be located in the heart, is made out, at bodily death, "to quit its former 'support' and proceed (pavattati) to another by way of its mental object



and other conditions." Another scholastic expression, both early and late, is *abhisankhāra-v.*, or "endowment consciousness," viz. the individual transmigrant or transmitted function (*viññāṇa*) which supplies the next life with the accumulation of individual merit or demerit or indifference, as it is expressed at Nd<sup>2</sup> 569<sup>a</sup> in defer<sup>t</sup> of v. (on Sn 1055: *yaṅ kiñci sampajānāsi . . . panujja viññāṇaṅ bhava na ti* [the]: *puññ' ābhisanakhāra-sahagata-viññāṇaṅ, apuññ' . . . ānejj' . . .* — Under the same heading at Nd<sup>2</sup> 569<sup>b</sup> we find *abhisankhāra v.* with ref. to the *sotāpatti*-stage, i. e. the beginning of salvation, where it is said that by the gradual disappearance of *abhis-v.* there are still 7 existences left before *nāma-rūpa* (individuality) entirely disappears. The climax of this development is "anupādi-sesa nibbāna-dhātu," or the *nibbāna* stage without a remainder (*parinibbāna*), which is characterized not by an *abhisankhāra-v.*, but by the *cārimaka-v.*, or the *final* vital spark, which is now going to be extinct. This passage is referred to at DhsA 357, where the first half is quoted literally.—(e) As *kāya* 1. e. group, v. is considered psycho-physically, as a factor in sense-perception (D III.243, M III.281, etc.), namely, the contact between sense-organ and object (*medium, μραζή* was not taken into account) produces v. of sight, hearing etc. The three factors constitute the v.-*kāya* of the given sense. And the v. is thus bound to bodily process as a catseye is threaded on a string (D II.76). Cp. above c.

Other applications of the term v., both Canonical and mediæval: on details as to attributes and functions, see Vin I.13 (as one of the *khandhas* in its quality of *anattā*, cp. S IV.166 sq.); D III.223 (as *khandha*); S II.101 sq. (°*assa avakkanti*); III.53 sq. (°*assa gati, āgati, cuti* etc.); A I.223 sq.; III.40; Sn 734 (*yaṅ kiñci dukkhaṅ sambhoti, sabbhaṅ viññāṇa-paccayā*), 1037 (*nāma-rūpa* destroyed in consequence of v. destruction), 1073 (*cavetha v. [so read for bhavetha]*); v. at this passage expl<sup>d</sup> as "punappatisandhi-v." at Nd<sup>2</sup> 569<sup>c</sup>); 1110 (*uparujjhati*); Ps 1.53 sq., 153 sq.; II.102; Vbh 9 sq., 53 sq., 86; Nett 15 (*nāma-rūpa v.-sampayutta*), 16 (v.-*hetuka n.-r.*), 17 (*nirodha*), 28, 79, 116 (as *khandha*); Vism 529 (as simple, twofold, fourfold etc.), 545 = VbhA 150 sq. (in detail as product of *sankhāras* & in 32 groups); VbhA 172 (twofold: *vipāka* & *avipāka*); DhA IV.100.

-*ānañc'āyatana* infinitude (-sphere) of life-force or mind-matter D I.35, 184, 223; III.224, 262, 265; Nett 20, 39. It is the second of the *Āruppa-jhānas*; see *jhāna*. -*āhāra* consciousness (i. e. vital principle) sustenance: see above *d* and cp. Dhs 70, 126; Nett 114 sq.; Vism 341. -*kāya*: see above e. -*khandha* life-force as one of the aggregates of physical life D III.233; Tikp 61; DhsA 141; VbhA 21, 42. -*ṭṭhiti* *viññāṇa*-duration, phase of mental life. The emphasis is on duration or continuation rather than place, which would be *ṭṭhāna*. There are (a) 4 v.-durations with regard to their "storing" (*abhisankhāra*) quality, viz. combinations of v. (as the governing, mind-principle) with each of the 4 other *khandhas* or aggregates of material life (*rūpa, vedanā, saññā, sankhāra*), v. animating or bringing them to consciousness in any kind of life-appearance; and (β) 7 v.-durations with regard to their "regenerating" (new-life comb<sup>a</sup> or rebirth = *paṭisandhi*) quality, viz. the 4 planes of var. beings (from men to devas), followed by the 3 super-dimensional stages (the *ānañc'āyatanas*) of *ākāsa*-infinitude, *viññāṇa*-infin. & *ākāśa-cañña*-infin.—Passages in the Canon: (a) as 4: D II.262 sq.; S III.53 sq. ("standing for consciousness" & "platform," *paṭiṭṭhā* S III.54; K.S. III.45) — (β) the 7: D II.68 sq.; III.253 (trsl<sup>a</sup> "station of consciousness"), 282; = A IV.39. Both the 4 and the 7 at Nd<sup>2</sup> 570. Cp. under a slightly diff. view S II.65 (*yaṅ ceteti . . . ārammaṇaṅ . . . hoti viññāṇassa ṭṭhitiyā*). — See also Ps 1.22, 122; Sn 1114; Nett 31, 83 sq.; Vism 552; VbhA 169. -*dhātu* mind-element, which is

the 6th *dhātu* after the 4 great elements (the *mahābhūtāni*) and *ākāsa-dhātu* as fifth (this expl<sup>d</sup> as "asamphuṭṭha-dhātu" at VbhA 55, whereas v.-*dhātu* as "vijānana-dhātu") D III.247; Vbh 85, 87; VbhA 55; cp. A I.176; M III.31, 62, 240; S II.248. -*vithi* the road of mind (fig.), a mediæval t. t. for process in sense-perception KhsA 102.

**Viññāṇaka** (adj.) [*viññāṇa* + *ka*] having life or consciousness or sense, endowed with vitality. Found in the four *Nikāyas* only in one standard passage in the same connection, viz. *sa-viññāṇaka kāya* "the body with its *viññāṇa*" (i. e. life-force or mind): S II.253; III.80, 169; v.311; A I.132; IV.53. Thus (*sa*°) should be read at all passages. — Later in contrast pair *sa*° and *a*°, i. e. with life & without, alive & lifeless, animate & inanimate, e. g. J I.466, 468; DhA 1.6; PvA 130.

**Viññāṇatta** (nt.) [abstr. formation fr. *viññāṇa*] the fact of being endowed with *viññāṇa* S III.87; PvA 63.

**Viññāta** [pp. of *vijānāti*] apperceived, (re)cognized, understood, cogitated (*Cpd.* 37), learned Sn 323 (°*dhamma*, one who has recognized or understood the *Dhamma*); Vv 44<sup>18</sup> (= *viññāta-sāsana-dhamma* VvA 192); J 1.2; Sdhp 429. — Often in sequence *diṭṭha suta muta viññāta* to denote the whole range of the cognitional & apperceptual faculties (see *muta*), e. g. D III.232; Sn 1086, 1122.

**Viññātar** [n. ag. of *viññāta*] a perceiver, one who apperceives or takes to heart, a learner D 1.56; A III.169; IV.196 (*sotar, uggahetar, v.*).

**Viññāpaka** (adj.) [fr. *viññāpeti*] clever in instruction, able to instruct S v.162 = Miln 373; It 107.

**Viññāpava** (adj.) [fr. *viññāpeti*] instructing, informing A II.51, 97. — f. *viññāpani* instructive, making clear (of speech) D I.114 (*atthassa viññāpaniyā = viññāpana-samattāyā* DA 1.282); A III.114; Dh 408 (= *attha*° DhA IV.182); Sn 632.

**Viññāpaya** (adj.) [grd. of *viññāpeti*, = \**viññāpya*] accessible to instruction; only in cpds *du*° & *su*° indocile & docile S I.138; D II.38; Nd<sup>2</sup> 235<sup>3</sup>; Ps 1.121; II.195; Vbh 341.

**Viññāpita** [pp. of *viññāpeti*] instructed, informed; *su*° well taught Miln 101.

**Viññāpetar** [n. ag. of *viññāpeti*] an instructor, teacher D 1.56; A IV.196.

**Viññāpeti** [Caus. II. of *vijānāti*] to address, inform, teach, instruct; to give to understand; to appeal to, to beg Vin 1.54; IV.264; D 1.251; J III.72 (to intimate); Miln 229; VvA 72, 181. — pp. *viññāpita*.

**Viññāya** & **viññāyati** see *vijānāti*.

**Viññūtā** & **viññūtā** (f.) [fr. *viññū*] discretion; in phrase *viññūtaṅ pāpuṇāti* to reach the years of discretion or puberty Vin 1.269; II.278; J 1.231; III.437; PvA 3.

**Viññūpasatṭha** [vi + ni + *upasaṭṭha*, pp. of *spj* (?)] un-attacked, not deficient, unmolested, undisturbed: is Kern's (*Toev.* s. v.) proposed reading for *viññū-pasatṭha* ("extolled by the wise") at S II.70 (reads *ṭṭh*); v.343; D II.80; III.245: all identical passages. We consider Kern's change unnecessary: *anupasaṭṭha* would have been the most natural expression if it had been meant in the sense suggested by Kern.

**Viññū** (adj.) [cp. Sk. *vijñā*] intelligent, learned, wise D I.163; S 1.9; III.134; IV.41 sq., 93, 339; A II.228; v.15; It 98; Sn 39, 294, 313, 396, 403; Ps II.19, 21; Miln 21; DA 1.18; VvA 87; PvA 130, 226; Sdhp 45. — a° DhA III.395.



**Viññeeya** (adj.) [grd. of vijānāti] to be recognized or apperceived (of the sense objects: cakkhu-viññeeya rūpa, etc.) D 1.245; M III.291; A III.377; IV.404 sq., 415, 430; Nd<sup>1</sup> 24. — su° easily understood VvA 258.

**Viṭapa** [cp. Epic Sk. viṭapa] the fork of a tree, a branch J 1.169, 215, 222; III.28; VI.177 (nigrodha°).

**Viṭapin** [viṭapa + in] a tree, lit. "having branches" J VI.178.

**Viṭabhī** (f.) [= Sk. viṭapin] the fork of a tree M 1.306; J II.107; III.203.

**Vitakka** [vi + takka] reflection, thought, thinking; "initial application" (Cpd. 282). — Def<sup>d</sup> as "vitakkanāṇ vitakko, ūhanan ti vuttaṇ hoti" at Vism 142 (with simile on p. 143, comparing vitakka with vicāra: kumbhakārassa daṇḍa-ppahārena cakkāṇ bhamayitvā, bhājanāṇ karontassa upplāna-hattho viya vitakko (like the hand holding the wheel tight), ito c' ito sañcarana-hattho viya vicāro: giving vitakka the characteristic of fixity & steadiness, vicāra that of movement & display). — D II.277 ("pre-occupation" trsl<sup>n</sup>; see note Dial. II.311); III.104, 222, 287 (eight Mahāpurisa°); M 1.114 (dvidhā-kato v.), 377; S 1.39, 126, 186, 203; II.153; IV.69, 216; A II.36; III.87 (dhamma°); IV.229 (Mahāpurisa°), 353 (°upaccheda); Sn 7, 270 sq., 970, 1109; J 1.407 (Buddha°, Sangha°, Nibbāna°); Nd<sup>1</sup> 386, 493, 501 (nine); Nd<sup>2</sup> s. v. takka; Ps 1.36, 136, 178; Pv III.5<sup>8</sup>; Pug 59, 68; Vbh 86, 104 (rūpa°, sadda° etc.), 228 (sa°), 362 (akusala°); Dhs 7, 160, 1268; Tikp 61, 333, 353; Vism 291 (°upaccheda); Miln 82, 309; DhsA 142; DhA IV.68; VbhA 490; PvA 226, 230. — kāma°, vihiṅsā°, vyāpāda° (sensuat, malign, cruel thought): D III.226; S II.151 sq.; III.93; A I.148, 274 sq.; II.16, 117, 252; III.390, 428. Opp. nekkhamma°, avyāpāda°, avihīṅsā° A 1.275; II.76; III.429. — vitakka is often comb<sup>d</sup> with vicāra or "initial & sustained application" Mrs. Rh. D.; Cpd. 282; "reflection & investigation" Rh. D.; to denote the whole of the mental process of thinking (viz. fixing one's attention and reasoning out, or as Cpd. 17 expl<sup>s</sup> it "vitakka is the directing of concomitant properties towards the object; vicāra is the continued exercise of the mind on that object." See also above def<sup>n</sup> at Vism 142). Both are properties of the first jhāna (called sa-vitakka sa-vicāra) but are discarded in the second jhāna (called a°). See e. g. D. 1.37; S IV.360 sq.; A IV.300; Vin III.4; Vism 85; and formula of jhāna. The same of pīti & samādhi at Vbh 228, of paññā at Vbh 323. The same comb<sup>d</sup> (vitakka + vicāra) at foll. passages: D III.219 (of samādhi which is either sa°, or a°, or avitakka vicāra-matta); S IV.193; V.111; A IV.409 sq., 450; Nett 16; Miln 60, 62; Vism 453. Cp. rūpa- (sadda- etc.) vitakka + rūpa- (sadda- etc.) vicāra A IV.147; V.360; Vbh 103. — On term (also with vicāra) see further: Cpd. 40, 56, 98, 238 sq., 282 (on difference between v. & manasikāra); Expos. 1.188<sup>n</sup>; Kvu trsl<sup>n</sup> 238<sup>l</sup>. — Cp. pa°, pari°.

*Note.* Looking at the comb<sup>d</sup> vitakka + vicāra in earlier and later works one comes to the conclusion that they were once used to denote one & the same thing: just thought, thinking, only in an emphatic way (as they are also semantically synonymous), and that one has to take them as one expression, like jānāti passati, without being able to state their difference. With the advance in the Sangha of intensive study of terminology they became distinguished mutually. Vitakka became the inception of mind, or attending, and was no longer applied, as in the Suttas, to thinking in general. The expl<sup>s</sup> of Commentators are mostly of an edifying nature and based more on popular etymology than on natural psychological grounds.

**Vitakkana** (nt.) = vitakka Vism 142.

**Vitakkita** [pp. of vitakketi] reflected, reasoned, argued DA 1.121. Cp. pari°.

**Vitakketi** [Denom. fr. vitakka] to reflect, reason, consider S 1.197, 202; IV.169; V.156; A II.36; Miln 311. — pp. vitakkita.

**Vitacchika** at S II.99 = IV.188 read vitaccika (q. v.).

**Vitacchikā** (f.) [cp. \*Sk. (medical) vicarcikā] scabies Nd<sup>2</sup> 304<sup>t</sup> (as roga).

**Vitacchita** [pp. of vitaccheti] planed, smoothed; su° well carded (of a cīvāra) Vin III.259.

**Vitaccheti** [vi + taccheti] 1. tear, pluck, pick to pieces; in simile M 1.364 (+ virājeti) = S II.255 (reads vibhajeti for virājeti) = Vin III.105 (id.). — 2. to smoothe: see pp. vitacchita.

**Vitandā** (f.) [cp. Epic Sk. vitandā, e. g. Mbh 2, 1310; 7, 3022] tricky disputation, frivolous or captious discussion; in cpds. vitandā°: °vāda sophistry SnA 447; DA 1.247; °vādīn a sophist, arguer DhsA 3 (so read for vidaddha); VbhA 9, 51, 319, 459. See lokāyata.

**Vitata** [pp. of vitanoti] stretched, extended, diffused S 1.207; Sn 272, 669 (v. l. vitthata); J 1.356 (tanta° where the strings were stretched); Miln 102, 307; Mhvs 17, 31 (vallīhi v.) — nt. vitata a drum (with leather on both sides) VvA 37.

**Vitatha** (adj.) [vi + tatha; cp. Epic & Class. Sk. vitatha] untrue; nt. untruth D II.73 (na hi Tathāgatā vitathaṇ bhaṇanti); Sn 9 sq.; Vv 53<sup>15</sup> (= atatha, musā ti attho VvA 240); J V.112; VI.207; Ps 104; DA 1.62. — avitatha true S II.26; V.430; Miln 184; Sdhp 530; DA 1.65.

**Vitanoti** (\*vitanati) [vi + tanoti] to stretch out, spread out; poet. ger. vitanitvāna J VI.453. — Pass. vitanīyati ibid. — pp. vitata. Cp. vitāna.

**Vitarāṇa** (nt.) [fr. vitarati] overcoming, getting through M I.147 (kankhā°); Miln 233 (id.), 351; Sdhp 569.

**Vitarati** [vi + tarati] 1. to go through, come through, overcome Sn 495, 779 (ger. °eyya, taken as Pot. at Nd<sup>1</sup> 57; oghaṇ samatikkameyya), 941, 1052; Pv III.2<sup>4</sup> (vitaritvā = vitiṇṇo hutvā PvA 181, q. v. for detail). — 2. to perform J II.14 (bubbukkhito no vitarāsi bhottuṇ; v. l. visahāmi). — pp. vitiṇṇa.

**Vitāna** (m. & nt.) [fr. vi + tan] spread-out, canopy, awning Vin IV.279; J 1.40, 62, 83; DhA II.42; SnA 447; VvA 32, 173; PvA 154. See also cela°.

**Vitiṇṇa** [pp. of vitarati] 1. overcome or having overcome, gone through, conquered Dh 141 (°kankha); Sn 514 (id.), 746; PvA 181. — 2. given up, rejected, abandoned Dh 176 (°paraloka); J IV.447 (= pariccatta C.).

**Vitudati** [vi + tudati] to strike, prick, nudge, knock, push, attack D 1.105; S IV.225; A III.366; Sn 675; Ud 67; J II.163, 185. — Pass. vitujjati Vism 505; VbhA 104, 108. — pp. vitunna.

**Vitunna** [pp. of vitudati] struck, pricked, pushed J III.380.

**Vitireyyati** at J V.47 is not clear. The v. l. is vitariyati; the C. expl<sup>s</sup> by tuletī tīretī, i. e. contemplates, examines. Kern, *Toev.* s. v. discusses it in detail & proposes writing vitiriyata (3<sup>rd</sup> sg. praet. med.), & expl<sup>s</sup> at "get over" [cp. Vedic tūryati overcome, fr. tur or tvar = P. tarati<sup>2</sup>]. Dutoit trsl<sup>n</sup> "überstieg."

**Vitta**<sup>1</sup> [orig. pp. of vindati = Av. vista, Gr. ἄστρος, Lat. visus; lit. one who has found, acquired or recognized; but already in Vedic meaning (as nt.) "acquired possessions"] property, wealth, possessions, luxuries S 1.42; Sn 181 sq., 302; J V.350, 445; VI.308; Pv II.8<sup>1</sup> (= vittiyā upakarāṇa-bhūtaṇ vittāṇ PvA 106). — Often in phrase °upakarāṇa possessions & means, i. e. wealth,

- e. g. D 1.134; S 1.71; IV.324; Pug 52; Dh 1.295; PvA 3, 71. Vittaṅ is probably the right reading S 1.126 (15) for cittaṅ. Cf. p. 123 (3); *K.S.* 1.153, n. 3.
- Vitta**<sup>2</sup> (adj.) [idical with vitta<sup>1</sup>] gladdened, joyful, happy J III.413 (= tuṭṭha); IV.103; Vv 41<sup>4</sup> (= tuṭṭha C.); 44<sup>14</sup> (id.), 49<sup>5</sup> (id.).
- Vitta**<sup>3</sup> [pp. of vic to sift, cp. Sk. vikta] see vi<sup>o</sup>.
- Vittaka** (adj.) [fr. vitta<sup>1</sup>] possessing riches, becoming rich by (-<sup>o</sup>) J 1.339 (lañca<sup>o</sup>); IV.267 (miga<sup>o</sup>), VI.256 (jūta<sup>o</sup>).
- Vittakatā** (f.) [vittaka + tā] in suta<sup>o</sup> "the fact of getting rich through learning" as an expl<sup>o</sup> of the name Sutasoma J v.457 (for auspiciousness). Dutoit trsl<sup>a</sup> quite differently: "weil er am Keltern des Somatrankes seine Freude hatte," hardly correct.
- Vitti** (f.) [cp. Sk. vitti, fr. vid] prosperity, happiness, joy, felicity A III.78; J IV.103; VI.117; Kvu 484; Th 1, 609; Dhs 9 (cp. DhsA 143); PvA 106.
- Vittha** (nt.) [vi + sthā?] a bowl, in surā<sup>o</sup> for drinking spirits J v.427; DhA III.66.
- Vitthaka** (nt.) [fr. vittha] a small bowl, as receptacle (āvesana<sup>o</sup>) for needles, scissors & thimbles Vin II.117.
- Vitthata**<sup>1</sup> [pp. of vi + str] 1. extended, spread out, wide M. 1.178; Vin 1.297; J v.319; Miln 311; SnA 214; PvA 68 (doubtful!). — 2. wide, spacious (of a robe) Vin III.259. — 3. flat SnA 301.
- Vitthata**<sup>2</sup> [pp. of vitthāyati (?). A difficult form!] perplexed, confused, hesitating Miln 36 (bhīta+). Ed. Müller, *P.Gr.* 102 considers it as pp. of vi + tras to tremble, together with vitthāyati & vitthāyī.
- Vitthambhana** (nt.) [fr. vi + thambhati] making firm, strengthening, supporting Vism 351 (cp. DhsA 335).
- Vitthambheti** [vi + thambheti] to make firm, strengthen DhsA 335.
- Vitthāyati** [vi + styā: see under thīna] to be embarrassed or confused (lit. to become quite stiff), to be at a loss, to hesitate Vin 1.94=II.272; aor. vitthāsi (vitthāyī?) ibid. [the latter taken as aor. of tras by Geiger, *P.Gr.* § 166]. — pp. vitthata<sup>2</sup> & vitthāyita.
- Vitthāyitatta** (nt.) [abstr. fr. vitthāyita, pp. of vitthāyati] perplexity, hesitation D 1.249.
- Vitthāra** [fr. vi + str] 1. expansion, breadth; instr. vitthārena in breadth Miln 17; same abl. vitthārato J 1.49. — 2. extension, detail; often in C. style, introducing & detailed explanation of the subject in question, either with simple statement "vitthāro" (i. e. here the foll. detail; opp. sankhepa), e. g. DA 1.65, 229; SnA 325 [cp. same in BSk. "vistarah," e. g. Divy 428], or with cpds. °kathā SnA 464; PvA 19; °desanā SnA 163; °vacana SnA 416. Thus in general often in instr. or abl. as adv. "in detail," in extenso (opp. sankhitta in short): vitthārena D III.241; S IV.93; A II.77, 177, 189; III.177; Pug 41; PvA 53, 113; vitthārato Vism 351, 479; PvA 71, 77, 81. Cp. similarly BSk. vistarena kāryaṅ Divy 377.
- Vittharatā** (f.) [fr. vitthāra] explicitness, detail Nett 2. As vitthāraṇā at Nett 9.
- Vitthārika** (adj.) [vitthāra + ika] 1. wide-spread Miln 272. — 2. widely famed, renowned Sn 693; J IV.262. See also bahujañña.
- Vitthārīta** [pp. of vitthāreti] detailed, told in full Vism 351; Mhvs 1, 2 (ati<sup>o</sup> with too much detail; opp. sankhitta).
- Vitthāriyati** [Denom. fr. vitthāra] to expand, to go into detail Nett 9.
- Vitthāreti** [fr. vitthāra] 1. to spread out A III.187. — 2. to expand, detail, give in full Vism 351; SnA 94, 117, 127, 274 and passim. — pp. vitthārīta; f. pp. vitthāretabba.
- Vitthipna** [vi + thipna] "spread out," wide, large, extensive, roomy J II.159 (so read for vittiṅna); Miln 102, 283, 311, 382; DhsA 307; SnA 76; VvA 88; Sdhp 391, 617. Cp. pari<sup>o</sup>.
- Vidagsaka** (ad.) [fr. vidagseti] showing; danta<sup>o</sup> showing one's teeth (referring to laughter) A 1.261; J III.222.
- Vidanseti** [vi + daṅseti = dasseti] to make appear, to show A 1.261; Th 2, 74; J v.196; Miln 39. Cp. pa<sup>o</sup>.
- Vidaḍḍha** [vi + daḍḍha] in redupl.-iter. cpd. daḍḍha-vidaḍḍha-gatta "with limbs all on fire" Miln 303.
- \***Vidati** see vindati.
- Vidatthi** (f.) [cp. Vedic vitasti; see Geiger, *P.Gr.* 383] a span (of 12 angulas or finger-breadths) Vin III.149 (dighaso dvādasā vidatthiyo sugata-vidatthiyā); IV.279; J 1.337; III.318; Miln 85; Vism 65, 124, 171, 175, 408; DhA III.172; IV.220; VbhA 343 (dvādasā' angulāni vidatthi; dve vidatthiyo ratanaṅ, etc.).
- Vidahati** [vi + dahati; dhā] to arrange, appoint, assign; to provide; to practise. — Pres. vidahati: see saṅ<sup>o</sup>; vidadhāti J v.537; vidheti J v.107. Pot. vidahe Sn 927 (= vidaheyya Nd<sup>1</sup> 382); aor. vidahi J v.347. — Perf. 3<sup>rd</sup> pl. vidadhu [Sk. vidadhuḥ] J v.284. — inf. vidhātuṅ Vin 1.303 (bhesajjaṅ); ger. vidhāya Mhvs 26, 12 (ārakkhaṅ, posting a guard). — grd. vidheyya in meaning "obedient," tractable J v.291. — pp. vihita.
- Vidāraṇa** (nt.) [fr. vidāreti] splitting, rending Dhṭp 247 (in expl<sup>o</sup> of dar), 381 (do of bhīd).
- Vidārīta** [pp. of vidāreti] split, rent Sdhp 381.
- Vidāreti** [vi + dāreti: see under dari] to split, rend J 1.340. — pp. vidārīta.
- Vidālana** (nt.) [fr. vidāleti] breaking open, bursting, splitting Miln 1.
- Vidālita** [pp. of vidāleti] split, broken, burst J 1.493; PvA 220.
- Vidāleti** [vi + dāleti: see dalati] to break open, split, burst Th 1, 184; PvA 135, 185. — pp. vidālita.
- Vidita** [pp. of vindati] known, found (out) D III.100; S v.180; Sn 436, 1052; Mhvs 17, 4; DA 1.135 (a<sup>o</sup>).
- Viditatta** (nt.) [abstr. fr. vidita] the fact of having found or known, experience J II.53.
- Vidīsā** (f.) [vi + disā] an intermediate point of the compass S 1.224; III.239; Sn 1122; J 1.20, 101; VI.6, 531.
- Vidugga** (adj.-n.) [vi + dugga] hard to walk; troublesome, difficult, painful. — (m.) difficult passage; difficulty, distress D III.27; A III.128; J III.269; IV.271.
- Vidura** (adj.) [fr. vid, cp. Sk. vidura] wise, clever J v.399 (= paṇḍita C.). Cp. vidhura 2.
- Vidū** (adj.) [Vedic vidu] clever, wise, knowing, skilled in (-<sup>o</sup>) S 1.62 (loka<sup>o</sup>); v.197; Vin II.241 (pl. paracitta-viduno); Sn 677 (vidūhi), 996; J v.222 (dhamma<sup>o</sup>); Vv 30<sup>11</sup> (= sappaiṇṇa VvA 127); Miln 276; Mhvs 15, 51 (thān'āthāna<sup>o</sup> knowing right & wrong sites). — In Pass. sense in dubbidū hard to know J v.446. — For vidū (vidu) "they knew" see vindati.
- Vidūpita** at Ud 71 (vitakkā vidūpitā) is to be read as vidhūpita.

**Vidūra** (adj.) [vi + dūra] far, remote, distant A II.50 (su°). Mostly neg. a° not far, i. e. near Sn 147; PvA 14, 31, 78, 81.

**Vidūsita** (adj.) [vi + dūsita] corrupted, depraved PvA 178 (°citta).

**Videsa** [vi + desa; cp. disā at Vin 1.50] foreign country Miln 326; VvA 338.

**Vidomanassā** (f.) [vi + domanassa] absence of dejection Vism 504 = VbhA 105.

**Viddasu** (adj.) [another form of vidvā = Sk. vidvān; see under vindati] skilled, wise M 1.65 (gen. sg. & nom. pl. viddasuno), 310 (id.). Usually in neg. form **aviddasu** foolish Vin II.296 = A II.56 (pl. aviddasū); S v.1; Th 2, 164 (pl. aviddasū); Sn 762 (= bāla C.); Dh 268 = Nd<sup>2</sup> 514 (= aviññū DhA III.395); PvA 18.

**Viddesa** [fr. vi + disa] enmity, hatred J III.353; ThA 268.

**Viddesanā** (f.) [abstr. formation fr. viddesa, cp. disatā<sup>2</sup>] enmity Th 2, 446; J III.353.

**Viddesin** (adj.-n.) [vi + desin; see dessin] hating; an enemy Th 1, 547.

**Viddessati** [vi + dessati] to hate Th 2, 418. — grd. **viddesaniya** to be hated, hateful Sdhp 82.

**Viddha<sup>1</sup>** [pp. of vijjhati] pierced, perforated; hit, struck, hurt Sn 331; Nd<sup>1</sup> 414 (sallena); Miln 251 (eaten through by worms); Sdhp 201 (kaṅṭakena).

**Viddha<sup>2</sup>** (adj.) [cp. \*Sk. vidhra clear sky] clear; only in phrase **viddha vigata-valāhaka deva** a clear sky without a cloud Vin 1.3; M 1.317 = S 1.65 = III.156 = v.44 = It 20.

**Viddhaṅsa** [fr. vidhaṅsati] demolition, destruction J IV.58 (°kārin).

**Viddhaṅsati** [vi + dhaṅsati] to fall down, to be shattered, to be ruined Miln 237; PvA 125 (Pot. °eyya). — Caus. **viddhaṅseti** to shatter, to destroy S III.190 (bot<sup>2</sup> trs. & intrs., the latter for °ati); J II.298; III.431; v.100; DA 1.265; Nd<sup>1</sup> 5 (vikirati vidhameti viddhaṅseti; see also under vikirati). — pp. **viddhasta** & **viddhaṅsita**. — Pass. **viddhaṅsiyati** to drop or to be destroyed, to come to ruin DA 1.18 = DhsA 19 (suttana sangahitāni pupphāni va vikiriyaṅti na v.).

**Viddhaṅsana** (adj.-nt.) [fr. viddhaṅseti; cp. BSk. vidhvaṅsana Divy 180] shattering, destruction (trs. & intrs.), undoing, making disappear; adj. destroying S IV.83; Miln 351 (kosajja°); J 1.322; v.267 (adj.); Vism 85 (vikkepa +); VvA 58, 161 (adj.). — Often in phrase (denoting complete destruction): **anicca-ucchādana-parimaddana-bhedana-viddhaṅsana-dhamma**, e. g. D 1.76; M 1.500; A IV.386; J 1.146 [cp. Divy 180: śatana-patana-vikiraṇa-vidhvaṅsana-dharmatā; see also under vikiraṇa].

**Viddhaṅsaka** (adj.) [fr. viddhaṅsana] destroying DhsA 165.

**Viddhaṅsanatā** (f.) [abstr. formation fr. viddhaṅsana] quality of destruction, ability to destroy Vism 8.

**Viddhaṅsita** [pp. of viddhaṅseti] shattered, destroyed DhA III.129.

**Viddhasta** [pp. of viddhaṅsati] fallen to pieces, broken, destroyed M 1.227; A II.50; Sn 542; J 1.203; v.69, 401; Vv 63<sup>14</sup> (= vanaṅṭha VvA 265).

**Viddhā** poet. ger. of vijjhati J VI.77.

**Vidvā** see under vindati.

**Vidha<sup>1</sup>** (adj. (-°)) [= vidhā] of a kind, consisting of, -fold, e. g. **aneka°** manifold DA 1.103; **tathā°** of such-kind,

such-like Sn 772; ti° threefold D 1.136; Sn 509; **nānā°** various PvA 53, 96, 113; **bahu°** manifold ThA 197; etc.

**Vidha<sup>2</sup>** [= vidha<sup>1</sup> as noun] form, kind Th 1, 428 (mānā°). — There are several other meanings of **vidha**, which are, however, uncertain & rest on doubtful readings. Thus it occurs at Vin II.136 in meaning of "buckle" (v. 1. pītha; C. silent); at Vin IV.168 in meaning "little box" (?); at DA 1.269 as "carrying pole" (= kāca<sup>2</sup>, but text D 1.101 has "vididha").

**Vidhamaka** (adj.) [fr. vidhamati] one who throws away or does away with; destroying, clearing away Miln 344 (kilesa-mala-duggandha°).

**Vidhamati** & °eti [vi + dhmā in particular meaning of blowing i. e. driving asunder, cp. dhamati] (trs.) to destroy, ruin; do away with, scatter. — (intrs.) to drop off, fall away, to be scattered, to roll or whirl about. — Both **vidhamati** & °eti are used indiscriminately, although the Caus. °eti occurs mostly in meaning of "destroy." (1) **vidhamati**: S III.190; J 1.284 (in play of words with dhamati to blow; aor. vidhami = viddhaṅsesi C.); VI.490 (vidhamāṅ te raṅṅhaṅ, is ruined); Miln 91, 226 (Mārasenaṅ), 237, 337 (intrs., with vikirati & viddhaṅsati). — (2) **vidhameti**: Nd<sup>1</sup> 5; J III.261 (poet. vidhamemasi [write °se!]= vidhamema, nāsema C.); v.309; Miln 39; PvA 168. — pp. **vidhamita**.

**Vidhamana** (nt.) [fr. vidhamati] destroying, scattering, dispersing Miln 244 (Maccu-sena°).

**Vidhamita** [pp. of vidhamati] destroyed Nd<sup>2</sup> 576<sup>a</sup>.

**Vidhavā** (f.) [Vedic vidhavā widow, vidhu lonely, vidhura separated, Av. vidavā = Goth. widuwō = Ohg. wituwa (Ger. Witwe = E. widow); Gr. *ἡθελος* unmarried; Lat. vidua widow, etc., in all Idg. languages] a widow S 1.170; A III.128; J VI.33; Miln 288; Vism 17; PvA 65, 161; VbhA 339.

**Vidhā** (f.) [cp. Sk. vidhā] 1. mode, manner, sort, kind; proportion, form, variety D III.103 (ādesana°); Th 2, 395 (cakku° "shape of an eye" trsl<sup>a</sup>); VbhA 496 (in expl<sup>a</sup> of kathaṅ-vidha: "ākāra-saṅṭhānaṅ vidhā nāma"); DA 1.222 (iddhi°), 294 (in expl<sup>a</sup> of tividha-yañña: "ettha vidhā vuccati ṭhapanā" i. e. performance, arrangement), 299 (similarly tisso vidhā = tīni ṭhapanāni; of yañña). — Used as (abl.) adv. **vidhā** in meaning "variously" at Pv II.9<sup>82</sup> (C. expl<sup>a</sup> = vidhāttabba, not quite correctly; PvA 135). Perhaps the phrase **vidhā-samatikkanta** is to be explained in this way, viz. "excelling in a variety of ways, higher than a variety (of things)" or perhaps better: "going beyond all distinctions" (i. e. of personality); free from prejudice [i. e. No. 2] S II.253; III.80, 136, 170; A IV.53. — 2. (ethically) in special sense: a distinctive feature (of a person as diff. from others), a "mode" of *pride* or delusion, a "form" of *conceit*. As such specified as *three* kinds of conceit (tisso vidhā), viz. "seyyo 'ham asmi," "sadiṣo 'ham asmi," & "hino 'ham asmi" (i. e. I am better than somebody else, equal to, & worse than somebody else). See e. g. D III.216; S 1.12; III.48, 80, 127; v.56, 98; Nd<sup>1</sup> 195; Vbh 367; Sn 842; VbhA 496 (māno va vidhā nāma). — The adj. form is **vidha**: see sep.

**Vidhātār** [n. ag. of vidahati] provider, disposer J v.221 (dhātā vidhātā, as of Viśvakarman: cp. Macdonell, *Vedic Mythology* p. 118).

**Vidhāna** (nt.) [fr. vi + dhā; Vedic vidhāna] 1. arrangement, get up, performance, process J III.178 (attano vidhānena "in his robes of office"); Vism 66 sq.; DhsA 168 = Vism 122 (bhāvanā°); VbhA 60, 71 (manasikāra°); ThA 273 (id.). — 2. ceremony, rite J VI.202 (yañña°); Miln 3. — 3. assignment, disposition, provision J II.208

(vidhi-vidhāna-ññū; C. expl<sup>d</sup> v. as "koṭṭnāso vā saṅ-vidahanāṅ vā"); PvA 30. — 4. succession (as much as "supplement") KhA 216; SnA 23 (note 2). — Cp. saṅvidahana & saṅvidhāna.

**Vidhānavant** (adj.) [vidhāna + vant] making dispositions, careful in providing, circumspect, considerable J vi.287.

**Vidhāyaka** [fr. vi + dhā] providing PvA 60.

**Vidhāvati** [vi + dhāvati] to run about, roam, cover space (acc.), stray S 1.37; Sn 411, 939; Nd<sup>1</sup> 414; DA 1.39.

**Vidhi** (f.) [fr. vi + dhā, cp. Ved. vidhi] 1. form, way; rule, direction, disposition, method, motto Vism 278 (manasikāra°, eightfold); PvA 78 (dāna° = dāna), 126; VvA 82. — instr. vidhinā in due form Mhvs 14, 52; PvA 130; Sdhp 336. — 2. luck, destiny J II.243 ("rahita unlucky).

**Vidhutika** [etym. ?] a wreath Vin II.10; III.180.

**Vidhunnāti** [vi + dhunnāti] to shake S 1.197; Miln 399; Vism 71. — 2. to remove, to skin (an animal) Vin 1.193.

**Vidhura** (adj.) [Vedic vidhura; see vidhavā] 1. destitute, lonely; miserable, wretched J v.399 (so read for vidura; according to Kern, *Toev.* s. v. but doubtful). — 2. [vi + dhura] "burdenless," unequalled Sn 996 (= vigata-dhura, appaṭima SnA 583); A 1.116 (here in meaning "clever," perhaps = vidura; spelt vidhūra). Cp. Np. Vidhura KhA 128; SnA 201 (as Vidhūra at J iv.361).

**Vidhūpana** (adj.-nt.) [fr. vidhūpeti] fanning, a fan Vin II.130; IV.263; A II.130; Nd<sup>2</sup> 562; Vv 33<sup>42</sup> (= catu-rassa vijani) VvA 147; VbhA 71.

**Vidhūpita** [pp. of vidhūpeti] scattered, destroyed Sn 472 (= daḍḍha SnA 409); Ud 71 (so read for vidūpita).

**Vidhūpeti** (°dhūpayati) [vi + dhūpayati] 1. to fumigate, perfume, diffuse Miln 252. — 2. to scatter, destroy Vin 1.2 (vidhūpayāṅ Māra-senaṅ); S 1.14; III.90 = A v.325; S IV.210; Ps II.167. — pp. vidhūpita.

**Vidhūma** (& vidhuma) (adj.) [vi + dhūma] "without smoke," i. e. passionless, quiet, emancipated S 1.141 (*K.S.*: "no fume of vice is his"); Sn 460 (= kodha-dhūma-vigamena v. SnA 405), 1048 (cp. Nd<sup>2</sup> 576 with long exegesis); Pv IV.1<sup>34</sup> (= vigata-micchā-vitakka-dhūma PvA 230).

**Vinaṭṭha** [pp. of vinassati] destroyed VvA 265; PvA 55.

**Vinata** [pp. of vi + nam] bent, bending PvA 154 (°sākhā).

**Vinadati** [vi + nadati] to cry or shout out, to scold J III.147 (kāmaṅ vinadantu let them shout!). Cp. BSk. vinādita "reviled" Divy 540.

**Vinaddha** [pp. of vinandhati] covered, bound, intertwined Vin 1.194 (camma°, onaddha+); J v.416; VI.589 (kañcanalatā° bheri); Vism 1 (= jaṭita saṅsibbita).

**Vinandhati** [vi + nandhati] to close, encircle, cover Mhvs 19, 48; Vism 253 (ppr. vinandhamāna: so read for vinaddh°). — pp. vinaddha.

**Vinandhana** (nt.) [fr. vi + nandhati] tying, binding Vin II.116 (°rajju rope for binding).

**Vinaya** [fr. vi + nī, cp. vineti] 1. driving out, abolishing destruction, removal Vin 1.3 (asmi-mānassa), 235 = III.3 (akusalānaṅ dhammānaṅ vinayāya dhammaṅ desemi); S 1.40; Sn 921; A 1.91 (kodha°, upanāha°); II.34 (pipāsa°); IV.15 (icchā°); v.165 (id.); SnA 12; PvA 114 (atthassa mūlaṅ nikati°). Often in phrase rāga°, dosa°, moha°, e. g. S IV.7 sq.; v.137 sq., 241; A IV.175; Nett 22. — 2. rule (in logic), way of saying

or judging, sense, terminology (cp. iminā nayena) S IV.95 (ariyassa vinaye vuccati loko); A 1.163 (ariyassa vinaye tevijjo one called a threefold wise in the nomenclature of the Buddhist); II.166 (ariyassa v.); SnA 403. — 3. norm of conduct, ethics, morality, good behaviour Sn 916, 974; J IV.241 (= ācāra-vinaya C.); A II.112; III.353 sq. (ariya-vinaye saddhā yassa paṭiṭṭhitā etc. faith established in Buddhist ethics). — 4. code of ethics, monastic discipline, rule, rules of morality or of canon law. In this sense applied to the large collection of rules which grew up in the monastic life and habits of the bhikkhus and which form the ecclesiastical introduction to the "Dhamma," the "doctrine," or theoretical, philosophical part of the Buddhist Canon. The history & importance of the Vinaya Piṭaka will be dealt with under the title "Vinaya" in the Dictionary of Names. Only a few refs. must suffice here to give a general idea. See also under Dhamma C., and in detail Geiger, *Dhamma* pp. 55-58. — Often comb<sup>d</sup> with dhamma: dhammato vinayato ca on the ground of Dh. and V. Vin 1.337; cp. II.247. — dhammo ca vinayo ca Vin 1.356; II.285, 302; or (as (Dvandva) dhamma-vinaya (i. e. the teaching of the Buddha in its completeness) D 1.229; Vin II.237 sq.; M 1.284; II.181 sq.; A 1.283; III.297, 327; S 1.9; III.65; Ud 53; VvA 3. Often approaches the meaning of "Buddhist order," e. g. Vin 1.69; D 1.176; M 1.68, 459, 480; III.127; S II.120; A 1.185; II.123; v.122. — See further Vin II.96 (vinaye cheko hoti); A II.168 (ayaṅ dhammo, ayaṅ v., idaṅ Satthu-sāsaṅ); Vism 522; VbhA 273; KhA 106, 151; SnA 4, 195, 310. — a-vinaya one who sins against the V. (like a-dhamma one who neglects the Dh.) Vin II.295 sq.; III.174; A 1.18; v.73 sq. — The division of the books of the Vinaya is given at DhA 18. Its character (as shown by its name) is given in the foll. verse at DhA 19: "(vividha-visesa-) nayattā vinayanato c'eva kāya-vācānaṅ vinayā' atha-viḍūhi ayaṅ vinayo Vinayo ti akkhāto," i. e. "Because it shows precepts & principles, and governs both deed and word, therefore men call this scripture V., for so is V. interpreted" (*Expōs.* I. 23).

-aṭṭhakathā the (old) commentary on the Vinaya Vism 72, 272; VbhA 334; KhA 97. -ānuggaha taking up (i. e. following the rules) of the Vinaya Vin III.21; A 1.98, 100; v.70. -kathā exposition of the Vinaya Vin IV.142. -dhara one who knows or masters the V. by heart, an expert in the V. Vin 1.169; II.299 (with dhamma-dhara & mātikā-dhara); A 1.25; II.147; III.78 sq., 179, 361; IV.140 sq.; v.10 sq.; J III.486; IV.219; Vism 41, 72; KhA 151; DhA II.30 (with dhamma-kathika & dhuta-vāda) [cp. BSk. vinayadhara Divy 21]. -piṭaka the V. Piṭaka KhA 12, 97; VbhA 431. -vatthu chapter of the V. Vin II.307. -vādin one who professes the V. (or "speaking in accordance with the rules of conduct"), a V.-follower D 1.4 (here expl<sup>d</sup> by Bdhgh as "saṅvara-vinaya-pahāna-vinaya sannissitaṅ katvā vadati ti" v. DA 1.76, thus taking it as vinaya 3) = M III.49 = Pug 58 (trsl<sup>d</sup> here: "speaking according to self-control"); D III.135, 175.

**Vinayati** sec vineti.

**Vinayana** (nt.) [fr. vi + nī] 1. removing, removal Miln 318 (pipāsa°); PvA 39 (soka°). — 2. instruction, discipline, setting an example J v.457 (conversion); Miln 220.

**Vināḷkata** (adj.) [vi + naḷa + kata, with naḷi for naḷa in comb<sup>d</sup> with kr] lit. "having the reed or stem removed," rendered useless, destroyed M 1.227; A II.39; Sn 542 (= ucchinna SnA 435); Th 1, 216; J VI.60 (viddhasta +, as at Sn 542).

**Vinassati** [vi + nassati] to be lost; to perish, to be destroyed S IV.309; M II.108 (imper. vinassa "away with you"); J III.351; v.468; Pv III.4<sup>6</sup>; Vism 427. — pp. vinaṭṭha. Caus. vināseti.

**Vinā** (indecl.) [Vedic *vinā* = *vi-nā* (i. e. "not so"), of pron. base Idg. \**no* (cp. *nānā* "so & so"), as in Sk. *ca-na*, Lat. *ego-ne*, *pō-ne* behind, etc. See *na*<sup>1</sup> without, used as prep. (or post-position) with (usually) *instr.*, e. g. Vin II.132 (*vinā daṇḍena* without a support); PvA 152 (*purisehi vinā* without men); or *abl.*, e. g. Sn 589 (*ñāti saṅghā vinā hoti* is separated from his relatives; cp. BSk. *vinābhavati* MVastu 1.243); or *acc.*, e. g. Mhvs 3, 10 (*na sakkā hi taṇ vinā*). In comp<sup>a</sup> *vinā-bhāva* separation [cp. BSk. *vinābhāva* MVastu II.141] Sn 588, 805; Nd<sup>1</sup> 122; J III.95; IV.155; V.180; VI.482 (= *viyo-ga* C.).

**Vināti** [vi, by-form of *vā* to weave: see *vāyati*<sup>1</sup>] to weave J II.302; DhA 1.428 (*tantan*); inf. *vetuṇ* Vin II.150. — Pass. *viyyati*. Cp. *upaviyati*. — Caus. II. *vināpeti* to order to be woven Vin III.259 (= *vāyāpeti*).

**Vināma** (m.) & **Vināmana** (nt.) [fr. *vināmeti*] bending Miln 352 (°na); VbhA 272 (*kāya-vināmanā*, bending the body for the purpose of getting up; in expl<sup>a</sup> of *vi-jambhikā*); DhTp 208.

**Vināmeti** [vi + *nāmeti*; Caus. of *namati*] to bend, twist Miln 107, 118.

**Vināyaka** [fr. vi + *ni*] 1. a leader, guide, instructor M II.94; Vv 167 (= *veneyya-satte vineti* VvA 83); ThA 69. — 2. a judge J III.336.

**Vināsa** [vi + *nāsa*, of *naś*] destruction, ruin, loss D 1.34 (+ *uccheda* & *vibhava*), 55; Pv II.7<sup>10</sup>; Vism 427 (so read for *vinasa*); DA 1.120; PvA 102 (*dhana*°), 133.

**Vināsaka** (°ika) (adj.) [fr. *vināsa*] causing ruin; only neg. a° not causing destruction A III.38; IV.266, 270; J V.116.

**Vināsana** (adj.) [fr. *vināsa*], only neg. a° imperishable Dpvs IV.16.

**Vināseti** [Caus. of *vinassati*] 1. to cause destruction, to destroy, ruin, spoil Th 1, 1027; Sn 106; Pv II.7<sup>8</sup>; DA 1.211; PvA 3 (*dhanag*), 116; Sdhp 59, 314, 546. — 2. to drive out of the country, to expel, banish J IV.200.

**Vinigalati** [vi + *nigalati*] to drop down Miln 349.

**Viniggata** [vi + *niggata*] coming (out) from J VI.78; DA 1.140; DhA IV.46; Sdhp 23.

**Viniggaha** [vi + *niggaha*] checking, restraint Ps I.16; II.119.

**Viniggilati** [vi + *niggilati*] to throw out, to emit KhA 95.

**Vinighātin** (adj.) [fr. vi + *nighāta*] afraid of defeat, anxious about the outcome (of a disputation), in phrase *vinighāti-hoti* (for °i-hoti) Sn 826, cp. Nd<sup>1</sup> 164.

**Vinicchaya** [vi + *nicchaya*; cp. Vedic *vinīścaya*] 1. discrimination, distinction, thought, (firm) opinion; thorough knowledge of (-°) A III.354 (*pāpakamma*°); Sn 327 (*dhama*°), 838 (= *dvāsattḥi diṭṭhi-vinicchayā* Nd<sup>1</sup> 186), 867 (°ṇ *kūrute*; cp. Nd<sup>1</sup> 265); J III.205 (*attha*°); PvA 1, 112, 210 (*kūta*°), 237. — 2. decision; (as t. t. in law:) investigation, trial, judgment (given by the king or his ministers) D II.58 (with ref. to *lābha*, expl<sup>d</sup> as deciding what to do with one's gains) = III.289 = A IV.400 = Vbh 390 (expl<sup>d</sup> at VbhA 512, where *vinicchaya* is said to be *fourfold*, viz. *ñāṇa*°, *taṇhā*°, *diṭṭhi*°, *vitakka*°); J II.2. — 3. court house, hall of judgment J I.176; III.105; IV.122, 370; VI.333; Miln 332 (*vinaya*°, i. e. having the *Vinaya* as the law court in the City of Righteousness). — 4. (as t. t. in logic & psychology:) (process of) judgment, detailed analysis, deliberation, consideration, ascertainment J V.60 (°ṇ *vicāreti*); VbhA 46 sq. (according to *attha*, *lakkhaṇa*, etc.), 83 sq. (id.); KhA 23, 75.

-*kathā* analytical discussion, exegesis, interpretation Vism 16; VbhA 291 (opp. *pāli-vaṇṇanā*). -*ññū* clever

in deciding or giving judgment J III.205; V.367 (a°). -*ṭṭhāna* place of judgment, law court J V.229; DhA III.141; IV.215. -*ḍhamma* law practice J. V.125; DhA III.141. -*vīthi* process of judgment (in logic): see CpD. 241. -*sālā* the law court(s) J IV.120; DhA III.380.

**Viniccharati** [vi + *niccharati*] to go out (in all directions) J IV.181.

**Vinicchita** [pp. of *vinicchināti*] discerned, decided, distinguished, detailed Vin 1.65 (su°); J V.65 (a°); SnA 477; Sdhp 508.

**Vinicchin** (adj.) [fr. *vinicchināti*] discerning Th 1, 551.

**Vinicchinana** (nt.) [fr. *vinicchināti*] giving judgment J V.229.

**Vinicchināti** (°inati) & **vinicchati** [vi + *nicchināti*] to investigate, try; to judge, determine, decide J V.229; fut. *vinicchissati* Vin III.159; ger. *vinicchinitvā* Nd<sup>1</sup> 76; aor. *vinicchini* J II.2; inf. *vinicchitvū* J I.148; DhA IV.215. — pp. *vinicchita*.

**Vinijjita** (adj.) [vi + *nijjita*] unvanquished Sdhp 318.

**Vinidhāya** (indecl.) [vi + *nidhāya*, ger. of *vinidahati*] lit. "misplacing," i. e. asserting or representing wrongly, giving a false notion of (acc.) Vin II.205, expl<sup>d</sup> at Vin IV.2; SnA 204.

**Vinindati** [vi + *nindati*] to censure, blame, reproach J II.346; VI.200.

**Vinipāta** [fr. vi + *nipātetī*] ruin, destruction; a place of suffering, state of punishment, syn. with *apāya* & *duggati* (with which often comb<sup>d</sup>, plus *niraya*, e. g. Vin 1.227; D 1.82, 162; M 1.73; A III.211; It 58; Pug 60); A V.169; Sn 278; J III.32; Miln 108; Vism 427 (where expl<sup>d</sup> as "vināsā nipatanti tattha dukkaṭa-kārino," together with *duggati* & *niraya*). The *ṣoṭāpanna* is called "avinipāta-dhammo," i. e. not liable to be punished in purgatory: see under *ṣoṭāpanna*, & cp. sym. term *khīṇa-niraya* A III.211.

**Vinipātika** (adj.) [fr. *vinipāta*] destined to suffer in purgatory, liable to punishment after death D II.69; III.253; M 1.13, 390; A 1.123; II.232 sq.; IV.39, 401; J V.117, 119.

**Vinipātetī** [vi + *nipātetī*] to bring to ruin, to destroy, to frustrate Vin 1.298; J VI.71; VvA 208.

**Vinibaddha** (adj.) [vi + *nibaddha*] bound (to) S 1.20; III.9; A III.311 (*chanda-rāga*°); IV.289 (id.); Nd<sup>1</sup> 30 (+ *lagga* etc.).

**Vinibandha** [vi + *nibandha*] bondage S II.17; III.135, 186; A 1.66 (+ *vinivesa*); Sn 16. — The *five cetaso vinibandhā* (bondages of the mind) are: *kāmesu rāgo*, *kāye rāgo*, *rūpe rāgo*, *yāvadaṭṭhaṇa udar'āvadehakaṇa bhūñjivā seyya-sukhaṇa anuyogo*, *aññataraja deva-nikāyaṇa paṇidhāya brahmacariyaṇa*; thus at D III.238; M 1.103; A III.249; IV.461, 463 sq.; V.17; Vbh 377.

**Vinibbhujati** (or °*bhuñjati*) [vi + *ni* + *bhujati*] 1. [to *bhuj*], to bend, as in *bhuja*<sup>1</sup> & *nibbhujati*] to turn inside out Th 2, 471. — 2. [to *bhuj* or *bhuñj* as in *bhuñjati*<sup>2</sup> and *paribhuñjati*<sup>2</sup>] to separate, cut off, remove M 1.233; S III.141; IV.168 (spells wrongly jj). — 3. [id.] to cleanse; fig. to sift out thoroughly, to distinguish, discriminate M 1.292; J V.121 (*avinibbhujaj*, ppr.); Miln 63 (doubled); Vism 438 (spelling wrongly jj); DhSA 311. — pp. *vinibbhutta*.

**Vinibbhujana** (nt.) [fr. *vinibbhujati*] turning inside out ThA 284.

**Vinibbhutta** [pp. of *vinibbhujati*] separated, distinguished, discriminated Vism 368.

**Vinibbhoga**<sup>1</sup> (adj.) [vi + nibbhoga] lacking, deprived of (-°), deficient ThA 248 (viññāṇa°).

**Vinibbhoga**<sup>2</sup> [fr. vinibbhujati 3] sifting out, distinction, discrimination Vism 306 (dhātu°), 368 (id.); neg. a° absence of discrimination, indistinction DhSA 47; used as adj. in sense of "not to be distinguished," indistinct at J III.428 (°sadda).

**Vinibhindati** [vi + ni + bhid] to break (right) through M 1.233.

**Vinimaya** [fr. vi + nimirati] reciprocity, barter, exchange J II.369.

**Vinimileti** [vi + nimileti] to shut one's eyes Sdhp 189.

**Vinimutta** (Vinimutta) [vi + nis + mutta] 1. released, free from J 1.375 (mm); Sdhp 1, 4, 16, 22, 25. — 2. discharged (of an arrow) DhA III.132 (mm).

**Vinimoceti** [vi + nis + moceti, cp. nimmoka] to free (one-self) from, to get rid of A III.92; Pug 68.

**Viniyujjati** [vi + niyujjati] to be connected with, to ensue, accrue PvA 29 (= upakappati).

**Viniyoga** [vi + niyoga] possession, application, use DhSA 151; VvA 157; PvA 171, 175.

**Vinivatteti** (& °vatteti) [vi + nivatteti] 1. to turn over, to repeat J 1.25 (tt), 153 (tt), 190 (tt). — 2. to turn (somebody) away from, to distract Pv 1.8<sup>8</sup> (read °vattayi for °vattanti); II.6<sup>19</sup> (°vattayi; aor.); J III.290 (tt). — 3. to roll over, to glide off J III.344 (tt); DhA II.51 (tt).

**Vinivijjha** (adj.) [grd. of vinivijjhati] to be pierced; in dubbivijjha difficult to pierce, hard to penetrate J v.46.

**Vinivijjhati** [vi + ni + vijjhati] to pierce through & through J II.91; Miln 339; DhSA 253.

**Vinivijjhana** (nt.) [fr. vinivijjhati] piercing, perforating, penetrating DhSA 253; ThA 197 (in expl<sup>a</sup> of bahuvidha).

**Vinividdha** [pp. of vinivijjhati] pierced (all through), perforated J v.269; VI.105; Vism 222.

**Viniveṭhana** (& °nibbeṭhana) (nt.) [vi + nibbeṭhana] unwrapping, unravelling; fig. explaining, making clear, explanation, refutation Nd<sup>2</sup> 503 (diṭṭhi-sanghātassa viniveṭhana; where id. p. at Nd<sup>1</sup> 343 reads viniveḍhana, cp. nibbedha); Miln 96; VvA 297 (diṭṭhi-gaṇṭhi-viniveṭhana).

**Viniveṭheti** [vi + nibbeṭheti] 1. to disentangle, to unwrap Vin 1.3, 276 (anta-gaṇṭhi, the intestines); J II.283 (sariraṅ); v.47. — 2. to disentangle oneself, to free oneself (from) A III.92; Pug 68.

**Vinivesa** [vi + nivesa] tie, bond, attachment A 1.66 (+ vini-bandha).

**Vinita** [pp. of vineti] led, trained, educated S v.261; A IV.310 (viyatta+); DhA II.66 (°vatthu); PvA 38. — avinita not trained S IV.287; Vv 29<sup>7</sup>; DhS 1003, 1217; suvinita well trained S IV.287; opp. dubbinita badly trained J v.284, 287. — ratha-vinita (nt.) a relay M I.149.

**Viniflaka** (adj.) [vi + nilaka] of a bluish-black (purple) colour, discoloured J II.39 (of a cygnet, bastard of a swan & a crow, "resembling neither father nor mother," i. e. "black & white"). Usually applied to the colour of a corpse (purple, discoloured), the contemplation of which forms one of the 10 asubha-saññās: M 1.88 (uddhumātaka+); Sn 200 (id.). — A. 1.42; II.17; S v.129 sq.; DhS 264; Nett 27; Miln 332; Vism 110, 178, 193.

**Vinivaraṇa** (adj.) [vi + nivarana] unobstructed, unbiassed, unprejudiced A II.71; Sdhp 458. Usually in 'phrase °citta of an unbiassed mind, comb<sup>d</sup> with mudu-citta & udagga-citta: Vin 1.16, 181; D 1.110, 148; A IV.186. — Same in BSk., e.g. MVastu III.225; Divy 616 sq.

**Vinudati** is only found in Caus. form vinodeti.

**Vinetar** [n. ag. fr. vineti] teacher, instructor, guide Sn 484; Ps II.194 (netar, vinetar, anunetar); J IV.320.

**Vineti** [vi + neti; cp. vinaya] 1. to remove, put away, give up. — ppr. vinayan J VI.499; Pot. 3<sup>rd</sup> sg. vinayetha Sn 361, & vineyya Sn 590; imper. vinaya Sn 1098, & vinayassu Sn 559. — ger. vineyya Sn 58 (but taken as Pot. at Nd<sup>2</sup> 577<sup>b</sup>); Pv II.3<sup>34</sup> (macchera-malag); vinetvā J v.403 (chandaṅ); vinayitvā VvA 156, & vinayitvāna Sn 485 (bhakutiṅ). — 2. to lead, guide, instruct, train, educate A III.106 (inf. vinetug); S IV.105 (Pot. vineyyaṅ & fut. vineessati); aor. vinesi Miln 13 (Abhidhamme); ger. vinayitvāna ThA 69 (Ap. v. 10); grd. vinetabba SnA 464, & vineyya Miln 12; cp. veneyya. — pp. vinita.

**Vinodaka** (adj.) [fr. vinodeti, cp. nudaka & nūdaka] driving out, dispelling, allaying PvA 114 (parissama°).

**Vinodana** (adj.-nt.) [fr. vinodeti] dispelling, removal A III.387, 390; Sn 1086 (chanda-rāga°, = pahāna etc. Nd<sup>2</sup> 578); Miln 285; DhA 1.140 (niddā°); DhA 1.41 (tama°, adj.); PvA 38 (soka°).

**Vinodeti** [Caus. of vi + nudati] to drive out, dispel, remove, put away S IV.70, 76, 190; A II.13, 117; Sn 273, 956, (tamaṅ); 967; Nd<sup>1</sup> 454, 489; J 1.183; II.63, 283 (sinehaṅ); Vv 84<sup>28</sup>; Miln 259 (imper. vinodehi, + apanehi, nicchārehi); Mhvs 5, 245 (vimatiṅ); 31, 10 (kankhaṅ); DhA IV.145; PvA 38 (sokaṅ).

**Vindati** [vid, both in meaning "to know" & "to find"; cp. Gr. εἶδον I saw, οἶδα I know = Sk. veda "Veda," εἰδωλον "idol"; Vedic vindati to find, veti to know, vidyā knowledge; Goth. witan to observe & know = Ger. wissen; Goth. weis = E. wise, etc., for which see Walde, Lat. Wtb. s. v. video] the Vedic differentiations veti "to know" and vindati "to find" are both in Pāli, but only in sporadic forms, some of which are archaic and therefore only found in poetry. Of **vid** are more frequent the Pass. vijjati and derivations fr. the Caus. ved°. The root **vid** occurs only in the present tense and its derivations. — A. **vid** to know, to ascertain: The old Vedic pres. veti only at Th 1, 497 (spelt veti). Another old aor. is vedi [Sk. vedī] Dh. 419, 423; J III.420 (= aññasi); IV.35 (here perhaps as aor. to Caus. vedeti: to cause to know or feel). Remnants of the old perfect tense 3<sup>rd</sup> pl. [Sk. viduḥ] are vidū & viduṅ (appears as vidu in verse), e. g. at Th 1, 497; Sn 758; Pv II.7<sup>4</sup> (= jānanti PvA 102); J v.62 (= vijānanti C.); Mhvs 23, 78. The old participle of the same tense is vidvā [= Sk. vidvān; cp. Geiger P.Gr. 100<sup>2</sup>] in meaning "wise" Sn 792, 897, 1056, 1060; expl<sup>d</sup> as vijjagato ñāṇi vibhāvī medhāvī at Nd<sup>1</sup> 93, 308; Nd<sup>2</sup> 575. Opp. avidvā Sn 535; M 1.311. — Younger forms are a reconstructed (grammatical) pres. vidati DA 1.139; ger. viditvā S v.193; Sn 353, 365, 581, 1053, 1068 and pp. vidita (q. v.). — Pass. vijjati to be found, to be known, to exist; very frequent, e. g. Sn 20 (pl. vijjare), 21, 431, 611, 856, 1001, 1026; Th 1, 132; D 1.18; Pv 1.5<sup>6</sup>; II.3<sup>18</sup> (spelt vijjite!) II.9<sup>14</sup> (= atthi C.); 3<sup>rd</sup> sg. pret. vijjitha Sn 1098 (mā v. = saṅvijjitha Nd<sup>2</sup> 568). ppr. vijjamāna existing J 1.214; III.127; PvA 25, 87, 103; Miln 216 (gen. pl. vijjamānaṅ). — Caus. vedeti; Pass. Caus. vediyati; grd. vedanlya: see separately, with other derivations. — B. **vid** to find, possess, enjoy (cp. vitta<sup>1</sup>, vitta<sup>2</sup>, vitti) Sn 187 (vindate dhanag), 658; Th 1, 551; 2, 79 (aor. vindi); J VI.508 (vindate, med. = look for, try to find for oneself); Mhvs



1, 13 (ppr. vindaṅ); DhA III.128 (ppr. vindanto), 410. PvA 60, 77. — inf. vinditū Miln 122; J 18; grd; vindiya Vism 526 (as avindiya in expl<sup>a</sup> of avijjā). — Cp. nibbindati. — pp. vitta<sup>1</sup> (for which adhigata in lit. meaning).

**Vindussara** is v. l. of bindu° (q. v.).

**Vipakka** (adj.) [vi + pakka] fully ripe J 1.136.

**Vipakkha** (adj.) [vi + pakkha<sup>1</sup> 2] opposite, hostile; enemy; only in foll. cpds.:

-sevaka siding in or consorting with the enemy, keeping bad company, a traitor J 1.186; III.321; DhA IV.95. -sevin id. J 1.487; II.98.

**Vipakkhika** (adj.) [vipakkha + ika] 1. [vi + pakkha<sup>1</sup> 1] without wings J 1.429. — 2. [vi + pakkha<sup>1</sup> 2] opposite, hostile Sdhp 71.

**Vipakkhin** (adj.) [vi + pakkhin] having no wings, without wings J v.255.

**Vipaccatā** (f.) at Vin II.88 is perhaps a der. fr. vi + vac, and not pac, thus representing a Sk. \*vivācyatā, meaning "challenging in disputation," quarrelsome, provocation. See also vipāceti. If fr. vi + pac, the meaning would be something like "heatedness, exasperation."

**Vipaccati** [vi + paccati] 1. to be cooked, i. e. to ripen J v.121; PvA 104. — 2. to bear fruit D II.266; S 1.144; M I.388; Nett 37; VvA 171.

**Vipaccanaka** (adj.) [fr. vipaccati, cp. paccana] bearing fruit, ripening (fully) Miln 421 (Notes); PvA 190.

**Vipaccanika** (adj.) [vi + paccanika] hostile M 1.402; A IV.95; J IV.108; Pug 20; Vbh 351, 359, 371; VbhA 478; PvA 87.

**Vipajjati** [vi + pajjati] to go wrong, to fail, to perish (opp. sampajjati) DhA III.357; PvA 34. — pp. vipanna.

**Vipañcanā & Vipañciyati**: see under vipañcita.

**Vipañcita** [fr. vi + pañc, cp. papañcita] only in phrase °ññū either: *knowing* diffuseness or detail, or: of un-illusioned understanding, clear-minded, unprejudiced, comb<sup>d</sup> with ugghatita-ññū at A II.135 = Pug 41 (trsl<sup>d</sup> by B. C. Law as "learning by exposition"; PugA 223 expl<sup>a</sup> as "vitthāraṅ atthaṅ jānāti," i. e. one who knows a matter expl<sup>d</sup> in detail. The spelling at A II.135 is vipacita°; at Pug 41 vipaccita° & at PugA vipaccita°, with v. l. vipañcita°; Nett 7 sq., 125; SnA 163 (where ugghatita-ññū is applied to those who understand by condensed instruction, sankhepa-desanāya, and vipañcita-ññū to those who need a detailed one, vitthāra-desanā; thus "learning by diffuseness"). — At Nett 9 we have the var. terms vipañcanā, vipañciyati & vipañciyati (Denom.) used in the description of var. ways of parsing and grammatical analysis. Here vipañcanā (resting clearly on Sk. papañca expansion) means "expanding" (by letters & vowels) and stands midway between ugghatānā & vitthāranā "condensing & detailing." The term vipañciyati (= vipañciyati) is used in the same way. — *Note*. The term is not sufficiently cleared up. It occurs in BSk. as vipañcika (e. g. Divy 319, 391, 475, where it is appl<sup>d</sup> to "brāhmaṇā naimittikā" & trsl<sup>d</sup> by Cowell as "sooth-sayer"), and vipañcanaka (Divy 548?), with which cp. vipañcitājña at Lal. Vist. 520.

**Vipaṇeti** [vi + Caus. of paṇati] to sell, to trade (with) J IV.363 (= vikkiṇati C.).

**Vipatati** see vipāṇeti 2.

**Vipatti** (f.) [vi + patti<sup>2</sup>] wrong state, false manifestation, failure, misfortune (opp. sampatti) Vin 1.171 (ācāra° failure of morality); A 1.270 (ājiva°); IV.26, 160 (atta°, para°); Ps 1.122; J VI.292; Nett 126 (the 3 vipattiyo:

sila°, diṭṭhi°, ācāra°); DhA 1.16 (sila°) DA 1.235. — Often in pair diṭṭhi° wrong view, heresy, & sila° moral failure: D II.213; A 1.95, 268, 270; Vin v.98; Vbh 361; Dhs 1361. — payoga° wrong application PvA 117, 136 (opp. °sampatti).

**Vipatha** [vi + patha] wrong way or course Vv 50<sup>10</sup> (= apatha VvA 212).

**Vipanna** [pp. of vipajjati] gone wrong, having lost, failing in (-°), opp. sampanna: A III.19 (rukkho sākhā-palāsa° a tree which has lost branches and leaves); Sn 116 (°diṭṭhi one who has wrong views, heretic; expl<sup>d</sup> as "vinaṭṭha-sammādiṭṭhi" SnA 177); Miln 258 (su° thoroughly fallen). -sila° gone wrong in morals, lacking morality Vin 1.63 (+ ācāra°, diṭṭhi°); II.4 (id.); J III.138 (vipanna-sila°).

**Vipannatta** (nt.) [fr. vipanna] failure, misfortune Dhs A 367.

**Viparakkamma** (indecl.) [ger. of vi + parakkamati] endeavouring strongly, with all one's might Sn 425

**Viparāmosa** (**Viparāmāsa**) [vi + parāmāsa, the form °mosa probably a distortion of °māsa] highway robbery D 1.5 (expl<sup>d</sup> as twofold at DA 1.80, viz. hima° & gumba°, or hidden by the snow & a thicket; the pop. etym. given here is "janaṅ musanti," i. e. they steal, or beguile people); III.176 (v. l. °māsa); A II.209; v.206; S v.473; Pug 58.

**Viparāvatta** [pp. of vi + parā + vrt] reversed, changed D 1.8; M II.3; S III.12; v.419; DA 1.91.

**Vipariṇata** [vi + pariṇata] changed, perverted Dhs 1038; Vbh 1, 3, 5 sq.; Miln 50.

**Vipariṇāma** [vi + pariṇāma] change (for the worse), reverse, vicissitude D III.216 (°dukkhata°); M 1.457 (also as "disappointment"); S II.274; III.8; IV.7 sq., 67 sq.; A II.177 (°dhamma subject to change); III.32; v.59 sq.; Vbh 379 (°dhamma); Vism 499 (°dukkha), 629 sq.; VbhA 93 (id.); PvA 60. — a° absence of change, steadfastness D 1.18; III.31, 33; DhA 1.121.

**Vipariṇāmeti** [Denom. fr. vipariṇāma] to change, alter D 1.56 (T. °ṇamati; but DA 1.167 °ṇāmeti: sic for °ṇāmati!) = S III.211; PvA 199.

**Viparibhinna** [vi + paribhinna] (entirely) broken up M 1.296; S IV.294.

**Vipariyattha** in verse at J v.372 is the poet. form of vipal-lattha (so the C. expl<sup>d</sup>).

**Vipariyaya & Vipariyāya** [vi + pariyaaya] change, reversal DA 1.148 (ā); SnA 499; DhsA 253 (ā); Sdhp 124, 333. Cp. vipariyesa & vipallāsa.

**Vipariyādikata** (adj.) [vipariyāya + kata, with sound change y > d, viz. °āyi > °ādi] thrown out of its course, upset, destroyed Th 1, 184 (cittaṅ; cp. similar phrase vipariyatthaṅ cittaṅ J v.372 — The v. l. at Th passage is vimariyādi°).

**Vipariyesa** [a contamination form between °pariyaya & °pallāsa] reversal, contrariness, wrong state Kvu 306 (three reversals: saññā°, citta°, diṭṭhi°; or of perception, consciousness & views, cp. Kvu trsl<sup>a</sup> 176); Vbh 376 (id.). — °gāha inverted grasp i. e. holding opposite views or "holding the contrary aim" (B. C. Law) Pug 22; DhsA 253 (= vipallattha-gāha).

**Viparivatta** [vi + parivatta] changing or turning round, upset J 1.344 (lokassa °kālc).

**Viparivattati** [vi + parivattati] to turn round, to upset J IV.224 (nāvā °amānā capsizing); Miln 117; ThA 255.

**Viparivattana** (nt.) [fr. viparivattati] changing, change, reverse DhsA 367.



**Viparita** (adj.) [pp. of vi+pari+i] reversed, changed; equivocal; wrong, upset A III.114 (°dassana); IV.226 (id.); V.284; Th 2, 393; J 1.334; Kvu 307; Miln 285, 324; Nett 85 (°gāha), 126 (°saññā); PvA 244. — **avi-parita** unequivocal, certain, distinct, definite A V.268 (°dassana); Miln 214 (°vacana); PvA 231 (=sacca & yāthāva).

**Viparitatā** (f.) [abstr. fr. viparita] contradistinction Vism 450 (tabbiparitatā).

**Vipalāvita** [vi+palāvita, pp. of Caus. of plu] made to float, floating, thrown out (into water) J IV.259 (reads vipalāvitaṅ)=I.326 (reads vipalāvitaṅ, with reading nipalāvitaṅ in C.). The C. at J IV.259 expl<sup>t</sup> as "uttārita," so at J I 326 as "brought out of water," fished out = thale ṭhapita, evidently incorrect.

**Vipallatha** (adj.) [=Sk. viparyasta, pp. of vi+pari+as; see vipallāsa] changed, reversed, upset, deranged, corrupt, perverted. Occurs in two forms: **vipariyattha** J V.372 (°cittaṅ; in poetry); and **vipallatha** Vism 20 (°citta; trsl<sup>o</sup> "with corrupt thought"; T. spells vipallatta, v. l. °attha); DhsA 253 (°gāha); PvA 212.

**Vipallāsa** [cp. Sk. viparyāsa, vi+pari+as (to throw). The diaeretic P. form (founded on Sk. is vipariyāsa; another bastard form is vipariyesa (q. v.)) reversal, change (esp. in a bad sense), inversion, perversion, derangement, corruption, distortion. — The form vipariyāsa occurs at Vin II.80 (citta-°kata, with deranged mind or wrong thoughts); J 1.344 (where it is expl<sup>d</sup> by vipallāsa). Otherwise vipallāsa, e. g. Sn 299; Ps II.80; Vism 214 (attha°); Nett 4, 27, 31, 85 sq., 115 sq.; DhA II.228; PvA 7, 70. — There are 3 kinds of vipallāsa, viz. saññā° perversion of perception, citta° of thought, diṭṭhi° of views; A II.52; Nett 85; Vism 683. See the same under vipariyesa!

**Vipallāsayati** [Denom. fr. vipallāsa] to be deceived (about), to distort, to have or give a wrong notion (of) Nett 85.

**Vipassaka** (adj.) [fr. vipassati] qualified to win insight, contemplating, gifted with introspection S II.232; Ps I.167; Miln 342, 369; 393, VbhA 297.

**Vipassati** [vi+passati] to see clearly; to have intuition, to obtain spiritual insight D III.196 (ye nibbutā loke yathābhūtaṅ vipassisuṅ, aor.); Th 1, 471; 2, 271 (vipassi for °passasi); Sn 1115; J III.183 (pabbajitvā vipassitvā arahattaṅ pāpuṅṅsu).

**Vipassanā** (f.) [fr. vi+passati; BSk. vipaśyanā, e. g. Divy 44, 95, 264 etc.] inward vision, insight, intuition, introspection D III.213, 273; S IV.195, 360; V.52 (samatha+); A 1.61 (id.); 95; II.140, 157 (samatha+); IV.360; V.99, 131; Ps 1.28, 57 sq., 181; II.92 sq.; Pug 25; J I.106; Dhs 55.1356; Nett 7, 42 sq., 50, 82, 88 sq., 125 sq., 160, 191; Miln 16; Vism 2 (with jhāna etc.), 289 (+samādhi); 628 sq. (the 18 mahā°); PvA 14 (samāhita-citta°), 167; VvA 77; Sdhp 457, 466.

-anga constituent of intuition SnA 8 (given as "nāma-rūpa-pariccheda etc."). -upekkhā indifference by introspection Vism 162. -kammaṭṭhāna exercise for intuition DhA IV.46. -ñāna ability or method of attaining insight Vism 629; DhA IV.30; cp. CpD. 65 sq., where 10 such modes. -dhura obligation of introspection DhA I.8; IV.37 sq.

**Vipassin** (adj.) [fr. vipassati] gifted with insight, wise A IV.244; Sn 349; It 2=7.

**Vipāka** [fr. vi+pac] fruit, fruition, product; always in pregnant meaning of "result, effect, consequence (of one's action)," either as good & meritorious (kusala) or bad & detrimental (akusala). Hence "retribution" (kamma°), reward or punishment. See on term e. g.

Dhs. trsl<sup>o</sup> introd.<sup>2</sup> XCIII; CpD. 43, 249. — D II.150, 160, 176 sq.; S 1.34, 57, 92 (kammassa); II.128 (compar. vipākātara), 255 (id.); IV.186 sq., 348 sq.; A 1.48, 97 (sukha°, dukkha°), 134 (kamma°), 263; II.34 (agga), 80, 112; III.35, 172 (dānassa), 410 sq. (kāmānaṅ etc.), 436; IV.303 (kamma°); V.251; Sn 653 (kamma°); Ps II.79 (dukkha°); Pv 1.9<sup>1</sup>; 1.10<sup>7</sup> & passim; Pug 13, 21; Dhs 431, 497, 987; Vbh 16 sq., 73, 319, 326 sq., 334 (sukha°); Kvu 353 sq., 464 (kamma & vipāka); Nett 99, 161, 180 sq.; Tikp 27 (fourfold), 44, 48, 50, 292 (a° & sa°), 328 sq. (°tika), 350 sq.; Dukk 17; Vism 177, 454 (fourfold), 456 (°viññāna), 538 (°paccaya), 545 sq.; VbhA 17, 150 sq. (kusala° & akusala), 144, 177, 391; PvA 50, 73, 77; Sdhp 12, 73, 197, 235.

**Vipākatta** (nt.) [abstr. fr. vipāka] state of being ripe PvA 52.

**Vipāceti** [Caus. of vi+pac, or distorted fr. vivāceti?] to become annoyed, to get angry (lit. to get heated): this meaning as trsl<sup>o</sup> of vi+pac, although not quite correct, as pac means to "ripen" and is not ordinarily used of heated conditions. Since the word is not sufficiently cleared up, we refrain from a detailed discussion concerning possible explanations. It may suffice to point out that it occurs only in Vinaya (and in one sporadic passage S 1.232) in standing comb<sup>a</sup> ujjhāyati khiyati vipāceti, expressing annoyance or irritation about something; e. g. Vin 1.191; II.85, 291; IV.64. The corresponding BSk. phrase is avadhyaṅyati dhriyati [to resist, dhr] vivācayati, e. g. Divy 492. It is not quite clear which of the two versions is the older one. There may be underlying a misunderstood (dial.) phrase which was changed by popular analogy. The BSk. phrase seems a priori the more intelligible one; if we take vipāceti=vivāceti, we should translate it as "to speak disparagingly." Mrs. Rh. D. at K.S. 1.296 trsl<sup>o</sup> as "were vexed and fretted and consumed with indignation." — See remarks under khiyati & cp. vipaccata.

**Vipāṭeti** [vi+pāṭeti] 1. to rip or tear open Vin II.115. — 2. to be destroyed, to fall to pieces (cp. pāṭeti & Pass. pāṭiyati in sense of "destroy") Pv IV.146 (sanghāṅiyo vipāṭayanti T.; vv. II. vināsayati & vidālayati; PvA 240 expl<sup>t</sup> as Pass. vipāṭiyati [=vipāṭiyati?] with v. l. vidāliyati); J V.33 (reads: muddhā vipphaleyya sat-tadhā; perhaps the best reading), 493 (muddhā vipateyya [sic] sattadhā). See vipphalati.

**Vipāṭiyati** see vipāṭeti 2.

**Vipitṭhi** [vi+pitṭhi] in phrase vipitṭhi-katvā(na) Sn 67 & 362, to turn one's back on (acc.), to leave behind, to abandon; cp. pitṭhito karoti. The expl<sup>o</sup> at Nd<sup>2</sup> 580 is pahāna etc.; at SnA 119 pitṭhito katvā.

**Vipina** (nt.) [cp. \*Sk. vipina, Halāyudha 2, 55] wood, grove D I.248 (doubtful; vv. II. vijina, vivada, vivana); Ap 51 (vv. II. vivana, vicina; C. vivana & vipina); Dāvs IV.39; PvA 81 (read vicitta!).

**Viputta** (adj.) [vi+putta] without a son, bereft of his son J V.106.

**Vipubbaka** (adj.) [fr. vi+pubba<sup>1</sup>] full of corruption or matter, festering (said of a dead body). The contemplation (saññā) of a festering corpse is one of the asubhakammaṭṭhānas. — M 1.58, 88; III.91; A III.324. — As °saññā: A II.17; V.310; Dhs 264; Nett 27; Miln 102, 332; Vism 110, 178, 193.

**Vipula** (adj.) [cp. Sk. vipula] large, extensive, great, abundant. The word is poetical. — D III.150; A 1.45 (°paññatā); Sn 41, 675, 687, 978, 994; Th 1, 588; Nd<sup>1</sup> 581 (=adhimatta); Vv 67<sup>6</sup> (=mahanta VvA 290); Ap 40; Pv II.1<sup>18</sup>; II.4<sup>9</sup>; II.9<sup>69</sup> (=ulāra PvA 139); Miln 164, 311, 404; PvA 7, 76; Sdhp 271.

- Vippakata** [pp. of vippakaroti; vi+ pakata] 1. imperfectly executed, left unfinished, interrupted D 1.2 (cp. Dh 1.49); Vin II.172, 243, 304; IV.279; A II.196; J 1.120. — 2. done wrongly J v.214. — At Vin IV.358 (in Bdhgh's remarks on Pāc. 26, 1) we find vippagata-medhuna as inaccurate spelling for vippakata-methuna ("interrupted intercourse").
- Vippakaroti** [vi+ pa+ kr] to ill-treat, abuse Vin II.133. — pp. vippakata.
- Vippakāra** [vi+ pakāra] change, mutation, alteration J VI.370; DhA 1.28; VvA 46.
- Vippakīṇṇa** [pp. of vippakirati] strewn all over, beset with, sprinkled (with) J II.240; VI.42; DhA 1.140; DA 1.40; VvA 36.
- Vippakīṇṇatā** (f.) [abstr. fr. vippakīṇṇa] the fact of being beset or endowed (with) Vism 8.
- Vippakirati** [vi+ pakirati] 1. to strew all over PvA 92. — 2. to confound, destroy J II.398. — pp. vippakīṇṇa.
- Vippakkamati** [vi+ pakkamati] to part company, to go away Vin IV.284.
- Vippajahati** [vi+ pajahati] to give up, to abandon Sn 817 (inf. °pahātaṇe), 926 (Pot. °pajahe); ger. °pahāya Sn 367, 499, 514; J 1.87. — pp. vippahina.
- Vippaṭṭikkula** (adj.) [vi+ paṭṭikkūla] contrary, antagonistic Dhs 1325= Pug 20.
- Vippaṭṭipajjati** [vi+ paṭṭipajjati. Cp. BSk. vipratipadyate Divy 293] to go astray; fig. to err, fail; to commit sin Vin III.166; S 1.73; J 1.438. — pp. vippaṭṭipannā. — Caus. vippaṭṭipādeti.
- Vippaṭṭipatti** (f.) [vi+ paṭṭipatti] wrong way, error, sin Vism 511.
- Vippaṭṭipanna** [pp. of vippaṭṭipajjati] "on the wrong track," going or gone astray, committing sin Pv IV.159 (°citta= adhammiyaṅ paṭṭipadaṅ paṭṭipanna PvA 242).
- Vippaṭṭipādeti** [Caus. of vippaṭṭipajjati] to cause to commit sin (esp. adultery) Vin III.40.
- Vippaṭṭisāra** [vi+ paṭṭisāra] bad conscience, remorse, regret, repentance Vin II.250; D 1.138; S III.120, 125; IV.46; A III.166, 197, 353; IV.69; J IV.12; v.88; Pug 62; DhA IV.42; VvA 116; PvA 14, 60, 105, 152. — a° no regret, no remorse A III.46.
- Vippaṭṭisārin** (adj.) [fr. vippaṭṭisāra; cp. BSk. vipratīṣārin Divy 322, 638] remorseful, regretful, repentant S III.125; IV.133, 320 sq., 359 sq.; A III.165 sq.; IV.244, 390; J 1.200; Miln 10, 285; Tikp 321, 346.
- Vippataccheti** [vi+ pa+ taccheti] to scratch open or apart M 1.506.
- Vippanaṭṭha** [vi+ pp. of panassati] strayed, lost, perished Vv 84<sup>9</sup>=84<sup>44</sup> (= magga-sammūḷha VvA 337); J IV.139; v.70; VI.525; Miln 326.
- Vippamutta** [vi+ pamutta] released, set free, saved S I.4, 29, 50; III.31, 83; IV.11; A 1.10; II.34; Sn 176, 218, 363, 472, 492, 501, 913; J 1.84; Vv 20<sup>1</sup>≈29<sup>10</sup>; Nd<sup>1</sup> 331, 336.
- Vippamokkha** [vi+ pamokkha] release, deliverance S 1.154; J v.27.
- Vippayutta** [vi+ payutta] separated S II.173 (visaṅyutta+); Sn 914 (or °mutta). — °paccaya the relation of dissociation Tikp 6, 53 sq., 65; Vism 539.
- Vippayoga** [vi+ payoga] separation Sn 41; PvA 161 (piya°).
- Vippalapati** [vi+ palapati] to talk confusedly (as in one's sleep), to chatter, wail, lament Vin 1.15; S IV.303; J 1.61; III.217; IV.167; DhA II.100; PvA 40, 93.
- Vippalambheti** [vi+ palambheti] to deceive, mock DA 1.151; ThA 78.
- Vippalāpa** [vi+ palāpa] confused talk, wailing Ps 1.38; PvA 18.
- Vippalujjati** [vi+ palujjati] to be broken up, to be destroyed Nd<sup>1</sup> 5.
- Vippavadati** [vi+ pavadati] to dispute, disagree J IV.163; VI.267.
- Vippavasati** [vi+ pavasati] to go from home, to be away from (abl.), to be absent Sn 1138 (= apeti apagacchati vinā hoti Nd<sup>2</sup> 582); J IV.51, 439. — pp. vippavuttha.
- Vippavāsa** [vi+ pavāsa] absence; in sati° absence of mind, neglect, absentmindedness, thoughtlessness J 1.410; SnA 339; a° thoughtfulness, mindfulness Vin v.216; Sn 1142; J IV.92.
- Vippaviddha** [pp. of vippavijjhati, vi+ pa+ vyadh] pierced through and through J 1.61.
- Vippavuttha** [pp. of vippavasati] absent; °sati neglectful DhA 1.239.
- Vippasanna** (adj.) [vi+ pasanna] (quite) purified, clear; happy, bright, pure, sinless Vin III.88 (°chavivaṇṇa); S 1.32 (cetas); III.2, 235; IV.118, 294; v.301; A III.41, 236; Sn 637; Dh 82, 413 (= pasanna-citta DhA IV.192); Pv 1.10<sup>10</sup> (= suṭṭhu pasanna); II.9<sup>35</sup>; Vism 262 (where KhA reads pasanna only); DhA II.127; DA 1.221.
- Vippasādeti** [Caus. of vippasidati] to purify, cleanse Sn 506.
- Vippasidati** [vi+ pasidati] to become bright; fig. to be reconciled or pleased, to be satisfied or happy Dh 82; J 1.51; PvA 122 (mukha-vaṇṇa). Caus. vippasādeti.
- Vippasukkhati** [vi+ pa+ sukkhati] to dry up entirely J v.106.
- Vippahāna** (nt.) [vi+ pahāna] leaving, abandoning, giving up S 1.39=Sn 1109; Sn 1097; J VI.260; Miln 181.
- Vippahita** (nt.) [vi+ pahita<sup>2</sup>] sending out in all directions, message J III.386 (dūta°).
- Vippahina** [pp. of vippajahati] given up, abandoned S 1.99; A v.16, 29 sq.; Sn 360, 362.
- Vippita** at J VI.185 is to be read *cipiṭa* ("flat").
- Vipphandati** [vi+ phandati; cp. BSk. vispandati Jtm 11 to twitch, writhe, struggle Vv 52<sup>16</sup> (52<sup>14</sup> Ha.); J IV.495 — pp. vipphandita.
- Vipphandita** (nt.) [pp. of vipphandati] "writhing," twitching, struggle M 1.446; S II.62; — (fig.) in *diṭṭhi*° comb<sup>d</sup> with *visūkāyita* "scuffling of opinion" (Mrs. Rh. D.), sceptical agitation, worry & writhing (cp. *Dial.* 1.53) M 1.8, 486; S 1.123 (here without *diṭṭhi*°; the C. expl<sup>a</sup> is "hatthirājavanna sappavaṇṇ' ādidassa nāni" K.S. 1.320); Dhs 381; Pug 22.
- Vipphala** (or is it *pipphala*?) = phala at J VI.518.
- Vipphalati** [vi+ phalati] (intrans.) to split open, to burst asunder: so read at J v.33, 493 (for vipatati); Pv IV.1<sup>16</sup> (for vipātetī); see detail under *vipātetī*.
- Vipphāra** [fr. vi+ pharati 1 or 2] diffusion, pervasion, (adj.) pervading, spreading out A 1.171 (vitakka-vipphāra-sadda, cp. *K'vu trsl*<sup>m</sup> 241), 206 (mahājutika mahā vipphāra); IV.252; Ps 1.112 sq.; II.174; J III.12 (mahā° + mahājutika); v.150 (id.); Miln 230 & 270 (vacī°

dilating in talk), 130, 346; Vism 42; DA 1.192; VvA 103 (mahā° + mahājutika); PvA 178 (karuṇā°).

**Vipphāravant** (adj.) [fr. vipphāra, cp. pharati 1 & vip-phurati] possessing vibration DhsA 115 = Vism 142.

**Vipphārika** (adj.) [fr. vi+ pharati 2] spreading out (in effulgence) VvA 5 (mahā°).

**Vipphārita** [pp. of Caus. vi+ pharati] expanded Dāvs v.34 (°akkhi-yugala, both eyes wide open).

**Vipphālita** (adj.) [vi+ phālita 2] split open, cut to pieces PvA 152 (su°; so read for vipphalita); Sdhp 188 (°anga).

**Vipphāleti** [vi+ sphar: cp. phālita 1. It is *not* = vi+ phāleti] to expand, to bend or draw the bow J vi.580.

**Vipphuraṇa** (nt.) [vi+ phuraṇa = pharaṇa] spreading out, effulgence, pervasion VvA 277.

**Vipphurati** [vi+ phurati: see pharati] to vibrate, tremble, quiver, fly asunder, diffuse J 1.51; SnA 225; VvA 12 (vijjotamāna vipphurato).

**Vipphoṭita** (adj.) [vi+ phoṭita: see phoṭa, cp. BSk. vis-phoṭa open Divy 603] burst open (of a boil) Th 1, 306.

**Vipphala** (adj.) [vi+ phala] fruitless, useless Sdhp 527.

**Vibandha** [vi+ bandha] fetter PvA 207.

**Vibandhana** (nt.) [vi+ bandhana] = vibandha ThA 243.

**Vibādha** (adj.) [fr. vibādha] doing harm to (°), injuring, preventing Dāvs 11.88.

**Vibādhati** [vi+ bādhati] to oppress, harm Miln 135 (so read for °bhādati); DhsA 42. — Pass. vibādhiyati to be oppressed PvA 239.

**Vibbedha** [fr. vi+ vyadh after analogy of ubbedha; *not* vi+ bhedha] circumference J 1.212.

**Vibbhanta** [pp. of vibbhamati] 1. roaming, straying; strayed, confused M 1.171 (padhāna° giving up excretion), 247 (id.). Usually in phrase °citta with wandering (or confused) mind S 1.61 (see expl<sup>a</sup> of C. at K.S. 1.321), 204; 111.93; v.269; A 1.70; 11.30; 111.391; ft 90; J 1v.459 (+kupit<sup>a</sup> indriya); Miln 324. — At DhsA 260 we find the cpd. vibbhanti-bhāva [vibbhanta in comp<sup>a</sup> with bhū] of citta, in meaning "wavering, roaming" (of mind): so read for vibhanti-bhāva.

**Vibbhantaka** (adj.) [vibbhanta+ka] 1. straying away from (°), confused Vism 187 (jhāna°), 429. — 2. (a bhikkhu) who has forsaken the Order, apostate Vin 11.60.

**Vibbhamati** [vi+ bhmati] to wander about, to go astray, to forsake the Order Vin 1.72; 11.14; 111.40 (may be taken in the sense of enjoying oneself or sporting, i. e. cohabiting, at this passage), 1v.216; J 1.117; 111.462 (of a bhikkhu enticed by his former wife), 496. — pp. vibbhanta.

**Vibhanga** [vi+ bhanga, of bhaj<sup>1</sup>] distribution, division, distinction, classification Vin 1.359; Sn 600 (jāti° classification of species; expl<sup>d</sup> as jāti-vitthāra at SnA 464); J 1v.361 (+vicaya; C. expl<sup>a</sup> as vibhāga); Mhvs 30, 87 (dhātu° distribution of relics); SnA 422 (contrasted with uddesa). — Vibhanga is the title of the second book of the Abhidhamma Piṭaka (see Pāli Name Dictionary). Cp. Sutta-vibhanga.

**Vibhajati** [vi+ bhajati, i. e. bhaj<sup>1</sup>, as in bhājeti] (lit.) to distribute, divide; (fig.) to distinguish, dissect, divide up, classify; to deal with something in detail, to go into details M 111.223; S 11.2, 255 (vibhājeti) = M 1.364 (reads

virājeti); S 1v.93 (atthan); v.261 (dhammaṇ vivarati vibhajati uttāni-karoti); Sn 87; Pug 41; Vbh 259; Miln 145; SnA 237; DA 1.104; PvA 81, 111. ger. vibhajja (q. v.). — pp. vibhatta.

**Vibhajana** (nt.) & °ā (f.) [fr. vibhajati] distinction, division, going into detail Nett 5, 8 sq., 38 (+vivarāṇā & uttāni-kammata); Tikp 10; SnA 445 (vivarāṇa, v., uttāni-karaṇa); DhsA 343, 344. Cp. vibhājana.

**Vibhajja** (adv.) [ger. of vibhajati] dividing, analysing, detailing; in detail (°) D 111.229 (°vyākaraṇiṇya paṇḍa "discriminating reply" trsl<sup>a</sup>); A 11.46 (°vacana analysis). — °vāda the Vibhajja doctrine, i. e. the doctrine which analyses, or the "religion of logic or reason"; a term identical with theravāda, the doctrine of the Elders, i. e. the original teaching of the Buddhist church. -°vādin one who teaches the V. doctrine, Ep. of the Buddha Mhvs 5, 271; Tikp 366; VbhA 130; cp. Kvu trsl<sup>a</sup> introd. p. 38.

**Vibhatta** (adj.) [pp. of vibhajati] 1. (lit.) divided, distributed; parted, partitioned, having divisions, portioned off Sn 300; Pv 1.10<sup>13</sup> (of niraya); J v.266 (id.); Miln 316 (a° samudda). — su° well divided, well planned, proportioned, regular Sn 305; Pv 111.2<sup>21</sup>; Miln 330, 345; Vism 108. — 2. (fig.) detailed, explained, analysed Vism 187; SnA 288; PvA 104.

**Vibhattavant** (adj.) [fr. vibhatta] full of details, giving all detail Vism 212; DA 1.34.

**Vibhatti** (f.) [fr. vibhajati] 1. division, distinction, classification, detail, variety J 1v.432 (of paintings); Nett 1 sq., 105; Miln 102, 381; Vism 352 (contrasted with sankhepa); PvA 199, 282 (rūpa° various forms, patterns). — 2. (t. t. g.) inflection of nouns & verbs, declensions, conjugation SnA 397; VvA 78, 199. -°lopa omission of inflection VvA 174, 192; PvA 147. — Note. vibhatti-bhāva at DhsA 260 is to be read as vibbhanti° (see under vibbhanta).

**Vibhattika** (adj.) [fr. vibhatti] having divisions; (fig.) detailed. Neg. a° not giving details VvA 164.

**Vibhava** [vi+ bhava] 1. power, wealth, prosperity DA 1.147; J 1.56; v.285; Mhvs 26, 6; DhA 1.6; 11.9, 84; 1v.7; VvA 5, 302 (°sampanna rich); PvA 122, 130, 176, 196. Great wealth is expressed by asiti-koṭi-vibhava, consisting in 80 kotis, e. g. DhA 1.367; 11.25. — bahu° very rich J 1.145; mahā° id. PvA 97, 107. — yathā vibhavaṇ according to one's means or power PvA 54; vibhav' ānurūpaṇ id. VvA 254. — 2. non-existence, cessation of life, annihilation D 1.34; Sn 514 (+bhava), 867 (id.); Nd<sup>1</sup> 274, 282; J 111.402 (°ṇ gata = vināsaṇ patta C.); v.267 (id.); DhsA 392; DA 1.120; VbhA 505 (=bhava-vigama). See also taṇhā B 1.

-taṇhā "craving for life to end" (Dial. 111.208), desire for non-existence D 111.216, 275; Vin 1.10; Ud 33; It 50; VbhA 111. -diṭṭhi the theory of non-becoming D 111.212; A 1.83; Nd<sup>1</sup> 245, 274.

**Vibhavati** [vi+ bhavati] to cease to exist S 111.56 (fut. °issati); Sn 873 (vibhoti); Nd<sup>1</sup> 279 (id.). — pp. vibhūta.

**Vibhassikata** (nt.) [vi+ bhassa+ kata] gossip, lit. "made into talk" Vin 1v.241.

**Vibhāga** [fr. vibhajati, cp. vibhanga & vibhajana] distribution, division; detailing, classification J 1v.361; Vism 494; VbhA 83; ThA 100; VvA 37; PvA 122. — attha° detailing of meaning Vism 569; dhātu° distribution of relics VvA 297; PvA 212; pada° division of words SnA 269; PvA 34. — Cp. saṇ°.

**Vibhājana** (nt.) [vi+ bhājana<sup>2</sup>] distribution, division Dhṭp 92, 561; Dhṭm 776, 787.

- Vibhāta** [pp. of vibhāti] shining, turned to light, bright; in phrase vibhātāya rattiya when night had become light, i. e. at daybreak or dawn (DhA IV.105; PvA 13.22). — (nt.) daybreak, dawn DhA II.5 (°khaṇe).
- Vibhāti** [vi+ bhāti] to shine forth, to be or become light (said of the night turning into day); pres. also vibhāyati Vin 1.78; fut. vibhāyissati D II.148; aor. vibhāyi J v.354. — pp. vibhāta.
- Vibhādāti** at Miln 135 should be read at vibādhati.
- Vibhāyana** (nt.) [fr. vibhāti] shining forth, brightening VvA 148.
- Vibhāvana** (nt.) & °ā (f.) [fr. vibhāveti] 1. making clear, ascertainment, explanation, exposition J III.389; Vbh 342, 343 (ā); Sn A 13, 261 sq., 318; VbhA 409 (ā); ThA 76 (ā), 230; PvA 137, 140 (so read for vibhavanā in attha°). — 2. annihilation, disappearance, making non-existing (cp. vibhava 2) DhSA 163 (vibhāvanā nāma antara-dhāpanā ti attho).
- Vibhāvaniya** (adj.) [fr. vibhāvana] pertaining to ascertainment, making clear, explaining PvA 244 (paramattha°).
- Vibhāvita** [pp. of vibhāveti] made non-existing, annihilated Nd<sup>2</sup> 584.
- Vibhāvin** (adj.) [fr. vibhāveti] intelligent, wise Sn 317; J VI.304; Nd<sup>2</sup> 259 (= medhāvin); Miln 21, 276, 346; Sdhp 382.
- Vibhāveti** [vi+ bhāveti] 1. to understand clearly (lit. "to produce intensively or well") Sn 318 (ger. a-vibhāvayitvā). — 2. to make clear, to explain KhA 89; SnA 406, 472; PvA I. 70, 92, 135. — 3. to put out of existence, to annihilate [as Caus. of vibhava 2] DhSA 163. — pp. vibhāvita.
- Vibhāsita** [pp. Caus. of vi+ bhāsati<sup>2</sup>] illuminated, made bright, shining forth Sdhp 591.
- Vibhinna** (adj.) [vi+ bhinna] scattered; divided, at variance Sn 314 (= aññaṃ-aññaṃ bhinna SnA 324).
- Vibhītaka** (& °taka) [cp. \*Sk. vibhīta & °ka] the plant Terminalia bellerica; belleric myrobolan. Dice were made from its fruits, which are also used as medicine (intoxicant); its flowers smell vilely. — Vin 1.201; J III.161; v.363; VI.529.
- Vibhūta** (adj.) [pp. of vibhavati, or vi+ bhūta] 1. [cp. bhūta 1, & vibhava 2] destroyed, annihilated, being without Th 1, 715; Sn 871 sq., 1113 (= vibhāvita atikanta vitivatta Nd<sup>2</sup> 584). — 2. [cp. bhūta 3] false Sn 664. — 3. [cp. vibhāveti 2] clear, distinct A v.325; Miln 311; AbdhS 16 (a° unclear); Vism 112 (& a°). -°ṅ karoti to explain Miln 308.
- Vibhūti** (f.) [fr. vi+ bhavati] 1. [cp. vibhūta 2] destruction, ruin Th 1, 1018 (°mandin= malign). — 2. [cp. vibhava 1] splendour, majesty, glory J v.305; PvA 133 (dāna°), 216 (rāja°).
- Vibhūsana** (nt.) [vi+ bhūsana] adornment A 1.212; II.40, 145, 209; Sn 59 (cp. Nd<sup>2</sup> 585); Pug 21, 58; J 1.8; DhS 1348; Miln 382.
- Vibhūsā** (f.) [vi+ bhūsā] ornament, decoration, distinction, pride Sn 926; Nd<sup>1</sup> 380; Nd<sup>2</sup> 585; Miln 224 (Rh. D. trsl\* "dexterity," hardly correct. Should we read "vibhūti" ?).
- Vibhūsita** [pp. of vibhūseti] adorned, decorated Mhvs 25, 102; Vism 10; PvA 46, 157.
- Vibhūseti** [vi+ bhūseti] to adorn, embellish, beautify Th 2, 411; Mhvs 19, 25; DhA 1.77. — pp. vibhūsita.
- Vibheti** [vi+ bhāyati] to be afraid, to stand in awe of J v.509 (= bhāyati C.). Should we read bibheti ?
- Vibhedaka** [vi+ bhedaka] one who disturbs friendship, a slanderer J III.260.
- Vibhedika** (f.) [fr. vi+ bhid] the palmyra tree J VI.529.
- Vibhedeti** [vi+ bhedeti] to cause disruption, to slander A v.345 sq.

# THE PALI TEXT SOCIETY'S PALI-ENGLISH DICTIONARY

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Part VIII (Vim—H)

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**Vimajjana** (nt.) [fr. vi + majjati<sup>2</sup>] making smooth, polishing M i. 385.

**Vimaṭṭha** (adj.) [vi + maṭṭha] smoothed, soft, smooth, polished J v.96 (°ābharāṇa), (C. expl<sup>a</sup> as "visāla"), 204, 400 (of ornaments). — ubhato-bhāga° polished or smooth on both sides M i. 385; A v.61 = M ii.13 (has °maddha).

**Vimata** (adj.) [fr. vi + man] perplexed, in doubt J v.340.

**Vimati** (f.) [vi + mati] doubt, perplexity, consternation D i.105; S iv.327; A ii.79, 185; Ap 29; Dhs 425; J iii.522; Miln 119, 144, 339; DA 1.274.

**Vimada** (adj.) [vi + mada] disintoxicated, without conceit J v.158 (taken as "unconscious" by C.).

**Vimaddana** (nt.) [vi + maddana] crushing, destroying VvA 232.

**Vimana** (adj.) [vi + mano] 1. perplexed, consternated Miln 23, 118; PvA 274. — 2. inflated Th 2, 380. — 3. distracted, distressed Th i, 1051; J vi.523.

**Vimariyādikata** (adj.) [vi + mariyādā + kata] lit. made unrestricted, i. e. delivered, set free S ii.173; iii.31 (vipparamutto °ena cetasā viharati); vi.11; A v.151 sq. — At Th i, 184 v. l. for vipariyādi°.

**Vimala** (adj.) [vi + mala] without stains, spotless, unstained, clean, pure A iv.340; Sn 378, 476, 519, 637, 1131 (cp. Nd<sup>2</sup> 586); J i.18; Miln 324; DhA iv.192.

**Vimalayaka** [cp. Sk. vimalaka] a certain precious stone of dark-blue colour VvA 111.

**Vimāna**<sup>1</sup> (nt.) [in the Pāli meaning *not* Vedic. Found in meaning "palace-chariot" in the Mbhārata and elsewhere in Epic Sk.] lit. covering a certain space, measuring; the def<sup>ns</sup> given by Dhṛpāla refer it to "without measure," i. e. immeasurable. Thus = vigata-māne appamāne mahanta vara-pāsāda VvA 131; = visitthamānaṇ, pamānato mahantaṇ VvA 160. — Appl<sup>d</sup> meaning: heavenly (magic) palace, a kind of paradise, elysium. — 1. *General remarks*: (a) The notion of the vimāna is peculiar to the later, fantastic parts of the Canon, based on popular superstition (Vimāna & Peta Vatthu, Apadāna, Jātaka and similar fairy tales). It shows distinct traces of foreign (Hellenic-Babylonian) influence and rests partly on tales of sea-faring merchants (cp. location of V. in mid-ocean). On the other hand it represents the old (Vedic) ratha as chariot of the gods, to be driven at will (cp. below 5, 7, 8). Thus at Vv 10 (here as 500 chariots!), 36, 63, 64; J 1.59 (deva-vimāna-śādisa ratha). — (b) The vimānas are in remote parts of the world (cp. the island of the blessed), similar to the elysium in Homer's Odyssey, e. g. iv.563 sq.: σ'ἵε ἠλύσιον πεδίον καὶ πύργα γαίης ἀθάνατοι πύλωνιν etc. (trsl<sup>a</sup> G. Chapman: "the immortal ends of all the earth, the fields Elysian Fate to thee will give; where Rhadamanthus rules, and where men live a never-troubled life, where snow, nor show'rs, nor irksome winter spends his fruitless pow'rs, but from the ocean zephyr still resumes a constant breath, that all the fields perfume"). Cp. Ehn, *Yama* p. 206 sq. — (c) In popular religion the influence of this eschatological literature has been very great, so great in fact as to make the Vimāna and Peta-vatthus & the Jātaka-stories, exemplifying the theory of retribution as appealing to an ordinary mind by vivid examples of mythology, greater favourites than any other canonical book. From this point of view we have to judge Mhvs 14, 58: Petavatthū Vimānaṇ ca sacca-sayuttaj eva ca desesi therō . . . — 2. The descriptions of the Vimānas are in the most exuberant terms. The palaces (kingdoms in miniature) are of gold, crystal or exquisite jewels, their pillars are studded with gems,

their glittering roofs are peaked with 700 pinnacled turrets (VvA 244, 289; also as "innumerable" VvA 188, or 18,000 Ap. 63). Surrounded are these towering (ucca) mansions by lovely, well-planned gardens, the paths of which are sprinkled with gold dust; they are full of wishing-trees, granting every desire. There is a variety of stately trees, bearing heavenly flowers & fruit, swaying gently in delicious breezes. Lotus ponds with cool waters invite to refreshing baths; a host of birds mix their songs with the strains of cymbals and lutes, played by heavenly musicians. Angelic maidens perform their dances, filling the atmosphere with a radiant light which shines from their bodies. Peace and happiness reign everywhere, the joys of such a vimāna cannot be expressed in words. This elysium lasts for aeons (cira-tthitika Vv 80<sup>1</sup>; kappa-tthāyin Th 1, 1190); in short it is the most heavenly paradise which can be imagined. — For a monograph of vimāna the Vimāna Vatthu and its Commentary should in the first place be consulted. — 3. The inhabitants of the Vimānas are usually happy persons (or yakkhas: see Stede, *P. F. trsl.* 39-41), called devatā, who have attained to such an exalted state through their own merit (puñña see foll. 4). — Departed souls who have gone through the Peta-stage are frequently such devas (at Vv 17<sup>2</sup> called pubba-devatā). That these are liable to semi-punishment and semi-enjoyment is often emphasized, and is founded on the character of their respective kamma: J 1.240 (vimāna-petiyo sattāhaṇ sukhaṇ anubhavanti, sattāhaṇ dukkhaṇ); J v.2 (vemānika-peta-bhavana-kamassa sarikkhako vipāko ahoṣi; i. e. by night pleasures, by day tortures); cp. Pv ii. 12 (see Stede, *Gespensstergeschichten des Peta Vatthu* p. 106), iii. 7<sup>8</sup>; PvA 204, 210, & Divy p. 9. Expressions for these "mixed" devatās who are partly blessed, partly cursed are e. g.: vimāna-peta PvA 145, 148, 271, 275; f. vimāna-peti PvA 152, 160, 186, 190; vimāna devatā PvA 190; vemānika-peta J v.2; PvA 244; DhA iii.192 (as powerful, by the side of nāgas & supannas). — In their appearance they are like beautiful human beings, dressed in yellowish (pīta, expl<sup>d</sup> as "golden") robes (cp. the angels in the oldest Christian apocalyptic literature: on their relation to Hellenic ideas see e. g. A. Dieterich, *Nehyia*, Leipzig 1903, pp. 10-18, 29: red & white the colours of the land of the blessed), with gold and silver as complementary outfit in person and surroundings. Thus throughout the Vimāna Vatthu, esp. Nos. 36 & 47 (pīta-vimāna). Their splendour is often likened to that of the moon or of the morning star. — 4. *Origin* of Vimānas. A vimāna arises in the "other world" (paraloka) at the instant of somebody doing good (even during the lifetime of the doer) and waits for the entry of the owner: DhA iii.291 sq. In the description of the vimāna of the nāga-king (J vi.315 = Vv 84<sup>22</sup>) it is said on this subject: a vimāna is obtained neither without a cause (adhicca), nor has it arisen in the change of the seasons, nor is it self-made (sayankata), nor given by the gods, but "sakehi kammehi apāpakehi puññehi laddha" (i. e. won by one's own sinless & meritorious deeds). — Entering the Vimāna-paradise is, analogous to all semi-lethal passing over into enchanted conditions in fairy tales, compared with the awakening from sleep (as in a state of trance): sutta-ppabuddha DhA iii.7. Of the Vimāna itself it is said that it appears (pātur ahoṣi), e. g. VvA 188; DhA i.131; or arises (uggāncchi) DhA iii.291; VvA 221. — 5. *Location* of the Vimānas. The "vimāna" is an individual paradisiacal state. Therefore vimānas are not definitely located "Elysian Fields." They are anywhere (in this world as well as in the Beyond), but certain places are more favourable for their establishment than others. Thus we may state that kar' ikoṭṭi<sup>2</sup> they are found in the neighbourhood of water. Thus either in the Ocean (majjhe sāgarasmīṇ Th 1, 1190; samudda-majjhe PvA 47), where access is possible only through adventures after ship-



wreck or similar causes (J. IV.1 sq.; Pv IV.11); or at one or the other of the great lakes of the Himavant (Pv II.12). They are in out-of-the-way places ("end of the world"); they are also found in the wilderness: Vv 84; Pv IV.3<sup>2</sup>. As *tree*-vimānas with rukkha-devatā as inhabitants they occur e. g. at J III.310; v.502; Pv I.9; II.9; PvA 244. Very often they are phantasmagorical castles in the air. By special power of their inhabitants they may be transported to any place at will. This faculty of transference is combined with the ability of extremely swift motion (compared to the speed of thought; manojava). Thus a golden palanquin is suspended in mid-air above a palace at VvA 6 (ākāsa-cārin, sigha-java). They are said to be ākāsa-tthānāni J VI.117; SnA 222, 370 (but the palace of the Yakkha Ālavaka is bhumba-ttha, i. e. stands on the ground, and is described as fortified: SnA 222). The place of a (flying) vimāna may be taken by various conveyances: a chair, an elephant, ship, bed, litter etc. Or the location of it in the other world is in the Cittalāvana (Vv 37), or the Pāricchattaka tree (Vv 38), or in the Cātummahārājika-bhavana (VvA 331). — Later on, when the theory of meritorious deities (or departed souls raised to special rank) as *vemānikā devā* was established, their abode was with their vimānas settled among the *Tāvatiya* (e. g. VvA 188, 217, 221, 244, 289; DbA III.291), or in the *Tusita* heaven. Thus *Tusita-pura* interchanges with *Tusita-vimāna* at DhA II. 208. The latter occurs e. g. at DhA III.173, 219. — 6. The dimensions of the Vimānas are of course enormous, but harmonious (being "divine"), i. e. either of equal extent in all directions, or specially proportioned with significant numbers. Of these the foll. may be mentioned. The typical numbers of greatest frequency are 12, 16, 30, 700, in connection with *yojana*. The dimensions, with ref. to which 12 & 16 are used, are length, width, height, & girth, whereas 700 applies usually to the height (DhA III.291 e. g., where it is said to be "over 700"), and the number of turrets (see above 2). At VvA 267 (satta-yojana-pamāno ratho) No. 7 is used for 700; No. 30 (extent) is found e. g. at DhA III.7; ThA 55; No. 12 e. g. at J VI.116; DhA III.291; VvA 6, 217, 221, 244, 246, 291 sq.; No. 16 at VvA 188, 289. — 7. Vimānas of sun and moon. A peculiar (late ?) idea is that sun and moon have their vimānas (cp. Vedic ratha=sun). There are only very few passages in the post-canonical books mentioning these. The idea that the celestial bodies are vimānas ("immense chariots in the shape of open hemispheres" Kirfel, *Kosmographie der Indier* p. 282) is essentially Jainistic. See on Jain Vimānas in general Kirfel, l. c. pp. 7-9, 292-300. — In the Pāli Com. we find SnA 187, 188 (canda-vimānaṃ bhinditvā=breaking up the moon's palace, i. e. the moon itself); and DhA III.99 (candimasuriyā vimānāni gabetvā atthaṃsu). — 8. Other terms for vimāna, and specifications. Var. other expressions are used more frequently for vimāna in general. Among these are *ratha* (see above 1 a); *nagara* (Pv II.12<sup>5</sup>); *pura* (see above 5, as *tusita*<sup>o</sup>); *pāsāda*, either as *dibba* (DhA III.291), or *vara*<sup>o</sup> (VvA 130), or *vimāna*<sup>o</sup> (Vv 31<sup>10</sup>). — The vimānas are specified as *deva-vimāna* "heavenly palace," e. g. J I.59; Vism 342; VvA 173; or (in a still more superlative expression) *brahma-vimāna*, i. e. best or most excellent magic palace, highest paradise, e. g. D I.17 (here perhaps "palace of Brahmā"); III.28 ("abode of brahmās" Rh. D.); It 15; Vism 108. The latter expression is abbreviated to *brahma* (nt.) "highest, best thing of all," "summmum bonum," paradise, magic palace: ThA 47 (Ap. v. 6) & 55 (Ap. v. 8), at both places as *sukataṃ*, i. e. well made. — A rather odd expression for the paradisiacal state (in concrete form) is *attabhāva* (existence, cp. Gr. *βουή* Hom. Od. IV.365 ?) instead of *vimāna*, e. g. DbA I.131 (tigāvuta-ppamāna); III.7 (id.). — 9. Various. Of innumerable passages in the books mentioned above

(under 1) only the foll. may be given for ref.: J III.310, 398, 405; v.165, 171; VI.117 sq., 120 sq.; Ap 35, 55, 59; Dāvs IV.54 (acalaṃ v. antalikkhamhi navaṃ gati-virahitaṃ ambhorāsi-majjhamhi disvā); and *Vimāna Vatthu* throughout. Of passages in the 4 older Nikāyas we have only A II.33 (ye devā digh' āyukā uccesu vimānesu cira-tthitikā). At S I.12=23 we should read "na ca mānaṃ" for "na vimānaṃ" (K.S. 1.18).

**Vimāna**<sup>2</sup> [vi+māna] disrespect, contempt Sn 887 (°dassin showing contempt).

**Vimānana** (nt.) [vi+mānana] disrespect, contempt D III.190 (a<sup>o</sup>); Miln 377, 386.

**Vimānita** [pp. of vimāneti] treated with contempt A III.158, 160.

**Vimāneti** [vi+māneti] to disrespect, to treat with contempt Vin II.260; Sn 888; Nd<sup>1</sup> 297. — pp. *vimānita*.

**Vimukha** (adj.) [vi+mukha] turning away from, averted, neglectful Mhvs 22, 80; PvA 3 (dhamma-saññā<sup>o</sup>), 269 (carita<sup>o</sup>).

**Vimuccati** [vi+muccati, Pass. of muccati] to be released, to be free (of passion), to be emancipated M 1.352; S II.94, 124; III.46, 189; IV.86; v.218; A IV.126 sq., 135, 179; Sn 755; Pug 61, 68; Sdhp 613. — aor. 3<sup>rd</sup> pl. *vimuccisū* Sn p. 149. — pp. *vimutta*. See also (an)upādā & (an)upādāya. — Caus. *vimoceti* to cause to be released or emancipated, to set free A II.196 (cittaṃ); Vin III.70 (id.). — grd. *vimocaniya* A II.196.

**Vimutta** [pp. of vimuṇṇati] freed, released, intellectually emancipated Vin 1.8; A IV.75, 179, 340; v.29; D III.97, 100, 133, 258; S I.23, 35; III.13, 53, 137; Sn 354, 475, 522, 877, 1071 sq., 1101, 1114; Nd<sup>1</sup> 283; Nd<sup>2</sup> 587; Pv IV.1<sup>32</sup> (arahā+); Vism 410. — Often as *cittaṃ v.* an emancipated heart, e. g. D I.80; A III.21; S I.46, 141; III.90; IV.164; v.157 (here taken by Mrs. Rh. D. at S VI.93, Index, as "unregulated, distraught"); Sn 975; Nd<sup>1</sup> 284; Vbh 197. *ubhatobhāga*<sup>o</sup> emancipated in both ways (see *Dial* II.70) D II.71; III.105, 253; S I.191; A I.73; IV.10, 77, 453; v.23; M I.439, 477 sq. — *paññā*<sup>o</sup>, emancipated by insight, freed by reason (see *Dial* II.68) S I.191; II.123; D II.70; III.105, 254; M I.439, 477. — *saddhā*<sup>o</sup> freed by faith A I.73; IV.10, 77; v.23; Ps II.52; M I.439, 477. — *anupādā vimutta* freed without any further clinging to the world M I.486; S II.18; III.59; IV.83 and passim.

-atta having an emancipated self S III.46, 55, 58; A IV.28. -āyatana point or occasion of emancipation, of which there are 5, viz. hearing the Dhamma taught by the Master, teaching it oneself, reciting it, pondering over it, understanding it A III.21 sq.; D III.241, 279; Ps I.5.

**Vimutti** (f.) [fr. *vimuccati*] release, deliverance, emancipation D I.174; III.288; S V.206 sq. (abhijānāti), 222 (ariya<sup>o</sup>), 266, 356; A II.247, III.165 (yathābhūtaṃ pajānāti), 242; Sn 54, 73, 725 sq.; J I.77, 78, 80; Ps I.22; II.143 sq.; Nd<sup>1</sup> 21; Pug 27, 54 sq.; Vbh 86, 272 sq., 392 (micchā<sup>o</sup>) Nett 29; Vism 410; Sdbp 614. — *ceto*<sup>o</sup> (& *paññā*<sup>o</sup>) emancipation of heart (and reason) D I.156; III.78, 108, 247 sq., 273; S I.120; II.214; IV.119 sq.; v.118 sq., 289 sq.; A I.123 sq., 220 sq.; 243; II.36, 87, 214; III.20, 131, 400; IV.83, 314 sq.; v.10 sq.; Vbh 344; Nett 40, 43, 81 sq., 127. — *sammā*<sup>o</sup> right or true emancipation A II.222 sq.; v.327; Ps I.107; II.173. — See also arahatta, upekkhā, khandha II.A, dassana, phala, mettā.

-rasa the essence of emancipation A I.36; IV.203; PvA 287. -sāra substance or essence of emancipation A II.141, 243; IV.385.

**Vimokkha** (& **Vimokha**) [fr. vi+muc, cp. mokkha<sup>1</sup>] deliverance, release, emancipation, dissociation from

the things of the world, Arahantship D II.70, 111; III.34, 35, 230, 288; M I.196 (samaya° & asamaya°); S I.159 (cetasa v.); II.53, 123; III.121; IV.33; A II.87; IV.316; V.11; Vin v.164 (cittassa); Sn 1071 (which Nd<sup>2</sup> 588 expl<sup>a</sup> as "agga" etc., thus strangely taking it in meaning of mokkha°, perhaps as edifying etym.); Nd<sup>2</sup> 466 (in expl<sup>a</sup> of Bhagavā); Ps 1.22; II.35 (as 68 !), 243; Pug II sq.; Vbh 342; Dhs 248; Nett 90, 100, 119, 126; Vism 13, 668 sq.; Miln 159; PvA 98; Sdhp 34, 264. — The three vimokkhas are: suññato v., animitto v., appaṇihito v. Ps II.35; Vism 658. The eight vimokkhas or stages of emancipation, are: the condition of rūpī, arūpa-saññī, recognition of subha, realization of ākāśānañc'āyatana, of viññāṇ'ānañc'āyatana, ākiñcaññ'āyatana, neva-saññā-n'āsaññ'āyatana, saññāvedayita-nirodha D III.262 (cp. Dial. III.242), A 1.40; IV.306; Vbh 342; expl<sup>d</sup> in detail at Ps II.38-40. [cp. BSk. aṣṭan vimokṣāḥ, e. g. AvŚ II.69, 153]. — In sequence jhāna vimokkha samādhī samāpatti (magga phala) at Vin 1.97, 104; III.91; IV.25; A III.417, 419; v.34, 38; Vbh 342. — See also jhāna.

**Vimocana** (nt.) [vi+ mocana] 1. letting loose, discharging Dhṭm 216 (assu°). — 2. release from, doing away with Mhvs 35, 73 (antarāya°).

**Vimoceti** see vimuccati.

**Vimohita** [pp. of vi+ moheti] deluded, bewildered Sdhp 363.

**Vimba** is another spelling for bimba at S v.217. Cp. BSk. vimbaka (form of face) Divy 172, 525.

**Vimhaya** [cp. Sk. vismaya, vi+ smi] astonishment, surprise, disappointment J v.69 (in expl<sup>a</sup> of vyamhita); Mhvs 5, 92; SnA 42 (explaining "vata"), 256 (do. for "ve" = aho); DA 1.43; VvA 234, 329.

**Vimhāpaka** (adj.) [fr. vimhāpati] deceiving, dismaying SnA 549 (= kuhaka).

**Vimhāpana** (nt.) [fr. vimhāpeti] dismaying, deceiving, disappointing Vism 24 (in expl<sup>a</sup> of kuhana); Dhṭp 633 (id.).

**Vimhāpeti** [Caus. of \*vimhayati = vi+ smi] to astonish, to cause dismay to, to deceive Mhvs 17, 44; DA 1.91 (in expl<sup>a</sup> of kuhaka).

**Vimhita** (adj.) [pp. of vi+ smi, cp. mihita] astonished, discouraged, dismayed J VI.270 (su° very dismayed); Miln 122; Mhvs 6, 19; Dāvs II.80.

**Viya** (indecl.) [another form of iva, viā \*via (so some Prākritis: Pischel Prk. Gr., § 143, 336) > viya. Pischel Prk. Gr. § 336, 337 derives it fr. vīva = v' iva] 1. part of comparison: like, as; stands for iva (usually in verse) after ā: Sn 420 (jātimā v.); Pv 1.8<sup>5</sup> (vārinā v.); or o: Sn 580 (vajjho v.), 818 (kapaṇo v.); or ŋ: Sn 381 (vajantaṇ v.), 689 (nekkhaṇ v.). — 2. dubitative particle: na viya maññe I suppose not M II.121. — Cp. byā.

**Viya°** the diaeretic form (for sake of metre) of viya° [= vi+ a°], which see generally. Cp. the identical veyya°.

**Viyatta** (adj.) [cp. Sk. vyakta, vi+ pp. of añj] determined, of settled opinion, learned, accomplished; only in stock phrase sāvakā viyattā vinitā visārada (which Rh. D. trsl<sup>a</sup> "true hearers, wise and well-trained, ready etc." Dial. II. 114) at D II.104 = A IV.310 = S v.260 = Ud 63. The BSk. (at Divy 202) has śrāvakāḥ (for bhikkhū l) paṇḍitā bhaviṣyanti vyaktā vinitā viśāradaḥ. — 2. separated, split, dissenting, heretic Sn 800 (= vavattā bhina bhinna dvejjhāpanna etc. Nd<sup>2</sup> 108; = bhinna SnA 530). Cp. the two meanings of vavattā (= \*vyak-

ta), which quasi-correspond to viyatta 1 & 2. At this passage the v. l. (all SS of the Commentary) viyutta is perhaps to be preferred to viyatta.

*Note.* It is to be noted that viyatta in § 1 does not occur in poetry, but seems to have spelling viy° because of the foll. vinita and visārada. Cp. vyatta & veyyatta.

**Viyatti** (l.) [cp. Sk. vyakti] distinctness Dhṭp 366 & Dhṭm 593 (in def<sup>a</sup> of brū). Cp. veyyatti.

**Viyākāra** [vi+ ākāra] preparation, display, distinction, splendour, majesty Sn 299 (= sampatti SnA 319).

**Viyācikkhati** in verse at Sn 1090 for vyācikkhati, i. e. vi+ ācikkhati, to tell, relate, explain.

**Viyāpanna** [vi+ āpanna, pp. of vi+ āpajjati cp. vyāpajjati] gone down, lost, destroyed Sn 314 (in verse); gloss viyāvatta. The former expl<sup>d</sup> as "nattha," the latter as "viparivattitvā aññathā-bhūta" at SnA 324).

**Viyāyata** [vi+ āyata] stretched out or across J III.373 (in verse).

**Viyārambha** [vi+ ārambha] striving, endeavour, undertaking Sn 953 (expl<sup>d</sup> as the 3 abhisankhāras, viz. puñña°, apuñña° & āneñja° at Nd<sup>1</sup> 442).

**Viyūlha** [apparently vi+ ūlha, pp. of viyūhati, but mixed in meaning with vi+ ūha (of vah) = vyūha] massed, heaped; thick, dense (of fighting) M I.86 = Nd<sup>2</sup> 199<sup>5</sup> (ubhato viyūlhaṇ sangāmaṇ massed battle on both sides); A III.94, 99 (sangāma, cp. S IV.308); J VI.275 (balaggāni viyūlhāni; C. = pabbālha-vasena thitāni where pabbūlha evidently in meaning "sambādha." — 2. put in array, prepared, imminent J II.336 (marañe viyūlhe = paccupatthite C.). Cp. sayyūlha.

**Viyūhati** [vi+ ūh, a differentiated form of vah] to take away, carry off, remove Vin III.48 (paṇsuṇ vyūhati); J I.177, 199 (paṇsuṇ), 238, 331 (kaddamaṇ dvidhā viyūhitvā); II.52 (vālikar); IV.265 (paṇsuṇ); VI.448 (vālukar); DhsA 315; DhA II.38; III.207 (paṇsuṇ). — pp. viyūlha. Cp. sayyūhati.

**Viyūhana** (nt.) [fr. viyūhati] removing, removal Vism 302 (paṇsu°)

**Viyoga** [vi+ yoga 2] separation J VI.482; Mhvs 19, 16 (Mahābodhi°); PvA 100, 101 (pati° from her husband); Sdhp 77, 164.

**Viyyati** [Pass. of vāyati<sup>1</sup> or vināti. The Vedic is āyate] to be woven Vin III.259. — pp. vīta°.

**Viracita** [vi+ racita] 1. put together, composed, made VvA 14, 183. — 2. ornamented ThA 257; VvA 188.

**Viraja** (adj.) [vi+ rajo] free from defilement or passion, stainless, faultless Vin 1.294 (āgamma maggaṇ virajaṇ); Sn 139, 520, 630, 1105 (see exegesis at Nd<sup>2</sup> 590); Pv III.3<sup>6</sup> (= vigata-raja, niddo-sa PvA 180); DhA IV.142, 187; DA 1.237. Often in phrase virajaṇ vītamalaṇ dhamma-cakkhuṇ udapādi "there arose in him the stainless eye of the Arahant," e. g. Vin 1.16; S IV.47. — virajaṇ (+ asokaṇ) padaṇ "the stainless (+ painless) element" is another expression for Nibbāna, e. g. S IV.210; A IV.157, 160; It 37, 46; Vv 16<sup>9</sup>; similarly thānaṇ (for padaṇ) Pv II.3<sup>33</sup> (= sagga PvA 89).

**Virajjaka** (adj.) [vi+ rajja + ka] separated from one's kingdom, living in a foreign country VvA 336.

**Virajjati** [vi+ rajjati] to detach oneself, to free oneself of passion, to show lack of interest in (loc.). S II.94, 125 (nibbindaṇ [ppr.] virajjati); III.46, 189; IV.2, 86; A v.3; Sn 739 = S IV.205 (tattha); Th I, 247; Sn 813 (na rajjati na virajjati), 853; Nd<sup>1</sup> 138, 237; Miln 245; Sdhp 613. — pp. viratta. — Caus. virājeti to put away.

to estrange (acc.) from (loc.), to cleanse (oneself) of passion (loc.), to purify, to discard as *rāga* D II.51; S I.16=Sn 171 (ettha chandaṃ v.=vinetvā viddhaṃsetvā SnA 213); S IV.17=Kvu 178; A II.190 (rajanīyesu dhammesu cittaṃ v.); Sn 139, 203; Th 1, 282; Pv II.13<sup>18</sup> (itthi-cittaṃ=viratta-citta PvA 168); ThA 49; DhA I.327 (itthi-bhāve chandaṃ v. to give up desire for femininity). — pp. **virājita**.

**Virajjana** (nt.) [fr. virajjati; cp. rajjana] discolouring J III.148 (rajjana +).

**Virajjhati** [vi+rādh; cp. Sk. virādhyati: see rādheti<sup>1</sup>] to fail, miss, lose S IV.117; J I.17, 49<sup>o</sup> (aor. virajjhi); II.432 (id.); PvA 59. — pp. **viraddha**. — Caus. **virādheti** (q. v.).

**Virapa** (adj. nt.) [vi+raṇa] without fight or harm, peace Sdhp 579.

**Virata** [pp. of viramati] abstaining from (abl.) Sn 59, 531, 704, 900, 1070; Nd<sup>1</sup> 314; Nd<sup>2</sup> 591; VvA 72; Sdhp 338.

**Virati** (f.) [vi+rati] abstinence Mhvs 20, 58. The three viratis given at DA 1.305 (=veramaṇi) are sampatta<sup>o</sup>, samādāna<sup>o</sup>, setughāta<sup>o</sup> (q. v.). Cp. DhA 154 (tisso viratiyo), 218; Sdhp 215, 341 & *Cpd.* 244, n. 2.

**Viratta** [pp. of virajjati] dispassioned, free from passion, detached, unattached to, displeased with (loc.) S III.45 (rūpadhātuyā cittaṃ virattaṃ vimuttaṃ); Sn 204 (chandarāga<sup>o</sup>), 235 (citta āyatike bhavasmīṃ); A V.3, 313; J V.233 (mayi); Sdhp 613.

**Viraddha** [pp. of virajjhati] failed, missed, neglected S V.23 (ariyo maggo v.), 179 (satipatthānā viraddhā), 254, 294; Nd<sup>1</sup> 512; J I.174, 490; II.384; IV.71, 497; Nett 132.

**Viraddhi** (f.) (missing, failure?) at Vin 1.359 is uncertain reading. The vv. II. are visuddhi, visandī & visandhi, with expl<sup>as</sup> "viddhatthāna" & "viraddhatthāna": see p. 395.

**Virandha** [vi+randha<sup>2</sup>] opening; defect, flaw Nd<sup>1</sup> 165

**Viramaṇa** (nt.) (-<sup>o</sup>) [fr. viramati] abstinence, abstaining from (-<sup>o</sup>) Mhvs 14, 48 (uccā-seyyā<sup>o</sup>)

**Viramati** [vi+ramati] to stop, cease; to desist (abl.), abstain, refrain Sn 400 (Pot. °meyya), 878 (Pot. °me), 925; Nd<sup>1</sup> 168, 376; Th 2, 397 (aor. viramāsi, cp. Geiger, *P.Gr.* § 165<sup>1</sup>); Pv IV.3<sup>55</sup> (pāpadassanaṃ, acc.); Miln 85; PvA 204.

**Virala** (& **Viraḷa**) (adj.) [connected with Vedic ṛtē excluding, without, & nirṛti perishing; cp. also Gr. ἴρημος lonely; Lat. rarus=rare] 1. sparse, rare, thin Th 2, 254 (of hair, expl<sup>d</sup> as vilūna-kesa ThA 210, i. e. almost bald; spelling I); DhA 238 (I); DhA 1.122 (°channa thinly covered); PvA 4 (in ratta-vaṇṇa-virala-mālā read better with v. l. as ratta-kaṇavira-mālā, cp. J III.59).

**Virālita** [pp. of Denom. of virala=viraleti, cp. Sk. viralāyate to be rare] thin, sparse, rare Dāvs IV.24 (a<sup>o</sup>), with v. l. virāḷita.

**Virava** (& °rāva) [vi+rava & rāva; cp. Vedic virava] shouting out, roaring; crying (of animals) J I.25, 74 (ā), 203 (of elephants); V.9 (ā, of swans).

**Viravati** [vi+ravati] 1. to shout (out), to cry aloud; to utter a cry or sound (of animals) J II.350 (kiki sakuṇo viravi); V.206; Mhvs 12, 49 (mahārāvaṇ viraviṇsu mahājanā); PvA 154, 217, 245 (vissaraṇ), 279 (id.); Sdhp 179, 188, 291. — 2. to rattle J I.51. — Caus. **virāveti** to sound Mhvs 21, 15 (ghaṇṭaṇ to ring a bell).

**Viraha** (adj.) [vi+raho] empty, rid of, bar, without PvA 137, 139 (sīla<sup>o</sup>).

**Virahita** (adj.) [vi+rahita] empty, exempt from, rid of, without Miln 330 (dosa<sup>o</sup>); PvA 139.

**Virāga** [vi+rāga] 1. absence of rāga, dispassionateness, indifference towards (abl. or loc.) disgust, absence of desire, destruction of passions; waning, fading away, cleansing, purifying; emancipation, Arahantship. — D III.130 sq., 136 sq., 222, 243, 251, 290; S I.136; III.19 sq., 59 sq., 103, 189; IV.33 sq., 47, 226, 365; V.226, 255, 361; A I.100, 299; II.26; III.35, 85, 325 sq.; IV.146 sq., 423 sq.; V.112, 359; Th 1, 599; Sn 795; Ps II.220 sq.; Nd<sup>1</sup> 100; Kvu 600=Dh 273=Nett 188 (virāgo settho dhammāṇaṃ); Dh 163; Nett 16, 29; Vism 290 (khaya<sup>o</sup> & accanta<sup>o</sup>) 293. — Often nearly synonymous with nibbāna, in the description of which it occurs frequently in foll. formula: **taṇhakkhaya virāga nirodha nibbāna**, e. g. S I.136; Vin 1.5; A II.118; It 88; — or comb<sup>d</sup> with nibbidā **virāga nirodha upasama . . . nibbāna**, e. g. M I.431; S II.223; cp. **nibbāna** II.1<sup>1</sup> & III.8. — In other connection (more objectively as "destruction"): **aniccatā sankhārāṇaṃ etc., vipariṇāma virāga nirodha**, e. g. S III.43; (as "ceasing, fading away":) **khaya**-(dhamma liable to), **vaya<sup>o</sup>, virāga<sup>o</sup>, nirodha<sup>o</sup>** M 1.500; S II.26. — 2. colouring, diversity or display of colour, dye, hue (=rāga I) J I.89 (nānā<sup>o</sup>-samujjala blazing forth different colours); 395 (nānā<sup>o</sup> variously dyed); PvA 50 (nānā<sup>o</sup>-vaṇṇa-samujjala).

**Virāgatā** (f.) [abstr. fr. rāga] disinterestedness, absence of lust Kvu 212=Ud 10.

**Virāgita** (adj.) [fr. vi+\*rāgeti, Denom. of rāga?] at J V.96 is not clear. It is said of beautiful women & expl<sup>d</sup> by C. as vilagga-sarīrā, tanumajjhā, i. e. "having slender waists." Could it be "excited with passion" or "exciting passion"? Or could it be an old misreading for **virājita**? It may also be a distorted **vilāka** (q. v.) or **vilaggita**.

**Virāgin** (adj.) [fr. virāga 2, cp. rāgin] 1. discoloured, fading in colour J III.88 (fig. saddhā avirāginī), 148 (rāga<sup>o</sup> fading in the original dye, of citta). — 2. changing, reversing A III.416 (of dukkha: dandha<sup>o</sup> & khippa<sup>o</sup> of slow & quick change; v. l. M<sub>6</sub> is viparāgi, which may represent a vipariyāyi, i. e. changing).

**Virāguṇa** in meaning "fading away, waning" in verse at It 69 (of viññāṇa) is doubtful reading. It corresponds to virāgadhamma of the prose part (virāgudh<sup>o</sup> vv. II.). The v. l. is **pabhanguṇa** (which might be preferable, unless we regard it as an explanation of **virāgin**, if we should write it thus).

**Virājeti** [for virādheti, as in BSk. virāgayati (e. g. Divy 131, 133) to displease, estrange, the fig. meaning of virājeti like BSk. ārājeti for Pāli ārādheti in lit & fig. meanings] to fail, miss; only at M 1.327 (puriso naraka-papāte papatanto hatthēhi ca pādehi ca paṭhaviṇ virāgeyya "would miss the earth"; differently Neumann: "Boden zu fassen suchte," i. e. tried to touch ground). — Perhaps also in **virāgāya** (either as ger. to virājeti or as instr. to virāga in sense of **virādha**(na)) Pv I.11<sup>7</sup> (sukhaṇ virāgāya, with gloss virāgena, i. e. spurning one's good fortune; expl<sup>d</sup> as **virājhitvā virādhetvā** at PvA 59). Cp. **virāye** (=virāge?) at Th 1, 1113 (see virādheti).

**Virājati** [vi+rājati] to shine PvA 189 (=virocati).

**Virājita**<sup>1</sup> [pp. of virājati] cleansed, discarded as **rāga**, given up S IV.158 (dosa); J III.404 (=pahīna C.).

**Virājita**<sup>2</sup> [pp. of Caus. of virājati] shining out, resplendent J II.33 (mora . . . suratta-rāji-virājita here perhaps =streaked?). Cp. **virāgita**.

**Virājeti** see **virajjati**.

**Virādhana** (f.) [fr. virādheti] failing, failure D II.287; A v.211 sq.

**Virādhita** [pp. of virādheti] failed, missed, lost J v.400; Pv IV.1<sup>3</sup> (=pariccatta C.).

**Virādheti** [vi+rādheti<sup>1</sup>, or Caus. of virajjhati] to miss, omit, fail, transgress, sin Sn 899; Th I. 37, 1113 virāye for virādhaya C., may be virāge, cp. *Brethren* 375<sup>2</sup> & see virāgeti); Nd<sup>1</sup> 312; J I.113; Ap. 47; PvA 59. — Cp. virāgeti. — pp. virādhita.

**Virāva** see virava.

**Viriccati** [Pass. of vi+riñcati, to get purged D II.128 (ppr. viriccamāna). — pp. viritta. — Cp. vireka.

**Viritta** [pp. of viriccati] purged Miln 214.

**Viriya** (nt.) [fr. vira; cp. Vedic virya & viria] lit. "state of a strong man," i. e. vigour, energy, effort, exertion. On term see also *Dhs. trsl<sup>n</sup>* § 13; *Cpd.* 242. — D III.113, 120 sq., 255 sq.; S II.132, 206 sq.; Sn 79, 184, 353, 422, 531, 966, 1026 (chanda°); Nd<sup>1</sup> 470, 487; Nd<sup>2</sup> 394; J I.178 (viriyāṇ karoti, with *loc.*); Pug 71; Vbh 10; Nett 16, 28; Tikp 60, 63; Miln 36; Vism 100 (°upekkhā), 462; KhA 96; SnA 489; DhA IV.231; DA 1.63; DhsA 120; VvA 14; PvA 98, 129; Sdhp 343, 517. — accāradhha° too much exertion M III.159; A III.375; opp. atilina° too little *ibid*; utthāna° initiative or rousing energy S I.21, 217; A III.70; IV.282; ThA 207; PvA 129; nara° manly strength J IV.478, 487. -viriyāṇ āra(m)bhāti to put forth energy, to make an effort S II.28; IV.125; V.9, 244 sq.; A 1.39, 282, 296; II.15 = IV.462. — As adj. (-°) in alina° alert, energetic J 122; āradhha° full of energy, putting forth energy, strenuous S 1.53, 160, 198; II.29, 207 sq.; IV.224; V.225; A 1.4, 12; II.76, 228 sq.; III.65, 127; IV.85, 229, 291, 357; V.93, 95, 153, 335; J I.110; ossatthha° one who has given up effort J I.110; hīna° lacking in energy It 34 (here as viriya, in metre). — v. is one of the *indriyas*, the *balas* & the *sambojjhangas* (q. v.).  
-ārambha "putting forth of energy," application of exertion, will, energy, resolution D II.252; S II.202; IV.175; A 1.12; III.117; IV.15 sq., 280; V.123 sq.; Ps 1.103 sq.; Vbh 107, 194, 208; DhsA 145, 146. -indriya the faculty of energy D III.239, 278; S v.196 sq.; Dhs 13; Vbh 123; Nett 7, 15, 19; VbhA 276. -bala the power of energy D III.229, 253; A IV.363; J I.109. -sanjvara restraint by will Vism 7; SnA 8; DhsA 351.

**Viriyaṭā** (f.) [abstr. fr. viriya] manliness, energy, strength M I.19; VvA 284.

**Viriyaṅvant** (adj.) [viriya + vant] energetic A 1.236; Sn 528, 531 (four-syllabic), 548 (three-syllabic); Vism 3 (=ātāpin); Sdhp 475.

**Virujaka** (viñā°) lute-player J VI.51 (=viñā-vādaka C.). See *rujaka*.

**Virujjhati** [vi+rujjhati] to be obstructed Sn 73 (avirujjhamāna unobstructed); J VI.12.

**Virujjhana** (nt.) [fr. virujjhati] obstructing or being obstructed, obstruction, J VI.448.

**Viruta** (nt.) [vi+ruta] noise, sound (of animals), cry Sn 927; expl<sup>d</sup> as "virudaṇ [spelling with d, like ruda for ruta] vuccati-miga-cakkaṇ; miga-cakka-pāthakā [i. e. experts in the ways of animals; knowers of auspices] migacakkaṇ ādisanti" at Nd<sup>1</sup> 382; and as "mig' ādinaṇ vassitaṇ" at SnA 564. The passage is a little doubtful, when we compare the expression viruṭaṇ ca gabbha-karaṇaṇ at Sn 927 with the passage viruddha-gabbha-karaṇaṇ at D 1.11 (cp. DA 1.96), which seems more original.

**Viruddha** [pp. of virundhati] hindered, obstructed, disturbed S 1.236; Sn 248, 630; Nd<sup>1</sup> 239; Miln 99, 310;

J 197. — Often neg. a° unobstructed, free S 1.236; IV.71; A III.276 (°ka); Dh 406; Sn 365, 704, 854; VbhA 148 = Vism 543.  
-gabbha-karaṇa (using charms for) procuring abortion D 1.11; DA 1.96 (expl<sup>d</sup> here as first trying to destroy the foetus and afterwards giving medicine for its preservation). See also *viruta*.

\***Virundhati** [vi+rundhati] to obstruct etc. Pass. *virujjhati* (q. v.). — pp. *viruddha*. — Caus. *virodheti*. (q. v.).

**Virūpa** (adj.) [vi+rūpa] deformed, unsightly, ugly Sn 50; J 147; IV.379; VI.31, 114; PvA 24, 32, 47; Sdhp 85.

**Virūlha** [pp. of virūhati] having grown, growing S II.65 (viññāne virūlhe āyatij punnabbhav' ābhinihbatti hoti).

**Virūlhi** (f.) [vi+rūlhi, of *ruh*] growth M 1.250; S III.53; A III.8, 404 sq.; V.152 sq., 161, 350 sq.; It 113; Miln 33; Mhvs 15, 42; VbhA 106. — avirūlhi-dhamma not liable to growth Sn 235; DhA 1.245.

**Virūhati** [vi+rūhati<sup>1</sup>] to grow, sprout It 113; Miln 386; DA 1.120. — Cp. pati°. — pp. *virūlha*. — Caus II. *virūhāpeti* to make grow, to foster Miln 386.

**Virūhanā** (f.) & °a (nt.) [vi+rūhanā] growing, growth J II.323 (f.); Miln 354; Vism 220; DA 1.161; PvA 7.

**Vireka** = virecana; Miln 134 (cp. Vin 1.279).

**Virecana** (nt.) [vi+recana, ric] purging, a purgative Vin 1.206 (°ṇ pātuṇ to drink a p.), 279 (id.); D 1.12; A v.218; J III.48 (sineha° an oily or softening purgative); DA 1.98.

**Virecaniya** (adj.) [grd. formation fr. virecana] (one who is) to be treated with a purgative Miln 169.

**Vireceti** [vi+Caus. of riñcati] to purge Miln 229, 335.

**Virocati** [vi+rocāti] to shine (forth), to be brilliant Vin II. 296 (tapati, bhāsati, v.); Sn 378, 550; It 64 (viro-care); J I.18, 89; IV.233; Pv 1.11<sup>4</sup>, II.6<sup>82</sup>; III.3<sup>5</sup> (=virājati PvA 189); DhA 1.440; IV.143; DhsA 24; PvA 110 (°amāna = sobhamāna), 136 sq., 157. Cp. *verocana*. — Caus. *viroceti* to illumine Miln 336.

**Virodha** [vi+rodha<sup>1</sup>] obstruction, hindrance, opposition, enmity S I.111; IV.71, 210; Sn 362; Pug 18, 22; Kvu 485; Miln 394; DhsA 39. — avirodha absence of obstruction, gentleness M II.105 = Th I, 875; Pv III.7<sup>8</sup>.

**Virodhana** (adj. nt.) [fr. virodheti] opposing, obstruction, opposition, contradiction, only neg. a° absence of opposition, J III.274, 320, 412; v.378.

**Virodhita** [pp. of virodheti] obstructed, rendered hostile Pgdp 90 (or is it virādhita?).

**Virodheti** [Caus. of virundhati] to cause obstruction, to render hostile, to be in disharmony, to exasperate S IV.379 = A v.320 (which latter passage reads *viggaṇhatī* instead); Sdhp 45, 496. — pp. *virodhita*.

**Virosanā** (f.) [vi+rosanā] causing anger Vbh 86; VbhA 75.

**Vilakkhaṇa** (adj.-nt.) [vi+lakkhaṇa] wrong or false characteristic; (adj.) discharacteristic, i. e. inconsistent with characteristics, discrepant (opp. sa° in accordance with ch.) Miln 405; Nett 78; VbhA 250 sq.

**Vilagga** (adj.) [vi+lagga] 1. stuck Vin 1.138; M 1.393. — 2. slender (of waist) J v.96 (see virāgita), 216 (see vilāka).

**Vilaggita** (adj.) [vi+laggita] stretched or bending (?), slender J IV.20 (see under vilāka).

**Vilanga** (nt.) [\*Sk. vidanga] the plant *Erycibe paniculata* Vin 1.201 (v. l. viḷ°). — °thālikā at Nd<sup>1</sup> 154 read as bilanga (q. v.).

**Vilanghaka** [fr. vilangheti] in hattha° jerking of the hand, beckoning (as a mode of making signs) Vin 1.157 = M 1.207 (has g for gh, cp. p. 547). — Cp. hattha-vikāra.

**Vilanghati** [vi+langhati] to jump about, to leap (over) Sdhp 168.

**Vilajjati** [vi+lajjati] to be ashamed, to be bashful, to pretend hashfulness J v.433.

**Vilapati** [vi+lapati] 1. to talk idly J 1.496. — 2. to lament, wail Th 1, 705; J 11.156; v.179; Miln 275; ThA 148 (Ap. v. 66).

**Vilamba** (adj.) [vi+lamba] hanging down; only in redupl.-iter. cpd. olamba-vilamba dropping or falling off all round J 1v.380.

**Vilambati** [vi+lambati] to loiter, to tarry, lit. "hang about" J 1.413; DhA 1.81.

**Vilambin** (adj.) [vi+lambin] hanging down, drooping M 1.306 (f. °ini, of a creeper, i. e. growing tendrils all over).

**Vilaya** [vi+laya, cp. liyati] dissolution; °ṅ gacchati, as much as: "to be digested," to be dissolved Miln 67. — adj. dissolved, dispersed Dpvs 1.65.

**Vilasati** [vi+lasati] to play, dally, sport; to shine forth, to unfold splendour J v.38 (of a tree "stand herrlich da" Dutoit), 433 (of woman); vi.44 (of a tree, vilāsa-māna T.). — pp. vilasita.

**Vilasita** (adj.) [pp. of vilasati] shining; gay, playful, coquettish J v.420.

**Vilāka** (adj.) [perl.aps -vilagga (Geiger, P.Gr. § 612), although difficult to connect in meaning] only in f. °a: slender (of waist); the expl<sup>a</sup> with vilagga may refer to a comparison with a creeper (cp. vilambin & J v.215) as "hanging" ("climbing") i. e. slim, but seems forced. See also virāgita which is expl<sup>a</sup> in the same way. The word is peculiar to the "Jātaka" style. — J 1v.19 (=sutthu-vilaggita-tanu-majjhā); v.155 (+mudukā; C. expl<sup>a</sup> as sankhitta-majjhā). 215 (majjhā=vilagga-sarirā C.), 506 (velli-vilāka-majjhā=vilagga-majjhā, tanu-dīgha-majjhā C.); VvA 280 ("majjhā tor sumajjhimā of Vv 64<sup>13</sup>; T. reads vilāta°).

**Vilāpa** [vi+lāpa] idle talk J 1.490; v.24. Cp. saṅ°.

**Vilāpanatā** (f.) =vilāpa Pug 21

**Vilāsa** [fr. vilasati] 1. charm, grace, beauty J 1.470; vi.43; Miln 201; ThA 78; PvA 3. — desanā° beauty of instruction DA 1.67; Vism 524, 541; Tikp 21. — 2. dalliance, sporting, coquetry J 11.408; v.436. vilāsa is often coupled with līlā (q v.).

**Vilāsavant** (adj.) [fr. vilāsa] having splendour, grace or beauty Mhvs 29, 25.

**Vilāsin** (adj.) [fr. vilāsa] shining forth, unfolding splendour, possessing charm or grace, charming DA 1.46 (vyāma-pabbā parikkhepa-vilāsini splendour shining over a radius of a vyāma).

**Vilikhati** [vi+likhati] 1. to scrape, scratch S 1.124 (bhū-miṅ); 1v.198; DhA 260 (fig. manañ v.; in expl<sup>a</sup> of vilekha). — 2. to scratch open Vin 11.175. — pp. vilikhita.

**Vilikhita** [pp. of vilikhati] scraped off SnA 207.

**Vilitta** [pp. of vilimpati] anointed D 1.104 (su-nahāta su-vilitta kappita-kesa-massu); J 11.91; 1v.442.

**Vilimpati** [vi+limpati] to smear, anoint A 111.57; J 1.265 (ger. °itvā); 111.277 (ppr. °anto); Pv 1.10<sup>8</sup> (ger. °itvāna); PvA 62 (°itvā). — pp. vilitta. — Caus. II. vilimpāpeti to cause to be anointed J 1.50 (gandhehi), 254 (id.).

**Vilivili (-kriyā)** see bilībilikā.

**Vilina** (adj.) [vi+lina, pp. of viliyati] 1. clinging, sticking [cp. liyati 1] Vin 1.209 (olīna° sticking all over). — 2. matured ("digested" ? cp. vilaya) J 1v.72 (nava°-gosappi freshly matured ghee); Miln 301 (phalāni ripe-fruit). — 3. [cp. liyati 2] molten, i. e. refined, purified J 1v.118 (tamba-loha° molten or liquid-hot copper); v. 269 (tamba-loha°, id.; cp. C. on p. 274; vilinaṅ tambālohaṅ viya pakkaṭṭhitaṅ lohitaṅ pāyenti); DhA 14 (°suvanna). — Cp. uttatta in same sense and the expl<sup>a</sup> of velli as "uttatta-ghana-suvanna-rāsi-ppabbā" at J v.506 C.

**Viliyati** [vi+liyati 2] to melt (intrans.), to be dissolved, to perish J 1v.498; Vism 420 (pabbata, spelling here with l; Warren wrong "are hidden from view," i. e. niliyati); DhA 336 (phānita-piṇḍa; trsl<sup>a</sup> not to the point: "reduced or pounded"); Sdhp 383; Pgdp 21. — pp. vilina. — Cp. pa°.

**Viliyana** (nt.) [fr. viliyati] melting, dissolution Sdhp 201.

**Viliva & Viliva** (adj.) [Kern, Toev. s. v. compares Sk. bilma slip, chip. Phonetically viliva = Sk. bilva: see billa] 1. made of split bamboo Vin 11.266 (i). — 2. (i) a chip of bamboo or any other reed, a slip of reed M 1.566 (Bdgh on M 1.429); Vism 310 (°maya).

**Vilivākāra** [viliva+kāra] a worker in bamboo, a basket-maker Vin 11.82; Miln 331; VbhA 222 (°ka in simile); PvA 175.

**Vilugga** (adj.) [vi+lugga] broken; only in redupl.-iter. cpd. olugga-vilugga all broken up, tumbling to pieces M 1.80, 450.

**Vilutta** [pp. of vilumpati] plundered, stripped, robbed, ruined S 1.85 = J 11.239; J v.99; vi.44; Miln 303; Mhvs 33, 71 (corehi).

**Vilumpaka** (adj.) [fr. vi+lup] (act. or pass.) plundering or being plundered J 1.370 (°cora); 11.239 (pass.).

**Vilumpati** [vi+lumpati] to plunder, rob, steal, ruin S 1.85 = J 11.239; v.99; Miln 193; VvA 100; DhA 111.23. — Pass. viluppatti J v.254 (gloss for °lump° of p. 253). — pp. vilutta. — Caus. II. vilumpāpeti to incite to plunder Miln 193; J 1.263.

**Vilumpana** (nt.) [fr. vilumpati] plundering DhA 111.23.

**Vilumpamāna(ka)** [orig. ppr. med. of vilumpati] plundering, robbing J v.254; PvA 4 (°ka cora).

**Vilulita** (adj.) [vi+luṭita; cp. BSk. vilulita Jtm 210] stirred, agitated, shaken, disturbed Dāvs 1v.54 (bhaya°-citta). Cp. vilōleti.

**Vilūna** (adj.) [vi+lūna] cut off (always with ref. to the hair) M 11.180 = A 1.138; Miln 11; PvA 47.

**Vilekha** [vi+lekha] perplexity, lit. "scratching" Vin 1v.143 (here as f. °ā); DhA 1256 (mano°); DhA 260. — The more common word for "perplexity" is vikkhepa.

**Vilepana** (nt.) [vi+lēpana] ointment, cosmetic, toilet perfume A 1.107, 212; 11.209; Th 1, 616 (silañ v. set-ṭhaṅ. Cp. J 111.290); Pug 51, 58; Pv 11.3<sup>16</sup>; DA 1.77, 88.

**Vilokana** (nt.) [vi+lōk (loc = roc), see loka & rocati] looking, reflection, investigation, prognostication; usually as 5 objects of reflection as to when & where & how one shall be reborn (pañca-mahā-°āni), consisting in kāla, desa, dīpa, kula, mātā (the latter as janetti-āyu i. e. mother and her time of delivery at J 1.48) or time (right or wrong), continent, sky (orientation), family (or clan) and one's (future) mother: J 1.48, 49; DhA 1.84; as 8 at Miln 193, viz. kāla, dīpa, desa, kula, janetti, āyu, māsa, nekkhama (i. e. the 5+ period of gestation, month of his birthday, and his renunciation). Without special meaning at DA 1.194 (ālokana +). Cp. volokana.

**Vilokita** (nt.) [pp. of viloketi] a look A II.104, 106 sq., 210; Pug 44, 45; DA I.193; VvA 6 (ālokita+).

**Viloketar** [n. ag. fr. viloketi] one who looks or inspects DA I.194 (āloketar+).

**Viloketi** [vi+loketi, of lok, as in loka] to examine, study, inspect, scrutinize, reflect on Th 2, 282; J I.48, 49; DhA I.84; Miln 193; Mhvs 22, 18. — pp. vilokita. — Cp. pa° & vo°.

**Vilocana** (nt.) [vi+locana] the eye Dāvs I.41; ThA 253.

**Vilopa** [vi+lopa] plunder, pillage M I.456 (maccha° fish-haul); J I.7; III.8; VI.409; Dpvs IX.7 (°kamma). — vilopaṇ khādāti to live by plunder J VI.131.

**Vilopaka** (adj.) [fr. vilopa] plundering, living by plundering J I.5; Miln 122 (f. °ikā).

**Vilopiya** (adj.) [grd. formation fr. vilopa] to be plundered; neg. a° Sdhp 311.

**Vilomatā** (f.) [abstr. fr. viloma] unseemliness, repugnance SnA 106.

**Viloma** (adj.) [vi+loma] against the grain (lit. against the hair), discrepant, reversed, wrong, unnatural Vin II. 115 (of cīvara: unsightly); J III.113; Dpvs VII.55; DhA I.379; PvA 87

**Vilomana** (nt.) [fr. viloma] discrepancy, disagreement, reverse DhA 253.

**Vilometi** [Denom. fr. viloma] to dispute, disagree with, to find fault Nett 22; Miln 29, 295; DhA 253.

**Vilohana** (nt.) [fr. vi+lul] & **Vilotana** [fr. vi+lul; cp. Whitney, *Sanskrit Roots*, 1885, p. 149, where themes & their forms are given by **luṭh**<sup>1</sup> to roll, **luṭh**<sup>2</sup> & **luṭh** to rob, **luḍ** to stir up (some forms of it having meaning of **luṭh**)=**lul** to be lively] shaking, stirring; only found in lexicogr. literature as def<sup>n</sup> of several roots, viz. of **gāh** Dhpt 349; Dhṭm 504; **math** & **manth** (see mathati) Dhpt 126; Dhṭm 183. See also **luḷati**.

**Vilojeti** [vi+lojeti or loleti, cp. vilulita] to stir, to move about J I.26; Dpvs VI.52.

**Vilayhati** [vi+dayhati] to burn (intrans.) J II.220.

**Vilāra** at A III.122 read as **biḷāra** (sasa-biḷārā rabbits & cats).

**Vivajjita** [pp. of vivajjeti] 1. abandoning, abstaining from VvA 75 (°kiliṭṭha-kamma). — 2. avoided Th 2, 459. — 3. distant from (abl.) Miln 131.

**Vivajjeti** [vi+vajjeti] to avoid, abandon, forsake S I.43; A v.17; Sn 53 (=parivajj° abhivajj° Nd<sup>2</sup> 592), 399 (°jjaya), 407 (praet. °jjayi); Vv 84<sup>86</sup> (°jjayātha=parivajjetha VvA 346); J I.473; III.263, 481 (°jjayi); v.233 (Pot. °jjaye); Miln 129; Sdhp 210, 353, 395. — pp. vivajjita. — Pass. vivajjati J I.27.

**Vivaṭa** [vi+vaṭa, pp. of vṛ: see vuṇāti] uncovered, open (lit. & fig.), laid bare, unveiled Sn 19 (lit.), 374 (fig. = anāvata SnA 366), 763, 793 (=open-minded); Nd<sup>1</sup> 90; Pug 45, 46 (read vivata for pi vaṭa; opp. pihita); Vism 185 (opp. pihita); J v.434; DhA III.79; VvA 27; PvA 283 (mukha unveiled). — **vivaṭena cetasā** "with mind awake & clear" D III.223; A IV.86; S v.263; cp. ceto-vivaraṇa. — **vivaṭa** is freq. v. l. for **vivatta** (-cchada), e. g. at A II.44; Sn 372; DhA III.195; SnA 265 (in expl<sup>o</sup> of term); sometimes the *only* reading in this phrase (q. v.), e. g. at Nd<sup>2</sup> 593. — instr. **vivaṭena** as adv. "openly" Vin II.99; IV.21.

-cakkhu open-minded, clear-sighted Sn 921; Nd<sup>1</sup> 354.

-dvāra (having) an open door, an open house J v.293 (aḍḍha° half open); DhA II.74. -nakkhatta a yearly

festival, "Public Day," called after the fashion of the people going uncovered (appaṭicchanna sarirena) & bare-footed to the river DhA I.388.

**Vivaṭaka** (adj.) [vivata+ka] open (i. e. not secret) Vin II.99.

**Vivaṭṭa** (m. & nt.) [vi+vaṭṭa<sup>1</sup>] 1. "rolling back," with ref. to the development of the world (or the aeons, **kappa**) used to denote a *devolving* cycle ("devolution"), whereas **vaṭṭa** alone or **saṅvaṭṭa** denote the *involving* cycle (both either with or without **kappa**). Thus as "periods" of the world they practically mean the same thing & may both be interpreted in the sense of a *new* beginning. As redupl.-inter. cpds. they express only the idea of constant change. We sometimes find **vivaṭṭa** in the sense of "renewal" & **saṅvaṭṭa** in the sense of "destruction" where we should expect the opposite meaning for each. See also **vaṭṭa** & **saṅvaṭṭa**. Dogmatically **vivaṭṭa** is used as "absence of **vatta**," i. e. **nibbāna** or salvation from saṅsāra (see **vaṭṭa** & cp. **citta-vivaṭṭa**, **ceto**°, **nāna**°, **vimokkha**° at Ps I.108 & II.70). — Fig. in **kamma**° "the rolling back of k." i. e. devolution or course of **kamma** at S I.85. — Abs. & comb<sup>d</sup> with **saṅvaṭṭa** (i. e. devolution comb<sup>d</sup> with evolution) e. g. at D I.14, 16 sq.; III.109; A II.142 (where read **vivaṭṭe** for **vivaṭṭo**); Pug 60; Vism 419 (here as m. **vivaṭṭo**, compared with **saṅvaṭṭo**), 420 (°tṭhāyin). In cpd. °**kappa** (i. e. descending aeon) at D III.51; Pug 60; It 15. — 2. (nt.) part of a bhikkhu's dress (rolling up of the binding?), comb<sup>d</sup> with **anu-vivaṭṭa** at Vin I.287.

**Vivaṭṭati** [vi+vaṭṭati] 1. to move back, to go back, to revolve, to begin again (of a new world-cycle), contrasted with **saṅvaṭṭati** to move in an ascending line (cp. **vivaṭṭa**) D I.17; III.84, 109; Vism 327. — 2. to be distracted or diverted from (abl.), to turn away; to turn over, to be upset Nett 131; Pug 32 (so read for **vivaṭṭati**); Ps II.98 (pp.). — pp. **vivaṭṭa**.

**Vivaṭṭana** (nt.) & °ā (f.) [fr. **vivaṭṭati**] turning away, moving on, moving back Ps I.66; II.98; Vism 278 (f.; expl<sup>d</sup> as "maggā").

**Vivaṭṭeti** [vi+vaṭṭeti] to turn down or away (perhaps in dogmatic sense to turn away from saṅsāra), to divert, destroy; only in phrase **vivaṭṭayi saṅyojanaṇ** (in standard setting with **acchechi taṇhaṇ**), where the usual v. l. is **vāvattayi** (see **vāvatteti**). Thus at M I.12, 122; S I.127; IV.105, 205, 207, 399; A I.134; III.246, 444 sq.; IV.8 sq.; It 47 (T. **vivaṭṭayi**).

**Vivaṇṇa** (adj.) [vi+vaṇṇa] discoloured, pale, wan Sn 585; Th 2, 79; J II.418.

**Vivaṇṇaka** (nt.) [fr. **vivaṇṇeti**] dispraise, reviling Vin IV.143.

**Vivaṇṇeti** [vi+vaṇṇeti] to dispraise, defame Pv III.10<sup>6</sup> (thūpa-pūjaṇ); PvA 212.

**Vivatta-cchada** (adj.) having the cover removed, with the veil lifted; one who draws away the veil (cp. **vivaraṇa**) or reveals (the Universe etc.); or one who is freed of all (mental & spiritual) coverings (thus **Bdgh**), Ep. of the Buddha. — Spelling sometimes **chadda**° (see **chada**). — D I.89; II.16; III.142 (dd); **sammā-sambuddha loke vivatta-chadda**; trsl<sup>o</sup> "rolling back the veil from the world", 177 (dd); A II.44 (v. l. dd); Sn 372 (expl<sup>d</sup> as "vivaṭa-rāga-dosa-moha-chadana SnA 365), 378, 1003 (ed. Sn prefers dd as T. reading); Nd<sup>2</sup> 593 (with allegorical interpretation); J I.51; III.349; IV.271 (dd); DhA I.201 (v. l. dd); III.195; DA I.250. — It occurs either as **vivaṭṭa**° or **vivaṭa**°. In the first case (**vivaṭṭa**°) the expl<sup>o</sup> presents difficulties, as it is neither the opp. of **vatta** ("duty"), nor the same as **vivaṭṭa** ("moving back" intrs.), nor a direct pp. of **vivaṭṭati** (like Sk. **vivṛtta**) in which meaning it would come nearer to

"stopped, reverted, ceased." **vivattati** has not been found in Pāli. The only plausible expl<sup>n</sup> would be taking it as an abs. pp. formation fr. **vr̥t** in Caus. sense (vatteti), thus "moved back, stopped, discarded" [cp. BSk. vivartayati to cast off a garment, Divy 39]. In the second case (**vivaṭa**<sup>o</sup>) it is pp. of **vivarati** [vi+vr̥; see vuṇāti], in meaning "uncovered, lifted, off," referring to the covering (chada) as uncovered instead of the uncovered object. See **vivaṭa**. It is difficult to decide between the two meanings. On the principle of the "lectio difficilior" **vivatta** would have the preference, whereas from a natural & simple point of view **vivaṭa** seems more intelligible & more fitting. It is evidently an *old* phrase. Note. -**vivatta-kkhandha** at S 1.121 is a curious expression ("with his shoulders twisted round"?). Is it an old misreading for **pattakkhandha**? Cp. however, S.A. quoted K.S. 1.151, n. 5, explaining it as a dying monk's effort to gain an orthodox posture.

**Vivattati** at Pug 32 is to be read as **vivaṭṭati**.

**Vivadati** [vi+vadati] 1. to dispute, quarrel Sn 842, 884; J 1.209; Miln 47. — 2. (intrs.) to be quarrelled with S III.138.

**Vivadana** (nt.) [fr. vivadati] causing separation, making discord D I.11; DA 1.96.

**Vivadha** (carrying yoke) see **khāri-vidha** and **vididha**<sup>2</sup>.

**Vivana** (nt.) [vi+vana] wilderness, barren land S I.100; Vv 77<sup>6</sup> (=arañña VvA 302); J II.191, 317.

**Vivara** (nt.) [fr. vi+vr̥] 1. opening (lit. dis-covering), pore, cleft, leak, fissure Dh 127 (pabbatānaṅ; cp. Divy 532; Miln 150; PvA 104); Vism 192, 262; J IV.16; V.87; DhA IV.46 (mukha<sup>o</sup>); SnA 355; PvA 152, 283. — 2. interval, interstice D 1.56 (quoted at Pv IV.327); Vism 185. — 3. fault, flaw, defect A III.186 sq.; J V.376.

**Vivarana** (nt.) [fr. vivarati] 1. uncovering, unveiling, making open, revelation, in **loka**<sup>o</sup> laying open the worlds, unveiling of the Universe; referred to as a great miracle at Vism 392; Miln 350; Dāvs II.120; J IV.266. — 2. opening, unfolding, making accessible, purifying (fig.), in **ceto**<sup>o</sup> A III.117, 121; IV.352; V.67. — 3. explanation, making clear (cp. **vibhajana**) Nett 8 (as f); SnA 445.

**Vivarati** [vi+varati, vr̥; see vuṇāti] 1. to uncover, to open Vin II.219 (windows, opp. thaketi); D 1.85 (paṭicchannaṅ v.); J 1.63 (dvāraṅ), 69; IV.133 (nagaraṅ); DhA 1.328 (vātāpānaṅ); DA 1.228; PvA 74 (mukhaṅ); VvA 157, 284. — 2. (fig.) to open, make clear, reveal S IV.166; V.261; KhA 12 (+vibhajati etc.). — pp. **vivaṭa**.

**Vivasati** [vi+vasati<sup>2</sup>] to live away from home, to be separated, to be distant J IV.217. — Cp. **vippavasati**.

**Vivasana** (nt.) [vi+vas (uṣ)] to shine, cp. **vibhāti** (gradually) getting light; turning into dawn (said of the night), only in phrase **ratyā vivasane** at the end of night, comb<sup>d</sup> in stock phrase with **suriy' uggamaṅ pati** "towards sunrise" (evidently an old phrase) at Th 1, 451; J IV.241; V.381, 401; VI.491; Pv III.82. Also at Sn 710.

**Vivaseti** [Caus. of vi+vas to shine] lit. to make [it] get light; **rattij** v. to spend the night (till it gets light) Sn 1142; Nd<sup>2</sup> 594 (=atināmeti) — **vivasati** is Kern's proposed reading for **vijahati** (rattij) at Th 1, 451. He founds his conjecture on a v. l. **vivasate** & the C. expl<sup>n</sup> "atināmeti khetpeti." Mrs. Rh. D. trsl<sup>n</sup> "waste" (i. e. vijahati).

**Vivāda** [fr. vi+vad] dispute, quarrel, contention D 1.236; III.246; A IV.401; Sn 599, 863, 877, 912; Nd<sup>1</sup> 103, 167, 173, 260, 307; Pug 19, 22; Ud 67; J 1.165; Miln 413;

VvA 131. There are 6 **vivāda-mūlāni** (roots of contention), viz. **kodha**, **makkha**, **issā**, **sātheyya**, **pāpicchatā**, **sandiṭṭhi-parāmāsa** or anger, selfishness, envy, fraudulence, evil intention, worldliness; D III.246; A III.334 sq.; Vbh 380; referred to at Ps 1.130. There is another list of 10 at A V.78 consisting in wrong representations regarding **dhamma** & **vinaya**.

**Vivādaka** [fr. vivāda] a quarreller J 1.209.

**Vivādiyati** (vivādeti) [Denom. fr. vivāda] to quarrel Sn 832 (=kalahañ karoti Nd<sup>1</sup> 173), 879, 895. Pot. 3<sup>rd</sup> sg. **vivādiyetha** (=kolahaṅ kareyya Nd<sup>1</sup> 307), & **vivādayetha** Sn 830 (id. expl<sup>n</sup> Nd<sup>1</sup> 170).

**Vivāha** [fr. vi+vah] "carrying or sending away," i. e. marriage, wedding D 1.99; Sn p. 105; PvA 144; SnA 448 (where distinction **āvāha** = kaññā-gahaṅ, **vivāha** = kaññā-dānaṅ). — As *nt.* at Vin III.135. Cp. **āvāha** & **vevāhika**.

**Vivāhana** (nt.) [fr. vi+vah] giving in marriage or getting a husband for a girl (cp. **āvāhana**) D 1.11; DA 1.96. Cp. Vin III.135.

**Vivicca** (indecl.) [ger. of viviccati] separating oneself from (instr.), aloof from D 1.37; A III.25; J VI.388; Dhs 160; Pug 68; Vism 139, 140 (expl<sup>n</sup> in détail). — Doubtful reading at Pv 1.11<sup>9</sup> (for **viricca**?). — As **viviccaṅ** (& a<sup>o</sup>) at J V.434 in meaning "secretly" (=raho paṭicchannaṅ C.).

**Vivicoati** [vi+vic] to separate oneself, to depart from, to be alone, to separate (intrs.) Vin IV.241; ger. **viviccitvā** DhsA 165, & **vivicca** (see sep.). — pp. **vivitta**. — Cp. **viveceti**.

**Vivicchati** [Desid. of vindati] to desire, long for, want Nett 11.

**Vivicchā** (f.) [Desid. of **vid**, cp. Sk. **vivitsā**] manifold desire, greediness, avarice DhsA 375; Nett 11 (where expl<sup>n</sup> "vivicchā nāma vuccati vicikicchā"). See also **vevicca**.

**Vivitta** (adj.) [pp. of viviccati; vi+vitta<sup>3</sup>] separated, secluded, aloof, solitary, separate, alone D 1.71; S 1.110; A II.210; III.92; IV.436; V.207, 270; Sn 221, 338, 810, 845; Nd<sup>1</sup> 201; Kvu 605; Miln 205; DA 1.208; DhsA 166; DhA III.238; IV.157 (so read for **vivivitta** l); VbhA 365; PvA 28, 141, 283. Cp. **pa**<sup>o</sup>.

**Vivittaka** (adj.) [vivitta+ka] solitary J IV.242 (āvāsa).

**Vivittatā** (f.) [abstr. fr. vivitta] seclusion (=viveka) VbhA 316, cp. K.S. 1.321.

**Vivitti** (f.) [fr. viviccati] separation DhsA 166. — Cp. **viveka**.

**Vividha**<sup>1</sup> (adj.) [vi+vidha<sup>1</sup>] divers, manifold, mixed; full of, gay with (-<sup>o</sup>) D II.354; Pv II.4<sup>9</sup>; Vv 35<sup>9</sup>; Miln 319; Mhvs 25, 30; SnA 136 (in expl<sup>n</sup> of vi<sup>o</sup>: "viharati = vividhaṅ hitaṅ harati").

**Vividha**<sup>2</sup> [for Sk. **vivadha**; vi+vah] carrying-yoke D 1.101; S 1.78 (as v. l. **khāri-vividhaṅ**, see **khāri**); J III.116 (parikkhāraṅ vividhaṅ ādāya, where v. l. reads **khārij** vividhaṅ).

**Viveka** [fr. vi+vic] detachment, loneliness, separation, seclusion; "singleness" (of heart), discrimination (of thought) D 1.37, 182; III.222, 226, 283 = S IV.191 (°hinna citta); S 1.2, 194; IV.365 sq.; V.6, 240 sq.; A 1.53; III.329; IV.224; Vin IV.241; Sn 474, 772, 822, 851, 915, 1065; Nd<sup>1</sup> 158, 222; J 1.79; III.31; Dhs 160; Pug 59, 68; Nett 16, 50; DhsA 164, 166; ThA 64; PvA 43; Sdhp 471. — **viveka** is given as *fivefold* at Ps II.220 sq. and VbhA 316, cp. K.S. 1.321 (Bdgh on S III.2, 8), viz. **tadanga**<sup>o</sup>, **vikkhambhana**<sup>o</sup>, **samuccheda**<sup>o</sup>



paṭṭipassaddhi°, nissaraṇa°; as *threefold* at Vism 140, viz. kāya°, citta°, vikkhambhana°, i. e. physically, mentally, ethically; which division amounts to the same as that given at Nd<sup>1</sup> 26 with kāya°, citta°, upadhi°, the latter equivalent to "nibbāna." Cp. on term *Dial.* 1.84. See also jhāna. Cp. pa°.

**Vivekattā** = **vittatā** VbhA 316.

**Vivecitatta** (nt.) [abstr. fr. vivecita, pp. of viveceti] discrimination, specification DhsA 388.

**Viveceti** [Caus. of viviccati] to cause separation, to separate, to keep back, dissuade Vin 1.64; D 1.226; S III.110; M. 1.256; Pv III.107 (=paribāheti PvA 214); Miln 339; DhsA 311; Nett 113, 164 (°iyamāna).

**Viveṭhiyati** [vi + vethiyati] to get entangled Vin II.117.

**Vivesa** [?] distinction D 1.229, 233. We should read *vivesa*, as printed on p. 233.

**Visa** (nt.) [cp. Vedic viṣa; Av. viš poison, Gr. *ióc*, Lat. virus, Oir. fi: all meaning "poison"] poison, virus, venom M 1.316 = S II.110; Th 1, 418; 768; Sn 1 (sappa° snake venom); A II.110; J 1.271 (halāhala° deadly p.); III.201; IV.222; Pug 48; Miln 302; PvA 62, 256; ThA 489. — On *visa* in similes see *J.P.T.S.* 1907, 137. Cp. āsi°.

-uggāra vomiting of poison SnA 176. -kaṇṭaka a poisoned thorn or arrow, also name of a sort of sugar DhsA 203. -kumbha a vessel filled with p. It 86. -pānaka a drink of p. DhA II.15. -pīta (an arrow) dipped into poison (lit. which has drunk poison). At another place (see pīta<sup>1</sup>) we have suggested reading *visappita* (*visa + appita*), i. e. "poison-applied," which was based on reading at Vism 303. See e. g. J v.30; Miln 198; Vism 303, 381; DhA 1.216. -rukka "poison tree," a cert. tree Vism 512; VbhA 89; DA 1.39. -vaññā trading with poison A III.208. -vijjā science of poison DA 1.93. — *vejja* a physician who cures poison (ous snake-bites) J 1.310. -salla a poisoned arrow Vism 503.

**Visaṅ** is P. prefix corresponding to Sk. *viṣu* (or *visva*° [see vi°] in meaning "diverging, on opposite sides.") apart, against; only in cpd. °vādeti and derivations, lit. to speak wrong, i. e. to deceive.

**Visaṅyutta** (& **visaññutta**) (adj.) [vi + sanyutta] 1. (lit.) unharnessed, unyoked Th 1, 1021 (half-fig.). — 2. detached from the world A 1.262 = III.214; S II.279 (ññ); Th 1, 1022; Sn 621, 626, 634; DhA III.233 (sabba-yoga°); IV.141, 159, 185.

**Visaṅyoga** (& **visaññoga**) [vi + sanyoga] disconnection, separation from (°), dissociation Vin II.259 (ññ) = A IV.280; D III.230 (kāma-yoga°, bhava°, ditthi°, avijjā°; cp. the 4 oghas), 276; A II.11; III.156.

**Visaṅvāda** [visaṅ + vāda] deceiving; neg. a° Miln 354.

**Visaṅvādaka** (adj.) [visaṅ + vādaka] deceiving, untrustworthy Vism 496; f. °ikā J v.401, 410. — a° not deceiving D III.170; A IV.249; M III.33; Pug 57.

**Visaṅvādana** (nt.) & °ā (f.) & °atā (f.) [fr. visaṅvādeti] deceiving, disappointing A v.136 (°ā); Vin IV.2. — a° honesty D III.190 (°atā).

**Visaṅvādayitar** [n. ag. fr. visaṅvādeti] one who deceives another D III.171.

**Visaṅvādeti** [visaṅ + vādeti; cp. BSk. *visaṅvādayati* AvŚ 1.262, after the Pāli] to deceive with words, to break one's word, to lie, deceive Vin III.143; IV.1; Nett 91. — Neg. a° J v.124.

**Visaṅsaṭṭha** (adj.) [vi + saṅsaṭṭha] separated, unconnected with (instr.) M 1.480; DA 1.59.

**Visaṅhata** [vi + saṅhata<sup>2</sup>] removed, destroyed Th 1, 89.

**Visakkiya** [vi + sakkiya?] in °dūta is a special kind of messenger Vin III.74.

**Visaggaṭā** see a°.

**Visanka** (adj.) [vi + sankā; Sk. *viśanka*] fearless, secure; a° Sdhp 176.

**Visankita** (adj.) [pp. of vi + śank] suspicious, anxious ThA 134 (Ap. v. 78). — neg. a° not perturbed, trusting, secure Sdhp 128.

**Visankhāra** [vi + sankhāra] divestment of all material things Dh 154 (=nibbāna DhA III.129). See *sankhāra* 3.

**Visankhita** [vi + sankhata] destroyed, annihilated Dh 154; J 1.493 (=viddhaṅsita DhA III.129).

**Visajjati** [vi + sajjati, Pass. of *sañj*; the regular Act. would be *visajati*] to hang on, cling to, stick to, adhere (fig.); only in pp. *visatta* (q. v.). — The apparent ger. form *visajja* belongs to *vissajjati*.

**Visajjana** & **visajjeti**: see *viss*°.

**Visañña** (adj.) [vi + sañña = saññā] 1. having wrong perceptions Sn 874. — 2. unconscious J v.159. In composition with *bhū* as *visaññi-bhūta* at J 1.67.

**Visaññin** (adj.) [vi + saññin] unconscious, one who has lost consciousness; also in meaning "of unsound mind" (=ummattaka Nd<sup>1</sup> 279) A II.52 (*khitta-citta* +); Miln 220; Sdhp 117.

**Visaṭa** & **visata** [pp. of vi + *sr*, Sk. *visṛta*] spread, diffused, wide, broad D III.167 (t); Sn 1 (T. reads t, v. 1. BB has t); J II.439; IV.499 (t); Miln 221, 354 (t; + vitthata), 357. Cp. *anu*°.

**Visaṭā** & **visatā** (f.) [abrh. formation fr. vi + *sañj*, spelling t for tt: see *visatta*. The writing of MSS. concerning t in these words is very confused] "hanging on," clinging, attachment. The word seems to be a quasi-short form of *visattikā*. Thus at Sn 715 (=taṅhā C.; spelling t); Dhs 1059 (trsl<sup>a</sup> "diffusion," i. e. fr. vi + *sr*; spelling t) = Nd<sup>2</sup> s. v. *tanhā* (spelt with t).

**Visaṭṭha** see *vissaṭṭha*.

**Visaṭṭhi** (f.) [for *vissatṭhi*, fr. vi + *srj*] 1. emission; in *sukka*° emission of semen Vin II.38; III.112; Kvu 163. — 2. *visaṭṭhi* at S III.133 and A IV.52 (T. *visaṭṭhi*) probably stands for *visatti* in meaning "longing," clinging to (cp. BSk. *viśakti* AvŚ II.191), or "love for" (loc.).

**Visati** [vis, cp. viś dwelling-place, veśa; Gr. *oίκος* house, *oίκω* to dwell; Lat. *vicus*, Goth. *weihs* = E. °wick in Warwick, etc.] to enter, only in comb<sup>a</sup> with prefixes, like *upa*°, *pa*°, *pari*°, *saṅ*°, *abhisāṅ*°, etc. . . . See also *vesma* (house).

**Visatta** [pp. of *visajjati*] hanging on (fig.), sticking or clinging to, entangled in (loc.) A II.25; Sn 38, 272; Nd<sup>2</sup> 597; J II.146; III.241.

**Visattikā** (f.) [*visatta* + *ikā*, abstr. formation] clinging to, adhering, attachment (to = loc.), sinful bent, lust, desire. — It is almost invariably found as a syn. of *taṅhā*. P. Commentators explain it with ref. either to *visaṭa* (diffused), or to *visa* (poison). These are of course only exegetical edifying etymologies. Cp. *Dhs. trsl<sup>a</sup>* § 1059; *Expositor* II.468; *Brethren* 213 n. 3, K.S. 1.2, n. 6, and the varied exegesis of the term in the *Niddesa*. — S I.1, 24, 35, 107, 110; A II.211; IV.434; Sn 333, 768, 857, 1053 sq.; Th 1, 519; Nd<sup>1</sup> 8 sq., 247; Nd<sup>2</sup> 598; DhA III.198; IV.43; DhsA 364; Nett 24; Dhs 1059.

- Visada** (adj.) [cp. Sk. *viśada*] 1. clean, pure, white D II.14; Miln 93, 247; Dāvs v. 28. — 2. clear, manifest Miln 93; DhSA 321, 328 (a°); VbhA 388 sq. — *-kiriya* making clear: see under *vattu*<sup>1</sup>. — *-bhāva* clearness Vism 128; Tikp 59.
- Visadātā** (f.) [abstr. fr. *visada*] purity, clearness Vism 134 (*vattu*<sup>2</sup>).
- Visanna** [pp. of *visidati*] sunk into (loc.), immersed J IV.399. The poetical form is *vyasanna*.
- Visappana** in °*rasa* at Vism 470 is not clear. Is it “spreading” [vi+*srp*], or misprint for *visa-pāna*?
- Visabhāga** (adj.) [vi+sabhāga] different, unusual, extraordinary, uncommon Miln 78 sq.; DA I.212; Vism 180 (*purisassa itthisariraṇ*, *itthiya purisa-sariraṇ visabhāga*), 516; DhA IV.52; PvA 118. — °*ārammaṇa* *pudendum muliebri* J II.274 ≈ III.498.
- Visama** (adj.) [vi+sama<sup>3</sup>] 1. uneven, unequal, disharmonious, contrary A I.74; PvA 47 (*vāta*), 131 (a°=sama of the “middle” path) — 2. (morally) discrepant, lawless, wrong A III.285; v.329; Sn 57 (cp. Nd<sup>2</sup> 599); Miln 250 (°*ditthi*). — 3. odd, peculiar, petty, disagreeable A II.87; Miln 112, 304, 357; J I.391 (*nagaraka*). — As nt. an uneven or dangerous or inaccessible place, rough road; (fig.) unevenness, badness, misconduct, disagreeableness A I.35 (*pabbata*<sup>2</sup>); S IV.117; Vbh 368 (two sets of 3 *visamāni*: *rāga*, etc.); Miln 136, 157, 277, 351; J v.70; VvA 301. — *visamena* (instr.) in a wrong way Pv IV.14.
- Visamāyati** [Denom. fr. *visama*] to be uneven D II.269 (so read for *visamā yanti*).
- Visaya** [cp. Sk. *viśaya*, fr. vi+*śī*] 1. locality, spot, region; world, realm, province, neighbourhood Sn 977. Often in foll. comb<sup>aa</sup>: *petti*<sup>o</sup> (or *pitti*<sup>o</sup>) and *pettika* (a) the world of the manes or *petas* M I.73; S III.224; v.342, 356 sq.; A I.37, 267; II.126 sq.; III.211, 339, 414 sq.; IV.405 sq.; v.182 sq.; Pv II.2<sup>2</sup>; II.7<sup>9</sup>; J I.51; PvA 25 sq., 59 sq., 214. (b) the way of the fathers, native or proper beat or range D III.58; S v.146 sq.; A III.67; J II.59. *Yama*<sup>o</sup> the realm of *Yama* or the Dead Pv II.8<sup>2</sup> (= *petaloka* PvA 107). — 2. reach, sphere (of the senses), range, scope; object, characteristic, attribute (cp. *Cpd.* 143 n. 2) S v.218 (*gocara*<sup>o</sup>); Nett 23 (*iddhi*<sup>o</sup>); Miln 186, 215, 316; Vism 216 (*visayi-bhūta*), 570 = VbhA 182 (*mahā*<sup>o</sup> & *appa*<sup>o</sup>); KhA 17; SnA 22, 154 (*buddha*<sup>o</sup>), 228 (id.); PvA 72, 89. — *avisaya* not forming an object, a wrong object, indefinable A v.50; J v.117 (so read for °*ara*); PvA 122, 197. — 3. object of sense, sensual pleasure SnA 100.
- Visayha** (adj.) [ger. of *visahati*] possible Pv IV.1<sup>12</sup> (*yathā*<sup>o</sup> as far as possible); a° impossible M I.207 = Vin I.157.
- Visara** [vi+sara] a multitude DA I.40.
- Visalla** (adj.) [vi+salla] free from pain or grief S I.180; Sn I.7, 86 = 367.
- Visarītā** (f.) at D II.213 in phrase *iddhi*<sup>o</sup> is doubtful reading. The gloss (K) has “*visevitā*.” Trsl<sup>aa</sup> (*Dial.* II.246): “proficiency.” It is comb<sup>d</sup> with *iddhi-pahutā* & *iddhi-vikubbanatā*. Bdhgh’s expl<sup>aa</sup> is “*visavanā*” [fr. vi+sru?].
- Visahati** [vi+sahati] to be able, to dare, to venture Sn 1069 (= *ussahati sakkoti* Nd<sup>2</sup> 600); J I.152. — ppr. neg. *avisahanto* unable VvA 69, 112; and *avisahamāna* J I.91. — ger. *visayha* (q. v.).
- Visākha** (adj.) [*visākha* as adj.] having branches, forked; in ti° three-branched S I.118 = M I.109.
- Visākhā** (f.) [vi+sākhā, Sk. *viśākhā*] N. of a lunar mansion (*nakkhatta*) or month (see *vesākha*), usually as *visākha*<sup>o</sup> (*-punṇamā*), e. g. SnA 391; VvA 105.
- Visāṭita** [pp. of vi+sāṭeti] cut in pieces, smashed, broken J II.163 (= *bhinna* C.).
- Visāṇa** (nt.) [cp. Sk. *viśāṇa*] 1. the horn of an animal (as cow, ox, deer, rhinoceros) Vin I.191; A II.207; IV.376; Sn 35 (*khagga*<sup>o</sup>, q. v.), 309; Pug 56 (*miga*<sup>o</sup>); Ap 50 (*usabha*<sup>o</sup>); J I.505; Miln 103. — 2. (also as m.) the tusks of an elephant J III.184; v.41, 48. — *-maya* made of horn Vin II.115.
- Visāta** (adj.) [fr. vi+*śat*, cp. *sāṭeti*] crushed to pieces, destroyed M II 102 (°*gabbha*, with *mūḷha-gabbha*; v. I. *vighāta*).
- Visāda** [fr. vi+sad] depression, dejection D I.248; DA I.121; Sdhp 117. Cp. *visidati*.
- Visāra** [fr. vi+*sr*] spreading, diffusion, scattering DhSA 118.
- Visāraka** (adj.) [vi+sāraka, of *sr*] spreading, extending, expanding Vin III.97 (*vattu*<sup>o</sup> T.; *vattu*<sup>o</sup> MSS.).
- Visārada** (adj.) [cp. BSk. *viśārada*, e. g. AvŚ I.180. On etym. see *sārada*] self-possessed, confident; knowing how to conduct oneself, skilled, wise D I.175; II.86; S I.181; IV.246; v.261; A II.8 (*vyatta* +); III.183, 203; IV.310, 314 sq.; v.10 sq.; M I.386; Ap 23; J III.342; v.41; Miln 21; Sdhp 277. — *avisārada* diffident Miln 20, 105.
- Visāla** (adj.) [cp. Sk. *viśāla*] wide, broad, extensive Sn 38; J v.49, 215 (°*pakhuma*); Miln 102, 311. — *-akkhī* (f.) having large eyes J v.40; Vv 37<sup>1</sup> (+ *vipulalocanā*; or a *peti*).
- Visālatā** (f.) [abstr. fr. *visāla*] breadth, extensiveness VvA 104.
- Visāhaṭa** (adj.) [*visa*+*āhaṭa*] only neg. a° imperturbed, balanced DhS 11, 15, 24 etc.
- Visāhāra** [*visa*+*āhāra*, or vi+*saṇ*+*āhāra*] distractedness, perturbation; neg. a° balance DhS 11, 15.
- Visikhā** (f.) [cp. \*Sk. (lexicogr.) *viśikhā*] a street, road Vin IV.312; J I.338; IV.310; v.16, 434. — *-kathā* gossip at street corners D I.179; M I.513; Dh I.90.
- Visiṭṭha** (adj.) [pp. of *visissati*] distinguished, prominent, superior, eminent D III.159; Vv 32<sup>4</sup>; J I.441; Miln 203, 239; DhA II.15; VvA I (°*māna*=*vimāna*), 85, 261; Sdhp 260, 269, 332, 489. — compar. °*tara* Vism 207 (= *anuttara*). — As *visiṭṭhaka* at Sdhp 334. — See also *abhi*<sup>o</sup>, *pati*<sup>o</sup>, and *vissatṭha*.
- Visiṇṇa** [pp. of *visēyyati*] broken, crushed, fallen to pieces J I.174.
- Visineti** see *usseneti*.
- Visibbīta** (adj.) [pp. of vi+sibbeti, *siṅ* to sew] entwined, entangled Miln 102 (*saṅsibbīta*<sup>o</sup> as redupl. — iter. cpd.).
- Visibbeti** [vi+sibbeti, *siṅ*] to unsew, to undo the stitches Vin IV.280. — Caus. II. *visibbāpeti* *ibid.* — Another *visibbeti* see under *visiveti*.
- Visissati** [Pass. of vi+*siṅ*] to differ, to be distinguished or eminent Nett 188. — pp. *visiṭṭha*. — Caus. *viseseti* (q. v.).
- Visidati** [vi+sad; cp. *visāda* & pp. BSk. *viśāṇa* Divy 44] 1. to sink down J IV.223. — 2. to falter, to be dejected or displeased S I.7; A III.158; Pug 65. — pp. *visanna*.
- Visiyati** [vi+*siyati*; cp. Sk. *śiyate*, Pass. of *śyā* to coagulate] to be dissolved; 3<sup>rd</sup> pl. imper. med. *visiyaruṇ* Th I, 312 (cp. Geiger, *P.Gr.* § 126).

**Visivana** (nt.) [fr. *visiveti*] warming oneself J 1.326; v.202. As *visibbana* at Vin 1v.115.

**Visiveti** [vi+*siveti*, which corresponds to Sk. *vi-śyāpayati* (lexicogr.!), Caus. of *śyā*, *śyāyati* to coagulate; lit. to dissolve, thaw. The *v* stands for *p*; *śyā* is contracted to *si*] to warm oneself Miln 47; J 11.68; DhA 1.225, 261; 11.89. As *visibbeti* (in analogy to *visibbeti* to sew) at Vin 1v.115. — Caus. II. *visivāpeti* J 11.69.

**Visuṅ** (indecl.) [cp. Sk. *viṣu*, a derivation fr. *vi*<sup>o</sup>] separately, individually; separate, apart DhA 11.26 (*mātā-pitaro visuṅ honti*). Usually repeated (distributively) *visuṅ visuṅ* each on his own, one by one, separately, e. g. Vism 250; Mhvs 6. 44; SnA 583; VvA 38; PvA 214. — *visukaraṇa* separation ThA 257.

**Visukkha** (adj.) [vi+*sukkha*] dried out or up PvA 58.

**Visukkhitā** (adj.) [vi+*sukkhitā*] dried up Miln 303.

**Visujjhati** [vi+*sujjhati*] to be cleaned, to be cleansed, to be pure Vin 11.137; J 1.75; 111.472. — pp. *visuddha*. — Caus. *visodheti* (q. v.).

**Visuddha** (adj.) [pp. of *visujjhati*] clean, pure, bright; in appl<sup>d</sup> meaning: purified, stainless, sanctified Vin 1.105; D 11.52 (*cakkhu*); S 11.122 (id.); 1v.47 (*silā*); A 1v.304 (*su*<sup>o</sup>); Sn 67, 517, 687; Nd<sup>2</sup> 601; Pug 60; PvA 1 (*su*<sup>o</sup>); Sdhp 269, 383.

**Visuddhatta** (nt.) [abstr. fr. *visuddha*] purity, purification A 11.239.

**Visuddhi** (f.) [vi+*suddhi*] brightness, splendour, excellency; (ethically) purity, holiness, sanctification; virtue, rectitude Vin 1.105 (*visuddho paramāya visuddhiyā*); D 1.53; 111.214 (*diṭṭhi*<sup>o</sup>, *silā*<sup>o</sup>), 288; M 1.147; S 111.69; A 1.95 (*silā*<sup>o</sup> & *diṭṭhi*<sup>o</sup>); 11.80 (*catasso dakkhiṇā*<sup>o</sup>), 195; 111.315; v.64 (*paramattha*<sup>o</sup>); Sn 813, 824, 840, 892; Dh 16 (*kamma*<sup>o</sup>); Ps 1.21 (*silā*<sup>o</sup>, *citta*<sup>o</sup>, *diṭṭhi*<sup>o</sup>); 11.85 (id.); Nd<sup>1</sup> 138, 162; Vism 2; SnA 188 (*divasa*), PvA 13 (*cittatā*); Sdhp 447. A class of divine beings (dogmatically the highest in the stages of development, viz. gods by sanctification) is called *visuddhi-devā* Nd<sup>2</sup> 307; J 1.139; VvA 18. See under *deva*.

**Visūka** (nt.) [perhaps to *sūc*, *sūcayati*] restless motion, wriggling, twisting, twitching (better than "show," although connection with *sūc* would give meaning "indication, show"), almost synonymous with *vipphandita*. Usually in cpd. *diṭṭhi*<sup>o</sup> scuffling or wriggling of opinion, wrong views, heresy M 1.8, 486; Sn 55 (cp. Nd<sup>2</sup> 301); Pv 1v.1<sup>37</sup>.

-*dassana* visiting shows (as fairs) D 1.5 (cp. DA 1.77; "visūkaṅ paṇāni-bhūtaṅ dassanaṅ," reading not clear); A 1.212; 11.209; Pug 58.

**Visūkāyita** (nt.) [pp. of *visūkāyati*, denom. fr. *visūka*] 1. restlessness, impatience M 1.446. — 2. disorder, twisting, distortion (of views); usually in phrase *diṭṭhi*<sup>o</sup> with *visēvita* & *vipphandita* e. g. M 1.234; S 1.123 (Bdgh's expl<sup>a</sup> at K.S. 1.321 is "vinivijjhan' atthēna viloman' atthēna"); 11.62 (in same comb<sup>a</sup>; Bdgh at K.S. 11.203: "sabbag micchādīṭṭhi-vevacanaṅ"); Dhs 381 ("disorder of opinion" trsl<sup>m</sup>); Nd<sup>2</sup> 271<sup>m</sup>; Vb 145; DhsA 253. Cp. v. l. S 1.123<sup>17</sup> (K.S. 1.155 "disorders"; n. p. 321).

**Visūcīkā** (f.) [cp. \*Sk. *visūcīkā*] cholera Miln 153, 167.

**Viseni**<sup>o</sup> [vi+*sena* in comb<sup>a</sup> with *kr* and *bhū*; cp. *patisena*] "without an enemy," in *katvā* making armyless, i. e. disarming Sn 833, 1078. Expl<sup>o</sup> in the Niddesa as "keep away as enemies, conquering" Nd<sup>1</sup> 174=Nd<sup>2</sup> 602 (where Nd<sup>1</sup> reads *patisenikarā kilesā* for *visenikatvā kilesā*). -*bhūta* disarmed, not acting as an enemy Sn 793=914, where Nd<sup>1</sup> 96=334 has the same

expl<sup>a</sup> as for *katvā*; S 1.141 (+*upasanta-citta*; trsl<sup>a</sup> "by all the hosts of evil unassailed" K.S. 1.178). Kern, *Toev.* s. v. differently "not opposing" for both expressions.

**Viseneti** to discard, dislike, get rid of (opp. *usseneti*) S 111.89; Ps 11.167. See *usseneti*.

**Viseyyati** [vi+*seyyati*, cp. Sk. *sīryati*, of *śr* to crush] to be broken, to fall to pieces J 1.174. — pp. *visiṅṅa*.

**Visevita** (nt.) [vi+*sevita*] 1. restlessness, trick, capers M 1.446 (of a horse; comb<sup>d</sup> with *visūkāyita*). — 2. disagreement S 1.123 (=viruddha-sevita K.S. 1.320). Bdgh at K.S. 11.203 reads *sedhita*. Cp. *visūkāyita*.

**Visesa** [fr. vi+*śiṣ*, cp. Epic Sk. *viśeṣa*] 1. (mark of) distinction, characteristic, discrimination A 1.267; S 1v.210; J 11.9; Miln 29; VvA 58, 131; PvA 50, 60. — 2. elegance, splendour, excellence J v.151; DhA 1.399. — 3. distinction, peculiar merit or advantage, eminence, excellence, extraordinary state D 1.233 (so for *vivesa* all through?); A 111.349 (opp. *hāna*); J 1.435; VvA 157 (*puṇṇa*<sup>o</sup>); PvA 71 (id.), 147 (*sukha*<sup>o</sup>). — 4. difference, variety SnA 477, 504; VvA 2; PvA 37, 81, 135 (pl.=items). abl. *visesato*, distinctively, altogether PvA 1, 259. — 5. specific idea (in meditation), attainment J 1v.69; see & cp. *Brethren* 24, n. 1; 110. — Cp. *paṭi*<sup>o</sup>.

-*ādhigama* specific attainment A 1v.22; M 11.96; Nett 92; Miln 412; DhA 1.100. [Cp. BSk. *viśeṣadhi-gama* Divy 174]. -*gāmin* reaching distinction, gaining merit A 11.185; 111.349 sq.; S v.108. -*gū* reaching a higher state or attainment J 1v.573. -*paccaya* ground for distinction VvA 20. -*bhāgiya* participating in, or leading to distinction or progress (spiritually) D 111.272 sq., 277, 282; Nett 77; Vism 11, 88 (abstr. *bhāgiyatā*).

**Visesaka** (m. or nt.) [fr. *visesa*] 1. a (distinguishing) mark (on the forehead) Vin 11.267 (with *apanga*). — 2. leading to distinction VvA 85.

**Visesatā** = *visesa* Sdhp 265.

**Visesana** (nt.) [fr. *viseseti*] distinguishing, distinction, qualification, attribute Vv 16<sup>10</sup>; J 111.11; 1v.63; SnA 181, 365, 399; VvA 13. — instr. *avisesena* (adv.) without distinction, at all events, anyhow PvA 116.

**Visesikā** (f.) [fr. *visesa*] the Vaiśeṣika philosophy Miln 3.

**Visesita** [pp. of *viseseti*] distinguished, differentiated Mhvs 11, 32; KhA 18; PvA 56.

**Visesin** (adj.) [fr. *visesa*] possessing distinction, distinguished from, better than others Sn 799, 842, 855, 905; Nd<sup>1</sup> 244.

**Visesiya** (adj.) [grd. of *viseseti*] distinguished Vv 16<sup>10</sup> (=visesaṅ patvā VvA 85); v. l. *visesin* (=visesavant C.).

**Viseseti** [Caus. of *visissati*] to make a distinction, to distinguish, define, specify J v.120, 451; SnA 343; grd. *visesitabba* (-vacana) qualifying (predicative) expression VvA 13. — pp. *visesita*.

**Visoka** (adj.) [vi+*soka*] freed from grief Dh 90; DhA 11.166.

**Visodha** [fr. vi+*śudh*] cleaning, cleansing, in cpd. *dubbhisodha* hard to clean Sn 279.

**Visodhana** (nt.) [fr. *visodheti*] cleansing, purifying, emending Ps 11.21, 23; PvA 130.

**Visodheti** [Caus. of *visujjhati*] to clean, cleanse, purify, sanctify Kvu 551, Pv 1v.3<sup>25</sup>; DhA 111.158; Sdhp 321.

**Visoṣeti** [Caus. of *vissussati*] to cause to dry up, to make wither, to destroy A 1.204; Sn 949=1099; Nd<sup>1</sup> 434 (=sukkāpeti); Nd<sup>2</sup> 603 (id.).

**Vissa<sup>1</sup>** (adj.) [Vedic *viśva*, to *vi*°] all, every, entire; only in Np. *Vissakamma*. The word is *antiquated* in Pāli (for it *sabba*); a few cases in poetry are doubtful. Thus at Dh 266 (*dhamma*), where DhA III.393 expl<sup>a</sup> as "visama, vissagandha"; and at It 32 (*vissantaraj*) "among all beings" ? v. I. *vessantaraj*.

**Vissa<sup>2</sup>** (nt.) [cp. Sk. *visra*] a smell like raw flesh, as °*gandha* at Dhs 625; DhsA 319; SnA 286; DhA III.393.

**Vissaka** [of *viś*] dwelling; see *paṭi*°.

**Vissagga** [vi+*sagga*, vi+*srj*, cp. Sk. *visarga*] dispensing, serving, donation, giving out, holding (a meal), only in phrases *bhatta*° the function of a meal Vin II.153; IV.263; Pv III.2<sup>9</sup> (so read for *vissatta*); Miln 9; SnA 19, 140; and *dāna*° bestowing a gift Pv II.9<sup>27</sup> (= *paricāga-tthāne dān'agge* PvA 124).

**Vissajjaka** [fr. *vissajjati*] 1. giving out, distributing Vin II.177. — 2. one who answers (a question) Miln 295.

**Vissajjati** [vi+*sajjati*, of *srj*]. The *ss* after analogy of *ussajjati* & *nissajjati*, cp. *ossajjati* for *osajjati*. A. The pres. *vissajjati* is not in use. The only forms of the simple verb system are the foll.: ger. *vissajja*, usually written *visajja*, in meaning "setting free," giving up, leaving behind Sn 522, 794, 912, 1060; Nd<sup>1</sup> 98; Nd<sup>2</sup> 596. — grd. *vissajjaniya* [perhaps better to *vissajjeti*<sup>1</sup>] to be answered, answerable; nt. a reply Nett 101, 175 sq., 191; and *vissajjiya* to be given away; see under *a*°. — pp. *vissatṭha*. — B. Very frequent is the Caus. *vissajjeti* (also occasionally as *visajj*°) in var. meanings, based on the idea of sending forth or away, viz. to emit, discharge J 1.164 (*uccāra-passāvaṇ*). — to send Mhvs 8, 3 (*lekaṇ visajjayi*). — to dismiss PvA 81 (there). — to let loose PvA 74 (*rathaṇ*). — to spend, give away, bestow, hand over Pug 26 (*visajj*°); Nd<sup>1</sup> 262 (*dhanaṇ*); Miln 41 (*dhaññaṇ*); PvA 111, 119. — to get rid of J 1.134 (*muddikaṇ*). — to answer (questions), to reply, retort Sn 1005 (°*essati*, fut.); VvA 71; PvA 15, 59, 87. — pp. *vissajjita*. — Caus. II. *vissajjāpeti* (in meanings of *vissajjeti*) J IV.2 (*hatthaṇ*=to push away); Miln 143; Mhvs 6, 43.

**Vissajjana** (nt.) & °*ā* (f.) [fr. *vissajjeti*] 1. giving out, bestowing Nd<sup>1</sup> 262 (*dhana*°). — 2. sending off, discharging J 1.239 (*nāvā*° putting off to sea). — 3. answer, reply Vism 6, 84; often in comb<sup>a</sup> *pucchā*° question and answer, e. g. Mhvs 4, 54; PvA 2.

**Vissajjanaka** (adj.) (°) [fr. *vissajjana*] 1. giving out, bestowing PvA 121. — 2. answering J 1.166 (*pañha*°).

**Vissajjāpetar** [n. ag. fr. *vissajjāpeti*] one who replies or causes to reply DhA IV.199. Cp. *vissajjetar*.

**Vissajjita** [pp. of *vissajjeti*] 1. spent, given away Sn 982. — 2. let loose, sent off, discharged Mhvs 23, 88.

**Vissajjetar** [n. ag. fr. *vissajjeti*] one who answers (a question) A 1.103 (*pañhaṇ*). Cp. *vissajjāpetar*.

**Vissatṭha** [pp. of *vissajjati*] 1. let loose; sent (out); released, dismissed; thrown; given out Mhvs 10, 68; J 1.370; III.373; PvA 46, 64, 123, 174. — 2. (of the *voice*;) distinct, well enunciated D 1.114 (= *apali-buddha*, i. e. unobstructed, *sandiddha-vilambit' ādi dosa-rahita* DA 1.282); II.211; A II.51; III.114; S 1.189; J VI.16 (here as *vissatṭha-vacana*). — 3. *vissatṭha* at J IV.219 in phrase °*indriya* means something like "strong," distinguished. The v. I. *visatta*° suggests a probable *visatā*°; it may on the other hand be a corruption of *visitṭha*°.

**Vissatṭhi** see *visatṭhi*.

**Vissattha** [pp. of *vissasati*] trusting or trusted; confident; being confided in or demanding confidence, intimate, friendly A III.114; Vin 1.87 (so read for *tth*); IV.21;

J II.305; III.343; Miln 109 (*bahu*° enjoying great confidence); SnA 188 (°*bhāva* state of confidence); Sdhp 168, 593. — *vissatṭhena* (instr.) in confidence Vin II.99. — Cp. *abhi*°.

**Vissandaka** (adj.) [fr. *vissandati*] overflowing PvA 119.

**Vissandati** [vi+*sandati*, of *syand*] to flow out, to stream, overflow J 1.51; v.274; PvA 34 (aor. °*sandi*=*paggbari*), 51 (ppr. °*amāna*), 80 (ger. °*itvā*), 119 (°*anto*=*paggharanto*), 123 (for *paggharati*; T. °*eti*).

**Vissamati** [vi+*samati*, of *śram*] to rest, repose; to recover from fatigue J 1.485; II.70; 128, 133; III.208; IV.93, 293; v.73; PvA 43, 151. — Caus. *vissameti* to give a rest, to make repose J III.36.

**Vissamana** (nt.) [fr. *vissamati*] resting, reposing J III.435.

**Vissametar** [n. ag. fr. *vissameti*] one who provides a rest, giver of repose, remover of fatigue J VI.526.

**Vissara** [fr. vi+*sarati*, of *svar*] 1. outcry, shout, cry of distress, scream Vin 1.87; II.152, 207; IV.316; PvA 22, 245 (s), 279, 284 (°*ṇ karoti*); Sdhp 188. — 2. distress Vin IV.212, 229.

**Vissarati** [vi+*sarati*, of *smr*] to forget Vin 1.207; IV.261; Mhvs 26, 16. — pp. *vissarita*.

**Vissarita** [opp. of *vissarati*] forgotten PvA 202.

**Vissavati** [vi+*savati*, of *sru*] to flow, ooze Th I, 453 = Sn 205 (v. I. SS *vissasati*).

**Vissasati** & **vissāseti** [vi+*sasati*, of *śvas*] to confide in, to put one's trust in (loc. or gen.), to be friendly with S 1.79 (*vissase*); J 1.461 (*vissāsāyitvā*); III.148=525 (*vissāsāye*); IV.56; VI.292. — pp. *vissatṭha*.

**Vissāsa** [vi+*sāsa*, of *śvas*] trust, confidence, intimacy, mutual agreement Vin 1.296; 308, A II.78; J 1.189, 487; Miln 126; Vism 190; VvA 66; PvA 13, 265. — *dubbissāsa* difficult to be trusted J IV.462.

**Vissāsaka** (& °*ika*) (adj.) [*vissāsa*] intimate, confidential; trustworthy A 1.26; Miln 146; DA 1.289.

**Vissāsaniya** (adj.) [grd. of *vissāseti*] to be trusted, trustworthy PvA 9; Sdhp 306, 441; neg. *a*° J III.474; cp. *dubbissāsaniya* hard to trust J IV.462.

**Vissāsīn** (adj.) [fr. *vissāsa*] intimate, confidential A III.136 (*asanthava*° intimate, although not acquainted).

**Vissuta** (adj.) [vi+*suta*, of *śru*] widely famed, renowned, famous Sn 137, 597, 998, 1009; Pv II.74; Mhvs 5, 19; PvA 107 (= *dūra-ghutṭha*).

**Vissussati** [vi+*śus*] to dry up, to wither S 1.126 (in comb<sup>a</sup> *ussussati* *vissussati*, with *ss* from *uss*°). Spelling here *visuss*°, but *ss* at S III.149. — Caus. *visoseti* (q. v.).

**Vissota** (adj.) [vi+*sota*, of *sru*] flown away, wasted Miln 294.

**Vihaga** [*viha*, sky, + *ga*] a bird (lit. going through the sky) DA 1.46. -°*pati* lord of birds, a *garuḷa* Dāvs IV.33, 38, 55.

**Vihanga** = *vihaga*, J V.416; PvA 154, 157; Sdhp 241.

**Vihangama** (adj.) [*viha* + *gam*] going through the air, flying; (m.) a bird A II.39; III.43; Sn 221, 606; Th I, 1108; J 1.216; III.255; DA 1.125 = DhsA 141.

**Vihāññati** [Pass. of *vihanati*] to be struck or slain; to be vexed or grieved, to get enraged, to be annoyed, suffer hardship; to be cast down Sn 168 sq.; Pv II.11<sup>7</sup> (= *vighātaṇ āpajjati* PvA 150); IV.5<sup>2</sup> (with same expl<sup>a</sup>); J 1.73, 359; II.442; v.330; DA 1.289. — ppr. *vihāññamāna* Sn 1121 (with long and detailed exegesis at Nd<sup>2</sup> 604); S 1.28 (a°); PvA 150. pp. *vihata* DA 1.231.

**Vihata**<sup>1</sup> [pp. of vihanati] struck, killed, destroyed, impaired  
It 100 (where A 1.164 reads vigata); J VI.171; Sdhp 313, 425.

**Vihata**<sup>2</sup> (adj.) [cp. Sk. viḥṛti] broad, wide J VI.171 (= pu-  
thula C.).

**Vihanati** [vi+hanati] to strike, kill, put an end to, remove  
A III.248 (kankhaṇ; v. l. vitarati perhaps to be pre-  
ferred); Sn 673; Pot. 3<sup>rd</sup> sg. vihane Sn 975 (cp. Nd<sup>1</sup> 509);  
& vihāne Sn 348=Th 1, 1268. — ger. vihacca: see abhi<sup>o</sup>.  
— Pass. vihaññati (q. v.). — pp. vihata.

**Viharana** (nt.) [fr. viharati] abiding, dwelling DhA 164,  
168.

**Viharati** [vi+harati] to stay, abide, dwell, sojourn (in a  
certain place); *in general*: to be, to live; *appl<sup>d</sup>* to be-  
have, lead a life (as such expl<sup>d</sup> with "iriyati" at  
Vism 16). Synonyms are given at Vbh 194 with iriyati,  
vattati, pāleti, yapeti, yāpeti, carati; cp. VbA 262. —  
See e. g. D 1.251; Sn 136, 301, 925; Pug 68; DhA 168;  
DA 1.70, 132; PvA 22, 67, 78. — *Special Forms*: aor.  
3<sup>rd</sup> sg. vihāsi Sn p. 16; Pv II.9<sup>60</sup>; Mhvs 5, 233; PvA 54,  
121; 3<sup>rd</sup> pl. vihiṅsu Th 1, 925, & vihaṅsu A II.21; fut.  
viharissati A III.70; vihessati Th 1, 257; vihiṅssati Th 2,  
181; and vihāhisi J 1.298 (doubtful reading!), where  
C. expl<sup>a</sup> as "vijaḥissati, pariḥāyissati"; with phrase  
sukhaṇ vihāhisi ep. dukkhaṇ viharati at A 1.95, and  
see also vihāhesi. — pp. not found.

**Vihaviha** [for vihaga] a sort of bird Th 1, 49 (v. l. cihacila).  
The C. expl<sup>a</sup> by "parillaka."

**Vihāmi** at J VI.78 (lohitāṇ) is poetical for vijahāmi; C.  
expl<sup>a</sup> as niṭṭhubhāmi, i. e. I spit out.

**Vihāya** is ger. of vijahati (q. v.).

**Vihāyasa** [cp. Sk. viha & vihāyasa] the air, sky PvA 14.  
Cases adverbially: °yasā through the air Mhvs 12, 10,  
& °yasaṇ id. J IV.47. Cp. vehāyasa & vehāsa.

**Vihāra** [fr. viharati] 1. (as m. & adj.) spending one's time  
(sojourning or walking about), staying in a place, living;  
place of living, stay, abode (in general) VvA 50 (jala<sup>o</sup>);  
PvA 22, 79; eka<sup>o</sup> living by oneself S II.282 sq.; janghā<sup>o</sup>  
wandering on foot PvA 73; divā<sup>o</sup> passing the time of day  
Sn 679; PvA 142. See also below 3 a. — 2. (appl<sup>d</sup>  
meaning) state of life, condition, mode of life (in this  
meaning almost identical with that of vāsa<sup>o</sup>), e. g. a. iya<sup>o</sup>  
best condition S v.326; SnA 136; dibba<sup>o</sup> supreme con-  
dition (of heart) Miln 225; brahma<sup>o</sup> divine state S v.326;  
SnA 136; Vism 295 sq. (ch. IX.); phāsu<sup>o</sup> comfort A III.119,  
132; sukha<sup>o</sup> happiness S III.8; v.326; A 1.43; II.23;  
III.131 sq.; IV.111 sq., 230 sq.; v.10 sq. See further  
D 1.145, 196; III.220 (dibba, brahma, ariya), 250 (cha  
satata<sup>o</sup>), 281; S II.273 (jhāna<sup>o</sup>); III.235 (id.); A III.294  
(°ṅ kappeti to live one's life); Ps II.20; Nett 119 sq. —  
3. (a) a habitation for a Buddhist mendicant, an abode  
in the forest (arañña<sup>o</sup>), a hut; a dwelling, habitation,  
lodging (for a bhikkhu), a single room Vin II 207 sq.;  
D II.7; A III.51, 299 (yathāvihāraṇ each to his apart-  
ment); Sn 220 (dūra<sup>o</sup> a remote shelter for a bhikkhu),  
391; Vism 118 (different kinds; may be taken as e.).  
— (b) place for convention of the bhikkhus, meeting  
place; place for rest & recreation (in garden or park)  
DA 1.133. — (c) (later) a larger building for housing  
bhikkhus, an organized monastery, a Vihāra Vin I.58;  
III.47; S I.185 (°pāla the guard of the monastery);  
J 1.126; Miln 212; Vism 292; DhA 1.19 (°cārikā visit  
to the monastery), 49 (°pokkharāṇi), 416; Mhvs 19, 77;  
PvA 12, 20, 54, 67, 141, 151; and passim. See also  
*Dictionary of Names*. The modern province Behar  
bears its name from the vihāras.

**Vihāraka** = vihāra (room, hut) Th 2, 94 (=vasanaka-  
ovaraka ThA 90).

**Vihārika** (adj.) = vihārin; in saddhi<sup>o</sup> co-resident A III.70.

**Vihārin** (adj.) (°) [fr. vihāra] dwelling, living; being in  
such & such a state or condition D 1.162 (appa-dukkha<sup>o</sup>),  
251 (evaṇ<sup>o</sup>); A 1.24 (araṇa<sup>o</sup>), 26 (mettā); It 74 (appa-  
māda<sup>o</sup>); Sn 45 (sādhū<sup>o</sup>), 375; Pv IV.13<sup>3a</sup> (araṇa<sup>o</sup>); PvA  
77, 230 (mettā<sup>o</sup>); VvA 71. — eka<sup>o</sup> living alone S II.282  
sq.; IV.35; opp. saddhi<sup>o</sup> together with another; a co-  
resident, brother-bhikkhu S II.204; IV.103; A II.239.

**Vihāhesi** "he banished" at J IV.471 is 3<sup>rd</sup> sg. aor. Caus.  
of vijahati (hā); expl<sup>d</sup> in C. by pabbājesi. — Another  
form vihāhisi see under viharat & cp. viheti<sup>2</sup>.

**Vihingsati** [vi+hingsati] to hurt, injure, harass, annoy  
S I.165; It 86; Sn II.7, 451; PvA 123, 198.

**Vihingsanā** (f.) a Commentary word for vihiṅsā VbhA 75.  
A similar vihiṅsakā occurs at PvA 123.

**Vihingsā** (f.) (& adj. °a) [abstr. fr. vi+hings, to injure]  
hurting, injuring, cruelty, injury D III.215; 226 (°vi-  
takka); S 1.202; II.151 (°dhātu); A III.448; Sn 292;  
Nd<sup>1</sup> 207 (°saññā), 386, 501 (°vitakka); Vbh 86, 303  
(°vitakka); Dbs 1348; Pug 25; Nett 97; Miln 337, 367,  
390; DhA 403; VbhA 74 (°dhātu), 118 (°vitakka);  
Sdhp 510. Neg. avihiṅsā see sep. — See also vihesā.

**Vihita** (adj.) [pp. of vidadhati] arranged, prepared, disposed,  
appointed; furnished, equipped J VI.201 (loka); Miln  
345 (nagara); D 1.45, S III.46; Pug 55 (aneka<sup>o</sup>); Mhvs 10,  
93; PvA 51 (suṭṭhu<sup>o</sup>). añña<sup>o</sup> engaged upon something  
else Vin IV.269.

**Vihitaka** (adj.) = vihita; D III.28 sq. (kathaṇ v. aggaññaṇ  
how as the beginning of things appointed?); — añña<sup>o</sup>  
engaged upon something else J IV.389 (or does it belong  
to āhāra, in sense of "prepared by somebody else"?).

**Vihitatā** (f.) [abstr. fr. vihita] in añña<sup>o</sup> being engaged upon  
something else DhA 1.181.

**Vihina** (adj.) [pp. of vijahati] left, given up, abandoned  
Sdhp 579.

**Vihethaka** (adj.) [fr. vihetheti] harassing, oppressing,  
annoying J I.504; v.143; Sdhp 89. Neg. a<sup>o</sup> see sep.

**Vihethana** (nt.) [fr. vihetheti] harassing, hurting; oppres-  
sion VbhA 74; VvA 68; PvA 232.

**Vihethanaka** (adj.) [fr. vihethana] oppressing, hurting,  
doing harm J II.123.

**Vihetheti** [vi+hetheti, of biḍ or be] to be hostile. Same  
in BSk., e. g. MVastu III.360; Divy 42, 145 etc.] to  
oppress, to bring into difficulties, to vex, annoy, plague,  
hurt D I.116, 135; II.12; Sn 35; J I.187; II.267; IV.375;  
Miln 6, 14; DhA 191; VvA 69 (Pass. °iyamāna).

**Viheti**<sup>1</sup> [for bibheti?] to be afraid (of) J V.154 (=bhāyati  
C.). Cp. vibheti.

**Viheti**<sup>2</sup> [contracted Pass. of vijahati = vihayati, cp. vihā-  
hesi] to be given up, to disappear, to go away J IV.216.  
Kern, *Toev. s. v.* wrongly = vi+eti.

**Vihesaka** (adj.) [fr. viheseti] annoying, vexing, troubling  
Vin IV.36; Dpvs 1.47. — f. °ikā Vin IV.239, 241.

**Vihesā** (f.) [for vihiṅsā] vexation, annoyance, injury;  
worry M 1.510; II.241 sq.; S 1.136; III.132; IV.73;  
v.357; D III.240 (a<sup>o</sup>); Vin IV.143 (+vilekhā); A III.245,  
291; Sn 247, 275, 277; Vbh 369; Nett 25; Miln 295;  
DhA 1.55.

**Vihesikā** (f.) [probably for Sk. \*vibhīṣikā, fr. bhī, Epic Sk.  
bhīṣā, ep. bhīṣma = P. bhīṣa (q. v.)] fright J III.147.  
(C. says "an expression of fearlessness").

**Viḥeseti** [vi+hiṅs, or Denom. fr. vihesā, cp. Geiger, *P.Gr.* § 10<sup>2</sup>] to harass, vex, annoy, insult S iv.63; v.346; A iii.194; Vin iv.36 sq.; Ud 44; Sn 277; Pv iv.1<sup>17</sup> (viḥesaṅ, aor.); iv.1<sup>19</sup> (viḥesayi, aor.).

**Vici** (m. & f.) [cp. late Sk. vici wave; Vedic vici only in meaning "deceit"; perhaps connected with Lat. vicis. Ags. wice=E. week, lit. "change," cp. tide] 1. a wave J 1.509; Miln 117 (jala°), 319 (°puppha wave-flower, fig.); Vism 63 (samudda°); Dāvs iv.46; DhA 110 = Vism 143. — 2. interval, period of time (cp. "tide" = time interval) J v.271 (°antara, in Avici definition as "uninterrupted state of suffering"). In contrast pair avici (adj.) uninterrupted, without an interval, & savici with periods, in def<sup>a</sup> of jarā at VbhA 99 & DhA 328, where avici means "not changing quickly," and savici "changing quickly." Also in def<sup>a</sup> of sadā (continuously) as "avici-santati" at Nd<sup>2</sup> 631. Cp. avici.

**Vijati** [vij] to fan J 1165; SnA 487; VvA 6 (T. bijati). — Caus. vijeti DhA iv.213; Mhvs 5, 161. — Pass. vijiyati: ppr. vijiyamāna getting fanned J iii.374 (so read for vijiy°); PvA 176 (so for vijjamāna!). — pp. vijita.

**Vijana** (nt.) [fr. vij, cp. Class. Sk. vijana] a fan, fanning; in vijana-vāta a fanning wind, a breeze SnA 174.

**Vijanī** (f.) [fr. vijana, of vij] a fan Vv 47<sup>2</sup> (T. bijanī, v. l. vij°); J 1.46; Vism 310; DhA iv.39; VvA 147; PvA 176; KhA 95. There are 3 kinds of fans mentioned at Vin ii.130, viz. vākamaya°, usirā°, mora-piñcha°, or fans made of bark, of a root (?), and of a peacock's tail.

**Vijita** [pp. of vijati] fanned Pv iii.1<sup>17</sup> (°anga).

\***Vinati** (?), doubtful: see apa° & pa°. Kern, *Toev.* s. v. wrong in treating it as a verb "to see."

**Vinā** (f.) [cp. Vedic vinā the Indian lute, mandoline S 1.122 = Sn 449 (kacchā bhassati "let the lyre slide down from hollow of his arm" K.S. 1.153); Th 1, 467; S iv.196 (six parts); A iii.375; J iii.91; v.196, 281 (named Kokanada "wolf's howl"); vi.465 = 580; Vv.64<sup>19</sup>; 81<sup>10</sup>; Miln 53 (all its var. parts); VvA 138, 161, 210; PvA 151. — vināṅ vādeti to play the lute Mhvs 31, 82; ThA 203.

-daṇḍaka the neck of a lute J ii.225. -donikā the sounding board of a lute (cp. dopi<sup>1</sup> 4) Vism 251; VbhA 234; KhA 45.

**Vita**<sup>1</sup> (adj.) [vi+ita, pp. of i] deprived of, free from, (being) without. In meaning and use cp. vigata°. Very frequent as first part of a cpd., as e. g. the foll.:

-accika without a flame, i. e. glowing, aglow (of cinders), usually comb<sup>d</sup> with dhūma "without smoke" M 1.305; S ii.99 (so read for vitacchika) = iv.188 = M 1.74; D ii.134; J 1.15, 153; iii.447; v.135; DhA ii.68; Vism 301. -iccha free from desire J ii.258. -gedha without greed Sn 210, 860, 1100; Nd<sup>1</sup> 250; Nd<sup>2</sup> 606. -taṅha without craving Sn 83, 741, 849, 1041, 1060; Nd<sup>1</sup> 211; Nd<sup>2</sup> 607. -tapo without heat J ii.450. -(d)dara fearless Th 1, 525; Dh 385. -dosa without anger Sn 12. -macchara without envy, unselfish Sn 954; Nd<sup>1</sup> 444; J v.398; Pv iii.1<sup>15</sup>. -mada not conceited So 328, cp. A ii.120. -mala stainless (cp. vimala) S iv.47, 107; DA 1.237; Miln 16. -moḥa without bewilderment Sn 13. -raṅsi rayless (?) Sn 1016 (said of the sun; the expression is not clear. One MS. of Nd<sup>2</sup> at this passage reads pita°, i. e. with yellow, i. e. golden, rays; which is to be preferred). Cp. note in Index to SnA. -rāga passionless Sn 11, 507, 1071; Pug 32; Pv ii.4<sup>7</sup>; Miln 76, and frequently elsewhere. -lobha without greed Sn 10, 469, 494. -vaṇṇa colourless Sn 1120. -salla without a sting S iv.64. -sārada not fresh, not unexperienced, i. e. wise lt 123.

**Vita**<sup>2</sup> [pp. of vāyati<sup>1</sup>, or vināti] woven Vin iii.259 (su°).

**Vitaṅsa** [fr. vi+tan, according to BR. The word is found in late Sk. (lexicogr.) as vitaṅsa. BR compare Sk. avataṅsa (garland; see P. vataṅsa) & uttaṅsa. The etym. is not clear] a bird-snare (BR.: "jedes zum Fangen von Wild & Vögeln dienende Gerät"), a decoy bird Th 1, 139. Kern, *Toev.* s. v. "vogelstrik."

**Viti**<sup>o</sup> is the contracted prepositional comb<sup>n</sup> vi+ati, representing an emphatic ati, e. g. in the foll.:

-(k)kama (i) going beyond, transgression, sin Vin iii.112; iv.290; J 1.412; iv.376; Pug 21; Miln 380; Vism 11, 17; DhA iv.3. — (2) going on, course (of time) PvA 137 (°ena by and by; v. l. anukkamaena). -kiṅṇa sprinkled, speckled, gay with J v.188. -nāmeti to make pass (time), to spend the time, to live, pass, wait J iii.63, 381; DhA ii.57; VvA 158; PvA 12, 21, 47, 76. -patati to fly past, to flit by, to fly up & down Sn 688; A v.88 = Miln 392. -missa mingled, mixed (with) M 1.318; D iii.96; J vi.151. -vatta having passed or overcome, gone through; passed, spent S 1.14, 145; iii.225; iv.52; A ii.44; Sn 6, 395, 796; J 1.374; ThA 170; PvA 21, 55, 83. -sāreti [fr. vi+ati+sr; not with Childers fr. smṛ; cp. BSk. vyatisārayati] to make pass (between), to exchange (greeting), to address, converse (kathaṅ), greet. Often in phrase sārāṇiyaṅ sammodaniyaṅ kathaṅ vitisāreti [for which BSk. sammodaniṅ saṅraṇjaṇiṅ viddiḥāṅ kathaṅ vyatisārayati, e. g. AvS ii.140] D 1.52, 90, 118, 152; Sn 419; cp. Miln 19; J iv.98 (shortened to sārāṇiyaṅ vitisārimha; expl<sup>d</sup> with sārayimha); v.264. -haraṇa passing (mutually), carrying in between J vi.355 (bhojanāṅ). -harati to associate with (at a meal) S 1.162. -hāra, in pada° "taking over or exchange of steps," a stride S 1.211; A iv.429; J vi.354. Same in BSk., e. g. MVastu 1.35; iii.162.

**Vithi** (f.) [cp. Epic Sk. vithi, to Idg. \*uejā- to aim at, as in Lat. via way, Sk. veti to pursue; Lat. venor to hunt; Gr. *viao* he went] 1. street, way, road, path, track A v.347, 350 sq.; Vv 83<sup>6</sup>; J 1.158 (garden path); v.350 (dve vithyo gahetvā tiṭṭhati, of a house); vi.276 (v. and raccha); DhA 1.14; VvA 31; PvA 54. -antara-vithiyaṅ (loc.) in the middle of the road J 1.373; PvA 96. -sabhāga share of road J 1.422; -°singhātaka cross-road DhA iv.4. — Of the path of the stars and heavenly bodies J 1.23; VvA 326. — Various streets (roads, paths) are named either after the *professions* carried on in them, e. g. dantakāra° street of ivory-workers J 1.320; pesakāra° weaver st. DhA 1.424; bhatakāra° soldier st. DhA 1.233; — or after the main kind of *traffic* frequenting these, e. g. nāga° elephant road VvA 316; miga° animal rd. J 1.372; — or after *special occasions* (like distinguished people passing by this or that road), e. g. buddha° the road of the Buddha DhA ii.80; rāja° King st. ThA 52; Mhvs 20, 38. — 2. (t.t. in psychology) course, process (of judgment, sense-perception or cognition, cp. *Cpd.* 25, 124, 241 (vinicchaya°), 266. — Vism 187 (kammaṭṭhāna°); KhA 102 (vinnāṇa°). -°citta process of cognition (lit. processed cognition) Vism 22; DhA 269.

**Vithika** (adj.) (°) [fr. vithi] having (as) a road Miln 322 (satipatṭhāna°, in the city of Righteousness).

**Vimaṅsaka** (adj.) [fr. vimaṅsā] testing, investigating, examining S iii.6 sq.; Sn 827; Nd<sup>1</sup> 166; J 1.369.

**Vimaṅsati** (& °eti) [Vedic mimāṅsate, Desid. of man. The P. form arose through dissimilation m>v, cp. Geiger, *P.Gr.* 46, 4] "to try to think," to consider, examine, find out, investigate, test, trace, think over Sn 215 (°amāna), 405; J 1.128, 147, 200; vi.334; Miln 143; PvA 145, 215, 272; Sdhp 91. — ger. °itvā J vi.368; Mhvs 5, 36; PvA 155; inf. °ituṅ Mhvs 37, 234; PvA 30, 155, 283 (sippaṅ). — Caus. II, vimaṅsāpeti to cause to investigate J v.110. — Cp. pari°.

**Vīmaṅsana** (nt.) & ā (f.) [fr. vīmaṅsati] trying, testing; finding out, experiment Vin III.79; J III.55; Mhvs 22, 78; PvA 153.

**Vīmaṅsā** (f.) [fr. vīmaṅsati] consideration, examination, test, investigation, the fourth of the Iddhipādas, q. v.; D III.77 (°samādhi), 222; S v.280; A 1.39, 297; III.37, 346; v.24, 90, 338; Ps 1.19; II.123; Kvu 508; Dhs 269; Vbh 219 (°samādhi), 222, 227; Tikp 2; Nett 16 (°samādhi), 42; DA 1.106; SnA 349 (vīmaṅsa-kāra = san-kheyya-kāra). — Cp. pari°.

**Vīmaṅsin** = vīmaṅsaka Sn 877; Nd<sup>1</sup> 283; DA 1.106.

**Vīra** [Vedic vīra; cp. Av. vīra, Lat. vir, virtus "virtue"; Gotu. wair, Ohg. Ags wer; to vayas strength etc.; cp. viriya] manly, mighty, heroic; a hero S 1.137; Sn 44, 165 (not dhīra), 642, 1096, 1102; Th 1, 736 (nara° hero); Nd<sup>2</sup> 609; DhA IV.225. — mahā° a hero S 1.110, 193; III.83 (of the Arahant). — vīra is often an Ep. of the Buddha.

— angarūpa built like a hero, heroic, divine D 1.89; II.16; III.59, 142, 145; S 1.89; Sn p. 106; expl<sup>d</sup> as "devaputta-sadisa-kāya" at DA 1.250 & SnA 450. — The BSk. equivalent is var-anga-rūpin (distorted fr. vīr°), e. g. MVastu 1.49; II.158; III.197.

**Vīyati** [Pass. of vināti] see viyyati.

**Vivadāta** (adj.) [vi+avadāta, the metric form of vodāta] clean, pure Sn 784, 881.

**Vīsati** & **viṣaṅ** (indecl.) [both for Vedic viṣati; cp. Av. viṣaiti, Gr. εἰκοσι, Lat. viginti, Oir. fíche, etc.; fr. Idg. \*qi+komt (decad), thus "two decads." Cp. vi°] number 20. — Both forms are used indiscriminately. — (1) **vīsati**, e. g. Vin II.271 (°vassa, as minimum age of ordination); Sn 457 (catu-vīsat'akkharaṅ); J 1.89 (°sahassa bhikkhū); III.360; VbhA 191 sq.; DhA 1.4 (ekūna°, 19); II.9, 54; III.62 (°sahassa bhikkhū, as followers); as **vīsaṅ** at DhA II.61 (vassa-sahassāni). — (2) **viṣaṅ**; e. g. Sn 1019 (°vassa-sata); It 99 (jātiyo); J 1.395 (°yojana-sata); v.36 (°ratana-sata); DhA 1.8; II.91 (°yojana-sataṅ).

**Vīhi** [cp. Vedic vīhi] rice, paddy Vin IV.264 (as one of the 7 kinds of āmaka-dhañña); J 1.429; III.356; Miln 102, 267; Vism 383 (°tumba); DhA 1.125; III.374 (°piṭaka).

**Vuccati** [Pass. of vac] to be called D 1.168, 245; Sn 436, 759, 848, 861, 946; Nd<sup>1</sup> 431; Nd<sup>2</sup> s. v. katheti; SnA 204; DhA II.35. See also vatti. — pp. vutta.

**Vuṭṭhā** [pp. of vassati<sup>1</sup>] (water) shed, rained Pv 1.5<sup>b</sup>; PvA 29. See also vaṭṭa & vaṭṭha.

**Vuṭṭhavant** = vusitavant, Nd<sup>2</sup> 179, 284, 611.

**Vuṭṭhahati** & **vuṭṭhāti** [the sandhi form of utṭhahati (q. v.), with euphonic v, which however appears in BSk. as vyut° (i. e. vi+ud°); vyuttisthate "to come back from sea" Divy 35, and freq. in AvŚ, e. g. 1.242] 1. to rise, arise; to be produced Vin II.278 (gabbha). — 2. to rise out of (abl.), to emerge from, to come back S IV.294; Vism 661 (vuṭṭhāti). — pp. vuṭṭhita. — Caus. vuṭṭhāpeti (1) to ordain, rehabilitate Vin IV.226, 317 sq. (= upasampādeti). (2) to rouse out of (abl.), to turn away from A III.115.

**Vuṭṭhāna** (nt.) [the sandhi form of utṭhāna] 1. rise, origin J 1.114 (gabbha°). — 2. ordination, rehabilitation (in the Order) Vin IV.320; Miln 344. — 3. (cp. utṭhāna 3) rousing, rising out, emerging, emergence; appl<sup>d</sup> as a religious term to revival from jhāna-abstraction (cp. Cpā. 67, 215 n. 4; Dhs. trl<sup>n</sup>, § 1332) M 1.302; S III.270; IV.294; A III.311, 418, 427 sq.; Vism 661 (in detail), 681

sq. (id.); Dhs 1332; Nett 100; Tikp 272, 346. — °gāmini (-vipassanā-ñāna) "insight of discernment leading to uprising" (Cpā. 67) Vism 661, 681 sq.

**Vuṭṭhānatā** (f.) [fr. vuṭṭhāna] rehabilitation; in āpatti° forgiveness of an offence Vin II 250.

**Vuṭṭhānima** (?) is an expression for a certain punishment (pain) in purgatory M 1.337 (vuṭṭhānimaṅ nāma vedanaṅ veditiyamāna).

**Vuṭṭhi** (f.) [fr. vṛṣ, see vassati<sup>1</sup> & cp. Vedic vṛṣti] rain S 1.172 = Sn 77 (fig. = saddhā bijaṅ tapo vuṭṭhi); A III.370, 378 (vāta°); It 83; Dh 14; J VI 587 (°dhārā); Ap 38 (fig.), 52 (amata°); Miln 416; Vism 37, 234 (salila°); Mhvs 1, 24; SnA 34, 224; PvA 139 (°dhārā shower of rain). — dubbuṭṭhi lack of rain, drought (opp. suvuṭṭhi) J II.367 = VI 487; Vism 512.

**Vuṭṭhikā** (f.) = vuṭṭhi; only in cpd. dubbuṭṭhikā time of drought, lack of rain D 1.11; DA 1.95; It 64 sq. (as avuṭṭhika-sama resembling a drought); DhA 1.52.

**Vuṭṭhita** [pp. of vuṭṭhahati; cp. utthita] risen (out of), aroused, having come back from (abl.) D II.9 (paṭi-sallānā); Sn p. 59; S IV.294.

**Vuṭṭhimant** (adj.) [fr. vuṭṭhi, cp. Vedic vṛṣtimant in same meaning] containing rain, full of rain; the rainy sky Th 2, 487 (=deva, i. e. rain-god or sky FhA 287). Kern, Toev. s. v. wrongly = \*vyuṣti°, i. e. fr. vi+uṣ (vas) to shine, "luisterrijk," i. e. lustrous, resplendent.

**Vuḍḍha** & **vuddha** [pp. of vadḍhati] old (fig. venerable) — 1. **vuḍḍha** Pv II.114; Mhvs 13, 2. — 2. **vuddha** M II.168; J v.140; Sn p. 108 (+ mahallaka); DA 1.83.

**Vuḍḍhaka** (adj.) [vuḍḍha+ka] old; f. °ikā old woman Th 2, 16.

**Vuḍḍhi** & **vuddhi** (f.) [a by-form of vadḍhi] increase, growth, furtherance, prosperity. — 1. **vuḍḍhi** PvA 22. Often in phrase **vuḍḍhi virūḍhi vepulla** (all three almost tautological) Miln 51; Vism 129. — 2. **vuddhi** M 1.117 (+ virūḍhi etc.); S II.205 sq.; III.53; v.94, 97; A III.76 (opp. parihāni), 404 (+ virūḍhi), 434 (kusaḥsu dhammesu); v.123 sq.; It 108; J v.37 (°ppatta grown up); Vism 271, 439 (so read for buddhi); DhA II.82, 87; Sdhp 537.

\***Vuṅāti** [we are giving this base as such only from analogy with the Sk. form vṛṅāti (vṛṅoti); from the point of view of Pāli grammar we must consider a present tense varati as legitimate (cp. saṅ°). There are no forms from the base vuṅāti found in the present tense; the Caus. vāreti points directly to varati]. The two meanings of the root vṛ as existing in Sk. are also found in Pāli, but only peculiar to the Caus. vāreti (the form aor. avari as given by Childers should be read avāriṅsu Mhvs 36, 78). The present tense varati is only found in meaning "to wish" (except in prep. cpds. like saṅ-varati to restrain). — Def<sup>n</sup> of vṛ. Dhṭp 255 **var** = varaṇa-sambhattisu; 274 **val** = saṅvarane (see valaya); 660 **var** = āvaraṇ'icchāsu. — 1. to hinder, obstruct; to conceal, protect (on meanings "hinder" and "conceal" cp. rundhati); Idg. \*uer and \*uel, cp. Gr. εἰςυρον, Sk. varutra, Lat. volvo, aperio etc. See vivarati. The pp. \*vuta only in comb<sup>a</sup> with prefixes, like pari°, saṅ°. It also appears as \*vaṭa in vivaṭa. — 2. to wish, desire; Idg. \*uel, cp. Sk. varaṇa, variyān "better," Gr. εἰδοναι to long for, Lat. volo to intend, Goth. wiljan to "will," wilja : E. will. — Pres. varati (cp. vaneti); imper varassu J III.493 (varaṅ take a wish; Pot. vare Pv II.9<sup>40</sup> (= vareyyāsi C.); ppr. varamāna Pv II.9<sup>40</sup> (= patthayamāna PvA 128). — pp. does not occur.

**Vuṅhi** (& instr. vuṅhinā) at Pgdp 13, 15, 19, 35 must be meant for v-uṅha° (& v-uṅhena), i. e. heat (see uṅha).



- Vutta<sup>1</sup>** [pp. of vatti, *vac*; cp. *ntta*] said DA I.17 (°ṅ hoti that is to say); DhA II.21, 75, 80; SnA 174.  
-*vādin* one who speaks what is said (correctly), telling the truth M I.369; S II.33; III.6.
- Vutta<sup>2</sup>** [pp. of vapati<sup>1</sup>] sown S I.134 (*khetta*); J I.340; III.12; VI.14; Miln 375 (*khetta*); PvA 7. 137, 139.
- Vutta<sup>3</sup>** [pp. of vapati<sup>2</sup>] shaven M II.168 (°sīro). Cp. *nivutta<sup>2</sup>*.
- Vutta-velā** at J IV.45 (*tena vutta-velāyaṅ & ittarāya vutta-velāya*) is by Kern, *Toev.* s. v. *vutta<sup>2</sup>* fancifully & wrongly taken as \**vyuṣṭa* (=vi+uṣṭa, pp. of *vas* to shine), i. e. dawned; it is however simply *vutta<sup>1</sup>* = at the time said by him (or her)
- Vuttaka** (nt.) [*vutta<sup>1</sup>*+ka. The P. connection seems to be *vac*, although formally it may be derived fr. *vṛt* "to happen" etc. (cp. *vuttin* & *vattin*, both fr. *vṛt*, & *vutti*). The BSk. equivalent is *vṛttaka* "tale" (lit. happening), e. g. Divy 439] what has been said, saying; only in title of a canonical book "iti-vuttakaṅ" ("logia"): see under *iti*.
- Vuttamāna** at S I.129 read as *vattamāna*.
- Vuttari** of Dh 370 is *pañca-v-uttari*(ṅ), cp. DhA IV.109.
- Vutti** (f.) [fr. *vṛt*, cp. *vattati*; Sk. *vṛtti*] mode of being or acting, conduct, practice, usage, livelihood, habit S I.100 (*āriya<sup>o</sup>*; cp. *āriya-vāsa*); Sn 81=Miln 228 (=jivita-vutti SnA 152); Sn 68, 220, 326, 676; J VI.224 (=jivita-vutti C.); Pv II.9<sup>14</sup> (=jivita PvA 120); IV.1<sup>21</sup> (=jivikā PvA 229); Miln 224, 253; VvA 23.
- Vuttika** (adj.) (-°) [*vutti*+ka] living, behaving, acting A III.383 (*kaṇḍaka<sup>o</sup>*); PvA 120 (*dukkha<sup>o</sup>*); *sabhāga<sup>o</sup>* living in mutual courtesy or properly, always comb<sup>d</sup> with *sappatissa*, e. g. Vin I.187; II.162; A III.14 sq.
- Vuttitā** (f.) (-°) [abstr. formation fr. *vutti*] condition Vism 310 (*āyatta<sup>o</sup>*).
- Vuttin** (adj.) [cp. Sk. *vṛttin*]=*vuttika*; in *sabhāga<sup>o</sup>* Vin I.45; J I.219. Cp. *vattin*.
- Vuttha<sup>1</sup>** [pp. of *vasati<sup>1</sup>*] clothed: not found. More usual *nivattha*.
- Vuttha<sup>2</sup>** [pp. of *vasati<sup>2</sup>*] having dwelt, lived or spent (time), only in connection with *vassa* (rainy season) or *vāsa* (id.: see *vāsa<sup>2</sup>*). See e. g. DhA I.7; PvA 32, 43; J I.183 (°*vāsa*). With ref. to *vassa* "year" at J IV.317. — At DhA I.327 *vuttha* stands most likely for *vuddha* (arisen, grown), as also in abstr. *vutthattaṅ* at DhA I.330. — See also *parivuttha*, *pavuttha* & *vusita*.
- Vutthaka** (adj.) (-°) [*vuttha<sup>2</sup>*+ka] dwelt, lived, only in *pubba<sup>o</sup>* where he had lived before Mhvs I. 53 (so for °*vuttaka*).
- Vuddha & Vuddhi**: see *vuḍḍha* & *vuḍḍhi*.
- Vuppāti** is Pass. of *vapati*.
- Vuyhati** to be carried away: Pass. of *vahati*, q. v. and add refs.: Miln 69; Vism 603 (*vuyhare*). — ppr. *vuyhamāna*: — 1. being drawn M I.225 (of a calf following its mother's voice). — 2. being carried away (by the current of a river), in danger of drowning Sn 319. — pp. *vulha* & *vūlha*.
- Vuyhamānaka** (adj.) [*vuyhamāna* with disparaging suffix °ka] one who is getting drowned, "drownedling" J III.507.
- Vulha & Vūlha** [pp. of *vahati*, Pass. *vuyhati*; but may be vi+ulha] carried away. — 1. *vulha*: Vin I.32, 109. — 2. *vūlha*: A III.69; J I.193; DhA II.205 (*udakena*). See also *būlha*.

**Vuvahyamāna** at A IV.170 read with C. at *opuniyamāna* "sifting" (fr. *opunāti*): see remark at A IV.476.

**Vusita** [Kern, *Toev.* s. v. *vasati* takes it as vi+uṣita (of *vas<sup>2</sup>*), against which speaks meaning of *vivasati* "to live from home." Geiger, *P.Gr.* § 66<sup>1</sup> & 195 expl<sup>d</sup> it as *uṣita* with prothetic v, as by-form of *vuttha*. Best fitting in meaning is assumption of *vusita* being a variant of *vosita*, with change of o to u in analogy to *vuttha*; thus =vi+osita "fulfilled, come to an end or to perfection": cp. *pariyosita*. Geiger's expl<sup>o</sup> is supported by phrase *brahmacariyaṅ vasati* fulfilled, accomplished; (or:) lived, spent (=vuttha); only in phrase *vusitaṅ brahmacariyaṅ* (trsl<sup>o</sup> *Dial.* 1.93; "the higher life has been fulfilled") D I.84 (cp. Dh I.225 = *vutthaṅ parivutthaṅ*); It 115 (ed. *vūsita<sup>o</sup>*); Sn 463, 493; Pug 61. — Also at D 1.90 neg. a°, with ref. to *avusitavā*, where Rh. D. (*Dial.* I.112) trsl<sup>s</sup> "ill-bred" and "rude," hardly just. See also *arahant* II.A.

**Vusitatta** (nt.) [abstr. fr. *vusita*] state of perfection D 1.90 (*vusitavā-mānin* *kiṅ aññatra avusitattā*—he is proud of his perfection rather from imperfection).

**Vusitavant** (adj.) [*vusita*+vant] one who has reached perfection (in chaste living), Ep. of the arahant D II.223 (trsl<sup>o</sup> "who has lived 'the life'"); M I.4; S III.61; A V.16; Sn 514; Nd<sup>1</sup> 611; Miln 104. On D 1.90 see *vusita* (end). See also *arahant* II.C.

**Vusimant** (adj.) [difficult to explain; perhaps for *vasimant* (see *vasivasa*) in sense of *vasavattin*]=*vusitavant* A IV.340; Sn 1115 (cp. Nd<sup>2</sup> 611 = *vutthavā ciṅṇa-carāṇa* etc., thus "perfected," cp. *ciṅṇavasin* in same meaning).

**Vussati** is Pass. of *vasati<sup>2</sup>* (q. v.).

**Vūpakattha** [doubtful, whether vi+*upakattha* (since the latter is only used of *time*), or =*vavakattha*, with which it is identical in meaning. Cp. also BSk. *vyapakṛṣṭa* AvŚ I.233; II.194; of which it might be a re-translation] alienated, withdrawn, drawn away (from), secluded; often in phrase *eko vūpakattho appamatto ātāpi* etc. (see *arahant* II.B.), e. g. D III.76; S I.117; II.21, 244; III.35, 73 sq.; IV.72; A IV.299. Cp. also A IV.435 (*gaṇasmā v.*).

**Vūpakāsa** [formed fr. *vūpakāseti*] estrangement, alienation, separation, seclusion; always as *twofold*: *kāya<sup>o</sup>* & *citta<sup>o</sup>* (of body & of mind), e. g. D III.285 (*Dial.* III.260 not correctly "serenity"); S V.67; A IV.152.

**Vūpakāseti** [Caus. of *vavakassati*] to draw away, alienate, distract, exclude Vin IV.326; A V.72 sq. — Caus. II. *vūpakāśepeti* to cause to distract or draw away Vin I.49; IV.326. — pp. *vūpakattha*.

**Vūparati** [vi+*uparati*]=*uparati* cessation DhA 403.

**Vūpasanta** [pp. of *vūpasammāti*] appeased, allayed, calmed S IV.217, 294; A I.4 (°*citta*); III.205; Sn 82; Pug 61 (°*citta*); PvA 113.

**Vūpasama** [fr. vi+upa+*śam*; cp. BSk. *vyupaśama* Divy 578] 1. allaying, relief, suppression, mastery, cessation, calmness S III.32; IV.217; V.55 (*cetaso*); D II.157 (*sankhārā*); A I.4 (id.); II.162 (*papañca<sup>o</sup>*); V.72; Pug 69; J I.392; DhA 403. — 2. quenching (of thirst) PvA 104.

**Vūpasamana** (nt.) [fr. vi+upa+*śam*; cp. BSk. *vyupaśamana* AvŚ II.114] allayment, cessation J I.393; Miln 320; PvA 37, 98.

**Vūpasammāti** [vi+*upassammāti*] 1. to be assuaged or quieted S IV.215. — 2. to be suppressed or removed J III.334. — 3. to be subdued or extinguished, to go out (of light) Ap. 35. — pp. *vūpasanta*. — Caus. *vūpasāmeti* to appease, allay, quiet, suppress, relieve S V.50; SnA 132 (*reṇuṅ*); PvA 20, 38 (*sokaṅ*), 200:

**Vūjha** see **vūjha**.

**Ve<sup>1</sup>** (indecl.) [cp. Vedic *vē*, *vai*] part. of affirmation, emphasizing the preceding word; indeed, truly Vin 1.3 (etaṅ ve sukhaṅ); Dh 63 (sa ve bālo ti vuccati), 83 (sabbattha ve), 163 (yaṅ ve . . . taṅ ve); Sn 1050, 1075, 1082; DhA III.155 (=yeva). See also **have**.

**Ve<sup>2</sup>** may be enclitic form of **tumhe**, for the usual **vo** at Sn 333 (=tumhākaṅ SnA 339). See P.T.S. ed. of Sn; cp. v. l. **ve** for **vo** at Sn 560 (here as particle!).

**Ve<sup>3</sup>** is the *guṇa* (increment) form of **vi<sup>2</sup>**, found in many secondary (mostly f. & nt. abstr.) derivations from words with **vi<sup>2</sup>**, e. g. *vekalla*, *vecikicchīn*, *veneyya*, *vepulla*, *vematta*, *vevicchā*, *veramaṇi*, which Bdhgh expl<sup>s</sup> simply as "vi-kārassa ve-kāraṅ katvā veramaṇi" KhA 24. — Cp. **veyy<sup>2</sup>**.

**Vekāṭika** (adj.) [fr. *vikāṭa*] one addicted to dirt, living on dirty food D 1.167; Miln 259 (doubled).

**Vekāṇḍa** [perhaps connected with *vikannaka*] a kind of arrow M 1.429.

**Vekata** (adj.) [= *vikata*] changed VvA 10.

**Vekantaka** (VbhA 63) is a kind of copper: see **loha**.

**Vekalla** (nt.) [fr. *vikala*] deficiency J v.400; Miln 107; Dhs 223; DhA II.26 (*anga<sup>o</sup>* deformity), 79; III.22; VvA 193; Sdhp 5, 17. — As **vekalya** at KhA 187 (where contrasted to *sākalya*). — *jaṅṅū avekallaṅ karoti* to keep one's knees straight Miln 418 (Kern, *Toev.* s. v. trsl<sup>a</sup> "presses tightly together"). See also **avekalla**.

**Vekallatā** & **vekalyatā** (f.) [abstr. fr. *vekalla*] deficiency A III.441 (*a<sup>o</sup>*); Vism 350 (*indriya<sup>o</sup>*); J 1.45 (v. 254) (*līya<sup>o</sup>*).

**Vekkhīya** is *poetical* for **avekkhiya** (= *avekkhitvā*: see **avekkhati**) in **appaṭivekkhiya** not considering J IV.4. See the usual **paccavekkhati**.

**Vega** [cp. Vedic *vega*, fr. **vij** to tremble] quick motion, impulse, force; speed, velocity S IV.157; A III.158 (*sara<sup>o</sup>*); Sn 1074; Miln 202, 258, 391; PvA II. 47 (*vāta<sup>o</sup>*), 62 (*visa<sup>o</sup>*), 67, 284 (*kamma<sup>o</sup>*); Sdhp 295. — instr. **vegana** (adv.) quickly DhA 1.49; another form in same meaning is **vegasā**, after analogy of *thāmasā*, *balasā* etc., e. g. J III.6; v. 117. — Cp. **saṅ<sup>2</sup>**.

**Vegha** at D II.110 (*missakena*, trsl<sup>a</sup> Rh. D. "with the help of things") = S v.153 (T. reads *vedha<sup>o</sup>*), & Th 1, 143 (*missena*, trsl<sup>a</sup> "violence") may with Kern, *Toev.* s. v. be taken as **veggha** = **viggha** (Sk. *vighna*), i. e. obstacle, hindrance; cp. *aparundhati* Th 1, 143. It remains obscure & Kern's expl<sup>a</sup> problematic. Cp. **Dial.** II.108.

**Vecikicchīn** (adj.) [fr. *vicikicchā*] doubting, doubtful A II.174 (*kankhin+*); S III.99 (*id.*); M 1.18; Sn 510.

**Vecitta** (nt.) [fr. *vi+ citta<sup>2</sup>*] confusion, disturbed state of mind DhTP 460 (in def<sup>n</sup> of root **muh**)

**Vejja** [fr. *vid*, \*Sk. *vaidya*, but to Pāli etym. feeling fr. *vijjā*] a physician, doctor, medical man, surgeon J 1.455; III.142; KhA 21; SnA 274 (in simile); VvA 185, 322; DhA 1.8; PvA 36, 86; Sdhp 279, 351. — **hatthi<sup>o</sup>** elephant-doctor J VI.490; Mhvs 25, 34; **visa<sup>o</sup>** a physician who cures poison (ous bites) J 1.310; IV.498.

-**kamma** medical practice or treatment J II.421; v. 253; Vism 384; DhA III.257, 351; I<sup>o</sup>.172.

**Vejjikā** (f.) [fr. *vejja* ?] medicine (?) Vin III.185.

**Veṭṭha** [fr. **viṣṭ**, **veṣṭ**] wrap, in *sisā<sup>o</sup>* head-wrap, turban M 1.244; S IV.56.

**Veṭṭhaka** (adj.) [fr. *veṭṭeti*] surrounding, enveloping D 1.105 ("furbelow" see **Dial.** I.130); Mhvs 11, 14 (*valay-angulī<sup>o</sup>*).

**Veṭṭhana** (nt.) [fr. *veṭṭeti*, cp. Epic & Class. Sk. *veṣṭhana*] 1. surrounding, enveloping J VI.489. — 2. a turban, head-dress D 1.126; A 1.145; III.380 (*sisā<sup>o</sup>*); J v.187; DhA IV.213; PvA 161. — 3. wrapping, clothing, wrap, shawl J VI.12. — Cp. **pālī<sup>2</sup>**.

**Veṭṭhita** [pp. of *veṭṭeti*] enveloped, enclosed, surrounded, wrapped Sdhp 362. Cp. **ni<sup>2</sup>**, **pari<sup>2</sup>**.

**Veṭṭeti** [Vedic *veṣṭate*, **viṣṭ** or **veṣṭ**, to Lat. *virga*, branch, lit. twisting] to twist round, envelope, wrap, surround J 1.5, 422; Miln 282. — Pass. **veṭṭhiyati**: see **vi<sup>2</sup>**. — pp. **veṭṭhita**. — Cp. **pālī<sup>2</sup>**.

**Veṇa** [cp. \*Sk. *vaiṇa*, dial.] 1. a worker in bamboo PvA 175. — 2. a member of a low & despised class (cp. *puk-kusa*) Vin IV.6; S 1.93 (*°kula*); A II.85 (*id.*); III.385; Pug 51; f. **veṇī** J v.306 (= *tacchikā* C.); Pv III.1<sup>13</sup> (read *veni* for *veṇi*).

**Veṇi** (f.) [cp. Sk. *veṇi*] a braid of hair, plaited hair, hair twisted into a single braid A III.295; Vin II.266 (*dussa<sup>o</sup>*); Th 2, 255; Vv 38<sup>4</sup> (= *kesa-veṇi* C.). fig. of a "string" of people D 1.239 (*andha<sup>o</sup>*). -**°kata** plaited, having the hair plaited J II.185; v.431.

**Veṇu** [cp. Vedic *veṇu*. Another P. form is **veḷu** (q. v.)] bamboo; occurs only in cpds., e. g. -**°gumba** thicket of bamboo DhA 1.177; -**°tinduka** the tree *Diospyros* J v.405 (= *timbaru* C.); -**°daṇḍaka** jungle-rope J II.204; -**°bali** a tax to be paid in bamboo (by bamboo workers) DhA 1.177; -**°vana** bamboo forest J v.38.

**Veṭṭaṇḍin** (adj.) [fr. *viṭṭaṇḍā*] full of sophistry, skilled in *viṭṭaṇḍā* Miln 90 (said of King Milinda).

**Vetana** (nt.) [cp. Epic & Class. Sk. *vetana*] wages, hire; payment, fee, remuneration; tip J 1.194 (*nivāsā<sup>o</sup>* rent); Sn 24; VvA 141; DhA 1.25; PvA 112. Most frequently comb<sup>d</sup> with **bhatta<sup>2</sup>** (q. v.). As **vedana** at J III.349.

**Vetabba** is grd. of \***veti** [**vi**] = **vināti** to weave (q. v.), thus "to be woven," or what is left to be woven J VI.26. — inf. **vetuṅ** Vin II.150.

**Vetasa** [Vedic *vetasa*] the ratan reed, *Calamus rotang* J v.167; SnA 451.

**Vetāla** at D 16 (in the lists of forbidden crafts) refers to some magic art. The proper meaning of the word was already unknown when Bdhgh at DA 1.84 explained it as "ghana-tāḷaṅ" (cymbal beating) with remark "mantena mata-sarir' uṭṭhāpanan ti eke" (some take it to be raising the dead by magic charms). Rh. D. at **Dial.** 1.8 translates "chanting of bards" (cp. **vetālika**). It is of dialectical origin.

**Vetālika** [dial.; cp. Epic & Class. Sk. *vaitālika*] a certain office or occupation at court connected with music or other entertainment, a bard. With other terms in list at Miln 331, some of them obscure and regional. Also at J VI.277, where expl<sup>d</sup> as "vetālā [read *vettāya* ?] uṭṭhāpake," i. e. those whose duty it is [by *vetāla* or *vetta*] to make (people) rise. The expl<sup>d</sup> is obscure, the **uṭṭhāpaka** reminds of Bdhgh's **uṭṭhāpana** (under *vetāla*). Kern misunderstands the phrase by translating "chasing bards away."

**Veti** [*vi+ eti*, of *i*; Sk. *vyeti*] to go away, disappear, wane S III.135; A II.51; J III.154; DhsA 329. Cp. **vyavayāti**.

**Vetulla** (& **vetulya**) [cp. \*Sk. *vaitulya*; also called *vai-pulya*, fr. *vipula*. The P. form is not clear; it probably rests on dial. trsl<sup>a</sup> of a later term] a certain dissenting sect (see *Mhvs.* trsl<sup>a</sup> 259, n. 2) in *°vāda* heretic doctrine Mhvs 36, 41; Dpvs 22, 45; -**°vādin** an adherent of this doctrine.

**Vetta** (nt.) [cp. Epic Sk. vetra] twig, rod; creeper; jungle-  
rope (cp. venu-daṇḍa); cane (calamus). By itself only  
in standard list of punishments (tortures): vettehi  
tāleti to flog with canes, e. g. A 1.47; II.122; Miln 190.  
Otherwise freq. in cpds.:

-**agga** cane-top, sprout of bamboo (cp. kaḷira) Vism  
255 (where KhA in id. p. reads °ankura); VbhA 60, 239,  
252. -**ankura** a shoot of bamboo KhA 52, 67. -**āsana**  
cane chair VvA 8. -**cāra** (vettācāra) "stick-wander-  
ing" (?) J III.541 (+ sankupatha); C.: vettehi sañcari-  
tabba); Vv 84<sup>11</sup> (vettācāraṅ sankupathāṅ ca maggaṅ,  
expl<sup>d</sup> as vettalatā bandhitvā ācaritabba magga VvA  
338); better as "jungle-path." -**patha** "a jungle full  
of sticks" (trs<sup>10</sup> Rh. D.) Miln 280 (+ sankupatha),  
jungle-path. -**bandhana** binding with twigs (rope?),  
creeper-bands S III.155; v.51=A IV.127. -**latā** cane  
creeper J 1.342; VvA 8, 338. -**valli** garland of creeper  
Dāvs III.40.

**Veda** [fr. vid, or more specifically ved as P. root] 1. (cp.  
vediyati & vedanā) (joyful) feeling, religious feeling, en-  
thusiasm, awe, emotion, excitement (something like  
saṅvega) D II.210 (°paṭilābha + somanassa-paṭilābha);  
M 1.465 (ulāra); Sn 1029 (=piti SnA 585); J II.336;  
III.260. **attha-veda** + dhamma-veda enthusiasm for the  
truth (for the letter & the spirit) of Buddha's teaching  
M 1.37; A v.329 sq., 333, 349, 352; veda here interpreted  
as "somanassaṅ" at MA 1.173. — See also cpd.  
°jāta. — 2. (cp. vedeti & vijjā) (higher) knowledge (as  
"Buddhist" antithesis to the authority of the "Veda"),  
insight, revelation, wisdom: that which Bdgh at  
MA 1.173 defines with "ñāṇa" and illustrates with  
vedagū of Sn 1059; or refers to at DA 1.139 with def<sup>a</sup>  
"vidanti etena ti vedo." Thus at Sn 529 & 792 (=vedā  
vuccanti catūsu maggesu ñāṇaṅ paññā Nd<sup>1</sup> 93), cp. SnA  
403. — As adj. **veda** Ep. of the Buddha "the knower"  
or the possessor of revelation, at M 1.386. See also  
**vedagū**. — 3. the Veda(s), the brahmanic canon of  
authorized religious teaching (revelation) & practice;  
otherwise given as "gantha" i. e. "text" at MA 1.173,  
& illustrated with "tiṇṇaṅ vedānaṅ pāragū." The  
latter formula is frequent in stock phrase describing the  
accomplishments of a Brahmin, e. g. at D 1.88; M II.133;  
Sn 1019; A 1.163; DhA III.361. In the older texts only  
the 3 Vedas (īrubheda = Rg; yaju° & sāma°) are referred  
to, whereas later (in the Commentaries) we find the 4  
mentioned (athabbana added), e. g. the three at S IV.118;  
J 1.168; II.47; III.537; Miln 10; Vism 384; the four  
at DA 1.247; Miln 178. — Unspecified (sg.): SnA 462.  
As adj. **veda** "knowing the Vedas" SnA 493 (ti°), cp.  
tevijja. — The Vedas in this connection are not often  
mentioned, they are almost identical with the Mantras  
(see manta) and are often (in Coñ.) mentioned either  
jointly with manta or promiscuously, e. g. Pv II.61<sup>13</sup>  
(the Vedas with the 6 angas, 1 e. vedāngas, called  
manta); SnA 293 (manta-pāragū & veda-pāragū), 322,  
448.

-**antagu** "one who has reached the end of knowledge,"  
i. e. one who has obtained perfection in wisdom Vin  
1.3; Sn 463. -**gū** one who has attained to highest  
knowledge (said of the Buddha). Thus different from  
"tiṇṇaṅ vedānaṅ pāragū," which is brahmanic. The  
expl<sup>d</sup> of vedagū is "catūsu maggesu ñāṇaṅ" Nd<sup>2</sup> 612,  
& see above 2. — S I.141, 108; IV.83, 200; A II.6; IV.340;  
Sn 322, 458, 520, 749, 846, 947, 1049, 1060; Nd<sup>1</sup> 93,  
204, 299, 431. A peculiar meaning of **vedagū** is that  
of "soul" (lit. attainer of wisdom) at Miln 54 & 71.  
-**jāta** thrilled, filled with enthusiasm, overcome with  
awe, excited A II.63; Sn 995, 1023; Kvu 554 = Vv 34<sup>27</sup>  
(=jāta-somanassa VvA 156); J 1.11; Miln 297. -**pāragū**  
one who excels in the knowledge of the Vedas, perfected  
in the Veda SnA 293; cp. above 3. -**bandhu** one who  
is familiar with the Vedas SnA 192.

**Vedaka** (adj.) [fr. veda 3] knowing or studying the Vedas  
SnA 462 (brāhmaṇa).

**Vedanaka** (adj.) [fr. vedanā] having feeling, endowed with  
sensation Vbh 419 (a° + asaṅṅāka).

**Vedanā** (f.) [fr. ved°; see vedeti; cp. Epic Sk. vedanā]  
feeling, sensation (see on term, e. g. Cp<sup>d</sup>. 14 Mrs. Rh.  
D. B. P<sup>sy</sup>, ch. iv.) D 1.45; II.58 (cp. Dial. II.54), 66;  
III.58, 77, 221, 228, 238 (°upādāna); S III.86 sq.; A  
1.39, 122, 141; II.79, 198, 256; III.245 sq., 450; IV.301,  
385; Kh III. (tisso v.); Sn 435, 529, 739, 1111; Nd<sup>1</sup> 109;  
Nd<sup>2</sup> 551 (tisso v.); Ps 1.6, 50 sq., 145 sq., 153 sq.;  
II.109 sq., 181 sq.; Vbh 135 sq., 294, 401, 403 sq.;  
Dhs 3, 1348; Nett 27, 65 sq.; 83, 123, 126; Tikp 246,  
317 sq., 345 sq.; Vism 460 sq.; DA 1.125; VbhA 13 sq.,  
39 sq., 80, 178, 193, 221 (°ānupassanā, in detail), 263 sq.,  
382 (various). — Three modes of feeling (usually under-  
stood whenever mention is made of "tisso vedanā"):  
**sukkhā** (pleasant), **dukkhā** (painful) **adukkha-m-asukkhā**  
(indifferent) D III.275; S II.53, 82; IV.207; A III.400;  
It 46; Tikp 317 sq. — *or*: **kusalā**, **akusalā**, **avyākātā**  
Vism 460. — Five vedanās: sukkhāṅ, dukkhāṅ, soma-  
nassaṅ, domanassaṅ, upekkhā Vism 461. Categories  
of 2 to 108 modes of Vedanā, S IV.223 sq. — **vedanā** is  
one of the 5 **khandhas** (see khandha II.B). — On relation  
of *old* and *new* sensations (purāṇa° > nava°) see e. g.  
A II.40; III.388; IV.167; Vism 33; and see formula  
under **yātrā**. — In the **Paṭiccasamuppāda** (q. v.) vedanā  
stands between **phassa** as condition and **tanhā** as  
result; see e. g. Vism 567 sq. — 2. (in special appli-  
cation) painful sensation, suffering, pain (i. e. dukkha-  
vedanā) M 1.59; A 1.153 (sāririkā bodily pain); II.116  
(id.); III.143 (id.); Pv 1.10<sup>15</sup>; Miln 253 (kāyikā & ceta-  
sikā); VbhA 101 (maraṇ' antikā v. agonies of death).  
— **vedan' aṭṭa** afflicted by pain Vin II.61; III.100; J 1.293.  
— As adj. **vedana** suffering or to be suffered Pv III.10<sup>6</sup>  
(=anubhūyamāna PvA 214). — **vedana** at J III.349 is  
to be read as **vetana**.

**Vedayita** [pp. of vedeti] felt, experienced S 1.112; II.65;  
III 46; A II.198; IV.415; Vism 460.

**Vedalla** (nt.) [may be dialectical, obscure as to origin;  
Bdgh refers it to Veda 1] Name of one of the 9 angas  
(see nava) or divisions of the Canon according to matter  
A II.7, 103, 178; III.88, 107, 361 sq.; IV.113; Vin III 8;  
Pug 43; DhsA 26; DA 1.24; PvA 22. The DhsA com-  
prises under this **anga** the 2 suttas so-called in M.  
(43, 44), the Sammādiṭṭhi, Sakkapañha, Sankhārābhā-  
janiya, Mahāpuṇṇama etc. Suttas, as catechetical  
DhsA 26=DA 1.24. — *Note*. The 2<sup>nd</sup> part of the word  
looks like a distortion fr. ariya (cp. mahalla > mah'  
ariya). Or might it be =vedanga?

**Vedi & Vedī** (f.) [Vedic vedi sacrificial bench] ledge, cornice,  
rail Mhvs 32, 5; 35, 2; 36, 52 (pāsāṇa°); 36, 103; Vv  
84<sup>16</sup> (=vedikā VvA 340). — See on term *Dial.* II.210;  
*Mhvs. tsrl<sup>m</sup>* 220, 296. Cp. **vedikā** & **velli**.

**Vedikā** (f.) (& **vediyā**) [fr. vedi] cornice, ledge, railing  
D II.179; Vin II.20; J IV.229, 266; Vv 78<sup>6</sup> (vediyā =  
vedikā VvA 304); 84<sup>16</sup> (=vedikā VvA 340); VvA 275.

**Vedita** [pp. of vedeti] experienced, felt S IV.205 (sukha &  
dukkha) = Sn 738.

**Vedisa** [fr. vidisā?] N. of a tree J v.405; VI.550.

**Vedeti** [Vedic vedayati; Denom. or Caus. fr. vid to know  
or feel] "to sense," usually in Denom. function (only  
*one* Caus. meaning: see aor. **avedi**); meaning twofold:  
either intellectually "to know" (cp. **veda**), or with  
ref. to general feeling "to experience" (cp. **vedanā**). —  
For the *present* tense *two* bases are to be distinguished,  
viz. **ved<sup>2</sup>**, used in both meanings; and **vediy<sup>o</sup>** (=°vedy<sup>o</sup>),  
a specific Pāli formation after the manner of the 4<sup>th</sup>  
(y) class of Sk. verbs, used only in meaning of "experie-  
ence." Thus **vedeti**: (a) to *know* (as=acc., equal to  
"to call") Sn 211 sq. (taṅ muniṅ vedayanti); (b) to  
*feel*, to experience S IV.68 (phuṭṭho vedeti, ceteti, sañ-

jānāti); M 1.37; Pv 1v.1<sup>50</sup> (dukkhaṅ = anubhavati PvA 241). — **vediyati**: to feel, to experience a sensation or feeling (usually with **vedanaṅ** or pl. **vedanā**) M 1.59; 11.70 (also Pot. **vediyeyya**); S 11.82; III 86 sq.; IV.207; A 1.141; 11.198 (also ppr. **vediyamāna**); J 11.241; Miln 253. — aor. **avedi** he *knew*, recognized J III.420 (— aññāsi C.); he *made known*, i. e. informed J IV.35 (— jānāpesi C.); **vedi** (recognized, knew) Sn 643, 647, 1148 (— aññāsi aphaṣi paṭivijjhi Nd<sup>2</sup> 613); & **vedayi** Sn 251 (— aññāsi SnA 293). — Fut. **vedissati** (shall *experience*) Pv 1.10<sup>15</sup> (dukkhaṅ vedanaṅ v.). — grd. **vediya** (to be *known*) Sn 474 (para° dīṭṭhi held as view by others, expl<sup>d</sup> as “āpetabba” SnA 410); **vedaniya**: (a) to be *known*, intelligible, comprehensible D 1.12; (dhammā nipunā . . . paṇḍita-vedaniyā); 11.36; M 1.487; 11.220; (b) to be *experienced* S IV.114 (sukha° & dukkha°), A 1.249 (dīṭṭhadhamma°); IV.382; Pv 11.117 (sukha°-kamma = sukha-vipāka PvA 150); 111.3<sup>7</sup> (kamma); IV 1<sup>29</sup> (of kamma-vipāka = anubhavana-yogga PvA 228); PvA 145 (kamma), & **veditabba** to be *understood* or *known* D 1.186; PvA 71, 92, 104. — pp **vedita** & **vedayita**.

**Vedeha** [=Npl. Vedeha] lit. from the Videha country; wise (see connection between Vedeha & **ved**, **vedeti** at DA 1.139, resting on popular etymology) S 11.215 sq. (°muni, of Ānanda; expl<sup>d</sup> as “vedeha-muni = paṇḍita-muni,” cp. K.S. 1.321; trsl<sup>o</sup> K.S. 11.145 “the learned sage”); Mhvs 3, 36 (same phrase; trsl<sup>o</sup> “the sage of the Videha country”); Ap 7 (id.).

**Vedha** [adj.-n.] [fr. **vidh** - **vyadh**, cp. vyādha] i. piercing, pricking, hitting A 11.114 sq. (where it is said of a horse receiving pricks on var. parts, viz. on its hair: loma°; its flesh: maṅsa°; its bone: aṭṭhi°). — **avedha** [to **vyath**], not to be shaken or disturbed, imperturbable Sn 322 (= akampana-sabhāva SnA 331). — 2. a wound J 11.274 sq. — 3. a flaw Miln 119. — Cp. **ubbedha**.

**Vedhati** [for \*vethati = vyathati, of **vyath**, to tremble, quiver, quake, shake S v.402; Th 1, 651; 2, 237 (°amāna); Sn 899, 902 (Pot. **vedheyya**); Nd<sup>1</sup> 312, 467; J 11.191 (kampati+); Miln 254 (+ calati); VvA 70 (vedhamānena sarīrena); DhA 11.249 (Pass. vedhiyamāna trembling; v. l. pa°). Cp. **vyadhati**, **ubbedhati** & **pavedhati**.

**Vedhana** (nt.) [fr. **vidh** to pierce] piercing J IV.29; DA 1.221.

**Vedhabba** (nt.) [abstr. fr. vidhavā, = Epic Sk. vaidhavya] widowhood J VI.508.

**Vedhavera** [for \*Sk. vaidhaveya, fr. vidhavā] son of a widow; in two diff. passages of the Jātaka, both times characterized as **sukka-cchavi vedhaverā** “sons of widows, with *white skins*,” and at both places misunderstood (or unintelligibly expl<sup>d</sup>) by the Cys., viz. J IV.184 (+ thulla-bāhū; C.: vidhavā apatikā tehi vidhavā sarantī ti [ti]vidha-verā ca vedhaverā); VI.508 (C.: vidhav’ itthakā; v. l. vidhav-ittikāmā purisā).

**Vedhitā** (f.) [pp. of vedheti, Caus. of vijjhati] shooting, hitting J VI.448.

**Vedhin** (adj.) [fr. **vidh** - **vyadh**] piercing, shooting, hitting; see **akkhaṇa°**.

**Venateyya** [fr. vinata] descended from Vinatā, Ep. of a garuḷa Ps 11.196; J VI.260; Dāvs IV.45.

**Venayika**<sup>1</sup> [fr. vi 3 + naya] a nihilist. The Buddha was accused of being a v. M 1.140.

**Venayika**<sup>2</sup> (adj.) [fr. vinaya] versed in the Vinaya Vin 1.235; 111.3 (cp. Vin A 1.135); M 1.140; A IV.175, 182 sq.; v.190; Miln 341.

**Veneyya** (adj.) [= vineyya, grd. of vineti; cp. BSk. vaineya Divy 36, 202 & passim] to be instructed, accessible to

instruction, tractable, ready to receive the teaching (of the Buddha). The term is *late* (Jātaka style & Cōm.) J 1.182 (Buddha°), 504; SnA 169, 510; DhA 1.26; VbhA 79; VvA 217; ThA 69 (Ap. v. 10). Cp. **buddha°**.

**Veneyyatta** (nt.) [fr. veneyya] tractableness Nett 99.

**Vepakka** (nt.) [fr. vipakka] ripening, ripeness, maturity. — (adj.) yielding fruit, resulting in (°) A 1.223 (kāma-dhātu° kamma); 111.416 (sammoha° dukkha); Sn 537 (dukkha° kamma).

**Vepurisikā** (f.) [vi + purisa + aka] a woman resembling a man (sexually), a man-like woman, androgyn Vin 11.271; 111.129.

**Vepulla** (nt.) [fr. vipula] full development abundance, plenty, fullness D III 70, 221, 285; S 111.53, A 194 (āmisā°, dhammā°); 111.8, 404; v.152 sq., 350 sq.; Miln 33, 251; Vism 212 (saddhā°, satī°, paññā°, puñña°), 619; DhA 1.202 (satī°); VbhA 290. — Often in phrase vuddhi virūlhi vepulla (see vuddhi), e. g. Vin 1.60; It 113. Cp. **vetulla**.

**Vepullatā** (f.) [abstr. formation fr. vepulla] = vepulla; A 11.144 (rāga°, dosa°, moha°); Ap 26, 39; Miln 252. As **vepullataṅ** (nt.) at A 111.432.

**Vebhanga** [fr. vibhanga] futility, failure J IV.451 (opp. sampatti; expl<sup>d</sup> as **vipatti** C.).

**Vebhangika** (& °iya) (adj.) see a°.

**Vebhavya** (x °ā) (nt. & f.) [fr. vibhāvin] thinking over, criticism Dhs 10; Ps 1.119; Pug 25; Nett 70.

**Vebhassi** (f.): vibhassikatā, i. e. gossiping Vin IV.241.

**Vebhūtika** (& °ya) (adj.-nt) [fr. vibhūti 1] causing disaster or ruin; nt. calumnious speech, bad language D 111.100 (°ya); Sn 158 (°ya); Vv 84<sup>40</sup> (°ka; expl<sup>d</sup> as “sahitānaṅ vinābhāva-karaṇato vebhūtikan,” i. e. pisaṇaṅ VvA 347).

**Vema** (nt) [fr. vāyati<sup>2</sup>, cp. Sk. veman (nt.); Lat. vimen] loom or shuttle DhA 111.175; SnA 268.

**Vemaka** (nt.) = vema Vin 11.135.

**Vemajjha** (nt.) [fr. vi + majjha] middle, centre J IV.250; VI.485; Pug 16, 17; Vism 182 (°bhāga central part); VvA 241, 277. — loc. **vemajjhe**: (a) in the present, or central interval of **saṅsāra** Sn 849 (cp. Nd<sup>1</sup> 213 and majjha 3 b); (b) in two, asunder Vism 178.

**Vematika** (adj.) [fr. vimati] in doubt, uncertain, doubtful Vin 1.126; 11.65; IV.220, 259; Vism 14 (°sila). Opp. **nibbematika**.

**Vematta** (nt.) [fr. vi + matta<sup>1</sup>] difference, distinction Miln 410; Vism 195.

**Vemattatā** (f.) [abstr. formation fr. vematta] difference, distinction, discrepancy, disproportion (ateness) M 1.453, 494; S 11.21; 111.101; v.200; A 111.410 sq.; Sn p.102 (puggala°); Nett 4, 72 sq., 107 sq.; Miln 284, 285. — The 8 differences of the var. Buddhas are given at SnA 407 sq. as addhāna°, āyu°, kula°, pamāṇa°, nekkhamma°, padhāna°, bodhi°, rasi°.

**Vemātika** (adj.) [vi + °mātika] having a different mother J IV.105 (°bhāgini); VI.134 (°bhātaro); PvA 19.

**Vemānika** (adj.) [fr. vimāna<sup>1</sup>] having a fairy palace (see vimāna 3) J v.2; DhA 111.192.

**Veyy°** is a (purely phonetic) diacretic form of **vy°**, for which **viy°** & **veyy°** are used indiscriminately. There is as little difference between **viy°** & **veyy°** as between **vi°** & **ve°** in those cases where (double, as it were)

abstract nouns are formed from words with *ve*<sup>o</sup> (*vepula*tā, *vemattatā*, etc.), which shows that *ve*<sup>o</sup> was simply felt as *vi*<sup>o</sup>. Cp. the use of *e* for *i* (esp. before *y*) in cases like *alabbhaneyya* > *°iya*; *addhaneyya* > *°iya*; *pesuneyya* > *°iya*, without any difference in meaning.

**Veyyaggha** (adj.) [fr. *vyaggha*] belonging to a tiger Dh 295 (here simply = *vyaggha*, i. e. with a tiger as fifth; *veyya* = *vyā*<sup>o</sup> metri causa; Bdhgh's expl<sup>a</sup> at DhA III.455 is forced). — (m.) a car covered with a tiger's skin J v.259, cp. 377.

**Veyyagghin** = *veyyaggha* (adj.) J IV.347.

**Veyyañjanika** [= *vyañjanika*] one who knows the signs, a fortune-teller, soothsayer J v.233, 235. — The BSk. equivalent is *vaipañcanika* (MVastu 1.207) etc.: see under *vipañcita*, which may have to be derived (as *viyañcita* = *viyañjita*) from *vi* + *añj* = *vyañjana*. See also Kern, *Toev.* p. 19.

**Veyyatta** = *viyatta*, i. e. accomplished, clever J v.258.

**Veyyatti** (f.) [= *viyatti*] distinction, cleverness, accomplishment J v.258; VI.305.

**Veyyattiya** (nt.) [abstr. form (*°ya* = *°ka*) fr. *veyyatti* = *viyatti*] distinction, lucidity; accomplishment D III.38 (*paññā*<sup>o</sup> in wisdom); M I.82, 175; II.209.

**Veyyākaraṇa** (m. nt.) [= *vyākaraṇa*] 1. (nt.) answer, explanation, exposition D I.46, 51, 105, 223; II.202; A III.125; v.50 sq.; Sn 352, 510, 1127; Pug 43, 50; Miln 347; DA 1.247. — 2. (m.) one who is expert in explanation or answer, a grammarian D I.88; A III.125; Sn 595; Miln 236; SnA 447.

**Veyyābādhika** (adj.) [= *vyābādhika*] causing injury or oppression, oppressive, annoying (of pains) M 1.10; A III.388; Vism 35 (expl<sup>d</sup> diff. by Bdhgh as “*vyābādhato uppannattā veyyābādhikā*”).

**Veyyāyika** (nt.) [fr. *vyaya*] money to defray expenses, means Vin II.157.

**Veyyāvacca** (nt.) [corresponds to (although doubtful in what relation) Sk. *\*vaiyā-prtya*, abstr. fr. *vyāprta* active, busy (to *pr*, *prṇoti*) = P. *vyāvaṭa*; it was later retranslated into BSk. as *vaiyāvṛtya* (as if *vi* + *ā* + *vṛt*); e. g. Divy 54, 347; MVastu 1.298] service, attention, rendering a service; work, labour, commission, duty Vin I.23; A III.41; J I.12 (*kāya*<sup>o</sup>); VI.154; SnA 466; VvA 94; ThA 253. -°*kamma* doing service, work J III.422; -°*kara* servant, agent, (f.) housekeeper J III.327; VvA 349; °-*kārikā* (f.) id. PvA 65. — Cp. *vyappatha*.

**Veyyāvāṭika** (nt.) [doublet of *veyyāvacca*; °*ka* = °*ya*] service, waiting on, attention Sn p. 104 (*kāya*<sup>o</sup>); J IV.403; VI.154, 418, 503 (*dāna*<sup>o</sup>); DhA 1.27 (*kāya*<sup>o</sup>); III.19 (*dāna*<sup>o</sup>); Dpvs VI.61.

**Vera** (nt.) [cp. Sk. *vaira*, der. fr. *vira*] hatred, revenge, hostile action, sin A IV.247; Dh 5; J IV.71; DhA 1.50; PvA 13. — *avera* absence of enmity, friendliness; (adj.) friendly, peaceable, kind D I.167, 247 (*sa*<sup>o</sup> & *a*<sup>o</sup>), 251; S IV.296; A IV.246; Sn 150. The *pañca bhayāni verāni* (or *vera-bhayā*) or *pañca verā* (Vbh 378) “the fivefold guilty dread” are the fears connected with sins against the 5 first commandments (*silāni*), see S II.68; A III.204 sq.; IV.405 sq.; v.182; It 57 = Sn 167 (*vera-bhay’atīta*).

**Veraka** = *vera*; a° Pv IV.1<sup>68</sup>. See also *verika*.

**Verajja** (nt.) [fr. *vi* + *rajja*] a variety of kingdoms or provinces S III.6 (*nānā*<sup>o</sup>-*gata bhikkhu* a bh. who has travelled much).

**Verajjaka** (adj.) [fr. *verajja*] belonging to var. kingdoms or provinces, coming from various countries (*nānā*<sup>o</sup>); living in a different country, foreign, alien D I.113; M II.165 (*brāhmaṇā*); A III.263 (*bhikkhū*); Th I, 1037; Vv 84<sup>12</sup> (= *videsa-vasika* VvA 338); Miln 359.

**Veramaṇi** (f.) [fr. *viramaṇa*; cp. the odd form BSk. *viramaṇi*, e. g. Jtm. 213] abstaining from (°), abstinence A II.217, 253; v.252 sq., 304 sq.; Sn 291; Pug 39, 43; Vism II; KhA 24; DhA 1.235, 305.

**Veramba** (& °*bha*) (adj.) [etym.? Probably dialectical, i. e. regional] attribute of the wind (*vāta* or pl. *vātā*), a wind blowing in high altitudes [cp. BSk. *vairambhaka* Divy 90] S II.231; A I.137; Th I.597; J III.255, 484; VI.326; Nd<sup>2</sup> 562; VbhA 71.

**Verika** = *vera* i. e. inimical; enemy (cp. *veraka*) J v.229, 505; Vism 48.

**Verin** (adj.) [fr. *vera*] bearing hostility, inimical, revengeful J III.177; Pv IV.3<sup>25</sup> (= *veravanto* PvA 252); Miln 196; Vism 296 (°*puggala*), 326 (°*purisa*, in simile), 512 (in sim.); VbhA 89. — Neg. *averin* Dh 197, 258.

**Verocana** [= *virocana*, fr. *virocati*] the sun (lit. “shining forth”) S I.51; A II.50.

**Velā** (f.) [Vedic *velā* in meaning 1; Ep. Sk. in meanings 2 & 3] — 1. time, point of time (often equal to *kāla*) Pug 13 (*uddahana*<sup>o</sup>); J IV.294; Miln 87; KhA 181; PugA 187; SnA 111 (*bhatta*<sup>o</sup> meal-time); DhSA 219; PvA 61, 104, 109 (*aruṇ’ uggamana*<sup>o</sup>), 129, 155; VvA 165 (*paccaṣa*<sup>o</sup> in the early morning). — 2. shore, sea-shore Vin II.237 = A IV.198; J I.212; Mhvs 19, 30. — 3. limit, boundary A v.250 (between v. & *agyāgāra*); Th I, 762; Miln 358; DhSA 219; in spec. sense as “measure,” restriction, control (of character, *śīla-velā*) at DhS 299 (“not to trespass” trsl<sup>a</sup>), and in dogmatic exegesis of *atavelaṇ* at Nd<sup>1</sup> 504; cp. Nd<sup>2</sup> 462 & DhSA 219. — 4. heap, multitude (?) DhSA 219 (in Npl. *Uruvelā* which is however \**Uruvilvā*).

**Velāmika** (adj.) [*velāma* + *ika*, the word *velāma* probably a district word] “belonging to *Velāma*,” at D II.198 used as a clan-name (f. *Velāmikāni*), with vv. II. *Vessinī* & *Vessāyini* (cp. *Velāma* Np. comb<sup>d</sup> with *Vessantara* at VbhA 414), and at D II.333 classed with *khujjā*, *vāmanikā* & *komārikā* (trsl<sup>a</sup> “maidens”; Bdhgh: “very young & childish”; see *Dial.* II.359); v. I. *celāvika*. They are some sort of servants, esp. in demand for a noble's retinue. See also Np. *Velāma* (the *V.*-*sutta* at J I.228 sq.).

**Velāyati** [Denom. fr. *velā*] to destroy (?) DhSA 219 (cp. *Expos.* II.297); expl<sup>d</sup> by *viddhaṇseti*. More appropriate would be a meaning like “control,” bound, restrict.

**Vellājin** (adj.) [Is it a corruption fr. \**veyyāyin* = \**vyāyin*?] flashing (of swords) J VI.449.

**Velli** [dial. ?] is a word peculiar to the *Jātaka*. At one passage it is expl<sup>d</sup> by the Commentary as “*vedi*” (i. e. rail, cornice), where it is applied to the slender waist of a woman (cp. *vilāka* & *vilaggita*): J VI.456. At most of the other passages it is expl<sup>d</sup> as “a heap of gold”: thus at J v.506 (verse: *velli-vilāka-majjhā*; C: “*ettha velli ti rāsi vilākamajjhā ti vilagga-majjhā uttattagghana-suvaṇṇa-rāsi-ppabhā c’ eva tanu-dīgha-majjhā ca*”), and VI.269 (verse: *kañcana-veli-viggaha*; C: “*suvaṇṇa-rāsi-sassirika-sarirā*”). At v.398 in the same passage as VI.269 expl<sup>d</sup> in C. as “*kañcana-rūpakasādisa-sarirā*”). The idea of “golden” is connected with it throughout.

**Vellita** (adj.) [pp. of *vellati*, *vell* to stagger, cp. *pativellati*] crooked, bent; (of hair:) curly PvA 189. It is only used with ref. to *hair*.

- agga with bending (or crooked) tip (of hair), i. e. curled Th 2, 252 (cp. ThA 209); J v.203 (=kuñcit'agga C.); vi.86 (sun-agga-vellita); PvA 46, 142. — Cp. kuñcita-kesa J 1.89.
- Veļu** [=venu, cp. Geiger, *P.Gr.* § 43<sup>3</sup> & Prk. veļu: Pischel, *Prk. Gr.* § 243] a bamboo A II.73; Vin IV.35; J IV.382 (daṇḍa°); v.71; Vism I, 17; SnA 76 (=vaṅsa); VbhA 334.
- agga (veļagga) the top of a bamboo Vin II.110.
- gumba a bamboo thicket SnA 49, 75. -daṇḍa a bamboo stick SnA 330. -dāna a gift of bamboo Vbh 246; Miln 369; SnA 311; KhA 236; VbhA 333. -nāli (°nalaka, °nālika) a stalk or shaft of bamboo Vism 260; KhA 52; ThA 212. -pabba a stalk or section of the b. J 1.245; Vism 358=VbhA 63.
- Veļuka** [fr. veļu] a kind of tree J v.405 (=vaṅsa-coraka).
- Veļuriya** (nt.) [cp. dial. Sk. vaiḍūrya] a precious stone, lapis lazuli; cp. the same word "beryl" (with metathesis r>l; not fr. the Sk. form), which the Greeks brought to Europe from India. — D 1.76; Vin II.112; S 1.64; A 1.215; IV.199, 203 sq.; J III.437; Pv II.7<sup>5</sup>; Mhvs II, 16; DhA II.220. Often in descriptions of Vimānas, e. g. Vv 2<sup>1</sup>; 12<sup>1</sup>; 17<sup>1</sup>; cp. VvA 27, 60. — Probably through a word-play with veļu (bamboo; popular etymology) it is said to have the colour of bamboo: see vaṅsa-rāga & vaṅsa-vaṅna. At J 1.207 a peacock's neck is described as having the colour of the veļuriya. At Miln 267 (in inventory of "loka") we have the foll. enumeration of precious stones: pavāla coral, lohitaṅka ruby, masāragalla cat's eye, veļuriya lapis lazuli, vajira diamond. See also under ratana<sup>1</sup>.
- Veļuva** [cp. Vedic vainava (made of cane) ?] probably not to veļu, but another spelling for beļuva, in °latṭhikā S III.91, as sometimes v. l. veļuva for beļuva (q. v.).
- Vevacana** (nt.) [fr. vivacana] attribute, epithet; synonym Nett I sq., 24, 53 sq., 82, 106; Vism 427; SnA 24, 447. Cp. adhivacana.
- Vevaṅna** (nt.) [fr. vivaṅna] discolouring ThA 85 (Ap. v. 42).
- Vevaṅṇiya** (nt.) [abstr. fr. vivaṅna] 1. state of having no caste, life of an outcast A v.87 ≈ 200. [Cp. BSk. vai-varṇika outcast Divy 424]. — 2. discolouring, fading, waning J III.394.
- Vevāhika** [fr. vivāha] wedding-guest J II.420.
- Veviccha** (nt.) [abstr. formation fr. vivicchā] "multifarious wants," greediness, selfishness, avarice Sn 941 (=pañca macchariyāni Nd<sup>1</sup> 422, as at Nd<sup>2</sup> 614), 1033 (where Nett II reads vivicchā); Pug 19, 23; DhS 1059, 1122; Nd<sup>2</sup> s. v. taṅhā; DhSA 366, 375.
- Vesa** [cp. Sk. veṣa, fr. viṣ to be active] dress, apparel; (more frequently:) disguise, (assumed) appearance J 1.146 (pakati° usual dress), 230 (āyuttaka°); III.418 (andha°); Miln 12; DhA II.4; PvA 62, 93 (ummattaka°), 161 (tunnavāya°); Sdhp 384; purisa° (of women) DA 1.147.
- Vesama**=visama VvA 10.
- Vesākha** [cp. Vedic vaiśākha] N. of a month (April-May) Mhvs I, 73; 29, 1.
- Vesārajja** (nt.) [abstr. formation fr. visārada, i. e. \*vaiśā-radya] (the Buddha's or an Arahant's) perfect self-confidence (which is of 4 kinds), self-satisfaction, subject of confidence. The four are given in full at M 1.71 sq., viz. highest knowledge, khīṇāsava state, recognition of the obstacles, recognition & preaching of the way to salvation. See also D 1.110; J II.27; A II.13; III.297 sq.; IV.83, 210, 213; M 1.380; Ps II.194; Nd<sup>2</sup> 466<sup>a</sup>; DhA 1.86; DA 1.278; KhA 104; VvA 213; Sdhp 593.
- Vesiyāna** [=vessa, with °na as in gimhāna, vassāna etc.] a Vaiśya (Vessa) J VI.15, 21, 328, 490, 492. As vessāyana at Sn 455 (where vesiyāna is required).
- Vesi & Vesiyā** (f.) [the f. of vessa] a woman of low caste, a harlot, prostitute. — (a) vesi: Vin III.138; J v.425; in cpd. vesi-dvāra a pleasure house Th 2, 73. — (b) vesiyā: Vin IV.278; Sn 108; Vbh 247; in cpd. vesiyā-gocara asking alms from a prostitute's house DhA III.275; DhSA 151; VbhA 339.
- Vesma** (nt.) [Vedic veśman, fr. viś to enter: see visati] a house J v.84. A trace of the n-stem in loc. vesmani J v.60.
- Vessa** [cp. Vedic vaiśya, a dial. (local) word] a Vaiśya, i. e. a member of the third social (i. e. lower) grade (see vaṅna 6), a man of the people D III.81, 95 (origin); S 1.102, 166; IV.219; v.51; A 1.162; II.194; III.214, 242; Vbh 394; DA 1.254 (origin). — f. vesi (q. v.); vessi (as a member of that caste) D 1.193; A III.226, 229.
- Vessikā** (f.) [fr. vessa] a Vaiśya woman Sn 314.
- Vehāyasa**=vihāyasa, i. e. air, sky; only used in acc. vehāyasaṅ in function of a loc. (cp. VvA 182: vehāyasaṅ=vehāyasa-bhūte hatthi-piṭṭhe), comb<sup>d</sup> with ṭhita (standing in the air) Vv 41; Mhvs I, 24; PvA 14.
- Vehāsa** [contraction of vehāyasa] the air, sky, heaven; only in the two cases (both used as loc. "in the air"): acc. vehāsaṅ D III.27; S v.283; Vin III.105; VvA 78; & loc. vehāse Vin 1.320.
- kuṭi "air hut" i. e. airy room, "a hut in which a middle-sized man can stand without knocking his head against the ceiling" (expl<sup>n</sup>) Vin IV.46. -gamana going through the air Vism 382; DhtM 586. -ṭṭha standing in the air D 1.115; DA 1.284. -ṭṭhita id. D 1.95.
- Vehāsaya** [=vehāyasa with metathesis y>s] occurs only in acc. (=loc.) vehāsayaṅ, equal to vihāyasaṅ at J IV.471.
- Vo<sup>1</sup>** (indecl.) a particle of emphasis, perhaps=eva, or =vo<sup>2</sup> (as dative of interest). The Commentaries explain it as "nipāta," i. e. particle. Thus at Sn 560, 760.
- Vo<sup>2</sup>** [cp. Vedic vaḥ, Av. vō, Lat. vos, Gr. ἔμμε] is enclitic form of tumhe (see under tuvag), i. e. to you, of you; but it is generally interpreted by the C. as "nipāta," i. e. particle (of emphasis or exclamation; i. e. vo<sup>1</sup>). Thus e. g. at Pv 1.5<sup>3</sup> (cp. PvA 26).
- Vo<sup>3</sup>** is commonly regarded as the prefix comb<sup>n</sup> vi+ava<sup>3</sup> (i. e. vi+o°), but in many cases it simply represents ava<sup>3</sup> (=o°) with v as euphonic ("vorschlag"), as in vonata (=onata), voloketi, vokkanti, vokiṇṇa, voropeti, vosāpeti, vosāna, vossagga. In a few cases it corresponds to vi+ud°, as in vokkamati, vocchijjati, voyoga.
- Vokāra** [v(i)+okāra; cp. vikāra] 1. difference Sn 611. — 2. constituent of being (i. e. the khandhas), usually as eka°, catu° & pañca°-bhava, e. g. Kvu 261; Vbh 137; Tikp 32, 36 sq; Vism 572; KhA 245; SnA 19, 158. In this meaning vokāra is peculiar to the *Abhidhamma* and is almost synonymous with vikāra 4, and in the Yamaka with khandha, e. g. pañca v., catu v. etc. — 3. worthless thing, trifle S II.29. — 4. inconvenience, disadvantage (cp. vikāra 3) PvA 12 (line 1 read: anek'ākāra-vokāraṅ).
- Vokiṇṇa** (adj.) [v(i)+okinna] covered with, drenched (with); mixed up, full of (instr.) M 1.390; S II.29; A 1.123, 148; II.232; J 1.110; DhSA 69. — Cp. abbo-kinna.

- Vokiṇṇaka** (adj.) [vokiṇṇa+ka] mixed up Miln 300 (kapi-niddā-pareto vokiṇṇakaṇ jaggaṭi a person with light sleep, so-called "monkey-doze," lies confusedly awake, i. e. is half asleep, half awake). Rh. D. not quite to the point: "a man still guards his scattered thoughts."
- Vokkanta** [pp. of vokkamati] deviated from (abl.) It 36.
- Vokkanti** (f.) [v(i)+akkanti] descent (into the womb), conception Th 1, 790.
- Vokkamati** [vi+ukkamati] to turn aside, deviate from (abl.); mostly in ger. **vokkamma** Vin II.213; D 1.230; M III.117; S IV.117; Sn 946; J 1.23; Vism 18. — pp. **vokkanta**.
- Vokkamana** (nt) [fr. vokkamati] turning aside, deviation fr. (abl.) M 1.14; A 1.243.
- Vokkha** (adj.) [?] doubtful reading is at J III.21 given as syn. of **vaggu** (q. v.).
- Vocarita** [pp. of vi+ocarati] penetrated (into consciousness), investigated, apperceived M 1.478; A IV.303 (=manodvāre samudācāra-ppatta).
- Vocchādanā** (f) [fr. vi+ava+chad] covering up (entirely) VbhA 493.
- Vocchijjati** [vi+ud+chijjati, Pass. of **chid**] to be cut off S III.53 (so read). — pp. neg. **abocchinna** see **abbcchinna** (= \*avyucch<sup>o</sup>).
- Votthapana** (& **ṭṭhapana**) (nt.) [vavatth<sup>o</sup>] establishing, synthesis, determination, a momentary stage in the unit called percept (cp *Cpā* 29), always with <sup>o</sup>kicca (or <sup>o</sup>kiriyyā) "accomplishing the function of determination" Vism 21, DhA 401; DA 1.194 (v. l. **voṭṭhabb<sup>o</sup>**); Tikp 276 (<sup>o</sup>kiriyyā).
- Votthāpeti** [vavatthāpeti] to establish, put up, arrange J VI.583.
- Vodaka** (adj.) [vi+odaka=udaka] free from water Vin II.113.
- Vodapeti** (or <sup>o</sup>dāpeti) [Caus. of **vodāyati**] to cleanse, purify DhA II.162.
- Vodāta** (adj.) [vi+odāta, cp. **vivadāta**] clean, pure M 1.319.
- Vodāna** (nt.) [fr. vi+ava+dā<sup>1</sup> to clean, cp. BSk. vyavadāna Divy 616; AvŚ II.188] 1. cleansing, getting bright (of sun & moon) D 1.10 (=visuddhatā DA 1.95). — 2. purity (from the *kilesas*, or stains of sin), purification, sanctification M 1.115 (opp. **sankilesa**); S III.151 (citta<sup>o</sup>, adj.); opp. **citta-sankilesa**); A III.418 sq.; V 34; Ps 1.166; Vbh 343; Nett 96, 100, 125 sq.; Vism 51 sq., 89; VbhA 401; DhA III.105.
- Vodāniya** (adj.) [grd. form<sup>a</sup> from **vodāna**] apt to purify, purifying D 1.195; III.57. Opp. **sankilesika**.
- Vodāpana** (nt.) [fr. **vodapeti**] cleansing, purification DhA III.237 (=pariyodapana).
- Vodāya** at J IV.184 appears to be a misreading for **codāya** (ger. from **codeti**) in meaning **inaṇ codeti** to undertake a loan, to lend money at interest (=vaḍḍhiyā inṇaṇ payojetvā C.), to demand payment for a loan. The v. l. at all places is **codāya** (=codetvā). See **codeti**.
- Vodāyati** [vi+ava+dā<sup>4</sup> to clean] to become clean or clear, to be purified or cleansed A V.109 (fig. **saddhammassa**), 317 (id., expl<sup>d</sup> by C. as "vodānaṇ gaecchati"); J II.418 (of a precious stone).
- Vodāsa** [?] only at D III.43 in phrase <sup>o</sup>ṇ āpajjati in meaning of "making a distinction," being particular (about food: **bhojanesu**), having a dainty appetite; expl<sup>d</sup> by
- "dve bhāge karoti" Bdhgh. It seems to stand for **vokāra**, unless we take it to be a misspelling for **vodāya** "cutting off," fr. vi+ava+dā, thus "separating the food" (?). Suggestive also is the likeness with **vosānaṇ āpajjati**.
- Vodiṭṭha** [pp. of vi+ava+diś, cp. **odissa** & the BSk. **vyapadeśa** pretext Divy 435] defined, fully understood, recognized M 1.478; A IV.363 (=suṭṭhu diṭṭha C.).
- Vonata** (adj.) [v(i)+onata] bent down Th 1, 662.
- Vopeti** at DA 1.277 (**avopetvā**) is to be read with v. l. as **copeti**, i. e. shake, move, disturb, violate (a rule).
- Vobhindati** [vi+ava+bhindati] to split; ppr. <sup>o</sup>anto (fig.) hair-splitting D 1.162; M 1.176; aor. **vobhindi** (lit.) to break, split (one's head, **siṇaṇ**) M 1.336.
- Vomādapeti** at DA 1.300 is to be read as **vodāpeti** (cleanse, purify); v. l. BB **vodāpeti**; SS **cāmā[dā]peti**, i. e. to cause to be rinsed, cleanse.
- Vomissa(ka)** (adj.) [v(i)+omissa(ka)] miscellaneous, various Vism 87 (<sup>o</sup>katā), 88 (<sup>o</sup>ka), 104 (<sup>o</sup>carita).
- Voyoga** [vi+uyyoga in sense of **uyyutta**?] effort (?), application KhA 243. Reading doubtful.
- Voropana** (nt.) [abstr. fr. **voropeti**] depriving (jivita<sup>o</sup> of life) J 1.99.
- Voropeti** [=oropeti] to deprive of (abl.), to take away; only in phrase **jivitā voropeti** [which shows that **-v-** is purely euphonic] to deprive of life, to kill D 1.85; J IV.454; DA 1.236; DhA IV.68; PvA 67, 105, 274.
- Volakana** (nt.) [v(i)+olokana, but cp. BSk. **vyavalokana** "inspection" Divy 435] looking at, examination J IV.237 (v. l. vi<sup>o</sup>).
- Voloketi** [v(i)+oloketi; in meaning equal to **viloketi** & **loketi**] to examine, study, scrutinize M 1.213 (with **gen**); Vin 1.6 (**lokaṇ**); Kvu 591; DhA 1.319 (**lokaṇ**); II.96 (v. l. **oloketi**).
- Vosātitaka** (nt.) [wrong spelling for \***vossatṭhika**=v(i)+**ossatṭha+ika**] (food) put down (on cemeteries etc.) for (the spirits of) the departed Vin IV.89.
- Vosāna** (nt.) [v(i)+osāna] 1. (relative) achievement, perfection (in this world), accomplishment M II.211 (**diṭṭhadhamm' ābhīññāvossāna-pārami-ppatta**); Dh 423 (cp. DhA IV.233); Th 1, 784 (<sup>o</sup>ṇ **adhigacchati** to reach perfection). — 2. stopping, ceasing; in phrase <sup>o</sup>ṇ **āpajjati** (almost equal to **pamāda**) to come to an end (with), to stop, to become careless, to flag M 1.193; J III.5; PvA 29; **antarā** <sup>o</sup>ṇ **āpajjati** to produce half-way achievement, to stop half-way A V.157, 164; It 85. Kern, *Toev.* s. v. quite wrong "to arrive at a conclusion, to be convinced."
- Vosāpeti** [v(i)+osāpeti] to make end, to bring to an end or a finish SnA 46 (**desanaṇ**).
- Vosāraṇiya** (adj. nt.) [fr. v(i)+osāraṇā] belonging to reinstatement A 1.99.
- Vosita** [vi+osita, pp. of **ava+sā**. See also **vusita** & **vyosita**] one who has attained (relative) achievement, perfected, accomplished, mastering, in phrase **ābhīññā<sup>o</sup>** one who masters special knowledge S 1.167; Dh 423; It 47=61=81; A 1.165; cp. DhA IV.233: "niṭṭhānaṇ patto **vusita-vosānaṇ vā patto** etc."
- Vossa (-kamma)** (nt.) making impotent (see under **vassakamma**) D 1.12; DA 1.97.
- Vossagga** [=ossagga; **ava+srj**] relinquishing, relaxation; handing over, donation, gift (see on term as ethical Bdhgh at *K.S.* 1.321) D III.190 (**issariya<sup>o</sup>** handing over



of authority), 226; S iv.365 sq.; v.63 sq., 351 (°rata fond of giving); A ii.66 (id.); iii.53 (id.); Ps 1.109; ii.24, 117; J vi.213 (kamma°); Nett 16; Vbh 229, 350; Vism 224; VbhA 317. -**sati-vossagga** relaxation of attention, inattention, indifference DhA 1.228; iii.163, 482; iv.43. -**pariṇāmi**, maturity of surrender S 1.88.

**Vossajjati** [=ossaj(j)ati] to give up, relinquish; to hand over, resign Sn 751 (ger. **vossajja**; SnA 508 reads **oss°**); J v.124 (issariyaṇ vossajjanto; cp. D iii.190).

**Voharati** [vi+oharati] 1. to express, define, decide M 1.499; D 1.202; Miln 218. — 2. to decide, govern over (a kingdom), give justice, administer J iv.134 (Bārāṇasī maṅsa-sur-odakaṇ, i. e. provide with; double acc.), 192 (inf. **vohātuṇ** =voharituṇ C.). — Pass. **vohariyati** to be called SnA 26; PvA 94; ThA 24.

**Vohāra** [vi+avahāra] 1, trade, business M ii.360; Sn 614 (°ṇ upajivati); J 1.495; ii.133, 202; v.471; PvA 111, 278. — 2. current appellation, common use (of language), popular logic, common way of defining, usage, designation, term, cognomen; (adj.) (-°) so called SnA 383, 466, 483 (laddha° so-called); DA 1.70; PvA 56, 231 (laddha° padesa, with the name) VvA 8, 72 (pāṇo ti vohāro satto), 108 (loka nirūhāya samaññāya v.). — **ariya-vohāra** proper (i. e. Buddhist) mode of speech (opp. anariya° unbuddhist or vulgar, common speech) D iii.232; A ii.246; iv.307; Vin iv.2; Vbh 376, 387. **lokiya-vohāra** common definition, general way of speech SnA 382. On term see also *Dhs. trsl<sup>h</sup>* § 1306. — 3. law-suit, law, lawful obligation; juridical practice, jurisprudence (cp. vohārika) Sn 246 (°kūṭa fraudulent lawyer); J ii.423 (°ṇ sādheti to claim a debt by way of law, or a lawful debt); vi.229; DhA iii.12 (°upajivin a lawyer); SnA 289. — 4. name of a sea-monster, which gets hold of ships J v.259.

**Vohārika** [fr. vohāra] "decider," one connected with a law-suit or with the law, magistrate, a higher official (mahāmatta) in the law-courts, a judge or justice. At Vin 1.74 two classes of **mahāmattā** (ministers) are given: **senānāyakā** those of defence, and **vohārikā** of justice; cp. Vin ii.158; iii.45 (purāṇa-vohāriko mahāmatto); iv.223.

**Vy°** is the semi-vowel (i. e. half-consonantic) form of **vi°** before following a & ā (vya°, vyā), very rarely ū & o. The prefix **vi°** is very unstable, and a variety of forms are also attached to **vy°**, which, after the manner of all consonant-comb<sup>ns</sup> in Pāli, may apart from its regular form **vy°** appear either as **contracted** to **vv°** (written **v°**), like **vagga** (for **vyagga**), **vaya** (for **vyaya**), **vosita** (=vyosita), \***vvūha** (=vyūha, appearing as °bbūha), or **diaeretic** as **viy°** (in poetry) or **veyy°** (popular), e. g. **viyañjana**, **viyārambha**, **viyāyata**; or **veyyañjanika**, **veyyākaraṇa**, **veyyāyika**. It further appears as **by°** (like **byaggha**, **byañjana**, **byappatha**, **byamha**, **byāpanna**, **byābādha** etc.). In a few cases **vya°** represents (a diaeretic) **vi°**, as in **vyambhita** & **vyasanna**; and **vyā°**=**vi°** in **vyārosa**.

**Vyakkhissaj** at Sn 600 is fut. of **vyācikkhati** (see **viyā°**).

**Vyagga** (adj.) [vi+agga, of which the contracted form is **vagga°**] distracted, confused, bewildered; neg. a° S 1.96 (°mānasa); v.66, 107.

**Vyaggha** [cp. Vedic **vyāghra**] a tiger D iii.25; A iii.101; Sn 416 (°usabha); Ap 68 (°rājā); J 1.357; iii.192 (Subāhu); v.14 (giri-sānuja). — f. **viyagghinī** (biy°) Miln 67. See also **byaggha**.

**Vyagghinasa** [?] a hawk S 1.148 (as °nisa); J vi.538. Another word for "hawk" is **sakunpagghī**.

**Vyañjana** (nt.) [fr. **vi+añj**, cp. **añjati°** & **abbhañjati**] 1. (accompanying) attribute, distinctive mark, sign, characteristic (cp. **anu°**) Sn 549, 1017; Th 1, 819 (metric: **viyañjana**); J v.86 (**viyañjanena** under the pretext); Dhs 1306. **gihī°** characteristic of a layman Sn 44 (cp. SnA 91); Miln 11; **purisa°** membrum virile Vin ii.269. — 2. letter (of a word) as opposed to **attha** (meaning, sense, spirit), e. g. D iii.127; S iv.281, 296; v.430; A ii.139 (Cp. **savyañjana**); or **pada** (word), e. g. M 1.399; A 1.59; ii.147, 168, 182; iii.178 sq.; Vin ii.316; Nett 4; SnA 177. — **vyañjanato** according to the letter Miln 18 (opp. **atthato**). — 3. condiment, curry Vin ii.214; A iii.49 (odano anekasūpo aneka-vyañjana); Pv ii.11<sup>5</sup> (**bhatta°** rice with curry); PvA 50. — Cp. **byañjana**.

**Vyañjanaka** (adj.) [fr. **vyañjana**] see **ubhato°** & **veyyañjanika**.

**Vyañjayati** [vi+añjati, or añjeti] to characterise, denote, express, indicate SnA 91; Nett 209 (Cy.).

**Vyatiṅka** [vi+atiṅka] what is left over, addition, surplus PvA 18 (of "ca"), 228 (°to).

**Vyatta** (adj.) [cp. **viyatta**, **veyyatta** & **byatta**] 1. experienced, accomplished, learned, wise, prudent, clever S iv.174 (paṇḍita+), 375; A iii.117, 258; J vi.308, VvA 131 (paṇḍita+); PvA 39 (id.). — a° unskilled, foolish (+ **bāla**) S iv.380; A iii.258; J 1.98. — 2. evident, manifest PvA 266 (°pākaṭa-bhāva).

**Vyattatā** (f.) [abstr. fr. **vyatta**] experience, learning, cleverness Miln 349 (as **by°**); DhA ii.38 (**avyattatā** foolishness; so correct under **avyattatā P.D.** 1.86).

**Vyattaya** [vi+ati+aya] opposition, reversal; in **purisa°** change of person (graṃ). SnA 545; **vacana°** reversal of number (i. e. sg. & pl.) DA 1.141; SnA 509.

**Vyathana** (nt.) [fr. **vyath**] shaking, wavering DhTp 465 (as def<sup>n</sup> of **tud**).

**Vyadhati** [in poetry for the usual **vedhati** of **vyath**, cp. Goth. **wipōn**] to tremble, shake, waver; to be frightened Vin ii.202 (so for **vyādhati**); J iii.398 (vyadhase; C. **vyadhasi**=**kampasi**). — Caus. **vyadheti** (& **vyādheti**) to frighten, confuse J iv.166 (=vyādheti **bādheti** C.). — Fut. **vyādhayissati** S 1.120=Th 1, 46 (by°). Under **byādheti** we had given a different derivation (viz. Caus. fr. **vyādhi**).

**Vyanta** (adj. nt.) [vi+anta] removed, remote; nt. end, finish; only as **vyanti°** in comb<sup>n</sup> with **kr** and **bhū**. The spelling is often **byanti°**. — (1) **vyantikaroti** to abolish, remove, get rid of, destroy M 1.115 (byanti° eva ekasiṅ), 453 (by°); D 1.71 (°kareyya); S iv.76, 190; A iv.195; DA 1.125, 212. — Fut. **vyantikāhiti** Miln 391 (by°); DhA iv.69. — pp. **vyantikata** Th 1, 526. — (2) **vyantibhavati** to cease, stop; to come to an end, to be destroyed Kvu 597 (by°); or **hoti** A 1.141; iii.74; Ps 1.171 (by°); Miln 67 (by°), **vyantibhāva** destruction, annihilation M 1.93; A v.292, 297 sq.; Pv iv.173; Kvu 544 (by°). **vyantibhuta** come to an end J v.4.

**Vyapagacchati** [vi+apagacchati] to depart, to be dispelled J ii.407 (ger. °gamma). — pp. °gata.

**Vyapagata** [pp. of **vyapagacchati**] departed J 1.17; Miln 133, 225.

**Vyapanudati** [vi+apanudati] to drive away, expel; ger °nujja Sn 66. aor. **vyapānudi** Th 2, 318.

**Vyapahaññati** [vi+apa+haññati] to be removed or destroyed J vi.565.

**Vyappatha** (nt.) [perhaps a distortion of \***vyāpṛta**, for which the usual P. (der.) **veyyāvacca** (q. v.) in meaning "duty"] 1. duty, occupation, activity Sn 158 (khiṇa°

of the Arahant : having no more duties, cp. vyappathi). — 2. way of speaking, speech, utterance Sn 163, 164 (contrasted to citta & kamma; cp. kāya, vācā, mano in same use), expl<sup>d</sup> at SnA 206 by vacikamma; & in def<sup>n</sup> of “speech” at Vin IV.2 (see under byappatha); DhA 32f (expl<sup>d</sup> as vākya-bheda).

**Vyappathi** (f.) [cp. Sk. vyāpṛti] activity, occupation, duty (?) Sn 961. See remarks on byappatha.

**Vyappanā** (f.) [vi+ appanā] application (of mind), focussing (of attention) DhA 7.

**Vyamba** (nt.) [etym. ?] palace; a celestial mansion, a vimāna, abode for fairies etc. J III.454; VI.119, 251 (=pura & rāja-nivesa C.); Vv 35<sup>1</sup> (=bhavana VvA 160). Cp. byamba.

**Vyambhita** (adj.) [metric for vimhita] astounded, shocked, awed; dismayed, frightened J v.69 (=bhita C.); VI.243, 314.

**Vyaya** [vi+aya, of i; the assimilation form is vaya<sup>2</sup>] expense, loss, decay S IV.68, 140; Miln 393 (as abbaya). avyayena (instr.) safely D 1.72. Cp. veyyāyika & veyyāyika.

**Vyavayāti** [vi+ava(=apa)+i. cp. apeti & veti] to go away, disappear J v.82.

**Vyavasāna** (nt.) [somewhat doubtful. It has to be compared with vavassagga, although it should be derived fr. sā (cp. pp vyavasita; or śri?), thus mixture of sṛj & sā. Cp. a similar difficulty of sā under osāpeti] decision, resolution; only used to explain part. handa (exhortation) at SnA 200, 491 (v. l. vyavasāya; cp. vavasāya at DA 1.237), for which otherwise vavassagga.

**Vyavasita** (adj.) [pp. of vi+ava+sā (or śri?), cp. vavasāna] decided, resolute SnA 200.

**Vyasana** (nt.) [fr. vy+as] misfortune, misery, ruin, destruction, loss D 1.248; S III.137 (anaya<sup>o</sup>); IV.159; A 1.33; v.156 sq., 317 (several); Sn 694 (gata ruined); Pv 1.6<sup>4</sup> (=dikkha PvA 33), III.5<sup>6</sup> (=anatta PvA 199); Vbh 99 sq., 137; VbhA 102 (several); PvA 4, 103, 112; Sdhp 499. — The 5 vyanas are: nāti<sup>o</sup>, bhoga<sup>o</sup>, roga<sup>o</sup>, sila<sup>o</sup>, diṭṭhi<sup>o</sup> or misfortune concerning one's relations, wealth, health, character, views. Thus at D III.235; A III.147; Vin IV.277.

**Vyasanin** (adj.) [fr. vyanasa] having misfortune, unlucky, faring ill J v.259.

**Vyasanna** [metric (diaeretic) for visanna] sunk into (loc.), immersed J IV.399; v.16 (here doubtful; not, as C., vyananāpanna; gloss visanna; vv. ll. in C.: vyaccanna, vipanna, visatta).

**Vyākata** [pp. of vyākaroṭi] 1. answered, explained, declared, decided M 1.431 (by<sup>o</sup>); A 1.119; S II.51, 223; IV.59, 194; v.177; Sn 1023. — avyākata unexplained, undecided, not declared, indeterminate M 1.431 (by<sup>o</sup>); D 1.187, 189; S II.222; IV.375 sq., 384 sq., 391 sq.; Ps II.108 sq.; DhA 431, 576. — 2. predicted J 1.26. — 3. settled, determined J III.529 (asinā v. brought to a decision by the sword).

**Vyākatatta** (nt.) [abstr. fr. vyākata] explanation, definiteness PvA 27.

**Vyakattar** [n. ag. of vyākaroṭi; cp. BSk. vyākartṛ Divy 620] expounder A III.81.

**Vyākaraṇa** (nt.) [fr. vyākaroṭi; see also veyyākaraṇa] 1. answer (pañha<sup>o</sup>), explanation, exposition A 1.197; II.46; III.119; SnA 63, 99; KhA 75, 76. — 2. grammar (as one of the 6 angas) SnA 447; PvA 97. — 3. prediction J 1.34, 44; DhA IV.120.

**Vyākaroṭi** [vi+ā+kr] 1. to explain, answer (in comb<sup>n</sup> with puṭṭha, asked) D 1.25, 58, 175, 200; Sn 510, 513 sq., 1102, 1116; Miln 318 (byākareyya); VvA 71. Fut. <sup>o</sup>karissati D 1.236; Sn 993; PvA 581. For vyākariṣṣati we have vyakkhissati (of viyācikkhati) at Sn 600. — aor. sg. vyākāsi Sn 541, 1116, 1127; PvA 212; pl. vyākāṅsu Sn 1084; Pv II.13<sup>5</sup>. — grd. vyākātabha D 1.94, 118. — 2. to prophesy, predict [cp. BSk. vyākaroṭi in same sense Divy 65, 131] J 1.140; Pv III.5<sup>5</sup> (aor. <sup>o</sup>ākari); Mhvs 6, 2 (aor. <sup>o</sup>ākaraṅ); DhA IV.120 (<sup>o</sup>ākāsi); PvA 196, 199 (<sup>o</sup>ākāsi). — pp. vyākata.

**Vyākāra** see vij<sup>o</sup>.

**Vyākhyāta** [pp. of v(i)yācikkhati] told, announced, set forth, enumerated Sn 1,000.

**Vyākula** (adj.) [vi+ākula] perplexed J 1.301; PvA 160; VvA 30; Sdhp 403.

**Vyādinna** [for vyādiṇṇa, vi+ādiṇṇa ?] at A III.64 (soto vikkhitto viṣaṭo+) is doubtful in reading & meaning (“split”?). It must mean something like “interrupted, diverted.” The vv. ll. are vicchinna & jiṇṇa.

**Vyādha** [fr. vyadh: see vedha & vijjhati] a huntsman, deer-hunter Mhvs 10, 89 (read either vyādha-deva god of the h.; or vyādhi<sup>o</sup> demon of maladies); 10, 95.

**Vyādhi**<sup>1</sup> [see byādhi] sickness, malady, illness, disease A 1.139 (as devadūta), 146, 155 sq.; III.66; Ps 1.59 sq.; II.147; J VI.224; Vism 236. Often in sequence jāti jarā vyādhi maraṇa, e. g. A II.172; III.74 sq.; Vism 232.

**Vyādhi**<sup>2</sup> (camel) see oṭṭhi<sup>o</sup>.

**Vyādhiṭa** [pp. of vyādheti] 1. affected with an illness, ill J v.497; Miln 168. See byādhiṭa. — 2. shaken, f. <sup>o</sup>ā as abstr, shakiness, trembling VbhA 479.

**Vyādhiyaka** (nt.) [fr. vyādheti] shaking up Vbh 352; VbhA 479 (uppannavyādhiṭa; i. e. kāya-pphandana).

**Vyādheti** see vyadhati. — pp. vyādhiṭa.

**Vyāpaka** (adj.) [fr. vyāpeti] filling or summing up, combining, completing PvA 71 (in expl<sup>n</sup> of “ye keci”: anavasesa<sup>o</sup> niddesa).

**Vyāpajjati** [vi+āpajjati] (instr.) to go wrong, to fail, disagree; to be troubled; also (trs.) to do harm, to injure S III.119, 184=Nd<sup>2</sup> 40 (by<sup>o</sup>); A III.101 (bhattaṅ me vyāpajjeyya disagrees with me, makes me ill); Sn 1065 (ākāso avyāpajjamāṇo not troubled, not getting upset); Nd<sup>2</sup> 74 (by<sup>o</sup>). — pp. vyāpanna. — Caus. vyāpādeti.

**Vyāpajjanā** (f.) [fr. vyāpajjati] injuring, doing harm, ill-will Pug 18; DhA 418 (“getting upset” trsl<sup>n</sup>).

**Vyāpajjha** (adj.-nt.) [perhaps grd. of vyāpajjati; but see also avyāpajjha] to be troubled or troubling, doing harm, injuring; only neg. avyāpajjha (& abyābajjha) (adj.) not hurting, peaceful, friendly; (nt.) kindness of heart Vin 1.183; M 1.90 (abyābajjhaṅ vedanaṅ vedeti), 326; D 1.167, 247, 251; S IV.296, 371; A 1.98; II.231 sq.; III.285, 329 sq., 376 sq. Cp. byāpajjha & vyābādha etc.

**Vyāpatti** (f.) [fr. vyāpajjati] injury, harm; doing harm, malevolence A v.292 sq.; Pug 18; J IV.137; DhA 418 (“disordered temper” trsl<sup>n</sup>).

**Vyāpanna** (adj.) [pp. of vyāpajjati] spoilt, disagreeing, gone wrong; corrupt; only with citta, i. e. a corrupted heart, or a malevolent intention; adj. malevolent D 1.139; III.82; A 1.262, 299; opp. avyāpanna (q. v.). See also byāpanna & viyāpanna.

**Vyāpāda** [fr. vyāpajjati. See also byāpāda] making bad, doing harm; desire to injure, malevolence, ill-will D 1.71, 246; III.70 sq., 226, 234; S 1.99; II.151; IV.343; A 1.194, 280; II.14, 210; III.92, 231, 245; IV.437; Vbh 86, 363 sq., 391; Pug 17 sq.; Dhs 1137; Vism 7; DA 1.211; VbhA 74, 118, 369. °anusaya M 1.433. °dosa M III.3. °dhātu M III.62. °nivarana M II.203. See under each affix. — Cp. avyāpāda.

**Vyāpādēti** [Caus. of vyāpajjati] to spoil Miln 92.

**Vyāpāra** [vi+ā+pr] occupation, business, service, work J 1.341; v.60; Vism 595. Cp. veyyāvacca, vyappatha (by°), vyāvaṭa.

**Vyāpāritar** one occupied with M III.126.

**Vyāpin** (adj.) [fr. vi+āp] pervading, diffused DhsA 311.

**Vyāpeti** [vi+Caus. of āp] to make full, pervade, fill, comprise DhsA 307; VvA 17; ThA 287; PvA 52 (=pharati), 71 (in expl<sup>n</sup> of "ye keci").

**Vyābādha** (& byābādha) [fr. vi+ā+bādha, but semantically connected with vi+ā+pad, as in vyāpāda & vyāpajjha] oppression, injury, harm, hurting; usually in phrase *atta° & para°* (disturbing the peace of others & of oneself) M 1.89; S IV.339; A 1.114, 157, 216; II.179. — Also at S IV.159 (pāṇinaṅ vyābādhaṅ, with v. l. vadhaṅ). See also byābādha. The corresponding adjectives are (a)vyāpajjha & veyyabādha (q. v.).

**Vyābādheti** (& bya°) [Caus. of vi+ā+badh, or distortion fr. vyāpadeti, with which identical in meaning] to do harm, hurt, injure Vin II.77/78; S IV.351 sq.; DA 1.167. The BSk. is vyābādhayate (e. g. Divy 105).

**Vyābāheti** [vi+ā+bah: see bahati<sup>3</sup>] lit. "to make an outsider," to keep or to be kept out or away Vin II.140 (°bāhisaṅ in Pass. sense; so that they may not be kept away). Oldenberg (on p. 320) suggests reading vyābādhisu, which may be better, viz. "may not be offended" (?). The form is difficult to explain.

**Vyābhangī** (f.) [see byā°] 1. a carrying pole (or flail?) Th 1, 623; comb<sup>d</sup> with *asita* (see *asita*<sup>4</sup> in corr. to pt. 2) "sickle & pole" M II.180; A III.5. — 2. a flail S IV.201.

**Vyāma** see byāma & add ref. D II.18 ≈ Vism 136 (catu°-pamāna).

**Vyāyata** [vi+āyata] stretched; only neg. a° senseless, confused (should it be vyāyatta?) J 1.496 (=avyatta C.). See also viyāyata.

**Vyāyāma** =vāyāma DhsA 146.

**Vyāyika** (adj.) [fr. vyaya] belonging to decay; only neg. a° not decaying, imperishable A II.51; J V.508.

**Vyārambha** see viy°.

**Vyāruddha** (adj.) [pp. of vi+ā+rundh] opposed, hostile Th 1, 344; Sn 936. See byāruddha.

**Vyārosa** [vi+ā+rosa, cp. virosanā] anger M III.78; S III.73.

**Vyālika** (nt.) [for vy+alika] fault ThA 266.

**Vyāvaṭa** (adj.) [=Sk. vyāpṛta, cp. vyāpāra, byappatha, & veyyāvacca] doing service, active, busy; eager, keen, intent on (loc.), busy with A IV.195 (mayi =worrying about me); J III.315 (su°); IV.371 (kiccākiccesu v. = uyyatta C.); v.395 (=ussukka); VI.229 (=kāya-veyyāvacca-dān' ādi-kamma-karaṇena vyāvaṭa C.). — *dasana*<sup>o</sup> keen on a sight, eager to see J 1.89; VvA 213 (preferred to T. reading!). — *dāna*<sup>o</sup> serving in connection with a gift, busy with giving, a "commissioner of gifts," i. e. a superintendent installed by a higher (rich) person (as a king or seṭṭhi) to look after the distribution of all kinds of gifts in connection with a mahādāna. Rh. Davids at *Dial.* II.372 (following Childers) has quite misunderstood the term in referring it to a *vyāvaṭa* in meaning of "hindered," and by translating it as "hindered at the largesse" or "objecting to the largesse." At none of the passages quoted by him has it that meaning. See e. g. D II.354; J III.129; Pv II.9<sup>50</sup> (dāne v. =ussukkaṅ āpanna PvA 135); PvA 112 (dāne), 124 (id.); DA 1.296 (? not found). *avyāvaṭa* not busy, not bothering about (loc.), unconcerned with, not worrying D II.141 (Tathāgataṅ saṅghe; trsl<sup>n</sup> not to the point "hinder not yourselves"); Vin III.136. See also separately. — *Note.* *vyāvaṭa* (& a°) only occur in the meaning given above, and *not* in the sense of "covered, obstructed" [wrongly fr. *vṛ*] as given by Childers. Correct the trsl<sup>n</sup> given under *byāvaṭa* accordingly!

**Vyāviddha** (adj.) [vi+āviddha] whirling about, flitting (here & there), moving about, pell-mell J VI.530.

**Vyāsa** [fr. vi+ās to sit] separation, division; always contrasted with *samāsa*, e. g. Vism 82 (vyāsato separately, distributively; opp. samāsato); KhA 187.

**Vyāsatta** see byāsatta.

**Vyāsīncati** [vi+āsīncati] to defile, corrupt, tarnish S IV.78 (cittāṅ). — pp. *vyāsitta* *ibid.*

**Vyāseka** [fr. vi+ā+sic] mixed; only neg. a° unmixed, untarnished, undefiled D 1.70; DA 1.183; Pug 59; Th 1, 926.

**Vyāharati** [vi+āharati] to utter, talk, speak Vin II.214; J II.177; IV.225 (puṭṭho vyāhāsi, perhaps with v. l. as *vyākāsi*). See also *avyāharati*. — Cp. *paṭi*<sup>o</sup>.

**Vyūha** [fr. vi+vah; see byūha] 1. heap, mass; massing or array, grouping of troops S v.369 (sambādha° a dense crowd, or massed with troops (?); in phrase *iddha phita* etc., as given under *bāhujañña*); J II.406 (battle array; *paduma*<sup>o</sup>, *cakka*<sup>o</sup>, *sakaṭa*<sup>o</sup>). — 2. a side street (?), in *sandhibbūha* J VI.276.

**Vyūhati** at VvA 104 is not clear (see *byūhati*). It looks more like a present tense to *vīyūha* in sense "to be bulky," than a Denom. fr. *vyūha* as "stand in array." For the regular verb *vi+vah* see *vīyūhati*. Cp. *paṭi*<sup>o</sup> & *sajyūhati*.

**Vyosita** (adj.) [=vosita] perfected; neg. a° not perfected, imperfect Th 1, 784 (*abyo*<sup>o</sup>).

## S.

**-s-** a euphonic *-s-* seems to occur in comb<sup>n</sup> ras-aggā-s-aggin (see *rasa*<sup>2</sup>). An apparent hiatus *-s* in *ye s-idha* Sn 1083, and *evaṃ s-ahaṃ* Sn 1134 (v. 1.) may be an abbreviated *su*<sup>o</sup> (see *sn*<sup>2</sup>), unless we take it as a misspelling for *p*.

**Sa**<sup>1</sup> the letter *s* (*sa-kāra*) SnA 23; or the syllable *sa* DhA 11.6; PvA 280.

**Sa**<sup>2</sup> [Idg. \*so- (m.), \*sā- (f.); nom. sg. to base \*to- of the oblique cases; cp. Sk. *sa* (saḥ), *sā*; Av. *hō*, *hā*; Gr. *ῶ*, *ῆ*; Goth. *sa*, *sō*; Ags. *sē* "the" (=that one); *þe-s*=E. thi-*s*] base of the nom. of the demonstr. pron. that, he, she. The form sg. m. *sa* is rare (e. g. Dh 142; Sn 89). According to Geiger (*P.Gr.* § 105) *sa* occurs in Sn 40 times, but *so* 124 times. In later Pāli *sa* is almost extinct. The final *o* of *so* is often changed into *v* before vowels, and a short vowel is lengthened after this *v*: *svāḥja* Sn 998=*so* *ajja*; *svāhaṃ* J 1.167=*so* *ahaṃ*; *svāyaṃ* Vin 1.2=*so* *ayaṃ*. The foll. vowel is dropped in *so maṃ* It 57=*so* *imaṃ*. — A form *se* is Māgadhism for nt. acc. sg. *taṃ*, found e. g. at D 11.278, 279; M 11.254, 255, and in comb<sup>n</sup> *seyyathā*, *seyyathidaṃ* (for which *taṃyathā* Miln 1). An idiomatic use is that of *so* in meaning of "that (he or somebody)," e. g. "so *vata* . . . *palipanno paraṃ palipannaṃ uddharissatī ti*: n' *etaṃ* *ṭhānaṃ vijjati*" M 1.45; cp. "sā 'haṃ *dhammaṃ nāssosin*" that I did not hear the Dh. Vv 40<sup>5</sup>. Or in the sense of a cond. (or causal) part, "if," or "once," e. g. *sa kho so bhikkhu . . . upakkilesa ti iti veditvā . . . upakkilesaṃ pajāhāti* "once he has recognised . . ." M 1.37. Cp. *ya*<sup>o</sup> 11.2 b. On correl. use with *ya*<sup>o</sup> (*yo* *so* etc.) see *ya*<sup>o</sup> 11.1.

**Sa**<sup>3</sup> [identical with *saṃ*<sup>o</sup>] prefix, used as first pt. of compounds, is the sense of "with," possessed of, having, same as; e. g. *sadevaka* with the *devas* Vin 1.8; *sadhama* *mika* having common faith D 11.273; *sajāti* having the same origin J 11.108. Often opposed to *a-* and other neg. prefixes (like *nir*<sup>o</sup>). Sometimes almost pleonastical (like *sa-antara*). — Of combinations we only mention a few of those in which a vocalic initial of the 2<sup>nd</sup> pt. remains uncontracted. Other examples see under their heading in alph. order. E. g. *sa-antara* inside DhA 11.788 (for *santara* Dh 315); *sa-inda* together with Indra D 11.261, 274; A V.325 sq.; *°uttara* having something beyond, inferior (opp. *an*<sup>o</sup>) D 1.80; 11.299=M 1.59; Dhs 1292, 1596; DhSA 50; *°uttaracchada* (& *°chadana*) a carpet with awnings above it D 1.77; 11.187 (*°ava*); A 1.181; Vin 1.192; DA 1.87; *°udaka* with water, wet Vin 1.46; *°udariya* born from the same womb, a brother J 1v.417, cp. *sodariya*; *°uddesa* with explanation It 99; Vism 423 (*nāma-gotta-vasena sa-udd.*; *vaṇṇ'ādi-vasena sākāra*); *°upanisa* together with its cause, causally associated S 11.30; *°upavajja* having a helper M 11.266; *°upādāna* showing attachment M 11.265; *°upādisesa* having the substratum of life remaining Sn 354; It 38; Nett 92. Opp. *anupādisesa*; *°ummi* roaring of the billows It 57, 114. — *Note.* *sa*<sup>2</sup> & *sa*<sup>3</sup> are differentiations of one and the same *sa*, which is originally the deictic

pronoun in the function of identity & close connection. See etym. under *saṃ*<sup>o</sup>.

**Sa**<sup>4</sup> (reflex. pron.) [Vedic *sva* & *svayaṃ* (=P. *sayan*); Idg. \*seyo, \*sye; cp. Av. *hava* & *hva* own; Gr. *ἑός* & *ἑς* his own; Lat. *sui*, *suus*; Goth. *swēs* own, *sik*=Ger. *sich* himself; etc.] own M 1.366; D 11.209; Sn 905; J 11.7; 11.164, 323 (loc. *samhi lohite*), 402 (acc. *saṃ* his own, viz. kinsman; C=*sakaṃ janam*); 1v.249 (*saṃ bhātarāṃ*); Pv 11.12<sup>1</sup>=DhA 11.277 (acc. *saṃ tanuṃ*); instr. *sa* (=*sa*<sup>2</sup>) on one's own, by oneself J v.24 (C. not quite to the point: *mama santakena*). Often in composition, like *sadesa* one's own country Dāvs 1.10. Cp. *saka*.

**Saṃ**<sup>o</sup> (indecl.) [prefix; Idg. \*sem one; one & the same, cp. Gr. *ὁμαλός* even, *ἄμα* at one, *ὁμός* together; Sk. *sama* even, the same; *samā* in the same way; Av. *hama* same=Goth. *sama*, *samaþ* together; Lat. *simul* (=simultaneous), *similis* "resembling." Also Sk. *sa* (=sa<sup>2</sup>) together=Gr. *ἄ.*, *ἄ.* (e. g. *ἄκοιται*); Av. *ha-*; and *samyak* towards one point=P. *sammā*. — Analogously to Lat. *semel* "once," *simul*, we find *sa*<sup>o</sup> as *numeral* base for "one" in Vedic *sakṛt* "once"=P. *sakid* (& *sakad*), *sahasra* 1000=P. *sahassa*, and in adv. *sadā* "always," lit. "in one"] prefix, implying conjunction & completeness. *saṃ*<sup>o</sup> is after *vi*<sup>o</sup> (19%) the most frequent (16%) of all Pāli prefixes. Its primary meaning is "together" (cp. Lat. *con*<sup>o</sup>); hence arises that of a closer connection or a more accentuated action than that expressed by the simple verb (intensifying=thoroughly, quite), or noun. Very often merely pleonastic, esp. in comb<sup>n</sup> with other prefixes (e. g. *sam-anu*<sup>o</sup>, *sam-ā*<sup>o</sup>, *sam-pa*<sup>o</sup>). In meaning of "near by, together" it is opposed to *para*<sup>o</sup>; as modifying prefix it is contrary to *abhi*<sup>o</sup> and (more frequently) to *vi*<sup>o</sup> (e. g. *saṃvadati*>*vivadati*), whereas it often equals *pa*<sup>o</sup> (e. g. *pamodati*>*sammodati*), with which it is often comb<sup>d</sup> as *sampa*<sup>o</sup>; and also *abhi*<sup>o</sup> (e. g. *abhiṃvaḍḍhati*>*saṃvaḍḍhati*), with which often comb<sup>d</sup> as *abhisāṃ*<sup>o</sup>. — Bdhgh & Dhpa explain *saṃ*<sup>o</sup> by *sammā* (SnA 151; KhA 209; so read for *samā āgatā*). *sutṭhu* (see e. g. *santasita*, *santusita*), or *samantā* (=altogether; SnA 152, 154), or (dogmatically) *sakena santena samena* (KhA 240), or as "saṃyoga" Vism 495. — In comb<sup>n</sup> with *y* we find both *saṃy*<sup>o</sup> and *saññ*<sup>o</sup>. The usual contracted form before *r* is *sā*<sup>o</sup>.

**Saṃyata** (& *saññata*) [pp. of *saṃyamati*] lit. drawn together; fig. restrained, self-controlled D 11.88; S 1.79; Sn 88, 156, 716; J 1.188; Vv 34<sup>11</sup>; Miln 213.

*-atta* having one's self restrained, self-controlled S 1.14 (for *saya*<sup>o</sup>); Sn 216, 284 (*ññ*), 723; Pv 11.6<sup>14</sup> (*ññ*);=*saññata-citta* PvA 98). *-ūru* having the thighs pressed together, having firm thighs J v.89, 107 (*ññ*), 155 (*ññ*). *-cārin* living in self-control Dh 104 (*ññ*). *-pakhuma* having the eyelashes close together VvA 162.

**Saṃyama** (& *saññama*) [fr. *saṃ* + *yam*] 1. restraint, self-control, abstinence S 1.21, 169; D 1.53; Vin 1.3; A 1.155 sq. (*kāyena*, *vācāya*, *manasā*); D 11.147; It 15 (*ññ*); Sn 264, 655; M 11.101 (*silā*<sup>o</sup>); Dh 25 (*saññāma dama*); DA

1.160; DhA II.255 (=catu-pārisuddhi-sīla); VbhA 332 — 2. restraint in giving alms, saving (of money etc.), stinginess Vin 1.272; Pv II.7<sup>11</sup> (=sankoca PvA 102).

**Saṅyamati** [saṅ+yamati] to practise self-control S 1.209 (pānesu ca saṅyamāmasa, trs)<sup>n</sup> "if we can keep our hands off living things". — pp. **saṅyata**. — Caus. **saññāmeti** to restrain M 1.365, 507; Dh 37, 380. Cp. **paṭi**<sup>o</sup>.

**Saṅyamana** (nt.) [fr. saṅ+yam] fastening J v.202, 207.

**Saṅyamani** (f.) [fr. last] a kind of ornament J v.202 (=maṅṅisuvanna-pavāla-rajata-mayāni pilandhanāni C.).

**Saṅyācikā** (f.) [collect. abstr. fr. saṅ+yāc] begging, what is begged; only in instr. °āya (adv.) by begging together, by collecting voluntary offerings Vin III.144 (so read for °āyo), 149 (expl<sup>d</sup> incorrectly as "saṅyācivā")<sup>o</sup>; J II.282 (so read for °āyo).

**Saṅyuga** (nt.) [fr. saṅ+yuj] harness Th 1, 659.

**Saṅyujjati** [saṅ+yujjati] to connect, join with (instr.), unite S 1.72. Pass. **saṅyujjati** S III.70. — pp. **saṅyutta**. — Caus. **saṅyojati** (1) to put together, to endow with D II.355; S v.354; J I.277. — (2) to couple, to wed someone to (instr.) J III.512 (dārena); IV.7 (id.). — pp. **saṅyojita**.

**Saṅyuta** (adj.) [saṅ+yuta, of yu] connected, combined Sn 574 (ñā), 1026.

**Saṅyutta** [pp. of saṅyujjati] 1. tied, bound, fettered M III.275 (cammena); S IV.163; A IV.216 (saṅyojanena s. by bonds to this world); Sn 194 (ñā), 300, 304; It 8; Sdhp 211. — 2. connected with, mixed with (-°) J 1.269 (visa°). — Cp. **paṭi**<sup>o</sup>, **vi**<sup>o</sup>.

**Saṅyūḷha** [pp. of saṅyūhati, cp. in similar meaning **viyūḷha**] massed, collected, put together, composed or gathered (like a bunch of flowers D II.267 (gāthā); M 1.386; DA 1.38 (spelt saṅvūḷha, i. e. saṅvyūḷha; v. l. sañḷha, i. e. sannaddha).

**Saṅyūhati** [saṅ+vyūhati] to form into a mass, to ball together, to conglomerate A IV.137 (kheḷapīḍaṅ). — pp. **saṅyūḷha**.

**Saṅyoga** [fr. saṅ+yuj] 1. bond, fetter M 1.498; S 1.226; III.70; IV.36; A IV.280 = Vin II.259 (opp. **vi**<sup>o</sup>); Sn 522, 733; Dh 384 (=kāmayog'ādayo saṅyogā DhA IV.140). — 2. union, association J III.12 (ñā); Vism 495. — 3. connection (within the sentence), construction PvA 73 (accanta°), 135 (id.).

**Saṅyojana** (nt.) [fr. saṅyujjati] bond, fetter S IV.163 etc.; especially the fetters that bind man to the wheel of transmigration Vin 1.183; S 1.23; v.241, 251; A 1.264; III.443; IV.7 sq. (diṭṭhi°); M 1.483; Dh 370; It 8 (taṅhā); Sn 62, 74, 621; J 1.275; II.22; Nett 49; DhA III.298; IV.49.

The ten fetters are (1) sakkāyadīṭṭhi; (2) vicikicchā; (3) silabbataparāmāso; (4) kāmacchando; (5) vyāpādo; (6) rūparāgo; (7) arūparāgo; (8) māno; (9) uddhaecaṅ; (10) avijjā. The first three are the **tiṇi saṅyojanāni** — e. g. A 1.231, 233; D 1.156; II.92 sq., 252; III.107, 132, 216; S v.357, 376, 406; Pug 12, 15; Nett 14; Dhs 1002; DA 1.312. The seven last are the **satta saṅyojanāni**, Nett. 14. The first five are called **orambhāgiyāni** — e. g. A 1.232 sq.; II.5, 133; v.17; D 1.156; II.92, 252; M 1.432; S v.61, 69; Th 2, 165; Pug 17. The last five are called **uddhambhāgiyāni** — e. g. A v.17; S v.61, 69; Th 2, 167; ThA 159; Pug 22; Nett 14, 49.

A different enumeration of the ten saṅyojanas, at Nd<sup>2</sup> 657 = Dhs 1113, 1463 (kāmarāga, paṭigha, māna, diṭṭhi, vicikicchā, silabbataparāmāsa, bhavarāga, issā, macchariya, avijjā); compare, however, Dhs 1002.

A diff. enum<sup>n</sup> of seven saṅyojanas at D III.254 & A IV.7, viz. anunaya°, paṭigha°, diṭṭhi°, vicikicchā°, māna°, bhavarāga°, avijjā°. A list of eight is found at M 1.361 sq. Cp. also ajjhatta-saṅyojano & bahiddhā-saṅyojano puggalo A 1.63 sq.; Pug 22; **kiṅ-su-s**<sup>o</sup> S 1.39 = Sn 1108.

**Saṅyojaniya** (saññ°) (adj.) [fr. saṅyojana] connected with the saṅyojanas, favourable to the saṅyojanas, A 1.50; S II.86; III.166 sq.; IV.89, 107; Dhs 584, 1125, 1462; DhsA 49. Used as a noun, with *dhammā* understood, Sn 363, 375.

**Saṅyojita** [pp. of saṅyojati, Caus. of saṅyujjati] combined, connected with, mixed with J 1.269 (bhesajja°).

**Saṅrakkhati** [saṅ+rakkhati] to guard, ward off Sdhp 364.

**Saṅrambha** [saṅ+\*rambha, fr. **rabh**, as in rabhasa (q. v.)] impetuosity, rage Dāvs IV.34. This is the Sanskrit form for the usual P. *sārambha*.

**Saṅrāga** [saṅ+rāga] passion J IV.22. Cp. *sārāga*.

**Saṅrūḷha** [pp. of saṅrūhati] grown together, healed J III.216; v.344.

**Saṅrūhati** [saṅ+rūhati] to grow J IV.429 (=vaḍḍhati).

**Saṅroceti** [saṅ+roceti] to find pleasure in, only in aor. (*poetical*) samarocayi Sn 290, 306, 405; J IV.471.

**Saṅvacana** (nt.) [saṅ+vacana] sentence DhsA 52.

**Saṅvacchara** [saṅ+vachara; cp. Vedic saṅvatsara] a year D II.327; A II.75; IV.139, 252 sq.; Dh 108; J II.80; Sdhp 239; nom. pl. **saṅvaccharāni** J II.128.

**Saṅvaṭṭa** (m. & nt.) [saṅ+vaṭṭa<sup>1</sup>] 1. "rolling on or forward" (opp. **vivaṭṭa** "rolling back"), with ref. to the development of the Universe & time (kappa) the ascending aeon (*vivaṭṭa* the descending cycle), evolution It 99; Pug 60; Vism 419; Sdhp 484, 485. -°**vivaṭṭa** a period within which evolution & dissolution of the world takes place, a complete world-cycle (see also **vivaṭṭa**) D 1.14; A II.142; It 15, 99; Pug 60.

**Saṅvaṭṭati** [saṅ+vaṭṭati] 1. to be evolved, to be in a process of evolution (opp. **vivaṭṭati** in *devolution*) D 1.17; III.84, 109; A II.142; DA 1.110. — 2. to fall to pieces, to come to an end (like the world's destruction), to pass away, perish, dissolve (intrs.) J III.75 (paṭhavī s.; v. l. saṅvaddh°); Miln 287 (ākāso °eyya). For **saṅvaṭṭi**<sup>o</sup> at J 1.189 read **saṅvaddh**<sup>o</sup>.

**Saṅvaṭṭanika** (adj.) [fr. saṅvaṭṭa(na)] turning to, being reborn D 1.17.

**Saṅvaddha** [pp. of saṅvaddhati] grown up, brought up D 1.75; II.38; PvA 66.

**Saṅvaddhati** [saṅ+vaddhati] to grow up; ppr. °**amāna** (ddh.) growing up, subsisting J 1.189 (so far °**vatt**<sup>o</sup>). — Caus. °**vaddheti** to rear, nourish, bring up J 1.231 (ppr. pass. °**vaddhiyamāna**).

**Saṅvaṇṇana** (nt.) [saṅ+vaṇṇana] praising, praise J 1.234.

**Saṅvaṇṇita** [pp. of saṅvaṇṇeti] praised, comb<sup>d</sup> with **sambhāvita** honoured M 1.110; III.194, 223.

**Saṅvaṇṇeti** [saṅ+vaṇṇeti] to praise Vin III.73 sq.; J v.292 (aor. 3<sup>rd</sup> pl. °**vaṇṇayun**). Cp. BSk. saṅvaṇṇayati Divy 115. — pp. **saṅvaṇṇita**.

**Saṅvattati** [saṅ+vattati] to lead (to), to be useful (for) A 1.54, 58 (ahitāya dukkhāya); Vin 1.10 = S v.421; It 71 sq.; J 1.97; Pot. **saṅvattēyya** Vin 1.13. — Often in phrase **nibbidāya, virāgāya** . . . **nibbānāya saṅvattati** e. g. D 1.189; II.251; III.130; S v.80, 255; A III.83, 326.

- Saṅvattanika** (adj.) [fr. saṅvattati] conducive to, involving A II.54, 65; It 82; Kvn 618; J 1.275; Nett 134 = S v.371. As °iya at PvA 205.
- Saṅvadati** [saṅ + vadati] to agree M 1.500 (opp. vivadati).
- Saṅvadana** (nt.) [fr. saṅvadati] a certain magic act performed in order to procure harmony D 1.11; DA 1.96; cp. *Dial.* 1.23.
- Saṅvaddhana** (nt.) [fr. saṅ + vṛdh] increasing, causing to grow J IV.16.
- Saṅvara** [fr. saṅ + vṛ] restraint D 1.57, 70, 89; II.281 (indriya°); III.130, 225; A II.26; S IV.189 sq.; It 28, 96, 118; Pug 59; Sn 1034; Vin II.126, 192 (āyatiṅ saṅvarāya "for restraint in the future," in confession formula), Dh 185; Nett 192; Vism II, 44; DhA III.238; IV.86 (°dvārāni). The *fivefold* saṅvara: sila°, sati°, nāna°, khanti°, viriya°, i. e. by virtue, mindfulness, insight, patience, effort DhA 351; as *pātimokkha°* etc. at Vism 7; VbhA 330 sq. -°vīnaya norm of self-control, good conduct SnA 8. cātuyāma°, Jain discipline M 1.377.
- Saṅvaraṇa** (nt.) [fr. saṅ + vṛ] covering; obstruction Dhṭp 274 (as def. of root *val*, i. e. vṛ).
- Saṅvarati** [saṅ + varati = vṛṇāti 1] to restrain, hold; to restrain oneself Vin II.102 (Pot. °vareyyāsi); Miln 152 (pāso na saṅvarati). — pp. saṅvuta.
- Saṅvari** (f.) [Vedic śarvarī fr. śarvara speckled; the P. form viā sabbarī > sāvarī > saṅvari] the night (*poetical*) D III.196; J IV.441; V.14, 269; VI.243.
- Saṅvasati** [saṅ + vasati<sup>2</sup>] to live, to associate, cohabit A II.57; Vin II.237; Nd<sup>2</sup> 423; Pug 65; Dh 167; Dpvs x.8; Miln 250. — Caus. °vāseti same meaning Vin IV.137. — Cp. upa°.
- Saṅvāti** [saṅ + vāyati<sup>2</sup>] to be fragrant J v.206 (cp. vv. II. on p. 203).
- Saṅvāsa** [saṅ + vāsa<sup>2</sup>] 1. living with, co-residence Vin 1.97; II.237; III.28; A II 57 sq., 187; III.164 sq.; IV.172; J 1.236; IV.317 (piya-saṅvāsaṅ vasi lived together in harmony); Sn 283, 290, 335; Dh 207, 302; Sdhp 435. — 2. intimacy J II.39. — 3. cohabitation, sexual intercourse D 1.97; J 1.134; II.108; SnA 355.
- Saṅvāsaka** (adj.) [fr. saṅvāsa] living together Vin II.162; III.173.
- Saṅvāsiya** [fr. saṅvāsa] one who lives with somebody Sn 22; a°-bhāva impossibility to co-reside Miln 249.
- Saṅvigga** [pp. of saṅvijjati<sup>1</sup>] agitated, moved by fear or awe, excited, stirred D 1.50; II.240; A II.115; S IV.290; v.270; J 1.59; Miln 236; PvA 31 (°hadaya).
- Saṅvijita** [pp. of saṅvejeti] (med.) filled with fear or awe, made to tremble; (pass.) felt, realized Sn 935 (=saṅvejita ubbejita Nd<sup>1</sup> 406).
- Saṅvijjati<sup>1</sup>** [Vedic vijate, vij; not as simple verb in P.] to be agitated or moved, to be stirred A II.114; It 30. — pp. saṅvigga. — Caus. saṅvejeti M 1.253; S 1.141; Vin 1.32; imper. °vejehi S v.270; aor. °vejesi Miln 236; inf. °vejetuṅ S I.197; ger °vejetvā J 1.327; grd. °vejanīya that which should cause awe, in °āni thānāni places of pilgrimage D II.140; A 1.36; II.120; It 30. — pp. saṅvijita & °vejita.
- Saṅvijjati<sup>2</sup>** [Pass. of saṅvindati] to be found, to exist, to be D 1.3; Vin II.122; J 1.214 (°amāna); PvA 153.
- Saṅvidati** [saṅ + vidati: see vindati] to know; ger. °viditvā J III.114; v.172. — pp. saṅvidita.
- Saṅvidahati** [saṅ + vidahati] to arrange, appoint, fix, settle, provide, prepare D 1.61 (Pot. °eyyāma); aor. °vidahi PvA 198; inf. °vidhātuṅ A II.35, & °vidahituṅ Vin 1.287; ger. °vidhāya Vin IV.62 sq., 133; Mhvs 17, 37, & °vidahitvā Vin 1.287; III.53, 64; J 1.59; v.46; also as Caus. form<sup>n</sup> °vidahetvāna J VI.301. — pp. saṅvidahita & saṅvihita.
- Saṅvidahana** (nt.) [for the usual °vidhāna] arrangement, appointment, provision J II.209; DA 1.148; DhA 111. The word is peculiar to the Commentary style.
- Saṅvidahita** [pp. of saṅvidahati] arranged Vin IV.64; DhA 1.397.
- Saṅvidita** [pp. of saṅvidati] known Sn 935.
- Saṅvidhātar** [n. ag. fr. saṅvidahati] one who arranges or provides (cp. vidhātar) D III.148.
- Saṅvidhāna** (nt.) [fr. saṅvidahati] arranging, providing, arrangement D 1.135; J 1.140 (rakkhā°).
- Saṅvidhāyaka** (adj.) [saṅ + vidhāyaka] providing, managing; f. °ikā J 1.155.
- Saṅvidhāvahāra** [saṅvidhā (short ger. form) + avahāra] taking by arrangement, i. e. theft committed in agreement with others Vin III.53.
- Saṅvindati** [saṅ + vindati] to find; ppr. (a)saṅvindat Th 1, 717. — Pass. saṅvijjati (q. v.).
- Saṅvibhajati** [saṅ + vibhajati] to divide, to share, to communicate D II.233; Miln 94, 344; inf. °vibhajituṅ Miln 295; Dāvs v.54. — pp. saṅvibhatta. — Caus. °vibhājeti. It 65.
- Saṅvibhatta** [pp. of saṅvibhajati] divided, shared Th 1, 9.
- Saṅvibhāga** [saṅ + vibhāga] distribution, sharing out D III.191; A 1.92, 150; It 18 sq., 98, 102; Vv 37<sup>5</sup>; Miln 94. — dāna° (of gifts) J v.331; Vism 306.
- Saṅvibhāgin** (adj.) [fr. saṅvibhāga] generous, open-handed S 1.43 = J IV.110; v.397 (a°); Miln 207.
- Saṅvirūha** (adj.) [pp. of saṅvirūhati] fully grown, healed up J II.117.
- Saṅvirūhati** [saṅ + virūhati] to germinate, to sprout Miln 99, 125, 130, 375. — pp. saṅvirūha. — Caus. °virūheti to cause to grow, to nourish J IV.429.
- Saṅvilāpa** [saṅ + vilāpa] noisy talk; fig. for thundering S IV.289 (abbha°).
- Saṅvisati** [saṅ + visati] to enter; Caus. saṅveseti (q. v.). Cp. abhisajjisati.
- Saṅvissajjetar** [saṅ + vissajjetar] one who appoints or assigns DA 1.112.
- Saṅvissandati** [saṅ + vissandati] to overflow M II.117; Miln 36.
- Saṅvihita** [pp. of saṅvidahati] arranged, prepared, provided J 1.133 (°ārakkha i. e. protected); in cpd. su° well arranged or appointed, fully provided D II.75; M II.75; DA 1.147, 182; a° unappointed Vin 1.175; Vism 37.
- Saṅvijita** [saṅ + vijita] fanned Dāvs v.18.
- Saṅvuta** [pp. of saṅvarati] 1. closed D 1.81. — 2. tied up J IV.361. — 3. restrained, governed, (self-)controlled, guarded D 1.250; III.48, 97; S II.231; IV.351 sq.; A 1.7 (eittāṅ); II.25; III.387; It 96, 118; Sn 340 (indriyesu); Dh 340; DA 1.181. asaṅvuta unrestrained S IV.70; A III.387; Pug 20, 24; in phrase asaṅvuṭṭa lokantarikā andhakārā (the world-spaces which are dark &) un-governed, orderless, not supported, baseless D II.12.

—su° well controlled Vin II.213; IV.186; S IV.70; Sn 413; Dh 8.  
 -atta self-controlled S 1.66. -indriya having the senses under control It 91; Pug 35. -kārīn M II.260.

**Saṅvūḥa** see saṅvūḥa.

**Saṅvega** [fr. saṅ + vij] agitation, fear, anxiety; thrill, religious emotion (caused by contemplation of the miseries of this world) D III.214; A 1.43; II.33, 114; S 1.197; III.85; V.130, 133; It 30; Sn 935; J 1.138; Nd<sup>1</sup> 406; Vism 135 = KhA 235 (eight objects inducing emotion: birth, old age, illness, death, misery in the apāyas, and the misery caused by saṅsāra in past, present & future stages); Mhvs 1, 4; 23, 62; PvA 1, 22, 32, 39, 76.

**Saṅvejana** (adj.) [fr. saṅ + vij] agitating, moving It 30.

**Saṅvejaniya** (adj.) [fr. saṅvejana] apt to cause emotion A II.120; Vism 238. See also saṅvijjati<sup>1</sup>.

**Saṅvejita** [pp. of saṅvejeti] stirred, moved, agitated S 1.197; Nd<sup>1</sup> 406.

**Saṅvejeti** Caus. of saṅvijjati<sup>1</sup> (q. v.).

**Saṅvetḥeti** [saṅ + vetḥeti] to wrap, stuff, tuck in Vin IV.40.

**Saṅvedhita** [saṅ + vyathita: see vyadhati] shaken up, confused, trembling Sn 902.

**Saṅvelli** (f.) [saṅ + velli, cp. vellita] "that which is wound round," a loin cloth J v.306. As saṅvelliya at Vin II.137, 271.

**Saṅvelleti** [fr. saṅ + vell] to gather up, bundle together, fold up Vism 327.

**Saṅvesanā** (f.) [fr. saṅveseti] lying down, being in bed, sleeping J VI.551 sq., 557.

**Saṅveseti** [Caus. of saṅvisati] to lead, conduct A 1.141; Pass. saṅvesiyati to be put to bed (applied to a sick person) M 1.88 = III. 181; D II.24. Cp. abhi°.

**Saṅvossajjati** see samavossajjati.

**Saṅvohāra** [saṅ + vohāra] business, traffic Vin III.239; A II.187 = S 1.78; A III.77; SnA 471.

**Saṅvohārati** [Denom. fr. saṅvohāra] to trade (with); ppr. °vohāramāna [cp. BSk. saṅvyavahāramāna Divy 259] A II.188.

**Saṅsagga** [fr. saṅ + sṛj] contact, connection, association Vin III.120; A III.293 sq. (°ārāmatā); IV.87 sq., 331; It 70; J 1.376; IV.57; Miln 386; Nd<sup>2</sup> 137; VbhA 340 (an-anulomika°); PvA 5 (pāpamitta°). — Two kinds of contact at Nd<sup>2</sup> 659: by sight (dassana°) and by hearing (savāna°). — pada° contact of two words, "sandhi" Nd<sup>1</sup> 139; Nd<sup>2</sup> 137 (for iti); SnA 28. — a° S II.202; Miln 344. -°jāta one who has come into contact Sn 36.

**Saṅsaṅgha** [pp. of saṅ + sṛj] 1. mixed with (instr.), associating with, joined M 1.480 (opp. vi°); A III.109, 116, 258 sq., 393; PvA 47. — 2. living in society Vin 1.200; II.4; IV.239, 294; D II.214; Kvu 337 = DhSA 42; Dhs 1193; J II.105; DhsA 49, 72. — a° not given to society M 1.214; S 1.63; Miln 244; Vism 73.

**Saṅsati** [Vedic śaṅsati, cp. Av. saṅhaiti to proclaim, Lat. censeo = censure; Obulg. θom to say] to proclaim, point out J v.77; VI.533; Pot. saṅse J VI.181; aor. asaṅsi J III.420; IV.395; v.66; & asaṅsi (Sk. aśaṅsit) J III.484. Cp. abhi°.

**Saṅsatta** [pp. of saṅ + sañ] adhering, clinging D 1.239 (paramparā°).

**Saṅsad** (f.) [fr. saṅ + sad] session, assembly; loc. saṅsati J III.493 (=parisamajjhe C.), 495

**Saṅsaddati** [saṅ + śabd] to sound, in def. of root kitt at DhTp 579; DhTm 812.

**Saṅsandati** [saṅ + syand, cp. BSk. saṅsyandati AvŚ II.142 sq., 188] to run together, to associate D 1.248; II.223; S II.158 = It 70; S IV.379; Pug 32. — Caus. saṅsandeti to put together; unite, combine J 1.403; v.216; Miln 131; DhA II.12; IV.51.

**Saṅsandana** (f.) [fr. saṅsandati] 1. (lit.) coming together J VI.414 (v. 1. for T. saṅsandita). — 2. (fig.) import, application, reference, conclusion (lit. "flowing together") Tikp 264. opamma° application of a simile, "tertium comparationis" Vism 326; DA 1.127. ditṭha° (pucchā) a question with reference to observation Nd<sup>2</sup> s. v. pucchā; DhsA 55.

**Saṅsanna** [pp. of saṅsidati or saṅsandati] depressed, exhausted Dh 280 (=osanna DhA III.410: see ossanna).

**Saṅsappa** (adj.) [fr. saṅ + sṛp] creeping A v.289.

**Saṅsappati** [saṅ + sappati] to creep along, to crawl, move A v.289; VvA 278; DhA IV.49.

**Saṅsappaniyapariyāya**, the creeping exposition, a discussion of the consequences of certain kinds of kamma, A v.288 sq.

**Saṅsappin** (adj.) = saṅsappa A IV.172.

**Saṅsaya** [cp. Vedic saṅśaya] doubt A II.24; Nd<sup>2</sup> 660 (=vicikicchā etc.); Miln 94; Dhs 425.

**Saṅsayita** (nt.) [pp. of saṅsayati = saṅ + seti of śi; in meaning = saṅsaya] doubt Dāvs 1.50.

**Saṅsarati** [saṅ + sarati, of sṛ] to move about continuously, to come again and again J 1.335. — 2. to go through one life after the other, to transmigrate D 1.14; DA 1.105; ppr. saṅsaranto (& saṅsaraṅ) S III.149; IV.439; It 109; PvA 166; med. saṅsaramāna Vv 197; ger. °saritvā S III.212; Pug 16. — pp. saṅsarita & saṅsita.

**Saṅsarana** (nt.) [fr. saṅ + sṛ] 1. moving about, running; °lohita blood in circulation (opp. sannicita°) Vism 261; KhA 62; VbhA 245. — 2. a movable curtain, a blind that can be drawn aside Vin II.153.

**Saṅsarita** [pp. of saṅsarati] transmigrated D II.90; A II.1; Th 2, 496. a° M 1.82.

**Saṅsava** [fr. saṅ + sru] flowing VvA 227.

**Saṅsavaka** [fr. saṅsava] N. of a purgatory Vv 52<sup>12</sup>, cp. VvA 226 sq.

**Saṅsāveti** [fr. saṅ + sru] to cause to flow together, to pour into (loc.), to put in J v.268 (=pakkhipati C.).

**Saṅsādiyā** (f.) [cp. \*Sk. syavaṅ-sātikā, on which see Kern, Toev. II.62, s. v.] a kind of inferior rice J VI.530.

**Saṅsādeti** Caus. of saṅsidati (q. v.).

**Saṅsāmeti** [Caus. of saṅ + śam] lit. "to smoothe," to fold up (one's sleeping mat), to leave (one's bed), in phrase senāsanāṅ saṅsāmetvā Vin II.185; IV.24; M 1.457; S III.95, 133; IV.288.

**Saṅsāyati** [saṅ + sāyati, which stands for sādati (of svad to sweeten). On y > d cp. khāyita > khādita & san-khāyita] to taste, enjoy J III.201 (aor. samasāyisun; so read for samāsāsisun).

**Saṅsāra** [fr. saṅsarati] 1. transmigration, lit. faring on D 1.54; II.206 (here = existence); M 1.81 (saṅsārena suddhi); S II.178 sq.; A 1.10; II.12 = 52; Sn 32; Dh 60; J 1.115; Pv II.13<sup>11</sup>, Vism\* 544 (in detail), 578, 603 (°assa kāraka); PvA 63, 243. For description of saṅsāra (its endlessness & inevitableness) see e. g. S II.178,



- 184 sq., 263; III.149 sq.; VbhA 134 (anta-virahita) & anamatagga (to which add refs. VbhA 45, 182, 259, 260). — 2. moving on, circulation: vaci° exchange of words A 1.79.
- cakka [cp. BSk. saṅsāra-cakra] the wheel of tr. Vism 198, 201; VvA 105 = PvA 7. -dukkha the ill of tr. Vism 531; VbhA 145, 149. -bhaya fear of tr. VbhA 199. -sāgara the ocean of tr. J III.241.
- Saṅsijjhati** [saṅ + sidh] to be fulfilled Sdhp 451.
- Saṅsita**<sup>1</sup> = saṅsarita J v.56 (cira-ratta° = carita anuciṇṇa C.).
- Saṅsita**<sup>2</sup> [pp. of saṅ + śri] dependent Sdhp 306.
- Saṅsiddhi** (f.) [saṅ + siddhi] success Dhṭp 420.
- Saṅsibbata** [pp. of saṅ + sibbati] entwined Vism 1; Miln 102, 148; DhA III.198.
- Saṅsīda** [fr. saṅsīdati] sinking (down) S IV.180 (v. l. saṅ-sāda).
- Saṅsīdati** [saṅ + sad] 1. to sink down, to lose heart D 1.248; A III.89 = Pug 65; Th 1, 681; J II.330. — 2. to be at an end (said of a path, magga) Vin III.131; S 1.1. — Caus. saṅsādeti: 1. to get tired, give out M 1.214; A 1.288. — 2. to drop, fail in A IV.398 (paṅhaṅ, i. e. not answer). — 3. to place DA 1.49.
- Saṅsīdana** (nt.) [fr. saṅsīdati] = saṅsīda Th 1, 572 (ogha°).
- Saṅsīna** [saṅ + sīna, pp. of śr to crush, Sk. śīrṇa] fallen off, destroyed Sn 44 (°patta without leaves = patita-patta C.).
- Saṅsuddha** (adj.) [saṅ + suddha] pure D 1.113; Sn 372, 1107; Nd<sup>1</sup> 289; Nd<sup>2</sup> 661; J 1.2.
- gahaṇika of pure descent D 1.113; DA 1.281.
- Saṅsuddhi** (f.) [saṅ + suddhi] purification Sn 788; Nd<sup>1</sup> 84.
- Saṅsumbhata** [saṅ + sumbhata] to beat J VI.53, 88 (°amāna).
- Saṅsūcaka** (adj.) [fr. saṅsūceti] indicating VvA 244, 302.
- Saṅsūceti** [saṅ + sūcay°, Denom. fr. sūci] to indicate, show, betray Dāvs v.50; DA 1.311.
- Saṅsēda** [saṅ + sēda] sweat, moisture M 1.73; ThA 185.
- ja [cp. BSk. saṅsvedaja Divy 627] born or arisen from moisture D III.230; Miln 128; KhA 247; VbhA 161.
- Saṅseva** (adj.) [fr. saṅ + sev] associating A II.245; v.113 sq. (sappurisa° & asappurisa°); Miln 93.
- Saṅsevanā** (f.) [fr. saṅsevati] associating Dhs 1326 = Pug 20.
- Saṅsevā** (f.) [fr. saṅseva] worshipping, attending Miln 93 (sneha°).
- Saṅsevita** [saṅ + sevita] frequented, inhabited J VI.539.
- Saṅsevin** (adj.) = saṅseva J 1.488.
- Saṅghata**<sup>1</sup> [pp. of saṅ + han] firm, compact Miln 416; Sdhp 388.
- Saṅghata**<sup>2</sup> [pp. of saṅ + hr] DA 1.280; see vi°.
- Saṅghanati** & **saṅhanti** [saṅ + han] 1. to join together, reach to J v.372. — 2. to suppress, allay, destroy A IV.437 (kaṅḍuṅ). — pp. saṅghata.
- Saṅghanana** (nt.) [fr. saṅghanati] joining together, closing D 1.11; J VI.65.
- Saṅghara** [fr. saṅ + hr] collecting; dus° hard to collect Vin III.148; J IV.36 (here as dussanghara, on which see Kern, *Toev.* 1.121).
- Saṅgharaṇa** (nt.) [fr. saṅgharati] collecting, gathering Dāvs v.33. Cp. upa° & sangharaṇa.
- Saṅgharati** [saṅ + harati] 1. to collect, fold up Vin 1.46; II.117, 150; M III.169; J 1.66, 422; Dāvs IV.12; PvA 73. — 2. to draw together Vin II.217. — 3. to gather up, take up SnA 369 (rūpaṅ). — 4. to heap up Pv IV.14 (saṅgharimha = sañcinimha PvA 279). — asaṅghāriya (grd.) which cannot be destroyed (see also saṅghāra) S v.219. — Caus. II. °harāpeti to cause to collect, to make gather or grow Vin IV.259 (lomāni), 260 (id.). — Pass. saṅghirati (q. v.). — pp. saṅghata. Cp. upa°.
- Saṅghasati** [san + hasati] to laugh with M II.223.
- Saṅghāni** (f.) [saṅ + hāni] shrinking, decrease, dwindling away D II.305 = M 1.49 = S II.2 = Dhs 644; DhsA 328. Cp. pariḥāni.
- Saṅghāra** [fr. saṅ + hr] abridgment, compilation PvA 114. Cp. upa°.
- Saṅghāraka** [saṅ + hāra + ka] drawing together, a collector S II.185 = It 17. sabba° a kind of mixed perfume J VI.336.
- Saṅghārima** (adj.) [fr. saṅ + hr] movable Vism 124; Sn 28, 321. a° Vin IV.272.
- Saṅghita** [pp. of sandahati] connected, equipped with, possessed of D 1.5; M II.202; S 1.103; Dh 101 (gāthā anāttha-pada°). Often as attha° endowed with profit, bringing advantage, profitable D 1.189; S II.223; IV.330; v.417; A III.196 sq.; v.81; Sn 722. Cp. upa°.
- Saṅghiyati** see sandhiyati.
- Saṅghira** (& saṅghāriya) [grd. of saṅgharati] that which can be restrained, conquerable Th 1, 1248; J v.81. a° immovable, unconquerable S 1.193; Vin II.96; A IV.141 sq.; Th 1, 649; Sn 1149; J IV.283. See also asaṅghāriya.
- Saṅghirati** [Pass. of saṅgharati] to be drawn away or caught in (loc.) M III.188 sq. (paccuppannesu dhammesu); DhsA 420 (id.); J III.333.
- Saka** (adj.) [sa + ka] own D 1.106, 119, 231; II.173 (sakaṅ te "all be your own," as greeting to the king); M 1.79; Vin 1.3, 249 (ācariyaka); S v.261 (id.); Sn 861; It 76; Nd<sup>1</sup> 252; Pv 1.5<sup>1</sup> (ghara); II.6<sup>1</sup> (bhātā). — Opp. assaka<sup>2</sup>. — appassaka having little or nothing as one's own (= daḷidda) A 1.261; II.203; kamma-ssaka possessing one's own kamma M III.203 sq.; A v.288; Miln 65; Dhs 1366.
- gavacaṇḍa violent towards one's own cows, harassing one's own Pug 47.
- Sakaṭa**<sup>1</sup> (m. & nt.) [cp. Sk. śakaṭa; Vedic śakaṭi] a cart, waggon; a cartload D II.110; Vin III.114; J 1.191; Miln 238; PvA 102; VbhA 435 (simile of two carts); SnA 58 (udaka-bharita°), 137 (bija°). sakaṭāni pajāpeti to cause the carts to go on J II.296.
- gopaka the guardian of the waggon DhA IV.60.
- bhāra a cart-load VvA 79. -mukha the front or opening of the waggon, used as adj. "facing the waggon or the cart" (?) at D II.234, of the earth — that is, India as then known — and at D II.235 (comp. Mahāvastu III.208), of six kingdoms in Northern India. At the second passage B. explains that the six kingdoms all debouched alike on the central kingdom, which was hexagonal in shape. This explanation does not fit the other passage. Could sakaṭa there be used of the constellation Rohini, which in mediæval times was called the Cart? Cp. *Dial.* II.269. -vāha a cart-load Pv II.7<sup>5</sup>.
- vyūha "the waggon array," a wedge-shaped phalanx J II.404; IV.343; Vism 384.
- Sakaṭa**<sup>2</sup> see kasaṭa.
- Sakaṅṭika** (adj.) [sa + kaṅṭa + ika] having a mole D 1.80; DA 1.223.
- Sakaṅṭaka** (adj.) [sa + kaṅṭaka] thorny, dangerous D 1.135; Th 2, 352; DA 1.296.

**Sakaṇṇajappaka** [sa + kaṇṇa + jappa + ka] whispering in the ear, a method of (secretly) taking votes Vin II.98 sq. (salāka-gāha).

**Sakatā** (f.) (-°) [abstr. fr. saka] one's own nature, identity, peculiarity: see **kamma-ssakatā** & adj. °**ssakata**. It may also be considered as an abstr. formation fr. **kamma-ssaka**.

**Sakadāgāmin** [sakad = sakid, + āgāmin] "returning once," one who will not be reborn on earth more than once; one who has attained the second grade of saving wisdom Vin I.293; D I.156, 229; III.107; M I.34; S III.168; A I.120, 232 sq.; II.89, 134; III.348; IV.292 sq., 380; V.138 sq., 372 sq.; DhA IV.66.

**Sakadāgāmitā** (f.) [abstr. fr. last] the state of a "once-returner" D II.206.

**Sakabala** (adj.) [sa + kabala] containing a mouthful Vin IV.195.

**Sakamana** [saka + mana] is Bdhgh's expl<sup>n</sup> of **attamana** (q. v.), e. g. DA I.129, 255.

**Sakamma** (nt.) [sa<sup>4</sup> + kamma] one's own occupation D I.135.

**Sakaraṇiṇi** (adj.) [sa<sup>3</sup> + karaṇiṇi] one who still has something to do (in order to attain perfection) D II.143; Th I, 1045; Miln 138.

**Sakaruṇa-bhāva** [sa<sup>3</sup> + karuṇa + bhāva] being full of compassion SnA 318.

**Sakala** (adj.) [cp. Sk. sakala] all, whole, entire Vin II.109; Vism 321; SnA 132; PvA 93, 97, 111. Cp. **sākalya**.

**Sakalikā** (f.) [fr. sakala = Sk. śakala potsherd] a potsherd; a splinter, bit D II.341; A II.199 = S IV.197; S I.27 = Miln 179; M I.259; A V.9 (°aggi); J IV.430; Miln 134; KhA 43 (maccha°); Nett 23; DhA 319. — **sakalikarj** in little pieces Vin II.112. — **sakalika-hīra** a skewer J IV.29, 30.

**Sakasaja** (adj.) [sa<sup>3</sup> + k.] faulty, wrong (lit. bitter) Miln I 19 (vacana).

**Sakāsa** [sa<sup>3</sup> + k. = Sk. kāśa] presence; acc. **sakāsaṅ** towards, to Sn 326; J V.480; PvA 237; loc. **sakāse** in the presence of, before J III.24; IV.281; V.394; VI.282.

**Sakicca** (nt.) [sa<sup>4</sup> + kicca] one's own duty or business Vism 321 (°pasuta).

**Sakiccaya** (nt.) [sa<sup>4</sup> + kiccaya = kr̥tya] = **sakicca** Miln 42; DhA 196 (°pasuta).

**Sakiṇcana** (adj.) [sa<sup>3</sup> + kiṇcana] having something; (appl<sup>d</sup>) with attachment, full of worldly attachment Sn 620 = Dh I.246; Dh 396 (=rāg'ādihī kiṇcanehi sakiṇcana DhA IV.158).

**Sakid & Sakiṇ** (adv.) [fr. sa° = saṅ] once. (1) **sakiṇ**: D II.188; J I.397; DhA III.116 (sakiṇvijātā itthi = primipara); once more: Miln 238; once for all: Th 2, 466; DhA II.44; Th 2, 283. — (2) **sakid** (in composition; see also **sakad-āgāmin**): in **sakid eva** once only A II.238; IV.380; Pug 16; PvA 243; at once Vin I.31.

**Sakiya** (adj.) [fr. saka, cp. Sk. svakiya] own J II.177; III.48, 49; IV.177.

**Sakuṇa** [Vedic śakuna] a bird (esp. with ref. to augury) D I.71 (pakkhin+); Vin III.147; S I.197; A II.209; III.241 sq., 368; J II.111, 162 (Kandagala); KhA 241. **pantha**° see under **pantha**. — f. **sakuṇī** S I.44. adj. **sakuṇa** J V.503 (maṅsa).  
-**kulāvaka** a bird's nest KhA 56. -**patha** bird-course, Npl. Nd<sup>1</sup> 155. -**pāda** bird foot KhA 47. -**ruta** the cry

of birds Miln 178. -**vatta** the habit (i. e. life) of a bird J V.254. -**vijjā** bird craft, augury (i. e. understanding the cries of birds) D I.9; DA I.93.

**Sakuṇaka** = **sakuṇa** SnA 27. — f. **sakuṇikā** D I.91; Miln 202; J I.171; IV.290.

**Sakunagghi** (f.) [sakuṇa + °ghi, f. of °gha] a kind of hawk (lit. "bird-killer") S V.146; J II.59; Miln 365. Cp. **vyagghinasa**.

**Sakuṇita** at PvA 123 read **sankucita**.

**Sakunta** [cp. Sk. śakunta] a bird; a kind of vulture Sn 241; Dh 92, 174; J IV.225; VI.272.

**Sakuntaka** = **sakunta** Vin I.137.

**Sakumāra** (adj.) [sa<sup>2</sup> + kumāra] of the same age; a play-mate J V.360, 366.

**Sakula** [cp. Epic Sk. śakula] a kind of fish J V.405.

**Sakka** (adj.) [fr. śak, cp. Sk. śakya] able, possible Sn 143. **sasakkarj** (=sa<sup>3</sup> + s.) as much as possible, as much as one is able to M I.415, 514.

**Sakkacca**(g) (adv.) [orig. ger. of sakkaroti] respectfully, carefully, duly, thoroughly; often with **uppaṭṭhahati** to attend, serve with due honour. — Vv 12<sup>b</sup>; Miln 305; J IV.310. The form **sakkaccarj** is the older and more usual, e. g. at D II.356 sq.; S IV.314; A II.147; IV.392; Vin IV.190, 275; Th I, 1054; J I.480; Dh 392; PvA 26, 121. The BSk. form is **sakṛtya**, e. g. MVastu I.10. -**kārin** zealous S III.267; Miln 94. -**dāna** M III.24.

**Sakkata** [pp. of sakkaroti] honoured, duly attended D I.114, 116; II.107; Nd 73; J I.334; Miln 21; SnA 43. Usually comb<sup>d</sup> with **garukata**, **pūjita**, **mānita**.

**Sakkati** [svaṣk; Dhpt 9; gamana] to go; see **osakkati** & cp. Pischel, *Prk. Gr.* § 302. Other P. cpds. are **ussakkati** & **paṭisakkati**.

**Sakkatta** (nt.) [fr. Sakka = Indra] Śakraship, the position as the ruler of the devas M III.65; J I.315; Vism 301 (brahmatta+). °**rajja** a kingdom rivalling Sakka's J I.315.

**Sakkaroti** [sat + kr̥] to honour, esteem, treat with respect, receive hospitably; often comb<sup>d</sup> with **garukaroti**, **mānēti**, **pūjēti**, e. g. D I.91, 117; III.84; M I.126. ppr. °**karonto** D II.159; Pot. °**kareyya** It 110; aor. °**kari** PvA 54; ger. °**katvā** Pug 35; J VI.14, & °**kacca** (q. v.). — pp. **sakkata**. — Caus. **sakkāreṭi** = **sakkaroti**; Mhvs 32, 44; grd. **sakkāreyya** Th I, 186 (so read for °**kareyya**).

**Sakkā** (indecl.) [originally Pot. of sakkoti = Vedic śakyāt; cp. Prk. sakkā with Pischel's expl<sup>n</sup> in *Prk. Gr.* § 465. A corresponding formation, similar in meaning, is **labbhā** (q. v.) possible (lit. one might be able to); in the older language still used as a Pot., but later reduced to an adv. with infin. E. g. **sakkā sāmaaññphalay paññāpetuy** would one be able to point out a result of samaṇaship, D I.51; **khādītuy na sakkā**, one could not eat, J II.16; **na sakkā maggo akkhātuy**, the way cannot be shown, Mil 269; **sakkā etay mayā ñātuy**? can I ascertain this? D I.187; **sakkā honṭi imāni attha sukhāni vindītuy**, these eight advantages are able to be enjoyed, J I.8; **sakkā etay abhaviṣsa kātuy**, this would be possible to do, D I.168; **imay sakkā ganhituy**, this one we can take J IV.219. See also SnA 338, 376 (=labbhā); PvA 12, 69, 96.

**Sakkāya** [sat + kāya, cp. BSk. satkāya Divy 46; AvŚ 1.85. See on expl<sup>n</sup> of term Mrs. Rh. D. in *J.R.A.S.* 1894, 324; Franke *Dīgha trsl<sup>n</sup>* p. 45; Geiger *P.Gr.* § 24<sup>1</sup>; Kern. *Toev.* II.52] the body in being, the existing body or group (=nikāya q. v.); as a t.t. in P. psychology almost equal to *individuality*; identified with the

five khandhas M 1.299; S III.159; IV.259; A II.34; Th 2, 170, 239; DhA 348. See also D III.216 (cp. *Dial.* III.216<sup>1</sup>); A III.293, 401; Nd<sup>1</sup> 109.

-*diṭṭhi* theory of soul, heresy of individuality, speculation as to the eternity or otherwise of one's own individuality M 1.300=III.17=DhS 1003, S III.16 sq. In these passages this is explained as the belief that in one or other of the khandhas there is a permanent entity, an *attā*. The same explanation, at greater length, in the *Diṭṭhigata Sutta* (Ps 1.143-151). As delusions about the soul or ghost can arise out of four sorts of bias (see *abhinivesa*) concerning each of the five khandhas, we have twenty kinds of *s*<sup>o</sup> *diṭṭhi*: fifteen of these are kinds of *sakkāya-vatthukā* *sassata-diṭṭhi*, and five are kinds of *s*<sup>o</sup> *vatthukā uccheda-diṭṭhi* (ibid. 149, 150). Gods as well as men are *s*<sup>o</sup> *pariyāpannā* S III.85; and so is the eye, DhA 308. When the word *diṭṭhi* is not expressed it is often implied, Th 2, 199, 339; Sn 231. *S*<sup>o</sup> *diṭṭhi* is the first Bond to be broken on entering the Path (see *sagyojana*); it is identical with the fourth kind of Grasping (see *upādāna*); it is opposed to *Nibbāna*, S IV.175; is extinguished by the Path, M 1.299; S III.159; IV.260; and is to be put away by insight DhA 346. — See further: D III.234; A III.438; IV.144 sq.; Kvu 81; Sn 950; DhS 1003; and on term *Dhs. trsl* § 1003; *K. S.* III.86, n. 3. — *nirodha* the destruction of the existing body or of individuality A II.165 sq.; III.246; D III.216. — *samudaya* the rise of individuality D III.216; Nd<sup>1</sup> 109.

**Sakkāra** [fr. *sat+kr*] hospitality, honour, worship Vin 1.27, 183; A II.203; J 1.03; II.9, 104; Dh 75; Miln 386; DhS 1121; Vism 270; SuA 284; VbhA 466. °g *karoti* to pay reverence, to say goodbye DhA 1.398. Cp. *lābha*.

**Sakkāreti** is Caus. of *sakkaroti* (q. v.).

**Sakkuṇeyyatta** (nt.) [abstr. fr. *sakkuṇeyya*, grd. of *sak-koti*] possibility; a<sup>o</sup> impossibility PvA 48.

**Sakkoti** [śak; def. Dhpt 508 etc. as “*sattiyaṅ*”: see *satti*] to be able. Pres. *sakkoti* D 1.246; Vin 1.31; Miln 4; DhA 1.200; *sakkati* [=Class. Sk. śakyate] Nett 23. Pot. *sakkuṇeyya* J 1.301; PvA 100; archaic 1<sup>st</sup> pl. *sakkuṇemu* J v.24; Pv II.8<sup>1</sup>. ppr. *sakkonto* Miln 27. — Fut. *sakkhati* Sn 319; *sakkhiti* [=Sk. śaksyati] M 1.393; pl. 3<sup>rd</sup> *sakkhinti* Sn 28; 2<sup>nd</sup> sg. *sagghasi* Sn 834; 3<sup>rd</sup> sg. *sakkhissati* DhA IV.87. — Aor. *asakkhi* D 1.96, 236; PvA 38; *sakkhi* Miln 5; J v.116; 1<sup>st</sup> pl. *asakkhimha* PvA 262, & *asakkhimhā* Vin III.23; 3<sup>rd</sup> sg. also *sakkuṇi* Mhvs 7, 13. — grd. *sakkuṇeyya* (neg. a<sup>o</sup>) (im)possible J 1.55; PvA 122. — *sakka* & *sakkā* see sep.

**Sakkharā** (f.) [cp. Vedic śarkarā gravel] 1. gravel, grit Vin III.147=J II.284; J 1.192; A 1.253; D 1.84; Pv III.28<sup>2</sup>; DhA IV.87. — 2. potsherd VvA 157; PvA 282, 285. — 3. grain, granule, crystal, in *loṇa*<sup>o</sup> a salt crystal S II.276; DhA 1.370; SuA 222. — 4. (granulated) sugar J 1.50.

**Sakkharikā** (f.) [fr. *sakkharā*] in *loṇa*<sup>o</sup> a piece of salt crystal Vin 1.206; II.237.

**Sakkharilla** (adj.) [=sakkharika, fr. *sakkharā*] containing gravel, pebbly, stony A IV.237.

**Sakkhali** (& °ikā) (f.) [cp. Sk. śaṣkuli] 1. the orifice of the ear: see *kaṇṇa*<sup>o</sup>. — 2. a sort of cake or sweetmeat (cp. *sanguḷikā*) A III.76 (T. *sakkhalakā*; v. l. °likā & *sanku-likā*); Vin III.59; J II.281.

**Sakkhi**<sup>1</sup> [sa<sup>3</sup>+akkhin; cp. Sk. sāksin] an eyewitness D II.237 (nom. sg. *sakkhi*=with his own eyes, as an eye-witness); Sn 479, 921, 934 (*sakkhi dhammaṅ adassi*, where the corresp. Sk. form would be *sāksād*); J 1.74. — *kāya-sakkhi* a bodily witness, i. e. one who has bodily experienced the 8 *vimokkhas* A IV.451; Vism 93, 387,

659. — *sakkhiṅ karoti* [Sk. sāksī karoti] (1) to see with one's own eyes; S II.255; (2) to call upon as a witness (with gen. of person) J VI.280 (*rājāno*); DhA II.69 (*Moggallānassa sakkhiṅ katvā*); PvA 217 (but at 241 as “friendship”). Note. The P. form is rather to be taken as an adv. (“as present”) than adj.: *sakkhiṅ* & *sakkhi*, with reduced *sakkhi*<sup>o</sup> (cp. *sakid* & *sakij*). See also *sacchi*<sup>o</sup>.

-*diṭṭha* seen face to face M 1.369; D 1.238; J VI.233. -*putṭha* asked as a witness Sn 84, 122; Pug 29. -*bhabbatā* the state of becoming an eyewitness, of experiencing M 1.494; DhA 141. -*sāvaka* a contemporaneous or personal disciple D II.153.

**Sakkhi** (f.) or *sakkhi*<sup>2</sup> (nt.) [cp. Sk. sākhya] friendship (with somebody=instr.) S 1.123=A v.46 (*janena karoti sakkhiṅ make friends with people*); Pv IV.1<sup>57</sup>; IV.1<sup>65</sup>; J III.493; IV.478. Cp. *sakhya*.

**Sakya**: see Dictionary of Names. In cpd. °*puttiya* (belonging to the Sakya son) in general meaning of “a (true) follower of the Buddha,” A IV.202; Vin 1.44; Ud 44; a<sup>o</sup> not a follower of the B. Vin III.25.

**Sakhi** [Vedic *sakhi* m. & f.] a companion, friend; nom. *sakhā* J II.29; 348; acc. *sakhāṇaṅ* J II.348; v.509; & *sakhag* J II.299; instr. *sakhinā* J IV.41; abl. *sakhā-rasmā* J III.534; gen. *sakhino* J VI.478; voc. *sakhā* J III.295; nom. pl. *sakhā* J III.323; & *sakhāro* J III.492; gen. *sakhīnaṅ* J III.492; IV.42; & *sakhānaṅ* J II.228. In comp<sup>n</sup> with *bhū* as *sakhi*<sup>o</sup> & *sakhi*<sup>2</sup>, e. g. *sakhibhāva* friendship J VI.424; PvA 241; & *sakhibhāva* J III.493.

**Sakhikā** (f.) [fr. *sakhi*] a female friend J III.533.

**Sakhitā** (f.) [abstr. fr. *sakhi*] friendship Th 1, 1018, 1019.

**Sakhila** (adj.) [fr. *sakhi*] kindly in speech, congenial D 1.116; Vin II.11; J 1.202, 376; Miln 207; Pv IV.1<sup>33</sup> (=mudu PvA 230). Cp. *sākhalya*.  
-*vācatā* use of friendly speech DhS 1343.

**Sakhī** (f.) [to *sakhi*] a female friend J II. 27, 348.

**Sakhura** (adj.) [sa<sup>3</sup>+khura] with the hoofs J 1.9; Bdgh on M. 1.78 (see M 1.536).

**Sakhya** (nt.) [Sk. sākhya; cp. *sakhi*] friendship J II.409; VI.353 sq.

**Sagandhaka** (adj.) [sa<sup>3</sup>+gandha+ka] fragment Dh 52.

**Sagabbha** (adj.) [sa<sup>3</sup>+gabbha] with a foetus, pregnant Mhvs 33, 46.

**Sagaha** (adj.) [sa<sup>3</sup>+gaha<sup>2</sup>] full of crocodiles It 57, 114. As *sagāha* at S IV.157.

**Sagāmeyya** (adj.) [grd. formation fr. *gāma*, +sa<sup>2</sup>=saṅ<sup>o</sup>] hailing from the same village S 1.36, 60.

**Sagārava** (adj.) [sa<sup>3</sup>+gārava] respectful, usually comb<sup>d</sup> with *sappatiṣṣa* & other syn., e. g. Vin 1.45; It 10; Vism 19, 221.

**Sagāravatā** (f.) [fr. *sagārava*] respect Th 1, 589.

**Saguṇa** (adj.) [either sa<sup>3</sup>+guṇa<sup>1</sup> 1, as given under *guṇa*<sup>1</sup>; or sa<sup>o</sup>=saṅ<sup>o</sup> once, as in *sakṛt*, +guṇa<sup>1</sup> 2] either “with the string,” or “in one”; Vin 1.46 (*saguṇaṅ karoti* to put together, to fold up; C *ekato katvā*). This interpretation (as “put together”) is much to be preferred to the one given under *guṇa*<sup>1</sup> 1; *saguṇaṅ katvā* belongs to *sanghāṭiyo*, and not to *kāyabandhanaṅ*, thus: “the upper robes are to be given putting them into one (bundle).”

**Saguḷa** [sa<sup>3</sup>+guḷa<sup>2</sup>] a cake with sugar J VI.524. Cp. *sangu-likā*.

**Sagocara** [sa<sup>2</sup>=saṅ, + gocara] companion, mate (lit. having the same activity) J 11.31.

**Sagotta** [sa<sup>2</sup>=saṅ, + gotta] a kinsman J v.411; cp. vi.500.

**Sagga** [Vedic svarga, svar + ga] 1. heaven, the next world, popularly conceived as a place of happiness and long life (cp. the pop. etym. of "suṭṭhu-aggattā sagga" PvA 9; "rūpādīhi visayehi suṭṭhu aggo ti saggo" Vism 427); usually the *kām'āvacara-devaloka*, sometimes also the 26 heavens (ThA 74). Sometimes as *sagga ṭhāna* (cp. °loka), e. g. J vi.210. — Vin 1.223; D 11.86; III.52, 146 sq.; M 1.22, 483; S 1.12; A 1.55 sq., 292 sq.; II.83 sq.; III.244, 253 sq.; IV.81; v.135 sq.; Sn 224 (loc. pl. saggesu); It 14; Pv 1.13; Vism 103, 199.

-*Āpāya* heaven and hell Th 2, 63; Sn 647. -*ārohana* (-sopāna) (the stairs) leading to heaven (something like Jacob's ladder) Vism 10. -*kathā* discourse or talk about heaven Vin 1.15 (cp. anupubbikathā) -*kāya* the heavenly assembly (of the gods) J vi.573. -*dvāra* heaven's gate Vism 57. -*patha*=sagga J 1.256. -*pada* heavenly region, heaven J 11.5; IV.272 (=saggaloka). -*magga* the way to heaven J vi.287; DhA 1.4. -*loka* the heaven-world M 1.73; J IV.272. -*saṅvattanika* leading to heaven D 11.66.

**Saggaṇa** [sat + gaṇa] good quality, virtue Sdhp 313.

**Saggh°** see *sakkoti*.

**Saghaccā** (f.) [sat + ghaccā] just or true killing J 1.177.

**Sankacchā** (f.) [saṅ + kacchā<sup>1</sup>] part of a woman's dress, bodice, girdle (?) J v.96 (suvanna°).

**Sankacchika** (nt.) [fr. sankacchā] a part of clothing, belt, waist-cloth Vin 11.272; IV.345. The C. expl<sup>n</sup> is incorrect.

**Sankatira** (nt.) [unexplained] a dust heap D 11.160; S 11.270; M 1.334. Expl<sup>d</sup> as "sankāra-ṭṭhāna" K.S. 11.203.

**Sankaddhati** [saṅ + kaddhati] 1. to collect M 1.135; J 1.254; IV.224; Dh 1.49; Pass. °khaddhiyati Vism 251 (ppr. °iyamāna being collected, comprising). — 2. to examine, scrutinize J vi.351 (cintetvā °kaddhituṅ).

**Sankati** [śank, Vedic śankate, cp. Lat. cunctor to hesitate; Goth. hāhan=Ags. hangon "to hang"; Oicel. hætta danger] to doubt, hesitate, to be uncertain about; pres. (med.) 1<sup>st</sup> sg. sanke S 1.111; J 11.253 (=āsankāmi C.); vi.312 (na sanke maraṇ'āgamāya); Pot. sanketha J 11.53=v.85. Pass. sankiyati S 11.71=Kvu 141; A 11.246.

**Sankathati** [saṅ + kathati] to name, explain. Pass. sankathiyati DhA 390.

**Sankanta** [pp. of sankamati] gone together with (-°), gone over to, joined Vin 1.60; IV.217.

**Sankantati** [saṅ + kantati] to cut all round, M 11.275.

**Sankanti** (f.) [fr. sankamati] transition, passage Kvu 569; Vism 374 sq.

**Sankantika** [fr. sankanta] a school of thought (lit. gone over to a faction), a subdivision of the Sabbatthivādins S v.14; Vism 374 sq.; Mhvs 5, 6; Dpvs 5, 48; Mhbv 97.

**Sankappa** [saṅ + klp, cp. kappeti fig. meaning] thought, intention, purpose, plan D 11.215; S 11.143 sq.; A 1.281; 11.36; Dh 74; Sn 154, 1144; Nd<sup>1</sup> 616 (=vitakka nāṇa paññā buddhi); DhS 21; DhA 11.78. As equivalent of *vitakka* also at D 11.215; A 11.385; DhS 7. — *kāma*° a lustful thought A 11.259; v.31. *paripunṇa*° having one's intentions fulfilled M 1.192; 11.276; D 11.42; A v.92, 97 sq.; sara° memories & hopes M 1.453; S 11.76; vyāpāda°, vihiṅsa°, malicious, cruel purposes, M 11.27 sq.; sammā° right thoughts or intentions, one of the angas of the 8-fold Path (ariya-magga) Vin 1.10; D 11.312;

A 11.140; VbhA 117. Sankappa is def<sup>d</sup> at DhA 124 as (*cetaso*) *abhiniropānā*, i. e. application of the mind. See on term also *Cpd.* 238.

**Sankappeti** [Den. fr. sankappa] 1. to imagine; wish A 11.36; M 1.402; Pug 119. — 2. to determine, to think about, strive after J 11.449 sq.

**Sankamati** [saṅ + kamati] 1. to go on, to pass over to (acc.), to join D 1.55 (ākāsaṅ indriyāni s.); Vin 1.54; 11.138 (bhikkhū rukkhā rukkhaṅ s., climb fr. tree to tree); Kvu 565 sq. (jhānā jhānaṅ). — 2. to transmigrate Miln 71 sq. (+ patisandahati). — grd. *sankamanīya* to be passed on or transferred Vin 1.190; *civara*° a dress that should be handed over, which does not belong to one Vin 11.282. — pp. *sankanta*. — Caus. *sankāmeti* (1) to pass over, to cause to go, to move, to shift Vin 11.49, 58, 59. — 2. to come in together (sensations to the heart) DhA 264. — Cp. *upa*°.

**Sankama** [fr. saṅ + kram] a passage, bridge M 1.439; Vin 11.127; J 11.373 (attānaṅ °ṅ katvā yo sothiṅ samatārayi); Miln 91, 229.

**Sankamana** (nt.) [fr. sankamati] lit. "going over," i. e. step; hence "bridge," passage, path S 1.110; Vv 52<sup>22</sup>; 77<sup>5</sup>; Pv 11.7<sup>8</sup>; 11.9<sup>25</sup>; J vi.120 (papā°). Cp. *upa*°.

**Sankampati** [saṅ + kampati] to tremble, shake Vin 1.12; D 11.12, 108; J 1.25. — Caus. *sankampeti* id. D 11.108.

**Sankara**<sup>1</sup> (fight confusion) wrongly for sangara Nett 149, in quot. fr. M 11.187.

**Sankara**<sup>2</sup> (adj.) [cp. Sk. śankara] blissful Mhbv 4 (sabba°).

**Sankalana** (nt.) [fr. saṅ + kal to produce] addition DA 1.95; MA 1.2.

**Sankalaha** [saṅ + kalaha] inciting words, quarrel J v.393.

**Sankasāyati** [fr. saṅ + kṛṣ, kasati? Or has it anything to do with kasāya?] to become weak, to fail S 1.202; 11.277; IV.178; A 1.68.

**Sankassara** (adj.) [doubtful, if Vedic sankasuka] doubtful; wicked Vin 11.236 (cp. *Vin. Texts* 111.300); S 1.49 = Dh 312 (expl<sup>d</sup> as "sankāhi saritabba, āsankāhi sarita, ussankita, parisankita" DhA 11.485, thus taken as *sankā + sṛ* by Bdhgh; of course not cogent); A 11.239; IV.128, 201; S 1.66 ("ācāra="suspecting all" trsl<sup>n</sup>); IV.180; Th 1, 277; Pug 27.

**Sankā** (f.) [fr. śank; see sankati] doubt, uncertainty, fear (cp. visanka) J vi.158; DhA 11.485.

**Sankāpeti** [fr. saṅ + klp] to prepare, get ready, undertake Vin 1.137 (vass'āvasaṅ); S 11.312.

**Sankāyati** [Denom. fr. sankā; Dhṭp 4 defines *sank* as "sankāyaṅ"] to be uncertain about Vin 11.274. Cp. *pari*°.

**Sankāra** [fr. saṅ + kṛ] rubbish Vin 1.48; IV.205; J 1.315; 11.196.

-*kūta* rubbish heap, dust heap M 11.7; Pug 33; Miln 365; DhA 1.174. Cp. *kacavara* & *kattara*. -*cola* a rag picked up from a rubbish heap J IV.380. -*ṭhāna* dust heap Ib 1, 1175; J 1.244, Vism 250; DhA 11.27. -*dhāna* id. Dh 58. -*yakkha* a rubbish heap demon J IV.379.

**Sankāsa** [saṅ + kāsa, of *kās*, cp. *okāsa*] appearance; (-°) having the appearance of, like, similar J 11.150; v.71, 155, 370 (puñña° = sadisa C.); Bu 17, 21; Miln 2.

**Sankāsana** (nt.) & ā (f.) [fr. saṅ + kās] explanation, illustration S v.430; Nett 5, 8, 38; SnA 445 (+ pakāsana).

**Sankiṇṇa** [pp. of sankirati] mixed; impure S 11.71; A 11.246.

-*parikha* having the trenches filled; said of one who is free of *saysāra* M 1.139; A 11.84; Nd<sup>2</sup> p. 161.

**Sankita** [fr. śank] anxious, doubtful J v.85; Mhvs 7, 15; SnA 60. Cp. pari°, vi°.

**Sankittana** (nt.) [saṅ + kittana] proclaiming, making known PvA 164.

**Sankitti** (f.) [perhaps saṅ + kitti] derivation & meaning very doubtful; Bdhgh's expl<sup>n</sup> at PugA 231 is not to be taken as reliable, viz. "sankittetvā katabhattesu hoti dubbhikkha-samaye kira acela-kāsāvakā acelakānaṅ atthāya tato tato taṅḍul'ādini samādapetvā bhattaṅ pacanti, ukkaṭṭhācelako tato na paṭigaṇhāti." D 1.100 (trsl<sup>n</sup> Dial. 1.229 "he will not accept food collected, i. e. by the faithful in time of drought"; Neumann "not from the dirty"; Franke "nichts von Mahlzeiten, für die die Mittel durch Aufruf beschafft sind" ?); M 1.77; A 11.206; Pug 55. It may be something like "convocation."

**Sankin** (adj.) [fr. śank] anxious Mhvs 35, 101.

**Sankiya** (adj.) [grā, fr. śankati] 1. apt to be suspected It 67. — 2. anxious J 1.334.

**Sankirāṇa** (nt.) [fr. saṅ + kirati] an astrological t.t., denoting the act of or time for collecting or calling in of debts (Bdhgh; doubtful) D 1.11; DA 1.96; cp. Dial. 1.23.

**Sankirati** [saṅ + kirati] to mix together; Pass. sankiyati (q. v.); pp. sankiṇṇa.

**Sankiliṭṭha** [pp. of sankilissati] stained, tarnished, impure, corrupt, foul D 1.247; J 11.271; A 111.124; v.169; Dh 241; J 11.418; Dhs 993, 1243; Pv 1v.1<sup>23</sup> (kāyena vācāya ca); DhsA 319.

**Sankilissati** [saṅ + kilissati, cp. BSk. sankliṣyati Divy 57] to become soiled or impure D 1.53; S 111.70; Dh 165; J 11.33, 271. — pp. sankiliṭṭha. — Caus. sankileseti.

**Sankilissana** (nt.) [fr. sankilissati] staining, defiling; getting defiled VvA 329.

**Sankilesa** [saṅ + kilesa] impurity, defilement, corruption, sinfulness Vin 1.15; D 1.10, 53, 247 (opp. visuddhi); M 1.402; S 111.69; A 11.11; 111.418 sq.; v.34; J 1.302; Dhs 993, 1229; Nett 100; Vism 6, 51, 89; DhsA 165.

**Sankilesika** (adj.) [fr. sankilesa] baneful, sinful D 1.195; 111.57; A 11.172; Dhs 993 (cp. DhsA 345); Tikp 333, 353.

**Sankiyati** [Pass. of sankirati, saṅ + kīr; Sk. °kīryate > °kiyyati > P. °kiyati] to become confused or impure S 111.71; A 11.29; 1v.246.

**Sankilāti** [saṅ + kilāti] to play or sport D 1.91; A 1v.55, 343; DA 1.256.

**Sanku** [cp. Vedic śanku] a stake, spike; javelin M 1.337; S 1v.108; J 1v.112; DhA 1.69. — ayo° an iron stake A 1v.131.  
-patha a path full of stakes & sticks Vv 84<sup>11</sup>; J 111.485, 541; Miln 280; Vism 305. -sata a hundred sticks, hundreds of sticks J 1v.112; Vism 153 (both passages same simile with the beating of an ox-hide). -samāhata set with iron spikes, N. of a purgatory M 1.337; J 1v.453.

**Sankuka** [fr. sanku] a stake VvA 338. Cp. khāṇuka.

**Sankucati** [saṅ + kucati; see kuñcita] to become contracted, to shrink DhsA 370. — pp. °kucita. — Caus. °koceti.

**Sankucita** [pp. of sankucati] shrunk, contracted, clenched (of the first: °hattha) J 1.275; 1v.408 (°hattha, opposed to pasārīta-hattha); DA 1.287; PvA 123, 124.

**Sankuṭika** [fr. saṅ + \*kuṭ kuc, cp. kuṭila] doubled up J 11.68; cp. J.P.T.S. 1884, 102.

**Sankuṭita** [=last] doubled up, shrivelled, shrunk; J 11.255; Miln 251, 362; DhsA 370; Vism 255 (where KhA reads bahala); VbhA 238.

**Sankuṭila** (adj.) [saṅ + kuṭila] curved, winding Miln 297.

**Sankuṇḍita** [1pp. of saṅ + kuṇḍ; see kuṇḍa] contorted, distorted PvA 123.

**Sankuddha** [saṅ + kuddha] angry D 11.262.

**Sankupita** [saṅ + kupita] shaken, enraged S 1.222.

**Sankuppa** (adj.) [saṅ + kuppa] to be shaken, movable; a° immovable Th 1, 649; Sn 1149.

**Sankula** (adj.) [saṅ + kula] crowded, full Sdhp 603.

**Sankuli** [cp. sakkhali 2 & sangulīkā] a kind of cake J 1v.580.

**Sankulya** (nt.) = sankuli J 1v.524.

**Sankusaka** (adj.) [cp. Sk. sankasuka crumbling up] contrary; neg. a° J 1v.297 (=appaṭiloma C.).

**Sankusumita** (adj.) [saṅ + kusumita] flowering, in blossom J 1v.420; Miln 319.

**Sanketa** [saṅ + keta; see ketu] intimation, agreement, engagement, appointed place, rendezvous Vin 1.298; Miln 212, Nett 15, 18; cp. Cpd. 6, 33. sanketaṅ gacchati to keep an appointment, to come to the rendezvous Vin 11.205. asanketena without appointing a place Vin 1.107. vassika° the appointed time for keeping the rainy season Vin 1.298.  
-kamma agreement Vin 111.47, 53, 78.

**Sanketana** (nt.) = sanketa, °ṭṭhāna place of rendezvous DhA 11.261.

**Sankelāyati** [saṅ + kelāyati] to amuse oneself (with) A 1v.55.

**Sankoca** [saṅ + koca, of kuñc; see kuñcita] contraction (as a sign of anger or annoyance), grimace (mukha°) PvA 103; also as hattha°, etc. at PvA 124.

**Sankocana** (nt.) = sankoca J 111.57 (mukha°); DhA 111.270; DhTp 809.

**Sankoceti** [Caus. of sankucati] to contract J 1.228; DhsA 324.

**Sankopa** see sankhepa.

**Sankha** [cp. Vedic śankha; Gr. κόχλος shell, measure of capacity, & κόχλος; Lat. congius a measure] a shell, couch; mother-of-pearl; a chank, commonly used as a trumpet D 1.79; 11.297 = M 1.58; A 11.117; 1v.199; Vv 81<sup>10</sup>; J 1.72; 11.110; 1v.465, 580; Miln 21 (dhamma°); DhA 118. Combined with paṇava (small drum) Vism 408; J 1v.21; or with bheri (large drum) Miln 21; Vism 408.  
-ūpama like a shell, i. e. white J 1v.396, cp. 1v.572.  
-kuṭṭhin a kind of leper; whose body becomes as white as mother-of-pearl DhA 1.194, 195. -thāla mother-of-pearl, (shell-) plate Vism 126 (sudhota°), 255. -dhama a trumpeter D 1.259 = M 1.19; M 11.207 = S 1v.322. -dhamaka a conch blower, trumpeter J 1.284; 1v.7. -nābhi a kind of shell Vin 1.203; 11.117. -patta mother-of-pearl DhA 1.387. -muṇḍika the shell-tonsure, a kind of torture M 1.87; A 1.47; 11.122. -mutta mother-of-pearl J 1v.380 (C expl as "shell-jewel & pearl-jewel"); 1v.211, 230. -likhita polished like mother-of-pearl; bright, perfect D 1.63, 250; S 11.219; A 1v.204; Vin 1.181; Pug 57; DA 1.181; DhA 1v.195. See also under likhita, & cp. Franke, Wiener Zeitschrift 1893, 357. -vanṇa pearl-white J 111.477; M 1.58 = A 111.324. -sadda the sound of a chank A 11.186; Vism 408; Dhs 621. -silā "shell-stone," a precious stone, mother-of-pearl (?) Ud 54; J 1v.85; Pv 11.64. Frequent in BSk., e. g. AvS 1.184, 201, 205; Divy 291.

**Sankha**<sup>2</sup> [etym. ?] a water plant (comb<sup>d</sup> with sevāla) Miln 35. See detail under **paññaka** 2.

**Sankhata** [pp. of sankharoti; Sk. saṅskṛta<sup>1</sup> i. put together, compound; conditioned, produced by a combination of causes, "created," brought about as effect of actions in former births S II 26; III 56; Vin II 284; It 37, 88; J II 38; Nett 14; Dhs 1085; DhsA 47. As *nt.* that which is produced from a cause, i. e. the **sankhāras** S I 112; A 1.83, 152; Nett 22. **asankhata** not put together, not proceeding from a cause Dhs 983 (so read for sankhata), 1086; Ep. of nibbāna "the Unconditioned" (& therefore unproductive of further life) A 1.152; S IV 359 sq.; Kvu 317 sq.; Pv III 7<sup>o</sup> (=lad-dhanāma amatāṅ PvA 207); Miln 270; Dhs 583 (see *trsl<sup>o</sup>* *ibid.*), 1439. The discernment of higher jhāna-states as **sankhata** is a preliminary to the attainment of Arahantship M III 244. Cp. abhi<sup>o</sup>; visankhita, visankhāra. — 2, cooked, dressed Mhvs 32, 39. — 3, embellished Mhvs 22, 29.

-**lakkhaṇa** properties of the sankhata, i. e. production, decay and change A 1.152; VvA 29.

**Sankhati** (f.) [cp. Sk. saṅskṛti] cookery M 1.448.

**Sankhaya** [saṅ + khaya] destruction, consumption, loss, end Vin 1.42; D II 283; M 1.152; S 1.2, 124; IV 391; It 38; Dh 282 (=vināsa DhA III 421), 331; J II 52; v. 495; Miln 205, 304.

**Sankharoti** [saṅ + kr] to put together, prepare, work PvA 287. **a-sankhārāna** S I 126. Ger. **sankharitvā** S II 269 (v. l. sankhādītivā, as is read at id. p. Vin II 201). Cp. abhi<sup>o</sup>. — pp. **sankhata**.

**Sankhalā** (f.) [cp. Sk. śṛṅkhalā] a chain Th 2, 509. **aṭṭhi<sup>o</sup>** a chain of bones, skeleton A III 97. As <sup>o</sup>**kankalā** at Th 2, 488.

**Sankhalikā** (f.) [fr. sankhalā] a chain S 1.76; J III 168; VI 3; Nd<sup>2</sup> 301<sup>pm</sup>; Miln 149, 279; DhA IV 54; PvA 152. Sometimes **sankhalika** (esp. in composition), e. g. J III 125 (<sup>o</sup>bandhana); VI 3; Miln 279. — **aṭṭhi<sup>o</sup>** a chain of bones, a skeleton [cp. BSk. asthi-sankhalikā MVastu 1.21] D II 296 = M 1.58; Vin III 105; J 1.433; Pv II 121<sup>1</sup>; DhA III 479. — **deva<sup>o</sup>** a magic chain J II 128; v. 92.

**Sankhā** (f.) & **Sankhyā** (f.) [fr. saṅ + khyā<sup>1</sup>] i. enumeration, calculation, estimating D II 277; M 1.109; Miln 58. — 2, number Dāvs 1.25. — 3, denomination, definition, word, name (cp. on term *K.S.* 1.321) S III 71 sq.; IV 376 sq.; Nd<sup>2</sup> 617 (=uddesa ganānā paññatti); Dhs 1306; Miln 25. — **sankhaṅ gacchati** to be styled, called or defined; to be put into words D 1.199, 201; Vin II 239; M 1.199, 487; A 1.68, 244 = II 113, Pug 42; Nett 66 sq.; Vism 212, 225, 235, 294 (khy); SnA 167 (khy); DhsA 11 (khy). **sankhaṅ gata** (cp. sankhāta) is called DA 1.41 (uyyānaṅ Ambalaṭṭhikā t'eva s. g.). **sankhaṅ na upeti** (nopeti) cannot be called by a name, does not count, cannot be defined It 54; Sn 209, 749, 911, 1074; Nd<sup>1</sup> 327; Nd<sup>2</sup> 617.

**Sankhāta** [pp. of sankhāyati] agreed on, reckoned; (-<sup>o</sup>) so-called, named D 1.163 (akusala<sup>o</sup> dhammā); III 65, 133 = Vin III 40 (theyya<sup>o</sup> what is called theft); DA 1.313 (the sambodhi, by which is meant that of the three higher stages); DhsA 378 (kbandha-ttaya<sup>o</sup> kāya, cp. *Expos.* II 485); PvA 40 (medha<sup>o</sup> paññā), 50 (hattha<sup>o</sup> pāṇi), 131 (pariccāga<sup>o</sup> atidāna), 103 (caraṇa<sup>o</sup> guma).

-**dhamma** one who has examined or recognized the **dhamma** ("they who have mastered well the truth of things" *K.S.* II 36), an Ep. of the *arahant* S II 47; IV 210; Sn 70 (<sup>o</sup>dhammo, with expl<sup>o</sup> Nd<sup>2</sup> 618<sup>b</sup>; "vuccati nānaṅ" etc.; "sankhāta-dh. = nāta-dhammo," of the paccakabuddha), 1038 (<sup>o</sup>dhammā = vuccanti arahanto khīṇāsavā Nd<sup>2</sup> 618<sup>a</sup>). Dh 70 (T. sankhata<sup>o</sup>, but DhA II 63 sankhāta<sup>o</sup>).

**Sankhādati** [saṅ + khādati] to masticate Vin II 201 = S II 269 (reads <sup>o</sup>kharitvā); A III 304 sq.; J 1.507. — pp. <sup>o</sup>**khādita**.

**Sankhādita** [pp. of sankhādati] chewed, masticated KhA 50, 257; VbhA 241 (where Vism 257 reads <sup>o</sup>khāyita).

**Sankhāna**<sup>1</sup> (nt.) & **Sankhyāna** (nt.) [fr. saṅ + khyā, cp. sankhā<sup>1</sup> calculation, counting D I 11; M 1.85; DA 1.95; Dhtp 613 (khy)].

**Sankhāna**<sup>2</sup> (nt.) (?) a strong leash ThA 292 (where Th 2, 509 reads sankhātā).

**Sankhāyaka** [fr. saṅ + khyā] a calculator S IV 376.

**Sankhāyati** & **Sankhāti** [saṅ + khyā<sup>1</sup>] i. to appear J v.203 (<sup>o</sup>āti). — 2, to calculate Sn p. 126 (inf. <sup>o</sup>khātug); Dh 196. ger. **sankhāya** having considered, discriminately, carefully, with open mind D II 227; III 224 (patisevati etc.; with ref. to the 4 apassenāni); S I 182; Sn 209, 391, 749, 1048 (=jānitvā etc. Nd<sup>2</sup> 619); Nd<sup>1</sup> 327; Dh 267 (=nāpēna DhA III 393); It 54. **sankhā pi** deliberately M 1.105 sq.

**Sankhāyita** = sankhādita; Vism 257.

**Sankhāra** [fr. saṅ + kr, *not* Vedic, but as saṅskāra Epic & Class. Sk. meaning "preparation" and "sacrament," also in philosophical literature "former impression, disposition," cp. *vāsanā*] one of the most difficult terms in Buddhist metaphysics, in which the blending of the subjective-objective view of the world and of happening, peculiar to the East, is so complete, that it is almost impossible for Occidental terminology to get at the root of its meaning in a translation. We can only convey an idea of its import by representing several sides of its application, without attempting to give a "word" as a def. *trsl<sup>o</sup>*. — An exhaustive discussion of the term is given by Franke in his *Digha* translation (pp. 397 sq., esp. 311 sq.); see also the analysis in *Cpd.* 273-276. — Lit. "preparation, get up"; appl<sup>d</sup>: coefficient (of consciousness as well as of physical life, cp. *viññāna*), constituent, constituent potentiality; (pl.) synergies, cause-combination, as in S III 87; discussed, *B. Psv.*, p. 50 sq. (cp. DhA 156, where paraphrased in def<sup>o</sup> of **sa-sankhāra** with "ussāha, payoga, upāya, paccaya-gahaṇa"); composition, aggregate. 1. Aggregate of the conditions or essential properties for a given process or result — e. g. (i.) the sum of the conditions or properties making up or resulting in life or existence; the essentials or "element" of anything (-<sup>o</sup>), e. g. āyusaṅkhāra, life-element D II 106; S II 266; PvA 210; bhavasankhāra, jīvitasaṅkhāra, D II 99, 107. (ii.) Essential conditions, antecedents or synergy (co-ordinated activity), mental coefficients, requisite for act, speech, thought; kāya, vaci<sup>o</sup>, citta<sup>o</sup>, or mano<sup>o</sup>, described respectively as "respiration," "attention and consideration," "percepts and feelings," "because these are (respectively) bound up with," or "precede" those M 1.301 (cp. 59); S IV 293; Kvu 395 (cp. *trsl<sup>o</sup>* 227); Vism 530 sq.; DhsA 8; VbhA 142 sq. — 2. One of the five khandhas, or constitutional elements of physical life (see khandha), comprising all the citta-sampayutta-cetasikā dhammā — i. e. the mental concomitants, or adjuncts which come, or tend to come, into consciousness at the uprising of a citta, or unit of cognition Dhs I (cp. M III 25). As thus classified, the saṅkhāra's form the mental factor corresponding to the bodily aggregate or rūpakkhandha, and are in contrast to the three khandhas which represent a single mental function only. But just as kāya stands for both body and action, so do the concrete mental syntheses called saṅkhāra tend to take on the implication of synergies, of purposive intellection, connoted by the term abhisaṅkhāra, q. v. — e. g. M III 99, where saṅkhāra are a purposive, aspiring state of mind to induce a specific rebirth; S II 82, where puññaṅ, opuñ-

ñāy, āneññā s. abhisankharoti, is, in D III 217 & Vb 135, catalogued as the three classes of abhisankhāra; S II 39, 360; A II 157, where s. is tantamount to sañcetanā; Miln 61, where s. as khandha, is replaced by cetanā (purposive conception). Thus, too, the ss. in the Paṭicasamuppāda formula are considered as the aggregate of mental conditions which, under the law of kamma, bring about the inception of the patisandhiviññāna, or first stirring of mental life in a newly begun individual. Lists of the psychologically, or logically distinguishable factors making up the composite sankhārakkhandha, with constants and variants, are given for each class of citta in Dhs 62, etc. (N.B.—Read cetanā for vedanā, § 338.) Phassa and cetanā are the two constant factors in the s-kkhandha. These lists may be compared with the later elaboration of the saṅkhāra-elements given at Vism 462 sq. — 3. **sankhārā** (pl.) in *popular* meaning. In the famous formula (and in many other connections, as e. g. *sabbe sankhārā* “*aniccā vata sankhārā uppādaya-dhammino*” (D II 157; S I 6, 158, 200; II 193; Th I, 1159; J I 392, cp. Vism 527), which is rendered by Mrs. Rh. D. (*Brethren*, p. 385 e. g.) as “*O, transient are our life's experiences! Their nature 'tis to rise and pass away,*” we have the use of s. in quite a general & popular sense of “*life, physical or material life*”; and *sabbe sankhārā* means “*everything, all physical and visible life, all creation.*” Taken with caution the term “*creation*” may be applied as t.t. in the Paṭicasamuppāda, when we regard *avijjā* as creating, i. e. producing by spontaneous causality the *sankhāras*, and *sankhārā* as “*natura genita atque genitura*” (the latter with ref. to the foll. *viññāna*). If we render it by “*formations*” (cp. Oldenberg's “*Gestaltungen*,” *Buddha* 71920, p. 254), we imply the mental “*constitutional*” element as well as the physical, although the latter in customary materialistic popular philosophy is the predominant factor (cp. the discrepancies of “*life eternal*” and “*life is extinct*” in one & the same European term). None of the “*links*” in the Paṭica-samuppāda meant to the people that which it meant or was supposed to mean in the subtle and schematic philosophy (*dhammā duddasā nipunā!*) of the dogmatists — Thus *sankhārā* are in the widest sense the “*world of phenomena*” (cp. below °loka) all things which have been made up by pre-existing causes. — At PvA 71 we find *sankhārā* in *lit.* meaning as “*things*” (preparations) in def<sup>o</sup> of *ye keci* (*bhogā*) “*whatever.*” The *sabbe* s. at S II 178 (trsl<sup>n</sup> “*all the things of this world*”) denote all 5 aggregates exhausting all conditioned things: cp. Kvu 226 (trsl<sup>n</sup> “*things*”); Mhvs IV 66 (: the material and transitory world); Dh 154 (vi-sankhāragataṅ cittaṅ mind divested of all material things), DhsA 304 (trsl<sup>n</sup> “*kamma activities,*” in connection *avijjā-paccaya-s*); *Cpd.* 211, n. 3. — The def<sup>o</sup> of *sankhārā* at Vism 526 (as result of *avijjā* & cause of *viññāna* in the P-S.) is, *sankhataṅ abhisankharonti ti sankhārā. Apī ca avijjā-paccayā sankhārā sankhāra-saddena āgata-sankhārā ti duvidhā sankhārā*; etc. with further def. of the 4 *sankhāras*. — 4. Var. passages for *sankhāra* in general: D II 213; III 221 sq.; M II 223 (*imassa dukkha-midānassa sankhāraṅ padahato sankhāra-ppadhānā virāgo hoti*); S III 69 (*ekanta-dukkhā sankhārā*); IV 216 sq. (*sankhārānaṅ khayā-dhammatā*; id. with *vaya*°, *virāga*°, *nirodha*° etc.); Sn 731 (*yaṅ kiñci dukkhaṅ sambhoṭi sabbaṅ sankhāra-paccayā; sankhārānaṅ nirodhena n'atthi dukkhassa sambhavo*); Vism 453 462 sq. (the 51), 529 sq.; DhA III 264, 379; VbhA 134 (4 fold), 149 (3 fold), 192 (*āyūhanā*); PvA 41 (*bhijjana-dhammā*). — Of passages dealing with the *sankhāras* as *aniccā, vāyadhammā, anattā, dukkhā* etc. the foll. may be mentioned: Vin I 13; S I 200; III 24; IV 216, 259; V 56, 345; M III 64, 108; A I 286; II 150 sq.; III 83, 143; IV 13, 100; It 38; Dh 277, 383; Ps 137, 132; II 48; 109 sq.; Nd<sup>2</sup> 414, 459; also Nd<sup>2</sup> p. 259 (s. v. *sankhārā*).

-*upekkhā* equanimity among “*things*” Vism 161, 162. -*ūpasama* allayment of the constituents of life Dh 308, 381; cp. DhA IV 108. -*khandha* the aggregate of (mental) coefficients D II 233; Kvu 578; Tikp 61; DhsA 345; VbhA 20, 42. -*dukkha* the evil of material life, constitutional or inherent ill VbhA 93 (in the classification of the sevenfold *sukkhā*). -*paccayā* (*viññānaṅ*) conditioned by the synergies (is vital consciousness), the second linkage in the Paṭica-samuppāda (q. v.) Vism 577; VbhA 152 sq. -*padhāna* concentration on the *sankhāras* M II 223. -*majjhataṭṭā* = °*upekkhā* VbhA 283. -*loka* the material world, the world of formation (or phenomena), creation, loka “*per se.*” as contrasted to *satta-loka*, the world of (morally responsible) beings, loka “*per hominem*” Vism 205; VbhA 456; SnA 442.

**Sankhāravant** (adj.) [fr. *sankhāra*] having *sankhāras* A II 214 = Dhs 1003.

**Sankhitta** [pp. of *sankhipati*] 1. concise, brief Miln 227; DhsA 344; instr. *sankhittena* in short, concisely (opp. *vitthārena*) Vin I 10; D II 305; S V 421; Pug 41. Cp. BSk. *sankṣiptena* Divy 37 etc. — 2. concentrated, attentive D I 80 (which at Vism 410 however is expl<sup>d</sup> as “*thina-middh' ānugata*”); S II 122; V 263; D II 299 = M 159. — 3. contracted, thin, slender: °*majjhā* of slender waist J V 155. — Cp. *abhi*°.

**Sankhipati** [saṅ + *kipati*] 1. to collect, heap together Mhvs I 31. — 2. to withdraw, put off Dāvs IV 35. — 3. to concentrate J I 82. — 4. to abridge, shorten, — pp. *sankhitta*.

**Sankhippa** (adj.) [saṅ + *kippa*] quick J VI 323.

**Sankhiyā-dhamma** form of talk, the trend of talk D I 2; DA I 43. Cp. *sankhyā*.

**Sankhubhati** [saṅ + *hubhati*] to be shaken, to be agitated, to stir J I 446 (ger. °*khubhitvā*); DhA II 43, 57; aor. °*khubhi* PvA 93. — pp. *sankhubhita*. — Caus. *sankhobheti* to shake, stir up, agitate J I 119, 350; II 119.

**Sankhubhita** [pp. of *sankhubhati*] shaken, stirred J III 443.

**Sankhepa** [saṅ + *khepa*] 1. abridgment, abstract, condensed account (opp. *vitthāra*), e. g. Vism 532, 479; Dh I 125; KhA 183; DhsA 344; SnA 150, 160, 314; VbhA 47. Cp. *ati*°. — 2. the sum of, quintessence of; instr. °*ena* (adv.) by way of, as if, e. g. *rāja*° as if he were king DA I 246; *bhūmi-ghara*° in the shape of an earth house DA I 260. — 3. group, heaping up, amassing, collection: *pabbata-sankhepe* in a mountain glen (lit. in the midst of a group of mountains) D I 84; A III 396. *bhava*° amassing of existences J I 165 sq., 360, 463; II 137. — 4. *aṭavi*° at A I 178; III 66 is probably a wrong reading for °*sankopa* “*inroad of savage tribes.*”

**Sankheyya**<sup>1</sup> (adj.) [grd. of *sankhāyati*] calculable; only neg. a° incalculable S V 400; A III 366; PvA 212. -°*kāra* acting with a set purpose Sn 351. — As grd. of *sankharoti*; see *upa*°.

**Sankheyya**<sup>2</sup> (nt.) a hermitage, the residence of Thera Āyupāla Miln 19, 22 etc.

**Sankhobha** [saṅ + *khobha*] shaking, commotion, upsetting, disturbance J I 94; Sdhp 471.

**Sankhobheti** see *sankhubhati*.

**Sanga** [fr. *sañj*; see *sajjati*<sup>1</sup>] cleaving, clinging, attachment, bond S I 25, 117 sq.; A III 311; IV 289; Dh 170, 342, etc.; Sn 61, 212, 386, 390, 475, etc.; Dhs 1059; DhsA 393; J II 201; the five *sangas* are *rāga, dosa, moha, māna, and ditthi*, Thag. 633—Dhp. 370; DhA IV 187; seven *sangas*, It. 94; Nd<sup>1</sup> 91, 432; Nd<sup>2</sup> 620.



-**ātiga** one who has overcome attachment, free from attachment, an Arahant M 1.386; S 1.3, 23; IV.158 - It 58; Sn 250, 473, 621; DhA IV.159.

**Sangacchati** [saṅ+gacchati] to come together, to meet with; ger. °gamma It 123; & °gantva Sn 290. — pp. **sangata**.

**Sangaṇa** (adj.) [sa+ angaṇa] sinful Sn 279. Cp. sāṅgana.

**Sanganikā** (f.) [saṅ+ gaṇa+ ikā, cp. BSk. sanganikā MVastu II.355; Divy 464] communication, association, society Vin 1.45; A III.256; J 1.106.

-**ārāma** delighting in society D II.78; M III.110; VbhA 474. -**ārāmatā** delight in company D II.78; M III.110; A III.116, 293 sq., 310, 422. -**rata** fond of society D II.78; Sn 54; cp. sanganike rita Th 1, 84. -**vihāra** (sanganika°) living in society A III.104; IV.342.

**Sangaṇha** (adj.) [fr. saṅ+ grah] showing kindness, helping VvA 59 (°sila).

**Sangaṇhāti** [saṅ+ gaṇhāti] 1. to comprise PvA 80, 117; SnA 200 (ger. °gahetvā), 347 (°ganhātīvā). — 2. to collect Mhvs 10, 24. — 3. to contain, include Miln 40. — 4. to compile, abridge Mhvs 37, 244. — 5. to take up; to treat kindly, sympathize with, favour, help, protect Vin 1.50; J II.6; IV.132; V.426 (aor. °gaṇhi), 438 (to favour with one's love), 510; Miln 234; KhA 160. — aor. sangaṇhi Mhvs 38, 31; fut. °gahissati J VI.392; ger. °gahetvā Mhvs 37, 244; grd. °gahettabba Vin 1.50; ppr. Pass. °gayhamāna DhA 18. — pp. sangahita. — Caus. II. sangaṇhāpeti see pari° (e. g. J VI.328).

**Sangata** [pp. of sangacchati] 1. come together, met Sn 807, 1102 (=samāgata samohita sannipātita Nd<sup>2</sup> 621); nt. sangataṇ association Dh 207. — 2. compact, tightly fastened or closed, well-joined Vv 64<sup>2</sup> (=nibbivara VvA 275).

**Sangati** (f.) [fr. sangacchati] 1. meeting, intercourse J IV.98; V.78, 483. In def<sup>n</sup> of yajati (=service?) at DhTp 62 & DhTm 79. — 2. union, combination M 1.111; S II.72; IV.32 sq., 68 sq.; Vbh 138 (=VbhA 188). — 3. accidental occurrence D 1.53; DA 1.161.

**Sangatika** [adj.] kalyāṇa°, pāpa°, united with, M II.222, 227.

**Sangama** [fr. saṅ+ gam] 1. meeting, intercourse, association Sn 681; J II.42; III.488; V.483. — 2. sexual intercourse M 1.497; J IV.100.

**Sangara** [fr. saṅ+ gr<sup>1</sup> to sing, proclaim. cp. gāyati & gita] 1. a promise, agreement J IV.105, 111, 473; V.25, 479; sangaraṇ karoti to make a compact Vin 1.247; J IV.105; V.479. — 2. (also nt.) a fight M III.187=Nett 149; S V.109.

**Sangaha**<sup>1</sup> [fr. saṅ+ grah<sup>1</sup>] 1. collecting, gathering, accumulation Vin 1.253, Mhvs 35, 28. — 2. comprising, collection, inclusion, classification Kvu 335 sq (°kathā), cp. Kvu. trsl<sup>n</sup> 388 sq.; Vism 191, 308 (eka°); °ṅ gacchati to be comprised, included, or classified SnA 7, 24, 291. — 3. inclusion, i. e. constitution of consciousness, phase Miln 40. — 4. recension, collection of the Scriptures Mhvs 4, 61; 5, 95; 38, 44; DA 1.131. — 5. (appl<sup>d</sup>) kind disposition, kindness, sympathy, friendliness, help, assistance, protection, favour D III.245; Sn 262, 263; A 1.92; J 1.86 sq.; III.471; VI.574; DA 1.318; VvA 63, 64; PvA 196 (°ṅ karoti). The 4 sangaha-vatthūni or objects (characteristics) of sympathy are: dāna, peyyavajja, atthacariyā, samānattatā, or liberality, kindly speech, a life of usefulness (Rh. D. at Dial. III.145; sagacious conduct; 2.3: justice), impartiality (? better as state of equality, i. e. sensus communis or feeling of common good). The BSk. equivalents (as sangraha-vastūni) are dāna, priyavākya, tathārthacaryā, samāna-sukha-duḥkatā MVastu 13; and d., p., arthakriyā, samānārthatā (=samāna+ artha+ tā) Lal. Vist. 30.

Cp. Divy 95, 124, 264. The P. refs. are D III.152, 232; A II.32, 248; IV.219, 304; J V.330; SnA 230, 240. See also Kern, *Toev.* II.67 s. v.

**Sangaha**<sup>2</sup> (nt.) [fr. saṅ+ grah<sup>1</sup>] restraining, hindrance, bond It 73 (both reading & meaning very doubtful).

**Sangahaṇa** (adj.) [fr. sangaṇhāti] firm, well-supported J V.484.

**Sangahita** (& °gahita) [pp. of sangaṇhāti] 1. comprised, included Miln 40 (eka°); PvA 80. — 2. collected Mhvs 10, 24. — 3. grouped Kvu 335 sq. — 4. restrained Sn 388 (°attabhāva); SnA 291 (°atta). — 5. kindly disposed Vv 11<sup>6</sup>=Pv IV.1<sup>6</sup> (°attabhāva = padesaṅ sangaṇha-sila VvA 59, i. e. of sympathetic nature).

**Sangāma** [fr. saṅ+ \*gam; see grāma; lit. "collection"] a fight, battle D 1.46; II.285; M 1.86, 253; S 1.98; IV.308 sq.; A 1.106; II.116; III.94; Vin 1.6; It 75; Sn 440; Nd<sup>2</sup> 199; Pug 68; J 1.358; II.11; Miln 332; Vism 401. Cp. vijita°.

-**āvacara** whose sphere is the battle, quite at home on the battlefield J II.94, 95; Vin v.163 sq., 183 (here said fig. of the bhikkhu). -ji (sangāma-j-uttama) victorious in battle Dh 103 (cp. DhA II.227 = sangāma-sīsa-yodha). -**bheri** battle drum DhA III.298; IV.25. -**yodha** a warrior J 1.358.

**Sangāmeti** [Denom. fr. sangāma; given as special root sangām° at DhTp 605 with def<sup>n</sup> "yuddha"] to fight, to come into conflict with Vin II.195; III.108; It 75; J II.11, 212, aor. °gāmesi J V.417, 420 (C. = samāgami, cp. sangacchati).

**Sangāyati** [saṅ+ gāyati] to chant, proclaim (cp. sangara), to rehearse, to establish the text of the B. scriptures Vin II.285; DA 1.25 (Buddha-vacanaṅ). — pp. sangīta.

**Sangāyika** (adj.) [fr. sangāyati] connected with the proclamation; dhamma°-therā the Elders gathered in the council for proclaiming the Doctrine J V.56.

**Sangāha** (adj.-n.) [fr. saṅ+ grah] 1. collecting, collection, Mhvs 10, 24. — 2. restraining, self-restraint A II.142.

**Sangāhaka** (adj.-n.) [fr. sangāha] 1. compiling, collection, making a recension J 1.1; Miln 369; VvA 169 (dhamma°). — 2. treating kindly, compassionate, kind (cp. sangaha 5) A IV.90; J 1.203; III.262. — 3. (m.) a charioteer D II.268; J 1.203; II.257; IV.63.

**Sangāhika** (adj.) [=last] 1. comprising, including J 1.160; Vism 6; DA 1.94. — 2. holding together M 1.322 = A III.10. — 3. comprehensive, concise J II.236.

**Sangīta** [pp. of sangāyati] sung; uttered, proclaimed, established as the text Vin II.290; J 1.1; DA 1.25 (of the Canon, said to have been rehearsed in seven months). — (nt.) a song, chant, chorus D II.138; J VI.529.

**Sangīti** (f.) [fr. sangāyati; BSk. sangīti Divy 61] 1. a song, chorus, music J 1.32 (dibba°); VI.528 (of birds). — 2. proclamation (cp. sangara), rehearsal, general convocation of the Buddhist clergy in order to settle questions of doctrine and to fix the text of the Scriptures. The first Council is alleged to have been held at Rājagaha, Vin II.284 sq.; Dpvs IV.; Mhvs III.; DA 1.2 sq.; SnA 67, 483. The second Council at Vesālī Vin II.294 sq.; Dpvs IV.27 sq.; Mhvs IV.; the third at Pāṭaliputta, Dpvs VII.34 sq.; Mhvs V.268 sq. A Council of heretics, the so-called Mahāsaṅgīti, is mentioned Dpvs V.31 sq. — 3. text rehearsed, recension Vin II.290; DA 1.17; Miln 175 (dhamma°); text, formula Vin 1.95; II.274, 278. On the question of the Councils see especially Franke *J.P.T.S.* 1908, 1 sq.

-**kāra** editor of a redaction of the Holy Scriptures SnA 42 sq., 292, 394, 413 sq., 594 and passim; PvA 49, 70, etc. -**kāra** id J 1.345 -**kāla** the time of the

redaction of the Pāli Canon, or of (one of them, probably the last) the Council Tikp 241; SnA 580; VvA 270. -pariyāya the discourse on the Holy Text D III.271 (Rh. D. "scheme of chanting together").

**Sangulīkā** (f.) [either = Sk. śaṅkulikā, cp. sakkhali 2, or fr. saṅgula = saṅgula] a cake Vin II.17; DhA II.75; cp. sankulīkā A III.78.

**Sangopeti** [saṅ + gopeti] to guard; to keep, preserve; to hold on to (acc.) J IV.351 (dhanag).

**Sangha** [fr. saṅ + hr; lit. "comprising." The quāsi pop. etym. at VvA 233 is "diṭṭhi-sīla-sāmaññena saṅghāta-bhāveṇa sangha"] 1. multitude, assemblage Miln 403 (kāka°); J 1.52 (sakuṇa°); Sn 589 (ñāti°); 680 (deva°); D III.23 (miga°); Vv 5<sup>2</sup> (accharā° = samūha VvA 37). **bhikkhu**° an assembly of Buddhist priests A 1.56, etc.; D I.1, etc.; S 1.236; Sum 1.230, 280; Vin I.16; II.147; **bhikkhuni**° an assembly of nuns S v.360; Vin I.140; **sāvaka**° an assembly of disciples A 1.208; D II.93; S 1.220; PvA 195, etc.; **samaṇa**° an assembly of ascetics Sn 550. — 2. the Order, the priesthood, the clergy, the Buddhist church A 1.68, 123, etc.; D 1.2, etc.; III.102, 120, 193, 246; S IV.270 sq.; Sn 227, etc.; J II.147, etc.; DhS 1004; It 11, 12, 88; Vin I.102, 326; II.164, etc. — 3. a larger assemblage, a community A II.55 = Sv.400; M 1.231 (cp. gaṇa). — On the formula Buddha, Dhamma, Sangha see dhamma C 2.

-ānussati meditation on the Order (a *kammaṭṭhāna*) D III.250, 280; A 1.30; J 1.97. -ārāma a residence for members of the Order J 194; VbhA 13. -**kamma** an act or ceremony performed by a chapter of bhikkhus assembled in solemn conclave Vin I.123 (cp. 1.53, 143 & expl<sup>h</sup> at S B.E. xxii 7); III.38 sq.; J 1.341. -**gata** gone into the sangha, joining the community M 1.469. -**thera** senior of the congregation Vin II.212, 303. -**bhatta** food given to the community of bhikkhus Vin 1.58; II.109, 212. -**bhinna** schismatic Vin v.216. -**bheda** causing dissension among the Order Vin I.150; II.180 sq.; A II.239 sq.; It 11; Tikp 167, 171; J VI.129; VbhA 425 sq. -**bhedaka** causing dissension or divisions, schismatic Vin 1.89, 130, 168, It 11. -**māmaka** devoted to the Sangha DhA 1.206. -**rāji** [=rāji<sup>2</sup>] dissension in the Order Vin I.339; II.203 = VbhA 428; Vin IV.37.

**Sanghasati** [saṅ + ghasati] to rub together, to rub against Vin II.315 (Bdhgh).

**Sanghaṭṭa** [saṅ + ghaṭṭa, for °ghaṭṭa, pp. of ghaṭṭeti] 1. struck, sounded, resounding with (-°) J v.9 (v. I. tt); Miln 2. — 2. pierced together, pegged together, constructed Miln 161 (nāvā nānā-dāru°)

**Sanghaṭṭa**<sup>1</sup> (adj.) [fr. saṅ + ghaṭṭ] knocking against, offending, provoking, making angry J VI.295.

**Sanghaṭṭa**<sup>2</sup> (?) bangle Sn 48 (°yanta); thus Nd<sup>2</sup> reading for °māna (ppr. med. of sanghaṭṭeti).

**Sanghaṭṭana** (nt.) & °ā (f.) [fr. sanghaṭṭeti] 1. rubbing or striking together, close contact, impact S IV.215; v.212; J VI.65; Vism 112; DA 1.256 (anguli). — 2. bracelet (?) SnA 96 (on Sn 48).

**Sanghaṭṭeti** [saṅ + ghaṭṭeti] 1. to knock against Vin II.208. — 2. to sound, to ring Mhvs 21, 29 (°ghaṭṭayi) — 3. to knock together, to rub against each other J IV.98 (aṅsena aṅsaṅ samaghaṭṭayimha); Dāvs III.87. — 4. to provoke by scoffing, to make angry J VI.295 (paraṅ asanghaṭṭento, C. on asanghaṭṭa); VvA 139 (pres. pass. °ghaṭṭiyati). — pp. sanghaṭṭ(iti).

**Sanghara** = saghara [sa<sup>1</sup> + ghara] one's own house J v.222.

**Sangharāṇa** (nt.) [=saṅharāṇa] accumulation J III.319 (dhana°).

**Sangharati** [=saṅharati] 1. to bring together, collect, accumulate J III.261; IV.36 (dhanag). 371; v.383. — 2. to crush, to pound J 1.493.

**Sanghāta** [fr. saṅ + ghaṭeti, lit. "binding together"; on etym. see Kern. *Toev.* II.68] 1. a raft J II.20, 332 (nāvā°); III.302 (id.), 371. Miln 376. **dāru**° (=nāvā°) J v.194, 195. — 2. junction, union VvA 233. — 3. collection, aggregate J IV.15 (upāhana°); Th 1, 519 (papañca°). Freq. as aṭṭhi° (cp. sankhalā etc.) a string of bones, i. e. a skeleton Th 1, 570; DhA III.112; J v.256. — 4. a welt, tangle, mass (almost = "robe," i. e. sanghāṭi), in **tanhā°-paṭimukka** M 1.271, **vāda°-paṭimukka** M 1.383 (Neumann "defeat"); **diṭṭhi°-paṭimukka** Miln 390. — 5. a post, in **piṭṭha°** door-post, lintel Vin II.120.

**Sanghāṭika** (adj.) [fr. sanghāṭi] wearing a sanghāṭi M 1.281.

**Sanghāṭi** (f.) [fr. sanghaṭeti]; cp. BSk. sanghāṭi Divy 154, 159, 494] one of the three robes of a Buddhist Vin 1.46, 289; II.78, 135, 213; D 1.70; II.65; M 1.281; II.45; S 1.175; A II.104, 106 sq., 210; IV.109 sq.; v.123; Pv IV.146; VbhA 359 (°civara); PvA 43.

-cāra wandering about in a sanghāṭi, having deposited the civara Vin IV.281. -vāsin dressed in a s. Sn 456.

**Sanghāṇi** (f.) a loin-cloth Vin IV.339 sq.

**Sanghāta** [saṅ + ghāta] 1. striking, killing, murder Vin I.137; D 1.141; II.354, M 1.78; A II.42 sq. — 2. knocking together (cp. sanghaṭṭeti), snapping of the fingers (acchara°) A 1.34, 38; J VI.64. — 3. accumulation, aggregate, multitude PvA 206 (aṭṭhi° mass of bones, for the usual °sanghāta); Nett 28. — 4. N. of one of the 8 principle purgatories J v.266, 270.

**Sanghātanika** (adj.) [fr. sanghāta or sanghāta] holding or binding together M 1.322 (+ agga-sangāhika); A III.10 (id.); Vin 1.70 ("the decisive moment" *Vin. Texts* 1.190).

**Sanghādisesa** [unexplained as regards etym.; Geiger, *P.Gr.* § 38<sup>3</sup>, after S. Lévi, = sangh'ādisesa; but atisaesa does not occur in Pāli] requiring suspension from the Order; a class of offences which can be decided only by a formal sangha-kamma Vin II.38 sq.; III.112, 186; IV.110 sq., 225 (where explained); A II.242; Vism 22; DhA III.5.

**Sanghika** (adj.) [fr. sangha] belonging to, or connected with the Order Vin 1.250.

**Sanghin** (adj.) [fr. sangha] having a crowd (of followers), the head of an order D 1.47, 116; S 1.68; Miln 4; DA I.143. — **sanghāsanghi** (pl.) in crowds, with crowds (redupl. cpd.!), with **gaṇi-bhūtā** "crowd upon crowd" at D 1.112, 128; II.317; DA 1.280.

**Sanghuṭṭha** (adj.) [saṅ + ghuṭṭha] 1. resounding (with) J VI.60, 277 (turiya-tāḥita°); Mhvs 15, 196; 29, 25 (turiya°); Sdlp 298. — 2. proclaimed, announced PvA 73.

**Sacāca** (conj.) if indeed Vin 1.88; see *sace*.

**Sacitta**<sup>1</sup> (nt.) [sa<sup>4</sup> + citta] one's own mind or heart D II.120; Dh 183, 327 = Miln 379.

**Sacitta**<sup>2</sup> (adj.) [sa<sup>2</sup> + citta] of the same mind J v.360.

**Sacittaka** (adj.) [sa<sup>3</sup> + citta + ka] endowed with mind, intelligent DhA 295.

**Sace** (conj.) [sa<sup>2</sup> + ce; cp. sacāca] if D 1.8, 51; Vin 1.7; Dh 134; J 1.311. — *sace . . . noce* if . . . if not J VI.305.

**Sacetana** (adj.) [sa<sup>3</sup> + cetana] animate, conscious, rational J 1.74; Mhvs 38, 97.

**Sacetasa** (adj.) [sa<sup>3</sup> + cetasa] attentive, thoughtful A 1.254 (=citta-sampanna C.).

**Sacca** (adj.) [cp. Sk. satya] real, true D 1.182; M 11.169; 11.207; Dh 408; nt. **saccaṅ** truly, verily, certainly Miln 120; **saccaṅ kira** is it really true? D 1.113; Vin 1.45, 60; J 1.107; **saccato** truly S 11.112. — (nt. as noun) **saccaṅ** the truth A 11.25, 115 (parama°); Dh 393; also: a solemn asseveration Mhvs 25, 18. **Sacce** paṭiṭṭhāya keeping to fact, M 1.376. — pl. (cattāri) **saccāni** the (four) truths M 11.199; A 11.41, 176; Sn 883 sq.; Dh 358. — The 4 **ariya-saccāni** are the truth about dukkha, dukkha-samudaya, dukkha-nirodha, and dukkha-nirodha-gāminī-paṭipadā. Thus e. g. at Vin 1.230; D 11.304 sq.; 11.277; A 1.175 sq.; Vism 494 sq.; VbhA 119 sq., 141 sq. A shortened statement as dukkha, samudaya, nirodha, magga is freq. found, e. g. Vin 1.16; see under dukkha B. 1. — See also ariyasacca & asacca. — **iminā** saccena in consequence of this truth, i. e. if this be true J 1.294.

-**avhava** deserving his name, Cp. of the Buddha Sn 1133, cp. Nd<sup>2</sup> 624. -**ādhitthāna** determined on truth M 11.245; D 11.229. -**ānupaṭṭi** realization of truth M 11.173 sq. -**ānubodha** awakening to truth M 11.171 sq. -**ānurakkhaṇa** warding of truth, M 11.176. -**ābhinivesa** inclination to dogmatize, one of the kāya-ganthas S v.59; Dh 1139; DhSA 377. -**ābhisamaya** comprehension of the truth Sn 758; Th 1, 338; ThA 239. -**kāra** ratification, pledge, payment in advance as guarantee J 1.121. -**kiriya** a solemn declaration, a declaration on oath J 1.214, 294; IV.31, 142; v.94; Miln 120; Mhvs 18, 39 (see *trsl<sup>a</sup>* p. 125 on term). -**nāṇa** knowledge of the truth Vism 510; DhA IV.152. -**nāma** doing justice to one's name, bearing a true name, Ep. of the Buddha A 11.346; IV.285, 289; PvA 231. -**nikkhama** truthful Sn 542. -**paṭivedha** penetration of the truth Ps 11.57. -**vanka** a certain kind of fish J v.405 (the Copenhagen MS. has [sa]sacca-vanka, which has been given by Fausböll as sata-vanka). -**vacana** (1) veracity M 1.403; Dh 1.160; (2) =sacca-kiriya KhA 169, 180. -**vajja** truthfulness D 1.53; S IV.349; J IV.320. -**vācā** id. A 11.228; 11.244; J 1.201. -**vādin** truthful, speaking the truth D 1.4; 11.170; A 11.209; IV.249, 389; S 1.66; Sn 59; Dh 217; Miln 120; Nd<sup>2</sup> 623; DhA 11.288. -**vivaṭṭa** revelation of truth Ps 1.11. -**sandha** truthful, reliable D 1.4; 11.170; A 11.209; IV.249; DA 1.73. -**sammata** popular truth, maxim S IV.230.

**Saccāpeti** at A IV.346 = Vin 11.19 is probably misreading or an old misspelling for **sajjāpeti** fr. sajjeti, the confusion **sac**: **saj** being frequent. *Meaning*: to undertake, fulfil, realize.

**Saccika** (adj.) [cp. Sk. satyaka] real, true Miln 226 (the same passage at Ps 1.174 & Nd<sup>1</sup> 458 spells **saccika**). — **saccik'attha** truth, reality, the highest truth Kvu 1 sq.; DhSA 4 (nearly =paramattha); KhA 102. Kern in a phantastic interpretation (*Toev.* 11.49, 50) takes it as **sacci-kattha** (=Sk. *sici-kṣta*) "pulled sideways," i. e. "misunderstood."

**Sacceti** in fut. **saccassati** at A IV.343 is most likely an old mistake for **ghaṭṭessati** is the same passage at A 11.343; the meaning is "to touch," or to approach, disturb. It is hardly = **saśc** "to accompany."

**Sacchanda** (adj.) [sa<sup>4</sup>+chanda] self-willed, headstrong J 1.421; as **sacchandin** *ibid.*

**Sacchavini** (mūlāni) at A 11.371 (opp. ummūla) means "roots taking to the soil again." It is doubtful whether it belongs to **chavi** "skin."

**Sacchikata** [pp. of **sacchikaroti** cp. BSk. *sākṣātkṛtaḥ* AvŚ 1.210] seen with one's own eyes, realized, experienced D 1.250; S v.422 = Vin 1.11; DhA IV.117.

**Sacchikarāniya** (adj.) [grd. of **sacchikaroti**] (able) to be realized S 11.23 sq.; D 11.230 - A 11.182 (in four ways: by kāya, sati, cakkhu, paññā).

**Sacchikaroti** [cp. Sk. *sākṣāt kṛ*; the P. form being \***saccha**° (=sa<sup>3</sup>+akṣ, as in *akkhi*), with change of °a to °i before **kṛ**. See also **sakkhiṅ karoti**] to see with one's eyes, to realize, to experience for oneself. Pres. °**karoti** D 1.229; S IV.337; v.11, 49. — Fut. °**karissati** S v.10; M 11.201 (as **sacchi** vā k.). — Aor. **sacch'ākāsi** S IV.63; SnA 166. — Grd. °**kātabba** Vin 1.11; S v.422; & °**karāniya** (q. v.). — pp. **sacchikata**.

**Sacchikiriya** (f.) [fr. **sacchikaroti**] realization, experiencing D 1.100; 11.255; S IV.254; A 1.22; 11.148; 11.101; IV.332 sq.; Sn 267; Vism 696 sq.; Dh 296; DhA IV.63.

**Sajati** [srj, cp. Av. *hərəzaiti* to let loose; Sk. *sarga* pouring out, *srṣṭi* emanation, creation] to let loose, send forth; dismiss, give up Sn 386, 390; J 1.359; v.218 (imper. **sajāhi**); VI.185, 205. — infin. **saṭṭhuṅ** (q. v.); pp. **saṭṭha** (see **vissattha**). — Caus. **sajjeti** (q. v.). — For **sajj**° (Caus.) we find **sañj**° in **sañjitar**.

**Sajati**<sup>2</sup> [svaj; Dhpt 74, 549 = **ajjana** (?) or = **sajati**<sup>1</sup> ?] to embrace D 11.266 (imper. **saja**). **udakaṅ sajati** to embrace the water, poet. for "to descend into the water" J IV.448 (T. **sajāti**); VI.198 (C. = **abhisīcāti**), 205 (C. = **attano upari sajati** [i. e. **sajati**<sup>1</sup>] **abbhukkirati**). On C. readings cp. Kern, *Toev* 11.51.

**Sajana** [sa<sup>4</sup>+jana] a kinsman J IV.11 (read °**parijanaya**).

**Sajala** (adj.-n.) [sa<sup>3</sup>+jala] watery, wet; nt. water. -**da** giving water, bringing rain (of wind) Vism 10. -**dhara** holding water, i. e. a cloud VvA 223.

**Sajāti** (f.) [sa<sup>2</sup>+jāti] (being of) the same class or caste Vin 1.87; J 11.108 (°**putta**).

**Sajitar** see **sañjitar**.

**Sajiva**<sup>1</sup> (adj.) [sa<sup>3</sup>+jiva] endowed with life Mhvs 11, 13.

**jiva**<sup>2</sup> [for **saciva** ?] a minister J VI.307, 318 (= **amacca** C.).

**jivvāna** (nt.) at S 1.44 is *metric* spelling for **sa-jivana** [sa<sup>2</sup>=**sañ**+**jivana**] "same livelihood," in phrase **kiṅsu kamme** s. "what is (of) the same livelihood in work, i. e. occupation?" The form is the same as **jivāna** at J 11.353. Taken wrongly as *gen. pl.* by Mrs. Rh. D. in *trsl<sup>a</sup>* (*K.S.* 1.63): "who, in their work is *mate to sons of men*?" following Bādhg's wrong interpretation (see *K.S.* 1.321) as "kammena saha *jivantānan*; *kamma-dutiya*kā nāma honti."

**Sajotibhūta** (adj.) [sa<sup>3</sup>+joti+bhūta; same BSk., e. g. *MVastu* 1.5] flaming, ablaze, aglow D 1.95; Vin 1.25; A 1.141; J 1.232; DA 1.264.

**Sajja** (adj.) [grd. formation fr. **sajj**=**sañj** Caus.; cp. the exact likeness of Ger. "fertig"] prepared, ready J 1.98; 11.25; 11.271; Miln 351; PvA 156, 256. Of a bow furnished with a bow-string A 11.75.

**Sajjaka** (adj.) = **sajja**; J IV.45 (**gamana**° ready for going, "fertig").

**Sajjati** [Pass. of **sañj** or **saj** to hang. Cp. *sanga*] 1. to cling, to, to be attached S 1.38, 111 (aor. 2 sg. **sajjitttho**); 11.228; A 11.165; J 1.376 (id. **asajjitttho**); Sn 522, 536. ppr. (a)**sajjamāna** (un)-attached Sn 28, 466; J 11.352. — 2. to hesitate J 1.376 (**asajjivā** without hesitation). — pp. **satta**<sup>1</sup>. — Cp. **abhi**° & **vi**°.

**Sajjana**<sup>1</sup> (nt.) [fr. **srj**] decking, equipping ThA 241.

**Sajjana**<sup>2</sup> [sat(=sant)+jana] a good man Miln 321.

**Sajjā** (f.) [orig. grd. of **sad**] seat, couch Pv 11.12<sup>8</sup> (expl<sup>n</sup> at PvA 157 doubtful).

**Sajjita** [pp. of **sajjeti**] issued, sent off; offered, prepared S 11.186; Vin 11.137 (here in sense of "happy" =

- sukhita); Miln 244 (of an arrow: sent); Mhvs 17, 7; 27, 16. — nt. offering (=upakkhaṭa) DA 1.294; PvA 107.
- Sajju** (adv.) [Sk. sadyaḥ, sa+dyah, lit. one the same day] 1. instantly, speedily, quickly Dhāvs III.37. — 2. newly, recently Dh 71 (°khira; cp. DhA II.67).
- Sajjukarj** = **sajju**: 1. quickly Mhvs 7, 6; 14, 62. — 2. newly VvA 197.
- Sajjulasa** [cp. Sk. sarjaraṇa see G. ger, P.Gr. § 19<sup>2</sup>] resin Vin 1.202.
- Sajjeti** [Caus. of **srj** (sajati<sup>1</sup>), Sk. sarjayati] to send out, prepare, give, equip; to fit up, decorate: **dānarj** to give a donation DhA II.88; **pātheyyarj** to prepare provisions J III.343; **gehe** to construct houses J I.118; **nāṭakāni** to arrange ballets J 1.59; **yaññarj** to set up a sacrifice J 1.336; **dhammasabharj** to equip a hall for a religious meeting J III.342; **nagararj** to decorate the town J v.212; **paññākārarj** to send a present J III.10. — Caus. II. **sajjāpeti** to cause to be given or prepared J 1.446. PvA 81. Cp. **vissajjeti**.
- Sajjha** (nt.) [cp. Sk. sādhyā] silver D II.351 (v. 1.); S v., (v. 1.); A III.16. Cp. **sajjhu**.  
-kāra silversmith Miln 331.
- Sajjhāya** [cp. Sk. svādhyāya, sva+adhyāya, i. e. sa<sup>4</sup>+ajjhaya, cp. ajjhayana & ajjhāyaka] repetition, rehearsal, study D III.241; Vin 1.133; II.194; A IV.136; S v.121; J 1.116, 436; II.48; Miln 12, KhA 24; VbhA 250 sq. — °**ṅ karoti** to study D III.241; A III.22; J v.54.
- Sajjhāyati** [Denom. fr. **sajjhāya**, cp. BSk. svādhyāyita AvŚ 1.287; II.23] to rehearse, to repeat (aloud or silently), to study J 1.435; II.273; III.216; IV.64; Miln 10. — ppr. °**āyanto** DhA III.347; ger. **sajjhāya** S 1.202, & **sajjhāyitvā** J IV.477; v.450; KhA 97. — Caus. **sajjhāpeti** to cause to learn, to teach J III.28 (of teacher, with adhiyati, of pupil). Caus. II. **sajjhāyāpeti** id. Miln 10.
- Sajjhu** (nt.) [cp. **sajjha**] silver D II.351; S v.92; J VI.48; Mhvs 19, 4; 27, 26; 28, 33.
- Sañcaya** [fr. **sañ+ci**] accumulation, quantity Sn 697; It 17 (atthi<sup>o</sup>); Miln 220.
- Sañcara** [fr. **sañ+car**] passage, way, medium DA 1.289.
- Sañcaraṇa** (nt.) [fr. **sañ+car**] wandering about, meeting, meeting-place J 1.163; IV.335; Miln 359. a<sup>o</sup> impassable Miln 217.
- Sañcarati** [sañ+carati] 1. to go about, to wander D 1.83. — 2. to meet, unite, come together J II.36 (of the noose of a snare). — 3. to move, to rock J 1.265. — 4. to pass J 1.491. — Caus. °**cāreti** to cause to move about Miln 377, 385. — Caus. II. °**carāpeti** to cause to go, to emit J 1.164; to make one's mind dwell on Vism 187.
- Sañcaritta** (nt.) [fr. **sañ+caritar**] 1. going backwards & forwards, acting as go-between Vin III.137. — 2. intercourse Miln 266.
- Sañcāra** [sañ+cāra] 1. going, movement, passing through Sdhp 244. — 2. passages entrance, road J 1.409; II.70, 122.
- Sañcalati** [sañ+calati] to be unsteady or agitated Miln 117. Caus. °**cāleti** to shake Vin III.127; J v.434. — pp. °**calita**.
- Sañcalita** [pp. of **sañcalati**] shaken Miln 224 (a<sup>o</sup>).
- Sañcicca** (adv.) [ger. of **sañ+cinteti**; ch. BSk. sañcintya Divy 494] discriminately, purposely, with intention Vin II.70; III.71, 112; IV.149, 290; D III.133; Kvu 593; Miln 380; PvA 103.
- Sañcita** [pp. of **sañcināti**] accumulated, filled (with) J VI.249; ThA 282; Sdhp 319.
- Sañcināti** (& **sañcayati**) [sañ+cināti] to accumulate; ppr. °**cayanto** Mhvs 21, 4; aor. **cini<sup>o</sup>** PvA 202 (puññarj), 279 (pl. °**cinimba**). — pp. **sañcita**. — Cp. **abhi<sup>o</sup>**.
- Sañcinteti** (& °**ceteti**) [sañ+cinteti] to think, find out, plan, devise means D II.180, 245 (aor. **samacintesuṅ**); Th 1, 1103 (Pot. °**cintaye**); J III.438 (aor. **samacetayi**).
- Sañcuṇṇa** [sañ+cunṇa] crushed, shattered Bu II.170 = J 1.26.
- Sañcuṇṇita** [pp. of **sañcuṇṇeti**] crushed J II.41; Miln 188; Vism 259.
- Sañcuṇṇeti** [sañ+cunṇeti] to crush J II.210, 387 (aor. °**esi**); III.175 (Pot. °**eyya**), 176 (ger. °**etvā**). — pp. °**cunṇita**.
- Sañcetanā** (f.) [sañ+cetanā] thought, cogitation, perception, intention A II.159 (atta<sup>o</sup>, para<sup>o</sup>); D III.231 (id.); S II.11, 40, 99 (mano<sup>o</sup>); II.39 sq., 247; III.60, 227 sq.; Vbh 285; Dhs 70, 126. Sixfold (i. e. the 6 fold sensory perception, rūpa<sup>o</sup>, sadda<sup>o</sup>, etc.); D II.309; III.244; Ps 1.136. Threefold (viz. kāya<sup>o</sup>, vaci<sup>o</sup>, mano<sup>o</sup>); Vism 341, 530; VbhA 144, 145.
- Sañcetanika** (adj.) [fr. **sañcetanā**] intentional Vin III.112; M III.207; A v.292 sq.; a<sup>o</sup> M 1.377.
- Sañcetaṅgata** (nt.) reflection Dhs 5, 72.
- Sañceteti** see °**cinteti**.
- Sañcodita** [sañ+codita] instigated, excited PvA 5, 68, 171, 213; ThA 207.
- Sañcopati** [cp. Sk. copati, as *ῶπαῖ* in Mhbh. We should expect **copeti** in Pāli, fr. **cup** to stir] to move, to stir; a misunderstood term. Found in aor. **samacopi** (so read for T. **samadhosi** & v. 1. **samacopi**) **mañcake** "he stirred fr. his bed" S III.120, 125; and **sañcopa** (pret.) J v.340 (v. 1. for T. **sancesuṅ āsanā**; C. expl<sup>d</sup> as "caliṅsu").
- Sañcopana** (nt.) & °**ā** (f. ♀) [sañ+copana] touching, handling Vin III.121 (ā); IV.214 (ā) (=parāmasanaṇa nāma ito c' ito ca).
- Sañchanna** [sañ+channa<sup>1</sup>] covered (with = °) M 1.124; Th 1, 13; J 1.201; SnA 91 (°**patta** full of leaves; **puppha<sup>o</sup>** of flowers). Often in cpd. **paduma<sup>o</sup>** covered with lotuses (of ponds) Pv II.120; II.122; Vv 44<sup>1</sup>; J 1.222; v.337.
- Sañchavin**, M II.217, 259.
- Sañchādita** [pp. of **sañchādeti**] covered PvA 157.
- Sañchindati** [sañ+chindati] to cut, destroy M III.275 (Pot. °**chindeyya**); A II.33 = S III.85 (ger. °**chinditvā**). — pp. **sañchinna**.
- Sañchinna** [pp. of **sañchindati**] Vin 1.255 (of the kaṭhina, with **samaṇḍalikata** "hemmed"). Also in cpd. °**patta** "with leaves destroyed" is Nd<sup>2</sup> reading at Sn 44 (where T. ed. & SnA 91 read **saṅsina**), as well as at Sn 64 (in similar context, where T. ed. reads **sañchinna**). The latter passage is expl<sup>d</sup> (Nd<sup>2</sup> 625) as "bahula-pattā-palāsa saṅḍa-cchāya," i. e. having thick & dense foliage. The same meaning is attached to **sañchinna-patta** at VvA 288 (with v. 1. **saṅsina**!), thus evidently in sense of **sañchanna**. The C. on Sn 64 (viz. SnA 117) takes it as **sañchanna** in introductory story.
- Sañjagghati** [sañ+jagghati] to joke, to jest D 1.91; A IV.55, 343; DA 1.256.
- Sañjati** is the P. correspondent of **sajati<sup>1</sup>** (**srj**), but Sk. **sañj** - **sajjati** (to hang on, cling), which at Dhpt 67 & 397 def<sup>d</sup> as **sanga**. The Dhpt (64) & Dhbm (82) take

- sañj** in all meanings of ālingana (=sajati<sup>2</sup>), vissagga (=sajati<sup>1</sup>), & nimmāna (=sajjeti).
- Sañjanati** [sañ + janati] to be born; only in Caus. °janeti to cause, produce; realize Pug 16; Sdhp 504 (ger. °janayitvāna). — pp. sañjāta. See also Pass sañjayati.
- Sañjanaua** (nt.) producing; f. °i progenetrix (identical with tañhā) Dhs 1059; DhsA 363.
- Sañjanetar** [n. ag. fr. sañjaneti] one who produces S 1191; III.66.
- Sañjambhari** in °ṅ karoti is not clear in der<sup>n</sup> & meaning; perhaps "to tease abuse," see D 1.189 (°riyaṅ), A 1.187; S II.282. Probably fr. bhṛ (Intensive jarbhṛta Vedic!) as \*jarbhari. See on der<sup>n</sup> Konow, *J.P.T.S.* 1909. 42; Kern, *Toev.* II.69. The C. on S II.282 (*K.S.* II.203) expl<sup>s</sup> as "sambharitaṅ nirantaraṅ phutaṅ akaṅsu upari vijjhissū ti." i. e. continually touching (or nudging) (phuṭa = pluṭṭha or phōṭita).
- Sañjāta** [pp. of sañjanati] having become, produced, arisen Dhs 1035 (+ bhūta & other syn.). — full of, grown into, being in a state of Sn 53 (°khandha = susaṅghita° SnA 103); VvA 312, 318 (°gāraṇa full of respect), 324 (°paśāda).
- Sañjāta<sup>2</sup>** (adj.) [sa<sup>2</sup> + jāta] of the same origin (con-gener) J IV.134. Cp. sajāti.
- Sañjāti** (f.) [sañ + jāti] birth, origin; outcome; produce D 1.227; II.305.
- Sañjādiya** a grove, wood J V.417, 421 (v. I sañcāriya).
- Sañjānana** (nt.) & °ā (f.) [fr. sañjānāti] knowing, perceiving, recognition Miln 61; DA 1.211; characteristic, that by which one is distinguished DhsA 321. As f. at Dhs 4; DhsA 110, 140 (trsl<sup>n</sup> *Expos.* 185: "the act of perceiving by noting").
- Sañjānāti** sañ + jānāti] 1. to recognize, perceive, know to be aware of Vin III.112; D II.12; M I.111, 473; S III.87; A V.40, 60, 93; J 1135; IV.194; ThA 110. — 2. to think, to suppose J II.98. — 3. to call, name, nickname D 1.93; J 1.148. — Aor sañjāni DA 1.201; ger. saññāya J 1.187; II.98; saññatvā M 111; and sañjānitvā J 1.352. — Caus. saññāpeti (q. v.). — pp. saññāta.
- Sañjānitatta** (nt.) [fr. sañjānita, pp. Caus. of sañjānāti, the state of having perceived Dhs 4.
- Sañjānetar** at S III.66 read sañjanetā.
- Sañjāyati** [sañ + jāyati, cp. sañjanati] to be born or produced D 1.220; J II.97; aor. sañjāyi D II.209; Vin 1.32; ppr. °jāyamāna J V.384.
- Sañjiṇṇa** [sañ + jiṇṇa] decayed J 1.503 (v. I.).
- Sañjitar** [n. ag. fr. sajati<sup>1</sup>, cp. sañjati] creator, one who assigns to each his station D 1.18, 221; M 1.327; DA 1.111 (v. I. sajjitar, cp. Sk. sraṣṭar).
- Sañjivana** (adj.) [fr. sañ + jīv] reviving ThA 181 (Ap. v. 23; putta°).
- Sañjhā** (f.) [cp. Sk. sandhyā] evening; only in cpds. °ātapa evening sun VvA 4, 12; °ghana evening cloud ThA 146 (Ap. v. 44); Dāvs v.60.
- Saññ<sup>o</sup>** is frequent spelling for sañy<sup>o</sup> (in sañyojana = saññojana e. g.), q. v.
- Saññatta<sup>1</sup>** (nt.) [abstr. formation fr. saññā] the state of being a saññā, perceptibility S III.87.
- Saññatta<sup>2</sup>** [pp. of saññāpeti] induced, talked over Sn 303, 308.

**Saññatti** (f.) [fr. saññāpeti] 1. informing, convincing A 1.75; S 1199; Vin II.98, 199, 307; J III.402. — 2. appeasing, pacification M 1.320.

**Saññā** (f.) [fr. sañ + jāñ] (pl. saññāyo and saññā — e. g. M 1.108) 1. sense, consciousness, perception, being the third khandha Vin 1.13; M 1.300; S III.3 sq.; Dhs 40, 58, 61, 113; VbhA 42. — 2. sense, perception, discernment, recognition, assimilation of sensations, awareness M 1.293; A III.443 (nibbāna°); S III.87; Sn 732 (saññāya uparodhanā dukkhakkhaya hoti; expl<sup>s</sup> as "kāma-saññā" SnA); Miln 61; Dhs 4; DhsA 110, 200 (rūpa° perception of material qualities). — 3. consciousness D 1.180 sq.; M 1.108; Vbh 309 (nānatta° e. of diversity; see nānatta); Miln 159; J IV.391; is previous to nāṇa D 1.185; a constituent part of nāma S II.3, cp. Sn 779; according to later teaching differs from viññāna and paññā only as a child's perceiving differs from (a) an adult's, (b) an expert's Vism 430 sq.; Dhs. trsl<sup>n</sup> 7 n. 2, 17 n. 2. — nevasaññā-nāsaññā neither consciousness nor unconsciousness D III.224, 262 sq.; M 1.41, 100; II.255; III.28, 44; Ps 1.36; Dhs 268, 582, 1417; Kvu 202; Nett 26, 29; Vism 571. — 4. conception, idea, notion D 1.28; III.289 (cp. *Dial.* III.263: "concept rather than percept"); M III.104; S 1.107; Sn 802, 841; J 1.368 (ambapala saññāya in the notion or imagining of mango fruit); Vism 112 (rūpa° & aṭṭhika°). saññāṅ karoti to imagine, to think J II.71; to take notice, to mind J 1.117. — 5. sign, gesture, token, mark J 1.287; II.18; paṇṇa° a mark of leaves J 1.153; rajjusaññā a rope used as a mark, a guiding rope, J 1.287; rukkhā-saññāṅ pabbata-saññāṅ karonto, using trees and hills as guiding marks J IV.91; saññāṅ dadāti to give the sign (with the whip, for the horse to start) J VI.302. — 6. saññā is twofold, paṭighasamphassajā and adhivacana-samphassajā i. e. sense impression and recognition (impression of something similar, "association by similarity," as when a seen person calls up some one we know), Vbh 6; VbhA 19 sq.; threefold, rūpasaññā, paṭigha-saññā, and nānattasaññā A II.184; S II.211; cp. Sn 535; or kāma°, vyāpāda°, vihiṃsā° (as nānatta°) Vbh 369, cp. VbhA 499. fivefold (pañca vimutti-paripācāniyā saññā); anicca°, anicce dukkha°, dukkhe anatta°, pahāna°, virāga° D III.243, cp. A III.334; there are six perceptions of rūpa, sadda, gandha, rasa, phoṭṭhabba, and dharmā, D II.309; S III.60; the sevenfold perception, anicca-, anatta-, asubha-, ādinava-, pahāna-, virāga-, and nirodha-saññā, D II.79; cp. A III.79; the tenfold perception, āhāre paṭikkūlasaññā. *Cpd.* 21. — 7. See further (unclassified refs.): D 1.180; II.277 (papañca°); III.33, 223; S II.143; A II.17; IV.312; Nd<sup>1</sup> 193, 207; Nett 27; Vism 111, 437, 461 sq. (in detail); VbhA 20 (pañca-dvārikā), 34; VvA 110; and on term *Cpd.* 40, 42.

-gata perceptible, the world of sense M 1.38. -bhava conscious existence Vism 572; VbhA 183. -maya = arūpin M 1.410 (opp. manomaya rūpin). -vedayitani-rodha cessation of consciousness and sensation M 1.160, 301; III.45; A 1.41; Kvu 202; S II.212. -viratta free from consciousness, an Arahant, Sn 847. -vimokkha emancipation from consciousness Sn 1071 sq.; Miln 159 = Vin v.116.

**Saññāna** (nt.) [Vedic saññāna] 1. perception, knowledge VvA 110. — 2. token, mark J IV.301; DA 1.40; Vism 244. — 3. monument Mhvs 19, 35.

**Saññāta** [pp. of sañjānāti] skilled M 1.396.

**Saññāpana** (nt.) [fr. saññāpeti] convincing J v.462.

**Saññāpeti** [Caus. of sañjānāti] 1. to make known, to teach J 1.344; Miln 45 — 2. to remonstrate with, gain over,

convince D 1.236; M 1.397; A 1.75; S 1v.313; Vin 1.10; 11.197; Miln 316. — 3. to appease, conciliate J 1.479; PvA 16. Also *saññāpeti* J 1.26, etc. — inf. *saññātuṅ* Sn 597. — pp. *saññatta*. — At J 1.408 read *saññāpāpetvā* (instead of *saññāpāpetvā*), or simply *saññāpetvā*, like the parallel text at Ud 17.

**Saññāvanta** (adj.) [fr. *saññā*] having perception A 11.215 = Dhs 1003.

**Saññita** [= *saññāta*; pp. of *saññānāti*] so-called, named, so-to-speak Mhvs 7, 45; PvA 135; Sdhp 72, 461. See also *aya* under *niraya*.

**Saññin** (adj.) [fr. *saññā*] (f. *saññini*) conscious, being aware of (-°), perceiving, having perception D 1.31, 180; 11.40, 111, 140, 260; S 1.62; A 11.34, 48, 50; 11.35; 1v.427; Dh 253; Nd<sup>1</sup> 97, 138. — *ālokaśaṅḍin* having a clear perception D 1.71; A 11.211; v.207; Sum 1.211; *nānatta*<sup>o</sup> conscious of diversity A 1v.39 sq.; *paṭhaviśaṅḍin* conscious of the earth (*kaśina*), in *samādhi* A v.8 sq.; *paṭhaviśaṅḍiniyo* (fem. plur.), having a worldly mind D 11.139; *asubhasaṅḍin* perceiving the corruption of the world It 93; *vihīṅṣasaṅḍin* conscious of the trouble Vin 1.7; *nevasaṅḍin* neither conscious nor unconscious D 11.111; A 11.34; Nd<sup>1</sup> 97, 138; It 90; DA 1.110. Cp. *vi*<sup>o</sup>. — In composition *saññi*<sup>o</sup>, e. g. *°gabbha* animate production D 1.54; DA 1.163.

**Saññivāda** [*saññin* + *vāda*] name of a school maintaining conscious existence after death D 1.31; DA 1.119; Mhvs 110.

**Saṭa** [most likely = Sk. *śada* (fall), fr. *śad* to fall; Kern *Toev.* s. v. equals it to Sk. *sūta* (or *sṛta*) of *sṛ* (or *su*) to run (to impel), as in *ussaṭa* and *visaṭa*. The Dhṛm (789) gives a root *saṭ* in meaning of "visarajā," i. e. profusion, diffusion (cp. *visaṭa*)] a fall, a heap of things fallen; only in cpd. *pañña*<sup>o</sup> a heap of fallen leaves M 1.21 (= *pañña-kacavara* MA 1.120); J 11.271.

**Saṭṭha** [pp. of *sajati*<sup>1</sup>] dismissed; in cpd. -°*esana* one who has abandoned all longing or research D 11.269 (cp. *Dial.* 11.247 "has utterly given up quests"); A 11.41 (so read for *sāth*<sup>o</sup>). — *saṭṭha* at S 11.84 is to be read *seṭṭha*, and at S 1v.298 *saṭṭha*.

**Saṭṭhi** (num. ord.) [cp. Sk. *ṣaṭṭi*: see *cha*] sixty D 1.45; 11.291; Sn 538; DhA 11.412 (*ekūna*<sup>o</sup>). It is found mostly in the same application as *cha* (group-number), e. g. at J 1.64 (*°turiya-sahassāni*); VvA 92 (id.); J 1.87 (*°yojana*); v1.512 (*°sahassa*); DhA 1.8, 17, 26, 131 (*°sakata*). — *°hāyana* 60 years old (of elephant) M 1.229; J 11.343.

**Saṭṭhuṅ** at J v1.185 (*taṅ asakkhi saṭṭhuṅ*) is inf. of *sajati*<sup>1</sup> (*sṛj* - Sk. *sraṣtuṅ*) to dismiss, let loose. The form has created trouble, since the Com. explains it with *gaṇhituṅ* "to take." This has induced Kern (*Toev.* s. v.) to see in it a very old (even *pre-Vedic*!) form with *\*sādhuṅ* as original. Evidently he derives it fr. *sah* (Epic Sk. *sodhuṅ*!), as he trsb it as "to master, overpower."

**Saṭṭha** (adj.) [cp. Sk. *śaṭha*] crafty, treacherous, fraudulent D 11.258; 11.246; M 1.32, 153; S 1v.299; A 11.41; 11.35; v.157; Dh 252; Vin 11.89; Nd<sup>1</sup> 395; Miln 250; Dāvs 11.88; DhA 11.375; Dhṭp 100 (= *keṭave*). — f. *saṭṭhi* Pv 11.34. See also *kerāṭika*, *samaya*<sup>o</sup>, *sātheyya*.

**Saṭṭatā** (f.) [abstr. fr. *saṭṭha*] craft, wickedness Pug 19.

**Saṭṭhila** (adj.) [Sk. *śṛṭhila*, which also appears as *sithila*, e. g. Th 1, 277] loose, inattentive Dh 312.

**Saṭṭhesana** see *saṭṭha*.

**Saṇa** (nt.) [Vedic *śana*; Gr. *κάρνα* = Lat. *cannabis*; Ags *haenep* = E. hemp; Ger. *hanf*.] a kind of hemp D 11.350 (v. 1.); S 1.115 (do.); cp. *sān* & *sāni*.

-*dhovika* [perhaps (Kern's suggestion) *sāna*<sup>o</sup> (v. 1.) = *visāṇa*<sup>o</sup>?] name of a particular kind of gambol of elephants in water M 1.229, 375. Bdhgh at DA 1.84 uses the obscure term *sāṇa-dhovana-kilā* to denote a trick of Caṅḍālas. But see *sandhovika*.

**Saṇati** [*svan*; Idg. *\*syeṇō* = Lat. *sono*, Ags. *swin* music, *swinsian* to sing; Ohg. *swan* = *swan*] to sound, to make a noise Sn 721 (f. *sanati*) = Miln 414; *sanate* S 1.7 = 203; J v1.597; ppr. *saṇanto* Sn 720 (T. 11).

**Saṇiṅ** (adv.) [cp. Sk. *śanaiḥ*] softly, gradually Sn 350; Mhvs 25, 84.

**Saṇikaṅ** (adv.) [fr. last] slowly, gently, gradually D 11.333; M 1.120; S 1.82, 203; J 1.9, 292; 11.103; Miln 117; DA 1.197; DhA 1.60, 389; VvA 36, 178.

**Saṇṭha** a reed (used for bow-strings) M 1.429.

**Saṇṭhapeti** & *°ṭhāpeti* [Caus. of *santiṭṭhati*] 1. to settle, to establish A 11.94 (*cittag*); S 1v.263; J 1.225; PvA 196. — 2. to call to order D 1.179 (*°āp*<sup>o</sup>). — 3. to adjust, fold up J 1.304.

**Saṇṭhahana** (nt.) [fr. *santiṭṭhati*] recreation Vism 420 sq.

**Saṇṭhāti** see *santiṭṭhati*.

**Saṇṭhāna** (nt.) [fr. *saṅ* + *sthā*] 1. configuration, position; composition, nature, shape, form Vin 11.76; M 1.120 (spelt *°nth*<sup>o</sup>); A 1.50; 1v.190 (C. *osakkana*); Miln 270, 316, 495; J 1.71, 291, 368; 11.108; Vism 184, 225, 243; DhsA 321; DA 1.88 (*nth*); SnA 464 (= *linga*). *su*<sup>o</sup> well formed Sn 28. — adj. (-°) having the appearance of *megha-vaṇṇa*<sup>o</sup> PvA 251; *chavi*<sup>o</sup> appearance of the skin J 1.489; *vaṇṇa*<sup>o</sup> outward semblance Nett 27; J 1.271; *sarira*<sup>o</sup> the (material) body Vism 193. — 2. fuel J 11.330 = 1v.471. — 3. (usually spelt *°nth*<sup>o</sup>) a resting place, meeting place, public place (market) (cp. Sk. *sansthāna* in this meaning). At S 1.201 in phrase *nadi-tiresu saṇṭhāne sabhāsu rathiyāsu* (i. e. at all public places), S 1.201 reads *saṇṭhāne* (v. 1. *santhāne*); cp. K.S. 1.256 from C.: "a resting place (*vissamana-tṭhāne*) near the city gate, when market-wares had been brought down," trsb "resting by the gates." This stanza is quoted at SnA 20, where the ed. prefers reading *panthāne* as correct reading (v. 1. *saṇṭhāne*). At M 1.481 (*°nth*<sup>o</sup>) = S 11.28 (2 fr. b.), it seems to be used in the sense of "end, stopping, cessation" = A 1v.190 (the editions of S and A have *saṇṭhāna*). At J v1.113 it is translated by "market place," the comp. *saṇṭhāna-gata* being explained by the Com. by *saṇṭhāna-mariyādaṅ gatā*, but at J v1.360 *saṇṭhāna-gata* is by the English translator translated "a wealthy man" (*vinicchaye ṭhito*, Com.), which, however, ought to be "in the court house" (cp. *vinicchaya-tṭhāna*, i. e. publicly. In both places there is also v. 1. *santhāna*<sup>o</sup>).

**Saṇṭhita** [pp. of *santiṭṭhati*] 1. established in (-°), settled, composed Sn 330 (*santi-soracca-samādhi*<sup>o</sup>); Sdhp 458; *su*<sup>o</sup> firmly or well established Sn 755; Miln 383; in a good position, well situated DhsA 65. — 2. being composed (as), being of the nature of (-°), *ullumpana-sabhāva*<sup>o</sup> of a helping disposition DA 1.177; PvA 35.

**Saṇṭhiti** (f.) [fr. *santiṭṭhati*] 1. stability, firmness S v.228; Dhs 11; Vism 206; DhsA 143; Sdhp 460. — 2. fixing, settling Miln 144.

**Saṇḍa** [dial.; Dhṛm 157; *gumb*<sup>o</sup> *attha-m-iraṅe*; cp. Sk. *ṣaṇḍa*] a heap, cluster, multitude, a grove (*vana*<sup>o</sup>) D 1.87; S 11.108; Vin 1.23; J 1.134 (*vana*<sup>o</sup>); *satta*<sup>o</sup> teeming with beings It 21. — *Jambu*<sup>o</sup> N. of *Jambudīpa* Sn 352 Th 1, 822 (v. 1. *°maṇḍa*, which Kern considers to be the correct reading; see *Toev.* 11.67). — *saṇḍa*<sup>o</sup> *cārin* swarming D 1.166 = M 1.77 = A 11.206.

**Ṣaṅḍāsa** [saṅ + ḍaṅsa, fr. ḍasati] (long) pincers, tweezers A 1.210; J 1.223; III 138; used to pull out hair M 11.75; Vin 11.134.

**Sannikā** (sanikā) [cp. saṅi - Sk. sṃi an elephant-driver's hook J 1.145 (so read for paṅṇ)]

**Sanha** (adj.) [cp. Sk. ślakṣṇa] 1. smooth, soft Vin 1.202; II.151; Vv 50<sup>18</sup> (- mudū Vv.A 213); Vism 260 - KhA 59. **saṅghena** softly Th 1. 490. — 2. gentle, mild D 11.250; Sn 853; J 1.202, 370; Nd<sup>1</sup> 234; PvA 50, 215. Of speech (opp. pharusa harsh) M 11.196; A 11.196; Dhs 1343. — 3. delicate, exquisite Th 2. 258, 262, 264, 268. Cp. pari<sup>o</sup>.

-**kaṇṇi** "a wooden instrument for smoothing the ground, or a sort of trowel." Abhp 1007; J 1v.250 (loc. <sup>o</sup>iyay piṅṣto); 1v.4 (<sup>o</sup>i viya tilāni piṅṣamāṇā); v 271; vi.114 (asani viya viravanto <sup>o</sup>iyay viya piṅṣanto); cp. KhA 59; thus it seems to mean also a sort of instrument for oil-pressing, or a mortar.

**Sanhaka**, at J 11.394 (of hair growing white "sanhaka-sadisā") according to Kern, *Toev.* II.69 (coarse) hempen cloth ( **sānavāka**), as indicated by v. l. sānalāka. Thus a der. fr. saṅa = sāpa. Kern compares P. tuṅhira tūnira; Sk. śaṅa = śāṅaka. According to Andersen, Pāli Glossary "betelnut" (=sanha).

**Sanheti** [Caus. fr. sanha] to brush down, smooth (kese); only as cpd. o<sup>o</sup> at Vin 11.107; J 1v.219.

**Sata**<sup>1</sup> (num. card.) [Vedic satam; cp. Av. satam, Gr. ἑκατόν, Lat. centum; Goth. hund - hundred; Idg. \*kmtóm fr. dkmtóm (= decem), thus ultimately the same as **daśa**, i. e. decad (of tens)] a hundred, used as nt. (collect.), either -<sup>o</sup> or as apposition, viz. gāma-sataṅ a hundred(ship of) villages DhA 1.180; jaṭila-satāni 100 ascetics Vin 1.24; jāti D 1.13; or gāthā sataṅ 100 stanzas Dh 102.—Often in sense of "many" or "innumerable," e. g. <sup>o</sup>kaku, <sup>o</sup>raṅsi, etc.; cp. <sup>o</sup>satāni - bahūni J 1v.310, 311.

-**kaku** having a hundred corners, epithet of a cloud A 11.34 = S 1.100 (v. l. sattakatu) see *J.P.T.S.* 1891-93 p. 5. -**patta** the Indian crane (or woodpecker?) J 11.153; 388; Miln 404. -**padī** a centipede A 11.73; III.101, 306; IV.320; v.200; Vin 11.110, 148; Miln 272. -**pala** (Th 1. 97) see pala. -**pāka** (=tela) oil mixture, worth 100 pieces J 1v.281; DhA 11.48; III.311; see also pāka. -**puñña** 100, i. e. innumerable merits Vism 211. -**puppā** Anethum sowa, a sort of dill or fennel J vi.537. -**porisa** of the height of a hundred men, extremely high, attribute of a hell Vv 52, 12 sq.; name of a hell J v.269. -**mūli** Asparagus racemosus Abhp 585. -**raṅsi** "having 100 rays," the sun Sdhp 590; J 1.44. -**rasabhojana** food of 100 flavours DhA 11.96 (v. l. all pass. satta<sup>o</sup>) -**vanka** a kind of fish Abhp 672. -**vallikā** an under-garment, arranged like a row of jewelry Vin 11.137. -**sahassa** one hundred thousand J 11.20; Miln 88; 136; DhA 11.96. -**sahassima** id. S 11.133.

**Sata**<sup>2</sup> [pp. of sarati, of **smṛ**, cp. BSk. smṛta Avś 1.228; II.197] remembering, mindful, conscious D 1.37; II.94; III.49, 107, 222, 269; M 1.520 (su-ssata & dus-sata); S 1v.211; A 11.169 (+ sampajāna). 325; IV.311; Sn 741; Dhs 163; DA 1.211. — **satokārin** cultivator of sati Ps 1.175.

**Sataka** (nt.) [cp. BSk. śataka] a hundred, collection of 100 J 1.74.

**Satakhattuṅ** (adv.) [cp. dvi-khattuṅ, ti-khattuṅ etc.] a hundred times.

**Satata** (adj.) [with satrā "completely" & sadā "always" to sa<sup>o</sup> "one": see saṅ<sup>o</sup>; lit. "in one (continuous) stretch"] continual, chronic. Only in nt. **satataṅ** (adv.) continually A 1v.14; It 116; Sn 507; Miln 70; Pv 11.8<sup>11</sup> (= nirantarā PvA 110); III.7<sup>10</sup> (= sabbakālaṅ

PvA 207); PvA 177; and as -<sup>o</sup> in <sup>o</sup>vihāra a chronic state of life, i. e. a behaviour remaining even & the same A 11.198 = D 11.250, 281. Cp. **sātacca**.

**Satadhā** (adv.) [sata + dhā, cp. ekadhā, dvidhā etc.] in 100 ways, into 100 pieces D 11.341.

**Sati** (f.) [Vedic smṛti - see etym. under sarati<sup>2</sup>] memory, recognition, consciousness, D 1.180; II.292; Miln 77-80; intentness of mind, wakefulness of mind; mindfulness, alertness, lucidity of mind, self-possession, conscience, self-consciousness D 1.19; III.31, 49, 213, 230, 270 sq.; A 1.95; Dhs 14; Nd<sup>1</sup> 7; Fikp 61; VbhA 91; DhA 121; Miln 37; **upaṭṭhitā** sati presence of mind D 11.252, 282, 287; S 11.231; A 11.6, 218; III.109; IV.232; It 120; **parimukhaṅ satīṅ upaṭṭhāpetuṅ** to surround oneself with watchfulness of mind M 11.89; Vin 1.24; **satīṅ paccupaṭṭhāpetuṅ** to preserve self-possession J 1.112; IV.215; **kāyagatā sati** intentness of mind on the body, realization of the impermanency of all things M 11.89; A 1.43; S 1.188; Miln 248; 336; **mutṭhasati** forgetful, careless D 11.252, 282; **marāṇasati** mindfulness as to death A 1v.317 sq.; J 1v.216; SnA 54; PvA 61, 66. **asati** not thinking of, forgetfulness DhA 241; instr. **asatiyā** through forgetfulness, without thinking of it, not intentionally Vin 11.289<sup>2</sup>. **sati** (sammā<sup>o</sup>) is one of the constituents of the 8-fold Ariyan Path (e. g. A 11.141 sq.; VbhA 120); see **magga** 2.

-**adhīpateyya** (sat<sup>o</sup>) dominant mindfulness A 11.243 sq.; It 40. -**indriya** the sense, faculty, of mindfulness A 11.149; Dhs 14. -**uppāda** arising, production of recollection J 1.98; A 11.185; M 1.124. -**ullapakāyika**, a class of devas S 1.16 sq. -**paṭṭhāna** [BSk. smṛty'upasthāna Divy 126, 182, 208] intent contemplation and mindfulness, earnest thought, application of mindfulness; there are *four* satipaṭṭhānas, referring to the body, the sensations, the mind, and phenomena respectively, D 11.83, 290 sq.; III.101 sq., 127, 221; M 1.56, 339; II.11 etc.; A 11.218; III.12; IV.125 sq., 457 sq.; v.175; S 11.96, 153; v.9, 166; Dhs 358; Kvn 155 (cp. *Kvu. bsl<sup>o</sup>* 104 sq.); Nd<sup>1</sup> 14, 45, 325, 349; Vism 3; VbhA 57, 214 sq., 417. — See on term e. g. *Cpd.* 179; and in greater detail *Dial.* 11.322 sq. -**vinaya** disciplinary proceeding under appeal to the accused monk's own conscience Vin 1.325; 11.79 etc.; M 11.247; A 1.99. -**vepulla** **patta** having attained a clear conscience Vin 11.79. -**saṅvara** restraint in mindfulness Vism 7; DhA 351; SnA 8. -**sampajāñña** mindfulness and self-possession D 1.70; A 11.210; DA 1.183 sq. -**sambojjhanga** (e. g. S v.90) see (sam)bojjhanga. -**sammosa** loss of mindful ness or memory, lack of concentration or attention D 1.19; Vin 11.114; DA 1.113; Pug 32; Vism 63; Miln 260.

**Satika** (adj.) (-<sup>o</sup>) [fr. sata<sup>1</sup>] consisting of a hundred, belonging to a hundred; **yojanasatika** extending one hundred **yojanas** Vin 11.238; **visayavassasatika** of hundred and twenty years' standing Vin 11.303.

**Satitā** (f.) [abstr. formation fr. sati] mindfulness, memory DhA 405 (-<sup>o</sup>).

**Satima** (adj.) [snperl. form<sup>o</sup> fr. sata<sup>1</sup>] the hundredth S 11.133; J 1.167 (pañca<sup>o</sup>).

**Satimant** (adj.) [fr. sati] mindful, thoughtful, contemplative, pensive; nom. sg. **satimā** D 1.37; S 1.120; Sn 174; A 11.35; Dhs 163; DhA 1v.117; Pv 1v.3<sup>44</sup>; **satimā** (in verse) Sn 45; nt. **satimaṅ** Sn 211; gen. **satimato** S 1.208; **satimato** S 1.81; Dh 24; nom. pl. **satimanto** D 11.20; Dh 91; DhA 1v.170; gen. **satimatāṅ** Dh 181; It 35; **satimantānaṅ** A 1.24. — See also D 11.77, 141, 221 sq.; A 1v.4, 38, 300 sq., 457 sq.; Nd<sup>1</sup> 506; Nd<sup>2</sup> 629.

**Satī** (f.) [fr. sant, ppr. of **as**] 1. being J 11.251. — 2. a good or chaste woman Abhp 237; **asatī** an unchaste woman Miln 122 J 11.350; J v.418; vi.310.



**Satekiccha** (adj.) [sa<sup>3</sup>+tekieccha] curable, pardonable Miln 192, 221; Vism 425. See *tekieccha*.

**Sateratā** (f.) [cp. Sk. śatahradā, śata+hradā] lightning J v.14, 203. Also as *sateritā* Vv 33<sup>3</sup>; 64<sup>4</sup>; VvA 161 (=vijjulātā), 277. As *saderitā* at Th 1, 260.

**Satta**<sup>1</sup> [pp. of *sañjī*: *sajjati*] hanging, clinging or attached to Vin 1.185; D 11.246; Nd<sup>1</sup> 2.3, 24; Dh 342; J 1.376. Cp. *āsatta*<sup>1</sup> & *byāsatta*.

**Satta**<sup>2</sup> [cp. Vedic *sattva* living being, *satvan* "strong man, warrior," fr. *sant*] 1. (m.) a living being, creature, a sentient & rational being, person D 1.17, 34, 53, 56, 82; 11.68; A 1.35 sq., 55 sq.; S 1.135; v.41; Vin 1.5; Miln 273; Vism 310 (def<sup>a</sup>: "rūp'ādisu khaudhesu chandarāgena satta visattā ti satta," thus=*satta*<sup>1</sup>); Nett 161; DA 1.51, 161; VbhA 144. —*naraka*<sup>1</sup> a being in purgatory (cp. *niraya*<sup>o</sup>) Vism 500. — 2. (nt.) soul (=jivita or viññāna) Pv 1.8<sup>1</sup> (*gata*<sup>o</sup>=*vigata-jivita* PvA 40). — 3. (nt.) substance Vin 1.287. *nissatta* non-substantial, phenomenal DhA 38. —*āvāsa* abode of sentient beings (see *nava*<sup>1</sup> 2) D 11.263, 268; A v.53; Vism 552; VbhA 168. —*ussada* (see *ussada* 4) teeming with life, full of people D 1.87, 111, 131. —*loka* the world of living creatures SnA 263, 442; Vism 205. See also *sankhāra-loka*. —*vanijjā* slave trade DA 1.235 = A 11.208 (C. manussa-vikkaya)

**Satta**<sup>3</sup> [pp. of *sapati* to curse; Sk. śapta] cursed, sworn J 11.460; v.445.

**Satta**<sup>4</sup> (num.) [cp. Vedic *sapta*, Gr. *ἑπτά*; Av. *hapta*; Lat. *septem*, Goth. *sibun*=E. *seven* etc.] number *seven*. It is a collective and concluding (serial) number; its application has spread from the *week* of 7 days (or nights), and is based on *astronomical* conception (Babylon!), this science being regarded as *mystic*, it invests the number with a peculiar *magic* nimbus. From time-expressions it was transferred to space, esp. when originally connected with time (like *satta-bhūmaka* the 7-storied palace; the *Vimāna*s with 700 towers: see *vimāna* 2 & 6; or the 7 great lakes: see *sara*<sup>3</sup>; <sup>o</sup>*yojana* 7 miles, cp. the 7 league-boots!). Extremely frequent in folklore and fairy tales (cp. 7 years of famine in Egypt, 7 days' festivals, dragon with 7 heads, 7 ravens, 7 dwarfs, 7 little goats, 7 years enchantment, etc. etc.). — For *time* expressions see in cpds.: <sup>o</sup>*āha*, <sup>o</sup>*māsa*, <sup>o</sup>*ratta*, <sup>o</sup>*vassa*. Cp. Sn 446 (*vassāni*); J 11.91 (*kāyā*, thick masses); DA 1.25 (of the Buddh. Scriptures: *sattahi māsehi sangītaṅ*); DhA 11.34 (*dhanāni*), 101 (*mangalā*); the collective expression 7 years, 7 months, 7 days at J v.48; the 7×70 *nāṇavatthūni* S 11.59; and the curious enumeration of heptads at D 1.54. — *Cases*: instr. *sattahi* D 1.34; gen. *sattannaṅ* D 1.56; loc. *sattasu* D 11.303 = M 1.61. —*anga* a couch with 7 members (i. e. four legs, head support, foot support, side) Vin 11.149. —*aṭṭha* seven or eight J 11.101. —*āgārika* a "seven-houser," one who turns back from his round, as soon as he has received alms at 7 houses D 1.166. —*ālopika* a "seven-mouthful," one who does not eat more than 7 bits D 1.166. —*āha* (nt.) seven days, a week of 7 days [cp. BSk. *saptaka* Divy 99] D 11.248; Vin 1.1, 139; J 1.78; 11.85; 1v.360; v.472; vi.37; DhA 1.109; VvA 63. *satta*<sup>o</sup> 7 weeks DhA 1.86; cp. *satta-satta-divasā* J v.443. —*ussada* (see *ussada* 2) having 7 prominences or protuberances (on the body), a sign of a *Mahāpurisa* D 11.18; 11.144, 151 (i. e. on both hands, on both feet, on both shoulders, on the back). —*guṇa* sevenfold Mhvs 25, 36. —*jaṭa* with seven plaits (of hair) J v.91 (of a hunter). —*tanti* having 7 strings, a lute VvA 139. —*tāla* (-*matta*) (as big as) 7 palm trees DhA 11.62, 100. —*tiṅsa* 37 (see *bodhi-pakkhiya-dhammā*). —*dina* a week Mhvs 11, 23. —*pa-karaṇika* mastering the 7 books of the *Abhidhamma* J 1.312; DhA 11.223. —*paṭiṭṭha* sevenfold firm D 11.174; Miln 282. —*padan* for 7 steps J v.1351 (Kern, *Toev.*

s. v. "unfailing"). —*bhūmaka* (*pāsāda*) (a palace) with 7 stories Mhvs 37, 11; J 1.58; 1v.378; DhA 1.180, 239; 1v.209. —*māsaṅ* (for) seven months PvA 20. —*yojanika* 7 miles in extent J v.484. —*ratana* the 7 royal treasures D 1.88; It 15; J v.484. —*ratta* a week J vi.230 (dve<sup>o</sup>= a fortnight), 304; Sn 570. —*vassika* 7 years old Miln 9, 310; DhA 11.87, 89 (*sāmanera*). 139; PvA 53 (*Sankicca arahattag patvā*); DhA 11.98 (*kumāro arahattag patta*); J v.249. On the age of seven as that of child arahants see Mrs. Rh. D. in *Brethren* introd. xxx. —*visati* twenty seven DhA 1.4.

**Sattakkhattuṅ** (adv.) [cp. *tikkhattuṅ* etc.] seven times Vin 1.3; It 18; *sattakkhattuparamaṅ* seven times at the utmost; <sup>o</sup>*parama* one who will not be reborn more than seven times S 11.134 sq.; A 1.233, 235; 1v.381; Kvu 104; Pug 15 sq.; Nett 189; KhA 187; J 1.239; DhA 11.61, 63.

**Sattati** [cp. Sk. *saptati*] seventy D 11.256; Ap 118, 126 & passim. As *sattari* at S 11.59; Ap 248 & passim.

**Sattatta** (nt.) [abstr. fr. *satta*<sup>2</sup>] state of having existence D 1.29.

**Sattadhā** (adv.) [fr. *satta*<sup>1</sup>, cp. *dvidhā*] in seven pieces D 1.94; 11.235; Sn 783; J v.33, 493; DhA 1.17, 41. Cp. *phalati*.

**Sattapanṇi-rukka** N. of a tree Mhvs 30, 47; cp. *satta-panṇi-guhā* N. of a cave KhA 95.

**Sattama**<sup>1</sup> (adj.) [superl. fr. *sant*] best, excellent Sn 356; J 1.233.

**Sattama**<sup>2</sup> (num. ord.) [fr. *satta*<sup>4</sup>] the seventh D 1.89; Sn 103. — f. <sup>o</sup>*mī* Sn 437. Often in loc. <sup>o</sup>*divase* in the 7th day Sn 983; J 1.395; Miln 15; PvA 6, 74. —<sup>o</sup>*bhāvika* one who has reached the 7th existence (or rebirth) Kvu 475 (cp. *trslm* 2714).

**Sattarasa** (num. card.) [*satta*<sup>4</sup>+*rasa*<sup>2</sup>=*dasā*] seventeen Vin 1.77; 1v.112 (<sup>o</sup>*vaggiyā bhikkhū*, group of 17).

**Sattari**=*sattati*, at S 11.59 sq.

**Sattali** (f.) [cp. Sk. *saptalā*, name of var. plants, e. g. *jasmine*, or many-flowered *nykkanthes*, *Ilalāy*. 2, 52] the plantain, and its flower J 1v.440 (= *kadali-puppha* C.; so read for *kandala*<sup>o</sup>); and perhaps at Th 2, 260 for *pattali* (q. v.), which is expl<sup>d</sup> as *kadali*(-*makula*) at ThA 211.

**Sattava**=*satta*<sup>2</sup> [a diaeretic *sattva*] J v.351. Cp. Lal. Vist. 520.

**Satti**<sup>1</sup> (f.) [fr. *śak*, cp. Vedic *śakti*] ability, power Dhṭp 508. Usually in phrase *yathā satti* as much as one can do, according to one's ability Cp 1.106; DhA 1.399; or *yathā sattiṅ* D 1.102, or *y. sattiyyā* DhA 1.92.

**Satti**<sup>2</sup> (f.) [cp. Vedic *śakti*, orig. identical with *satti*<sup>1</sup>] 1. knife, dagger, sword A 1v.130; J 11.153; Vism 313 (*diḡha-danda*<sup>o</sup> with a long handle); DhA 1.189; 11.134 (*tikhina*<sup>o</sup> a sharp knife), *mukha*<sup>o</sup> piercing words J 1.341. — 2. a spear, javelin S 1.13; A 11.117; J 1.150. —*pañjara* lattice work of spears D 11.164. —*langhana* javelin dance J 1.430. —*simbali-vana* the forest of swords (in purgatory) J v.453. —*sūla* a sword stake, often in simile <sup>o</sup>*ūpanāḍi kāmā* S 1.128; A 11.97; Vism 341. Also N. of a purgatory J v.143 sq.

**Sattika** see *tala*<sup>o</sup>.

**Sattu**<sup>1</sup> [Vedic *śatru*] an enemy J v.94 (acc. pl. *sattavo*); Vism 234 (<sup>o</sup>*uimmathana*).

**Sattu**<sup>2</sup> [cp. Sk. *śaktu*] barley-meal, flour Vin 11.116 (*sattu*); Nd<sup>1</sup> 372; J 11.343 sq.; Pv 11.13; DhS 646. —*āpaṇa* baker's shop J v.1365. —*pasibbaka* flour sack; <sup>o</sup>*bhastā* id. J 11.346.

**Sattuka** [fr. *sattu*<sup>1</sup>] an enemy J III.154; Mhvs 32, 18.

**Sattha**<sup>1</sup> (nt.) [cp. Vedic śāstra, fr. śās to cut] a weapon, sword, knife; coll. "arms" D 1.4, 56; Sn 309, 819 (expl<sup>d</sup> as 3: kāya<sup>o</sup>, vaci<sup>o</sup>, mano<sup>o</sup>, referring to A IV.42, at Nd<sup>1</sup> 151); J 1.72, 504; Pv III.102; SnA 458 (°mukhena); PvA 253. Often in comb<sup>n</sup> *daṇḍa* + *sattha* (cp. *daṇḍa* 4), coll. for "arms." Vin 1.349; D 1.63; A IV.249; Nd<sup>2</sup> 576. — *satthaḅ* āharati to stab oneself S 1.121; III.123; IV.57 sq.

-*kamma* application of the knife, incision, operation Vin 1.205; SnA 100. -*kāraka* an assassin Vin III.73. -*vanijjā* trade in arms A III.208. -*hāraka* an assassin Vin III.73; S IV.62.

**Sattha**<sup>2</sup> (nt.) [cp. Vedic śāstra, fr. śās to teach] a science, art, lore Miln 3; SnA 327, 447. — *vāda* science of right belief SnA 540; *sadda*<sup>o</sup> grammar SnA 266; supina<sup>o</sup> dream-telling SnA 564.

**Sattha**<sup>3</sup> [sa<sup>3</sup> + attha; Sk. sārtha] a caravan D II.130, 339; Vin 1.152, 292; Nd<sup>1</sup> 446; Dh 123 (appa<sup>o</sup> with a small c.). Miln 351.

-*gamaniya* (magga) a caravan road Vin IV.63. -*vāsa* encampment D II.340, 344. -*vāsika* & *vāsin* caravan people J 1.333. -*vāha* a caravan leader, a merchant D II.342; Vv 84<sup>7</sup> (cp. VvA 337); leader of a band, teacher; used as Ep. of the Buddha S 1.192; It 80, 108; Vin 1.6. In exegesis of term *Satthā* at Nd<sup>1</sup> 440–Nd<sup>2</sup> 630 = Vism 208.

**Sattha**<sup>4</sup> [pp. of *sāsati*; śās<sup>3</sup>] told, taught J II.298 (v. 1. siṭṭha).

**Sattha**<sup>5</sup> (adj.) [wrong for *satta* = śakta] able, competent J III.173 (= samattha C.).

**Sattha**<sup>6</sup> [cp. Sk. śvasta, śvas] breathed; see *vissattha*.

**Satthaka**<sup>1</sup> (nt.) [fr. *sattha*<sup>1</sup>] a knife, scissors Vin II.115 (*daṇḍa*<sup>o</sup>, with a handle); J v.254 (as one of the 8 *parikhāras*); Miln 282. *aya*<sup>o</sup> at J v.338 read °*paṭṭaka*. -*nisādana* [cp. Sk. niśātana] knife-sharpening DhA 1.308, cp. Miln 282 *nisāna* [- Sk. niśāna]. -*vāta* a cutting pain A 1.101 = 307; J III.445.

**Satthaka**<sup>2</sup> (adj.) [fr. *sattha*<sup>3</sup>] belonging to a caravan, caravan people, merchant PvA 274.

**Satthar** [Vedic śāstr, n. ag fr. śās] teacher, master. — nom. *satthā* D 1.49; Sn 179, acc. *satthāraṅ* D 1.163; Sn 153, 343; instr. *satthārā* D 1.163; instr. *satthunā* Mhvs 32, 19; gen. *satthu* D 1.110; It 79; Vin 1.12; gen. *satthuno* D II.128; Sn 547, 573, loc. *satthari* Dhs 1004; nom. and acc. pl. *satthāro* D 1.230; A 1.277; Miln 4; gen. pl. *satthārānaṅ* J 1.509. — See e. g. D 1.230; A 1.277; Vin 1.8; Th 2, 387. — The 6 teachers (as in detail at D 1.52–59 & var. places) are Pūraṇa Kassapa, Makkhali Gosāḷa, Nigaṇṭha Nāthaputta, Saṅgya Belatthiputta, Ajita-Kesakambali — 5 teachers at Vin II.186; A III.123. — 3 at D 1.230; A 1.277. — The Master *par excellence* is the Buddha D 1.110; II.128; III.119 sq.; A III.248; IV.120, 490; Sn 153, 545, 955 (see exegesis in detail at Nd<sup>1</sup> 440–Nd<sup>2</sup> 630), 1148; Vism 389, 401, 604. — *gaṇa-satthar* leader of a company J II.41, 72; *satthāra-dassana* sight of the Master SnA 49; *satthu-d-anvaya* successor of the M. Sn 550.

**Satthi**<sup>1</sup> (nt. & f.) [cp. Sk. sakti] the thigh Vin II.161; Th 1, 151; Vv 81<sup>17</sup>; J II.408; III.83; VI.528; *antarā*<sup>o</sup> between the thighs A II.245.

**Satthika** (adj.) [fr. *sattha*<sup>3</sup>] belonging to a caravan D II.344.

**Satthu** see *sattu*<sup>2</sup>; *satthu*<sup>o</sup> see *satthar*.

**Satthuka** "having a teacher," in *atita*<sup>o</sup> [belonging to the whole cpd.] whose teacher is dead D II.154.

**Satthuna** [?] a friend J 1.395.

**Satthuvanna** [satthar<sup>o</sup> + vanna] gold (lit. the colour of the Master) Vin III.238, 240.

**Sathera** (adj.) [sa<sup>3</sup> + therā] including the Theras A II.169.

**Sadattha** [sat (= sant) + attha] the highest good, ideal D II.141; M 1.4; A v.207 sq.; Dh 166; Mhvs 3, 24. It may be taken as sa<sup>4</sup> + attha (with euphonic-d-), i. e. one's own good, as it is expl<sup>d</sup> by Bdhgh at DhA III.166 ("sake atthe"). & adopted in trsl<sup>n</sup> at *Dial.* II.154.

**Sadatthuta** (adj.) [sadā + thuta<sup>3</sup>] always praised J IV.101 (= nicca-pasattha C.).

**Sadara** (adj.) [sa<sup>3</sup> + dara] fearful, unhappy A II.172; M 1.280, 495 = D III.57 (reads dd).

**Sadasa** [sa + dasā] a squatting mat with a fringe Vin IV.171.

**Sadassa** [sat (= sant) + assa] a horse of good breed A 1.289.

**Sadā** (adv.) [fr. *saṅ*<sup>o</sup>] always Sn 1041, 1087, 1119; Nd<sup>2</sup> 631 (where long stereotype definition); Dh 79; Pv II.8<sup>11</sup> (= sabhakāḷaṅ yāvajivaṅ PvA 110); II.6<sup>37</sup> (= sabba-kāḷaṅ divase divase sāyaṅ ca pāto ca PvA 127); IV.1<sup>6</sup>.

-*matta* "always revelling," N. of a palace J 1.363 sq (cp. Divy 603); a class of devas D II.260.

**Sadisa** (adj.) [sa<sup>2</sup> + disa = dṛśa] similar, like, equal D II.261; S III.48 sq.; A 1.125 = Pug 35; Vin 1.8; J 1.191; Dhs 116; Vism 543 = VbhA 148. Cp. *sādisa*.

**Saderita** see *saterita*.

**Sadevaka** (adj.) [sa<sup>3</sup> + deva + ka] together with the devas, with the deva world D 1.62; III.76, 135; Sn 86; Vin 1.8, 11; Dh 44; DA 1.174. At J 1.14 *sadevake* (loc.) is used in the sense of "in the world of men & gods."

**Sadevika** (adj.) [sa<sup>3</sup> + devī + ka] together with his queen Mhvs 33, 70.

**Sadda** [cp. late Vedic śabda; BSk. śabda as *nt.* at AvŚ 1.3] 1. sound, noise D 1.79, 152; III.102 sq., 146, 234, 244 sq., 209, 281; M III.56, 267; A III.30 sq.; IV.01, 248; J 1.3 (*ten* sounds); Sn 71; Vism 408 (var. kinds); Dhs 621 (*udaka*); DhA II.7 (*udriyana*<sup>o</sup>); def<sup>d</sup> at Vism 446 ("sota-paṭhanana-lakkhana," etc.) & at VbhA 45 ("sappati ti saddo, udāhariyati ti attho"). — 2. voice J II.108. — 3. word Vin 1.11; It 114; DhA 1.15 (*itthi*<sup>o</sup>); VbhA 387 (in *nirutti*); SnA 201, 318, 335.

-*kovida* a grammarian or phonetician SnA 321. -*dhātu* element of sound Dhs 707. -*naya* science of grammar, etymology KhA 107. -*bheda* word analysis Vism 519 sq. -*vidū* a grammarian SnA 160. -*vedhin* shooting by sound Mhvs 23, 85. -*sattha* science of words, grammar SnV 266. -*siddhi* analysis or correct formation of a word, grammatical explanation SnA 304, 551.

**Saddana** (nt) [fr. śabd; see *saddāyati*] making a noise DhM 401.

**Saddala** (adj.) [cp. Sk. śādvala] grassy Th 1, 211; J 1.87; VI.518; Miln 286; Pv II.12<sup>10</sup> (= taruṇa-tiṇa PvA 158).

**Saddahati** Vedic śrad-dhā, only in impers. forms grd. śrad-dadhāna; pp. śrad-dhita; inf. śrad-dhā; cp. Av. zraz-dā id.; Lat. cred-(d)o (cp. "creed"); Gr. eretim to believe. Fr. Idg. \*kred (cord<sup>o</sup> heart) + \*dhe, lit. to put one's heart on to believe, to have faith D II.115; 244; S III.225; Pv II.8<sup>3</sup>; J v.480; DhA II.27. ppr. *saddahanto* DA 1.81; PvA 148 (a<sup>o</sup>), 151 (a<sup>o</sup>), 285; & *saddahāna* S 1.20, 214; Sn 186; It 112. Pst. *saddheyya* J II.116 (= *saddaheyya* C.); 2<sup>nd</sup> pl. *saddaheṭha* J III.19<sup>o</sup>; 3<sup>rd</sup> pl. *saddheyyuṅ* S II.255. At J VI.575 (Pst.) *saddahe*

seems to be used as an exclamation in the sense of "I wonder" (cp. *maññe*). — *saddahase* at Pv iv.8<sup>1</sup> is to be read *saddāyase* (see *saddāyati*). — *grd.* *saddhātabba* J ii.37; v.480; PvA 217; *saddahātabba* D ii.340; *saddahitabba* Miln 310; *saddheyya* Vin iii.188; and *saddhāyitabba* (Caus.) PvA 109. A Caus. aor. 2 sg is (*mā*) . . . *saddahe* J vi.136<sup>140</sup> — *ger.* *saddhāya* J v.176 (— *saddahitvā* C.); *inf.* *saddhātūy* J v.445. — *pp.* (Caus.) *saddhāyita*. — Caus. II *saddahāpeti* to make believe, to convince; Pot *ḍahāpeyya* J vi.575; Pv iv.1<sup>25</sup>; fut. *ḍahāpessati* J i.291.

**Saddahanā** (f.) [fr. *sad* + *dhā*, believing, trusting, having faith Nd<sup>2</sup> 632; Dhs 12, 25; Nett 15, 19; DhA 1.76.

**Saddāyati** [Denom. fr. *sadda*; i. e. *śabd*, cp. Epic Sk. *śabd* *dayati* & *śabdāyati*] 1. to make a sound Miln 258; Pv iv.8<sup>1</sup> (*saddāyase* read for *saddahase*); iv.16<sup>1</sup> (id.); Ud 61 (*āyamāna* noisy). — 2. to call, summon (with acc.) J iii.288.

**Saddāta** [pp. of *śabd*; cp. *saddāyati*] sounded, called Sdhp 100.

**Saddūla** [cp. Sk. *śārdūla*] a leopard Miln 23.

**Saddha**<sup>1</sup> (adj.) [orig. adj. of *saddha*<sup>2</sup>, but felt to be adj. of *saddhā*; cp. BSk. *śrāddha* AvŚ 1.83, 383] 1. believing faithful D i.171; S 1.43; ii.150 sq.; A 1.150; ii.164, 227 sq.; iii.3 sq., 34, 182; iv.38, 145, 314 sq.; v.10 sq., 124 sq.; Sn 188, 371; Dh 8; Pv 1.10<sup>1</sup>, iv.1<sup>86</sup>; DhA ii.82. — *as*(s)*saddha* unbelieving PvA 42, 54, 97, 243 & *passim* (see a<sup>o</sup>). — 2. credulous Sn 853; Dh 67.

**Saddha**<sup>2</sup> [cp. Epic Sk. & Sūtra literature *śrāddha*, fr. *śrad*-*dhā*, a *funeral rite* in honour of departed relatives connected with meals and gifts to the brahmins D 1.97; A 1.166; v.269, 273; DA 1.267; *saddhaṅ* *pamūceti* to give up offerings, to abandon Brahmanism Vin 1.7; D ii.39; Sn 1146. The word is n. according to Abhp and A v.269-273; loc. °e. D 1.97; J ii.360; *kaṅ* *saddhaṅ* (acc. in a *gāthā*), seems to be f.; Com. ib. 360 has *saddhā-bhattaṅ*, a funeral repast (v. l. *saddha*). Thus it seems to be confused with *saddhā*.

**Saddhamma** [*sad*(=sant)+*dhamma*, cp. BSk. *saddharma*, e. g. Jfm 224] the true *dhamma*, the best religion, good practice, the "doctrine of the good" (so Geiger, *Pali Dhamma* pp. 53, 54, q. v. for detailed discussion of the term) M 1.46; S v.172 sq.; A 1.99; iii.7 sq., 174 sq., 435 sq.; v.109, 317; Sn 1020; Dh 38; J v.483; DhA iv.95. *Seven* *saddhammas*: M 1.354, 356; D iii.252, 282; A iv.208 sq. — *Opp. a-saddhamma* (q. v.); *four* a<sup>o</sup>. A ii.47; eight: Vin ii.202.

-*garu* paying homage to the true religion S 1.140. -*savana* hearing the (preaching of the) true dhamma D iii.227, 274; A 1.279; ii.245; iv.25 sq., 221; v.115 sq.

**Saddhā** (f.) [cp. Vedic *śraddhā*: see *saddahati*] faith (on term cp. Geiger, *Sayyutta Irsl*<sup>o</sup> ii.43<sup>2</sup>) D 1.63; iii.104 sq.; S 1.172 = Sn 76; S v.196; Dh 144; A 1.150, 210; iii.4 sq., 352; iv.23; v.69; Dhs 12; Miln 34 sq.; Tikp 61, 166, 277, 282. — *instr.* *saddhāya* (used as adv.) in faith, by faith in (acc. or gen.) Vin ii.289 (*āyasmantānaṅ*), J v.176 (*pabbajita*); PvA 49 (*kammaphalaṅ* s.); or shortened to *saddhā* (*pabbajita*) M 1.123; A 1.24; J 1.130. The same phrase as *saddhāya pabbajita* at S 1.120 is expl<sup>d</sup> as "*saddahitvā*" by Bdhgh (see K.S. 1.321), thus taking it as *ger.*

-*ānūsārīn* walking according to faith M 1.479; A 1.74; Pug 15; Nett 112, 189. -*indriya* (*saddh*<sup>o</sup>) the faculty, i. e. the moral sense, of faith D iii.239, 278; A ii.149; S v.193, 377; Dhs 12, 62, 75; Nett 19. -*carīyā* living in faith Vism 101. -*deyya* a gift in faith D 1.5; Vin 1.298; iv.39; DA 181. -*vimutta* emancipated through faith M 1.478; A 1.74, 118 sq.; Pug 15; Nett 109. -*vimutti* emancipation through faith Pug 15.

**Saddhātār** [n. ag. fr. *saddahati*, i. e. *sad* + *dhātār*] a believer Sdhp 39.

**Saddhāyika** (adj.) [fr. *saddhāya*, *ger.* of *saddahati*] trust-worthy D ii.320; A iv.109 (so read for °sika); Th 2, 43, 69.

**Saddhāyita** [pp. of *saddahati*; BSk. *śraddhayita*] one who is trusted; nt. that which is believed, faith Pv ii.8<sup>5</sup>. May be misspelling for *saddhāyika*.

**Saddhiṅ** (& *saddhi*<sup>o</sup>) (adv.) [in form = Vedic *sadhriṅ* "towards one aim," but in meaning = Vedic *sadhryak* (opp. *viśvak*, cp. P. *viśuṅ*) "together." Cp. also Vedic *saṅyak* = P. *sammā*. The BSk. is *sārdhaṅ*, e. g. s. *vihārīn* AvŚ ii.139, together; as prep. (following the noun): in company with (*instr.*) D 1.31; Vin 1.32; iii.188 (expl<sup>d</sup> as "ekato"); J 1.189; ii.273; DA 1.35; Miln 23; also with *loc.* DA 1.15; or *gen.* Vin ii.154; J 1.420. As a lv. *saddhiṅ* *agamāsi* J 1.154, cp. *saddhiṅ-kīlita* J ii.20.

-*cara* companion Sn 45, 46 (= *ekato cara* Nd<sup>2</sup> 633); Dh 328. -*vihārika* (*saddhi*) co-resident, fellow-bhikkhu; pupil Vin 1.45 sq.; A ii.70; J 1.182, 224; Vism 94; DhA ii.10. -*vihārīn* id. A ii.239; iii.69; J 1.1; f. *vihārīnī* Vin iv.291.

**Saddhiya** (nt.) [abstr. fr. \**śraddhya*] only in neg. a<sup>o</sup> (q. v.).

**Sadhana** (adj.) [*sa*<sup>3</sup> + *dhana*] wealthy, rich D 1.73; J 1.334.

**Sadhamma** [*sa*<sup>4</sup> + *dhamma*] one's own religion or faith M 1.523; Sn 1020; Bu ii.6 = J 1.3.

**Sadhammika** [*sa*<sup>2</sup> + *dhamma* + *ika*] co-religionist D ii.273.

**San**<sup>1</sup> [cp. Vedic *śvā*, gen. *śunaḥ*; Av. *spā*, Gr. *σκῶρ*; Lat. *canis*, Oir. *cū*, Goth. *hund*s = hound] a dog; nom. sg. *sā* D 1.166 = M 1.77; S 1.176; iii.150; Kvu 336. For other forms of the same base see *suvāṇa*.

**San**<sup>2</sup> (= *saṅ*) acc. of *sa*<sup>4</sup>.

**Sanacca** (nt.) [*sa*<sup>3</sup> + *nacca*] dancing (-party) Vin ii.267.

**Sanati** see *saṇati*.

**Sanantana** (adj.) [for *sanātana* (cp. *purātana*); Idg. \**seno* = Gr. *ἔργον* old; Sk. *sanah* in old times; Av. *hana* old, Lat. *senex*, *senex* ("senile"), *senatus*; Goth. *sineigs* old; Oir. *sen* old] primeval, of old; for ever, eternal D ii.249, 244; S 1.189 (cp. K.S. 1.321; *porāṇaka*, *sanātanaṅ* vā *paṇḍitānaṅ* *dhamma*); DhA 1.51.

**Sanābhika** (adj.) [*sa*<sup>3</sup> + *nābhi* + *ka*] having a nave (of a wheel) D ii.17, 172; A ii.37; at both places comb<sup>d</sup> with *sa-nemika* "with a felly" (i. e. complete).

**Sanāmika** (adj.) [*sa*<sup>3</sup> + *nāma* + *ika*] having a name, called Bu ii.194 = J 1.28.

**Sanidassana** (adj.) [*sa*<sup>3</sup> + *nidassana*] visible D iii.217; Dhs 1087.

**Sant** [ppr. of *atthi*] 1. being, existing D 1.61, 152; A 1.176; It 62 sq.; Sn 98, 124 — 2. good, true S 1.17; Dh 151. — *Cases*: nom. sg. m. *santo* Sn 98; Miln 32; Nd<sup>2</sup> 635 (= *samāna*); f. *satī* (q. v.); nt. *santaṅ* A v.8; PvA 192; acc. *santaṅ* D ii.65; & *satāṅ* J iv.435 (opp. *asaṅ*); instr. *satā* D ii.55; loc. *satī* D ii.32; A 1.176; iii.338; Sn 81; Dh 146; It 85; & *sante* D 1.61; abl. *santato* Nett 88; DhA 206 sq. — *pl.* nom. *santo* M 1.24; S 1.71; Sn 450; It 62; Dh 151; nt. *santāni* D 1.152; acc. *sante* Sn 94, 665; gen. *satāṅ* M 1.24; S 1.17; Sn 227; instr. *sabbhi* D ii.249; S 1.17, 59; Miln 221 = J v.49; Dh 151; loc. *santesu*. — *Compar.* *santatara* It 62; superl. *sattama* (q. v.).

**Santa**<sup>1</sup> [pp. of *sammati*<sup>1</sup>] calmed, tranquil, peaceful, pure D 1.12; Vin 1.4; S 1.5; A ii.18; Sn 740; Pv iv.1<sup>34</sup>

- (-upasanta-kilesa PvA 230); Miln 232, 409; Vism 155 (°anga; opp. oḷārik'anga); DhA 11.13; 111.83. — nt. peace, bliss, nibbāna S 1v.370.
- indriya** one whose senses are tranquil A 11.38; Sn 144; Vin 1.195; J 1.506; -**kāya** of calmed body Dh 378; DhA 1v.114. -**dhamma** peaceful condition, quietude J 1.506; -**bhāva** id. Miln 295. -**mānasa** of tranquil mind Vin 1.195; J 1.506. -**vāsa** peaceful state DhA 1v.114. -**vutti** living a peaceful life It 30, 121.
- Santa**<sup>2</sup> [pp. of sammati<sup>2</sup>] tired, wearied, exhausted Dh 60; J 1.498; Pv 11.9<sup>36</sup> (= parissama-patta PvA 127).
- Santaka**<sup>1</sup> (adj.) [fr. sant; cp. BSk. santaka Divy 280 etc.] 1. belonging to J 1.122; nt. property J 1.91, 494; DhA 1.346. — 2. due to (gen.) J 111.408; 1v.37. — 3. (being) in the power of J 1v.200 (bhaya°).
- Santaka**<sup>2</sup> (adj.) [sa<sup>3</sup>+antaka] limited (opp. anantika) S v.272.
- Santacā** (f.) [?] bark J v.202 (sattacaj ?).
- Santajjeti** [saṅ+tajjeti] to frighten, scold, menace J 1.479; v.94; ThA 65; PvA 123, 195.
- Santataṅ** (adv.) [-sataṅ, or fr. saṅ+tan] continually, only in cpds.: °kārin consistent A 11.187. **vutti** of consistent behaviour A 11.187; M 1.339; °sila steady in character M 1.339.
- Santatara** see sant.
- Santati** (f.) [fr. saṅ+tan, lit. stretch] 1. continuity, duration, subsistence Dhs 643; Nett 79; Miln 72, 185; VbhA 8, 170, 173; VvA 25; Vism 434, 449. **citta**<sup>2</sup> continuity of consciousness Kvu 458; cp. Cpđ. 6, 153<sup>1</sup>, 252 sq.; **dhamma**<sup>2</sup> continuity of states Miln 49; rūpa<sup>2</sup> of form VbhA 21; **sankhāra**<sup>2</sup> causal connection of material things Th 1, 716. — 2. lineage Miln 160.
- Santatta**<sup>1</sup> [pp. of santappati] heated, glowing D 11.335; M 1.453; S 1.109 (divasa°); J 1v.118; Miln 325; PvA 38 (soka°).
- Santatta**<sup>2</sup> [pp. of santasati] frightened, disturbed J 11.77 (= santrasta C.).
- Santaneti** (& °tāneti) [Caus. of saṅ+tan] to continue A 11.96 sq.; S 1v.104; Pug 66 sq.; SnA 5 (see santāyati).
- Santappati** [saṅ+tappati<sup>1</sup>] to be heated or chafed; fig. to grieve, sorrow M 1.188; J 111.153. — pp. **santatta**<sup>1</sup> — Caus. °tāpeti to burn, scorch, torment M 1.128; S 1v.50 sq. — pp. **santāpita**.
- Santappita** [pp. of santappeti] satisfied, pleased J 11.44; Pv 11.8<sup>11</sup> (= pūṭita PvA 110).
- Santappeti** [Caus. of saṅ+tappati<sup>2</sup>] to satisfy, please D 1.109; Vin 1.18; J 1.50, 272. — pp. **santappita**.
- Santara** (adj.) [sa<sup>2</sup>+antara, cp. E. with-in] inside; in comp<sup>2</sup> °uttara inner & outer Vin 111.214; 1v.281; °uttarena with an inner & outer garment Vin 1.298; ThA 171; °bāhira within & without D 1.74; Dh 315; J 1.125; DA 1.218; DhA 111.488.
- Santarati** [saṅ+tarati<sup>2</sup>] to be in haste, to be agitated; ppr. °amāna (°rūpa) J 111.150, 172; VI.12, 451.
- Santavant** (adj.) [fr. santa<sup>1</sup>] tranquil Dh 378.
- Santasati** [saṅ+tasati<sup>2</sup>] to be frightened or terrified, to fear, to be disturbed Miln 92. ppr. **santasaj** J 1v.306 (a°), & **santasanto** J 1v.101 (a°); Pot. **santase** J 111.147; v.378; ger. **santasitvā** J 11.398. — pp. **santasita** & **santatta**.
- Santasita** [pp. of santasati] frightened Miln 92; PvA 200 (=suṭṭhu tasita).

**Santāna** (nt.) [fr. saṅ+tan] 1. spreading, ramification, tendril (valli°) KhA 48. — 2. one of the 5 celestial trees J 1v.239 (°maya made of its flowers). — 3. (also m.) continuity, succession; lineage S 111.143; DA 1.40; DhsA 63, 217, 297; Vism 555; VbhA 164 Cp. citta° continuity of consciousness Cpđ. 167<sup>7</sup>.

**Santānaka** [santanā+ka] 1. (nt.) = santāna 1; VvA 94, 162 (°valli a sort of long creeper). **mūla**<sup>2</sup> a spreading root S 111.155; J 1.277. — 2. = santāna 2 VvA 12. — 3. (nt.) a cobweb Vin 1.48. — 4. offspring S 1.8.

**Santāpa** (adj.-n.) [fr. saṅ+tap] burning; heat, fire; fig. torment, torture Sn 1123 (cp. Nd<sup>2</sup> 630); J 1.502; Miln 97, 324; VbhA 70 (various), 245 (aggi°, suriya°); Sdhp 9, 572.

**Santāpita** [pp. of santāpeti] heated, aglow Th 2, 504.

**Santāpeti** see santappati.

**Santāyati** [saṅ+tāyati] to preserve (connect ?) Vism 688 (better °dhāyati) = SnA 5 (reads °tāneti).

**Santāraṇa** (nt.) & °ī (t.) [fr. saṅ+tāreti<sup>1</sup>] conveying to the other shore S 1v.174; M 1.134 — f. **santāraṇī** Ap 234 (scil. nāvā).

**Santāsa** [saṅ+tāsa] trembling, fear, shock A 11.33; S 111.85; J 1.274; Miln 140, 207; PvA 22.

**Santāsaniya** (adj.) [fr. saṅ+tāsana] making frightened, inspiring terror Miln 387.

**Santāsīn** (adj.) [fr. santāsa] trembling, frightened Dh 351.

**Santi** (f.) [fr. sam, cp. Sk. °sānti] tranquillity, peace Sn 204; D 11.157; A 11.24; Dh 202.

-**kamma** act of appeasing (the gods), pacification D 1.12; DA 1.97. -**pada** "the place of tranquillity"; tranquil state, i. e. Nibbāna A 11.18; VvA 219. -**vāda** an advocate of mental calm Sn 845 (°vada in verse); Nd<sup>1</sup> 203.

**Santika** (nt.) [sa<sup>2</sup>+antika] vicinity, presence; **santikaṅ** into the presence of, towards J 1.91, 185; **santikā** from the presence of, from J 1.43, 83, 189; **santike** in the presence of, before, with D 1.79, 144; Dh 32 Miln 408; Sn 379; Vin 1.12; S 1.33; J v.197; with acc. S 1v.74; with abl. Mhvs 205; nibbānasantike Dh 372; instr. **santikenā** — by, along with J 11.301 (if not a mistake instead of santikaṅ or santike ?).

-**āvacara** keeping or being near D 1.209; 11.139; J 1.97.

**Santikā** (f.) [unclear in origin & meaning] a kind of game, "spellicans" (Rh. D.); (Kern: knubbelspel) D 1.0; Vin 11.10; 111.180; DA 1.85.

**Santiṭṭhati** [saṅ+tiṭṭhati] 1. to stand, stand still, remain, continue A 1v.101 (udakaṅ stands still), 282, 302 sq.; Pug 31; J 1.20. — 2. to be established, to be put into order Vin 11.11. — 3. to stick to, to be fixed or settled, to be composed D 11.206; 111.239 (citta); S v.321; Vin 1v.15; It 43. — 4. to restrain oneself J 1.438. — 5. to wait for (acc.) DhA 1.50. — **Forms** pres. **santiṭṭhati** D 11.206; S 111.133, **saṅṭhabati** J 1v.100; & **saṅṭhāti** Pug 31; J 1v.409. ppr. **saṅṭhabanto** Vin 1.9; Pot. **saṅṭhaheyya** Vin 11.11; S v.321. aor. **saṅṭhāsi** Vin 1.15; **saṅṭhahigsu** (3<sup>rd</sup> pl.) S 11.224 Inf **saṅṭhātuṅ** J 1.438; DhA 1.50. — pp. **saṅṭhita** — Caus. 11. **saṅṭhapeti** (& °thāpeti).

**Santīraṇa** (nt.) [saṅ+īraṇa] investigation, decision; as tt denoting a stage in the act of sense-cognition, judging an impression (see Cpđ. 28, 40, 238) DA 1.194; DhsA 204, 200, 272; Vism 459. As °ā (f) at Nett 82, 191. -°kicca function of judging Tikp 33; Vism 21, 454.

- Santuṭṭha** [pp. of santussati] pleased, happy D 1.60, 71; M 11.6; A 11.209; IV.232 sq.; v.25, 67, 130, 154. mahā°, the greatly contented one, the Arahant DhSA 407.
- Santuṭṭhi** (f.) [saṅ + tuṭṭhi] satisfaction, contentment D 1.71; M 11.13; Sn 205; Dh 204; A 11.27, 31; III.219 sq., 432 (a°); DhA IV.111.
- Santuṭṭhitā** (f.) [abstr. formation fr. last] state of contentment D III.115; A 1.12; Pug 25; Vism 53; DhS 1367 (a°).
- Santuleyya** (adj.) [metric for °tulya, grd. of saṅ + tuletī] commensurable; neg. a° J VI.283.
- Santus(s)ita** [pp. of santussati] contented, pleased, happy S III.45 (°tussit' attā); Sn 1040; Dh 362 (=suṭṭhu tusita DhA IV.90); MhV 31 (ss).
- Santussaka** (adj.) [fr. santussati] content Sn 144.
- Santussati** [saṅ + tussati] to be contented, or pleased, or happy; ppr. °amāna Sn 42. — pp. santuṭṭha & °tusita.
- Santosa** [fr. saṅ + tuṣ] contentment DA 1.204.
- Santhata** [pp. of santharati] 1. spread, strewn with (-°), covered D II.160; Vin III.32; Sn 401, 668. — dhamani°-gatta having the body strewn with veins, emaciated Vin III.146 = J II.283; J 1.346, 350 & passim (see dhamani). Kern, *Toev.* s. v. considers **santata** the right spelling. — 2. (nt.) a rug or mat Vin III.224; Vv 63<sup>5</sup> (=tiṇa-santharaka VvA 262).
- Santhatika** (adj.) [fr. santhata 2] sleeping on a rug Miln 342, 359.
- Santhana** (nt.) [fr. śam, cp. Sk. śāntvana] 1. appeasing Dh 275. — 2. satisfaction Vv 18<sup>9</sup>.
- Santhamati** at J 1.122 is to be read **sandhamati** "to blow."
- Santhambhati** [saṅ + thambhati] to restrain oneself, to keep firm Sn 701 (imper. med. 2<sup>nd</sup> sg. °thambhassu); Pug 65; J 1.255; III.95. — Caus. °thambheti to make stiff or rigid, to numb J 1.10.
- Santhambhanā** (f.) & °thambhitatta (nt.) [abstr. fr. santhambhati] stiffening, stiffness, rigidity DhS 630; DhSA 324; J 1.10 (a-santhambhana-bhāva).
- Santhara** [fr. saṅ + str] a couch or mat Vin II.162; A 1.277; Ap 97 (tiṇa°).
- Santharaka** -santhara; only as tiṇa° made of grass Vin 1.24; M 1.501; J 1.360; VvA 262.
- Santharaṇaka** (adj.) [fr. santharati] spreading, strewing; °vāta a wind which strews things about SnA 67.
- Santharati** [saṅ + tharati] to spread, strew D II.84. — pp. santhata. — Caus. santhāreti Mhvs 29, 12. — Caus. II. santharāpeti to cause to be spread Vin IV.39; Mhvs 29, 9.
- Santhariṅ** (adv.) [fr. santhara] by way of spreading; in sabba° so that all is spread, prepared D II.84; cp. Vin 1.227, 384.
- Santhava** [fr. saṅ + stu, cp. santhuta] acquaintance, intimacy S 1.17; Sn 37, 168, 207, 245; J 1.158; II.27, 42, 180; DhS 1059; DhSA 364; DhA 1.235. nom. pl. santhavāni Sn 844 = S III.9; J IV.98. -°jāta having become acquainted, an acquaintance Nd<sup>1</sup> 198. — a°-vissāsin intimate without being acquainted A III.136.
- Santhavana** (nt.) [fr. saṅ + thavati] acquaintance DhSA 304.
- Santhāgāra** [Sk. santhāgāra] a council hall, a mote hall D 1.91; II.147; A 11.207; M 1.228, 353, 457; III.207;
- DA 1.256; J IV.72, 147; Vin 1.233; VvA 298; DhA 1.347. Cp. santhāna 3.
- Santhāna** see santhāna.
- Santhāra** [saṅ + thāra] spreading, covering, floor(ing) S 1.170; Vin II.120 (3 kinds of floors: iṭṭhakā°, silā°, dāru°, i. e. of tiles, flags, wood); A 1.136 (paṇṇa°); J VI.24 (id.); J 1.92; Ps 1.176. — 2. (cp. pati°) friendly welcome A 1.93 (āmisa° & dhamma°).
- Santhāraka** [santhāra + ka cp. BSk. sanstāraka MVastu III.272] a spread, cover, mat Vin II.113 (tiṇa°), 116.
- Santhuta** (adj.) [saṅ + thuta] acquainted, familiar J 1.365; III.63 (cira°); v.448 (so read for santhata); Sdhp 31. Neg. a° J III.63, 221; VI.310. Cp. santhava.
- Santhutika** (adj.) [fr. santhuta] acquainted Vism 78.
- Sanda<sup>1</sup>** [cp. Sk. sāndra] 1. (adj.) thick, dense; in -°cchāya giving dense shade S IV.194; J 1.57, 249; DA 1.209. — (2) (thick) wood, forest; in -°vihāra dwelling in the wood, life as a hermit Th 1, 688.
- Sandati** [syand; DhTP 149; passavane] to flow D II.128, 129 (aor. sandittha); J 1.18; VI.534 (v. l. sikandati = siyandati ?); Pv II.104 (=pavatteti PvA 143). — Caus. sandāpeti to cause to flow Miln 122. — pp. sanna. — Cp. vissandati & vissandaka.
- Sandana<sup>1</sup>** (nt.) trappings D II.188 (read sandāna ?).
- Sandana<sup>2</sup>** [cp. Vedic syandana] a chariot Mhvs 21, 25; Dpvs 14, 56; Vv 642; J IV.103; v.264; VI.22.
- Sandamānikā** (f.) [fr. syand] a chariot Vin III.49; IV.339; DA 1.82; KhA 50; Vism 255.
- Sandambhita** [fr. Sk. sandarbhati] is Kern's proposed reading for **santhambhita** at J VI.207.
- Sandassaka** [fr. sandassati, Caus. of sandissati] instructing M 1.145; A 11.97; IV.296; S v.162; It 107; Miln 373.
- Sandassana** showing J 1.67.
- Sandahati** [saṅ + dahati<sup>1</sup>] to put together, to connect, to fit, to arrange J IV.336; Mhvs VII.18; ppr. med. sandahamāna DhSA 113; ger. sandāhitvā J IV.336; & sandhāya lit. after putting on J IV.258 (the arrow on to the bow); fig. with reference to, concerning M 1.503; J 1.203, 274; II.177; PvA 87, 89, 110; towards J 1.491; III.295. pp. sandhiyate [& sandhiyyate] to be put together, to be self-contained Pug 32; to be connected SnA 376, 572; to reflect upon, to resent Sn 366; to be reconciled J II.114. — pp. saṅghita.
- Sandahana** (nt.) [fr. saṅ + dhā] applying, placing (an arrow) on the string Miln 352.
- Sandāna** (nt.) [saṅ + dāna, fr. dā to bind: see dāma], a cord, tether, fetter D II.274; Th 1, 290; DhP 398; Sn 622; J II.32; Ud 77 (text sandhāna); DhA IV.161.
- Sandāleti** [saṅ + dāleti] to break; ger. sandālayitvāna Sn 62.
- Sanditṭha** [pp. of sandissati] seen together, a friend J 1.106, 442; Vin III.42; yathāsanditṭhaṅ, where one's friends live D II.98; S v.152.
- Sanditṭhi** (f.) [fr. saṅ + dr̥ś] the visible world, worldly gain D III.45, 247; M 1.43; Sn 891; Vin II.89; Nd<sup>1</sup> 288, 300. °parāmāsin infected with worldliness M 1.97.
- Sanditṭhika** [cp. BSk. sandr̥ṣṭika Divy 426] visible; belonging to, of advantage to, this life, actual D 1.51; II.93, 217; III.5; M 1.85, 474; A 1.156 sq.; II.56, 198; S 1.9, 117, IV.41, 339; Sn 507, 1137; Vism 215 sq. — As sanditṭhiyā (f) at J VI.213

**Sandita** [fr. *saṅ* + *dā*: see *sandāna*] bound, tied, Th 1, 290 (ditthi-sandāna°).

**Sandiddha** [*saṅ* + *diddha*] smeared, indistinct, husky Vin 11.202; DA 1.282.

**Sandīyati & sandiyati** [*saṅ* + *diyyati* (= *diyati*) = Sk. *diyate* of *dyati*, i. e. *dā*° to cut: see *dātta*] to be vexed, to resent S 11.200 sq.; J 11.570 (spelt wrongly *sandhiyati*; C. expl\* as "manku hoti").

**Sandissati** [*saṅ* + *dissati*] to be seen together with, to be engaged in, or to tally, agree with, to live conformably to (loc., e. g. *dhamme*) D 1.102; 11.75; S 11.177; Sn 50; D 11.127; Nett 23; ppr. *a-saṅdissamāna* invisible Dāvs 11.30; Caus. *saṅdasseti* to teach, instruct D 1.126; 11.95; Vin 1.18; to compare, verify, D 11.124; ppr. *sandassiyamāna* D 11.124; J 11.217 (*sunakhesu sandissanti*, i. e. they are of no more value).

**Sandīpeti** [*saṅ* + *dīpeti*] to kindle J 11.32.

**Sandesa** [Sk. *sandēśa*] news, message Mhvs 18, 13.

**Sandeha** [*saṅ* + *deha*] 1. accumulation; the human body Dh 148. — 2. doubt Miln 295.

**Sandosa** [*saṅ* + *dosa*] pollution, defilement M 1.17; A 11.106, 358; v.292; Sn 327.

**Sandhana** (nt.) [*saṅ* + *dhana*] property, belongings M 11.180.

**Sandhanta** [pp. of *sandhamati*] blown, smelted (of gold. A 1.253.

**Sandhamati** [*saṅ* + *dhamati*] to blow, to fan J 1.122. — pp. *sandhanta*.

**Sandhātar** [*saṅ* + *dhātar*] one who puts together, a conciliator D 1.4; 11.171; M 1.345; A 11.209; Pug 57.

**Sandhāna** (nt.) [fr. *saṅ* + *dhā*] 1. uniting, conciliation, friendship DA 1.74; DhSA 113. — 2. bond, fetter Ud 77 (read *sandāna*?).

**Sandhāpana** (nt.) [fr. *sandhāpeti*, Caus. of *sandahati*] combination VvA 349.

**Sandhāya** see *sandahati*.

**Sandhāraka** (adj.) [fr. *sandhāreti*] checking, restraining Vism 205.

**Sandhārana** (nt.) [fr. *sandhāreti*] checking Miln 352.

**Sandhāreti** [*saṅ* + *dhāreti*] 1. to hold, bear, carry J 11.184. — 2. to hold up, support J 11.167. — 3. to curb, restrain, check Vin 11.212; J 11.26, 59. — *dussandhāriya* difficult to keep back J 11.340.

**Sandhāvati** [*saṅ* + *dhāvati*] to run through, to transmigrate D 1.14; A 11.1; S 11.149; J 1.503; aor. *sandhāvissaṅ* Dh 153 = J 1.76 (= *apar'* *aparāṅ* *anuvicariṅ* DhA 11.128).

**Sandhi** (m. & f.) [fr. *saṅ* + *dhā*, 1. union, junction Miln 330 (of 2 roads); Bdhgh on S 11.270 (between 2 houses). — 2. breach, break, hole, chasm D 11.83 = A 1.195; Th 1, 786; J 1.459. *āloka*° a window Vin 11.172; *sandhiṅ* *chindati* to make a break, to break into a house D 1.52; DA 1.159. — 3. joint, piece, link J 11.88; Vism 277 (the 5, of *kammaṭṭhāna*); Mhvs 33, 11; 34, 47; applied to the joints of the body Vism 185 (the 14 *mahā*°); DhSA 324. — 4. connection, combination VbhA 191 (*hetuphala*° & *phalāhetu*° etc.). — 5. euphonic junction, euphony, "sandhi" SnA 76. See *pada*°. — 6. agreement Mhvs 9, 16.

-cheda (1) housebreaking J 1.187 sq.; 11.388. — (2) one who has brought rebirths (= *paṭisandhi*) to an end Dh 97; DhA 11.187; 11.257. -chedaka one who can cut a

break, an underminer J 11.458. -bheda(ka) causing discord J 11.151. -mukha opening of a break (made by burglars) into a house Th 1, 786; PvA 4. -samala (-*sankatīva*) refuse heap of a house-sewer (cp. *K.S.* 11.181, 203) D 11.160; M 1.334 = S 11.270.

**Sandhika** (adj.) (-°), in *pañca*° having 5 links or pieces Vism 277.

**Sandhiyati** see *sandahati*.

**Sandhunāti** [*saṅ* + *dhunāti*] to shake D 11.330.

**Sandhūpeti** [*saṅ* + *dhūpeti*] to fumigate S 11.89; Ps 11.167. As *sandhūpāyati* to cause thick smoke or steam thickly, at Vin 1.225; Sn p. 15 (= *samantā dhūpāyati* SnA 154).

**Sandhovati** [*saṅ* + *dhovati*] to clean A 1.253.

**Sandhovika** [fr. *sandhovati*] washing; *kaṇṇa-sandhovikā* *khiddā* ear-washing sport or gambol (of elephants, with *piṭṭhi*° etc.) A 1.202. So probably for *saṅadhovika* at M 1.229, 375. Cp. *saṅadhovana* (?)

**Sanna**<sup>1</sup> [pp. of *sīdati*] sunk Dh 327.

**Sanna**<sup>2</sup> [pp. of *sandati*] flown J 11.203 (*dadhī*°).

**Sannakaddu** [lexicogr. Sk. *sannakadru*] the tree *Buchanania latifolia* Abhp 556.

**Sannata** [pp. of *saṅ* + *nam*, cp. *sannāmeti*] 1. bent down, low J 11.58 (opp. *annata*). — 2. bent, prepared J 11.215 (C. *sūphassita*).

**Sannaddha** [pp. of *sannayhati*] 1. fastened, bound, D 11.350 (*susanna*°*dha*); Miln 339. — 2. put on, clothed (with) Pv 11.136 (°*dussa*). — 3. armed, accounted S 11.284; J 1.179; Dh 387; DhA 11.144; PvA 154 (°*dhanu-kalāpa*).

**Sannayhati** [*saṅ* + *nayhati*] to tie, bind, fasten, to arm oneself J 1.129; to array, arm D 11.175; Vin 1.342; to arrange, fit D 1.96; J 1.273; aor. *sannayhi* D 1.96; inf. *sannayhituṅ* J 1.179; ger. *sannayhitvā* D 11.175; J 11.77; & *sannahitvā* J 1.273.

**Sannāmeti** [Caus. of *saṅ* + *nam*] to bend M 1.365, 439, 450, 507 = S 11.188 (*kāyaṅ sannāmeyya*—i. e. to writhe). Cp. *Cpd.* 162 n. 5 ("strengthen"?)

**Sannāha** [fr. *sannayhati*] 1. dressing, fastening together PvA 231. — 2. armour, mail S 11.6; J 11.443; Th. 1, 543; J 1.179.

**Sannikāsa** (adj.) [*saṅ* + *nikāsa*] resembling, looking like J 11.522; v.87 = 11.306; v.169 (C. *dassana*); 11.240, 279.

**Sannikkhepana** (nt.) [*saṅ* + *nikkhepana*] elimination VbhA 355.

**Sanniggaṇhāti** [*saṅ* + *niggaṇhāti*] to restrain S 1.238.

**Sannighāta** [*saṅ* + *nighāta*] concussion, knocking against each other DhS 621.

**Sannicaya** [*saṅ* + *nicaya*] accumulation, hoarding A 1.94; 11.23; Dh 92; Vin 11.95; 11.243; DhA 11.171; A 11.108; KhA 62 (*lohita*).

**Sannicita** [*saṅ* + *nicita*] accumulated, hoarded Miln 120.

**Sannitthāna** (nt.) [*saṅ* + *nitthāna*] 1. conclusion, consummation, J 11.166. — 2. resolve J 1.19; 69; 187; 11.167; Vin 1.255 sq. — 3. ascertainment, definite conclusion, conviction, J 11.324; Vism 43.

**Sannitāleti** [*saṅ* + *nitāleti*] to strike J 11.71.

**Sannitodaka** (nt.) [fr. *saṅ* + *ni* + *tud*] "pricking," instigating, jeering D 1.189; A 1.187; S 11.282.

**Sannidhāna** (nt.) [saṅ + nidhāna] lit. "putting down together," proximity Dāvs v.39.

**Sannidhi** [saṅ + nidhi] putting together, storing up D 1.6; Sn 306, 924; Nd<sup>1</sup> 372; -kāra storing D 1.6; -kāra, storing up, store M 1.523; Vin 1.209; iv.87; D III.235; A III.109; iv.370. -kata stored up Vin II.270; put by, postponed Vin 1.254.

**Sannipatati** [saṅ + nipatati] to assemble, come together J 1.167; pp. <sup>o</sup>ita. Caus. sannipāpeti to bring together, convoke D II.70; Miln 6; Caus. II. sannipāpeti to cause to be convoked or called together J 1.58, 153, 271; III.376; Vin 1.44; III.71.

**Sannipatita** [pp. of <sup>o</sup>nipatati] come together D 1.2; II.70.

**Sannipāta** [fr. sannipatati] 1. union, coincidence S IV.68 sq.; Miln 60, 123 sq.; Nett 28. — 2. assemblage, assembly, congregation D II.5; Miln 7. — 3. union of the humours of the body Miln 303. — 4. collocation Dh 352.

**Sannipātika** (adj.) [fr. last] resulting from the union of the humours of the body A II.87; v.110; S IV.230; Miln 135, 137, 302, 304.

**Sannibha** (adj.) [saṅ + nibha] resembling D II.17; Sn 551; J 1.319.

**Sanniyojeti** [saṅ + niyojēti] to appoint, command Mhvs 5, 34.

**Sanniyātana** (nt.) [saṅ + niyyātana] handing over, resignation DA 1.232.

**Sannirata** (adj.) [saṅ + nirata] being (quite) happy together J v.405.

**Sannirumbhati** (<sup>o</sup>rundhati) [saṅ + nirumbhati] to restrain, block, impede; ger. sannirumbhitvā J 1.109, 164; II.6; VvA 217. sannirumbhitvā J 1.62; II.341. sannirujjhivā Vism 143; Pot. sannirundheyya M 1.115. — pp. sanniruddha Vism 278.

**Sannirumbhana** (nt.) [fr. last] restraining, checking, suppression J 1.163; DA 1.193; as <sup>o</sup>bhana at VbhA 355.

**Sannivatta** [= saṅ + nivatta] returning, return Vin 1.139 sq.

**Sannivasati** [saṅ + nivasati] to live together, to associate A 1.78; pp. sannivuttha.

**Sannivāreti** [saṅ + nivāreti] to restrain, check; to keep together M 1.115; Th 2, 366.

**Sannivāsa** [saṅ + nivāsa] association, living with; community A 1.78; II.57; D III.271; Dh 200; J IV.403; loka-sannivāsa the society of men, all the world J 1.366; II.205.

**Sannivuttha** [pp. of sannivasati] living together (with), associating A IV.393 sq.

**Sannivesa** [saṅ + nivesa] preparation, encampment, settlement ThA 257.

**Sannivesana** (nt.) [saṅ + nivesana] position, settlement; pāṭiekkā<sup>o</sup> private, separate J 1.92.

**Sannisajjā** (f.) [saṅ + nissajjā] meeting-place Vin 1.188; II.174 = III.66; sannisajja-ṭṭhāna (n.) the same Vin III.287.

**Sannisinna** [pp. of sannisidati] 1. sitting down together D 1.2; II.109; Vin II.296; J 1.120. — 2. (having become) settled, established Vin II.278 (<sup>o</sup>gabbhā pregnant).

**Sannisidati** [saṅ + nisidati] 1. (lit.) to sink down, to settle Miln 35. — 2. (fig.) to subside, to become quiet M 1.121; S IV.196; A II.157. — Caus. sannisādeti to make quiet,

to calm M 1.116; A II.91. — Caus. II. sannisidāpeti to cause to halt J IV.258. — pp. sannisinna.

**Sannissayatā** (f.) [saṅ + nissayatā] dependency, connection Nett 80.

**Sannissita** [saṅ + nissita, cp. BSk. sannisṛita] based on, connected with, attached to Vism 43, 118, 120, 554 (viññāna is "hadaya-vatthu<sup>o</sup>"; cp. VbhA 163).

**Sannihita** [saṅ + nihita; cp. sannidhi] 1. put down, placed Miln 326. — 2. stored up Th 2, 409; ThA 267.

**Sannita** [pp. fr. sanneti] mixed, put together, kneaded Mhvs 29, II & 12.

**Sanneti** [fr. saṅ + neti] to mix, knead D 1.74 (Pot. sanneyya); III.29; Vin 1.47 (grd. <sup>o</sup>netabba); M 1.276; S II.58 sq.; J VI.432. — pp. sannita.

**Sapajāpatika** (adj.) 1. with Pajāpati. The passage under pajāpati 1 was distorted through copyist's default. It should read: "only in one formula, with Inda & Brahmā, viz. devā sa-indakā sa-brahmakā sa-pajāpatikā D II.274 (without sa-brahmakā); S III.90 = A v.325. Otherwise sapajāpatika in sense of foll. Also at VbhA 497 with Brahmā." — 2. with one's wife Vin 1.23; IV.62; J 1.345.

**Sapati** [śap, cp. Dhṭp 184 "akkose"] to swear, curse S 1.225; J v.104, 397; Mhvs 25, 113; VvA 336. — pp. satta<sup>2</sup>.

**Sapatikā** (adj.) having a husband, a woman whose husband is alive J VI.158; PvA 86.

**Sapati** (f.) having the same husband; a rival wife, a co-wife Pv 1.6<sup>6</sup>; II.3<sup>2</sup>.

**Sapatta** [Sk. sapatna] hostile, rival Th 2, 347; ThA 242; sapattarājā a rival king J 1.358; II.94; III.416; asapatta without enmity Sn 150; sapatta (m) a rival, foe, It 83; A IV.94 sq.; J 1.297.

**Sapattaka** (adj.) [fr. last] hostile, full of enmity D 1.227.

**Sapattabhāra** [sa<sup>3</sup> + patta<sup>1</sup> + bhāra] with the weight of the wings, carrying one's wings with oneself D 1.71; M 1.180, 268; A II.210; Png. 58.

**Sapattika** (nt.) the state of a co-wife Th 2, 216; ThA 178. — Kern, *Toev.* s.v. proposes reading sā<sup>o</sup>.

**Sapatti** (f.) [Sk. sapatni] a co-wife D II.330; J 1.398; IV.316, 491; Th 2, 224; DhA 1.47. asapatti without any co-wife S IV.249.

**Sapatha** [fr. śap] an oath Vin 1.347; J 1.180, 267; III.138; SnA 418.

**Sapadānaṅ** (adv.) [fr. phrase sa-padānaṅ-cārikā; i. e. sa<sup>2</sup> + gen. pl. of pada (cp. gimhāna). Weber (*Ind. Str.* III.398) suggests sapadā + naṅ, sapadā being an instr. by-form of sapadā, and naṅ an enclitic. Trencker (*Miln.* p. 428) says sapadā + ayana. Kern (*Toev.* II.73) agrees on the whole, but expl<sup>2</sup> padānaṅ as pad'āyanaṅ] "with the same steps," i. e. without interruption, constant, successive (cp. Lat. stante pede & Sk. adv. sapadi at once). (1) lit. (perhaps a later use) of a bird at J v.358 (s. sāliṅ khādanto, without a stop); of a lion at Miln 400 (sapadāna-bhakkha). (2) appl<sup>d</sup> in phrase sapadānaṅ carati to go on uninterrupted alms-begging Vin IV.191; S III.238; Sn 413; J 1.66; Pv IV.344; VvA 121; and in phrases sapadāna-cārikā J 1.89; <sup>o</sup>cārika (adj.) Vin III.15; <sup>o</sup>cārin M 1.30; II.7; Sn 65; Nd<sup>2</sup> 646. Also as adj. sapadāna (piṇḍapāta) Vin II.214.

**Sapadi** (adv.) [sa<sup>2</sup> + adv. form<sup>n</sup> fr. pada] instantly, at once Dāvs 1.62.



**Sapariggaha** (adj.) [sa<sup>3</sup>+pariggaha] 1. provided with possessions D 1.247; Sn 393. — 2. having a wife, married J VI.309.

**Saparidandā** (f.) a cert. class of women, the use of whom renders a person liable to punishment Vin III.139 - A v.264 = M 1.286.

**Sapallava** (adj.) [sa<sup>3</sup>+pallava] with the sprouts VvA 173.

**Sapāka** [san+pāka; cp. Sk. śvapāka] "dog-cooker," an outcast or Candāla J IV.380. Cp. *sopāka*.

**Sappa** [cp. Sk. sarpa, fr. *sarp*; "serpent"] a snake M 1.130; A III.97, 260 sq.; Sn 768; J 1.46, 259, 310, 372; V.447 (kanha<sup>o</sup>); Nd<sup>1</sup> 7; DA 1.197; SnA 13. Often in *similes*, e. g. Vism 161, 587; KhA 144; SnA 220, 333. -<sup>o</sup>potaka a young snake Vism 500; -<sup>o</sup>phaṇa the hood of a snake KhA 50. — Cp. *sappin*.

**Sappaccaya** (adj.) [sa<sup>3</sup>+paccaya] correlated, having a cause, conditioned D 1.180; A 1.82; DhS 1083.

**Sappañña** (adj.) [sa<sup>3</sup>+pañña] wise M 1.225; Sn 591; often as *sapañña* It 36; Sn 90; J II.65.

**Sappaṭigha** (adj.) [sa<sup>3</sup>+paṭigha] producing reaction, reacting D III.217; DhS 597, 617, 648, 1089; DhSA 317; Vism 451.

**Sappaṭipuggala** [sa<sup>3</sup>+paṭipuggala] having an equal, comparable, a friend M 1.27.

**Sappaṭibhāga** (adj.) [sa<sup>3</sup>+paṭibhāga] 1. resembling, like D II.215; J 1.303; Pug 30 sq.; Miln 37. — 2. having as (equal) counterparts, evenly mixed with M 1.320 (kaṇhasukka<sup>o</sup>); Miln 379 (id.).

**Sappaṭissa** (adj.) [sa+paṭissā, cp. BSk. sapraṭiśa Divy 333, 484] reverential, deferential It 10; Vin 1.45; Vv 84<sup>41</sup> (cp. VvA 347). See also *gārava*.

**Sappaṭissava** (adj.) [sa+paṭissava] deferential, respectful DhSA 125, 127 = J 1.129, 131; -<sup>o</sup>tā deference, reverence DhS 1327 = Pug 24.

**Sappati** [*spp*, cp. Vedic sarpati, Gr. *ἑρπω*, Lat. serpo; DhTp 194 "gamana"] to creep, crawl; see *saḷ*<sup>o</sup>.

**Sappadesa** (adj.) [sa<sup>3</sup>+padesa] in all places, all round M 1.153.

**Sappana** (nt.) [fr. sappati] gliding on DhSA 133.

**Sappāṭihāriya** (adj.) [sa<sup>3</sup>+pāṭihāriya] accompanied by wonders D 1.198; S v.261; Ud 63.

**Sappāṭihirakata** (adj.) [sa<sup>3</sup>+pāṭihira+kata] made with wonders, substantiated by wonders, substantiated, well founded D 1.198; III.121 ("has been made a thing of saving grace" *Dial.* III.115, q. v.).

**Sappānaka** (adj.) [sa<sup>3</sup>+pāna+ka] containing animate beings Vin III.125; J 1.198.

**Sappāya** (adj.) [saṇ+pā (-pra+ā)+i, cp. pāya. The corresponding BSk. form is sāmpreya (-saṇ+pra+i, with guna), e. g. AvS 1.255; III.110] likely, beneficial, fit, suitable A 1.120; S III.268; IV.23 sq., 133 sq. (Nibbāna<sup>o</sup> paṭipadā); J 1.182, 195; II.436 (kiñci sappāyaṇ something that did him good, a remedy); Vin 1.292, 302; Miln 215 (sappāyakiriyā, giving a drug). nt something beneficial, benefit, help Vism 34, 87 (<sup>o</sup>evin); VbhA 265 (various), 271 (<sup>o</sup>kathā). — Ten sappāyas & 10 asappāyas at DhSA 168. — *sappāyāsappāyaṇ* what is suitable, and what not J 1.215, 471; used as the last part of a compound, meaning what is suitable with reference to: senāsanasappāya (nt.) suitable lodgings J 215.

**Sappāyatā** (f.) [abstr. fr. sappāya] agreeableness, suitability, convenience Vism 79, 121 (a<sup>o</sup>), 127.

**Sappi** (nt.) [Vedic sarpi] clarified butter, ghee D 1.9, 141, 201; A 1.278; A II.95, 207 (<sup>o</sup>tela); III.219; IV.103; Sn 295 (<sup>o</sup>tela). DhS 646; J 1.184; II.43; IV.223 (<sup>o</sup>tela); Vin 1.58, etc. -<sup>o</sup>maṇḍa [cp. BSk. sarpiṇḍa Divy 3 etc.] the scum, froth, cream of clarified butter, the best of ghee D 1.201; A II.95; VvA 172; Pug 70; its tayo gunā Miln 322.

**Sappin** (adj.-n.) [fr. sappati] crawling, creeping; moving along: see *piṭha*<sup>o</sup>. — (f.) *sappinī* a female snake J VI.339 (where the differences between a male and a female snake are discussed).

**Sappitika** (adj.) [sa<sup>3</sup>+piti+ka] accompanied by the feeling of joy, joyful A 1.81; J 1.10; Vism 86 (opp. *nippitika*).

**Sappurisa** [sat (=sant)+purisa] a good, worthy man M III.21, 37; D III.252 (the 7 s<sup>o</sup>-dhammā), 274, 276, 283; A II.217 sq., 239; DhS 259 = 1003; Vin 1.56, Dh 54; Pv II.9<sup>8</sup>; II.9<sup>15</sup>; IV.187; J 1.202; equal to *ariya* M 1.8; S III.4; asappurisa = anariya SnA 479. *sappurisatara* a better man S v.20.

**Saphala** (adj.) [sa<sup>3</sup>+phala] bearing fruit, having its reward Dh 52.

**Saphalaka** (adj.) [sa<sup>3</sup>+phalaka] together with his shield Mhvs 25, 63.

**Sabala** [Vedic śabala (e. g. A.V. 8, 1, 9) = *κίβηρος*, Weber, *Ind. Stud.* II.297] spotted, variegated Sn 675; Vism 51; VvA 253; name of one of the dogs in the Lokantara hell J VI.106, 247 (Sabalo ca Sāmo ca). *asabala*, unspotted D II.80. -*kārin* acting inconsistently A II.187.

**Sabba** (adj.) [Vedic sarva = Av. haurva (complete); Gr. *ἅλως* ("holo-caust") whole; Lat. solidus & soldus "solid," perhaps also Lat. salvus safe] whole, entire; all, every D 1.4; S IV.15; Vin 1.5; It 3; Nd<sup>2</sup> s. v., nom. pl. *sabbe* Sn 66; gen. pl. *sabbesaṇ* Sn 1030. — nt. *sabbaj* the (whole) world of sense-experience S IV.15, cp. M 1.3. — At Vism 310 "*sabbe*" is defined as "an-avasesa-pariyādānaṇ." In comp<sup>n</sup> with *superlative* expressions *sabba*<sup>o</sup> has the meaning of " (best) of all," quite, very, nothing but, all round; entirely: <sup>o</sup>bāla the greatest fool D 1.59; <sup>o</sup>paṭhama the very first, right in front PvA 56; <sup>o</sup>sovaṇṇa nothing but gold Pv 1.21; II.0<sup>11</sup>; <sup>o</sup>kanitṭha the very youngest PvA III; <sup>o</sup>atthaka in every way useful; <sup>o</sup>sangāhika thoroughly comprehensive SnA 304. — In connection with *numerals* *sabba*<sup>o</sup> has the *distributive* sense of "of each," i. e. so & so many things of each kind, like <sup>o</sup>catukka (with *four* of each, said of a gift or sacrifice) J III.44; DhA III.3; <sup>o</sup>atṭhaka (dāna) (a gift consisting of 8 × 8 things) Miln 291. See detail under *aṭṭha* B I. a. — <sup>o</sup>soḷasaka (of 16 each) DhA III.3; <sup>o</sup>sata (of 100 each) DhA II.6. — *Cases adverbially*: instr. *sabbena* sabbaṇ altogether all, i. e. with everything [cp. BSk. sarvena sarvaṇ Divy 39, 144, 270; 502] D II.57; PvA 130; 131. — abl. *sabbato* "all round," in every respect Pv 1.111; J VI.76; & *sabbaso* altogether, throughout D 1.34; Sn 288; Dh 265; PvA 119; Nd<sup>1</sup> 421; DhA IV.100. — *Derivations*: 1. *sabbattha* everywhere, under all circumstances S 1.134; Dh 83; Sn 269; Nd 133; PvA 1, 18, 107; VbhA 372 sq. <sup>o</sup>kaṇ everywhere J 1.15, 176, 172; Dāṭh v.57. — 2. *sabbathā* in every way; *sabbathā* sabbaṇ completely D II.57; S IV.167. — 3. *sabbadā* always Sn 174, 197, 536; Dh 202; Pv 1.9<sup>1</sup> (=sabbakālaṇ C.); 1.10<sup>14</sup> (id.). *sabbadā-cana* always It 36. — 4. *sabbadhī* (fr. Sk. <sup>o</sup>sarvadhā - viḡvadhā, Weber, *Ind. Str.* III.392) everywhere, in every respect D 1.251; II.186; Sn 176; Dh 90; also *sabbadhī* Sn 952, 1034; Vin 1.38; VbhA 377; Vism 308 (=sabbattha); Nd<sup>1</sup> 441, 443.

-**atthaka** concerned with everything, a do all J 11.30; 74; DhA 11.151 (mahāmatta). — profitable to all Miln 373 (T. 11h). of **kammattāna** SnA 11.54; Vism 97. **-atthika** always useful Miln 153. **-ābhībhū** conquering all Sn 211; Vin 18. **-otuka** corresponding to all the seasons D 11.179; Pv 1v.12<sup>2</sup>, Sdhp 248. **-kammika** (amacca) (a minister) doing all work Vism 130. **-kālaṅ** always: see **sadā**. **-ghasa** all-devouring J 1.288. **-ji** all-conquering S IV 83. **-(ñ)jaha** abandoning everything S 11.284; Sn 211; Dh 353 = Vin 1.8. **-ññu** omniscient M 1.482; 11.31, 126; A 1.214; Miln 74, VbhA 50; SnA 229, 424, 585; J 1.214; 335; °tā (f.) omniscience Pug 61; 103; J 1.2, 14; Nett 61, 103; also written **sabbaññūtā**; **sabbaññūtā-ñāna** (nt.) omniscience Nett 103; DA 1.99; VbhA 197. Also written **sabbaññū°**, thus J 1.75; **-dassāvīn** one who sees (i.e. knows) everything M 1.92. **-byohāra** business, intercourse Ud 95; see **sañvohāra**. **-bhūma** universal monarch J VI.45. **-vidū** all wise Sn 177, 211; Vin 1.8; Dh 353. **-sagharaka** a kind of perfume "eau de mille fleurs" J VI.330. **-sādhāraṇa** common to all J 1.301 sq.

**Sabbatthatā** the state of being everywhere; **sabbatthatāya** on the whole D 1.251; 11.187; M 1.38; S IV.290; A 11.225, v.299, 344. Expl<sup>d</sup> at Vism 308 (with tt).

**Sabbassa** (nt.) [sarvasva] the whole of one's property J III.105; v.100 (read **sabbasan** vā pan'assa haranti); °**haraṇa** (nt.) confiscation of one's property J III.105; v.246 (v. 1.); **sabbassaharanadaṇḍa** (m.) the same J IV.204 (so read instead of **sabbappaharana**). At some passages **sabba** (nt.) "all," seems to be used in the same sense, esp. gen. **sabbassa**—e.g. J III.50; IV.19; v.324.

**Sabbāvānt** (adj.) [cp. BSk. sarvāvānt Divy 294, 298, 352] all, entire D 1.73, 251; 11.224; A 11.27; v.299 sq., 344 sq.

**Sabbha** see a°.

**Sabbhin** see a°.

**Sabrahmaka** (adj.) [sa<sup>3</sup>+brahma+ka] including the Brahma world D 1.62; 11.76, 135; A 1.260; 11.70; S v.423; Vin 1.11; DA 1.174.

**Sabrahmacarin** (adj.-n.) [sa<sup>3</sup>+brahmacārin] a fellow student D 11.77; 11.241 sq., 245 sq., 101; A 11.97; Sn 973; VbhA 281.

**Sabbaggata** (adj.) [sabhā+gata] gone to the hall of assembly A 1.128; Sn 397; Pug 29.

**Sabhā** (f.) [Vedic sabhā, cp. K.Z. IV.370] 1. a hall, assembly-room D 11.274; A 1.143; S 1.176; J 1.119; 157, 204. — 2. a public rest-house, hostelry J 1.302. **dhamma°** chapel J VI.333. **-gata** = **sabbaggata** S v.394; M 1.280.

**Sabhāga** (adj.) [sa<sup>2</sup>+bhāga] common, being of the same division Vin 11.75; like, equal, similar Miln 79; s. āpatti a common offence, shared by all Vin 1.126 sq.; vithisa-bhāgena in street company, the whole street in common J 11.45; opp. **visabhāga** unusual J 1.303; different Vism 516; Miln 79. **-ttāna** a common room, a suitable or convenient place J 1.426; 11.49; v.235. **-vuttin** living in mutual courtesy, properly, suitably Vin 1.45; J 1.219, a-sabhāgavuttin J 1.218; **sabhāgavuttika** Vin 11.162; A 11.14 sq.; a-sabhāgavuttika ibid.

**Sabbhājana** [Dhtp 553: pīti-dassanesu] honouring, salutation Miln 2.

**Sabbhāya** (nt.) = **sabhā** Vin 11.200.

**Sabhāva** [sa<sup>4</sup>+bhāva] 1. state (of mind), nature, condition Miln 90, 212, 360; PvA 39 (ummattaka°), 98 (santa°), 219. — 2. character, disposition, behaviour

PvA 13, 35 (ullumpana°), 220 (lokiya°). — 3. truth, reality, sincerity Miln 164; J v.459; v.198 (opp. **musāvāda**); J VI.409; **sabhāvaṅ** sincerely, devotedly J VI.486. **-dhamma** principle of nature J 1.214; **-dhammatta** = °**dhamma** Vism 238. **-bhūta** true J III.20.

**Sabhoga**<sup>1</sup> (adj.) [sa<sup>3</sup>+bhoga] wealthy D 1.73.

**Sabhoga**<sup>2</sup> [sa<sup>4</sup>+bhoga] property, possession Miln 139.

**Sabhojana** (adj.-nt.) [sa<sup>3</sup>+bhojana] sharing food (?) Vin 1v.95; Sn 102.

**Sama**<sup>1</sup> [fr. **sam**: see **sammati**<sup>1</sup>] calmness, tranquillity, mental quiet Sn 806. **samaṅ carati** to become calm, quiescent J IV.172. Cp. **cariyā** & °**cārin**.

**Sama**<sup>2</sup> [fr. **sram**: see **sammati**<sup>2</sup>] fatigue J VI.565.

**Sama**<sup>3</sup> (adj.) [Vedic sama, fr. sa<sup>2</sup>: see etym. under **saṅ**<sup>o</sup>] 1. even, level J 1.315; 11.172; Mhvs 23, 51. **samaṅ karoti** to level Dh 178; SnA 66. Opp. **visama**. — 2. like, equal, the same D 1.123, 174; S 1.12; Sn 90, 226, 799, 842; It 17, 64; Dh 306; Miln 4. The compared noun is put in the *inst.*: or precedes as first part of cpd. — 3. impartial, upright, of even mind, just A 1.74, 293 sq.; Sn 215, 468, 952. — 4. **sama°**, foll. by *numerals*, means "altogether," e.g. °**tiṅsa** thirty altogether Bu 18, 18. — 5. Cases as *adv.* *instr.* **samena** with justice, impartially (= **dhamma** K.S. 1.321) Dh 257; J 1.180; acc. **samaṅ** equally D 11.160; together with, at, D 11.288; Mhvs 11, 12.

**-cāga** equally liberal A 11.62. **-jana** an ordinary man, common people M 11.154 = Vin 1.349. **-jātika** of the same caste J 1.68. **-jīvitā** regular life, living economically A IV.281 sq. **-tala** level, even J 1.7; Pv IV.12<sup>1</sup> (of a pond). **-dhāraṇa** equal support or sustenance SnA 95. **-dhura** carrying an equal burden, equal J 1.191; **asamadhura** incomparable Sn 994 sq.; J 1.193. But **sama-dhura-ggahana** "complete imperiousness" VbhA 492 (see **yugaggāha**). **-vāhita** evenly borne along (of equanimity) DhA 133. **-vibhatta** in equal shares J 1.266. **-sama** exactly the same D 1.123; 11.136; Pug 64; Miln 410; DA 1.290. **-sīsin** a kind of puggala, lit. "equal-headed," i. e. one who simultaneously attains an end of craving and of life (cp. PugA 186. The expl<sup>d</sup> in *J.P.T.S.* 1891, 5 is wrong) Pug 13; Nett 190. **-sūpaka** with equal curry (when the curry is in quantity of one-fourth of the rice) Vin IV.190.

**Samaka** (adj.) [cp. BSk. samaka Divy 585] equal, like, same Miln 122, 410; of the same height (of a seat) Vin 11.169. **samakaṅ** (adv.) equally Miln 82.

**Samakkhāta** [saṅ+akkhāta] counted, known Sdhp 70, 458.

**Samagga** (adj.) [saṅ+agga] being in unity, harmonious M 11.239; D 11.172; A 11.240; v.74 sq.; plur. = all unitedly, in common Vin 1.105; J VI.273<sup>1</sup>. A 1.70 = 243; Sn 281, 283; Dh 194; Th 2, 161; ThA 143; J 1.198, 209; **samaggakarana** making for peace D 1.4 = A 11.209 = Pug 57; DA 1.74; **samagganandin**, **samagarata**, and **samaggārāma**, rejoicing in peace, delighting in peace, impassioned for peace D 1.4 = A 11.209 = Pug 57; DA 1.74; **samaggavāsa** dwelling in concord J 1.362; 11.27. — **samaggi-karoti** to harmonize, to conciliate D 11.161. — Cp. **sāmaggi** etc.

**Samaggatta** (nt.) [abstr. fr. **samagga**] agreement, consent Vin 1.316.

**Samangitā** (f.) [abstr. fr. foll.] the fact of being endowed or connected with (-°) J 11.95 (paraloka°); VbhA 438 (fivefold: āyūhana° etc.).

**Samangin** (adj.) [saṅ+angin] endowed with, possessing Pug 13, 14; J 1.303; Miln 342; VbhA 438. — **saman-**

- gibhūta**, possessed of, provided with D 1.36; A II.125; Sn 321; Vin 1.15; DA 1.121; **samangi-karoti** to provide with J VI.206, 289, 290 (cp. VI.323; akari samangin).
- Samacariyā** [sama<sup>1</sup> + cariyā] (f.) living in spiritual calm, quietism A 1.55; S 1.96, 101 sq.; It 16, 52; Dh 388; Miln 19; J VI.128; DhA IV.145.
- Samacāga** [sama<sup>3</sup> + cāga] equally liberal A II.62.
- Samacārin** (śama-) living in peace M 1.289.
- Samacitta** possessed of equanimity A 1.65; IV.215; SnA 174 (°paṭipadā-sutta).
- Samacchati** [sañ + acchati] to sit down together J II.67 (samacchare); IV.356; VI.104, 127.
- Samacchidagatta** (adj.) [sam + ā + chida + gatta] with mangled limbs Sn 673.
- Samajja** (nt.) [cp. Epic Sk. samāja (fr. sañ + aj) congregation, gathering, company] a festive gathering, fair; a show, theatrical display. Originally a mountain cult, as it was esp. held on the mountains near Rājagaha. — J II.13; III.541; VI.277, 559; S V.170; DA 1.84; DhA IV.59; DhA 255. — On character and history of the festival see Hardy, *Album Kern* pp. 61-66. — **gir-aggasamajjaṅ** mountain fair Vin II.107, 150; IV.85, 267, 360; DhA 1.89, 113; samajjaṅ karoti or kāreti to hold high revel J VI.383.
- ābhicaraṇa** visiting fairs D III.183. —**īthāna** the place of the festival, the arena, Vin II.150; J 1.394; —**dāna** giving festivals Miln 278; —**majjhe** on the arena S IV.306 sq.; J III.541; —**maṅḍala** the circle of the assembly J 1.283 sq.
- Samajjhagaṇ** (B °-guṇ) aor. from sam-adhi-gā. (See samadhigacchati.)
- Samañcati** [sam + añc] to bend together Vin IV.171, 363.
- Samañcara** [sama<sup>1</sup> + cara] pacified, calm S 1.236.
- Samañcinteti** to think S 1.124; see sañcinteti.
- Samaññā** (f.) [sañ + aññā] designation, name D 1.202; II.20; M III.68; S II.191; Sn 611, 648; J II.65; DhS § 1306; loka° a common appellation, a popular expression D 1.202.
- Samaññāta** [sañ + aññāta] designated, known, notorious S 1.65; Sn 118, 820; Nd<sup>1</sup> 153; Vin II.203.
- Samāṇa** [BSk. śamana, fr. śram, but mixed in meaning with śam] a wanderer, recluse, religieux A 1.67; D III.16, 95 sq., 130 sq.; S 1.45; Dh 184; of a non-Buddhist (tāpa) J III.390; an edifying etymology of the word DhA III.84: "samita-pāpattā s.", cp. Dh 205 "samitattā pāpāṇaṅ 'samaṇo' ti pavuccati"; four grades mentioned D II.151; M 1.63; compare Sn 84 sq.; the state of a Samāṇa is attended by eight sukhas J 1.7; the Buddha is often mentioned and addressed by non-Buddhists as Samāṇa; thus D 1.4, 87; Sn p. 91, 99; Vin 1.8, 350; Samāṇas often opposed to Brāhmaṇas; thus, D 1.13; It 58, 60; Sn, p. 90; Vin 1.12; II.110; **samaṇabrāhmaṇā**, Samāṇas and Brāhmaṇas quite generally: "leaders in religious life" (cp. *Dial.* II.165) D 1.5; II.150; A 1.110, 173 sq.; It 64, Sn 189; Vin II.205; **samaṇadhammaṅ** the duties of a samāṇa A III.371; J 1.106, 107, 138; **pure-samana** a junior who walks before a Bhikkhu Vin II.32; **pacchāsamaṇa** one who walks behind Vin 1.180; II.32; A III.137. — **samaṇī** a female recluse S 1.333; ThA 18; J V.424, 427; Vin IV.235. — **assamaṇa** not a true samāṇa Vin 1.96.
- uddesa** a novice, a sāmaṇera D 1.151; M III.128; S V.161; Vin IV.139; A II.78; III.343. Cp. BSk śramaṇoddeśa Divy 160. —**kuttaka** (m.) who wears the dress of a Samāṇa Vin III.68 sq. (=samaṇa-vesa-dhārako, Bdgh ib. p. 271).
- Samaṇaka** [samaṇa + ka] a contemptible (little) ascetic, "some sort of samaṇa" D 1.90; M II.47, 210; Sn p. 21; Miln 222; DA 1.254. At A II.48 samaṇaka is a slip for sasanaka. Cp. muṇḍaka in form & meaning.
- Samaṇḍalikata** [sa + maṇḍala + kata] hemmed Vin 1.255 (kathina).
- Samatā** [fr. sama<sup>3</sup> equality, evenness, normal state Vin 1.183; A III.375 sq.; Miln 351.
- Samatikkama** (adj.) [sañ + atikkamma] passing beyond, overcoming D 1.34; II.290; M 1.41, 455; Vin 1.3; J V.454; Visu 111.
- Samatikkamati** [sañ + atikkamati] to cross over, to transcend D 1.35; to elapse Mhvs 13, 5; ger. **samatikkamma** D 1.35; M 41; pp. **samatikkanta** crossed over, or escaped from S III.80; Dh 195.
- Samatiggaṇhāti** [sañ + ati + grh] to stretch over, rise above, to reach beyond J IV.411 (ger. samatiggaṇha).
- Samatittha** (adj.) [sama<sup>3</sup> + tittha] with even banks (of a pond) J V.407.
- Samatitthika** (adj.) [sama<sup>3</sup> + tittha + ika] even or level with the border or bank, i. e. quite full, brimful D 1.244; II.89; M 1.435; II.7 = Miln 213; S II.134; V.170; J 1.400; J 1.235, 393; Miln 121; Visu 170 (pattaṅ °tittikaṅ pūretvā; v. l. °tittikaṅ); A III.403; Vin 1.230; IV.190; often written °tittika and °tittiya. [The form is probably connected with samaicchia—i. e. samaithia (\*samasthita) in the Deśināmamālā VII.20 (Konow). Compare, however, Rhys Davids' *Buddhist Suttas*, p. 178<sup>1</sup>; °-añ bhujāmi Miln 213; "I eat (only just) to the full" (opp. to bhiiyo bhujāmi) suggests the etymology: sama-titti + ka. Kern, *Toev.* s. v. as above.]
- Samatimaññti** [sañ + atimaññti] to despise (aor.) samatimaññi Th 2, 72.
- Samativattati** [sañ + ativattati] to transcend, overcome Sn 168, cp. Nd<sup>1</sup> 10.
- Samativijjhati** [sañ + ativijjhati] to penetrate Dh 13 = Th 1, 133.
- Samatta<sup>1</sup>** (nt.) [abstr. fr. sama<sup>3</sup>, equality A III.359; Mhvs 3, 7; equanimity, justice A 1.75.
- Samatta<sup>2</sup>** [cp. Sk. samāpta, pp. of sañ + āp] 1. accomplished, brought to an end A II.103; Sn 781 = paripanna Nd<sup>1</sup> 65. — 2. [cp. Sk. samasta, pp. of sañ + as] to throw, cp. BSk. samasta, e. g. Jtm XXXI.90] complete, entire, perfect Miln 340; Sn 881; 1000; Nd<sup>1</sup> 280, 298. **samattaṅ** completely S V.175; accomplished, full Sn 880.
- Samattha** (adj.) [cp. Sk. samartha, sañ + artha] able, strong J 1.179; 187; SnA 143.
- Samatthita** (adj.) [cp. Sk. samarhita, sañ + pp. of artha-yati] unravelling Miln 1.
- Samatthiya** (adj.) [fr. samattha] able Sdhp 619.
- Samatha** [fr. śam, cp. BSk. samatha] 1. calm, quietude of heart M 1.33; A 1.61, 95; II.140; III.86 sq. (ceto°), 116 sq., 149; IV.360; V.99; D III.54, 213, 273; DhA II.177; S IV.362; DhS II, 15, 54; cessation of the Saṅkhāras S 1.136; III.133; A 1.133; Sn 732; Vin 1.5. — 2. settlement of legal questions (adhikaraṇa) Vin II.03; IV.207; cp. DhA 144; s. pativijjhati Pts 1.180
- yānika** who makes quietude his vehicle, devoted to quietude, a kind of Arāhant, cp. Geiger, *Sarvutta tr.* I<sup>a</sup> II.172. —**vipassanā** introspection ("auto-hypnosis" *Cpd.* 202) for promoting calm [cp. śamatha-vipaśyanā Divy 95] S V.52; A II.157; DhA IV.140; also separately "calm & intuition," e. g. M 1.401.

**Samadhigacchati** [saṅ + adhigacchati] to attain Th 1, 4; aor. samajjhagā It 83; 3<sup>rd</sup> pl. samajjhagaṅ S 1.103.

**Samadhigaṇhāti** [saṅ + adhigaṇhāti] 1. to reach, to get, obtain; ger. samadhiḅgayha M 1.506; II.25; S 1.86 = It 16. — 2. to exceed, surpass, to overcome, to master J vi.261 (pañhaṅ samadhiḅgahetvā). Often confounded with samatiḅgaṇhāti.

**Samadhosi** various reading S III.120 sq.; IV.46; the form is aor. of saṅdhū. See saṅcopati.

**Samana** (nt.) [fr. śam] suppression Mhvs 4, 35.

**Samanaka** (adj.) [sa<sup>3</sup> + mana + ka] endowed with mind A II.48 (text, samanaka); S 1.62.

**Samanantara** (adj.) [saṅ + anantara] immediate; usually in abl. (as adv.); samanantarā immediately, after, just after D II.150; Vin 1.56; rattibhāga-samanantare at midnight J 1.101.  
-paccaya the relation of immediate contiguity Tikp 3, 61 sq.; Dukp 26; Vism 534.

**Samanukkamati** [saṅ + anukkamati] to walk along together J III.373.

**Samanugāhāti** [saṅ + anugāhāti] to ask for reasons, to question closely D 1.26; M 1.130; A v.150 sq.; ppr. med. samanuggāhuyamāna being pressed M 1.130; A v.150; Vin III.91.

**Samanujānāti** [saṅ + anujānāti] to approve; samanujānissanti (fut. 3 pl.) M 1.398; S IV.225; pp. samanujānāta approved, allowed Mhvs 8, 11; aor. 1 sg. samanujānāsīn J IV.117 (=samanuñño āsiṅ Com. ib. 117<sup>15</sup>).

**Samanuñña** (adj.) [=next] approving D III.271; A II.253; III.359; v.305; S I.1, 153; IV.187; J IV.117.

**Samanuññā** (f.) [fr. samanujānāti] approval S 1.1; M 1.359.

**Samanupassati** [saṅ + anupassati] to see, perceive, regard D I.69, 73; II.198; M 1.435 sq.; II.205; Pot. Vin II.89; ppr. °passanto J 1.140; ppr. med. °passamāno D II.66; inf. °passitūṅ Vin 1.14; rūpaṅ attato samanupassati to regard form as self S III.42.

**Samanupassanā** (f.) [fr. last] considering S III.44; Nett 27.

**Samanubandhati** [saṅ + anubandhati] to pursue Mhvs 10, 5.

**Samanubhāsati** [saṅ + anubhāsati] to converse or study together D 1.26, 163; M 1.130; A 1.138; v.150 sq.; Vin III.173 sq.; IV.236 sq.; DA 1.117.

**Samanubhāsana** (f.) [fr. last] conversation, repeating together Vin III.174 sq.; IV.236 sq.

**Samanumaññati** [saṅ + anumaññati] to approve; fut. 3 pl. °maññissanti M 1.398; S IV.225; aor. 3 pl. °maññiṅsu J IV.134.

**Samanumodati** [saṅ + anumodati] to rejoice at, to approve M 1.398; S IV.225; Miln 89.

**Samanuyuñjati** [saṅ + anuyuñjati] to cross-question D 1.26, 163; M 1.130; A 1.138; v.156; DA 1.117.

**Samanussarati** [saṅ + anussarati] to recollect, call to mind S IV.196; Vin II.183.

**Samanta** (adj.) [saṅ + anta "of complete ends"] all, entire Sn 672; Miln 3. occurs usually in oblique cases, used adverbially, e. g. acc. samantaṅ completely Sn 442; abl. samantā (D 1.222; J II.106; Vin 1.32) & samantato (M 1.168; Vin 1.5; Mhvs 1, 29; Vism 185; and in definitions of prefix pari° DA 1.217; VvA 236; PvA 32); instr. samantena (Th 2, 487) on all sides, everywhere, anywhere; also used as prepositions; thus, samantaṅ

Vesāliṅ, everywhere in Vesāli D II.98; samantato naga rassa all round the city Mhvs 34, 39; samāsamantato everywhere DA 1.61.  
-cakkhu all-seeing, an epithet of the Buddha M 1.168 = Vin 1.5; Sn 345, etc.; Miln 111; Nd<sup>1</sup> 360. -pāsādika all-pleasing, quite serene A 1.24; °kā Buddhaghosa's commentary on the Vinaya Piṭaka DA 1.84; -bhaddakatta complete auspiciousness, perfect loveliness SnA 444; VbhA 132. -rahita entirely gone J 1.29. -veda one whose knowledge (of the Veda) is complete J VI.213.

**Samandhakāra** [saṅ + andhakāra] the dark of night Vin IV.54; DhA II.94; S III.60.

**Samannāgata** (adj.) [saṅ + anvāgata] followed by, possessed of, endowed with (instr.) D 1.50; 88 Vin 1.54; Sn p. 78, 102, 104. SnA 177 (in expl<sup>n</sup> of ending "in"), 216 (of "mant"); PvA 46, 73. — nt. abstr. °annāgatatta PvA 49.

**Samannāneti** [samanvā + nī] to lead, conduct properly, control, pres. sam-anv-āneti M III.188; pp. °annānāyamāna M 1.477.

**Samannāhata** [saṅ + anvāhata] struck (together), played upon D II.171.

**Samannāharati** [saṅ + anu + āharati; cp. BSk. samanvāharati] 1. to concentrate the mind on, to consider, reflect D II.204; M 1.445; A III.162 sq., 402 sq.; S 1.114. — 2. to pay respect to, to honour M II.169; Vin 1.180.

**Samannāhāra** [saṅ + anu + āhāra] concentration, bringing together M 1.190 sq.; DA 1.123; Miln 189.

**Samannesati** [saṅ + anvesati] to seek, to look for, to examine D 1.105; S III.124; IV.197; Miln 37; DA 1.274. pres. also samanvesati S 1.122.

**Samannesanā** (f.) [fr. last] search, examination M 1.317.

**Samapekkhaṇa** (nt.) considering; a° S III.261.

**Samapekkhati** [saṅ + apekkhati] to consider, ger. ekkhiya Sdhp 536; cp. samavekkh°.

**Samappita** [pp. of samappeti] 1. made over, consigned Dh 315; Sn 333; Th 2, 451. — 2. endowed with (-°), affected with, possessed of J v.102 (kantakena); Pv IV.16 (=allina PvA 265); PvA 162 (soka-salla°-hadaya); Vism 303 (sallena). yasabhoga° possessed of fame & wealth Dh 303; dukkheṇa afflicted with pain Vv 52<sup>3</sup>; pañcehi kāmagaṇehi s. endowed with the 5 pleasures of the senses D 1.36, 60; Vin 1.15; DA 1.121.

**Samappeti** [saṅ + appeti] to hand over, consign, commit, deposit, give Mhvs 7, 72; 19, 39; 21, 21; 34, 21; Dāvs II.64. — pp. samappita.

**Samabbhāhata** [saṅ + abbhāhata] struck, beaten (thoroughly) Vism 153; DA 1.140.

**Samabhijānāti** [saṅ + abhijānati] to recollect, to know J VI.126.

**Samabhisāta** joyful Th 2, 461.

**Samabhisīceti** [saṅ + abhisīceti] to inaugurate as a king Mhvs 4, 6; v.14

**Samaya** [cp. Sk. samaya, fr. saṅ=i. See also samiti] congregation; time, condition, etc. — At DhA 57 sq. we find a detailed expl<sup>n</sup> of the word samaya (s-sadda), with meanings given as follows: (1) samavāya ("harmony in antecedents" trsl<sup>n</sup>), (2) khaṇa (opportunity), (3) kāla (season), (4) samūha (crowd, assembly), (5) hetu (condition), (6) diṭṭhi (opinion), (7) paṭilābha (acquisition), (8) pahāna (elimination), (9) paṭivedha (penetra-

tion). Bdhgh illustrates each one with fitting examples ; cp. DhSA 61. — We may group as follows: 1. coming together, gathering; a crowd, multitude D 1.178 (°pavā-daka debating hall); II.254 sq.; Miln 257; J 1.373; PvA 86 (=samāgama). **samayā** in a crowd Pv III.3<sup>4</sup> (so read for samayā; PvA 189 “saṅgama”). — 2. consorting with, intercourse Miln 163; DhA 1.90; **sabba°** consorting with everybody J IV.317. — 3. time, point of time, season D 1.1; Sn 291, 1015; Vin 1.15; VbhA 157 (maraṇa°); Vism 473 (def.); **samayā samayaṅ upādāya** from time to time It 75. Cases adverbially: **ekaṅ samayaṅ** at one time D 1.47, 87, 111; **tena samayena** at that time D 1.179; DhA 1.90. **aparena s.** in course of time, later PvA 31, 68; **yasmiṅ samaye** at which time D 1.109; DhSA 61. **ekasmiṅ samaye** some time, once J 1.306. **pacūsa°** at daybreak PvA 38; **addharatti°** at midnight PvA 155; cp. **ratta°**. — 4. proper time, due season, opportunity, occasion Sn 388; Vin IV.77; Bu II.181; Mhvs 22, 59; VbhA 283 sq.; **aññatra samayā** except at due season Vin III.212; IV.77; **samaye** at the right time J 1.27. — **asamaya** inopportune, unseasonable D III.203, 287. — 5. coincidence, circumstance M 1.438. **akkhara°** spelling DhA 1.181. — 6. condition, state; extent, sphere (cp. def<sup>o</sup> of Bdhgh, above 9); taken dogmatically as “**diṭṭhi,**” doctrine, view (equal to above def<sup>o</sup> 6) It 14 (imamhi samaye); DhA 1.90 (jānana°); Dāvs VI.4 (°antara var. views). **bāhira°** state of an outsider, doctrine of outsiders, i. e. brahmanic DhA III.392, cp. brāhmaṇaṅ samaye DA 1.291; ariyaṅ samaye Miln 229. — 7. end, conclusion, annihilation Sn 876; °vimutta finally emancipated A III.173; v.336 (a°); Pug 11; cp. DhSA 57. — Pp. **abhi°**.  
-**vasaṭha** at A II.41 is to be read as **samavasatṭha**, i. e. thoroughly given up. Thus Kern, *Toev*. The same passage occurs at D III.269 as **samavaya-saṭhesana** (see under **satṭha**).

**Samara** [sa+ mara] battle Dāvs IV.1

**Samala** (adj.) [BSk. samala] impure, contaminated Vin 1.5; samalā (f.) dustbin S II.270 (=gāmato gūthā-nikkhamana-magga, i. e. sewer K.S. II.203); see sandhi<sup>c</sup>.

**Samalankaroti** [saṅ+alankaroti] to decorate, adorn Mhvs 7, 56; °kata pp. Dāvs V.36; °karitvā J VI.577.

**Samavattḥita** ready Sn 345 (°ā savanāya sotā)

**Samavattakkhandha** (adj.) [sama+ vatta+ kh., but BSk. sasaṅvṛta°] having the shoulders round, one of the lakkhaṇas of a Buddha D II.18; III.144, 164; *Dial.* II.15: “his bust is equally rounded.”

**Samavattasajvāsa** [sama+ vatta+ sajvāsa] living together with the same duties, on terms of equality J 1.236.

**Samavadhāna** (nt) concurrence, co-existence Nett 79.

**Samavaya** annihilation, termination (?) see **samaya** (cpd.) & **saṭha**.

**Samavasarati** of a goad or spur Th 2, 210. See **samo-sarati**.

**Samavāpaka** (nt.) [sama+ vāpaka, cp. vapati<sup>1</sup>] a store-room M 1.451.

**Samavāya** (m.) coming together, combination S IV.68; Miln 376; DhSA 57, 196; PvA 104; VvA 20, 55. **samavāyena** in common VvA 336; **khana-s°** a momentary meeting J 1.381.

**Samavekkhati** [saṅ+avekkhati] to consider, examine M 1.225; A II.32; It 30.

**Samavekkhitar** [fr. last] one who considers It 120.

**Samavepākin** (adj.) [sama+ vepākin, cp. vepakka] promoting a good digestion D II.177; III.166; M II.67; A III.65 sq., 103, 153; V.15.

**Samavossajjati** [read **saṅvossajjati**!] to transfer, entrust D II.231.

**Samavhaya** [saṅ+ ahvaya] a name Dāvs V.67.

**Samasāyisun** (aor.) J III.201 (text, samāsāyisun, cp. *J.P.T.S.* 1885, 60; read **taṅ asāyisun**).

**Samassattha** [saṅ+ assattha<sup>2</sup>] refreshed, relieved J III.189

**Samassasati** [saṅ+ assasati] to be refreshed J I.176; Caus. **samassāseti** to relieve, refresh J I.175.

**Samassāsa** [saṅ+ assāsa] refreshing, relief DhSA 150 (expl<sup>o</sup> of passaddhi).

**Samassita** [saṅ+ assita] leaning towards Th 1, 525.

**Samā** (f.) [Vedic samā] 1. a year Dh 106; Mhvs 7, 78. — 2. in agginisamā a pyre Sn 668, 670.

**Samākaddhati** [saṅ+ ākaddhati] to pull along; to entice; ger. °iya Mhvs 37, 145.

**Samākīṇṇa** [saṅ+ ākinna] covered, filled S 1.6; Miln 342.

**Samākūla** (adj.) [saṅ+ ākūla] 1. filled, crowded B II.4 = J 1.3; Miln 331, 342. — 2. crowded together Vin II.117. — 3. confused, jumbled together J V.302.

**Samāgacchati** [saṅ+ āgacchati] to meet together, to assemble Bu II.171; Sn 222; to associate with, to enter with, to meet, D II.354; Sn 834; J II.82; to go to see Vin 1.308; to arrive, come Sn 698; aor. 1 sg. °gañchiṅ D II.354; 3<sup>rd</sup> °gacchi Dh 210; J II.62; aor. 2 sg. °gamā Sn 834; ger. °gamma B II.171 = J 1.26; ger. °gantvā Vin 1.308; pp. **samāgata**.

**Samāgata** [pp. of samāgacchati] met, assembled Dh 337; Sn 222.

**Samāgama** [saṅ+ āgama] meeting, meeting with, intercourse A II.51; III.31; Miln 204; cohabitation D II.268; meeting, assembly J II.107; Miln 349; DhA III.443 (three. **yamaka-pāṭihāriya°**; dev'oroḥaṇa°; **Gāngārohana°**).

**Samācarati** [saṅ+ ācarati] to behave, act, practise M II.113.

**Samācāra** [saṅ+ ācāra] conduct, behaviour D II.279; III.106, 217; M II.113; A II.200, 239; IV.82; Sn 279; Vin II.248; III.184.

**Samātapa** [saṅ+ ātapa] ardour, zeal A III.346.

**Samādapaka** [fr. samādapeti; cp. BSk. samādāpaka Divy 142] instructing, arousing M 1.145; A II.97; IV.296, 328; V.155; S V.162; Miln 373; It 107; DhA II.129.

**Samādapana** (nt.) instructing, instigating M III.132.

**Samādapetar** adviser, instigator M 1.16.

**Samādapeti** [saṅ+ ādapeti, cp. BSk. samādāpayati Divy 51] to cause to take, to incite, rouse Pug 39, 55; Vin 1.250; III.73; DA 1.293, 300; aor. °dapesi D II.42, 95, 200; Miln 195; Sn 695; ger. °dapetvā D II.126, Vin 1.118; ger. **samādetvā** (sic) Mhvs 37, 201; ppr. pass. °dapiyamāna D II.42.

**Samādahati** [saṅ+ ādahati<sup>1</sup>] to put together S 1.109; **jotiṅ s.** to kindle a fire Vin IV.115; **cittaṅ s.** to compose the mind, concentrate M 1.116; pres. **samādheti** Th 2, 50; pr. part **samādahaṅ** S V.312; ppr. med. **samādahāna** S 1.109; aor 3<sup>rd</sup> pl. **samādahaṅsu** D II.254. Pass. **samādhiyati** to be stayed, composed D 1.73; M 1.37; Miln 280; Caus. II. **samādahāpeti** Vin IV.115. — pp. **samāhita**.

**Samādāua** 1. taking, bringing; **asamādānacāra** (m.) going for alms without taking with one (the usual set of three

robes) Vin 1.254. — 2. taking upon oneself, undertaking, acquiring M 1.305 sq.; A 1.229 sq.; II.52; J 1.157, 219; Vin IV.319; KhA 10, 142. **kammasamādāna** acquiring for oneself of Karma D 1.82; A III.417; V.33; S v.266, 304; It 58 sq., 99 sq.; VbhA 443 sq. — 3. resolution, vow Vin II.268; J 1.233; Miln 352.

**Samādinna** [pp. of samādiyati] taken up, undertaken A II.193.

**Samādiyati** [sañ+ādiyati<sup>1</sup>] to take with oneself, to take upon oneself, to undertake D 1.149; imper. samādiya Bu II.118 = J 1.20; aor. samādiyi S 1.232; J 1.219; ger. samādiyitvā S 1.232; & samādāya having taken up, i. e. with D 1.71; Pug 58; DA 1.207; Mhvs 1, 47; having taken upon himself, conforming to D 1.163; II.74; Dh 260; Sn 792, 898, 902; samādāya sikkhati sikkhāpadesu, he adopts and trains himself in the precepts D 1.63; S v.187; It 118; Sn 962 (cp. Nd<sup>1</sup> 478). — pp. samādinna.

**Samādisati** [sañ+ādisati] to indicate, to command D 1.211; Mhvs 38, 59.

**Samādhāna** (nt.) [sañ+ā+dhā] putting together, fixing; concentration Vism 84 (=samā ādhānañ jhapanañ) in def<sup>o</sup> of samādhi as "samādhān' aṭṭhena."

**Samādhi** [fr. sañ+ā+dhā] 1. concentration; a concentrated, self-collected, intent state of mind and meditation, which, concomitant with right living, is a necessary condition to the attainment of higher wisdom and emancipation. In the *Subhū-suttanta* of the Dīgha (D 1.209 sq.) samādhi-khandha ("section on concentration") is the title otherwise given to the *citta-sampadā*, which, in the ascending order of merit accruing from the life of a samana (see *Sāmaññaphala-suttanta*, and cp. *Dial.* 1.57 sq.) stands between the *silā-sampadā* and the *paññā-sampadā*. In the *Ambaṭṭha-sutta* the corresponding terms are *silā*, *carana*, *vijjā* (D. 1.100). Thus samādhi would comprise (a) the guarding of the senses (*indriyesu gutta-dvāratā*), (b) self-possession (*sati-sampajañña*), (c) contentment (*santuṭṭhi*), (d) emancipation from the 5 hindrances (*nivaraṇāni*), (e) the 4 jhānas. In the same way we find samādhi grouped as one of the *sampadās* at A III.12 (*silā*<sup>o</sup>, *samādhi*<sup>o</sup>, *paññā*<sup>o</sup>, *vimutti*<sup>o</sup>), and as *samādhi-khandha* (with *silā*<sup>o</sup> & *paññā*<sup>o</sup>) at D III.229 (+ *vimutti*<sup>o</sup>); A 1.125; II.20; III.15; v.326; Nd<sup>1</sup> 21; Nd<sup>2</sup> p. 277 (s. v. *silā*). It is defined as *cittassa ekagattā* M 1.301; Dhs 15; DhsA 118; cp. *Cpd.* 89 n. 4; identified with *avikkhepa* Dhs 57, and with *samatha* Dhs 54. — *sammā*<sup>o</sup> is one the constituents of the eightfold *ariya-magga*, e. g. D III.277; VbhA 120 sq. — See further D II.123 (*ariya*); Vin 1.97, 104; S 1.28; Nd<sup>1</sup> 365; Miln 337; Vism 84 sq. (*svita* definition), 289 (+ *vipassanā*), 380 (*°vipphārā* iddhi); VbhA 91; DhA 1.427; and on term in general Heiler, *Buddhistische Versenkung* 104 sq. — 2. Description & characterization of samādhi: Its four *nimittas* or signs are the four *satipaṭṭhānas* M 1.301; six conditions and six hindrances A III.427; other hindrances M III.158. The second jhāna is born from samādhi D II.186; it is a condition for attaining *kusalā dhammā* A 1.115; Miln 38; conducive to insight A III.19, 24 sq., 200; S IV.80; to seeing heavenly sights etc. D 1.173; to removing mountains etc. A III.311; removes the delusions of self A 1.132 sq.; leads to Arahantship A II.45, the *ānantarika* s. Sn 226; *cetosamādhi* (rapture of mind) D 1.13; A II.54; III.51; S IV.297; *citta*<sup>o</sup> id. Nett 16. *dhammasamādhi* almost identical with *samatha* S IV.350 sq. — Two grades of samādhi distinguished, viz. *upacāra*-s. (preparatory concentration) and *appanā*-s. (attainment concentration) DA 1.217; Vism 126; *Cpd.* 54, 56 sq.; only the latter results in jhāna; to these a 3<sup>rd</sup> (preliminary) grade is added as *khaṇika*<sup>o</sup> (momentary) at Vism 144 — Three kinds of s. are distinguished,

*suññata* or empty, *appañihita* or aimless, and *animitta* or signless A 1.299; S IV.360; cp. IV.296; Vin III.93; Miln 337; cp. 333 sq.; DhsA 179 sq., 222 sq., 290 sq.; see *Yogāvacara's Manual* p. xxvii; samādhi (*tayo samādhi*) is *savitakka savicāra*, *avitakka vicāramatta* or *avitakka avicāra* D III.219; Kvu 570; cp. 413; Miln 337; DhsA 179 sq.; it is *fourfold chanda*-, *virīya*-, *citta*-, and *vimāṅsā-samādhi* D II.213; S v.268. — Another fourfold division is that into *hāna-bhāgiya*, *thitī*<sup>o</sup>, *visesa*<sup>o</sup>, *nibbedha*<sup>o</sup> D III.277 (as "dhammā duppativijjhā").

-*indriya* the faculty of concentration A II.149; Dhs 15. -*khandha* the section on s. see above 1. -*ja* produced by concentration D 1.74; III.13; Vism 158. -*parikkhāra* requisite to the attainment of samādhi; either 4 (the *sammappadhānas*) M 1.301; or 7; D II.216; III.252; A IV.40. -*bala* the power of concentration A 1.94; II.252; D III.213, 253; Dhs 28. -*bhāvanā* cultivation, attainment of samādhi M 1.301; A II.44 sq. (four different kinds mentioned); III.25 sq.; D III.222; Vism 371. -*saṅvattanika* conducive to concentration A II.57; S IV.272 sq.; D III.245; Dhs 1344. -*sambojjhanga* the s. constituent of enlightenment D III.106, 226, 252; Vism 134 = VbhA 283 (with the eleven means of cultivating it).

**Samādhika** (adj.) [sama+adhika] excessive, abundant D II.251; J II.383; IV.31.

**Samādhīyati** is Passive of *samādhāti*.

**Samāna**<sup>1</sup> (adj.) [Vedic *samāna*, fr. *sama*<sup>3</sup>] similar, equal, even, same Sn 18, 309; J II.108. Cp. *sāmañña*<sup>1</sup>.

**Samāna**<sup>2</sup> [pp. fr. *as* to be] 1. being, existing D 1.18, 60; J 1.218; PvA 129 (=santo), 167 (id.). — 2. a kind of gods D II.260.

-*āsānika* entitled to a seat of the same height Vin II. 169. -*gatika* identical Tikp 35. -*bhāva* equanimity Sn 702. -*vassika* having spent the rainy season together Vin 1.168 sq. -*saṅvāsa* living together with equals Dh 302 (a<sup>o</sup>), cp. DhA III.462. -*saṅvāsaka* belonging to the same communion Vin 1.321. -*simā* the same boundary, parish Vin 1.321; °ma belonging to the same parish Vin II.300.

**Samānatta** (adj.) [samāna+attan] equanimous, of even mind A IV.364.

**Samānattatā** (f.) [abstr. fr. last] equanimity, impartiality A II.32 = 248; IV.219, 364; D III.152, 190 sq., 232.

**Samāniyā** [instr. fem. of *samāna*, used adverbially, Vedic *samānyā*] (all) equally, in common Sn 24.

**Samānīta** [pp. of *samāneti*] brought home, settled Miln 349.

**Samāneti** [sañ+āneti] 1. to bring together J 1.68. — 2. to bring, produce J 1.433. — 3. to put together, cp. J 1.120, 148. — 4. to collect, enumerate J 1.429. — 5. to calculate (the time) J 1.120, 148; aor. *samānaya* DA 1.275. — pp. *samānīta*.

**Samāpajjati** [sañ+āpajjati] 1. to come into, enter upon, attain D 1.215 (*samādhiñ samāpajji*); Vin III.241 (Pot. °pajjeyya); *samāpattiñ* J 1.77, *arahattamaggā* A II.42 sq.; Vin 1.32; *saññāvedayitānīrodhā* to attain the trance of cessation S IV.293; *kayavikkaya* to engage in buying and selling Vin III.241; *sākkacchā* to engage in conversation D II.109; *tejodhātū* to convert one's body into fire Vin 1.25; II.76. — 2. to become S III.86 (aor. 3<sup>rd</sup> pl. *samāpaduṅ*). — pp. *samāpajjita* & *samāpanna*.

**Samāpajjana** (nt.) [fr. last] entering upon, passing through (?) Miln 176.

**Samāpajjita** [pp. of °*pajjati*] attained, reached, got into D II.109 (*parisā °pubbā*).

**Samāpaṭṭipatti** misprint for sammā° A 1.69.

**Samāpatti** (f.) [fr. saṅ + ā + pad] attainment A III.5; S II.150 sq.; IV.293 (saññā-vedayita-nirodha°); DhS 30 = 101; a stage of meditation A 1.94; DhS 1331; J 1.343, 473; PvA 61 (mahā-karuṇā°); Nd<sup>1</sup> 100, 106, 139, 143; the Buddha acquired anekakoṭṭisata-sahassā s. J 1.77. The eight attainments comprise the four Jhānas, the realm of the infinity of space, realm of the infinity of consciousness, realm of nothingness, realm of neither consciousness nor unconsciousness Ps 1.8, 20 sq.; Nd<sup>1</sup> 108, 328; Bu 192 = J 1.28, 54; necessary for becoming a Buddha J 1.14; acquired by the Buddha J 1.66; the nine attainments, the preceding and the trance of cessation of perception and sensation S II.216, 222; described M 1.159 sq. etc.; otherwise called anupubbavivāhāra D II.156; A IV.410, 448 & passim [cp. Divy 95 etc.]. — In collocation with jhāna, vimokkha, and samādhi Vin 1.97; A III.417 sq.; cp. Cpd. 59, 133 n. 3. °bhāvanā realizing the attainments J 1.67; °kusalatā success in attainment D III.212; DhS 1331 sq.

**Samāpattila** [fr. last] one who has acquired J 1.406.

**Samāpattesiya** (adj.) [samāpatti + esiya, adj. to esikā] longing for attainment Kvu 502 sq.

**Samāpanna** [pp. of samāpajjati] having attained, got to, entered, reached S IV.293 (saññā-nirodhaṅ); A II.42 (arahatta-maggaṅ entered the Path); Dh 264 (icchālobha° given to desire); Kvu 572 (in special sense = attaining the samāpattis).

**Samāpannaka** (adj.) [last + ka] possessed of the samāpattis DA 1.119.

**Samāpeti** [saṅ + āpeti] to complete, conclude Mhvs 5, 273; 30, 55; DA 1.307 (desanaṅ). — pp. samatta°.

**Samāyāti** [saṅ + āyāti] to come together, to be united J III.38.

**Samāyuta** [saṅ + āyuta] combined, united Miln 274.

**Samāyoga** [saṅ + āyoga] combination, conjunction DA 1.95; Sdhp 45, 469.

**Samāraka** (adj.) [sa<sup>3</sup> + māra + ka] including Māra Vin 1.11 = S v.423; D 1.250; III.76, 135 & passim.

**Samāraddha** [pp. of samārabhati] undertaken S IV.197; Dh 293; J II.61.

**Samārambha** [saṅ + ārambha] 1. undertaking, effort, endeavour, activity A II.197 sq. (kāya°, vaci°, mano°); Vin IV.67. — 2. injuring, killing, slaughter Sn 311; D 1.5; DA 1.77; A II.197; S v.470; Pug 58; DhSA 146. — appasamārambha (written °rabbha) connected with little (or no) injury (to life) D 1.143. Cp. ārabhati<sup>1</sup>.

**Samārabhati** [saṅ + ārabhati<sup>2</sup>] to begin, undertake M 1.227; Mhvs 5, 79. — pp. samāraddha.

**Samāruhati** [saṅ + āruhati] to climb up, to ascend, enter; pres. samārohati J VI.200 (cp. samorohati p. 206, read samārohati); aor. samārūhi Mhvs 14, 38. — pp. samārūha. — Caus. samāropeti to raise, cause to enter Miln 85; to put down, enter Nett 4, 206.

**Samārūha** [pp. of samāruhati] ascended, entered M 1.74.

**Samāropana** [fr. samāropeti] one of the Hāras Nett 1, 2, 4, 108, 205 sq., 256 sq.

**Samālapati** [saṅ + ālapati] to speak to, address J 1.478. At J 1.51 it seems to mean "to recover the power of speech."

**Samāvaya** = samavāya, closely united J VI.475 (in verse).

**Samāsa** [fr. saṅ + ās; 1. compound, combination Vism 82; SnA 303; KhA 228. Cp. vyāsa. — 2. an abridgment Mhvs 37, 244.

**Samāsati** [saṅ + āsati] to sit together, associate; Pot. 3 sg. samāsetha S 1.17, 56 sq.; J II.112; v.483, 494; Th 1, 4.

**Samāsana** (nt.) [saṅ + āsana] sitting together with, company Sn 977.

**Samāsama** "exactly the same" at Ud 85 (= D II.135) read sama°.

**Samāsādeti** [saṅ + āsādeti] to obtain, get; ger. samāsajja J III.218.

**Samāhata** [saṅ + āhata] hit, struck Sn 153 (ayosanku°); Miln 181, 254, 304. Sankusamāhata name of a purgatory M 1.337.

**Samāhita** [pp. of samādahati] 1. put down, fitted J IV.337; — 2. collected (of mind), settled, composed, firm, attentive D 1.13; S 1.109; A II.6 (°indriya); III.312, 343 sq.; v.3, 93 sq., 329 sq.; Sn 212, 225, 972 etc.; Dh 362; It 119; Pug 35; Vin III.4; Miln 300; Vism 410; Nd<sup>1</sup> 501. — 3. having attained S 1.48 (cp. K.S. 1.321 & Miln 352).

**Samijjhati** [saṅ + ijjhati] to succeed, prosper, take effect D 1.71; Sn 766 (cp. Nd<sup>1</sup> 2 = labhati etc.); Bu II.59 = J 1.14, 267; Pot. samijjheyuyū D 1.71; aor. samijjhi J 1.68; Fut. samijjhissati J 1.15. — pp. samiddha. — Caus. II. °ijjhāpeti to endow or invest with (acc.) J VI.484.

**Samijjhana** (nt.) [fr. samijjhati] fulfilment, success DhA 1.112.

**Samijjhitttha** [saṅ + ajjhitttha] ordered, requested J VI.12 (= ānatta C.).

**Samiñjati** [saṅ + iñjati of rñj or rj to stretch] 1. to double up M 1.320. — 2. (intrans.) to be moved or shaken Dh 81 (= calati kampati DhA II.149). See also sammiñjati.

**Samiñjana** (nt.) [fr. samiñjati] doubling up, bending back (orig. stretching!) Vism 500 (opp. pasāraṇa). See also sammiñjana.

**Samita**<sup>1</sup> [saṅ + ita, pp. of sameti] gathered, assembled Vv 64<sup>10</sup>; VvA 277. — nt. as adv. samitaṅ continuously M 1.93; A IV.13; It 110; Miln 70, 116.

**Samita**<sup>2</sup> [sa + mita, of mā] equal (in measure), like S 1.6.

**Samita**<sup>3</sup> [pp. of sammati<sup>1</sup>] quiet, appeased DhA III.84.

**Samita**<sup>1</sup> [pp. of saṅ + śam to labour] arranged, put in order J v.201 (= saṅvidahita C.).

**Samitatta** (nt.) [fr. samita<sup>3</sup>] state of being quieted Dh 205.

**Samitāvin** [samita<sup>3</sup> + āvin, cp. vijitāvin] one who has quieted himself, calm, Sn 449, 520; S 1.62, 188; A II.49, 50. Cp. BSk. samitāvin & samitāvin.

**Samiti** (f.) [fr. saṅ + i] assembly D II.256; Dh 321; J IV.351; Pv II.3<sup>13</sup> (= sannipāta PvA 86); DhA IV.13.

**Samiddha** [pp. of samijjhati] 1. succeeded, successful Vin 1.37, Bu II.4 = J 1.3; Miln 331. — 2. rich, magnificent J VI.393; J III.14; samiddhena (adv.) successfully J VI.314.

**Samiddhi** (f.) [fr. samijjhati] success, prosperity Dh 84; S 1.200.

**Samiddhika** (adj.) [samiddhi + ka] rich in, abounding in Sdhp 421.

**Samiddhin** (adj.) [fr. samiddhi] richly endowed with ThA 18 (Ap v.23); fem. -ini J v.90.



**Samidhā** (f.) [fr. *sañ* + *idh*; see *indhana*] fuel, firewood SnA 174.

**Samihita** [= *sañhita*] collected, composed Vin 1.245 = D 1.104 = 238; A 111.224 = 229 = DA 1.273; D 1.241, 272.

**Samīci** D 11.94: see *sāmīci*.

**Samītar** [= *sametar*] one who meets, assembles; pl. *samī-tāro* J v.324.

**Samīpa** (adj.) [cp. Epic & Class. Sk. *samīpa*] near, close (to) SnA 43 (*bhumma-vacana*), 174, 437; KhA 111; PvA 47 (*dvāra*° *magga* (nt.) proximity D 1.118. Cases adverbially: acc. °*añ* near to PvA 107; loc. °*e* near (with gen.) SnA 23, 256; PvA 10, 17, 67, 120. -*ga* approaching Mhvs 4, 27; 25, 74. -*cara* being near DhsA 193. -*cārin* being near D 1.206; 11.139. -*ṭṭha* standing near Mhvs 37, 164.

**Samīpaka** (adj.) [*samīpa* + *ka*] being near Mhvs 33, 52.

**Samīra** [fr. *sañ* + *īr*] air, wind Dāvs 1v.40.

**Samīrati** [*sañ* + *īrati*] to be moved Vin 1.185; Dh 81; DhA 11.149. — pp. *samīrita* J 1.393.

**Samīrita** [*sañ* + *īrita*] stirred, moved J 1.393.

**Samīhati** [*sañ* + *īhati*] to move, stir; to be active; to long for, strive after Sn 1064 (cp. Nd<sup>2</sup> 651); Vv 5<sup>1</sup>; VvA 35; J v.388. — pp. *samīhita*.

**Samīhita** (nt.) [pp. of *samīhati*] endeavour, striving after, pursuit J v.388.

**Samukkaṅṣati** [*sañ* + *ukkaṅṣati*] to extol, to praise Sn 132, 438; M 1.498. — pp. *samukkaṭṭha*.

**Samukkaṭṭha** [*sañ* + *ukkaṭṭha*] exalted A 1v.293; Th 1, 632.

**Samukkācanā** = *ukkācanā* Vbh 352; Vism 23.

**Samukkheṭita** [*sañ* + *ukkheṭita*] despised, rejected Vin 111.95; 1v.27.

**Samugga** [Class. Sk. *samudga*] a box, basket J 1.265, 372, 383; Miln 153, 247; Sdhp 360 (read *samuggābhaṅ*). *Samugga-jātaka* the 436th *Jātaka* J 111.527 sq. (called *Karaṇḍaka-Jātaka* *ibid.*; v.455).

**Samuggaṇhāti** [*sañ* + *uggaṇhāti*] to seize, grasp, embrace; ger. *samuggahāya* Sn 797; Nd<sup>1</sup> 105. — pp. *samuggahīta*.

**Samuggata** [*sañ* + *uggata*] arisen VvA 280; J 1v.403 (text *samuggagata*).

**Samuggama** [*sañ* + *uggama*] rise, origin VbhA 21 (twofold, of the *khandūsas*).

**Samuggahīta** [pp. of *samuggaṇhāti*] seized, taken up Sn 352, 785, 801, 837, 907; Nd<sup>1</sup> 76, 100, 193.

**Samuggirati** [*sañ* + *uggirati*] to throw out, eject VvA 199; to cry aloud Dāvs v.29.

**Samuggahāta** [*sañ* + *ugghāta*; BSk. *samudghāta* Lal. Vist. 36, 571] uprooting, abolishing, removal D 1.135; M 1.136; A 11.34; 111.407; v.198; S 11.263; 111.131; 1v.31; Vin 1.107, 110; J 111.397.

**Samuggahātaka** (adj.) [fr. last] removing Miln 278.

**Samuggahātita** [pp. of *samuggahātetī*, see *samūhanati*] abolished, completely removed; nt. abstr. °*ta* Miln 101.

**Samucita** [*sañ* + *ucita*, pp. of *uc* to be pleased] suitable Vin 1v.147 (must mean something else here, perhaps "hurt," or "frightened") Dāvs v.55.

**Samuccaya** [*sañ* + *uccaya*] collection, accumulation J 11.235 (the signification of the particle *vā*); SnA 266

(id.) — *samuccaya-kkhandhaka* the third section of *Cullavagga Vin* 11.38-72.

**Samucchaka** see *samuñchaka*.

**Samucchati** [derivation and meaning uncertain; Windisch, *Buddha's Geburt*, p. 39, n. 1 derives it fr. *sañ* + *mucchati*. Cp. Geiger, *P.Gr.* § 157] to be consolidated, to arise; *samucchissatha* (Conditional) D 11.63.

**Samucchita** [*sañ* + *mucchita*] infatuated S 1.187; 1v.71; Th 1, 1219. It is better to read *pamucchita* at all passages.

**Samucchindati** [*sañ* + *ucchindati*] to extirpate, abolish, spoil, give up D 1.34; 11.74; M 1.101 sq., 360; J 1v.63. — pp. *samucchinna*.

**Samucchinna** [*sañ* + *ucchinna*] cut off, extirpated D 1.34.

**Samuccheda** [*sañ* + *uccheda*] cutting off, abolishing, giving up M 1.360; KhA 142; *sammā* s. Ps 1.101; °*pahāna* relinquishing by extirpation Vism 5; SnA 9; °*maraṇa* dying by extirpation (of *saṅsāra*) Vism 229; °*visuddhi* Ps 11.3; °*suññaṅ* Ps 11.180.

**Samuḥjāla** (adj.) [*sañ* + *ujjala*] resplendent J 1.89, 92 (*pañca-vaṇṇa-vattha*°). *raṅsi-jāla*° resplendent with the blaze of rays VvA 12, 14, 166.

**Samuḥju** (adj.) [*sañ* + *uju*] straightforward, perfect Sn 352; S 1v.196 (text *saṃmuju*).

**Samuñchaka** (adj.) [*sañ* + *uncha* + *ka*] only as nt. adv. °*ṅ* gleaning, (living) by gleaning S 1.19; J 1v.466 (°*ṅ* *carati*).

**Samuṭṭhahati** [*sañ* + *uṭṭhahati*] to rise up, to originate; pres. *samuṭṭhāti* Vin v.1; aor. *samuṭṭhahi* Mhvs 28, 16. — pp. *samuṭṭhita*. — Caus. *samuṭṭhāpeti* to raise, to originate, set on foot J 1.144, 191, 318.

**Samuṭṭhāna** (nt.) [*sañ* + *uṭṭhāna*] rising, origination, cause; as adj. (-°) arising from A 11.87; Dhs 766 sq., 981, 1175; Miln 134, 302, 304; J 1.207; 1v.171; KhA 23, 31, 123; Vism 366.

**Samuṭṭhānika** (adj.) [fr. last] originating DhsA 263.

**Samuṭṭhāpaka** (f. °*ikā*) [fr. *samuṭṭhāpeti*] occasioning, causing DhsA 344; VvA 72.

**Samuṭṭhita** [pp. of *samuṭṭhahati*] arisen, originated, happened, occurred J 11.190; Dhs 1035.

**Samuttarati** [*sañ* + *uttarati*] to pass over Miln 372.

**Samuttejaka** (adj.) [fr. *samuttejeti*] instigating, inciting, gladdening M 1.146; A 11.97; 1v.296, 328; v.155; S v.162; 1t 107.

**Samuttejeti** [*sañ* + *ud* + *tij*] to excite, gladden, to fill with enthusiasm Vin 1.18; D 1.126. Cp. BSk. *samuttejaya*tī, e. g. Divy 80.

**Samudaya** [*sañ* + *udaya*] 1. rise, origin D 1.17; 11.33, 308; 111.227; A 1.263 (*kamma*°); Vin 1.10; Sn p. 135; It 16 (*samuddaya metri causa*) etc. *dukkha*° the origin of ill, the second *ariya-sacca*, e. g. D 11.136; A 1177; Vism 495 (where *samudaya* is expl<sup>d</sup> in its parts as *sam* + *u* + *aya*); VbhA 124. — 2. bursting forth, effulgence (*pabhā*°) J 1.83. — 3. produce, revenue D 1.227.

**Samudāgacchati** [*sañ* + *udāgacchati*] to result, rise; to be got, to be at hand D 1.116; M 1.104. — pp. *samudāgata*.

**Samudāgata** [pp. of last] arisen, resulted; received S 11.24; Sn 648 (= *āgata* C.).

**Samudāgama** [*sañ* + *ud* + *āgama*] beginning J 1.2.

**Samudācarati** [saṅ + ud + ācarati] 1. to be current, to be in use M 1.40 (= kāya-vacī-dvāraṅ sampatta s. MA 182). — 2. to occur to, to befall, beset, assail M 1.109, 112, 453; S 11.273; It 31; Vism 343. — 3. to behave towards, to converse with (instr.), to address Vin 1.9; D 11.154, 192; A 11.124, 131; IV.415, 440; V.103; J 1.192. — 4. to practise J 11.33 (aor. °ācariṅsu). — 5. to claim, to boast of Vin 11.91. — pp. **samudāciṅṇa**.

**Samudācaritatta** (nt.) [abstr. fr. samudācarita, pp. of samudācarati] practice Miln 59.

**Samudācāra** [saṅ + ud + ācāra] behaviour, practice, habit, familiarity J 11.22; SnA 6; DhA 392; PvA 279.

**Samudāciṅṇa** [pp. of samudācarati] practised, indulged in J 11.33; Tikp 320.

**Samudānaya** (adj.) [grd. of samudāneti] to be procured or attained J 11.313 (su°).

**Samudānīta** [pp. of samudāneti, cp. BSk. samudānīta MVastu 1.231] collected, procured J 11.177.

**Samudāneti** [saṅ + ud + āneti; cp. BSk. samudāneyati Divy 26, 50, 490; AvŚ 1.199] to collect, procure, attain, get M 1.104; Sn 295. — pp. °ānīta.

**Samudāya** [fr. saṅ + ud + ā + i] multitude, quantity VvA 175; the whole VvA 276.

**Samudāvaṭṭa** [saṅ + ud + āvaṭṭa? Better read as saṅ + udāvatta] restrained DhA 75.

**Samudāhāra** [saṅ + udāhāra, cp. BSk. samudāhāra Divy 143] talk, conversation Miln 344; piya° A 11.24, 27, 90, 201, 339; ThA 226.

**Samudikkhati** [saṅ + udikkhati] to behold ThA 147 (Ap. v.52).

**Samudita** [saṅ + udita<sup>1</sup>] 1. arisen Dāvs v.4. — 2. excited S 1.136. — 3. united VvA 321.

**Samudirana** (nt.) [saṅ + udirana in meaning udireti 1] moving M 1.119; D 1.70; Vism 305; DhA 307.

**Samudirita** [saṅ + udirita] uttered J 11.17.

**Samudeti** [saṅ + udeti] to arise; pres. samudayati (v. 1. samudiyati) S 11.78; samudeti A 11.338, pp. samudita.

**Samudda** [cp. Vedic samudra, fr. saṅ + udra, water] a (large) quantity of water, e. g. the Ganges; the sea, the ocean D 1.222; M 1.493; A 1.243; 11.48 sq.; 11.240; D 11.196, 198; S 1.6, 32, 67; J 1.230; IV.167, 172; Dh 127; Nd<sup>1</sup> 353; SnA 30; PvA 47, 104, 133, 271; explained by adding sāgara, S 11.32; four oceans S 11.180, 187; ThA 111. Often characterized as mahā° the great ocean, e. g. Vin 11.237; A 1.227; 11.55; 11.52; IV.101; SnA 371; DhA 11.44. *Eight qualities*: A 11.198, 206; popular etymology Miln 85 sq. (viz. "yattakaṅ udakaṅ tattakaṅ lonakaṅ" and vice versa); the eye etc. (the senses) an ocean which engulfs all beings S 11.157 (samudda = mahā udakarāsi). — Cp. sāmuddika.

-**akkhāyikā** (f.) tales about the origin of the sea, cosmogony Vin 1.188; M 1.513 sq.; D 1.8; DA 1.91. -**ṭṭhaka** situated in the ocean J 11.158. -**vici** a wave of the ocean Vism 63.

**Samuddaya** metri causā instead of samudaya It 16, 52.

**Samuddhaṭṭa** [saṅ + uddhaṭṭa] pulled out, eradicated Mhvs 59, 15; J 11.309; Sdhp 143.

**Samuddharaṇa** (nt) [saṅ + uddharaṇa] pulling out, salvation Miln 232.

**Samuddharati** [saṅ + uddharati] to take out or away; to lift up, carry away, save from; aor. samuddhari J 11.271; samuddhāsi (aor. thus read instead of samuṭṭhāsi) J 11.70.

**Samunna** [saṅ + unna] moistened, wet, immersed S 11.158; cp. the similar passage A 11.211 with ref. to tanhā as a snare (pariyonaddha).

**Samunnameti** [saṅ + unnameti] to raise, elevate, Th 1, 29

**Samupagacchati** [saṅ + upagacchati] to approach Miln 200.

**Samupajaneti** [saṅ + upa + janeti] to produce; °janiya-māna (ppr. pass.) Nett 195.

**Samupaṭṭhahati** [saṅ + upaṭṭhahati] to serve, help; pres. samupaṭṭhāti Sdhp 283; aor. samupaṭṭhahi Mhvs 33, 95.

**Samupabbūḷha** [saṅ + upa + viyūḷha] set up; heaped, massed, in full swing (of a battle), crowded M 1.253; D 11.285; S 1.98; Miln 292; J 1.89.

**Samupama** [saṅ + upama] resembling Mhvs 37, 68; also samūpama J 1.146; V.155; VI.534.

**Samuparūḷha** [saṅ + uparūḷha] ascended Dāvs 11.42.

**Samupasobhita** [saṅ + upasobhita] adorned Miln 2.

**Samupāgacchati** [saṅ + upāgacchati] to come to; aor. samupāgami Mhvs 36, 91; pp. samupāgata.

**Samupāgata** [saṅ + upāgata] come to, arrived at Mhvs 37, 115; 38, 12; J 11.282; Sdhp 324.

**Samupādika** being on a level with the water Miln 237 (Trenckner conjectures samupodika). The better reading, however, is samupp°, sama=peace, quiet, thus "producing quiet," calm.

**Samupeta** [saṅ + upeta] endowed with, Miln 352.

**Samuppajjati** [saṅ + uppajjati] to arise, to be produced S 11.218; pp. samuppanna.

**Samuppatti** (f.) origin, arising S 11.218.

**Samuppanna** [saṅ + uppanna] arisen, produced, come about Sn 168, 599; DhA 1035.

**Samuppāda** [saṅ + uppāda] origin, arising, genesis, coming to be, production Vin 11.96; S 11.16 sq.; It 17; A 11.406 (dhamma°); J 11.223 (anilūpana-samuppāda, v. read. °-samuppāta, "swift as the wind"); Vism 521 (sammā & saha uppajjati=samuppāda). Cp. paṭicca°.

**Samuppilava** (adj.) [fr. saṅ + uppilavati] jumping or bubbling up Sn 670 (°āso nom. pl.).

**Samupphosita** [saṅ + ud + phosita] sprinkled J 11.481.

**Samubbahati** [saṅ + ubbahati<sup>2</sup>] to carry Dāvs 11.3; v.35; ppr. samubbahanto J 11.21 (making display of).

**Samubbhūta** [saṅ + ud + bhūta] borne from, produced from Dāvs 11.25.

**Samuyyuta** [saṅ + uyyuta] energetic, devoted Vv 63<sup>33</sup>; VvA 269.

**Samullapati** [saṅ + ullapati] to talk, converse Vin 11.187; PvA 237; ppr. samullapanto J 11.49.

**Samullapana** (nt.) [saṅ + ullapana] talking (with), conversation SnA 71.

**Samullāpa** [=last] conversation, talk Miln 351.

**Samussaya** [saṅ + ud + śri, cp. BSk. samucchraya "body," Divy 70 = AvŚ 1.162] 1. accumulation, complex A 11.42 =

- It 48; It 34; bhassasamuccaya, grandiloquence Sn 245; — 2. complex form, the body D II.157=S I.148; Vv35<sup>12</sup> (=sarīra VvA 164); Dh 351; Th I, 202 (“confluence,” i. e. of the 5 factors, trsl<sup>n</sup>); Th 2, 22, 270; DhA IV.70; ThA 98, 212; rūpasamussaya the same Th 2, 102; cp. samuccaya.
- Samussāpita** [saṅ+ussāpita] lifted, raised J III.408.
- Samussāhita** [saṅ+ussāhita] instigated VvA 105.
- Samussita** [saṅ+ussita] 1. elevated, erected J III.497. — 2. arrogant, proud, haughty Dh 147 (interpreted at DhA III.109 as “compounded,” i. e. the body made up of 300 bones); A I.199; SnA 288 (°ṅ bhassaṅ high and mighty talk).
- Samusseti** [saṅ+ud+śri] to raise, lift up; Pot. samusseyya A I.199 (here=to be grandiloquent). — pp. samussita.
- Samūpasanta** [saṅ+upasanta] is v. l. for su-vūpasanta (?) “calmed,” at KhA 21.
- Samūlaka** (adj.) [sa<sup>3</sup>+mūla+ka] including the root Th 2 385; ThA 256.
- Samūha** [fr. saṅ+ vah, uh] multitude, mass, aggregation Nett 195; PvA 49, 127, 157 (=gana), 200 (id.).
- Samūhata** [pp. of samūhanati] taken out, removed D I.136; S III.131; Th I, 223; Dh 250; Sn 14, 360; It 83; J IV.345 (Kern, wrongly “combined”).
- Samūhatatta** (nt.) [abstr. fr. samūhata] abolition M III.151.
- Samūhanati** [saṅ+ūhanati<sup>2</sup>] to remove, to abolish Vin I.110; D I.135 sq. (°hanissati); II.91=S V.432; M I.47; II.193; S V.76; J I.374=Sn 360; Sn 14, 369, 1070; sikkhāpadaṅ Vin III.23; D II.154; uposathāgāraṅ to discontinue using a Vihāra as an Uposathāgāra Vin I.107; simaṅ to remove the boundary Vin I.110. Pres. also samūhanti S III.156; Pot. samūhaneyya Vin I.110; imper. samūhantu D II.154; & °ūhanatu Miln 143; ger. samūhanitvā M I.47; Vin I.107; a° M III.285; inf. samugghātuṅ Mhvs 37, 32; grd. samūhantabba Vin I.107. — Caus. II. samugghāpeti to cause to be removed, i. e. to put to death Miln 193; samūhanāpeti Miln 142. — pp. samūhata & (Caus.) samugghātita.
- Samūheti** [Caus. of saṅ+uh=vah] to gather, collect Mhvs 37, 245.
- Samekkhati** [saṅ+ikkhati] to consider, to seek, look for; Pot. samekkhe J IV.5; ppr. samekkhamāna Th I, 547; & samekkhaṅ J II.65; ger. samekkhiya Mhvs 37, 237.
- Sameta** [pp. of sameti] associating with Miln 396; connected with, provided with Mhvs 19, 69; combined, constituted Sn 873, 874.
- Sameti** [saṅ+eti] 1. to come together, to meet, to assemble Bu II.199=J I.29. — 2. to associate with, to go to D II.273; J IV.93. — 3. to correspond to, to agree D I.162, 247; J I.358; III.278. — 4. to know, consider S I.186; Nd<sup>1</sup> 284. — 5. to fit in J VI.334. — imper. sametu J IV.93<sup>20</sup>; fut. samessati S IV.379; It 70; aor. samisṅ Bu II.199; S II.158=It 70; & samesuṅ J II.30<sup>16</sup>; ger. samecca (1) (coming) together with D II.273; J VI.211, 318. — (2) having acquired or learnt, knowing S I.186; Sn 361, 793; A II.6. — pp. samita & sameta [=saṅ+ā+ita].
- Sametikā** Sn 285; read samāhitā.
- Samerita** [saṅ+erita] moved, set in motion; filled with (-°), pervaded by Sn 937; Nd<sup>1</sup> 410; J VI.299; Vism 172.
- Samokiṇṇa** [pp. of sanokirati] besprinkled, covered (with) J I.233.
- Samokirati** [saṅ+okirati] to sprinkle Bu II.178=J I.27. — pp. samokiṇṇa.
- Samocita** [saṅ+ocita] gathered, arranged J V.156 (=surocita C.).
- Samotata** [saṅ+otata] strewn all over, spread Vv 81<sup>6</sup> (vv. II. samogata and samohata); J I.183; Ap 191.
- Samotarati** [saṅ+otarati] to descend Mhvs 10, 57.
- Samodakaṅ** (adv.) [saṅ+odakaṅ] at the water's edge Vin I.6=M I.169=D II.38.
- Samodahati** [saṅ+odahati] to put together, supply, apply S I.7; IV.178 sq.; to fix Nett 165, 178; ppr. samodahaṅ S I.7=IV.179; ger. samodahitvā S IV.178; & samodhāya Vism 105; Sdhp 588. — pp. samohita.
- Samodita** united VvA 186 (so read for samm°), 320; cp. samudita.
- Samodhāna** (nt.) [saṅ+odhāna, cp. odahana] collocation, combination Bu II.59=J I.14; S IV.215=v.212; application (of a story) J II.381. samodhānaṅ gacchati to come together, to combine, to be contained in Vin I.62; M I.184=S I.86; v.43, 231=A V.21 (Com. odhānapakkhepaṅ) A III.364; SnA 2; Vism 7; VbhA 107; samodhānagata wrapped together Miln 362; samodhāna-parivāsa a combined, inclusive probation Vin II.48 sq.
- Samodhānatā** (f.) [abstr. fr. samodhāna] combination, application, pursuance, in vutti° J III.541 (so read for vatti°).
- Samodhāneti** [Denom. fr. samodhāna] to combine, put together, connect J I.9, 14; DA I.18; SnA 167, 193, 400; especially jātaṅ s. to apply a Jātaka to the incident J I.106, 171; II.381 & passim.
- Samorodha** [saṅ+orodha] barricading, torpor Dhs 1157; DhsA 379.
- Samorohati** [saṅ+orohati] to descend; ger. samoruyha Mhvs 10, 35.
- Samosarana** (nt.) [saṅ+osarana] coming together, meeting, union, junction D I.237; II.61; S III.156; v.42 sq., 91; A III.364; Miln 38.
- Samosarati** [saṅ+osarati] 1. to flow down together Miln 349. — 2. to come together, gather J I.178 (see on this Kern, *Toev.* II.60).
- Samoha** infatuated Pug 61.
- Samohita** [pp. of samodahati] 1. put together, joined J VI.261 (su°). — 2. connected with, covered with Nd<sup>1</sup> 149 (for pareta); Miln 346 (raja-panka°).
- Sampakampati** [saṅ+pakampati] to tremble, to be shaken Vin I.12; D II.12, 108; M I.227; III.120. — Caus. sampakampeti to shake D II.108.
- Sampakopa** [saṅ+pakopa] indignation Dhs 1060.
- Sampakkhandati** [saṅ+pakkhandati, cp. BSk. samprasandati MVastu II.157] to aspire to, to enter into Miln 35.
- Sampakkhandana** (nt.) [saṅ+pakkhandana] aspiration Miln 34 sq.
- Sampaggaṅhāti** [saṅ+pagganhāti] 1. to exert, strain DhsA 372. — 2. to show a liking for, to favour, befriend J VI.294. — pp. sampaggahita.
- Sampaggaha** [saṅ+paggaha] support, patronage Mhvs 4, 44.
- Sampaggahita** [saṅ+paggahita] uplifted Miln 309.

**Sampaggāha** assumption, arrogance DhS 1116.

**Sampaghosa** sound, noise Mhvy 45.

**Sampacura** (adj.) [saṅ + pacura] abundant, very many A 11.59, 61; S 1.110.

**Sampajañña** (nt.) [fr. sampajāna, i. e. \*sampajānya] attention, consideration, discrimination, comprehension, circum-spection A 1.13 sq.; 11.93, 111.307; 1v.320; v.98 sq.; S 111.160; D 111.213 (sati + samp. opp. to *muṭṭha-sacca + asampajañña*), 273. Description of it in detail at DA 1.183 sq. = VbhA 347 sq., where given as *fourfold*, viz. *sāthaka*°, *sappāya*°, *gocara*°, *asammoha*°, with examples. Often combined with *sati*, with which almost synonymous, e. g. at D 1.63; A 1.43; 11.44 sq.; v.115, 118.

**Sampajāna** (adj.) [saṅ + pajāna, cp. pajānāti; BSk. sampajāna, MVastu 1.206; 11.360] thoughtful, mindful, attentive, deliberate, almost syn. with *sata*, mindful D 1.37; 11.94 sq.; Sn 413, 931; It 10, 42; Pug 25; D 111.49, 58, 221, 224 sq.; A 1v.47 sq., 300 sq., 457 sq.; Nd<sup>1</sup> 395; Nd<sup>2</sup> 141. *sampajānakārin* acting with consideration or full attention D 1.70; 11.95, 292; A 11.210; v.206; VbhA 347 sq.; DA 1.184 sq.; *sampājanamūśā-vāda* deliberate lie Vin 1v.2; It 18; D 111.45; A 1.128; 1v.370; v.265; J 1.23.

**Sampajānāti** [saṅ + pajānati] to know S v.154; Sn 1055; Nd<sup>2</sup> 655.

**Sampajjati** [saṅ + pajjati] 1. to come to, to fall to; to succeed, prosper J 1.7; 11.105. — 2. to turn out, to happen, become D 1.91, 101, 193, 239; PvA 192. aor. *sampādi* D 11.266, 269. — pp. *sampanna*. — Caus. *sampādeti*.

**Sampajjalita** (adj.) [saṅ + pajjalita] in flames, ablaze A 1v.131; Vin 1.25; D 1.95; 11.335; J 1.232; Miln 84.

**Sampaṭike** (adv.) [loc. fr. saṅ + paṭi + ka] now J 1v.432 (= *sampati*, *iḍāni* C.).

**Sampaṭiggaha** [saṅ + paṭiggaha] summing up, agreement KhA 100.

**Sampaṭicchati** [saṅ + paṭicchati] to receive, accept J 1.69; 111.351; Mhvs 6.34; ovādaṅ s. to comply with an admonition J 111.52; *sādhū ti* s. to say "well" and agree J 11.31; Miln 8. — Caus. 11. *sampaṭicchāpeti* J 1v.336.

**Sampaṭicchana** (nt.) [fr. last] acceptance, agreement DhSA 332; SnA 176 ("sādhū"); Vism 21; Sdhp 59, 62.

**Sampaṭinipajjā** (f.) [saṅ + paṭi + nipajjā] squatting down, lying down ThA 111.

**Sampaṭivijjhati** [saṅ + paṭivijjhati] to penetrate; Pass. *sampaṭivijjhiyati* Nett 220.

**Sampaṭivedha** [saṅ + paṭivedha] penetration Nett 27, 41, 42, 220.

**Sampaṭisaṅkhā** deliberately S 11.111; contracted from ger. °saṅkhāya.

**Sampatati** [saṅ + patati] to jump about, to fly along or about J 1v.528 (*dumā dumāṅ*); imper. *sampatantu*, ib. 1v.448 (*itaritarāṅ*); ppr. *sampatanto* flying to J 111.491, pp. *sampatita*.

**Sampati** [saṅ + paṭi; cp. Sk. samprati] now Miln 87; *sampatijāta*, just born D 11.15 = M 111.123. Cp. *sampaṭike*.

**Sampatita** [pp. of *sampatati*] jumping about J 1v.507.

**Sampatta** [pp. of *sampāpunāti*] reached, arrived, come to, present J 1v.142; Miln 9, 66; PvA 12; KhA 142; SnA 295; Sdhp 56.

**Sampattakajāta** merged in, given to Ud 75 [read *sammat-taka* (?)].

**Sampatti** (f.) [saṅ + patti<sup>2</sup>] 1. success, attainment; happiness, bliss, fortune (opp. *vipatti*) A 1v.26, 160; Vism 58, 232; J 1v.3 (*dibba*°); DA 1.126; *three* attainments J 1.105; Miln 96; DhA 111.183 (*manussa*°, *devaloka*°, *nibbāna*°); Nett 126 (*silā*°, *samādhi*°, *paññā*°); cp. *sampadā*; *four* VbhA 439 sq. (*gaṭi*°, *upadhi*°, *kāla*°, *payoga*°); *six* J 1.105; *nine* Miln 341. — 2. excellency, magnificence SnA 397; rūpasampatti beauty J 111.187; 1v.333. — 3. honour Mhvs 22, 48. — 4. prosperity, splendour J 1v.455; Mhvs 38, 92; s. *bhavaloko* Ps 1.122. Cp. *samāpatti* & *sampadā*.

**Sampatthanā** (f.) [saṅ + patthanā] entreating, imploring DhS 1059.

**Sampadā** (f.) [fr. saṅ + pad, cp. BSk. sampadā Divy 401 (*devamanuṣya*°), also *sampatti*] 1. attainment, success, accomplishment; happiness, good fortune; blessing, bliss A 1.38; Pv 11.9<sup>47</sup> (= *sampatti* PvA 132). — *Sampadā* in its pregnant meaning is applied to the accomplishments of the individual in the course of his religious development. Thus it is used with *silā*, *citta*, & *paññā* at D 1.171 sq. and many other passages in an almost encyclopedic sense. Here with *silā*° the whole of the *silakkhandha* (D 1.63 sq.) is understood; *citta*° means the cultivation of the heart & attainments of the mind relating to composure, concentration and religious meditation, otherwise called *samādhikkhandha*. It includes those stages of meditation which are enum<sup>d</sup> under *samādhi*. With *paññā*° are meant the attainments of higher wisdom and spiritual emancipation, connected with supernormal faculties, culminating in Arahantship and extinction of all causes of rebirth, otherwise called *vijjā* (see the 8 items of this under *vijjā* b.). The same ground as by this 3 fold division is covered by the enumeration of 5 *sampadās* as *silā*°, *samādhi*°, *paññā*°, *vimutti*°, *vimutti-ñāḍassana*° M 1.145; Pug 54; cp. S 1.139; A 111.12.

The term *sampadā* is not restricted to a definite set of accomplishments. It is applied to various such sets besides the one mentioned above. Thus we find a set of 3 *sampadās* called *silā*°, *citta*° & *diṭṭhi*° at A 1.269, where under *silā* the Nos. 1-7 of the 10 *silās* are understood (see *silā* 2 a), under *citta* Nos. 8 & 9, under *diṭṭhi* No. 10. — *silā* & *diṭṭhi*° also at D 111.213. — A set of 8 *sampadās* is given at A 1v.322 with *uṭṭhāna*°, *āraṅkha*°, *kalyāṇamitatā*, *sammājivita*°, *saddhā*°, *silā*°, *cāga*°, *paññā*°; of which the first 4 are expl<sup>d</sup> in detail at A 1v.281 = 322 as bringing worldly happiness, viz. alertness, wariness, association with good friends, right livelihood; and the last 4 as leading to future bliss (viz. faith in the Buddha, keeping the 5 *silās*, liberality, higher wisdom) at A 1v.284 = 324. Another set of 5 frequently mentioned is: *ñāti*°, *bhoga*°, *ārogya*°, *silā*°, *diṭṭhi*° (or the blessings, i. e. good fortune, of having relatives, possessions, health, good conduct, right views) representing the "summa bona" of popular choice, to which is opposed deficiency (*vyasana*, reverse) of the same items. Thus e. g. at A 111.147; D 111.235. — *Three* *sampadās*: *kammanta*°, *ājīva*°, *diṭṭhi*°, i. e. the 7 *silās*, right living (*sammā-ājīva*), right views A 1.271. — Another *three* as *saddhā*°, *silā*°, *paññā*° at A 1.287. — Bldgh at DhA 111.93, 94 speaks of *four* *sampadās*, viz. *vattu*°, *paccaya*°, *cetanā*°, *guṇāṭireka*°; of the blessings of a foundation (for merit), of means (for salvation), of good intentions, of virtue (& merit). — A (later) set of *seven* *sampadās* is given at J 1v.96 with *āgama*°, *adhigama*°, *pubbahetu*°, *attattha-paripuechā*°, *tittavāsa*°, *yoniso-manasikāra*°, *buddh'ūpanissaya*°. — Cp. the following: *atta*° S v.30 sq.; *ākappa*° A 1.38; *ājīva*° A 1.271; DA 1.235; *kamma*° A 1v.238 sq.; *dassana*° Sn 231; *nibbāna*° Vism 58; *bhoga*° (+ *parivāra*°) DhA 1.78; *yāga*° ThA 40 (Ap. v.7); *vijjācāraṇa*° D 1.99.

2. execution, performance; result, consequence; thus *yañña*<sup>o</sup> successful performance of a sacrifice D 1.128; Sn 505, 509; *piṭaka-sampadāya* "on the authority of the Piṭaka tradition." according to the P.; in exegesis of *iti-kira* (hearsay) A 1.189=II.191=Nd<sup>2</sup> 151; and of *itihītiha* M 1.520=II.169.
- Sampadāti** [saṅ+padāti] to hand on, give over J IV 204 (aor. °padāsi).
- Sampadāna** (nt.) [saṅ+padāna] the dative relation J V.214 (upayogathe), 237 (karaṇathe); SnA 499 (°vacana).
- Sampadāleti** [saṅ+padāleti] to tear, to cut M 1.459; A II.33=S III.85; S III.155; Mhvs 23, 10. — Act. intrs. *sampadālati* to burst J VI.559 (=phalati, C.).
- Sampaditta** [saṅ+paditta] kindled Sdhp 33.
- Sampaduṭṭha** [saṅ+paduṭṭha] corrupted, wicked J VI.317 (a<sup>2</sup>); Sdhp 70.
- Sampadussati** [saṅ+padussati] to be corrupted, to trespass Vin IV.260; J II.193; pp. *sampaduṭṭha*.
- Sampadosa** [saṅ+padosa<sup>1</sup>] wickedness Dhs 1060; a-sampadosa innocence J VI.317=VI.321.
- Sampaddavati** [saṅ+pa+dru] to run away; aor. *sampaddavi* J VI.53. — pp. *sampadduta*.
- Sampadduta** [pp. of *sampaddavati*] run away J VI.53.
- Sampadhūpeti** (°dhūpāyati, °dhūpāti) [saṅ+padhūpāti] to send forth (thick) smoke, to fill with smoke or incense, to pervade, permeate S 1.169; Vin 1.225; Sn p. 15; Miln 333. Cp. *sandhūpāyati*.
- Sampanna** [pp. of *sampajjati*] 1. successful, complete, perfect Vin II.256; *sampannaveyyākaraṇa* a full explanation Sn 352. — 2. endowed with, possessed of, abounding in Vin 1.17; Sn 152, 727 (ceto-vimutti<sup>o</sup>); J 1.421; *vijjācaraṇasampanna* full of wisdom and goodness D 1.49; Sn 164; often used as first part of a compound, e.g. *sampannavijjācaraṇa* Dh 144; DhA III.86; *sampannasila* virtuous It 118; Dh 57; *sampannodaka* abounding in water J IV.125. — 3. sweet, well cooked Vin II.196; Miln 395.
- Sampaphulla** (adj.) [saṅ+pa+phulla] blooming, blossoming Sdhp 245.
- Sampabhāsa** [saṅ+pa+bhās] frivolous talk S v.355.
- Sampabhāsati** [saṅ+pa+bhās] to shine Miln 338.
- Sampamathita** [saṅ+pamathita] altogether crushed or overwhelmed J VI.189.
- Sampamaddati** [saṅ+pamaddati] to crush out Miln 403.
- Sampamūlha** (adj.) [saṅ+pamūlha] confounded Sn 762.
- Sampamodati** [saṅ+pamodati] to rejoice Vv 36<sup>8</sup>. — pp. *sampamodita*.
- Sampamodita** [saṅ+pamodita] delighted, rejoicing Sdhp 301.
- Sampayāta** [saṅ+payāta] gone forth, proceeded Dh 237.
- Sampayāti** [saṅ+payāti] to proceed, to go on; inf. *sampayāta* Sn 834; pp. *sampayāta*.
- Sampayutta** [saṅ+payutta] associated with, connected Dhs 1; Kvu 337; DhsA 42. —°paccaya the relation of association (opp. *vippayutta*<sup>o</sup>) Vism 539; VbhA 200; Tikp 6, 20, 53, 65, 152 sq.; Dukk 1 sq.
- Sampayoga** [saṅ+payoga] union, association Vin 1.10; S v.421; DA 1.96, 260.
- Sampayojeti** [saṅ+payojeti] 1. to associate (with) Vin II.262; M II.5. — 2. to quarrel Vin II.5; S 1.239. — pp. *sampayutta*.
- Samparāya** [fr. saṅ+parā+i] future state, the next world Vin II.162; A III.154; IV.284 sq.; D II.240; S 1.108; Sn 141, 864, J 1.219; III.195; Miln 357; DhA II.50.
- Samparāyika** (adj.) [fr. last] belonging to the next world Vin 1.179; III.21; D II.240; III.130; A III.49, 364; IV.285; M 1.87; It 17, 39; J II.74.
- Samparikadḍhati** [saṅ+parikadḍhati] to pull about, drag along M 1.228.
- Samparikantati** [saṅ+parikantati] to cut all round M III.275. (Trenckner reads *sampakautati*.)
- Samparikinna** [saṅ+parikinna] surrounded by Vin III.86; Miln 155.
- Samparitāpeti** [saṅ+paritāpeti] to make warm, heat, scourge M 1.128, 244=S IV.57.
- Samparibhinna** (adj.) [saṅ+paribhinna] broken up J VI.113 (°gatta).
- Samparivajjeti** [saṅ+parivajjeti] to avoid, shun Sdhp 52, 208.
- Samparivatta** (adj.) [saṅ+parivatta] rolling about Dh 325.
- Samparivattaka** (adj.) [saṅ+parivattaka] rolling about grovelling J II.142 (turning somersaults); DhA II.5, 12; Miln 253, 357; *samparivattakaṅ* (adv.) in a rolling about manner M II.138; *samparivattakaṅ-samparivattakaṅ* continually turning (it) Vin 1.50.
- Samparivattati** [saṅ+parivattati] to turn, to roll about; ppr. *samparivattamāna* J 1.140; pp. *samparivatta*. — Caus. *samparivatteti* [cp. BSk. °parivartayati to bring one's hands Divy 263] to turn over in one's mind, to ponder over S v.89.
- Samparivāreti** [saṅ+parivāreti] to surround, wait upon, attend on J 1.61; aor. 3<sup>rd</sup> pl. *samparivāresuṅ* J 1.164; ger. *samparivārayitvā* J 1.61; °etvā (do.) J VI.43, 108. Cp. *sampavāreti*.
- Samparivāsita** see *parivāsita*.
- Sampareta** (adj.) [saṅ+pareta] surrounded, beset with J II.317; III.360=S 1.143.
- Sampalibodha** [saṅ+palibodha] hindrance, obstruction Nett 79.
- Sampalibhagga** [pp. of next] broken up S 1.123.
- Sampalibhañjati** [saṅ+pari+bhañj] to break, to crack M 1.234; S 1.123; pp. *sampalibhagga*.
- Sampalimaṭṭha** [saṅ+palimaṭṭha] touched, handled, blotted out, destroyed S IV.168 sq.=J III.532=Vism 36.
- Sampaliveṭhita** (adj.) [saṅ+paliveṭhita] wrapped up, enveloped M 1.281.
- Sampaliveṭheti** [saṅ+paliveṭheti] to wrap up, envelop; °eyya Aiv.131 (kāyaṅ).
- Sampavanka** (adj.) [perhaps saṅ+pari+anka<sup>2</sup>, contracted to \*payanka>\*pavanka] intimate, friend D II.78; S 1.83, 87; Pug 36.
- Sampavankatā** (f.) [fr. last] connection, friendliness, intimacy S 1.87; A III.422 (pāpa<sup>o</sup> & kalyāṇa<sup>o</sup>); IV.283 sq.; v.24, 199; Dhs 1326; Pug 20, 24; DhsA 394. Cp. *anu*<sup>o</sup> Vin II.88.
- Sampavannita** (adj.) [saṅ+pa+vaṇṇita] described, praised J VI.398.

**Sampavattar** [saṅ + pavattar] an instigator A III.133.

**Sampavatteti** [saṅ + pavatteti] to produce, set going A III.222 (saṅvāsaṅ); Mhvs 23, 75.

**Sampavāti** [saṅ + pavāti] to blow, to be fragrant M 1.212; J VI.534; VvA 343 (= Vv 84<sup>32</sup>).

**Sampavāyati** [saṅ + pavāyati] to make fragrant, Vv 81<sup>6</sup>, 84<sup>32</sup>; VvA 344.

**Sampavāyana** (nt.) [fr. last] making fragrant VvA 344.

**Sampavāreti** [saṅ + pavāreti]; cp. BSk. saṅpravārayati Divy 285, 310, etc.; AvŚ 1.90; MVastu III.142 to cause to accept, to offer, to regale, serve with; ger. sampavāretvā Vin 1.18; II.128; D 1.109; aor. sampavāresi D II.97.

**Sampavedhati** [saṅ + pavedhati] to be shaken violently, to be highly affected Vin 1.12; D II.12, 108; M 1.227; Th 2, 231; J 1.25; S IV.71. — Caus. sampavedheti to shake violently D II.108; M 1.253; Nd<sup>1</sup> 316, 371 (pp. °pavedhita).

**Sampavedhin** to be shaken Sn 28; Miln 386.

**Sampasāda** [saṅ + pasāda] serenity, pleasure D II.211, 222; A II.199; M II.262.

**Sampasādana** [saṅ + pasādana] (nt.) tranquillizing D 1.37; Dhs 161; Miln 34; Vism 156; DhsA 170 (in the description of the second Jhāna); happiness, joy Bu 1.35.

**Sampasādaniya** (adj.) [saṅ + pasādaniya] leading to serenity, inspiring faith D III.99 sq. (the S. Suttanta), 116.

**Sampasāreti** [saṅ + pasāreti] to stretch out, to distract Vism 365. — Pass. sampasāriyati A IV 17; Miln 297; DhsA 376.

**Sampasidati** [saṅ + pasidati] to be tranquillized, reassured D 1.106; M 1.101; DA 1.275.

**Sampasidana** (nt.) [fr. last] becoming tranquillized Nett 28.

**Sampassati** [saṅ + passati] to see, behold; to look to, to consider; ppr sampassanto Vin 1.42; D II.285; sampassaj Dh 290.

**Sampahaṅsaka** (adj.) [fr. next] gladdening M 1.146; A II.97; IV.296, 328; V.155; It 107; Miln 373.

**Sampahaṅsati** [saṅ + pahaṅsati<sup>2</sup>] to be glad; pp. sampahaṅṭha. — Caus. sampahaṅseti to gladden, delight Vin 1.18; D 1.126.

**Sampahaṅsana** (nt.) [fr. sampahaṅsati] being glad, pleasure; approval Ps 1.167; Vism 148 (°ā); KhA 100 ("evaṅ"); SnA 176 ("sādhu"); Sdhp 568.

**Sampahaṅṭha<sup>1</sup>** (adj.) [saṅ + pahaṅṭha<sup>1</sup>] beaten, struck (of metal), refined, wrought S 1.05 (sakusala°); Bdhgh: ukkā mukhe pacitvā s.; K.S. 1.321; Sn 686 (sukusala°); SnA 486: "kusalena suvaṅṅakārena sanghaṅṭitaṅ sanghaṅṭentena tāpitaṅ").

**Sampahaṅṭha<sup>2</sup>** [saṅ + pahaṅṭha<sup>2</sup>] gladdened, joyful Sdhp 301.

**Sampahāra** [saṅ + pahāra] clashing, beating together, impact, striking; battle, strife D II.106; Pug 66 sq.; DA 1.150; Miln 161 (ūmi-vega°), 179 (of two rocks), 224.

**Sampāka** [saṅ + pāka] 1. what is cooked, a cooked preparation, concoction Vin II.259 (maṅsa° etc.); Vv 43<sup>5</sup> (kola°); VvA 180. — 2. ripeness, development J VI.236.

**Sampāta** [saṅ + pāta] falling together, concurrence, collision It 68; kukkuṭasampāta neighbouring, closely adjoining (yasmā gāmā nikkhamitvā kukkuṭo padasā va

aññaṅ gāmaṅ gacchati, ayaṅ kukkuṭasampāto ti vucati) Vin IV.63, 358; kukkuṭasampātaka lying close together (lit. like a flock of poultry) A 1.159. Cp. the similar sannipāta.

**Sampādaka** [fr. sampādeti] one who obtains Miln 349.

**Sampādana** (nt.) [fr. sampādeti] effecting, accomplishment Nett 44; preparing, obtaining J 1.80.

**Sampādeti** [Caus. of sampajjati] 1. to procure, obtain Vin 1.217; II.214; ekavacaṇaṅ s. to be able to utter a single word J II.104; kathaṅ s. to be able to talk J II.105; dohaḷe s. to satisfy the longing Mhvs 22, 51. — 2. to strive, to try to accomplish one's aim D II.120; S II.29.

**Sampāpaka** (adj.) [fr. sampāpeti] causing to obtain, leading to, bringing J III.348; VI.235.

**Sampāpana** (nt.) [fr. sampāpuṇāti] reaching, getting to Miln 355, 536 (tira°).

**Sampāpuṇāti** [saṅ + pāpuṇāti] to reach, attain; to come to, meet with; aor. sampāpuṇi J 1.67; II.20; pp. sampatta. — Caus. sampāpeti to bring, to make attain Vism 303.

**Sampāyati** [der<sup>n</sup> not clear; Kern, *Toev.* 1.62 = sampādāyati; but more likely = sampāyāti, i. e. sam + pa + ā + yā] to be able to explain (DA 1.117: sampādetvā katheṭṭuṅ sakkuṇoti), to agree, to come to terms, succeed D 1.26; II.284; M 1.85, 96, 472; II.157; A V.50; S IV.15, 67; V.109; Vin II.249 (cp. p. 304); aor. sampāyāsi M 1.239. Cp. sampayāti.

**Sampāruta** [saṅ + pāruta] (quite) covered M 1.281.

**Sampāleti** [saṅ + pāleti] to protect J IV.127.

**Sampīḍana** (nt.) [fr. saṅ + piṇḍ°] combining, connection, addition Vism 159 (of "ca"); KhA 228 (id.); DhsA 171.

**Sampīḍita** [pp. of sampīḍeti] brought together, restored J 1.230; compact, firm J V.89.

**Sampīḍeti** [saṅ + piṇḍeti] to knead or ball together, combine, unite Vism 159; KhA 125, 221, 230; DhsA 177; pp. sampīḍita.

**Sampiya** (adj.) [saṅ + piya] friendly; sampiyena by mutual consent, in mutual love Sn 123, 290.

**Sampiyāyati** [saṅ + piyāyati] to receive with joy, to treat kindly, address with love J III.482; ppr. sampiyāyanto J 1.135; sampiyāyamāna (do.) fondling, being fond of D II.223; J 1.191, 297, 361; II.85; DhA II.05. aor. 3<sup>rd</sup> pl. sampiyāyīṅsu J VI.127.

**Sampiyāyanā** (f.) [saṅ + piyāyanā] intimate relation, great fondness J III.492.

**Sampīṇeti** [saṅ + piṇeti] to satisfy, gladden, please; aor. 2<sup>nd</sup> sg. sampesi J III.253; ger. sampīṇayitvā Dāvs IV.11.

**Sampīḷa** (nt.) [saṅ + piḷa, cp. piḷā] trouble, pain; asaṃpiḷaṅ free from trouble Miln 351.

**Sampīḷita** [pp. of sampīḷeti] troubled; as nt., worry, trouble Miln 368.

**Sampīleti** [saṅ + pīleti] to press, to pinch, to worry Vin III.126; pp. sampīlita.

**Sampucchati** [saṅ + pucchati] to ask D 1.110; ger. sampucchā having made an appointment with S 1.176.

**Samputa** [cp. saṅ + putā (lexicogr. Sk. samputa "round box") & BSk. samputa in meaning "añjali" at Divy 380, in phrase kṛta-kara-samputah] the hollow of the hand (in posture of veneration), in pāṇi° Mhvs 37, 192 i. e. Cūḷavaṅsa (ed. Geiger) p. 15.

**Sampuṭita** [saṅ + puṭita = phuṭita, cp. BSk. sampuṭaka MVastu II.127] shrunk, shrivelled M 1.80.

**Sampunna** (sompūrṇa) filled, full Sn 279; Bu II.119 = J 1.20; Mhvs 22, 60.

**Sampupphita** [saṅ + pupphita] in full bloom Pv IV.12 (= niccaṅ pupphita PvA 275).

**Sampurekkharoti** [saṅ + purakkharoti] to honour M II.169.

**Sampūjeti** [saṅ + pūjeti] to venerate Mhvs 30, 100.

**Sampūreti** [saṅ + pūreti] Pass. pūriyati° to be filled, ended; aor. sampūri (māso, "it was a full month since . . .") J IV.458.

**Sampha** (adj.-n.) [not clear, if & how connected with Sk. śaśpa, grass. The BSk. has sambhinna-pralāpa for sampha-ppalāpa] frivolous; nt. frivolity, foolishness; only in connection with expressions of talking, as samphaṅ bhāsati to speak frivolously A II.23; Sn 158; samphaṅ girāṅ bh. J VI.295; samphaṅ palapati Tikp 167 sq. — Also in cpds. °palāpa frivolous talk D 1.4; III.69 82, 175, 209; A 1.269 sq., 298; II.60, 84, 209; III.254, 433; IV. 248; V.251 sq., 261 sq.; Tikp 108, 281; DA 1.76; °palāpin talking frivolously D 1.138; III.82; A 1.298; Pug 39, 58.

**Samphala** (adj.) [saṅ + phala] abounding in fruits S 1.70; 90 = It 45.

**Samphassa** [saṅ + phassa] contact, reaction Vin 1.3; A II.117; D II.62; M 1.85; J 1.502; kāya-s. the touch of the skin D II.75; cakkhu-, sota-, ghāna-, jivhā-, kāya-, and mano-s. D II.58, 308; S IV.68 sq.; VbhA 19.

**Samphuṭṭha** [pp. of samphassati] touched S IV.97; AV.103; It 68.

**Samphulla** (adj.) [saṅ + phulla] full-blown J VI.188.

**Samphusati** [saṅ + phusati] to touch, to come in contact with; ppr. samphussaṅ It 68; ppr. med. samphusamāna Sn 671; Nd<sup>2</sup> 199 (reads samphassamāna, where id. p. at M 1.85 has rissamāna); aor. samphusi D II.128; inf. samphusitūṅ Sn 835; D II.355; pp. samphuṭṭha.

**Samphusanā** (f.) [saṅ + phusanā] touch, contact Th 2, 367; Dhs 2, 71.

**Samphusitatta** (nt.) [abstr. fr. samphusita] the state of having been brought into touch with Dhs 2, 71.

**Sambaddha** [saṅ + baddha] bound together Sdhp 81.

**Sambandha** [saṅ + bandha] connection, tie D II.296 = M 1.58; SnA 108, 166, 249, 273, 343, 516. °kula related family J III.362; a-sambandha (adj.) incompatible (C. on asaṅhuta J III.266).

**Sambandhati** [saṅ + bandhati] to bind together, to unite Vin II.116; pass. sambajjhati is united, attached to J III.7; ger. sambandhitvā Vin 1.274; II.116. — pp. sambaddha.

**Sambandhana** (nt.) [saṅ + bandhana] binding together, connection J 1.328.

**Sambarimāyā** (f.) [sambari + māyā] the art of Sambari, jugglery S 1.239 (trsl<sup>a</sup> "Sambara's magic art"). Sambara is a king of the Asuras.

**Sambala** (nt.) [cp. \*Sk. śambala] provision S II.98; J V.71, 240; VI.531.

**Sambahula** (adj.) [saṅ + bahula] many Vin 1.32; D 1.2; J 1.126, 329; Sn 19; sambahulaṅ karoti to take a plurality vote J II.45.

**Sambahulatā** (f.) [fr. sambahula] a plurality vote J II.45.

**Sambahulika** (adj.) in °ṅ karoti = sambahulaṅ karoti J II.197.

**Sambādha** [cp. Sk. sambādha] 1. crowding, pressure, inconvenience from crowding, obstruction Vism 119. janasambādharahita free from crowding Miln 409; kiṭṭhasambādha crowding of corn, the time when the corn is growing thick M 1.115; J 1.143, 388. — yassa sambādho bhavissati he who finds it too crowded Vin IV.43; asambādha unobstructed Sn 150; atisambādhatā (q. v.) the state of being too narrow J 1.7; puttadāra-sambādhasayana a bed encumbered with child and wife Miln 243; cp. S 1.78; (in fig. sense) difficulty, trouble S 1.7, 48; J IV.488; sambādhapāṭipanna of the eclipsed moon S 1.50. As adjective "crowded, dense" sambādho gharavāso life in the family is confined, i. e. a narrow life, full of hindrances D 1.63, 250; S II.219; V.350; DA 1.180; s. magga a crowded path J 1.104; nijana° vana Vism 342; s. vyūha S V.366. — atisambādha too confined DhA 1.310 (cakkavāla). — compar. sambādhatara S V.350; asambādhaṅ comfortably J 1.80. — 2. pudendum masculinum Vin 1.216; II.134; pudendum muliebre Vin IV.259; Sn 609; sambādhatṭhāna (nt.) pudendum muliebre J 1.61; IV.260.

**Sambādheti** [saṅ + bādheti] to be crowded D II.269 (read °bādhyanti).

**Sambāhati** [saṅ + bāhati; Kern, *Toev.* s. v. disputes relation to vah, but connects it with bāh "press"] 1. to rub, shampoo J 1.293; II.16; IV.431; V.126; also sambāheti Miln 241; Caus. sambāhāpeti to cause to shampoo Vin IV.342; ppr. sambāhanta J VI.77; aor. sambāhi J 1.293. Cp. pari°.

**Sambāhana** (nt.) [fr. last] rubbing, shampooing D 1.7 (as a kind of exercise for wrestlers DA 1.88); A 1.62; IV.54; Miln 241; J 1.286.

**Sambuka** [cp. Sk. śambuka] a shell D 1.84 = A 1.9; III.395 (sippi°); J II.100.

**Sambujjhati** [saṅ + bujjhati] to understand, achieve, know DhsA 218; inf. sambuddhuṅ Sn 765 (v.1. sambuddhag); Caus. sambodheti to teach, instruct J 1.142. Cp. sammā°.

**Sambuddha** [saṅ + buddha] 1. well understood Sn 765 (various reading, sambuddhuṅ = to know); J V.77 (sam° & a°, taken by C. as ppr. "jānanto" & "ajānanto"); susambuddha easily understood Sn 764. — 2. one who has thoroughly understood, being enlightened, a Buddha Sn 1.78 etc., 559; A II.4; Dh 181; S 1.4; It 35 etc.

**Sambuddhi** (f.) [saṅ + buddhi] complete understanding; adj. °vant wise J III.261 (= buddhisampanna).

**Sambojjhanga** [saṅ + bojjhanga] constituent of Sambodhi (enlightenment), of which there are seven: sati, self-possession; dhammavicaya, investigation of doctrine; viriya, energy; pīti, joy; passaddhi, tranquillity; samādhi, concentration; upekkhā, equanimity D II.79, 303 sq.; III.106, 226; M 1.61 sq.; A IV.23; S V.110 sq.; Nd<sup>2</sup> s. v. Miln 340; VbhA 135, 310. The characteristics of the several constituents together with var. means of cultivation are given at Vism 132 sq. = VbhA 275 sq.

**Sambodha** [saṅ + bodha] enlightenment, highest wisdom, awakening; the insight belonging to the three higher stages of the Path, Vin 1.10; D III.130 sq., 136 sq.; S II.223; V.214; M 1.16, 241; A 1.258; II.200, 240 sq., 325 sq.; V.238 sq.; It 27; pubbe sambodhā, before attaining insight M 1.17, 163; II.211; III.157; S II.5, 10; IV.6, 8, 97, 233; V.281; A 1.258; III.82, 240. abhabba sambodhāya, incapable of insight M 1.200, 241 = A II.200. (Cp. *Dial.* 1.190-192.)



-gāmin leading to enlightenment D III.264; Sn p. 140. -pakkhika belonging to enlightenment A IV.357. -sukha the bliss of enlightenment A IV.341 sq.

**Sambodhana** (nt.) [saṅ + bodhana] the vocative case VvA 12, 18.

**Sambodhi** (f.) [saṅ + bodhi<sup>1</sup>] the same as sambodha, the highest enlightenment D I.156; II.155; Dh 89 = S V.29; Sn 478; S I.68, 181; A II.14; It 28. 42, 117; SnA 73. See also sammā<sup>o</sup>.

-agga [°yagga] the summit of enlightenment Sn 693; -gāmin leading to enlightenment S V.234; -patta having attained enlightenment, an Arāhant Sn 503, 696; -parāyana that which has enlightenment as its aim, proceeding towards enlightenment, frequently of the *Sotāpanna* D I.156 (discussed in *Dialogues* I.190 sq.); III.131 sq.; A I.232; II.80, 238; III.211; IV.12, 495; S V.343, 346; DA I.313. -sukha the bliss of enlightenment Kvu 209.

**Sambodhiyanga** the same as sambodhijhanga A v.253 sq.; S v.24; cp. spelling sambodhi-anga at Dh 89; DhA II.162.

**Sambodheti** see sambujjhati.

**Sambhagga** [saṅ + bhagga] broken S I.123; M I.237. Cp. sampali<sup>o</sup>.

**Sambhajati** [saṅ + bhajati] to consort with, love, to be attached, devoted J III.495; ppr. sambhajanto J III.108; Pot. sambhajeyya ibid. (C. samāgaccheyya). — pp. sambhatta.

**Sambhajanā** (f.) [saṅ + bhajanā] consorting with Dhs 1326; Pug 20.

**Sambhañjati** [saṅ + bhañjati] to split, break J v.32; Caus. sambhañjati to break M I.237; S I.123; pass. aor. sambhañjisati J v.70. — pp. sambhagga. — Cp. sampali<sup>o</sup>.

**Sambhata** [saṅ + bhata] brought together, stored up; (nt.) store, provisions M I.116; D III.190; A III.38 = IV.266; S I.35; II.185 = It 17; J I.338; ThA 11.

**Sambhati** [śrambh, given as sambh at DhTp 214 in meaning "vissāsa"] to subside, to be calmed; only in prep. comb<sup>a</sup> paṭippassambhati (q. v.).

**Sambhatta** [pp. of sambhajati] devoted, a friend J I.106, 221; Nd<sup>1</sup> 226 = Vism 25. — yathāsambhattaṅg according to where each one's companions live D II.98; S v.152.

**Sambhatti** (f.) [saṅ + bhatti] joining, consorting with Dhs 1326; Pug 20.

**Sambhama** [saṅ + bhama, fr. bhram] confusion, excitement; °-patta overwhelmed with excitement J IV.433.

**Sambhamati** [saṅ + bhamati] to revolve DhsA 307.

**Sambhava** [saṅ + bhava] 1. origin, birth, production D II.107; S III.86; A II.10, 18; Sn 724, 741 etc.; Dh 161; J I.168; mātāpettikas<sup>o</sup> born from father and mother D I.34; DhsA 306; natthi sambhavaṅg has not arisen Sn 235. — 2. semen virile J v.152; VI.160; Miln 124. -esin seeking birth M I.48; S II.11; Sn 147.

**Sambhavati, sambhuṇāti & sambhoti** [saṅ + bhavati] 1. to be produced, to arise D I.45, 70; S I.135; IV.67; Sn 734; Dāvs v.6; Miln 210. — 2. to be adequate, competent D II.287; na s. is of no use or avail Miln 152. — 3. to be present, to witness J I.56. — 4. to be together with J II.205 (C. on sambhaj<sup>o</sup>). — Pres. °-bhuṇāti or °-bhuṇāti (like abhi-sam-bhuṇāti) in the sense of "to reach" or "to be able to," capable of Vin I.256 (°-bhuṇāti); Sn 396 (part. a-sambhuṇanto = asakkonto, C.); also sambhoti Sn 734; D II.287; fut. sambhossāma Mhvs 5, 99. — aor.

sambhavi D 1.96; 3<sup>rd</sup> pl. samabbavaṅg Dāvs v.6; ger. sambhuyya having come together with VvA 232. — pp. sambhūta. — Caus. sambhāveti (q. v.).

**Sambhavana** (nt.) [fr. sambhavati] coming into existence Nett 28.

**Sambhāra** [fr. saṅ + bhr] "what is carried together," viz. 1. accumulation, product, preparation; sambhāraseda bringing on sweating by artificial means Vin I.205. — 2. materials, requisite ingredients (of food) Miln 258; J I.481; v.13, 506; J I.9; II.18; IV.492; dabba<sup>o</sup> an effective requisite DhA I.321; II.114; bodhis<sup>o</sup> the necessary conditions for obtaining enlightening J I.1; vimokkhas<sup>o</sup> ThA 214. — 3. constituent part, element S IV.197; DhsA 306. — 4. bringing together, collocation S I.135; Miln 28.

**Sambhāvana** (nt.) [fr. sambhāveti] supposition, assumption, the meaning of the particle sace Vin I.372<sup>19</sup>; cp. J II.29; DhA II.77.

**Sambhāvanā** (f.) [fr. sambhāveti] honour, reverence, intention, confidence Mhvs 29, 55; DhsA 163 (= okappanā); Sdhp 224.

**Sambhāvita** [pp. of sambhāveti] honoured, esteemed M I.110, 145; ThA 200; J III.269 (= bhaddaka); VbhA 109.

**Sambhāveti** [Caus. of sambhavati. The DhTp (512) gives a special root **sambhu** in meaning "pāpuṇa"] 1. to undertake, achieve, to be intent on (acc.) Vin I.253; DhsA 163. — 2. to reach, catch up to (acc.) Vin I.277; II.300. — 3. to produce, effect Miln 49. — 4. to consider J III.220. — 5. to honour, esteem; grd. °bhāvaniya to be honoured or respected, honourable VvA 152; MA 156. — pp. sambhāvita.

**Sambhāsā** (f.) [saṅ + bhāsā] conversation, talk; sukha<sup>o</sup> J VI.296 (v. l.); mudu<sup>o</sup> J II.326 = IV.471 = v.451.

**Sambhindati** [saṅ + bhindati] to mix Vin I.111 (sīmāya s. to mix a new boundary with an old one, i. e. to run on a boundary unduly); DA I.134 (udakena). — pp. sambhinna. — Cp. sambhejja.

**Sambhinna** [pp. of sambhindati] 1. mixed, mixed up Vin I.210; II.67, 68 (cp. *Vin. Texts* II.431); J I.55; Sn 9, 319 (°mariyāda-bhāva confusing the dividing lines, indistinctness), 325 (id.). Said of a woman (i. e. of indistinct sexuality) Vin II.271 = III.129. — 2. broken up (?), exhausted J I.503 (°sarīra). — asambhinna: 1. unmixed, unadulterated Vism 41 (°khira-pāyāsa); J v.257 (°khattiyavaṅsa); DhA II.85 (id.). — 2. (of the voice) unmixed, i. e. distinct, clear Miln 360. — 3. name of a kind of ointment Vin IV.117.

**Sambhīta** (adj.) [saṅ + bhīta] terrified Miln 339; a-sambhīta, fearless Miln 105; J IV.92; v.34; VI.302.

**Sambhuṇjati** [saṅ + bhuṇjati] 1. to eat together with Vin IV.137. — 2. to associate with S I.162.

**Sambhuṇāti** see sambhavati.

**Sambhūta** [pp. of sambhavati] arisen from, produced Sn 272 (atta<sup>o</sup> self; cp. SnA 304: attabhāva-pariyāye attani s.); S I.134.

**Sambhejja** [grd. of sambhindati] belonging to the confluence of rivers (said of the water of the ocean), united S II.135; v.461 (various reading sambhojja).

**Sambheda** [saṅ + bheda] mixing up, confusion, contamination D III.72; A I.51 = It 30; DA I.260 (jāti<sup>o</sup> mixing of caste); Vism 123 (of colours).

**Sambhoga** [saṅ + bhoga] eating, living together with Vin I.97; II.21; IV.137; A I.92; SnA 71; J IV.127; Sdhp 435.



enlightenment, results from right concentration D II.217; A 1.292; adj. M 1.42. -*nāṇin* possessing the right insight A II.89, 222. -*ḍassana* right views Vism 605. -*ditṭhi* right views, right belief, the first stage of the noble eightfold path, consists in the knowledge of the four truths D II.311; its essence is knowledge Dhs 20, 297, 317; cp. Vism 509, comprises the knowledge of the absence of all permanent Being and the reality of universal conditioned Becoming S II.17; III.135; and of the impermanence of the 5 Khandhas S III.51 = IV.142; and of Sila, of causation and of the destruction of the Āsavas M 1.46-55; how obtained M 1.294; two degrees of M III.72; supremely important A 1.30-2 292 sq.; (adj.) Miln 1.47. -*ditṭhika* having the right belief D 1.139; A II.89; 220 sq.; III.115, 138; IV.290; V.124 sq.; S IV.322. -*dvayatānupassin* duly considering both—i. e. misery with its origin, the destruction of misery with the path, respectively Sn p. 140. -*dhārā* a heavy shower S v.379. -*paṭipatti* right mental disposition A 109; Nett 27; Miln 97; *sammāpaṭipadā* Pug 49 sq.; DhA IV.127; *sammāpaṭipanna* rightly disposed, having the right view D 1.8, 55; Pug 49 sq. -*passaṅ* viewing the matter in the right way S III.51; IV.142. -*pāsa* [Sk. śamyāprāsa, but BSk. śamyāprāsa Divy 634] a kind of sacrifice Sn 303; A II.42; IV.151; S 1.76; It 21; J IV.302; SnA 321. Cp. *sammā*<sup>1</sup>. -*manasikāra* right, careful, thought D 1.13; DA 1.104. -*vattānā* strict, proper, conduct Vin 1.46, 50; II.5. -*vācā* right speech Vin 1.10; DA 1.314; definition D II.312; Dhs 299; (adj.) speaking properly M 1.42; A II.89. -*vāyāma* right effort Vin 1.10; Dhs 13, 22, 302; definition D II.312; adj. M 1.42; A II.89. -*vimutta* right emancipation A 1.292; °*vimutti* the same D II.217; A II.199, 222; (adj.) M 1.42; A II.89. -*sankappa* right resolve, right intention Dh 12; Vin 1.10; Dhs 21, 298; definition D II.312; (adj.) M 1.42; A II.89. -*sati* right memory, right mindfulness, self-possession Vin 1.10; Dhs 23, 303; definition D II.313; (adj.) M 1.42; A II.89. -*samādhī* right concentration, the last stage of the noble eightfold path Vin 1.10; Dhs 24, 304; definition D II.313; adj. M 1.12; A II.89. -*sampassaṅ* having the right view S IV.142. -*sambuddha* perfectly enlightened, a universal Buddha Vin 15; D 1.49; Dh 187; J 1.44; DhA 1.445; III.241; VbhA 436, etc. -*sambodhi* perfect enlightenment, supreme Buddhahip Vin 1.11; D II.83; S 1.68, etc.

**Sammāna** (nt.) [fr. saṅ + man] honour J 1.182; VI.390; Sdhp 355.

**Sammānanā** (f.) [saṅ + mānanā] honouring, veneration D III.190; Miln 162, 375, 386.

**Sammīñjati** (& °eti) [saṅ + iñjati, see also samīñjati; cp. BSk. sammiñjayati Divy 473. See also Leumann, *Album Kern*, p. 393] to bend back, to double up (opp. pasāreti or sampasāreti) Vin 1.5; M 1.57, 168; D 1.70; J 1.321; Vism 365 (v. l. samīñjati); DA 1.196. — pp. sammiñjita.

**Sammīñjana** (nt.) [fr. sammiñjati] bending DA 1.196 (opp. pasāraṇa); VbhA 358.

**Sammīñjita** [pp. of sammiñjati] bent back M 1.326 (spelt samīñjita); A II.104, 106 sq., 210.

**Sammīta** [saṅ + mīta] measured, i. e. just so much, no more or less; °bhānin Th 1, 209.

**Sammilāta** [saṅ + milāta] withered, shrunk M 1.80

**Sammillabhāsini** (f.) [saṅ + mīla = mīhita, + bhāsini] speaking with smiles J IV.24; name of a girl in Benares J III.93 sq.

**Sammissatā** (f.) [fr. saṅ + missa] the state of being mixed, confusion DhsA 311.

**Sammukha** (adj.) [saṅ + mukha] face to face with, in presence; sammukhacinna a deed done in a person's presence J III.27; *sammukhā* (abl.) 1. face to face, before, from before D II.155; Sn p. 79; J 1.115; III.89 (opp. parokkhā); with acc. Bv II.73 = J 1.17; with gen. D 1.222; II.220; M 1.146. — 2. in a full assembly of qualified persons Vin 1.13; loc. sammukhe D II.206; J v.191. In composition sammukha°, *sammukhā*° & *samr.ukhī*° (before *bhū*): °bhāva (°a°) presence, confrontation Miln 126; (°i°) being face to face with, coming into one's presence D 1.103; M 1.438; A 1.150; °bhūta (°i°) being face to face with, confronted D II.155; S IV.94; Vin 1.73; A III.404 sq.; v.226; one who has realized the *saṃyojanas* Kvū 483; °vinaya (°ā°) proceeding in presence, requiring the presence of a chapter of priests and of the party accused Vin II.74, 93 sq.; IV.207; A 1.99; DhsA 144. See also *yebhuyyasikā*.

**Sammukhatā** (f.) [abstr. fr. sammukha] presence, confrontation Vin II.93 (sangha°).

**Sammucchita** see *samucchita*.

**Sammujjani** (f.) [= sammajjani] a broom J 1.161; *sammujjani* the same Miln 2.

**Sammutttha** [saṅ + muttha] confused M 1.21; S IV.125; v.331; one who has forgotten Vin IV.45 (= na ssaati); III.165<sup>13</sup>; °ssati id. A 1.280.

**Sammuti** (f.) [fr. saṅ + man] 1. consent, permission Vin III.199. — 2. choice, selection, delegation Vin III.159. — 3. fixing, determination (of boundary) Vin 1.106. — 4. common consent, general opinion, convention, that which is generally accepted; as °conventional, e. g. °sacca conventional truth (as opposed to *paramattha*° the absolute truth) Miln 160; °nāṇa common knowledge D III.226; °deva what is called a *deva* J 1.132; DA 1.174; see under *deva*; °maraṇa what is commonly called "death" Vism 229. — *sammuccā* (instr.) by convention or common consent Sn 648 (v. l. sammacca = ger. of *sammannati*). — 5. opinion, doctrine Sn 897 (= dvāsaṭṭhi ditṭhigatāri Nd<sup>1</sup> 308), 904, 911. — 6. definition, declaration, statement Vin 1.123 (*umunattaka*°); A IV.347 (*vādaka*°); VbhA 104 (*bhūñjaka*°). — 7. a popular expression, a mere name or word Miln 28. — 8. tradition, lore; comb<sup>d</sup> with *suti* at Miln 3.

**Sammudita** [pp. of *sammodati*] delighted, delighting in Vin 1.4; M 1.503; S IV.390.

**Sammuyhati** [saṅ + muyhati] to be bewildered, infatuated, middle-headed J IV.385; Miln 42. — pp. *sammūlha* D II.85; M 1.250; A 1.165; Sn 583; Caus. *sammoheti* to befool Miln 224.

**Sammuyhana** (nt.) [saṅ + muyhana] bewilderment DA 1.193

**Sammusā** M II.202, read *sammuccā* (from *sammuti*).

**Sammussanātā** (f.) [fr. saṅ + mussati] forgetfulness Dhs 14 1349; Pug 21.

**Sammūlha** [saṅ + mūlha] infatuated, bewildered D II.85; M 1.250; A 1.165; Sn 583; J v.294; Tikp 366.

**Sammegha** [saṅ + megha] rainy or cloudy weather J v.151, 52.

**Sammōda** [fr. saṅ + mud] odour, fragrance; ekagandha°, filled with fragrance J v.19.

**Sammodaka** (adj.) [fr. *sammodati*] polite D 1.116; DA 1.287; a-sammodaka (f. °ikā) Vin 1.341<sup>14</sup>.

**Sammodati** [saṅ + modati] 1. to rejoice, delight; pp. *sammudita* (q. v.). — 2. to agree with, to exchange friendly greeting with; aor. *sammodi* Vin 1.2; D 1.52; Sn 419; J v.124; ppr. *sammodamāna* in agreement, on friendly

terms J 1.209; II.6; ger. sammoditvā J II.107; grd. sammodaniya [cp. BSk. sammodani saṅrañjani kathā Divy 70, 156 & passim] pleasant, friendly A v.193; cp. Sn 4.19; Vin 1.2; D 1.52. — sammodita at VvA 186 read samodita.

**Sammodana** (nt.) [saṅ+modana] satisfaction, compliment; °ḡ karoti to exchange politeness, to welcome VvA 141, 259.

**Sammosa** [for \*sam-mṛṣa, of mṛṣ; see mussati. sammosa after moha & musā>mosa] bewilderment, confusion D 1.19; A 1.58; II.147; S II.224; IV.190; Vin II.114; Miln 266, 289; Vism 63 (sati° lapse of memory).

**Sammoḥa** [saṅ+moha] bewilderment, infatuation, delusion M 1.86, 136; Vin 1.183; Nd<sup>1</sup> 193; A II.174; III.54 sq., 416; S 1.24; IV.206; Dhs 390.

**Sammoheti** see sammuyhati.

**Saya=saka** (?) one's own J VI.414 (=saka-ratṭha C.).

**Sayaḡ** (adv.) [see etym. under sa<sup>4</sup>] self, by oneself Vin 1.8; D 1.12; DA 1.175; Sn 57, 320, etc.; p. 57, 100, etc.; Mhvs 7, 63 (for f.). Also with ref. to several people, e. g. DhA 1.13.

-kata made by itself, spontaneous D III.137 (loka); S II.19 sq. (dukkha); Ud 69 sq. -jāta born from oneself, sprung up spontaneously J 1.325; II.129. -pabha radiating light from oneself, a kind of devas D 1.17; III.28 sq., 84 sq.; Sn 404; DA 1.110 -bhū self-dependent, an epithet of a Buddha Bu XI.1 = J 1.39; Miln 214, 227, 236; Vism 234; SnA 106 (f. abstr. sayambhutā), 135. -vara self-choice J v.426. -vasin self-controlled, independent Bu II.20 = J 1.5; Dāvs 1.22.

**Sayatatta** at S 1.14 read sayyatatta.

**Sayati**<sup>1</sup> [śī] to lie down: see seti. Caus. II. sayāpeti ibid.

**Sayati**<sup>3</sup> [śri which is given in meaning sevā at Dhṭp 289] to lean on; to be supported etc.: only in pp. sita, and in prep. epd. nissayati.

**Sayathā** (adv.) [cp. Sk. sayathā or tadyathā; see sa<sup>2</sup>. The usual P. form is seyyathā] like as Th 1, 412.

**Sayana** (nt.) [fr. śī] 1. lying down, sleeping Vism 26; PvA 80 (mañca°). — 2. bed, couch Vin 1.57, 72; II.123; D 1.5, 7; A 1.132; J II.88; v.110 (°ḡ attharāpeti to spread out a bed); Miln 243, 348; Nd<sup>1</sup> 372 (°sannidhi); Pv 1.117 (kis° = kiḡ°); PvA 78. — sayanakalaha a quarrel in the bedroom, a curtain-lecture J III.20; sayanāsana bed & seat It 112; Dh 185, etc.: see senāsana.

**Sayanighara** (nt.) a sleeping-room Vin 1.140 sq.; IV.160; J 1.433; III.275, 276.

**Sayāna** is ppr. of sayati lying down (e. g. A II.13 sq.) · see seti.

**Sayāpita** [pp. of sayāpeti] made to lie down VbhA 11.

**Sayita** [pp. of seti] lying down J 1.338; v.438. sukha° lying in a good position, sleeping well, well-embedded (of seeds) A III.404 = D II.354; Miln 255. sukha-sayita-bhāva "having had a good sleep," being well J v.127.

**Sayha** see sahati.

**Sara**<sup>1</sup> [cp. Vedic śara] 1. the reed Saccharum sara Miln 342. — 2. an arrow (orig. made of that reed) D 1.9; Dh 304; Miln 396; DhA 216 (visa-pita).

-tuṇḍa a beak as sharp as an arrow DhA III.32. -daṇḍaka shaft of an arrow DhA II.141. -bhanga arrow-breaking Vism 411 (in comp.).

**Sara**<sup>2</sup> (adj.-n.) [fr. sarati<sup>1</sup>] 1. going, moving, following Sn 3, 901 — 2. fluid, flow J 1.359 (pūti°).

**Sara**<sup>3</sup> (m.-nt.) [Vedic saras] a lake J 1.221; II.10; VI.518 (Mucalinda); there are seven great lakes (mahā-sarā, viz. Anotatta, Sihapapāta, Rathakāra, Kaṇṇamuṇḍa, Kuṇāla, Chaddanta, Mandākini) A IV.101; D 1.54; J II.92; DA 1.164, 283; aṇṇava° the ocean D II.89; cp. A II.55; loc. sare J II.80; sarasmiḡ Sn 1092; & sarasi Mhvs 10, 7; jātassara a natural lake J 1.472 sq.

**Sara**<sup>4</sup> (adj.) [fr. sarati<sup>2</sup>] remembering M 1.453; A II.21; DA 1.106. °sankappa mindfulness and aspiration M 1.453; III.132; S IV.76, 137, 190; Nett 16.

**Sara**<sup>5</sup> [Vedic svara, svar, cp. Lat. su-surrus, Ger. surren] sound, voice, intonation, accent Vin II.108; D II.24 sq.; A 1.227; Pv II.12<sup>4</sup> (of birds' singing = abhiruda C.); J II.109; Sn 610 (+vaṇṇa, which is doubtful here, whether "complexion" or "speech," preferably the former); DhsA 17; eight qualities D II.211, 227; gītās-sara song Vin II.108; bindussara a sweet voice Sn 350; adj. J II.439; sihassara with a voice like a lion's J v.296, 311 (said of a prince). Cp. vissara. — In comb<sup>n</sup> with vaṇṇa (vowel) at A IV.307; Miln 340.

-kutti [=klpti; can we compare BSk. svaragupti "depth of voice" Divy 222?] intonation, resonance, timbre, melodiousness of voice Vin II.108 = A III.251; J VI.293 (Kern, "enamoured behaviour" [?]); DhsA 16. Cp. Vin. Texts III.72. -bhañña intoning, a particular mode of reciting Vin 1.196; II.108, 316; J II.109; DhA 1.154. -bhāṇa = °bhañña DhA II.95 (v. 1. °bhañña). -bhāṇaka an intoner, one who intones or recites the sacred texts in the Sarabhañña manner Vin II.300. -sara an imitative word; sarasaraḡ karoti to make the noise sarasara M 1.128.

**Saraṅsā** (f.) [fr. sa<sup>3</sup>+raṅsi] the sun (lit. having rays) Mhvs 18, 68.

**Saraka** a vessel, a drinking vessel J 1.157, 266; IV.384; DA 1.134, 136; Mhvs 32, 32; DhA II.85; III.7.

**Saraja** (adj.) [sa+rajo] dusty Vin 1.48; A II.54.

**Saraṇa**<sup>1</sup> (nt.) [cp. Vedic śaraṇa protection, shelter, house, śarman id.; śālā hall; to Idj. \*kel to hide, as in Lat. celo, Gr. κρύπτω to conceal, Oir. celim, Ohg. Ags. helan, Goth. huljan to envelop; Ohg. hella = E. hell; also E. hall, and others] shelter, house Sn 591; refuge, protection D III.187; Sn 593; J II.28; DA 1.229; especially the three refuges—the Buddha, the Dhamma, and the Brotherhood—A 1.56; D I.145; J 1.28; usually combined with verbs like upeti Vv 53<sup>3</sup>; Sn 31; gacchati D 1.116; A III.242; Vin 1.4; Dh 190; Sn p. 15, 25; It 63; or yāti Sn 179; Dh 188; asaraṇa, asaraṇibhūta without help and refuge Miln 148. See leṇa 2.

-āgamana = °gamana D I.146; SnA 42, 157. -gamana (nt.) taking refuge in the three Saraṇas Vin III.24; S IV.270.

**Saraṇa**<sup>2</sup> (adj.) [sa+raṇa] concomitant with war Dhs 1294; DhsA 50.

**Saraṇa**<sup>3</sup> [fr. smṛ; i. e. sarati<sup>2</sup>] (nt.) remembrance; -tā (f.) remembering Dhs 14, 23; Pug 21, 25.

**Saraṇiya** (nt.) [grd. formation fr. saraṇa<sup>3</sup>] something to be remembered A 1.106.

**Sarati**<sup>1</sup> [sṛ given by Dhṭp 248 as "gati"] to go, flow, run, move along J II.95 (=parihāyati nassati C.); Pot. sare J IV.284. — aor. asarā J VI.199. — pp. sarita<sup>1</sup>. — Caus. sāreti (1) to make go A 1.141; III.28 = M 1.124 = S IV.176 J IV.99; Miln 378; Vism 207. — (2) to rub, to mix Vin II.116. Also sarāpeti. A Desid. form<sup>n</sup> is siṅsare (3<sup>rd</sup> pl. med.) at Vv 64<sup>7</sup> (=Sk. sisirṣati), cp. Geiger, P.Gr. § 184.

**Sarati**<sup>2</sup> [smṛ, cp. smṛti=sati; Dhṭp 248 "cintā"; Lat. memor, memoria=memory; Gr. μέμνην care, μάρτυ

- witness, martyr; Goth. maurnan = E. mourn to care, etc.] to remember D II.234; Vin I.18; II.79; J II.29. A diacritic form is *sumarati* Dh 324; ger. *sumariya* Mhvs 4.65. — 1<sup>st</sup> pl. *saremhase* Th 2.383; med. *sare* J VI.227; imper. *sara* Th I.445; & *sarāhi* Miln 79; 3<sup>rd</sup> sg. *saratu* Vin I.273. — ppr. *saraṇ* Mhvs 3.6; & *saramāna* Vin I.103. — aor. *sari* J I.330; fut. *sarissati* J VI.496. — ger. *sarivā* J I.214. — pp. *sata*<sup>2</sup> & *sarita*<sup>3</sup>. — Caus. *sāreti* to remind Vin II.3 sq., 276; III.221; *sārayamāna*, reminding J 1.50; ppr. pass. *sāriyamāna* Vin III.221; w. acc. D II.234; w. gen. Dh 324; J VI.496; with foll. fut. II. (in °tā) Vin II.125.4; III.44.9, etc. — Caus. II. *sarāpeti* Vin III.44; Miln 37 (with double acc.), 79.
- Sarati**<sup>3</sup> [sr; Dhpt 248: hiṣṣā] to crush; see *seyyati*. Caus. *sāreti* Vin II.116 (*madhu-sittthakena*, to pound up, or mix with beeswax). Cp. *saritaka*.
- Sarada** [Vedic śarad (f.) traces of the cons. decl. only in acc. pl. *sarado sataṅ* "100 autumns" J II.16] autumn, the season following on the rains Sn 687; Vv 35<sup>2</sup>. °-*samaya* the autumn season D II.183; M I.115; A IV.102; V.22; It 20; S I.95; III.141, 155; V.44; VvA 134, 161.
- Sarabha** [Vedic śarabha a sort of deer J IV.267; VI.537] (*rohiccasarabhā migā* = *rohitā sarabhamigā*, C. ibid. 538); *Sarabhamigajāta* the 483rd Jātaka J I.193, 406 (text *Sarabhanga*); IV.263 sq.
- pallanka* "antelope-couch," a high seat, from which the Bodhisat preaches J III.34<sup>2</sup> (cp. *vara-pallanka* J III.364). -*pādaka* having legs like those of a gazelle J I.267.
- Sarabhasaṅ** (adv.) [sa<sup>2</sup>+rabhasaṅ] eagerly, quickly Dāvs IV.22, 34 sq., 43.
- Sarabhū** (f.) [cp. Sk. *saraṭa*] a lizard Vin II.110; A II.73; J II.135, 147; SnA 439.
- Sarala** the tree *Pinus longifolia* J V.420 (thus read with B instead of *salaja* [?]).
- Saravant** (adj.) [sara<sup>2</sup>+vant] 1. having or making a sound, well-sounding Vin I.182; A III.375. — 2. with a noise Mhvs 25, 38.
- Sarasa** (adj.) [sa<sup>3</sup>+rasa] with its essential properties (see *rasa*) Nd<sup>1</sup> 43; *sarasabhāva* a method of exposition DhsA 71.
- Sarasī** (f.) [Vedic *sarasī*] a large pond Vin II.201 = S II.269; J V.46.
- Sarāga** (adj.) [sa<sup>3</sup>+rāga] connected with lust, passionate D I.79; II.299; M I.59; Vism 410.
- Sarājaka** (adj.) [sa<sup>3</sup>+rāja+ka] including the king J I.126; fem. -*ikā* Vin II.188; S I.162; J II.113, 114 (*sarājika* at J III.453); with the king's participation Tikp 26 (*sassā-mika-sarājaka geha*).
- Sarājita** denomination of a purgatory and its inhabitants S IV.309 sq. Various readings *Parājita* and *Sarājita*.
- Sarāpana** (nt.) [fr. *sarāpeti* Caus. of *sarati*<sup>2</sup>] causing somebody to remember Miln 79.
- Sarāva** [Sk. *śarāva*] a cup, saucer A I.161; J I.8; M III.235 (for *patta*); Miln 282; DA I.298; PvA 244, 251.
- Sarāvaka** = *sarāva* Vin I.203; II.142, 153, 222.
- Sari** according to *Payogasiddhi* = *sarisa* (*sadisa*) cp. *sarivaṇṇa* J II.439 (= *samāna-vaṇṇa*, C.).
- Sarikkha** (adj.) [cp. Sk. *sadrkṣa*, fr. *sadrś* = P. *sadisa*] like, resembling S I.66; J I.443; III.262.
- Sarikkhaka** (adj.) [= *sarikkha*] in accordance with, like J IV.215; PvA 206, 284. See also *kamma*<sup>o</sup>.
- Sarikkhatā** (f.) [fr. *sarikkha*] resemblance, likeness J III.241 (*taṅ*<sup>o</sup> being like that); VvA 6 (cp. *kamma*<sup>o</sup>).
- Sarikkhatta** (nt.) [fr. *sarikkha*] likeness DhsA 63; as *sarikkhakatta* (*kamma*<sup>o</sup>) at DhsA 347.
- Sarita**<sup>1</sup> [pp. of *sarati*<sup>1</sup>] gone, set into motion Dh 341 (= *anusata*, *payāta* DhA IV.49).
- Sarita**<sup>2</sup> [pp. of *sarati*<sup>2</sup>] remembered Vin II.85.
- Saritaka** (nt.) powdered stone (*pāsāna-cuṇṇa*) Vin II.116; *saritasipāṭika* powder mixed with gum Vin II.116.
- Saritar** [n. ag. fr. *sarati*<sup>2</sup>] one who remembers D III.268, 286; A II.35; S V.197, 225.
- Saritā** (f.) [cp. Vedic *sarit*, fr. *sarati*<sup>1</sup>] a river Dhs 1059; *saritaṅ* acc. Sn 3; gen. pl. J II.442; nom. pl. *saritā* Miln 125.
- Sarisa** (adj.) [= *sadisa*] like, resembling J V.159.
- Sarisapa** various reading of *siriṅsapa* M I.10 etc.
- Sarira** (nt.) [Vedic śarisa] 1. the (physical) body D I.157; M I.157; S IV.286; A I.50; II.41; III.57 sq., 323 sq.; IV.199. Sn 478, 584; Dh 151; Nd<sup>1</sup> 181; J I.394 (six blemishes); II.31; *antimasarira* one who wears his last body, an *Anāgāmin* Sn 624; S I.210; Dh 400. — 2. a dead body, a corpse D II.141, 164; M III.91. — 3. the bones D II.164. — 4. relics Vv 63, 32; VvA 269.
- aṭṭhaka* the bony framework of the body DhsA 338. -*ābhā* radiation of light proceeding from the body, lustre SnA 16 (°ṇ *muñcati* to send forth), 41 (id.), 140 (id.). -*kicca* (1) funeral ceremonies, obsequies J I.180; II.5; VvA 76, 257; PvA 74, 76, 162. — (2) "bodily function," satisfying the body's wants J II.77; IV.37. -*davya* (= *dabba*<sup>1</sup>) fitness of body, good body, beauty J II.137. -*dhātu* a body relic (of the Buddha) Mhvs 13, 167; VvA 165, 269. -*pabhā* lustre of the body DhA I.106. -*parikamma* attending the body SnA 52. -*maṅsa* the flesh of the body J III.53. -*vaṇṇa* the (outward) appearance of the body Vism 193. -*valañja* discharge from the body, feces DhA II.55; IV.46 (°*ṭhāna*). See *valañja*. -*sanghāta* perfection of body Vism 194. -*saṅṭhāna* constitution of the body, bodily form Vism 193.
- Sariravant** (adj.) [*sarira*+*vant*] having a body S II.279.
- Sarivaṇṇa** resembling J II.439 (v. l. *sarira*<sup>o</sup>). Cp. *sari*.
- Sarūpa** (adj.) [sa<sup>3</sup>+rūpa] 1. of the same form A I.162; Pug 56. — 2. [sa<sup>3</sup>+rūpa] having a body A 1.83.
- Saroja** (nt.) [Sk. *saroja*, *saras*+*ja*] "lake-born," a lotus Dāvs III.13.
- Sarodayoni** [fr. *last*] a *Brahmā*, an archangel Dāvs I.34.
- Saroruha** (nt.) [*saras*+*ruha*] a lotus Dāvs III.83.
- Salakkhaṇa**<sup>1</sup> (adj.) [sa<sup>3</sup>+*lakkhaṇa*] together with the characteristics Sn 1018.
- Salakkhaṇa**<sup>2</sup> (nt.) [sa<sup>1</sup>+*lakkhaṇa*] own characteristic, that which is consistent with one's own nature Miln 205; Nett 20. Opp. *vilakkhaṇa*.
- Salana** (nt.) [fr. *śal*] moving, shaking VvA 169; DhsA 62 (in def<sup>n</sup> of *kusala* as "kucchitānaṅ salanādīhi atthehi kusalaṅ").
- Salabha** [cp. Sk. *śalabha*] a moth J V.401; Ud 72 (C.); VbhA 146.
- Salayati** [Caus. of *śal* to leap] to shake DhsA 39.
- Salaja** a kind of sweet-scented tree J V.420; Bu II.51 = J I.13; Vv 35<sup>5</sup>; VvA 162; Miln 338; M II.184.

**Salākā** (f.) [cp. Vedic śalākā] 1. an arrow, a dart A iv.107 (T. has it as nt.). — 2. a small stick, peg, thin bar S iv.168; Dāvs iv.51. — 3. blade of a grass M 1.79; J 1.439. — 4. ribs of a parasol Vin iv.338; SnA 487; Miln 226. — 5. a pencil, small stick (used in painting the eyes with collyrium) Vin 1.204; J iii.419 (añjana°). — 6. a kind of needle Vin ii.116. — 7. a kind of surgical instrument, a stick of caustic Miln 112, 149. — 8. a gong stick (of bronze, loha°) J ii.342; Vism 283. — 9. membrum virile J ii.359. — 10. a ticket consisting of slips of wood used in voting and distributing food, vote, lot Vin ii.99, 176, 306; J i.123; PvA 272 (kālakaṇṇi°); salākaṇ gaṇhāti to take tickets (in order to vote or to be counted) Vin 1.117; ii.199; paṭhaman salākaṇ gaṇhanto taking the first vote, first rate A 1.24; salākaṇ gāheti to issue tickets, to take a vote Vin ii.205; salākaṇ dādati to issue tickets J 1.123; salākaṇ vāreti to throw lots J 1.239 (kālakaṇṇi°).

-agga room for distributing food by tickets J 1.123; Mhvs 15, 205. -odhāniya a case for the ointment-stick Vin 1.204. -gāha taking of votes, voting Vin ii.85, 98 sq. (3 kinds). -gāhāpaka ticket-issuer, taker of voting tickets Vin ii.84. -bhatta food to be distributed by tickets Vin 1.58, 96; ii.175; J i.123; DhA 1.53 (eight kinds). -vātapāna a window made with slips of wood Vin ii.148. -vutta "subsisting on blades of grass" (or "by means of food tickets"?) Vin ii.6, 67; iv.23; A 1.160; S iv.323. Cp. BSk śalākāvṛtti Divy 131. -hattha brush-hand, a kind of play, where the hand is dipped in lac or dye and used as a brush (?) D 1.85; DA 1.85.

**Salāṭuka** (adj.) [cp. \*Sk. śalātu] fresh, unripe S 1.150 = Sn p. 125; Miln 334; VvA 288.

**Salābha** [sa<sup>4</sup> + lābha] one's own advantage Dh 365.

**Salila** (nt.) [cp. Sk. salila, to sarati<sup>1</sup>] water Sn 62, 319, 672; J 1.8; v.169; VvA 41; PvA 157, Nd<sup>2</sup> 665 ("vuccati undakaṇṇi"); Miln 132 (written salila); Sdhp 168. It is also adj. salilaṇ āpo flowing water J vi.534; cp. Miln 114; na tā nadiyo dhuva-salilā.

-dhārā shower of water Miln 117. -vutṭhi id. Vism 234.

**Salla** (nt.) [Vedic śalya, cp. śalākā] an arrow, dart M 1.429 (°ṅ āharati to remove the a); ii.216; S iv.206; J 1.180; v.49; Sn 331, 767; Miln 112; Vism 503 (visa° sting of poison; cp. VbhA 104 sallaṇ viya vitujjati); often metaphorically of the piercing sting of craving, evil, sorrow etc., e. g. antodosa° Miln 323; taṇhā° S 1.49, 192; bhava° Dh 351; rāga° DhA iii.494; PvA 230; soka° Sn 985; Pv 1.86; KhA 153. Cp. also D ii.283; Sn 51, 334, 938; J 1.155; iii.157; DhA iv.70. At Nd<sup>1</sup> 59 seven such stings are given with rāga°, dosa°, moha°, māna°, diṭṭhi°, soka°, kathankathā°. — abhūḷha° one whose sting of craving or attachment is pulled out D ii.283; Sn 593; J iii.390; Pv 1.8<sup>2</sup> etc. (see abhūḷha). — Cp. vi°.

-katta [\*kartṭi cp. Geiger *P.Gv.* § 90, 4] "one who works on the (poisoned) arrow," i. e. a surgeon M 1.429; ii.216; Sn 562; It 101; Miln 110, 169; Vism 136 (in simile); KhA 21 (id.). The Buddha is the best surgeon: Sn 560; Miln 215. -kattiya surgery D 1.12 (T. °ka); DA 1.98. -bandhana at Th 2, 347 take as salla + bandhana "arrow & prison bond" (ThA 242 different). -viddha pierced by an arrow Th 1, 967; Sn 331; cp. ruppatti. -santhana removal of the sting Dh 275 (= nim-mathana abbāhana DhA iii.404).

**Sallaka** [cp. \*Sk. śalala & śallaka] a porcupine J v.489.

**Sallakī** (f.) [cp. Class. Sk. śallakī] the tree *Boswellia thurifera* (incense tree) J iv.92; pl. °iyo J vi.535; bahu-kuṭaja-sallakika Th 1, 115 (= indasālarukkha [?]).

**Sallakkhaṇā** (f.) [fr. sallakkheti] discernment, testing Dhs 16, 292, 555; Pug 25; Vism 278; VbhA 254; DhsA 147; asallakkaṇa non-discernment S iii.261.

**Sallakkhita** [pp. of sallakkheti] realized, thought DhA 1.89.

**Sallakkheti** [saṅ + lakkheti] to observe, consider Vin 1.48, 271; J 1.123; ii.8; Vism 150; to examine J v.13; to bear in mind DhsA 110; J vi.566; to understand, realize, conclude, think over J iv.146; VvA 185; VbhA 53; asallakkhetvā without deliberation Vin ii.215; inadvertently J 1.209. — Caus. II. sallakkhāpeti to cause to be noted Mhvs 9, 24; DhsA 121; to persuade, bring to reason J vi.393.

**Sallapati** [saṅ + lapati] to talk (with) D 1.90; ii.109; Miln 4; sallapati the same Vin iv.1<sup>4</sup>.

**Sallalīkata** pierced, perforated J 1.180. Trenckner suggests that this form may have arisen from \*sallalīkata (from sallaka, porcupine).

**Sallahuka** (adj.) [saṅ + lahuka] light J 1.277; ii.26; Vism 65; DhA iv.17; sallahukena nakkhattena on lucky nights J ii.278; sallahukavuttiṇ whose wants are easily met, frugal Sn 144; DA 1.207.

**Sallāpa** [saṅ + lāpa] conversation D 1.89; A ii.182; J 1.112, 189; Miln 94. Often in cpd. kathā & allāpa°.

**Sallitta** [saṅ + littā] smeared (with) Th 1, 1175 (milha°).

**Sallīna** [saṅ + līna] sluggish, cowering D ii.255; asallīna active, upright, unshaken D ii.157; S 1.159; iv.125; Cp. v.68. pati°.

**Sallīyanā** (f.) stolidity Dhs 1156, 1236.

**Sallekha** [fr. saṅ + likh] austere penance, the higher life M 1.13, 40; Vin 1.305; Ps 1.102, 103; Pug 69 sq.; DA 1.82; Vism 69; Miln 360, 380; adj. Vin 1.45; sallekhitā-cāra practising austere penance Miln 230, 244, 348 sq.; °vutti Vin ii.197; Vism 65 (°vuttitā). Cp. abhi°.

**Sallekhatā** (f.) = sallekha D iii.115; Vism 53.

**Sallāyatana** (nt.) [ṣaḍ° for which ordinarily chal°: see cha] the six organs of sense and the six objects—viz., eye, ear, nose, tongue, body, and mind; forms, sounds, odours, tastes, tangible things, ideas; occupying the fourth place in the Paṭiccasamuppāda D ii.32; M 1.57; A 1.176; S ii.3; Vin 11; Vism 529, 562 sq., 671; VbhA 174, 176 sq., 319.

**Sava** (adj.) [fr. sru, savati] dripping, flowing with (°) Pv ii.9<sup>11</sup> (madhu°, with honey).

**Savaka** see °saṅ.

**Savanka** a sort of fish J v.405. Cp. satavanka & sacca-vanka.

**Savacaniya** [sa<sup>3</sup> + vacaniya] (the subject of a) conversation Vin ii.5, 32, 276.

**Savati** [sru; cp. Sk. srotas stream; Gr. ῥέυμα, ῥέω to flow; Ags. strēam = stream; Oir. sruth] to flow Sn 197, 1034; J vi.278; Dh 370. — ppr. fr. savanti ThA 109.

**Savana<sup>1</sup>** (nt.) [fr. śru: see suṇāti] 1. the ear Sn 1120; Miln 258. — 2. hearing D 1.153, 179; A 1.121; S 1.24; Vin 1.26; Sn 265, 345; Dh 182; J 1.160, 250; Miln 257; Nd<sup>1</sup> 188. sussavanaṇ sāvesi she made me hear a good hearing, she taught me a good thing J 1.61; savanaṭ-ṭhāne within hearing J iv.378. dhamma° hearing the preaching of the Dhamma Vin 1.101 etc.

**Savana<sup>2</sup>** (nt.) [fr. savati] flowing Dh 339; J iv.288; v.257; savana-gandha of the body, having a tainted odour Th 2, 466.

**Savanīya** (adj.) [grd. of suṇāti] pleasant to hear D ii.211; J 1.96 (-ṇ-); J vi.120 = 122 (savaneyya).

- Savanti** (f.) [cp. Vedic *sravat*, orig. ppr. of *srn*, *sravati*] a river Vin II.238; Bu II.86 = J I.18; J VI.485; Miln 319.
- Savara** [Epic Sk. *śabara*, cp. *śabala* = P. *sabala*] an aboriginal tribe, a savage Vin I.168; Miln 191.
- Savasa** [sa<sup>4</sup> + vasa] one's own will DhSA 61 (°vattitā; cp. *Expos.* 81).
- Savighāta** (adj.) [sa<sup>3</sup> + vighāta] bringing vexation Th 2, 352; ThA 242.
- Savicāra** accompanied by investigation D 1.37 etc. in the description of the first Jhāna. See *vicāra*.
- Savijjuka** (adj.) [sa<sup>3</sup> + vijju + ka] accompanied by lighting D II.262.
- Saviññāna** possessed of consciousness, conscious, animate A 1.83; -ka the same A I.132; DhA 10. — See *viññānaka*.
- Savitakka** accompanied by reasoning D 1.37 etc. in the formula of the first Jhāna. See *vitakka*.
- Savidha** (adj.) [Sk. *śavidha*] near; (nt.) neighbourhood Dāvs IV.32; V.9.
- Savibhattika** (adj.) [sa<sup>3</sup> + vibhatti + ka] [able] to be classified DhSA 134.
- Savupādāna** = sa-upādāna (A II.163); see *upādāna*.
- Savera** (adj.) [sa<sup>3</sup> + vera] angry D 1.247.
- Savyañjana** (adj.) [sa<sup>3</sup> + vyañjana] with the letters Vin 1.21; D 1.62; DA 1.176; Sn. p. 103; Vism 214.
- Savhaya** (adj.) [sa<sup>3</sup> + avhaya] called, named Dpvs 4, 7; Ap 109.
- Sasa** [Vedic *śaśa*, with Ohg. *haso* = E. hare to Lat. *canus* grey, greyish-brown; cp. Ags. *hasu*] a hare, rabbit Dh 342; J IV.85; of the hare in the moon J IV.84 sq.; *śasōlūkā* (= *śasā ca ulūkā ca*) J VI.564.  
-lakkhana the sign of a hare J 1.172; II.55. -lañjana id. VvA 314 (°vant = *sasin*, the moon). -visāna a hare's horn (an impossibility) J III.477.
- Sasaka** = sasa J II.26; IV.85; Cp 1.10<sup>1</sup>.
- Sasakkaṅ** [sa + sakkaṅ] as much as one can M 1.415, 514 sq.
- Sasati** [śas. cp. DhTP 301: *gati-hiṅṣā-pāṇanesu*] to slay, slaughter; *sassamāna* ppr. pass. J V.24 (C. = *hiṅṣamāna*). inf. *sasitūṅ* J VI.291 (read *sāsitūṅ* from *sāsati*?). pp. *sattha*.
- Sasati<sup>2</sup>** [śvas] to breathe (cp. DhTP 301: *pāṇana*): see *vissasati*.
- Sasattha** [sa<sup>3</sup> + sattha] with swords J IV.222; DhSA 62.
- Sasambhama** (adj.) [sa + sambhama] with great confusion Mhvs 5, 139.
- Sasambhāra** (adj.) [sa<sup>3</sup> + sambhāra] with the ingredients or constituents Vism 20, 352, 353.
- Sasin** [Sk. *śaśin*, fr. *śaśa*] the moon Dāvs IV.29; J III 141; V.33; Vv 81<sup>1</sup> (= *canda* VvA 314), 82<sup>3</sup>.
- Sasisa** (adj.) [sa<sup>3</sup> + sisa] together with the head; *sasisaṅ* up to the head D 1.76, 246; J 1.298; *sasīsaka* head and all D II.324; Sn, p. 80.
- Sasura** [Vedic *śvaśura*, f. *śvaśrū* (see P. *sassū*), Idg. \**śuc-kuros*, \**śucēkrū*; cp. Gr. *ἰκυρός* & *ἰκυρά*; Lat. *socer* & *socrus*; Goth. *swaihra* & *swaihrō*, Ags. *swēor* & *sweger*; Ohg. *swehur* & *swigar*] father-in-law Vin III.137; M I.168; A II.78; VvA 69, 121; Th 2, 407 (*sassura*); J 1.337; *sassu-sasurā* mother- and father-in-law J II.347; III.182; IV.38; VI.510; the form *sassura* Th 2, 407 has probably arisen through analogy with *sassu*. — f. *sasuri* VvA 69.
- Sasenaka** (adj.) [sa<sup>3</sup> + sena + ka] accompanied by an army Mhvs 19, 27.
- Sassa** (nt.) [cp. Vedic *sasya*] corn crop M 1.116; J 1.86, 143, 152; II.135; Miln 2; DhA 1.97; SnA 48; *sassasamaya* crop time J 1.143; *susassa* abounding in corn Vin 1.238; pl. m. *sassā* J 1.340. °-kamma agriculture J VI.101; °-kāla harvest time Vin IV.264; °-tṭhāna = °-khetta J VI.297; *dussassa* (having) bad crops Vin 1.238; A 1.160; KhA 218 (= *dubbhikkhā*).  
-uddharaṇa lifting the corn Miln 307. -ghāta destroying property S II.218 sq.
- Sassata** (adj.) [Vedic *śasvat*] eternal, perpetual D 1.13; III 31 sq., 137 sq.; M 1.8, 426; A 1.41; Dh 255; DhS 1099; J 1.468; Miln 413; DA 1.112; *dhuvasassata* sure and certain Bu II.111 sq. = J 1 19; *sassatiyā* for ever, Sn 1075; a-sassata J V.176; VI.315; *sassatāyaṅ* adv. (dat.) for ever (?) J 1.468; V.172; Fausböll takes it = *sassatā ayam* (following the C.), and writes *sassat'āyaṅ*.  
-diṭṭhi eternalism, the doctrine that soul and world are eternal DhS 1315; S II.20; III.98; Nett 40, 127. -mūla eternalist Dpvs 6, 25. -vāda an eternalist, eternalism D 1.13; III.108; S II.20; III.99, 182; IV.400; Pug 38; DA 1.104 sq.; Ps 1.155; VbA 509. -vādin eternalist Nett 111; Mhbv 110.
- Sassatika** [fr. *sassata*] eternalist D 1.17; Mhbv 110 (*ekacca*° partial eternalist); Vin III.312; °-ika J V.18, 19.
- Sassatisamaṅ** (adv.) [cp. Sk. *śasvatih samāḥ*] for ever and ever D 1.14; M 1.8; S III.143; also *sassati samā* J III.255; Vv 63<sup>14</sup> (explained by *sassatihi samāna*, like the eternal things—viz., earth, sun, moon, etc., VvA 265); J III.256; DA 1.105.
- Sassamāṇabrāhmaṇa** (fem. -i) together, with *samaṇas* and brahmins Vin 1.11; D 1.62; III.76, 135; S V.423; Sn p. 100; DA 1.174.
- Sassara** imitative of the sound *sarasara*; *chinnasassara* giving out a broken or irregular sound of *sarasara* M 1.128; see *J.P.T.S.*, 1889, p. 209.
- Sassāmika** (adj.) [sa + sāmin + ka] 1. having a master, belonging to somebody D II.176. — 2. having a husband, married J 1.177, 397; IV.190.
- Sassirika** (adj.) [sa<sup>3</sup> + siri + ka] glorious, resplendent J 1.95; II.1; IV.189; VI.270.
- Sassū** and **Sassu** (f.) [Vedic *śvaśrū*: see *sasura*] mother-in-law Vin III.137; A II.78; Th 2, 407; Sn 125; J 1.337; III.425 sq.; V.286 (gen. *sassuyā*); DhA 1.307; VvA 110, 121; PvA 89. *sassu-sasure*, see *sasura*; *sassudeva* worshipping one's mother-in-law as a god S 1.86; J IV.322.
- Saha**<sup>1</sup> (indecl.) [fr. sa<sup>3</sup>; cp. Vedic *saha*] prep. & prefix, meaning: in conjunction with, together, accompanied by; immediately after (with instr.) Vin 1.38; Sn 49, 928; Th 2, 414 = 425; sahā Sn 231.  
-anukkama = *sahānukkama* with the bridle Dh 398; DhA IV.161. -āmacca together with the ministers Mhvs 5, 182. -āvudha together with one's weapons J IV.416. -indaka together with Indra D II.208, 221; Vv 30<sup>1</sup>. -ūdaka together with water J V.407. -oḍha together with the stolen goods; coraṅ °-aṅ *gahetvā* Vism 180; Mhvs 23, 11 (*thena*); 35, 11. See *oḍha*. -odaka containing water Mhvs 4, 13. -orodha with his harem Mhvs 5, 182; -kathin conversing with (instr.) M 1.489. -kāra a sort of fragrant mango KhA 53. -gata accompanying, connected with, concomitant Vin 1.10; D II.186; S V.421; Kvu 337; DhSA 157. -ggaṇa together with his companions Dpvs 14, 58. -cetiya containing a *Cetiya* Mhvs 33, 10. -ja born at the same time Vv 81<sup>15</sup>. -jāta 1. born at the same time, of equal age J 1.54; VI.512. — 2. arisen at the same time,



coinciding with (instr.) Kvu 337, 620; VbhA 127. — 3. (in °paccaya) the relation of co-nasence, coincidence Dukp 17 sq., 52 sq., 113 sq., 129 sq., 145 sq., 225 sq., 334 sq. and passim; Tikp 36 sq., 62 sq., 107 sq., 243 sq.; Vism 535. -jivin (fem. -i) living together with Vin 1v.291, 325 sq. -**dhammika** having the same Dhamma, co-religionist M 1.64; Nd<sup>1</sup> 485 (opp. para°); regarding the Dhamma D 1.94, 161; M 1.368; Vin 1.134; Nett 52; DA 1.263 (=sahetuka, sakāraṇa); that which is in accordance with the dhamma Dhs 1327; M 1.482; °j adv. in accordance with the dhamma Vin 1.60, 69; III.178; IV.141. -**dhammiya** co-religionist Nett 109. -**dhenuka** accompanied by a cow Mhvs 21, 18. -**nandin** rejoicing with It 73. -**pāṇsukīlita** a companion in play, a playfellow A II.186; J 1.364; IV.77; PvA 30. -**pesuṇa** together with slander Sn 862 f.; Nd<sup>1</sup> 257. -**bhāvin** being at one's service J III.181 (amacca). -**bhū** arising together with Dhs 1197; Nett 16; a class of devas D II.260. -**macchara** with envy Sn 862. -**yoga**=karaṇa-vacana SnA 44. -**vatthu** living together with Th 2, 414=425; ThA 269. -**vāsa** living together, associating Vin II.34; It 68. -**vāsin** living together J v.352. -**sangha** together with the Order Mhvs 1, 71. -**seyyā** sharing the same couch, living together Vin IV.10; KhA 190. -**sevaka** together with the servants Mhvs 36, 43. -**sokin** sorrowful (?) S IV.180.

**Saha** (adj.) [fr. sah] submitting to, enduring M 1.33; Th 1, 659; J VI.379; sabbasaha J v.425, 431. — **dussaha** hard to endure Sdhp 95, 118, 196

**Sabati** [sah to prevail] 1. to conquer, defeat, overcome M 1.33; S IV.157; Sn 942; Dh 335; It 84; J 1.74; II.386 (avamānaṅ); III.423 (id.). — 2. to bear, endure Sn 20; Pug 68. — 3. to be able D II.342 (sayhāmi); Pot. sahe Sn 942; Pot. saheyya M 1.33; saha (imper. excuse, forgive, beg your pardon!) J III.109; grd. sayha that which can be endured, able to be done S 253; Dāvs II.29; a-sayha Miln 1148.

**Sahattha** [sa<sup>1</sup>+hattha] one's own hand J 1.68; usually sahatthā (abl.) with one's own hand Vin 1.18; A 1.274; D 1.109; Sn p. 107; J 1.286; Pv II.9<sup>8</sup>; II.9<sup>54</sup>; Miln 15. instr. sahatthena id. PvA 110, 124, 135; J III.267; VI.305. Cp. sāhatthika.

**Sahatthin** (adj.) [sa<sup>2</sup>+hatthin] together with the elephant Mhvs 25, 70.

**Sahavya** (nt.) [fr. sahāya, cp. Sk. sāhāyā] companionship Vv 47<sup>7</sup> (=sahabhāva VvA 202). -°ūpaga-coming into union with D 1.245.

**Sahavyatā** (f.) [abstr. fr. sahavya] companionship D 1.18, 235; II.206; M II.195; III.99; S IV.306; A III.192.

**Sahasā** (adv.) [instr. of sahas (Vedic), force] forcibly, hastily, suddenly Sn 123; DhA III.381; PvA 40, 279; inconsiderately J 1.173; III.441. -°kāra violence D 1.5; III.176; A II.209; Pug 58; J IV.11; DA 1.80.

**Sahassa** [Sk. sahasra, see etym. under saṅ°] a thousand, used as a singular with a noun in the plural, sahasaṅ vācā Dh 100; satasahasāṅ vassāni J 1.29; also in the plural after other numerals cattāri satasahasāni chala-bhīṇā Bu II.204=J 1.29; also with the thing counted in the genitive, accharāṇaṅ sahasaṅ Mhvs 17, 13; A 1.227; or °, as sahasa-yakkha-parivāra SnA 209. In combination with other numerals, sahasa is sometimes inflected like an adjective, saṅghisahasā anaccā sixty thousand ministers J VI.484; satasahasāyo gāvo 100,000 cows Sn 308; the thing counted then precedes in a compound jāti-sahasāṅ 1,000 births D 1.13; It 99; ghaṭa-sahasam pi udakaṅ Miln 189; sindhava-sahasō ratho J VI.103; sahasaṅ sahasena a thousand times a thousand Dh 103; sahasass' eva in thousands D II.87.

—sahasāṅ (nt.) 1,000 gold pieces Dh 106; J VI.484; Miln 10; satasahasāṅ a hundred thousand J 1.28; sahasa (adj.) (fem. i) worth a thousand J v.484, 485; ThA 72 (Ap v.45, read sahasayo for °aso); epithet of Brahmā, the B. of a thousand world systems M III.101. Gr. dasa-sahasā.

-**akkha** thousand-eyed, the god Sakka S 1.229; J VI.203; sahasacakkhu the same J v.394, 407. -**aggha** worth a thousand Miln 284. -āra having 1,000 spokes D II.172. -**ṭṭhavikā** a purse with 1,000 pieces (of money) Vism 383; J 1.506; DhA II.37; VvA 33. -**netta** thousand-eyed, the god Sakka S 1.226; Sn 346; J III.426; IV.313; v.408; VI.174; Vv 30<sup>10</sup>; DhA 1.17. -**bāhu** having a thousand arms, said of Ajjuna J v.119, 135, 145 (°-rājā); 207, 273; VI.201. -**bhaṅḍikā** a heap of 1,000 pieces J II.424; III.60; IV.2. -**raṅsi** the sun J 1.183.

**Sahasadhā** (adv.) [cp. satadhā etc.] in a thousand ways A 1.227; Th 1, 909.

**Sahasika** (adj.) [fr. sahasa] thousandfold J 1.17; IV.175 (so for °iyō).

**Sahasī-lokadhātu** (f.) a thousandfold world, a world system D 1.46; A 1.228; DA 1.130; dasasahasī-lokadhātu ten world systems J 1.51, 63; cp. dasasahasī and lokadhātu.

**Sahājanetta** [sahāja+netta] at Sn 1096 is of doubtful meaning ("all-seeing"?), it is expl<sup>d</sup> as "spontaneously arisen omniscience" at Nd<sup>2</sup> 669 (where spelling is saha jānetta); lit. "coinciding eye"; SnA 598 expl<sup>s</sup> as "sahajāta-sabbāñña-ñāṇa-cakkhu."

**Sahāya** [cp. Epic Sk. sahāya, fr. saha + i] companion, friend D II.78; M 1.86; S IV.288; Pug 36; Sn 35, 45 sq.; J II.29; °-kicca assistance (?) J v.339; °-matta companion J IV.76; °-sampadā the good luck of having companions Sn 47; aditṭha-° a friend who has not yet been seen personally J 1.377; III.304; bahu-° having many friends Vin II.158; nāhaṅ ettha sahaṅ bhavis-sāmi I am not a party to that J III.46; asahāya Miln 225.

**Sahāyaka** (adj.) [fr. last] f. °yikā companion, ally, friend Vin 1.18; D II.155; A II.79, 186; J 1.165; II.29; v.159; VI.256 (gihī sahaṅyākā, read gihīsaṅyākā [?]).

**Sahāyatā** (f.) [abstr. fr. sahāya] companionship Dh 61; sahaṅyatta (nt.) the same Mhvs 30, 21.

**Sahita** [pp. of saṅ + dhā, cp. Sk. sahita=saghita] 1. accompanied with Mhvs 7, 27. — 2. united, keeping together D 1.4; J IV.347; Pug 57. — 3. consistent, sensible, to the point D 1.8; A II.138; IV.196; S III.12; Dh 19 (at DhA 1.157 expl<sup>d</sup> as a name for the Tipiṭaka, thus equalling Sk. saṅghita); Pug 42. — 4. close together, thick Th 2, 254. — **araṇisahita** (nt.) firewood and apparatenances Vin II.217; D II.340 sq.; J 1.212; DhA II.246. — **sahitaṅvata** (adj.) having a consistent or perpetual vow, i.e. living the holy life J v.320 (=silācāra-sampanna C.); VI.525 (T. sahitabatta; C. expl<sup>s</sup> as samādinna-vata gahita-tāpasa-vesa). Kern, Toev. II.51 takes it as a corrupted Sk. śaṅsita-vrata.

**Sahitar** [n. ag. fr. sahati] one who endures Sn 42.

**Sahirañña** (adj.) [sa + hirañña] possessing gold Sn 102.

**Sahetu** (adj.) [sa + hetu] having a cause, together with the cause Vin 1.2; D 1.180; DA 1.263. See hetu.

**Sahetuka** having a cause, accompanied by a cause (especially of good or bad karma) A 1.82; Dhs 1073.

**Sahodha** see under saha<sup>1</sup>.

**Sāka** (nt.) [Epic Sk. śāka] 1. vegetable, potherb D 1.166; M 1.78, 156; A 1.241, 295; II.206; Pug 55; Vism 70; Vv 33<sup>33</sup>; J III.225; IV.445; v.103. — 2. (m.) name of a

- tree (*Tectona grandis*) D 1.92; DA 1.259; Vism 250. °-vatthu ground for cultivation of vegetables J IV.446; sāka-panṇavaṇṇa "like the colour of vegetable leaf" (said of teeth) J V.206 (cp. 203).
- Sākacchā** (f.) conversation, talking over, discussing D 1.103; II.109; M 1.72; S 1.79; A II.140, 187 sq.; III.81; Sn 266; Miln 19, 24; DhA 1.90 (°aṅ karoti); J VI.414.
- Sākaccheti** [Denom. fr. sākacchā] to converse with, talk over with, discuss D II.237 (+sallapati); ppr. sākacchanto Vin 1.169; fut. sākacchissanti Vin II.75; III.159; grd. sākacchātābba Vin V.123, 196; ppr. med. sākacchā yamāna A II.189.
- Sākaṭṭika** [fr. sakaṭṭa] a carter S 1.57; Th 2, 443 (ThA 271 = senaka); J III.104; Miln 66, 164.
- Sākalya** (nt.) [fr. sakala] totality; KhA 187 (opp. vekalya); sākalya A 1.94 is misprint for sākhalaya.
- Sākāra** (adj.) [sa<sup>3</sup> + ākāra] with its characteristics D 1.13; III.111; M 1.35; Pug 60; Vism 423 (+sa-uddesa).
- Sākūṇika** [fr. sakūṇa] a fowler S II.256; A III.303; Pug 56; J 1.208. Comb<sup>d</sup> with miga-bandhaka & macchaghātaka at SnA 289; with māgavika & macchaghātaka at Pug 56.
- Sākuntika** [fr. sakunta] a fowler, bird-catcher A II.207; Th 2, 299; ThA 227; DA 1.162.
- Sākharappabheda** [sa<sup>3</sup> + akkhara + pabheda] together with the distinction of letters, with the phonology D 1.88; A 1.163; Sn, p. 101; Miln 10; DA 1.247 (akkharappabhedo ti sikkhā ca nirutti ca).
- Sākhapurāpasanthuta** [fr. sakhi + purāṇa<sup>o</sup>] one with whom one has formerly been friendly J V.448.
- Sākhalaya & Sakhalla** (nt.) [abstr. from sakhila] friendship M 1.446 (=tameness); A 1.94; D III.213; DhS 1343; DA 1.287; DhS 396; J IV.57, 58 (=matṭhāvacaṇa "smooth words").
- Sākhavant** (adj.) [sākhā + vant] having branches J III.493.
- Sākhā** [Vedic śākhā, cp. also śanku stick, & Goth. hōha plough] a branch Vin 1.28; M 1.135; A 1.152; II.105, 200 sq.; III.19, 43 sq., 200; IV.99, 336; V.314 sq.; Sn 791; J V.393; J II.44; a spur of a hill A 1.243; II.149; Miln 36; also sākha (nt.) Mhvs 1, 55; J 1.52; IV.350; J 1.164 (? yāva aggasākhā). — the rib of a parasol Sn 688. — adj. sila-sākha-pasākha whose branches and boughs are like the virtues J VI.324. In cpds. sākha<sup>o</sup> & sākha<sup>o</sup>.  
-nagaraka "little town in the branches," i. e. a suburb, a small town D II.146; J 1.391 -patta-palāsa branches and foliage A III.44; -patta-phal'upeta with branches, leaves & fruit A III.43. -palāsa id. M 1.488; A II.200. -bhanga faggots J 1.158; III.407; DhA II.204; III.375. -miga a monkey J II.73; -ssita living upon branches (i. e. monkey) J V.233.
- Sāgataṅ** (indecl.) [su + āgata, orij. nt. = wel-come] "greeting of welcome," hail! D 1.179 = M 1.481 (sāgataṅ bhante Bhagavato); D II.173; M 1.514 (°aṅ bhoto Ānandassa); DA 1.287; DhA III.293.
- Sāgara** [cp. Epic Sk. sāgara] the ocean D 1.89; A II 56, 140; III.52; V.116 sq.; Vin 1.240; S 568; PvA 29; sāgarā-ūmi a wave of the ocean, a flood J IV.105; °-vāri the ocean J IV.165; sāgaranta or sāgarapariyanta bounded or surrounded by the ocean (said of the earth) J VI.203; °-kuṇḍala the same J III.32; VI.278.
- Sāgāra** (adj.) [sa<sup>3</sup> + agāra] living in a house, It 111; sleeping under the same roof Vin II.279.
- Sāngaṇa** (adj.) [sa + angaṇa] full of lust, impure M 1.24 (var. read sangaṇa; this is also the reading at Sn 279, see above).
- Sācakra** (nt.) [sā = śvan, dog; + cakra; cp. sopāka & suva] name of a science ("the interpretation of omens to be drawn from dogs") Miln 178.
- Sācariyaka** (adj.) [sa<sup>3</sup> + ācariya + ka] together with one's teacher D 1.102.
- Sāciyoga** [sāci + yoga; cp. Sk. sāci crooked] crooked ways, insincerity D 1.5; III.176; M 1.180; A II.209; V.206; Pug 58; DA 1.80.
- Sājīva** (nt.) rule of life, precept governing the monastic life of the Buddhist bhikkhus Vin III.24<sup>10</sup>; adj. °-samāpanna ibid.; adj. °-kara one who supports J IV.42 (=sa-ājīvakara, C.).
- Sāṭa** [cp. Sk. śāṭa] a garment, cloth Th 2, 245; sāṭi (f.) the same S 1.115; Dh 394; J 1.230 (udaka<sup>o</sup> bathing mantle), 481.
- Sāṭaka** [sāṭa + ka] an outer garment, cloak; cloth ThA 246; J 1.89, 138, 195, 373, 420; Vism 54 (sāṇa<sup>o</sup>), 275 (alla<sup>o</sup>); DhA 1.393 (thūla<sup>o</sup>). Cp. antara<sup>o</sup>, alaṅ<sup>o</sup>.  
-lakkhaṇa prognostication drawn from pieces of cloth J 1.371.
- Sāṭikā** (f.) = sāṭaka Vin 1.292 sq.; II.31; 272, 279 (udaka<sup>o</sup> bathing mantle) J 1.330; Vism 339 (in simile); Miln 240 (cp. M III.253). sāṭiya the same Vin II.177 (°gāhāpaka receiver of undergarments).
- Sāṭetar** [n. ag. fr. sāṭeti] one who dispels, drives away M 1.220; A V.347 sq., 351, 359.
- Sāṭeti** [śat to cut, destroy] to cut open, to destroy; fig. to torment; Kern's proposed reading (see *Toev. s. v. sāveti*) for sāveti at J III.198 (amiba-pakkāni); IV.402 (attānaṅ sāṭetvā dāsakammaṅ karissāni); VI.486 (kāyaṅ s.). He compares MVastu III.385: sāṭeti gātrāni. Cp. visāṭita & visāta.
- Sāṭheyya** (nt.) [abstr. fr. saṭha = \*śāṭhya] craft, treachery M 1.15, 36, 281, 340; A 1.95, 100; Nd<sup>1</sup> 395; Pug 19, 23; Miln 289. Cp. paṭi<sup>o</sup>.
- Sāṇa<sup>1</sup>** (nt.) [cp. Sk. śāṇa hempen, fr. śaṇa = P. saṇa; cp. bhanga<sup>1</sup>] hemp D II.350; Miln 207; a coarse hempen cloth Vin 1.58; D 1.166; III.41; M 1.78; A 1.240; S II.202, 221; Pug 55; Vism 54 (°sāṭaka). — sāṇavāka the same Th 2, 252; J III.394 (var. read).
- Sāṇa<sup>2</sup>** [sa + iṇa] having a debt, indebted, fig. subjected to the kilesas, imperfect M III.127 = S II.221 (=sakilesa, sa-iṇa K.S. II.203); ThA 8; cp. anaṇa under aṇa.
- Sāṇadhovana** (nt.) a kind of play DA 1.84 = sāṇadhovikā.
- Sāṇikā** (f.) [fr. sāṇi] a curtain J III.462.
- Sāṇi** (f.) [fr. saṇa] hemp-cloth D II.350; Vin III.17; a screen, curtain, tent J 1.58, 148 sq., 178, 419; DhA 1.194; II.49. °-pākāra a screen-wall Vin IV.269, 279; J II.88; DhA II.68, 71, 186; VvA 173; PvA 283; Mhvs 7, 27; sāṇipāsibbaka a sack or bag of hemp-cloth Vin III.17<sup>10</sup>. — paṭṭa-sāṇi a screen of fine cloth J 1.395.
- Sāta** (adj.) [cp. \*Sk. śāta] pleasant, agreeable It 114; Nett 27. Often comb<sup>d</sup> with piya, e. g. It 114. Vbh 103; DA 1.311. — Opp. kaṭuka. — sāta (nt.) pleasure, joy M 1.508; A 1.81 sq.; S II.220; J 1.410; Dh 311 (°sita = sāta-nissita DhA IV.49); Sn 867 sq.; Nd<sup>1</sup> 30 (three, of bhava); Pv II.113; IV.54 (+sukha); DhS 3. asāta disagreeable, unpleasant DhS 1343; J 1.410; J 1.288; II.105; Sn 867 sq.; sātabhakkha Pug 55, read haṭabhakkha.

- odaka with pleasant water D II.129; M 1.76; Vin III.108. -kumbha gold VvA 13. See also v. l. under **hātaka**. -putta a noble son J VI.238 (= amacca-putta C.).
- Sātaka** name of a kind of bird J VI.539 (koṭṭhapokkhara°, cp. 540); SnA 359 (id.).
- Sātacca** (nt.) [fr. satata] perseverance M I.101; S II.132; A III.249 sq.; IV.460 sq.; V.17 sq.; Th I, 585; Vism 4; VbhA 346. °-kārīn persevering S III.268, 271, 277 sq.; Dh 293; °-kiriyaṭā persevering performance Dhs 1367.
- Sātataṅ** (adv.) [fr. satata] continually S I.17=57.
- Sātataṅ** (f.) [abstr. fr. sāta] happiness S I.17.
- Sātātika** (adj.) [fr. last] persevering Dh 23; S II.232; It 74; DhA I.230.
- Sātatta** (nt.) [abstr. fr. sāta] tastiness, sweetness A I.32.
- Sātava** (nt.) sweet result (of good words) (kalyāṇakamma, Com.) J VI.235, 237. Is it misspelling for sādava (fr. sādhu) ?
- Sātiya** (adj.) [fr. sāta] pleasant Sn 853.
- Sātireka** (adj.) [sa+atireka, cp. BSk. sātirikta Divy 27] having something in excess D II.93.
- Sātisāra** (adj.) [sa+atisāra] trespassing Vin 1.55.
- Sāttha** [sa<sup>s</sup>+attha] with the meaning, in spirit D I.62; II.48; It 79, 111; Sn p. 100; Vin I.21; DA I.176; Vism 214.
- Sāthhaka** (adj.) [sa+atthaka] (fem. -ikā) useful PvA 12.
- Sāthhika** (adj.) [śrath, cp. sāthila & sithila] lethargic, lax M I.14, 200 sq.; III.6; A I.71; II.148; III.108, 179 sq.
- Sātrā-yāga** identical with sammāpāsa (Sn 303) SnA 322 (? conjecture yātrā°).
- Sādana** (nt.) [cp. Vedic sādana, fr. sad] place, house J IV.405; Yama-sādanāṅ sampatto come to Yama's abode; dead J IV.405; V.267, 304; VI.457, 505 (do., the MSS. always read °-sādhana).
- Sādara** (adj.) [sa+ādara] reverential Mhvs 5, 239; 15, 2; 28, 25; 33, 82; sādariya (nt.) and sādariyaṭā (f.) showing regard and consideration Pug 24; cp. Dhs 1327.
- Sādāna** (adj.) [sa+ādāna] attached to the world, passionate Dh 406=Sn 630; DhA IV.180.
- Sāditar** [n. ag. fr. sādiyati] one who accepts, appropriates M III.126.
- Sādiyati** [cp. BSk. svādiyati: MVastu II.145; Med.-Pass fr. \*sādeti, Caus. of svad] lit. to enjoy for oneself, to agree to, permit, let take place D I.166; Vin II.294; A IV.54, 347; S I.78; IV.226 sq.; Pug 55; Miln 95 sq.; aor. sādiyī Vin III.38 sq.; fut. sādiyissati J VI.158.
- Sādiyanā** (f.) [fr. sādiyati] appropriating, accepting Miln 95.
- Sādisa** [fr. sadisa] (fem. -sī) like, similar D II.239; Sn 595; Th 2, 252 (so far sa°); Ap 239; J IV.97; Miln 217 (with instr.).
- Sādu** (adj.) [Vedic svādu, f. svādvī; fr. svad, cp. Gr. ἡδύς, Lat. suavis, Goth. sūts=E. sweet; also Sk. sūda cook; Gr. ἡδομαι to enjoy, ἡδονή pleasure] sweet, nice, pleasant Vin II.196; M I.114; Th 2, 273; Sn 102; J IV.168; V.5; Dhs 629; asādu (ka) J III.145; IV.509 (text, asādhuka, com. on kaṭuka); sādu-karotī makes sweet J III.319; Pot. a-sādu-kiyirā makes bitter, ibid. 319; sādu sweet things Vin II.196; sādu-phala see sādhu-phala; for °kamyatā see the latter.
- Sādutā** (f.) [fr. sādu] sweetness Dāvs 1.40.
- Sādeti**<sup>1</sup> [Caus. of sad; see sīdati] to cause to sink, to throw down DhA I.75 (+vināseti; v. l. pātetī).
- Sādeti**<sup>2</sup> [Caus. of svad; given as root in meaning "assā-dane" at DhTP 147] to enjoy; see ucchādeti (where better referred to svad) and chādeti<sup>2</sup>.
- Sādhaka** (adj.) [fr. sādḥ] accomplishing, effecting J I.86; SnA 394, 415; Sdhp 161; ina° debt-collector Miln 365; balli° tax-collector J IV.366; V.103, 105, 106.
- Sādhakatā** (f.) [abstr. fr. sādḥaka] effectiveness, efficiency Sdhp 329.
- Sādhana** (adj.-nt.) [fr. sādḥ] 1. enforcing, proving J I.307; DA I.105.—2. settling, clearing (a debt) J II.341 (uddhāra°). In this meaning mixed with sodheti; it is impossible to decide which of the two is to be preferred. See ina & uddhāra.—3. yielding, effecting, producing, resulting in (-°) A III.156 (laṇḍa° dung-producing); DA I.273; VvA 194; PvA 278 (hita°).—4. materials, instrument VvA 349; PvA 199.
- Sādhāraṇa** (adj.) general, common, joint Vin II.258; III.35; Th 2, 505; J I.202, 302; IV.7 (pañca°-bhāva 5 fold connection); Nett 49 sq.; PvA 122, 194, 265. a° J I.78; DA I.71.
- Sādhika** (adj.) [sa+adhika; cp. BSk. sādḥika Divy 44] having something beyond D II.93; Vv 53<sup>5</sup> (°visati). °-porisa exceeding a man's height M I.74, 365; A III.403.
- Sādhiya** (adj.) [fr. sādḥ] that which can be accomplished Sdhp 258 etc.
- Sādhu** (adj.) [Vedic sādhu, fr. sādḥ] 1. good, virtuous, pious Sn 376, 393; J I.1; Mhvs 37, 119; PvA 116, 132; asādhu bad, wicked Dh 163, 223; DhA III.313.—2. good, profitable, proficient, meritorious Dh 35, 206 (= sundara, bhaddaka DhA III.271); D 1.88; Pv II.97; nt. adv. well, thoroughly Dh 67; J I.1; Mhvs 36, 97; 37, 73. Very frequent as interjection, denoting (a) request (adhortative, with imper.: sādhu gaccha please go! Miln 18; gacchatha VvA 305), to be translated with "come on, welcome, please," or similar adverbs.—Thus e. g. at Pv IV.140 (= āyācaṇe PvA 232); J I.92; PvA 6, 35, 272; VvA 69;—(b) assent & approval in replies to a question "alright, yes" or similarly; usually with the verbs (in ger.) paṭiṣuṇitvā, vatvā, sampañcchitvā etc. Thus e. g. at J V.297; Vin I.56; Miln 7; DhA III.13; VvA 149; DA I.171; SnA 176 (= sampahaṅsane); PvA 55, 78 and passim.  
-kamyatā desire for proficiency VbhA 477. -kāra saying "well," approval, cheering, applause J I.223; Miln 13, 16, 18; VvA 132; DhA I.390; III.385. -kīlana a festive play, a sacred festivity Mhvs 3, 11; sādhu-kīlita the same Mhvs 20, 36; °-divasa Vin III.285; sādhu-kīlā J III.434; V.127; sādhu-kīlikā J III.433. -jīvin leading a virtuous life It 71. -phala having wholesome fruits J I.272 (read sādu°). -rūpa good, respectable Dh 262. -sammata highly honoured D I.48; S IV.398; Sn p. 90 sq.; Miln 4, 21; DA I.143. -siliya good character J II.137.
- Sādhukaṅ** (adv.) [fr. sādhu] well, thoroughly Vin I.46; II.208; D I.62.—instr. sādhukena (as adv.) willingly (opp. with force) Pv II.9<sup>a</sup>.
- Sādhēti** [Caus. of sādḥ] to succeed. DhTP 421=sāṅsid-dhiyan 1. to accomplish, further, effect J II.230 (Pot. sādḥayemase).—2. to make prosperous PvA 113, 125.—3. to arrange, prepare Mhvs 7, 24.—4. to perform, execute J I.38 (ārāmika-kiccaṅ); DA I.194; Mhvs 36, 62; Vism 344 (see udukkhala).—5. to make clear, bring to a (logical) conclusion, to prove J II.306; SnA 192 (at-thaṅ). 459; Tīk 58; PvA 30 (here as much as "is any

good"). — 6. to collect or clear a debt, to recover (money). In this sense *sādheti* is mixed up with *sodheti*, which is regularly found as v. I, is it almost better to substitute *sodheti* at all passages for *sādheti* (cp. *īṇa*, *uddhāra*), e. g. J 1.230; II.341, 423; III.106; IV.45; DhA III.12. — Cp. *abhi*<sup>o</sup>.

**Sānu** (m. and nt.) [Vedic *sānu*] ridge Vv 3.2<sup>10</sup>; J III.172. The commentary on the former passage (VvA 136), translates *vana wood*, that on the latter *pāsupabbata*; *sānupabbata* a forest-hill J IV 277; VI.415, 540; *pabbata-sānu*-<sup>o</sup> J III.175; *girisānu*-<sup>o</sup> J III.301; IV.195.

**Sānucara** (adj.) [*sa*<sup>3</sup> + *anucara*] together with followers Dh 294; J VI.172.

**Sānuvajja** (adj.) [*sa* + *anuvajja*] blameable A II.3.

**Sānuseti** [*sa* (= *saṅ*) + *anuseti*] to fill (the mind) completely A II.10.

**Sāpa** [fr. *sap*, cp. Sk. *śāpa*] a curse VvA 336; DhA I.41.

**Sāpateyya** (nt.) [*sā* (= *guṇa* of *sva*) + *pateyya* (abstr. fr. *pati* lord), cp. *ādhi-pateyya*] property, wealth D 1.142; II.180; III.190; Vin 1.72, 274; III.66; J 1.439, 466; Th 2, 340; ThA 240; J v.117 (*sāpateya*, var. read. *sāpatiyya*); DhA 1.67.

**Sāpattika** (adj.) [*sa*<sup>3</sup> + *āpatti* + *ka*] one who has committed a sin (see *āpatti*) Vin 1.125; II.240; Nd<sup>1</sup> 102.

**Sāpada** (nt.) [cp. Sk. *śvāpada*] a beast of prey J II.126; VI.79.

**Sāpadesa** (adj.) [*sa* + *apadesa*] with reasons D 1.4; A II.22; M 1.180; III.34, 49; Pug 58; DA 1.76. Opp. *anapadesa* M 1.287.

**Sāpānadoṇi** M II.183 = 152 (C. = *sunakhānaṅ pivanadoṇi* a dog's trough).

**Sāpekha** [*sa* + *apekha*] longing for D II.77; III.43.

**Sāma**<sup>1</sup> [cp. Vedic *śyāma* black & *śyāva* brown; Av. *syāva*; Ags. *hāēven* blue (= E. heaven); Gr. *σκιά*, *σκιά* (shadow) = Sk. *chāyā*; Goth. *skeinan* = shine, etc.] 1. black, dark (something like deep brown) Vin IV.120 (*kālasāma* dark blue [?]); D 1.193; M 1.246 (different from *kāla*); J VI.187 (<sup>o</sup>*aṅ mukhaṅ* dark, i. e. on account of bad spirits); Vism 422 (opp. to *odāta* in colour of skin). — 2. yellow, of a golden colour, beautiful J II.44, 45 (*migī*); v.215 (*suvanṇa-sāmā*), 366 (*suvanṇa-vaṇṇa*). — f. *sāmā*, q. v. — See *sabala*.

**Sāma**<sup>2</sup> (nt.) [perhaps = Vedic *sāman*] song, sacred song, devotion, worship, propitiation D II.288.

**Sāmaṅ** [on etymology, see Andersen *Pāli Gloss.*, p. 268 (contracted from *sayamaṅ*, Trenckner), cp. Michelson, *Indog. Forsch.*, vol. xxiii, p. 235, n. 3 (= avest., *hāmō*; slav., *samz*)] self, of oneself Vin 1.16, 33, 211 (s. *pāka*); IV.121; D 1.165; M 1.383; II.211; III.253 (*sāmaṅ kantaṅ sāmaṅ vāyitaṅ dussayugaṅ*); S II.40; IV.230 sq.; v.390; Sn 270 (*asāma-pāka* not cooking for oneself), 889; J 1.150; *sāmaññeva*, i. e. *sāmaṅ yeva* Sn p. 101.

**Sāmaggiya** (nt.) [fr. *samagga*] completeness, concord Sn 810; *sāmaggiya-rasa* J III.21 ("the sweets of concord"); adj. *asāmaggiya*, unpleasant J VI.517 (C. on *asammodiya*).

**Sāmaggi** (f.) [abstr. fr. *samagga*] completeness, a quorum Vin 1.105, 106; meeting, communion Vin 1.132 sq.; II.243; unanimity, concord Vin 1.97, 136, 357; II.204; D III.245 sq.; A III.289; Nd<sup>1</sup> 131; J 1.328; It 12.

**Sāmacca** (adj.) [*sa*<sup>3</sup> + *amacca*] together with the ministers D 1.110.

**Sāmañña**<sup>1</sup> (nt.) [abstr. fr. *samāna*] generality; equality, conformity; unity, company Miln 163; SnA 449 (*jāti*<sup>o</sup> identity of descent), 449 (generality, contrasted to *visesa* detail), 548 (id.); VvA 233 (*diṭṭhi*<sup>o</sup>, *silā*<sup>o</sup>, equality). <sup>o</sup>-*gata* united D II.80; <sup>o</sup>-*nāma* a name given by general assent DhA 390.

**Sāmañña**<sup>2</sup> (nt.) [abstr. fr. *samaṇa*] *Samaṇaship* D 1.51 sq.; III.72, 245; M 1.281 sq.; S v.25; A II.27 = It 103; Dh 19 sq., 311; DA 1.158; Vism 132; adj., in accordance with true *Samaṇaship*, striving to be a *samaṇa* Miln 18; *Samaṇaship* A 1.142 sq.; Pv II.7<sup>18</sup> (expl<sup>d</sup> at PvA 104 as "honouring the *samaṇas*").

-*attha* the aim of *Samaṇaship* D 1.230; A IV.366; M 1.271; S II.15; III.93; J 1.482; -*phala* advantage resulting from *Samaṇaship*, fruit of the life of the recluse D 1.51 sq.; Vism 215, 512; VvA 71; VbhA 317; more especially the fruition of the four stages of the Path, *soṭāpatti*-, *sakadāgāmi*-, *anāgāmi*-, and *arahatta-phala* S v.25; D III.227, 277; DhS 1016; DhA 423; Miln 344, 358; DA 1.158; three *samaññaphalas* KvU 112.

**Sāmaññatā**<sup>1</sup> = *sāmañña*<sup>1</sup> (identity, congruity etc.) J VI.371 (*vaṇṇa*<sup>o</sup>); Vism 234 (*maṇṇa*<sup>o</sup>).

**Sāmaññatā**<sup>2</sup> = *sāmañña*<sup>2</sup> D III.145, 169; Dh 332; DhA III.484; IV.33.

**Sāmaṇaka** (adj.) [fr. *samaṇa*] worthy of or needful for a *Samaṇa* Mhvs 4, 26; 30, 37; *assāmaṇaka* unworthy of a *Samaṇa* Vin 1.45.

**Sāmaṇera** [fr. *samaṇa*; cp. BSk. *śramaṇeraka* Divy 342] fem. <sup>o</sup>-*rī* a novice Vin 1.62 sq.; IV.121; S II.261; Miln 2; VbhA 383; are not present at the recital of the *Pātimokkha* Vin 1.135; <sup>o</sup>*pabbajjā* ordination of a novice Vin 1.82. <sup>o</sup>*pēsaka* superintendent of *Sāmaṇeras* Vin II.177; A III.275. — f., also -*ā* A III.276; as -*ī* at Vin 1.141.

**Sāmattha** (adj.) [= *samattha*] able J II.29.

**Sāmatthiya** [abstr. fr. *samattha*] (nt.) ability Mhvs 37, 243

**Sāmanta** (adj.) [fr. *samanta*] neighbouring, bordering D 1.101; Vin 1.46 (*āpatti*<sup>o</sup> bordering on a transgression); J II.21; IV.124; connected with M 1.95; <sup>o</sup>*jappā* (or <sup>o</sup>*jappana*) roundabout talk Vbh 353; Vism 28; Nd<sup>1</sup> 226; VbhA 484. abl. *sāmanta* in the neighbourhood of Vin III.36; D II.339; loc. *sāmante* the same J IV.152 (*Kapila-vatthu*<sup>o</sup>).

**Sāmayika** (adj.) [fr. *samaya*] temporary Sn 54; Miln 302 (so read); see *sāmāyika*.

**Sāmalatā** (f.) [*sāma*<sup>1</sup> + *latā*; Sk. *śyāmalatā*] the creeper *Ichnocarpus* J 1.60.

**Sāmā** (f.) [Sk. *śyāmā* Hālāyudha 2, 38; see *sāma*<sup>1</sup>, *sāmalatā*, and *sāmāka*] a medicinal plant J IV.92 (*bhisā-sāmā*, C. *bhisāni* ca *sāmākā* ca); the *Priyangu* creeper J 1.500; v.405.

**Sāmāka** [cp. Vedic *śyāmāka*] a kind of millet (*Panicum frumentaceum*) D 1.166; M 1.78, 156, 343; A 1.295; II.206; Sn 239; Pug 55; J III.144, 371; Nett 141; DhA v.81.

**Sāmājika** [fr. Sk. *samāja*; see *samajja*] a member of an assembly DhvS III.27.

**Sāmādhika** (adj.) [fr. *samādhi*] consisting in concentration S 1.120.

**Sāmāmiḅi** (f.) a black hind J II.44.

**Sāmāyika** (adj.) [fr. *samaya*] 1. on a friendly footing, in agreement M III.110; Miln 22. — 2. occurring in due season, timely Miln 302 sq., 305. — 3. temporary A III.349 sq.; cp. *sāmāyika*.

**Sāmi** J v.489, read *sāvi*.

**Sāmika** [fr. sāmin] 1. owner M 1.27; J 1.194; Vism 63. — 2. husband Vin III.137; J 1.307; II.128; A II.58 sq.; Pv II.37.

**Sāmin** [cp. Sk. svāmin, fr. sva=sa<sup>4</sup>] 1. owner, ruler, lord, master Vin 1.303, 307; Sn 83; Mhvs 37, 241; J v.253 ("paribhoga, q. v."); Pv IV.6<sup>6</sup>; Vism 63; DA 1.261; PvA 43, 65. voc. sāmi "Sir" J VI.300; DhA 1.20. f. sāmini J v.297; VvA 225. See also *suvāmin*. — assāmin not ruling Miln 253; Pv IV.6<sup>8</sup>. — 2. husband PvA 31 (sāmi, voc.= "my lord"), 82. — f. sāmini wife Mhvs 5, 43; PvA 82, 276.

-vacana (sāmi<sup>o</sup>) the genitive case J 1.185; III.98 (upayog'atthe); v.42 (karaṇ'atthe), 444; VvA 304; SnA 210 (for upayoga), 310 (id.).

**Sāmiya** husband J 1.352; see *sāmika*.

**Sāmisa** (adj.) [sa+āmisa] 1. holding food Vin II.214=IV.198. — 2. fleshly, carnal D II.298=M 1.59; A 1.81; Ps II.41. Opp. to *nirāmisa* spiritual (e. g. Ps 1.59).

**Sāmicī & sāmīci<sup>o</sup>** (f.) [fr. sammā<sup>2</sup>=Vedic samyac, of which pl. nom. f. samīcī freq. in R. V.] right, proper course Vin III.246; D II.104; A II.56, 65; S v.261, 343; Miln 8; DhA 1.57.

-kamma proper act, homage Vin II.22, 162, 255; A 1.123; II.180; D III.83; J 1.218, 219; Miln 8. -paṭipadā right course of life M 1.281; A II.65. -paṭipanna correct in life D II.104; S 1.220; A II.56; IV.310.

**Sāmuṅkaṅsika** (adj.) [fr. samuṅkaṅsati, cp. nkaṅsaka. The BSk. is sāmutkarṣikī dharmadeśanā Divy 617] exalting, praising (i. e. the 4 truths), as much as "standard." Kern, *Toev.* II.64, takes it to mean "condensed, given in brief." Usually in phrase 'ikā dhammadesanā (thus as f. of 'aka!) e. g. Vin 1.16, 18; II.156; D I.110; M 1.380; A IV.186; v.194; DA 1.277 (expl<sup>d</sup>); ThA 137; PvA 38, 195; VvA 50. Only once with *ñāṇa* at DhA 9.

**Sāmuḍḍa** (nt.) [fr. samuḍḍa] sea salt Vin 1.202; Abhp 461.

**Sāmuddika** (adj.) [fr. samuḍḍa] seafaring D 1.222; S III.155; A III.368 (vānījā); IV.127 (nāvā); Vism 63; DhA 320. At J VI.581 s. mahāsankha denotes a kind of trumpet.

**Sāmeti** see *sammati*<sup>1</sup>.

**Sāya** [cp. Sk. sāyaṅ, on which Aufrecht, *Halāyudha* p. 380, remarks: "this word seems to be the gerund of *sā*, and to have signified originally 'having finished.' A masc. *sāya* does not exist." Cp. Vedic <sup>o</sup>sāya] evening, only adverbially *sāyaṅ*, at night Vin III.147; J II.83; DhA 1.234; usually opposed to *pāto* (pātaṅ) in the morning, early e. g. *sāya-pātaṅ* D II.188; Miln 419; J 1.432, 460; v.462; *sāyaṅ-pātaṅ* Vin II.185; DhA II.66; *sāyaṅ ca pāto ca* Pv 1.6<sup>3</sup>; II.9<sup>37</sup>; PvA 127; *sāya-tatīyaka* for the third time in the evening D 1.167; A II.206; v.263, 266, 268; M 1.343; *sāyamāsa* supper J 1.297; v.461; DhA 1.204. *sāyaṅ* as quasi-nominative: *sāyaṅ ahoṣi* J VI.505; *atisāyaṅ* too late Th 1, 231; J II.362; v.94; *sāyatarāṅ* later in the evening (compar.) J VI.366.

**Sāyaṇha** [sāyaṅ+aha, cp. Sk. sāyāhna] evening D II.9; J 1.144; <sup>o</sup>samayaṅ at evening time D II.205; M 1.147; Vin 1.21; *sāyaṇhasamaye* J 1.148, 279; PvA 33, 43, 100; <sup>o</sup>kāle the same J IV.120; *sāyaṇhe* (loc.) J 1.144, 237; *atisāyaṇha* late evening J VI.540.

**Sāyati** [svad, Sk. svādate, cp. sādiyati] to taste, eat; pres. *sāyati* Vin II.121; ppr. *sāyanti* D III.85; grd. *sāyaniya* savoury Vin 1.44; S 1.162; ger. *sāyitvā* S IV.176; A III.163. Cp. *sāṅsāyati*.

**Sāyana**<sup>1</sup> (nt.) [fr. sāyati] tasting, taste Dhpt 229.

**Sāyana**<sup>2</sup> the Nāga tree (cp. nāga 3) J VI.535 (vāraṇā sāyanā=nāgarukkha, C., ibid. 535, var. read. vāyana). Kern, *Toev.* II.77 conjectures *sāsana* "with Asana's Terminalia's."

**Sāyika** (adj.) [fr. śī] lying, sleeping, resting in (-<sup>o</sup>) Dh 141; M 1.328 (vatthu<sup>o</sup>); Th 1, 501=Miln 367.

**Sāyita** [pp. of *sāyati*, cp. *sāditar*] (having) tasted, tasting D 1.70; II.95, 292; M 1.188, 461; Miln 378; Vism 258 (khāyita+).

**Sāyin** (adj.) [fr. śī] lying Dh 325.

**Sāra** [Vedic *sāra* nt.] 1. essential, most excellent, strong A II.110; Vin IV.214; J III.368; Pug 53. — 2. (m.) the innermost, hardest part of anything, the heart or pith of a tree (see also *phcggn*) M I.111; J 1.331; Miln 413; most excellent kind of wood Vin II.110; D II.182, 187; *sattasārā* the elect, the salt of the earth M III.69. — 3. substance, essence, choicest part (generally at the end of comp.) Vin 1.184; A II.141; S III.83, 140; Sn 5, 330, 364; Dh II sq.; PvA 132, 211 (candana<sup>o</sup>). *sāre patiṭṭhito* established, based, on what is essential M 1.31; A II.183. — 4. value Miln 10; *appasāra* of small value D II.346. — *asāra* worthless Sn 937; *nissāra* the same J II.163 (pithless); *mahāsāra* of high value J 1.384, 463.

-*ādāyin* acquiring what is essential S IV.250. -*gandha* the odour of the heart of a tree Dhs 625. -*gabbha* a treasury J III.408; v.331. -*gavesin* searching for hard wood M I.111, 233; *sārapariyesana* the same ibid. -*dāru* strong, durable wood J II.68. -*bhaṇḍa*(ka) a bundle of one's best things J II.225. -*bhūmi* good soil J II.188. -*mañjūsā* a box made of choice wood J IV.335. -*maya* being of hard or solid wood J III.318 (C. *sāramkhamaya*, "of *sāra* wood" *trsn*). -*suvanṇa* sterling gold SnA 448 (in expl<sup>n</sup> of name *Bimbisāra*). -*sūci* a needle made of hard wood J 1.9.

**Sāraka**<sup>1</sup> (-<sup>o</sup>) (adj.) [fr. *sāra*] having as most essential Miln 133; a-*sāraka* rotten (said of wood) J II.163.

**Sāraka**<sup>2</sup> [fr. *sarati*<sup>1</sup>] a messenger.

**Sāraka**<sup>3</sup> in the comp. *kaṭa-sāraka* a mat J IV.248 (v.1.); IV.474; v.97 (cp. *osāraka*).

**Sārakkhati**=*sarakkhati* Th 1, 729.

**Sārakkhā** (f.) [fr. *sa*<sup>3</sup>+*rakkha*] "standing under protection" (?), a category of married women Vin III.139 (cp. M 1.287).

**Sārāja** (nt.) [abstr. fr. *sārada*=\**sāradya*] timidity A III.127, 203; IV.359, 364; Miln 24, 72, 196 (parisa<sup>o</sup>, cp. Nd<sup>2</sup> 470); J 1.334; II.66; *nissārāja* undaunted J 1.274.

**Sārājati** [saṅ+raj, cp. BSk. *sārajyati*, Sk. *saṅrajyate*, cp. *sārāga*] to be pleased with, to be attached to A 1.260; S II.172; III.69 sq.; IV.10 sq.

**Sārājanā** (f.) [fr. *sārājati*] infatuation, feeling infatuated Dhs 389; J v.446.

**Sārājjāyati** [Denom. of *sārāja*] to be embarrassed, perplexed, ashamed S III.92; A IV.359.

**Sārājjitatta** (nt.) [= *sārājanā*] infatuation, the state of being infatuated Dhs 389.

**Sārāṇā** (f.) [fr. *sāreti*<sup>2</sup>] reminding, remonstrating with Vin v.158, 164.

**Sāratta** [= *saṅratta*, pp. of *sārājati*] impassioned, enamoured, passionately devoted Vin III.118; M II.160, 223; S 1.74, 77; Dh 345; J 1.288; II.140; Mhvs 10, 34 (<sup>o</sup>*mānaso*). *asāratta* unattached Sn 704.

**Sārathi** [fr. *sa-ratha*; Vedic *sārathi*] charioteer, coachman D II.178, 254; S 1.33; v.6; A II.112; IV.190 sq.; Sn 83; J 1.59, 180; Pv IV.3<sup>3</sup>. *assadammasārathi* a coachman by whom horses are driven, a trainer of horses M 1.124; S IV.176; *purisadammasārathi* a coachman of the driving animal called man, a man-trainer Vin 1.35;

D 1.49; Sn p. 103; It 79. — In similes: Vism 466; KhA 21.

**Sārada** (adj.) [Vedic sārada, fr. śarad autumn (of Babyl. origin? cp. Assy. šabātu corn month)] autumnal, of the latest harvest, this year's, fresh A III.404 = D III.354 (hijāni fresh seeds); A 1.135, 181 (badara-panḍu); S III.54; v.380; Miln 255; Dh 1.49 (but at this passage expl<sup>d</sup> as "scattered by the autumn winds" DhA III.112). — asārada stale, old D II.353; S v.379. Fig. sārada unripe, not experienced, immature (see sārājja shyness), opp. visārada (der. vesārājja) experienced, wise, self-confident; vita-sārada id. (e. g. A II.24; It 123). — *Note*: At K.S. III.46 (= S III.54) s. is wrongly taken as sāra + da, i. e. "giving sāra"; but seeds do not give sāra; they contain sāra (cp. sāravant). The C expl<sup>n</sup> as sār-ādāyīn is nearer the truth, but of course not literal; °da is not ā + °da. Moreover, the fig. meaning cannot be reconciled with this expl<sup>n</sup>.

**Sāradika** (adj.) [fr. sārada] autumnal Vin 1.199; II.41; Dh 285 = J 1.183; Vv 6.4<sup>17</sup>; DhA III.428.

**Sāraddha** [= saṅgaddha] violent, angry A 1.148, 282; S IV.125; M 1.21; Vism 134 (opp. passaddha-kāya), 282 (°kāya); VbA 283 (id.).

**Sārana** [fr. sarati<sup>1</sup>] going DhA 133.

**Sārameya** [Vedic sārāmeya] a dog (lit. "son of Saramā") Mbhv III.

**Sārambha<sup>1</sup>** [= saṅgambha] 1. impetuosity, anger A 1.100, 299; II.193; M 1.16; Dh 133; J IV.26; Miln 289 (sa-saṅgambha). — 2. quarrel Sn 483; J II.223; v.141. — 3. pride Th 1, 759; VvA 139. — **-kathā** angry or haughty talk, imperiousness Dh 133; M 1.16; DhA III.57.

**Sārambha<sup>2</sup>** [sa + ārambha] involving killing or danger to living creatures Vin III.149; A II.42 sq. Cp. samārambha.

**Sārambhin** (adj.) [fr. sārāmbha] impetuous J III.259.

**Sāravant** (adj.) [fr. sārā] valuable, having kernel or pith (said of grain or trees) A IV.170 (synom. dalha, opp. palāpa); S v.163; M 1.111 = 233.

**Sārāsa** [cp. Epic Sk. sārāsa] a water bird, Ardea sibirica VvA 57, 163; at both pass. = koṅca.

**Sārāga** [= saṅrāga, fr. saṅ + raj] affection, infatuation Vin II.258; M 1.17, 498; A 1.264; S III.69 sq., 93; DhS 1059, 1230; cp. saṅrāga. — Neg. a° DhS 32, 312, 315.

**Sārāgin** (adj.) [fr. last] attached to M 1.239 (sukha-°); sukha-sārāgita ibid. impassioned.

**Sārāṇiya** (adj.) [the question of derivation is still unsettled. According to Trenckner (*Notes* 75) fr. sarāṇa (i. e. sarāṇa<sup>1</sup> or sarāṇa<sup>2</sup>?) with double vjdhī. Kern (*Toev.* II.74) considers the (B) Sk. saṅraṇjaniya as the original and derives it fr. saṅ + raj to rejoice, to gladden: see raṇjati. The BSk. is divided: MVastu III.47, 60, 206 etc. has sārāṇiya, whereas AvŚ 1.229 & Divy 404 read saṅraṇjani and saṅraṇjaniya (see below). — The C. at J IV.99 derives it fr. sarāṇa<sup>3</sup> in explaining sārāṇiyā kathā as "sārītābba-yuttakā kathā"] courteous, polite, friendly (making happy, pleasing, gladdening?), only in comb<sup>n</sup> with kathā, dhamma, or dhammakathā, e. g. s. kathā polite speech, either in phrase sammōdanīyaṃ kathāṃ sārāṇīyaṃ vītisāreti to exchange greetings of friendliness & courtesy D 1.52; M 1.16 (expl<sup>d</sup> *inter alia* as "anussariyamānasukhato s." at MA 110); A 1.55, 281; II.42; cp. BSk. sammōdanīyaṃ saṅraṇjaniyaṃ vividhāya k. vyatisārya AvŚ 1.229. — sārāṇīyaṃ kathāṃ katheti DhA 1.107; IV.87; sārāṇīya dhammā states of conciliation, fraternal living (*Dial.* III.231) D III.245; M 1.322; II.250; A III.288; v.89; DhSA 294; J v.382; cp. BSk. saṅraṇjaniyaṃ dharmāṃ samādāya Divy 404. — sārāṇīyaṃ dhammakathāṃ suṇāti DhA IV.168.

**Sāri** [cp. \*Sk. śāri] cheesman DA 1.85.

**Sārin** (adj.) [fr. sāreti] wandering, going after, following, conforming to (loc.) J v.15; aniketasārin wandering about homeless Sn 844, 970; anokasārin wandering homeless Dh 404; Sn 628; diṭṭhisārin a partisan of certain views Sn 911; vaggasārin conforming to a party, a partisan Sn 371, 800, 912.

**Sārīrika** (adj.) [fr. sarīra] connected with the body, bodily M 1.10; A 1.168 sq.; II.153; (nt.) bodily relics Miln 341; °ṅ cetiyaṃ one of the 3 kinds: paribhogika, s., uddesika J IV.228.

**Sārūpa** (nt.) [abstr. fr. sarūpa, BSk. sārūpya & sārōpya] equal state; as adj. fit, suitable, proper Vin 1.39, 287; D II.277; S IV.21 sq.; J 1.65, 362; DhSA 294; Sn 368; P. 79, 97, 104; J IV.404. (a°) (nt.) Vism 24; PvA 269. paribhājaka-s°, as befits a Wanderer J v.228.

**Sāreti** is Caus. of sarati<sup>1</sup> as well as sarati<sup>2</sup>. Cp. viti°.

**Sāropin** (adj.) [saṅ + ropin, cp. ropeti<sup>1</sup> & rūhati<sup>1</sup>] healing, curative M II.257 (vaṇa-°).

**Sāla** [cp. Sk. śāla & sāla] a Sal tree (*Shorea robusta*) M 1.488; D II.134; A 1.202; III.49, 214; Dh 162.

-mālaka an enclosure of Sal trees J 1.316. -**rukkha** Sal tree VvA 176. -**laṭṭhi** Sal sprout A II.200. -**vana** Sal grove D II.134; M 1.124; S 1.157; Vv 39<sup>2</sup>.

**Sālaka** [Sk. syāla + ka] a brother-in-law J II.268.

**Sālakakimi** a kind of worm Miln 312.

**Sālaya** (adj.) [sa<sup>3</sup> + ālaya] having intentions (on), being attached (to=loc.) J III.332.

**Sālā** (f.) [cv. Vedic śālā, cp. Gr. *καλία* hut, Lat. *cella* cell, Ohg. *halla*, E. *hall*] a large (covered & enclosed) hall, large room, house; shed, stable etc., as seen fr. foll. examples: **aggi**° a hall with a fire Vin 1.25, 49 = II.210; **āsana**° hall with seats DhA II.65; **udapāna**° a shed over the well Vin 1.139; II.122; **upaṭṭhāna**° a service hall Vin 1.49, 139; II.153, 208, 210; S II.280; v.321; J 1.160; **kathina**° a hall for the kathina Vin II.117. **kīla**° play-house J VI.332; **kutūhala**° a common room D 1.179 = S IV.398. **kumbhakāra**° potter's hall DhA 1.39; **gilāna**° sick room, hospital S IV.210; Vism 259; **jantāghāra**° (large) bath room Vin 1.140; II.122; **dāna**° a hall for donations J 1.262; **dvāra**° hall with doors M 1.382; II.60; **pāniya**° a water-room Vin II.153; **bhatta**° refectory Vism 72; **yañña**° hall of sacrifice PugA 233; **rajana**° dyeing workshop Vism 65; **ratha**° car shed DhA III.121; **hatthi**° an elephant stable Vin 1.277, 345; II.194; J 1.187.

**Sālākīya** (nt.) [cp. Sk. śālākya in Suśruta] ophthalmology D 1.12, 69; DA 1.98.

**Sāli** [cp. Sk. śali] rice D 1.105, 230; II.293; Vin IV.264; M 1.57; A 1.32, 145; III.49; IV.108 (+ yavaka), 231; S v.19, 48; J 1.66, 178; IV.276; v.37; VI.531; Miln 251; Sn 240 sq.; Vism 418; pl. °-iyo J 1.325; gen. pl. °-inaṅ J VI.510. — **lohitaka**° red rice Miln 252.

-**khetta** a rice-field A 1.241; IV.278; Vin II.256; DhA 1.97; III.6. -**gabbha** ripening (young) rice DhA 1.97. -**bija** rice seed A 1.32; v.213. -**bhatta** a meal of rice Vism 191. -**bhojana** rice food J 1.178.

**Sālika** (adj.) [fr. sāli] belonging to rice DhA III.33.

**Sālikā** (f.) [cp. Epic Sk. sārīkā crow, usually comb<sup>d</sup> with śuka parrot] a kind of bird S 1.190 = Th 1, 1232; J v.110. See sāliya & sālikā.

**Sālītaka** (nt.) [fr. Sk. saṅlepa?] a sling, catapult (?); slinging stones, throwing potsherds etc. Pv IV.167; PvA 285; J 1.418, 420; DhA II.69.

**Sālin** excellent Dāvs 1.9.

**Sāliya** or **sāliyā** the maina bird (= sālikā) J III.203; sāliya-chāpa (a young bird of that kind), and sāliyacchāpa (i. e. sāliyā which is probably the right form) J III.202. — madhu-sāliyā J V.8 (= suvaṇṇa-sālika-sakunā C. p. 9<sup>11</sup>); J VI.199 (suva-sāliya-°), 425 (Sāliya-vacana the story of the maina bird, var. read. suva-khaṇḍa; a section of the 54<sup>th</sup> Jātaka, but sāliyā, sālikā, sāliyā is *not* a parrot.

**Sālina** (adj.) [fr. sāli] fine (rice) Miln 16 (°y odanaṅ; cp. sāliṇaṅ odanaṅ Divy 559).

**Sāluka** (& °ūka) (nt.) [cp. Sk. śālūka] the edible root of the water-lily Vin I.246; J VI.563; VvA 142 (°mutṭhi).

**Sālūra** [but cp. Sk. śālūra a frog] a dog J IV.438 (°-saṅgha = sunakhagaṇa, C.; spelling l).

**Sāloka** [sa<sup>2</sup> + āloka] sight, view; sāloke tiṭṭhati to expose oneself to view in an open door Vin II.267.

**Sālohitā** [fr. sa<sup>2</sup> + lohita] a kinsman, a blood relation, usually together with nāti Vin I.4; D II.26, 345; A I.139, 222; II.115; Sn p. 91; PvA 28; VbA 108.

**Sālava** [cp. Sk. śāḍava, which is given in diff. meaning, viz. "comfits with fruits"] a certain dish, perhaps a kind of salad, given as "lambila," i. e. bitter or astringent at DhA 320 (made of badara or kapiṭṭha); cp. Vin IV.259.

**Sālika** a bird; f. °ā the Maina bird J I.429; VI.421. Spelt sāliyā at J VI.425. See sālikā & sāliya.

**Sāva** [fr. sru] juice VvA 186.

**Sāvaka** [fr. sru] a hearer, disciple (never an Arāhant) D I.164; II.104; III.47, 52, 120 sq., 133; A 1.88; M I.234; S II.26; It 75 sq., 79; J I.229; Vism 214, 411. — fem. sāvikā D II.105; III.123; Th 2, 335; S IV.379; A 1.25, 88. (Cp. ariya-°, agga-°, mahā),  
-saṅgha the congregation of the eight Aryas M II.120; S 1.220 (cattāri purisayṅāni aṭṭha purisapuggalā); II.79 sq.; It 88.

**Sāvakkatā** (nt.) [abstr. fr. last] the state of a disciple M I.379 sq.

**Sāvajja** (adj.) [sa + avajja] blameable, faulty D I.163; II.215; M I.119; S V.66, 104 sq.; Sn 534; Pug 30, 41; (nt.) what is censurable, sin J I.130; Miln 392; VbA 382 (mahā° or appa°, with ref. to var. crimes).

**Sāvajjātā** (f.) [fr. last] guilt Miln 293.

**Sāvaṭṭa** (nt.) name of a certain throw in playing at dice J VI.281 (v. l. sāvaṭṭa).

**Sāvaṭṭa** (adj.) [sa<sup>3</sup> + āvaṭṭa] containing whirlpools It 114.

**Sāvana** (nt.) [fr. sāveti] shouting out, announcement, sound, word J II.352; Sdhp 67.

**Sāvasesa** (adj.) [sa<sup>3</sup> + avasesa] with a remainder, incomplete, of an offence which can be done away Vin I.354; II.88; V.153; A 1.88. — Of a text (pāṭha) KhA 233; SnA 96.

**Sāvi** [Sk. śvāvidh, see Lüder's Z.D.M.G. 61, 643] a porcupine J V.489 (MSS. sāmi and sāsi, cp. Manu V.18).

**Sāvitti** (f.) the Vedic verse Sāvitrī Sn 457, 568 = Vin I.246 (Sāvitti); J IV.184.

**Sāvetaṛ** [n. ag. fr. sāveti] one who makes others hear, who tells D I.56; A IV.196.

**Sāveti** is Caus. of suṇāti.

**Sāsa** [Sk. śvāsa, fr. śvas] asthma A V.110; J VI.295

**Sāsanka** (adj.) [fr. sa<sup>3</sup> + āsankā] dangerous, fearful, suspicious S IV.175 (opp. khema); Th 2, 343; ThA 241; Vism 107; J I.154; PvA 13; Miln 351.

**Sāsati** [śās, DhTp 300 = anusīṭṭhi] to instruct, teach, command; tell J VI.472 (dūtāni, = pesesi C.); inf. sāsituṅ J VI.291 (= anusāsituṅ C.).

**Sāsana** (nt.) [cp. Vedic śāsana] order, message, teaching J I.60, 328; II.21; Pv IV.3<sup>54</sup> (Buddhānaṅ); KbA 11 sq.; the doctrine of the Buddha Vin I.12; D I.110; II.206; A 1.294; Dh 381; Sn 482 etc.; J I.116. **sāsanaṅ āroceti** to give a message (dūtassa to the messenger) Vin III.76. -**antaradhāna** the disappearance or decline of the teaching of the Buddha. Said of the doctrine of Kassapa Bhagavā SnA 156 (cp. sāsane parihāyamaṇa SnA 223), and with ref. to the Pāli Tipiṭaka VbA 432 sq., where 3 periods of the development of the Buddhist doctrine are discussed, viz. sāsana-ḥita-kāla, °sakkana-kāla, °antaradhāna. -**kara** complying with one's order and teaching M I.129; -**kāraka** the same Sn 445; -**kārin** the same A II.26; **sūsānaṅ dussānaṅ J I.239** (English transl.: "true and false doctrine," "good and bad news"). -**hara** (+ °jotaka) taking up (& explaining) an order SnA 164.

**Sāsapa** [cp. Sk. sarśapa] a mustard seed S II.137; V.464; A V.170; J VI.174 (comp. with mt. Meru); Sn 625, 631, p. 122; Dh 401; DhA 1.93; DhA 1.107; II.51; IV.166; Vism 306 (ār'agge), 633; PvA 198 (°tela). -**kuṭṭa** mustard powder Vin I.205; II.151.

**Sāsava** (adj.) [sa<sup>3</sup> + āsava] connected with the āsavas D III.112; A I.81; DhS 990, 1103; Nett 80.

**Sāha** six days (cp. chāha) J VI.80 (= chadivasa, C.).

**Sāhatthika** (adj.) [fr. sahattha] with one's own hand J I.168; DhA 97; SnA 493; KhA 29.

**Sāhaṅ** contraction of so abhaṅ.

**Sāhasa** [fr. sahas power] violent, hasty Sn 329; (nt.) violence, arbitrary action, acts of violence Sn 943; J VI.284; Mhvs 6, 39; sāhasena arbitrarily A V.177; opp. a° ibid.; Dh 257; J VI.280. **sāhasaṅ id. J VI.358** (= sāhasena sāhasikaṅ kammaṅ katvā ibid. 359); adv. asāhasaṅ = asāhasena J III.319 (C. sāhasiyatanhāya ibid. 320, if we do not have to read sāhasiyā tanhāya, from sāhasi).  
-**kiriya** violence J III.321.

**Sāhasika** (adj.) [fr. sāhasa] brutal, violent, savage J I.187, 504; II.11; PvA 209; DhA 1.17.

**Sāhasiyakamma** (nt.) a brutal act J I.412, 438.

**Sāhāra** (adj.) [sa + āhāra] with its food S III.54 (viññāṇa s.); D II.96 (Vesāli ś.; trsl<sup>a</sup> "with its subject territory").

**Sāhin** (-°) (adj.) [fr. sah] enduring It 32. See **asayha**°.

**Sāhu** (adj.) [= sādhu] good, well Vin I.45; S 1.8; Pug 71 sq.; Th 1, 43; VvA 284.

**Sāhulacivara** (nt.) a coarse cloth M 1.509 (cp. Deśināma-mālā VIII.52; Karpūramañjari p. 19; J.P.T.S. 1891, 5, and Prākṛit sāhuli, Z.D.M.G., xxviii., p. 415).

**Sāhuneyyaka** see āhuneyya.

**Sāhunna** [= sāhula] a strip of ragged cloth Pv III.1<sup>4</sup>; PvA 173; J.P.T.S. 1891, 5; var. read. sāhunda.

**Si** (-°) [= svid, for which ordinarily °su] part. of interrogation; e. g. kaṅ-si DhA 1.91.

**Sinsaka** (nt.) [Sk. śīrśaka ?] name of a water plant J VI.536 (C. not correct).



**Siṅsati**<sup>1</sup> [śaṅs] to hope for Dhṭp 296 (def. as "iechā"); only in cpd. ā° (q. v.).

**Siṅsati**<sup>2</sup> is Desiderative of sarati<sup>1</sup>. —**Siṅsati** "to neigh" at J v.304 is to be read hiṅsati (for hesati, q. v.).

**Siṅsapā** (f.) [cp. Vedic śiṅśapā] the tree Dalbergia sisu (a strong & large tree) S v.437; Siṅsapā-groves (s.-vanā) are mentioned near Ālavī A 1.136; near Setavyā D 11.316 sq.; DhA 1.71; VvA 297; and near Kosambi S v.437.

**Sikatā** (f.) [cp. Sk. sikatā] sand, gravel; suvaṇṇa° gold dust A 1.253.

**Sikāyasa-maya** (adj.) made of tempered steel (said of swords) J v.1.449 (cp. Note of the *trstā* p. 540).

**Sikkā** (f.) [cp. Sk. śikyā] string, string of a balance Vin 11.110; 131, J 1.9; 11.399; 111.13 (text sikkhā); v1.242; VvA 244 (muttā° string of pearls); Kvu 336 sq.

**Sikkhati** [Vedic śikṣati; Desid. to śak; see sakkoti. — The Dhṭp (12) gives "vijj" opādāna" as meaning] 1. to learn, to train oneself (=ghaṭati vāyamati Vism 274); usually combined with the locative, thus sikkhā-padesu s. to train oneself in the Sikkhāpadas D 1.63, 250; Vin 1.84; It 96, 118; also with the dative, indicating the purpose; thus vinayāya s. to train oneself to give up Sn 974; the thing acquired by training is also put in the accusative; thus nibbānaṅ s. to learn, to train oneself towards Nibbāna Sn 940, 1061; Miln 10; Pot. sikkheyyāsi Miln 10; sikkheyyāma D 11.245; sikkhema Sn 898; sikkhe Sn 974; sikkheyya Sn 930. Fut. sikkhissāmi Vin 11.141; sikkhissāma Sn 814; ppr. sikkhanto Sn 657; ppr. med. sikkhamāna training oneself Vin 11.141; D 11.241; It 104, 121; sikkhamānā (f.) a young woman undergoing a probationary course of training in order to become a nun Vin 1.135, 139, 145, 147, 167; 11.121; A 11.276; S 11.261; grd. sikkhitabba Vin 1.83; J v1.296; M 1.123; D 11.138; Miln 10; & sikkha that ought to be learnt Miln 10; inf. sikkhitu Vin 1.84, 270; ger. sikkhitvā Miln 219. — 2. to want to overcome, to try, tempt D 11.245. — pp. sikkhita. — Caus. II. sikkhāpeti to teach, to train J 1.162, 187, 257; DA 1.261; Miln 32; PvA 3, 4.

**Sikkhana** (nt.) [fr. śikṣ] training, study J 1.58.

**Sikkhā** (f.) [Vedic śikṣā] 1. study, training, discipline Vin 11.23; D 1.181; A 1.238; S 11.50, 131; v.378; DhS 1004; VbhA 344 (various). — sikkhaṅ paccakkhātaka one who has abandoned the precepts Vin 1.135, 167; 11.244 sq. (cp. sikkhā-paccakkhāna Vin 11.279, and sikkhaṅ apaccakkhāya Vin 11.24; S 11.190; sikkhā apaccakkhātā, ibid.); tisso sikkhā S 11.83; Ps 1.46 sq.; Miln 133, 237; Nd<sup>1</sup> 39; explained as adhisīla-, adhicitta-, and adhipaññā-sikkhā A 1.234 sq.; Nett 126; with the synonyms saṅvara, samādhi & paññā at Vism 274. — 2. (as one of the 6 Vedāngas) phonology or phonetics, comb<sup>d</sup> with nirutti (interpretation, etymology) DA 1.247=SnA 447.

-ānisāṅsa whose virtue is training, praise of discipline A 11.243; It 40 -ānusantatavutti whose behaviour is thoroughly in accordance with the discipline Nett 112. -kāma anxious for training Vin 1.44; D 11.101; S v.154, 163; A 1.24, 238; °-tī anxiety for training J 1.161. -samādāna taking the precepts upon oneself Vin 1.146; Miln 162; A 1.238 sq.; 11.15; v.165. -sājīva system of training Vin 11.23 sq.; Pug 57.

**Sikkhāpada** (nt.) [sikkhā+pada, the latter in sense of pada 3. Cp. BSk. śikṣāpada] set of precepts, "preceptorial," code of training; instruction, precept, rule. — 1. in general: D 1.63, 146, 250; M 1.33; A 1.63, 235 sq.; 11.14, 250 sq.; 111.13, 262; 11.152, 290 sq.; S 11.24; v.187; Vin 1.102; 11.95, 258; 111.177; 11.141 (sahadhammika), 143 (khudd' ānukhuddakāni); It 96, 118;

VbhA 69 (bhesajja°); DhA 111.16. — 2. in special: the 5 (or 10) rules of morality, or the precepts to be adopted in particular by one who is entering the Buddhist community either as a layman or an initiate. There seem to have been only 5 rules at first, which are the same as the first 5 silas (see sila 2 b): S 11.167; Vbh 285 (exp<sup>d</sup> in detail at VbhA 381 sq.); DhA 1.32 and passim. To these were added another 5, so as to make the whole list (the dasasikkhāpadaṅ or °padāni) one of 10 (which are *not* the 10 silas!). These are (6) vikāla-bhojanā (-veramaṇi) not eating at the wrong hour; (7) nacca-gita-vādita-visūka-dassanā° to avoid worldly amusements; (8) mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsana-tṭhānā° to use neither unguents nor ornaments; (9) uccā-sayana-mahā-sayanā° not to sleep on a high, big bed; (10) jātarūpa rajata-paṭiggahaṇā° not to accept any gold or silver: Vin 1.83=Kh 11.; A 1.211, and frequently. — dasa-sikkhāpadikā (f.) conforming to the 10 obligations (of a nun) Vin 11.343 (=sāmaṇerī). There is nowhere any mention of the 8 sikkhāpadas as such, but they are called aṭṭhangika uposatha (see sila 2b), e. g. Mhvs 37, 202. — diyaḍḍha-sikkhāpada-sata the 150 precepts, i. e. the Pātimokkha A 1.230, 234; Miln 243.

**Sikkhāpaka** (adj.) [fr. sikkhāpeti] teaching PvA 252; Miln 164.

**Sikkhāpana** (nt.) [fr. sikkhāpeti] teaching Miln 163.

**Sikkhāpanaka** teaching J 1.432.

**Sikkhita** [pp. of sikkhati] trained, taught Vin 11.343 (°sikkha, adj., trained in . . . ; chasu dhammesu); Miln 40; PvA 263 (°sippa).

**Sikhaṇḍin** (adj.-n.) [Sk. śikhaṇḍin] 1. tufted, crested (as birds); J v.406; v1.539; Th 1, 1103 (mayūra); with tonsured hair (as ascetics) J 11.311. — 2. a peacock J v.406; VvA 163.

**Sikhara** [cp. Sk. śikhara] the top, summit of a mountain J v1.519; Miln 2; a peak DhA 111.364 (°thūpiyo or °thūpikāyo peaked domes); the point or edge of a sword M 1.243; S 11.56; crest, tuft J 11.99; (this is a very difficult reading; it is explained by the C. by sundara (elegant); Trenckner suggests singāra, cp. 11.98); a bud Th 2, 382.

**Sikharinī** (f.) [fr. last] a kind of woman (with certain defects of the pudendum Vin 11.271; 111.129 (text, °aṇi).

**Sikhā** (f.) [Vedic śikhā] point, edge M 1.104; crest, top-knot DA 1.89; J v.406; of a flame Dh 308; DhA 124; of fire (aggi°) Sn 703; J v.213; (dhūma°) J v1.206; of a ray of light J 1.88; in the corn trade, the pyramid of corn at the top of the measuring vessel DA 1.79; °-bandha top-knot D 1.7; vātasikhā (tikkhā a raging blast) J 11.484; susikha (adj.) with a beautiful crest Th 1, 211 (mora), 1136.

**Sikkhitar** [n. ag. fr. sikkhati] a master, adept; proficient, professional J v1.449, 450.

**Sikhin** (adj.) [fr. sikhā] crested, tufted Th 1, 22 (mora); J 11.363 (f. °ini). Also name of (a) the fire J 1.215, 288; (b) the peacock Sn 221, 687.

**Sigāla** (śr°) [cp. Vedic srgāla; as loan-word in English = jackal] a jackal D 11.295; 111.24 sq.; A 1.187; S 11.230, 271; 11.177 sq. (text singāla); 11.199; J 1.502; 111.532 (Pūti-maṅsa by name). — sigālī (f.) a female jackal J 1.336; 11.108; 111.333 (called Māyāvī); Miln 365. — See also singāla.

**Sigālika** (adj.) [fr. sigāla] belonging to a jackal J 11.108; 111.113 (°aṅ nādaṅ, cp. segalikaṅ A 1.187, where the Copenhagen MS. has sigālakaṅ corrected to segālakaṅ). — (nt.) a jackal's roar (sigālakaṅ nadati) D 11.25. Cp. segālaka.

**Siggsu** (nt.) [cp. Vedic śigru, N. of a tribe; as a tree in Sūsruta] name of a tree (*Hyperanthera moringa*) J III.161; V.406.

**Singa<sup>1</sup>** (nt.) [Vedic śṅga, cp. Gr. *κάρνον, κραιγιών*; Lat. cornu=E. horn] a horn J 1.57, 149, 194; IV.173 (of a cow); Vism 106; VvHA 476.  
-dhanu horn-bow DhA 1.216. -dhamaka blowing a horn Miln 31.

**Singa<sup>2</sup>** the young of an animal, calf J v.92; cp. Deśināma-mālā VIII.31.

**Singāra** [cp. Sk. śṅgāra] erotic sentiment; singāratā (f.) fondness of decorations J 1.184; an elegant dress, finery Miln 2; (adj.) elegant, graceful (thus read) J II.99; singāra-bhāva being elegant or graceful (said of a horse) J II.98.

**Singāla** various reading instead of sigāla S II.231 etc.; Vism 196; Pv III.5<sup>2</sup>.

**Singila** (adj.) [fr. singa<sup>1</sup>] having horns J VI.354 (āvelita<sup>o</sup> having twisted horns).

**Singin** (adj.) [Vedic śṅgin] having a horn Vin II.300; J IV.173 (=cow); clever, sharp-witted, false Th 1, 959; A II.26; It 112; cp. J.P.T.S. 1885, 53.

**Singila** a kind of horned bird J III.73; DhA III.22 (v. 1. singala).

**Singivera** (nt.) [Sk. śṅga + Tamil vera "root," as E. loam word=ginger] ginger Vin 1.201; IV.35; J 1.244; III.225 (alla<sup>o</sup>); Miln 63; Mhvs 28, 21; DhSA 320; DA 1.81.

**Singī & singi** (f.) [cp. Sk. śṅgī] 1. gold Vin 1.38; S II.234; J 1.84. — 2. "ginger" in sense of "dainties, sweets" J IV.352 (=singiver' ādika uttaribhanga C.; cp. Tamil inji ginger).  
-nada gold Vv 64<sup>28</sup>; VvA 284. -loṇa (-kappa) license as to ginger & salt Vin II.300, 306. -vaṇṇa gold-coloured D II.133. -suvanna gold VvA 167.

**Singu** (f.) (?) a kind of fish J v.406; plur. singū J VI.537. According to Abhp. singū is *m*, and Payogasiddhi gives it as *nt*.

**Singhati** [singh, given as "ghāyana" at DhTP 34] to sniff, to get scent of S 1.204 = J III.308; DA 1.38. Cp. upa<sup>o</sup>.

**Singhāṭaka** [cp. Sk. śṅgāṭaka; fr. śṅga] (m. and n.) 1. a square, a place where four roads meet Vin 1.237, 287, 344; IV.271; D 1.83; A II.241; IV.187, 376; S 1.212; II.128; IV.194; Miln 62, 330, 365; DhA 1.317. aya-s<sup>o</sup> perhaps an iron ring (in the shape of a square or triangle) M 1.393; J v.45. — 2. a water plant (*Trapa bispinosa* ?) J VI.530, 563.

**Singhāṇikā** (f.) [Sk. singhāṇaka] mucus of the nose, snot D II.293; M 1.187; Sn 196-198 = J 1.148 (all MSS. of both books -n- instead of -ṅ-); Miln 154, 382; Pv II.2<sup>3</sup>; Vism 264 & 362 (in detail); DhA 1.50; VbhA 68, 247.

**Sijjati** [svid, Epic Sk. svidyate] to boil (intr.), to sweat; ppr. sijjamāna boiling J 1.503; Caus. sedeti (q. v.). The DhTP 162 gives "pāka" as meaning of *sid*. — pp. sinna (wet) & siddha<sup>1</sup> (cooked).

**Sijjhati** [sidh; Epic Sk. sidhyate. The DhTP gives 2 roots *sidh*, viz. one as "gamana" (170), the other as "saṅ-siddhi" (419)] to succeed, to be accomplished, to avail, suit SnA 310; PvA 58, 113, 254 (inf. sijjhitaṅ). — pp. siddha.

**Siṅcaka** [fr. siṅcati] watering, one who waters Vv 79<sup>7</sup> (amba<sup>o</sup>).

**Siṅcati** [sic, cp. Av. hiṅcāiti to pour; Lat. siat "urinate," Ags. sēon; Ohg. sihan, Ger. ver-siegen; Gr. *ικμάς* wet; Goth. saivs = E. sea. — DhTP 377: kkharaṇe] 1. to

sprinkle J III.144; v.26; Mhvs 37, 203; SnA 66. — 2. to bale out a ship Sn 771; Dh 369. inf. siṅcituṅ J VI.583; pass. siccati Th 1, 50 (all MSS. siṅcati); imper. siṅca Dh 369; ppr. med. siṅcamāna Mhvs 37, 203; ger. sitvā Sn 771 = Nett 6; pp. sitta. — Caus. seceti to cause to sprinkle Mhvs 34, 45; Caus. II. siṅcāpeti J II.20, 104. — Cp. pari<sup>o</sup>.

**Siṅcanaka** (adj.) [fr. siṅcati] sprinkling (water) SnA 66 (vāta).

**Siṅṭha** [pp. of śiṅ; Sk. śiṅṭha] see vi<sup>o</sup>.

**Siṅṭi** see seyyati.

**Sita<sup>1</sup>** (adj.) [pp. of śā; Sk. śita] sharp Dāvs 1.32.

**Sita<sup>2</sup>** [pp. of sayati<sup>2</sup>] 1. (lit.) stuck in or to: hadaya<sup>o</sup> palla Sn 938; Nd<sup>1</sup> 412. — 2. (fig.) reclining, resting, depending on, attached, clinging to D 1.45, 76; II.255; M 1.364; Cp. 100; J v.453; Sn 229, 333, 791, 944, 1044. See also asita<sup>2</sup>.

**Sita<sup>3</sup>** [pp. of sinoti] bound; sātu-<sup>o</sup> Dh 341 (bound to pleasure); taṅhā-<sup>o</sup> Miln 248. Perhaps as sita<sup>2</sup>.

**Sita<sup>4</sup>** (adj.) [Sk. sita] white Dāvs III.4.

**Sita<sup>5</sup>** (nt.) [pp. of smi, cp. vimhāpeti. The other P. form is mihita] a smile Vin III.105; IV.159; S 1.24; II.254; M II.45; Th 1, 630; Ap 21 (pātukari), 22 (kamma) DhA II.64 (ṅ pātvakāsi); III.479; VvA 68. -<sup>o</sup>kāra smiling J 1.351 (as ākāra).

**Sitta** [pp. of siṅcati] sprinkled Dh 369; J III.144; Vism 109

**Sitha** (nt.) [cp. \*Sk. sikhtha] a lump of boiled rice Vin 1.165, 214; J 1.189, 235; v.387; VI.358 (odana<sup>o</sup>), 365 (yāgu<sup>o</sup>); PvA 99; sithatela oil of beeswax Vin II.107, 151.

-āvākāraṇ (adv.) scattering the lumps of boiled rice Vin IV.196.

**Sithhaka** (nt.) [cp. Sk. sikhthaka] beeswax Vin II.116 (madhu<sup>o</sup>).

**Sithila** (adj.) [Vedic śithira, later śithila] loose, lax, bending, yielding S 1.49, 77 = Dh 346 = J II.140; J 1.179; II.249; Miln 144; DhA IV.52, 56; PvA 13. In comp<sup>n</sup> with bhū as sithilī, e. g. bhāva lax state Vism 502 = VbhA 100; °bhūta hanging loose PvA 47 (so read for sithila<sup>o</sup>). -<sup>o</sup>hanu a kind of bird M 1.429. — Cp. saṭhila.

**Siddha<sup>1</sup>** [a specific Pali formation fr. sijjati (svid) in meaning "to cook," in analogy to siddha<sup>2</sup>] boiled, cooked J II.435 (=pakka); v.201 (°bhojana); Miln 272; SnA 27 (°bhatta = pakk'odana of Sn 18).

**Siddha<sup>2</sup>** [pp. of sijjhati] ended, accomplished Mhvs 23, 45, 78; successful Miln 247. — (m.) a kind of semi-divine beings possessed of supernatural faculties, a magician Miln 120, 267 [cp. Sk. siddha Halāyudha 1, 87; Yoga-sūtra 3, 33; Aufrecht remarks: "This is a post-vedic mythological fiction formed on the analogy of sādhyā"]. -attha one who has completed his task Miln 214.

**Siddhatthaka** [Sk. siddhārthaka] white mustard ThA 181 (Ap. v.24); J III.225; VI.537; DhA II.273 (in Kisāgotami story).

**Siddhi** (f.) [fr. sidh, Vedic siddhi] accomplishment, success, prosperity Mhvs 29, 70; Sdhp 14, 17, 325, 469; PvA 63 (attha<sup>o</sup> advantage); padasiddhi substantiation of the meaning of the word DA 1.66; cp. sadda<sup>o</sup>.

**Siddhika** (adj.) (-<sup>o</sup>) [fr. siddhi] connected with success; nāmasiddhika who thinks luck goes by names J 1.401; appasiddhika unprofitable, fatal, etc. J IV.4, 5 (sāgara); VI.34 (samudda).

**Sināta** [pp. of sināti] bathed, bathing M 1.39; S 1.169=183; J v.330.

**Sināti**<sup>1</sup> (to bind): see sinoti.

**Sināti**<sup>2</sup> [Vedic snāti, snā. For detail see nahāyati. The Dhṭp 426 gives root **sinā** in meaning "soccyya," i. e. cleaning] to bathe; imper. sināhi M 1.39; inf. sināyituj M 1.39; aor. sināyi Ap 204. — pp. sināta.

**Sināna** (nt.) [fr. snā] bathing M 1.39; S 1.38, 43; IV.118; Nd<sup>3</sup> 39; Vism 17; VbhA 337.

**Sināni** (f.) bath-powder (?) M 11.46, 151, 182.

**Siniddha** [pp. of siniyhati; cp. Epic Sk. snigdha] 1. wet, moist Vism 171. — 2. oily, greasy, fatty J 1.463, 481; SnA 100 (°āhāra fattening food). — 3. smooth, glossy J 1.89; IV.350 (of leaves); Miln 133. — 4. resplendent, charming ThA 139. — 5. pliable Vin 1.279 (kāya, a body with good movement of bowels). — 6. affectionate, attached, fond, loving J 1.10; Miln 229, 361; VbhA 282 (°puggala-sevanatā).

**Siniyati** [Vedic snihyate, snih; cp. Av. snāēzaiti it snows = Lat. ninguīt, Gr. νιγίει; Oir. snigid it rains; Lat. nix snow = Gr. νίχα = Goth. snaiws, Ohg. sneo = snow; Oir. snige rain; etc. — The Dhṭp 463 gives the 2 forms sinih & snih in meaning piṇana. Cp. sineha] (to be moist or sticky, fig.) to feel love, to be attached Vism 317 = DhsA 192 (in def<sup>o</sup> of mettā). Caus. sineheti (sneheti, snehayati) to lubricate, make oily or tender (through purgatives etc.) Vin 1.279 (kāya); Miln 172; DA 1.217 (temeti+); to make pliable, to soften Miln 139 (mānaṣaṇ). — pp. siniddha.

**Sineha & sneha** [fr. snih] Both forms occur without distinction; sneha more frequently (as *archaic*) in poetry. — A. sineha: 1. viscous liquid, unctuous moisture, sap S 1.134; A 1.223 sq.; J 1.108; Dhs 652 (=sinehana DhsA 335); Vism 262 (thīna° = meda; vilīna° = vasā). — 2. fat J 11.44 (bahu°); VbhA 67. — 3. affection, love, desire, lust J 1.190; 11.27; PvA 82. — B. sneha: 1. (oily liquid) D 1.74; Pv 111.5<sup>2</sup> (anguṭṭha°, something like milk; expl<sup>d</sup> as khīra PvA 198). — 2. (affection) A 11.10; S 1v.188 (kāma°); Sn 36, 209, 943 (=chanda, pema, rāga, Nd<sup>1</sup> 426); J 1v.11.

-anvaya following an affection Sn 36. -gata anything moist or oily A 111.394 sq.; DhsA 335. -ja sprung from affection Su 272; S 1.207. -bindu a drop of oil Vism 263. -virecana an oily purgative J 111.48.

**Sinehaka** a friend Mhvs 36, 44.

**Sinehana** (nt.) oiling, softening Miln 229; DhsA 335. — Cp. senehika.

**Sinehaniya** (adj.) [grd. formation fr. sinehana] softening, oily; °āni bhesajjāni softening medicines Miln 172 (opp. lekhanīyāni).

**Sinehita** [pp. of sineheti] lustful, covetous Dh 341; DhA 1v.49.

**Sinoti** [sā or si; Vedic syati & sināti; the Dhṭp 505 gives si in meaning "bandhana"] to bind DhsA 219 (sinoti bandhati ti setu) pp. sita<sup>3</sup>.

**Sindi** (f.) [etym. ?] N. of a tree Vism 183, where KhA 49 in id. passage reads khajjūrikā. See also Abhp 603; Deśin 111.29.

**Sinduvāra** [Sk. sinduvāra] the tree Vitex negundo DA 1.252; DhsA 14, 317; also spelt *sindhavāra* VvA 177; *sinduvārikā* J 1v.269; *sindhuvāritā* (i. e. *sinduvārikā*?) J 1v.550 = 553; *sinduvāritā* J 1v.440, 442 (v. l. °vārakā).

**Sindhava** [Sk. saindhava] belonging to the Sindh, a Sindh horse J 1.175; 11.96; 111.278; v.259; DhA 1v.4 (=Sin-

dhava-raṭṭhe jātā assā); (nt.) rock salt Vin 1.202; Sindhavaratṭha the Sindh country ThA 270; J v.260.

**Sindhavāra** see sinduvāra.

**Sinna** [pp. of sijjati; Vedic svinna] 1. wet with perspiration Vin 1.46, 51; 11.223. — 2. boiled (cp. siddha<sup>1</sup>) esp. in the comp. **udaka-sinna-paṇṇa**; it occurs in a series of passages J 111.142, 144; 1v.236, 238, where Fausböll reads sitta, although the var. readings give also sinna. The English translation, p. 149, says "sprinkled with water," but the text, 238, speaks of leaves which are "sodden" (sedetvā).

**Sipāṭikā** (f.) [cp. Sk. śrṣṭāṭikā, beak, BR.] 1. pericarp M 1.306; Vv 84<sup>33</sup>; VvA 344; hingv° a s. yielding gum Vin 1.201. Also written *sipāṭikā*; thus *ādiṇṇasipāṭikā* with burst pod or fruit skin S 1v.193. — 2. a small case, receptacle; khura° a razor case Vin 11.134. On s. at Pv 111.2<sup>29</sup> the C. has *ekapaṭalā upānāhā* PvA 186.

**Sippa** (nt.) [cp. Sk. śilpa] art, branch of knowledge, craft Sn 261; A 111.225; 1v.281 sq., 322; D 111.156, 189; J 1.239, 478; Miln 315; excludes the Vedas Miln 10; *sabbasippāni* J 1.356, 463; 11.53; eight various kinds enumerated M 1.85; twelve crafts Ud 31, cp. *dvādasa-vidha* s. J 1.58; eighteen sippas mentioned J 11.243; some sippas are *hīna*, others *ukkaṭṭha* Vin 1v.6 sq.; VbhA 410. *asippa* untaught, unqualified J 1v.177; 1v.228 = *asippin* Miln 250. — *sippaṇ* *uggaṇhāti* to learn a craft VvA 138

-*āyatana* object or branch of study, art D 1.51; Miln 78; VbhA 490 (pāpaka). -*uggaṇṇa* taking up, i. e. learning, a craft J 1v.7; PvA 3. -*ṭṭhāna* a craft M 1.85; cp. BSk. *śilpasthāna* Divy 58, 100, 212. -*phala* result of one's craft D 1.51. -*mada* conceit regarding one's accomplishment VbhA 468.

**Sippaka** = sippa J 1.420.

**Sippavant** [fr. sippa] one who masters a craft J 1v.296.

**Sippika** [fr. sippa] an artisan Sn 613, 651; Miln 78; Vism 330. Also *sippiya* J 1v.396, 397.

**Sippikā**<sup>1</sup> (f.) [fr. sippī] a pearl oyster J 1.426; 11.100 (*sippika-sambukaṇ*); Vism 362 (in comp.) = VbhA 68.

**Sippikā**<sup>2</sup> at Th 1, 49 is difficult to understand. It must mean a kind of bird (°*abhiruta*), and may be (so Kern) a misread *pippikā* (cp. Sk. *pippaka* & *pippika*). See also *Brethren* p. 53<sup>3</sup>.

**Sippi** [cp. Prakrit *sippī*] (f.) a pearl oyster J 11.100; *sippi-puta* oyster shell J v.197, 206. *sippi-sambuka* oysters and shells D 1.84; M 1.279; A 1.9; 111.395.

**Sibala** N. of a tree J 1v.535.

**Sibba** (nt.) [fr. *siv*] a suture of the skull; plur. °-āni J 1v.339; *sibbinī* (f.) the same Vin 1.274.

**Sibbati** [*siv*, Vedic *sivyati*. The root is sometimes given as *siv*, e. g. Dhṭp 390, with def<sup>o</sup> "tantu-santāna"] to sew J 1v.25; VvA 251. Pres. also *sibbeti* Vin 11.116; 1v.61, 280; ger. *sibbetvā* J 1.316; grd. *sibbitabba* J 1.9; aor. *sibbi* J 1v.25; & *sibbesi* Vin 11.289; inf. *sibbetuj*, Vin 1.203. — pp. *sibbita*. — Caus. 11. *sibbāpeti* J 11.197; Vin 1v.61.

**Sibbana** (nt.) [fr. *siv*] sewing Sn 304 = J 1v.395; J 1.220; 1v.218. *sibbanī* (f.) "seamstress" = grecd. *lust* Dhs 1059; A 111.399; DhsA 363; Sn 1040 (see *lobha*). -°*magga* suture Vism 260; KhA 60 (id.).

**Sibbāpana** (nt.) [fr. *sibbāpeti*] causing to be sewn Vin 1v.280.

**Sibbita** [pp. of *sibbati*] sewn Vin 1v.279 (dus°); J 1v.20 (su°); VbhA 252 (°*rajjukā*). Cp. *vi*<sup>o</sup> & *pari*<sup>o</sup>.

**Sibbitar** [n. ag. fr. *siv*] one who sews M III.126

**Sibbinī** Dhs 1059, read sibbanī. Cp. sibba.

**Simbali** (f.) [cp. Vedic śimbala flower of the B., cp. Pischel, *Prk. Gr.* § 109] the silk-cotton tree Bombax heptaphyllum J 1.203; III.397; Vism 206; DhA 1.279. °-vana a forest of simbali trees J 1.202; II.162 (s. °-pālībhaddaka-vana); IV.277. sattisimbaliavana the sword forest, in purgatory J v.453.

**Siyayati** see seyyati.

**Sira** (nt. and m.) [cp. Vedic śiras, śirṣan; Av. sarō, Gr. κίραρα head, κίραξ horn, κρανιον; Lat. cerebrum; Ohg. hirni brain] head, nom. sirā Th 2, 255, acc. sirāṅ A 1.141; sira Sn 768; sirasaṅ J v.434; instr. sirasā Vin 1.4; D 1.126; Sn 1027; loc. sirasmiṅ M 1.32; sire DA 1.97; in compounds sira- A 1.138. — sirasā paṭiggaṅhāti to accept with reverence J 1.65; padesu sirasā nipatati to bow one's head to another's feet, to salute respectfully Vin 1.4, 34; Sn p. 15, p. 101. sirāṅ muṅcati to loosen the hair J v.434; cp. 1.47; mutta° with loose hair KhA 120 = Vism 415; adho-sirāṅ with bowed head, head down A 1.141; IV.133; J v.298; cp. avāṅ°; dvedhā° with broken head J v.206; muṅḍa° a shaven head DhA II.125.

**Sirā** [Sk. sirā] (f.) a bloodvessel, vein Mhvs 37, 136; nerve, tendon, gut J v.344, 364; °-jāla the network of veins J v.69; PvA 68.

**Siriṅṣapa** [Sk. sarisṛpa] a (long) creeping animal, serpent, a reptile Vin 1.3; II.110; D II.57; M 1.10; S 1.154; A II.73, 117, 143; v.15; Sn 52, 964; J 1.93; Pv III.5<sup>2</sup>; Nd<sup>1</sup> 484; VbA 6. -tta (nt.) the state of being a creeping thing D II.57.

**Sirimant** (adj.) [siri + mant] glorious D II.240.

**Siri** (siri) (f.) [Vedic śrī] 1. splendour, beauty Sn 686 (instr. siriya); J v.1348 (siriṅ dhāreti). — 2. luck, glory, majesty, prosperity S 1.44 (nom. siri); J II.410 (siriṅ), 466; DA 1.148; VvA 323 (instr. buddha-siriya). rajja-siri-dāyikā devatā the goddess which gives prosperity to the kingdom DhA II.17; siri + lakkhī splendour & luck J III.443. — 3. the goddess of luck D 1.11 (see Rh. D. *Buddhist India* 216-222); DA 1.97; J v.112; Miln 191 (°devatā). — 4. the royal bed-chamber (=siriḡabbha) J v.1383. — assiri unfortunate Nett 62 = Ud 79 (reads sassarīva). sassirika (q. v.) resplendent SnA 91; sassirika J v.177 (puṅṇa-canda°); opp. nissirika (a) without splendour J v.1225, 456; (b) unlucky VvA 212 (for alakkhika). — The composition form is siri°.

-gabbha bedroom J 1.228, 266; III.125; v.214. -cora-brāhmaṇa "a brahmin who stole good luck" J II.409 (cp. sirilakkhana°). -devatā goddess(es) of luck Miln 191 (+kalidevatā). -dhara glorious Mhvs 5, 13. -nigguṇḍi a kind of tree J v.1535. -vilāsa pomp and splendour J IV.232. -vivāda a bedchamber quarrel J III.20 (sayanakalaho ti pi vadanti yeva, C.). -sayana a state couch, royal bed J 1.398; II.264; v.110; DhA II.86; PvA 280.

**Sirisa** (nt.) [cp. Class. Sk. śirṣa] the tree Acacia sirissa D II.4; S IV.193; Vv 84<sup>32</sup>; VvA 331, 344; °-puppha a kind of gem Miln 118. Cp. serisaka.

**Siroruha** [Sk. śiras + ruha] the hair of the head Mhvs 1, 34; Sdhp 286.

**Silā** (f.) [cp. Sk. śilā] a stone, rock Vin 1.28; S IV.312 sq.; Vin 445; DA 1.154; J v.68; Vism 230 (in comparison); VbA 64 (var. kinds); a precious stone, quartz Vin II.238; Miln 267, 380; Vv 84<sup>15</sup> (=phalika° VvA 339); pada-silā a flag-stone Vin II.121, 154. Cp. sela.

-uccaya a mountain A III.346; Th 1, 692; J 1.29; v.1272, 278; Dāvs v.63. -guḷa a ball of stone, a round stone M III.94. -tthambha (silā°) stone pillar Mhvs 15,

173. -paṭimā stone image J IV.95. -paṭṭa a slab of stone, a stone bench J 1.59; v.1.37 (mangala°); SnA 80, 117. -pākāra stone wall Vin II.153. -maya made of stone J v.1.269, 270; Mhvs 33, 22; 36, 104. -yūpa a stone column S v.445; A IV.404; Mhvs 28, 2. -santhāra stone floor Vin II.120.

**Silāghatī** [Epic Sk. ślāgh] to extol, only in DhTp 30 as root silāgh, with def<sup>a</sup> "katthana," i. e. boasting.

**Silābhu** (nt.) a whip snake J v.1.194 (=nilapaṅṇavanna-sappa).

**Siliṭṭha** [cp. Sk. śliṣṭa, pp. of śliṣ to clasp, to which śleṣman sline = P. silesuma & semha. The DhTp (443) expl<sup>a</sup> silis by "ālingana"] adhering, connected A 1.103; DA 1.91; J III.154; DhsA 15; Sdhp 489 (a°).

**Siliṭṭhatā** (f.) [abstr. fr. siliṭṭha] adherence, adhesion, junction Nd<sup>2</sup> 137 (byañjana°, of "iti").

**Silutta** a rat snake J v.1.194 (=gharasappa).

**Silesa** [fr. śliṣ] junction, embrace; a rhetoric figure, riddle, puzzle, pun J v.445 (silesūpamā said of women = puri-sānaṅ cittabandhanena silesasadisā, ibid. 447).

**Silesuma** (nt.) [Sk. śleṣman, fr. śliṣ. This the diæretic form for the usual contracted form semha] phlegm Pv II.2<sup>3</sup> (=semha PvA 80).

**Siloka** [Vedic śloka DhTp 8: silok = sanghāta] fame D II.223, 255; M 1.192; S II.226 (lābha-sakkāra°); A II.26, 143; Sn 438; Vin 1.183; J IV.223 (=kitti-vanna); Miln 325; SnA 86 (°bhaṇana, i. e. recitation); pāpasiloka having a bad reputation Vin IV.239; asiloka blame A IV.364 (°bhaya); J v.1.491. — 2. a verse Miln 71; J v.387.

**Silokavant** (adj.) [siloka + vant] famous M 1.200.

**Siva** (adj.-n.) [Vedic śiva] auspicious, happy, fortunate, blest S 1.181; J 1.5; II.126; Miln 248; Pv IV.3<sup>3</sup>; Vv 187. — 2. a worshipper of the god Siva Miln 191; the same as Sivi J III.468. — 3. nt. happiness, bliss Sn 115, 478; S IV.370.

-vijjā knowledge of auspicious charms D 1.9; DA 1.93 (alternatively explained as knowledge of the cries of jackals); cp. Divy 630 śivāvidyā.

**Sivā** (f.) [Sk. śivā] a jackal DA 1.93.

**Sivāṭikā** various reading instead of sipāṭikā, which see.

**Sivikā** (f.) [Epic Sk. śibikā] a palanquin, litter Bu 17, 16 (text savakā); Pv 1.11<sup>1</sup>; Vin 1.192; °-gabbha a room in shape like a palanquin, an alcove Vin II.152; mañca° J v.136, 262 (a throne palanquin?). suvaṅṇa° a golden litter J 1.52, 89; DhA 1.89; Vism 316.

**Siveyyaka** (adj.) hailing from the Sivi country, a kind of cloth (very valuable) Vin 1.278, 280; J IV.401; DA 1.133. The two latter passages read siveyyaka.

**Sisira** (adj.) [Sk. śisīra] cool, cold Dāvs v.33; VvA 132. (m.) cold, cold season Vin II.47 = J 1.93.

**Sissa** [cp. Sk. śiṣya, grd. of śiṣ or śās to instruct; see sāsati etc.] a pupil; Sn 997, 1028; DhsA 32 (°ānussissā).

**Sissati** [Pass. of śiṣ to leave; DhTp 630: visesana] to be left, to remain VvA 344. Cp. visissati. — Caus. seseti to leave (over) D II.344 (aor. sesesi); J 1.399; v.107; DhA 1.398 (asesetvā without a remainder). — pp. siṭṭha: see visitṭha.

**Sigha** (adj.) [cp. Epic Sk. śighra] quick, rapid, swift M 1.120; A 1.45; Dh 29; Pug 42; °-gāmin walking quickly Sn 381; sighasota swiftly running D II.132; A II.199; Sn 319; °-vāhana swift (as horses) J v.1.22; cp. adv.

sīghataraj Miln 82; **siḡhaḡ** (adv.) quickly Miln 147; VvA 6; VbhA 256; usually redupl. **siḡha-siḡhaḡ** very quickly J 1.103; PvA 4.

**Sīta** (adj.) [Vedic śīta] cold, cool D 1.74, 148; II.129; A II.117, 143; Sn 467, 1014; Vin 1.31, 288. (nt.) cold Vin 1.3; J 1.165; Mhvs 1, 28; Sn 52, 966. In comp<sup>n</sup> with **kr** & **bhū** the form is **siti**<sup>o</sup>, e. g. **siti-kata** made cool Vin II.122; **siti-bhavati** to become cooled, tranquillized S II.83; III.126; IV.213; V.319; Sn 1073 (**siti-siyā**, Pot. of bhavati); It 38; °-**bhūta**, tranquillized Vin 1.8; II.156; S 1.141, 178; Sn 542, 642; A 1.138; V.65; D III.233; Vv 53<sup>24</sup>; Pv 1.87; IV.182. **siti-bhāva** coolness, dispassionateness, calm A III.435; Th 2, 360; Ps II.43; Vism 248; VbhA 230; PvA 230; ThA 244. — At J II.163 & v.70 read **sīna** ("fallen") for **sīta**.

-**āluka** susceptible of cold Vin 1.288 (synon. **sītabhīruka**). -**uṇha** cold and heat J 1.10. -**odaka** with cool water (**pokkharāṇi**) M 1.76; Pv II.104; **sītodika** ('iya) the same J IV.438. -**bhīruka** being a chilly fellow Vin 1.288<sup>10</sup> (cp. **sītāluka**).

**Sīta** (nt.) sail J IV.21. So also in BSk.: Jtm 94.

**Sītaka**=**sīta** S IV.289 (vāta).

**Sītala** (adj.) [cp. Vedic śītala] cold, cool J II.128; DA 1.1; Miln 246; tranqull J 1.3; (nt.) coolness Miln 76, 323; VvA 44, 68, 100; PvA 77, 244. **sītaibhāva** becoming cool Sdhp 33.

**Sītā** (f.) a furrow Vin 1.240 (**satta sītāyo**); **gambhīrasīta** with deep mould (**khetta**) A IV.237, 238 (text, °-**sīta**).

-**āloḷi** mud from the furrow adhering to the plough Vin 1.206.

**Sīti**<sup>o</sup> see **sīta**. The word **sitisīyāvīmokkha** Ps II.43, must be artificial, arisen from the **pāda**. **siti-siyā vimutto** Sn 1073 (on which see expl<sup>n</sup> at Nd<sup>2</sup> 678).

**Sīdati** [**sad**, Idg. \***si**-zd-ō, redupl. formation like **tiṣṭhati**; cp. Lat. **sīdo**, Gr. **ῥίζω**; Av. **hidaiti**. — The Dhṭp (50) gives the 3 meanings of "visaraṇa-gaty-avasādanesu"] to subside, sink; to yield, give way S 1.53; Sn 939 (=saṅsīdati **osīdati** Nd<sup>2</sup> 420); It 71; Mhvs 35, 35; 3<sup>rd</sup> pl. **sidare** J II.393; Pot. **side** It 71; fut. **sidissati**: see **ni**<sup>o</sup>. — pp. **sanna**. — Caus. **sādeti** (q. v.); Caus. II. **sidāpeti** to cause to sink Sdhp 43. — Cp. **ni**<sup>o</sup>, **vi**<sup>o</sup>.

**Sīdana** (nt.) [fr. **sīdati**] sinking Mhvs 30, 54.

**Sīna**<sup>1</sup> [pp. of **śr** to crush; Sk. **śirna**] fallen off, destroyed Miln 117 (°**patta** leafless); J II.163 (°**patta**, so read for **sīta**<sup>o</sup>). See also **saṅsīna**.

**Sīna**<sup>2</sup> [pp. of **siyati**; Sk. **śīna**] congealed; cold, frosty M 1.79.

**Sīpada** (nt.) [Sk. **śīpaṭa**] the Beri disease (elephantiasis) morbid enlargement of the legs; hence **sīpadin** and **sīpadika** suffering from that disease Vin 1.91, 322.

**Sīmantiṇī** (f.) a woman J IV.310; VI.142.

**Sīmā** (f.) [cp. Sk. **sīmā**] boundary, limit, parish Vin 1.106 sq., 309, 340; Nd<sup>1</sup> 99 (four); DhA IV.115 (**mālaka**<sup>o</sup>); **antisīmāḡ** within the boundary Vin 1.132, 167; **ekasīmāya** within one boundary, in the same parish J 1.425; **nissīmāḡ** outside the boundary Vin 1.122, 132; **bahisīmāgata** gone outside the boundary Vin 1.255 **bhinnasīma** transgressing the bounds (of decency) Miln 122. — In comp<sup>n</sup> **sīma**<sup>o</sup> & **sīmā**<sup>o</sup>.

-**anta** a boundary Mhvs 25, 87; sin Sn 484; J IV.311.

-**antarikā** the interval between the boundaries J 1.265;

Vism 74. -**āṭiga** transgressing the limits of sin, conquering sin Sn 795; Nd<sup>1</sup> 99. -**kata** bounded, restricted Nd<sup>2</sup> p. 153 (cp. **pariyanta**).

-**ṭṭha** dwelling within the boundary Vin 1.255. -**samuggāta** removal, abolish-

ing, of a boundary Mhvs 37, 33. -**sambheda** mixing up of the boundary lines Vism 193, 307, 315.

**Sīyati** [for Sk. **śyāyati**] to congeal or freeze: see **visiyati** & **visiveti**. — pp. **sīna**<sup>2</sup>.

**Sira** [Vedic **sīra**] plough ThA 270 (=nangala).

**Sila** (nt.) [cp. Sk. **śīla**. It is interesting to note that the Dhṭp puts down a root **sīl** in meaning of **samādhi** (No. 268) and **upadhāraṇa** (915)] 1. nature, character, habit, behaviour; usually as ° in adj. function "being of such a nature," like, having the character of . . . e. g. **adāna**<sup>o</sup> of stingy character, illiberal Sn 244; PvA 68 (+**maccharin**); **kiṇ**<sup>o</sup> of what behaviour? Pv II.9<sup>13</sup>; **keḷi**<sup>o</sup> tricky PvA 241; **damana**<sup>o</sup> one who conquers PvA 251; **parisuddha**<sup>o</sup> of excellent character A III.124; **pāpa**<sup>o</sup> wicked Sn 246; **bhaṇana**<sup>o</sup> wont to speak DhA IV.93; **vāda**<sup>o</sup> quarrelsome Sn 381 sq. — **dussīla** (of) bad character D III.235; Dhs 1327; Pug 20, 53; Pv II.8<sup>2</sup> (noun); II.9<sup>69</sup> (adj.); DhA II.252; IV.3; Sdhp 338; Miln 257; opp. **susīla** S 1.141. — 2. moral practice, good character, Buddhist ethics, code of morality. (a) The **dasa-sīla** or 10 items of good character (ḡot "commandments") are (1) **pānātipātā veramaṇi**, i. e. abstinence from taking life; (2) **adinn'ādānā** (from) taking what is not given to one; (3) **abrahmacariyā** adultery (otherwise called **kāmesu micchā-cārā**); (4) **musāvādā** telling lies; (5) **pisuna-vācāya** slander; (6) **pharusa-vācāya** harsh or impolite speech; (7) **samphappalāpā** frivolous and senseless talk; (8) **abhijjhāya** covetousness; (9) **byāpādā** malevolence; (10) **micchādītṭhiyā** heretic views. — Of these 10 we sometimes find only the first 7 designated as "sīla" per se, or good character generally. See e. g. A 1.269 (where called **sīla-sampadā**); II.83 sq. (not called "sīla"), & **sampadā**. — (b) The **pañca-sīla** or 5 items of good behaviour are Nos. 1-4 of **dasa-sīla**, and (5) abstaining from any state of indolence arising from (the use of) intoxicants, viz. **surā-meraya-majja-pamāda-ṭṭhānā veramaṇi**. These five also from the first half of the 10 **sikkha-padāni**. They are a sort of preliminary condition to any higher development after conforming to the teaching of the Buddha (**saraṇaḡgamaṇa**) and as such often mentioned when a new follower is "officially" installed, e. g. Bu II.190: **saraṇāgamane kaṅci nivesesi Tathāgato kaṅci paṅcasu sīlesu sīle dasavidhe paraḡ**. From Pv IV.176 sq. (as also fr. Kh II, as following upon Kh I.) it is evident that the **sikkhāpadāni** are meant in this connection (either 5 or 10), and not the **sīlaḡ**, cp. also Pv IV.360 sq., although at the above passage of Bu and at J 1.28 as well as at Mhvs 18, 10 the expression **dasa-sīla** is used: evidently a later development of the term as regards **dasa-sīla** (cp. **Mhvs trsl<sup>n</sup>** 122, n. 3), which through the identity of the 5 **sīlas** & **sikkhāpadas** was transferred to the 10 **sikkhāpadas**. These 5 are often simply called **pañca dhammā**, e. g. at A III.203 sq., 208 sq. Without a special title they are mentioned in connection with the "saraṇaḡgata" formula e. g. at A IV.266. Similarly the 10 **sīlas** (as above a) are only called **dhammā** at A II.253 sq.; V.260; nor are they designated as **sīla** at A II.221. — **pañcasu sīlesu samādāpeti** to instruct in the 5 **sīlas** (alias **sikkhāpadāni**) Vin II.162. — (c) The only standard enumerations of the 5 or 10 **sīlas** are found at two places in the Saṅyutta and correspond with those given in the Niddesa. See on the 10 (as given under a) S IV.342 & Nd<sup>2</sup> s. v. **sīla**; on the 5 (also as under b) S II.68 & Nd<sup>2</sup> s. v. The so-called 10 **sīlas** (Childers) as found at Kh II. (under the name of **dasa-sikkhāpada**) are of late origin & served as memorial verses for the use of novices. Strictly speaking they should not be called **dasa-sīla**. — The **eightfold** **sīla** or the eight pledges which are recommended to the Buddhist layman (cp. Miln 333 mentioned below) are the **sikkhāpadas** Nos. 1-8 (see **sikkhāpada**), which in the Canon however do

not occur under the name of **sila** nor **sikkhāpada**, but as **aṭṭhanga-samannāgata uposatha** (or **aṭṭhangika u.**) "the fast-day with its 8 constituents." They are discussed in detail at A iv.248 sq., with a poetical setting of the eight at A iv.254 = Sn 400, 401 — (d) Three special tracts on morality are found in the Canon. The **Culla-sila** (D 1.3 sq.) consists first of the items (*dasā*) **sila** 1-7; then follow specific injunctions as to practices of daily living & special conduct, of which the first 5 (omitting the introductory item of *bijagāma-bhūtagāma-samārambha*) form the second 5 **sikkhāpadāni**. Upon the **Culla**° follows the **Majjhima**° (D 1.5 sq.) & then the **Mahā-sila** D 1.9 sq. The whole of these 3 **silas** is called **silakkhandha** and is (in the *Sāmaññaphala sutta* e. g.) grouped with **samādhi**- and **paññākkhandha**: D 1.206 sq.; at A v.205, 206 **sila-kkhandha** refers to the **Culla-sila** only. The three (s., **samādhi** & **paññā**) are often mentioned together, e. g. D 11.81, 84; It 51; DA 1.57. — The characteristic of a **kalyāṇa-mitta** is endowment with **saddhā**, **sila**, **cāga**, **paññā** A iv.282. These four are counted as constituents of future bliss A iv.282, and form the 4 **sampadās** *ibid.* 322. In another connection at M 111.99; Vism 19. They are, with **suta** (foll. after **sila**) characteristic of the merit of the **devatās** A 1.210 sq. (under **devat'āussati**). — At Miln 333 **sila** is classed as: **saraṇa**°, **pañca**°, **aṭṭhanga**°, **dasanga**°, **pātimokkha-saṅvara**°, all of which expressions refer to the **sikkhā-padas** and not to the **silas**. — At Miln 336 sq. **sila** functions as one of the 7 **ratanas** (the 5 as given under **sampadā** up to **vimuttiñānadassana**; *plus* **patisambhidā** and **bojjhanga**). — **cattāro silakkhandhā** "4 sections of morality" Miln 243; Vism 15 & DhsA 168 (here as **pātimokkha-saṅvara**, **indriya-saṅvara**, **ājiva-pārisuddhi**, **paccaya-sannissita**). The same with ref. to **catubbidha sila** at J 111.195. See also under **cpds.** — At Ps 1.46 sq. we find the fivefold grouping as (1) **pānātipatassa pahānaṅ**, (2) **veramaṇi**, (3) **cetaṇā**, (4) **saṅvara**, (5) **avitikkama**, which is commented on at Vism 49. — A *fourfold sila* (referring to the **sikkhāpada**) is given at Vism 15 as **bhikkhu**°, **bhikkhuni**°, **anupasampanna**° **gahaṭṭha**°. — On **sila** and **adhisila** see e. g. A 1.229 sq.; VbhA 413 sq. — The division of **sila** at J 111.195 is a distinction of a simple **sila** as "saṅvara," of twofold **sila** as "**caritta-vāriṭṭa**," threefold as "**kāyika**, **vācasika**, **mānasika**," and fourfold as above under **cattāro silakkhandhā**. — See further generally: Ps 1.42 sq.; Vism 3 sq.; Tkp 154, 165 sq., 269, 277; Nd<sup>1</sup> 14, 188 (expl<sup>d</sup> as "**pātimokkha-saṅvara**"); Nd<sup>2</sup> p. 277; VbhA 143.

-**anga** constituent of morality (applied to the **pañca-sikkhāpadaṅ**) VbhA 381. -**ācāra** practice of morality J 1.187; 11.3. -**kathā** exposition of the duties of morality Vin 1.15; A 1.125; J 1.188. -**kkhandha** all that belongs to moral practices, body of morality as forming the first constituent of the 5 **khandhas** or groups (+**samādhi**°, **paññā**°, **vimutti**°, **ñānadassana-kkhandha**), which make up the 5 **sampadās** or whole range of religious development; see e. g. Nd<sup>1</sup> 21, 39; Nd<sup>2</sup> p. 277. — Vin. 162 sq.; 111.164; A 1.124, 291; 11.20; S 1.99 sq.; It 51, 107; Nett 90 sq., 128; Milu 243; DhA 111.417. -**gandha** the fragrance of good works Dh 55; Vism 58. -**carāṇa** moral life J iv.328, 332. -**titha** having good behaviour as its banks S 1.160, 183 (*trsl<sup>n</sup>* Mrs. Rh. D. "with virtue's strand for bathing"). -**bbata** [= **vata**°] good works and ceremonial observances Dh 271; A 1.225; S iv.118; Ud 71; Sn 231, etc.; **silavata** the same Sn 212, 782, 790, 797, 803, 899; It 79 sq.; °-**parāmāsa** the contagion of mere rule and ritual, the infatuation of good works, the delusion that they suffice Vin 1.184; M 1.433; Dhs 1005; A 111.377; iv.144 sq.; Nd<sup>1</sup> 98; Dknp 245, 282 sq.; DhsA 348; see also expl<sup>a</sup> at *Cpd.* 171, n. 4. — **silabbatupādāna** grasping after works and rites D 11.58; Dhs 1005, 1216; Vism 569; VbhA 181 sq. — The old form **silavata** still preserves the original good sense, as much as "observing the rules of good conduct," "being

of virtuous behaviour." Thus at Th 1, 12; Sn 212, 782 (expl<sup>d</sup> in detail at Nd<sup>1</sup> 66), 790, 797, 803; It 79; J vi.491 (ariya°). -**bheda** a breach of morality J 1.296. -**mattaka** a matter of mere morality D 1.3; DA 1.55. -**maya** consisting in morality It 51; VvA 10 (see *maya*, def<sup>n</sup> 6). -**vatta** morality, virtue S 1.143; cp. J 111.360. -**vipatti** moral transgression Vin 1.171 sq.; D 11.85; A 1.95; 268 sq.; 111.252; Pug 21; Vism 54, 57. -**vipanna** trespassing D 11.85; Pug 21; Vin 1.227. -**vimāṅsaka** testing one's reputation J 1.369; 11.429; 111.100, 193. -**saṅvara** self-restraint in conduct D 1.69; Dhs 134; DA 1.182. -**saṅvuta** living under moral self-restraint Dh 281. -**sampatti** accomplishment or attainment by moral living Vism 57. -**sampadā** practice of morality Vin 1.227; D 11.86; M 1.194, 201 sq.; A 1.95, 269 sq., 11.66; Pug. 25, 54. -**sampanna** practising morality, virtuous Vin 1.228; D 1.63; 11.86; M 1.354; Th 2, 196; ThA 168; DA 1.182.

**Silatā** (f.) (-°) [abstr. fr. **sila**] character(istic), nature, capacity DhA 111.272.

**Silavant** (adj.) [**sila** + **vant**] virtuous, observing the moral precepts D 111.77, 259 sq., 285; A 1.150; 11.58, 76; 111.206 sq., 262 sq.; iv.290 sq., 314 sq.; v.10 sq., 71 sq.; Vism 58; DA 1.286; Tkp 279. — nom. sg. **silavā** D 1.114; S 1.166; It 63; Pug 26, 53; J 1.187; acc. -**vantaṅ** Vin 111.133; Sn 624; instr. -**vatā** S 111.167; gen. -**vato** S iv.303; nom. pl. -**vanto** Pug 13; Dhs 1328; Nett 191; acc. pl. -**vante** J 1.187; instr. -**vantehi** D 11.80; gen. pl. -**vantāṇaṅ** M 1.334; gen. pl. -**vataṅ** Dh 56; J 1.144; f. -**vati** D 11.12; Th 2, 449. compar. -**vantatara** J 11.3.

**Silika** (adj.) (-°) [fr. **sila**] = **silin** J vi.64.

**Silin** (adj.) [fr. **sila**] having a disposition or character; **ariyasilin** having the virtue of an Ārya D 1.115; DA 1.286; **middāsilin** drowsy, Sn 96; **vuddhasilin** increased in virtue D 1.114; **sabhāsilin** fond of society Sn 96.

**Siliya** (nt.) [abstr. fr. **sila**, Sk. **śilya** for **śailya**] conduct, behaviour, character; said of bad behaviour, e. g. J 111.74 = iv.71; emphasized as **dussilya**, e. g. S v.384; A 1.105; v.145 sq.; opp. **sādhū-siliya** J 11.137 (= **sundara-sila-bhāva** C.).

**Sivathikā** (f.) [etym. doubtful; perhaps = \*Sk. **śivālaya**; Kern derives it as **śivan** "lying" + **atthi** "bone," problematic] a cemetery, place where dead bodies are thrown to rot away Vin 111.36; D 11.295 sq.; A 111.268, 323; J 1.146; Pv 111.5<sup>2</sup> (= **susāna** PvA 198); Vism 181, 240; PvA 195.

**Sivāna** & **siveti**: see **vi**°.

**Sisa**<sup>1</sup> (nt.) [cp. Sk. **śisa**] lead D 11.351; S v.92; Miln 331; VbhA 63 (= **kāla-tipu**); a leaden coin J 1.7; °-**kāra** a worker in lead Miln 331; °-**maya** leaden Vin 1.190.

**Sisa**<sup>2</sup> (nt.) [Vedic **śiṛsa**; see under **sira**] 1. the head (of the body) Vin 1.8; A 1.207; Sn 199, 208, p. 80; J 1.74; 11.103; **śisaṅ nahāta**, one who has performed an ablution of the head D 11.172; PvA 82; **āditta-sisa**, one whose turban has caught fire S 1.108; 111.143; v.440; A 11.93; **sisato** towards the head Mhvs 25, 93; **adho-sisa**, head first J 1.233. — 2. highest part, top, front: **bhūmi**° hill, place of vantage Dpvs 15, 26; J 11.406; **cankamana**° head of the cloister Vism 121; **sangāma**° front of the battle Pug 69; J 1.387; **megha**° head of the cloud J 1.103. In this sense also opposed to **pāda** (foot), e. g. **sopāna**° head (& foot) of the stairs DhA 1.115. Contrasted with **sama** (plain) Ps 1.101 sq. — 3. chief point Ps 1.102. — 4. panicle, ear (of rice or crops) A iv.169; DA 1.118. — 5. head, heading (as subdivision of a subject), as "**chanda-sisa citta-sisa**" grouped under **chanda** & **citta** Vism 376. Usually instr. °**sisena** "under



the heading (or category) of," e. g. *citta*<sup>o</sup> Vism 3; *paribhoga*<sup>o</sup> J II.24; *saññā*<sup>o</sup> DhA 200; *kammaṭṭhāna*<sup>o</sup> DhA III.159.

-*ānulokin* looking ahead, looking attentively after something M I.147. -*ābādha* disease of the head Vin 1.270 sq.; J VI.331. -*ābhitāpa* heat in the head, headache Vin 1.204. -*kaṭāha* a skull D II.297=M I.58; Vism 260=KhA 60; KhA 49. -*kalanda* Miln 272. [Signification unknown; cp. *kalanda* a squirrel and *kalandaka* J VI.227; a blanket [cushion?] or kerchief.] -*cchavi* the skin of the head Vin 1.277. -*cola* a head-cloth, turban Mhvs 35, 53. -*cchejja* resulting in decapitation A II.241. -*ccheda* decapitation, death J I.107; Miln 358. -*ppacālakaṇ* swaying the head about Vin IV.188. -*paramparāya* with heads close together DhA I.49. -*virecana* purging to relieve the head D I.112; DA 1.98. -*veṭha* head wrap S IV.56. -*veṭhana* head-cloth, turban M II.193; *sisaveṭha* id. M 1.244=S IV.56. -*vedanā* headache M 1.243; II.193.

**Sisaka** (nt.) [= *sisa*] head, as adj. <sup>o</sup> heading, with the head towards; *uttarasāsaka* head northwards D II.137; *pācīna*<sup>o</sup> (of *Māyā's* couch: eastward) J 1.50. *heṭṭhāsaka* head downwards J III.13; *dhammasisaka* worshipping righteousness beyond everything Miln 47, 117.

**Sīha** [Vedic *siṅha*] I. a lion D II.255; S I.116; A II 33, 245; III.121; Sn 72; J I.165; Miln 400; Nd<sup>2</sup> 679 (= *migarājā*); VbA 256, 398 (with pop. etym. "sahanato ca hananato ca siho ti vuccati"); J V.425 (women like the lion); KhA 140; often used as an epithet of the Buddha A II.24; III.122; S 1.28; It 123; fem. *sihī* lioness J II.27; III.149, and *sihini* Miln 67.

-*āsana* a throne Mhvs 5, 62; 25, 98. -*kuṇḍala* "lion's ear-ring," a very precious ear-ring J V.348; SnA 138; also as "mukha-kuṇḍala" at J V.438. -*camma* lion's hide A IV.393. -*tela* "lion-oil," a precious oil KhA 198. -*nāda* a lion's roar, the Buddha's preaching, a song of ecstasy, a shout of exultation "halleluia" A II.33; M I.71; D I.161, 175; S II.27, 55; J II.19; Miln 22; DhA II.43, 178; VbA 398; (= *seṭṭha-nāda* *abhita-nāda*); SnA 163, 203. -*nādika* one who utters a lion's roar, a song of ecstasy A 1.23. -*pañjara* a window J 1.304; II.31; DhA I.191. -*papātaka* "lion's cliff," N. of one of the great lakes in the *Himavā* SnA 407 and *passim*. -*pitṭhe* on top of the lion J II.244. -*potaka* a young lion J III.149. -*mukha* "lion's mouth," an ornament at the side of the nave of the king's chariot KhA 172. See also *kuṇḍala*. -*ratha* a chariot drawn by lions Miln 121. -*vikkīlita* the lion's play, the attitude of the Buddhas and Arhants Nett 2, 4, 7, 124. -*seyyā* lying like a lion, on the right side D II.134; A I.114; II.49, 244; J I.119, 330; VbA 345; DhA 1.357. -*ssara* having a voice like a lion J V.284, 296 etc. (said of a prince). -*hanu* having a jaw like a lion, of a Buddha D III.144, 175; Bu XIII.1 = J 1.38.

**Sīhala** Ceylon; (adj.) Singhalese Mhvs 7, 44 sq.; 37, 62; 37, 175; Dhvs 9, 1; KhA 47, 50, 78; SnA 30, 53 sq.; 397. -*kuddāla* a Singhalese hoe Vism 255; VbA 238. -*dīpa* Ceylon J VI.30; DhA 103; DA 1.1; KhA 132; -*bhāsā* Singhalese (language) DA 1.1; Tikp 259. See Dict. of Names.

**Sīhalaka** (adj.) [fr. last] Singhalese SnA 397.

**Su**<sup>1</sup> (indecl.) [onomac.] a part. of exclamation "shoo!"; usually repeated *su su* J II.250; VI.165 (of the hissing of a snake); ThA 110 (scaring somebody away), 395 (sound of puffing). Sometimes as *sū sū*, e. g. Tikp 280 (of a snake), cp. *sūkara*. — Denom. *susumāyati* (q. v.).

**Su**<sup>2</sup> (indecl.) [Vedic *su*<sup>o</sup>, cp. Gr. *εῖ-*] a particle, comb<sup>d</sup> with adj., nouns, and certain verb forms, to express the notion of "well, happily, thorough" (cp. E. well-bred, well-come, well-fare); opp. *du*<sup>o</sup>. It often acts as simple

*intensive* prefix (cp. *saṅ*<sup>o</sup>) in the sense of "very," and is thus also comb<sup>d</sup> with concepts which in themselves denote a deficiency or bad quality (cp. *su-pāpika* "very wicked") and the prefix *du*<sup>o</sup> (e. g. *su-duj-jaya*, *su-dud-dasa*, *su-dub-bala*). — Our usual practice is to register words with *su*<sup>o</sup> under the simple word, whenever the character of the composition is evident at first sight (cp. *du*<sup>o</sup>). For convenience of the student however we give in the foll. a few comb<sup>ns</sup> as illustrating the use of *su*<sup>o</sup>.

-*kaṭa* well done, good, virtuous D I.55; Miln 5; *sukata* the same D 1.27; (nt.) a good deed, virtue Dh 314; A III.245. -*kara* feasible, easy D 1.250; Dh 163; Sn p. 123; na *sukaro* so Bhagavā amhehi *upasaṅkamitū* S 1.9. -*kiṅcha* great trouble, pain J IV.451. -*kittika* well expounded Sn 1057. -*kumāra* delicate, lovely Mhvs 59, 29; see *sukhumāla*. -*kumālatta* loveliness DA 1.282. -*kusala* very skillful J 1.220; -*khara* very hard (-hearted) J VI.508. (= *suṭṭhu khara* C.). -*khetta* a good field D II.353, A I.135; S 1.21. -*gajjin* shrieking beautifully (of peacocks) Th 1, 211. -*gandha* fragrant J II.20; pleasant odour DhS 625. -*gandhi*=*sugandha* J 100. -*gandhika* fragrant Mhvs 7, 27; J I.266. -*gahana* a good grip, tight seizing J 1.223. -*gahita* and *suggahita*, grasped tightly, attentive A II.148, 169; III.179; J I.163, 222. -*ggava* virtuous J IV.53 (probably misspelling for *suggata*). -*ghara* having a nice house J VI.418, 420. -*carita* well conducted, right, good Dh 168 sq. (nt.) good conduct, virtue, merit A 1.49 sq., 57, 102; D III.52, 96, 152 sq., 169; Dh 231; It 55, 59 sq.; Ps I.115; Vism 109. -*citta* much variegated Dh 151; DhA III.122. -*cchanna* well covered Dh 14. -*cchavi* having a lovely skin, pleasant to the skin D III.159; J V.215; VI.269. -*jana* a good man Mhvs 1, 85. -*jāta* well born, of noble birth D 1.93; Sn 548 sq. -*jāti* of noble family Mhvs 24, 50. -*jīva* easy to live Dh 244. -*tanu* having a slender waist Vv 64<sup>12</sup> (= *sundara-sarira* VvA 280). -*danta* well subdued, tamed D II.254; Dh 94; A IV.376. -*dassa* easily seen Dh 252; (m.) a kind of gods, found in the fourteenth *rūpa-brahmaloka* D II.52; Pug 17; Kvu 207. -*diṭṭha* well seen Sn 178; p. 143. -*divasa* a lucky day J IV.209. -*dujjaya* difficult to win Mhvs 26, 3. -*duttara* very difficult to escape from A V.232 sq., 253 sq.; Dh 80; Sn 358. -*dukkara* very difficult to do J V.31. -*duccaja* very hard to give up J VI.473. -*duddasa* very difficult to see Vin 1.5; Th 1, 1098; Dh 36; DhA 1.300; used as an epithet of *Nibbāna* S IV.309. -*duppadhāsiya* very difficult to overwhelm D III.176. -*dubbala* very weak Sn 4. -*dullabha* very difficult to obtain Sn 138; Vv 44<sup>19</sup>; Vism 2; VvA 20. -*desika* a good guide Miln 354; DhA 123; Vism 465. -*desita* well preached Dh 11; Sn 88, 230. -*ddiṭṭha* [= *su*+*uddiṭṭha*] well set out Vin 1.129; J IV.192. -*ddhanta* well blown M II.243; DhA 326;= *saṅdhanta* A 1.253; Vin II.59. -*dhammatā* good nature, good character, goodness, virtue J II.159; V.357; VI.527. -*dhotā* well washed, thoroughly clean J 1.331. -*nandi* (scil. *vedanā*) pleasing, pleasurable S 1.53. -*naya* easily deducted, clearly understood A III.179 = *sunaya* A II.148; III. 179 (v. l.). -*nahāta* well bathed, well groomed D I.104; as *sunhāta* at S 1.79. -*nimmadaya* easily overcome D 243 and sq. -*nisita* well whetted or sharpened J IV.118; as *niṣṣita* at J VI.248. -*nisit-aggā* with a very sharp point VvA 227. -*nīta* well understood A 1.59. -*pakka* thoroughly ripe Mhvs 15, 38. -*pañnasālā* a beautiful hut J 1.7. -*patittha* having beautiful banks D II.129; Ud 83 = *sūpatittha* M 1.76. See also under *sūpatittha*. -*parikammakata* well prepared, well polished D 1.70; A II.201; DA 1.221. -*pariccaja* easy to give away J III.68. -*parimaṇḍa* a well rounded, complete Mhvs 37, 225. -*parihina* thoroughly bereft, quite done for It 35. -*pāpa-kammin* very wicked J V.143. -*pāpa-dhamma* very wicked Vv 52<sup>1</sup>. -*pāpika* very sinful, wicked A II.203. -*pāyita* well saturated, i. e. hardened (of a sword) J IV.118. Cp. *suthita*. -*pāsiya* easily threaded (of a needle)



J III.282. -picchita well polished, shiny, slippery J v.197 (cp. Sk. picchala?). Dutoit "fest gepresst" (pī?) so also Kern, *Toev.* II.85. C. expl<sup>s</sup> as suphassita. -pīpi good to drink J VI.526. -pīta see suthita. -pubbaṅha a good morning A 1.294. -posatā good nature Vin 1.45. -ppaṭikāra easy requital A 1.123. -ppaṭipanna well conducted A II.56; Pug 48; -tā, good conduct Nett 50. -ppaṭippatāḷita well played on D II.171; A IV.263. -ppaṭividha thoroughly understood A II.185. -ppaṭiṭṭhita firmly established It 77; Sn 444. -ppatita well pleased Mhvs 24, 64. -ppadhagsiya easily assaulted or overwhelmed D III.176; S II.264. Cp. °duppadhagsiya. -ppadhota thoroughly cleansed D II.324. -ppabhāta a good daybreak Sn 178. -ppameyya easily fathomed D 1.266; Pug 35. -ppavādita (music) well played Vv 39. -ppavayita well woven, evenly woven Vin III.259. -ppavedita well preached It 78; Th 2, 341; ThA 240. -ppasanna thoroughly full of faith Mhvs 34, 74. -ppahāra a good blow J III.83. -phasita agreeable to touch, very soft J 1.220; v.197 (C. for supicchita); smooth VvA 275. -bahu very much, very many Mhvs 20, 9; 30, 18; 34, 15; 37, 48. -bāhika see bāhika. -bbata virtuous, devout D 1.52; S 1.236; Sn 220; Dh 95; J VI.493; DhA II.177; III.99; PvA 226; VvA 151. -bbināya easy to understand Nd 326. -bbuṭṭhi abundant rainfall Mhvs 15, 97; DhA 1.52; -kā the same D 1.11. -brahā very big J IV.111. -bhara easily supported, frugal; -tā frugality Vin 1.45; II.2; M 1.13. -bhikkha having plenty of food (nt.) plenty D 1.11. °vāca called plenty, renowned for great liberality It 66. -bhūmi good soil M 1.124. -majja well polished J III.282. -majjhantika a good noon A 1.294. -mati wise Mhvs 15, 214. -matikata well harrowed A 1.239. -mada very joyful J v.328. -mana, glad, happy D 1.3; III.269; A II.198; M 222, 1028; Dh 68; Vism 174. kind, friendly J IV.217 (opp. disa). -manohara very charming Mhvs 26, 17. -manta well-advised, careful Miln 318. -mānasa joyful Vin 1.25; Mhvs 1, 76. -māpita well built J 1.7. -mutta happily released D II.162. -medha wise Vin 1.5; M 1.142; A II.49 and sq.; Dh 208; Sn 117, 211 etc.; It 33; Nd<sup>1</sup> 453. -medhasa wise D II.267; A II.70; Dh 29. -yittha well sacrificed A II.44. -yutta well suited, suitable J 1.296. -ratta very red J 1.119; DhA 1.249. -rabhi fragrant S IV.71; Vv 84<sup>32</sup>; J 1.119; A III.238; Vv 44<sup>12</sup>, 53<sup>8</sup>, 71<sup>6</sup>; Pv II.12<sup>3</sup>; Vism 195 (°vilepana); VvA 237; PvA 77; Davs IV.40; Miln 358. °kharandaka fragrance box, a fragrant box Th 2, 253; ThA 209. -rucī resplendent Sn 548. -ruddha very fierce J v.425, 431 (read °rudda). -rūpin handsome Mhvs 22, 20. -rosita nicely anointed J v.173. -laddha well taken; (nt.) a good gain, bliss Vin 1.17; It 77. -labha easy to be obtained It 102; J 1.66; VI.125; PvA 87. -vaca of nice speech, compliant M 1.43, 126; Sn 143; A III.78; J 1.224. Often with padakkhinaggāhin (q. v.). See also subbaca & abstr. der. sovaccasa. -vatthi [i. e. su+asti] hail, well-being Cp. 100=J IV.31; cp. sotthi. -vammīta well harnessed J 1.179. -vavattāpita well known, ascertained J 1.279; Miln 10. -vānaya [i. e. su-v-ānaya] easily brought, easy to catch J 1.80, 124, 238. -viggaḥa of a fine figure, handsome Mhvs 19, 28. -vijāna easily known Sn 92; J IV.217. -viññāpaya easy to instruct Vin 1.6. -vidūravidūra very far off A II.50. -vibhatta well divided and arranged Sn 305. -vilitta well perfumed D 1.104. -vimhita very dismayed J VI.270. -visada very clean or clear SnA 195. -visama very uneven, dangerous Th II.352; ThA II.242. -vihina thoroughly bereft J 1.144. -vutthikā abundance of rain J II.80; SnA 27; DhA 1.95; see subbutthikā. -vositaṅ happily ended J IV.314. -sankhata well prepared A II.63. -saññā (f.) having a good understanding J v.304; VI.49, 52, 503 (for °soññā? C. sussoniya, i. e. having beautiful hips); Ap 307 (id.). -saññata thoroughly restrained J 1.188. -sañhāna having a good consistence, well made Sn 28. -sattha well trained

J III.4. -sandhi having a lovely opening J v.204. -samāgata thoroughly applied to A IV.271 (atṭhanga°, i. e. uposatha). -samāraddha thoroughly undertaken D II.103; S II.264 sq.; Dh 293; DhA III.452. -samāhita well grounded, steadfast D II.120; Dh 10; DhA IV.114; It 113; -atta of steadfast mind S 1.4, 29. -samucchinna thoroughly eradicated M 1.102. -samuṭṭhāpaya easily raised S v.113. -samudānaya easy to accomplish J III.313. -sambuddha easy to understand Vin 1.5; Sn 764; S 1.136. -sāyaṅha a good, blissful evening A 1.294. -sikkhita well learnt, thoroughly acquired Sn 201; easily trained, docile J 1.444; II.43. -sikkhāpita well taught, trained J 1.444. -sippika a skilful workman Mhvs 34, 72. -sīla moral, virtuous S 1.141. -sukka very white, resplendent D II.18; III.144; Sn 548. -seyya lying on soft beds S II.268. -ssata well remembered M 1.520. -ssara melodious Vv 36<sup>4</sup>; SnA 355. -ssavana good news J 1.61. -ssoṇi having beautiful hips J IV.19; v.7, 294; cp. sussoniya J VI.503, & see °saññā. -hajja friend S IV.59; Dh 219; Sn 37; J 1.274; A IV.96; DhA III.293. -hada friendly, good-hearted a friend D III.187 (=sundara-hadaya C.) J IV.76; VI.382; suhadā a woman with child J v.330. -hanna modesty J 1.421. See hanna. -huṭṭhita [su+uṭṭhita] well risen Sn 178. -huta well offered, burnt as a sacrificial offering A II.44.

Su<sup>3</sup> (indecl.) (-°) [\*ssu, fr. Vedic svid, interrog. part., of which other forms are si and sudaḡ. It also stands for Vedic sma, deictic part, of emphasis, for which also sa & assa] a particle of interrogation, often added to interrogative pronouns; thus kaḡ su S 1.45; kena ssu S 1.39; kissa ssu S 1.39, 161 (so read for kissassa); ko su Sn 173, 181; kiḡ su Sn 1108; kathaḡ su Sn 183, 185, 1077; it is often also used as a *pleonastic particle in narration*; thus tadā su then D II.212; hatthe su satī when the hand is there S IV.171. It often takes the forms ssu and assu; thus tyassu=te assu D II.287; yassāhaḡ=ye assu ahaḡ D II.284 n. 5; api ssu Vin 1.5; II.7, 76; tad-assu=tadā su then J 1.196; tay'assu three Sn 231; āditt'assu kindled D II.264; nāssu not Sn 291, 295, 297, 309; sv-assu=so su J 1.196. Euphonic ṅ is sometimes added yehi-ṅ-su J VI.564 n. 3; kaccīḡ-su Sn 1045, 1079.

Suḡsumāra [cp. Sk. śīsumāra, lit. child-killing] a crocodile S IV.198; Th 2, 241; ThA 204; J II.158 sq.; Vism 446; SnA 207 (°kucchi); DhA III.194. — °ri (f.) a female crocodile J II.159; suḡsamārīni (f.) Miln 67; suḡsumārapatitena vandeti to fall down in salutation DA 1.291.

Suka [Vedic śuka, fr. śuc] a parrot J 1.458; II.132; instead of suka read śuka S v.10. See suva.

Sukka<sup>1</sup> [Vedic śukra; fr. śuc] planet, star Ud. 9=Nett 150; (nt.) semen, sukkavisaṭṭhi emission of semen Vin II.38; III.112; IV.30; Kvu 163.

Sukka<sup>2</sup> (adj.) [Vedic śukla] white, bright; bright, pure, good S II.240; v.66, 104; Dh 87; DhS 1303; It 36; J 1.129; Miln 200; sukkadhamma J 1.129; kaḡhāsukkaḡ evil and good Sn 526; Suddā a class of gods D II.260. -aḡsa bright lot, fortune Dh 72; DhA II.73. -chavi having a white skin J IV.184; VI.508; at both pass. said of the sons of widows. -pakkha [cp. BSk. śukla-pakṣa Divy 38] the bright fortnight of a month A II.19; Miln 388; J IV.26 (opp. kāḡa-pakḡha); the bright half, the good opportunity Th 2, 358; ThA 244.

Sukha (adj.) [Vedic śuṣka, fr. śuṣ] dry, dried up D II.347; J 1.228, 326; III.435; v.106; Miln 261, 407. Cp. pari°, vi°.

-kaddama dried mud Mhvs 17, 35. -kantāra desert J v.70. -vipassaka "dry-visioned" *Cpd.* 55, 75; with diff. expl<sup>a</sup> Geiger, *Sanyutta tsri*<sup>n</sup> II.172 n. 1.

**Sukkhati** [fr. *śuṣka* dry; *śuṣ*] to be dried up Miln 152; J v.472; ppr. *sukkhanto* getting dry J 1.498; ppr. med. *sukkhamaṇa* wasting away J 1.104; Caus. II. *sukkhāpeti* S 1.8; Vin 1v.86; J 1.201, 380; II.56; DA 1.262; see also *pubbāpeti*. — pp. *sukkhita*.

**Sukkhana** (nt.) [fr. *sukkhā*] drying up J III.390 (assu-°).

**Sukkhāpana** (nt.) [fr. *sukkhāpeti*] drying, making dry J VI.420.

**Sukkhita** [pp. of *sukkhati*] dried up, emaciated Miln 303. Cp. *pari*°.

**Sukha** (adj.-n.) [Vedic *sukha*; in R. V. only of *ratha*; later generally] agreeable, pleasant, blest Vin 1.3; Dh 118, 194, 331; Sn 383; *paṭipadā*, pleasant path, easy progress A II.149 sq.; Dhs 178; *kaṇṇa-s.* pleasant to the ear D 1.4; happy, pleased D II.233. — nt. *sukhaṅ* well-being, happiness, ease; ideal, success Vin 1.294; D 1.73 sq.; M 1.37; S 1.5; A III.355 (*deva-manussānaṅ*); It 47; Dh 2; Sn 67; Dhs 10; DhsA 117; PvA 207 (*lokiya*° worldly happiness). — *kāyika sukha* bodily welfare Tikp 283; cp. *Cpd.* 1121; *sāmisāṅ s.* material happiness A 1.81; III.412; VbhA 268. On relation to *pīti* (joy) see Vism 145 (*sankhāra-kkhandha-sangahitā pīti*, *vedanā-kkhandha-sangahitaṅ sukhaṅ*) and *Cpd.* 56, 243. — Defined further at Vism 145 & 461 (*iṭṭha-photṭhabb-ānubhavana-lakkhaṇaṅ*; i. e. of the kind of experiencing pleasant contacts). — *Two* kinds, viz. *kāyika* & *cetasika* at Ps 1.188; several other pairs at A 1.80; *three* (praise, wealth, heaven) It 67; another *three* (*manussa*°, *dibba*°, *nibbāna*°) DhA III.51; *four* (possessing, making good use of possessions, having no debts, living a blameless life) A II.69. — *gātha-bandhana-sukh'atthaṅ* for the beauty of the verse J II.224. — Opp. *asukha* D III.222, 246; Sn 738; or *dukkha*, with which often comb<sup>d</sup> (e. g. Sn 67, 873, with spelling *dukha* at both pass.). — *Cases*: instr. *sukhena* with comfort, happily, through happiness Th 1, 220; DhsA 406; acc. *sukhaṅ* comfortably, in happiness; *yathā s.* according to liking PvA 133; *sukhaṅ seti* to rest in ease, to lie well S 1.41; A 1.136; Dh 19, 201; J 1.141. Cp. *sukhasayita*. — *s.* *edhati* to thrive, proper S 1.217; Dh 193; Sn 298; cp. *sukham-edha* Vin III.137 (with Kern's remarks *Toev.* II.83). *s.* *viharati* to live happily, A 1.96; III.3; Dh 379. — Der. *sokhya*.

-*atthin* fem. -*ni* longing for happiness Mhvs 6, 4. -*āvaha* bringing happiness, conducive to ease S 1.2 sq., 55; Dh 35; J II.42. -*indriya* the faculty of ease S v.209 sq.; Dhs 452; It 15, 52. -*udraya* (sometimes spelt °*undriya*) having a happy result A 1.97; Ps 1.80; Pv IV.178 (= *sukha-vipāka* PvA 243); Vv 31<sup>8</sup>. -*ūpaharaṇa* happy offering, luxury J 1.231. -*edhita* read as *sukhe ṭhita* (i. e. being happy) at Vin III.13 & S v.351 (v. 1. *sukhe ṭhita*); also at DhA 1.105; cp. J VI.219. -*esin* looking for pleasure Dh 341. -*kāma* longing for happiness M 1.341; S IV.172, 188. -*da* giving pleasure Sn 297. -*dhamma* a good state M 1.447. -*nisinna* comfortably seated J IV.125. -*paṭisaṅvedin* experiencing happiness Pug 61. -*ppatta* come to well-being, happy J III.112. -*pharaṇatā* diffusion of well-being, ease Nett 89 (among the constituents of *samādhi*). -*bhāgiya* participating in happiness Nett 120 sq., 125 sq., 239 (the four *s.* *dhammā* are *indriyasāyara*, *tapasāṅkhāta puññadhamma*, *bojjhangabhāvanā* and *sabbūpadhipaṭinissaggasankhāta nibbāna*). -*bhūmi* a soil of ease, source of ease Dhs 984; DhsA 346. -*yānaka* an easy-going cart DhA 325. -*vinicchaya* discernment of happiness M III.230 sq. -*vipāka* resulting in happiness, ease D 1.51; A 1.98; DA 1.158. -*vihāra* dwelling at ease S v.326. -*vihārin* dwelling at ease, well at ease D 1.75; Dhs 163; J 1.140. -*saṅvāsa* pleasant to associate with Dh 207. -*saññin* conceiving happiness, considering as happiness A II.52. -*samuddaya* origin of bliss It 16, 52. -*samphassa* pleasant to touch Dhs 648. -*sammata* deemed a plea-

sure Sn 760. -*sayita* well embedded (in soil), of seeds A III.404 = D II.354.

**Sukhallikānuyoga** [same in BSk.] luxurious living Vin 1.101<sup>2</sup> (*kāma*°). See under *kāma*°.

**Sukhāyati** [Denom. fr. *sukha*] to be pleased J II.31 (*asukhāyamaṇa* being displeased with).

**Sukhita** [pp. of *sukheti*] happy, blest, glad S 1.52; III.11 (*sukhitesu sukhitō dukkhitesu dukkhito*); IV.180; Sn 1029; Pv II.811; healthy Mhvs 37, 128; °-*atta* [ātman] happy, easy Sn 972.

**Sukhin** (adj.) [fr. *sukha*] happy, at ease D 1.31, 73, 108; A II.185; S 1.20, 170; III.83; Dh 177; Sn 145; being well, unhurt J III.541; fem. -*ni* D II.13; M II.126.

**Sukhuma** (adj.) [Epic Sk. *sūkṣma*] subtle, minute Vin 1.14; D 1.182; S IV.202; A II.171; Dhs 676; Th 2, 266; Dh 125 = Sn 662; Vism 274, 488 (*rūpā*). fine, exquisite D II.17, 188; Miln 313; *susukhuma*, very subtle Th 1, 71 = 210 (°-*nipunattha-dassin*); cp. *sokhumma*; *kho-ma*°, *kappāsa*°, *kambala*° (n. ?) the finest sorts of linen, cotton stuff, woolwork (resp.) Miln 105. — Der. *sokhumma*.

-*acchika* fine-meshed D 1.45; DA 1.127; Ap 21 (*jāla*). -*diṭṭhi* subtle view It 75. -*dhāra* with fine edge Miln 105.

**Sukhumaka** = *sukhuma* Ps 1.185.

**Sukhumatta** (nt.) [abstr. fr. *sukhuma*] fineness, delicacy D II.17 sq.

**Sukhumāla** (adj.) [cp. Sk. *su-kumāra*] tender, delicate, refined, delicately nurtured A 1.145; II.86 sq.; III.130; Vin 1.15, 179; II.180; beautifully young, graceful J 1.397; Sn 298; *samaṇa*° a soft, graceful *Samaṇa* A II.87; fem. *sukhumālinī* Th 2, 217; Miln 68, & *sukhumālī* J VI.514.

**Sukhumālatā** (f.) [abstr. fr. *sukhumāla*] delicate constitution J v.295; DhA III.283 (*ati*°).

**Sukheti** [Caus. fr. *sukha*] to make happy D 1.51; S IV.331; DA 1.157; also *sukhayati* DhA 117; Caus. II. *sukhāpeti* D II.202; Miln 79. — pp. *sukhita*.

**Sugata** [su + *gata*] faring well, happy, having a happy life after death (*gati*) see under *gata*; cp. Vism 424 (*s.* = *sugati-gata*). Freq. Ep. of the Buddha (see Dict. of Names).

-*angula* a Buddha-inch, an inch according to the standard accepted by Buddhists Vin IV.168. -*ālaya* imitation of the Buddha J 1.490, 491; II.38, 148, 162; III.112. -*ovāda* a discourse of the Blessed one J 1.119, 349; II.9, 13, 40; III.308. -*vidatthi* a Buddha-span, a span of the accepted length Vin III.149; IV.173. -*vinaya* the discipline of the Buddha A II.147.

**Sugati** (f.) [su + *gati*] happiness, bliss, a happy fate (see detail under *gati*) Vin II.162, 195; D 1.143; II.141; Pug 60; It 24, 77, 112; A III.5, 205; v.268; Vism 427 (where def<sup>d</sup> as "*sundarā gati*" & distinguished fr. *sagga* as including "manussagati," whereas *sagga* is "devagati"); VbhA 158; DhA 1.153. — *suggati* (in verses), Dh 18; D II.202 (printed as prose); J IV.430 (= *sagga C.*); VI.224. Kern, *Toev.* II.83 expl<sup>d</sup> *suggati* as *svargati*, analogous to *svarga* (= *sagga*); doubtful. Cp. *duggati*.

**Sugatin** (adj.) [fr. *sugati*] righteous Dh 126; J 1.219 = Vin II.162 (*suggati*).

**Sunka** (m. and nt.) [cp. Vedic *śulka*, nt.] 1. toll, tax, customs Vin III.52; IV.131; A 1.54 sq.; DhA II.2; J IV.132; VI.347; PvA III. — 2. gain, profit Th 2, 25; ThA 32. — 3. purchase-price of a wife Th 2, 40;

J VI.266; Miln 47 sq. — odhisunka stake J VI.279; °gahana J v.254; a-suṅkāraha J v.254.  
-ghāta customs' frontier Vin III.47, 52. -ṭṭhāna taxing place, customs' house Vin III.62; Miln 359.  
-sāyika (?) customs' officer Miln 365 (read perhaps °sādhaka or °sālika?).

**Sunkika** [sunka+ika] a receiver of customs J v.254.

**Sunkiya** (nt.) [abstr. fr. sunka] price paid for a wife J VI.266.

**Suci** (adj.) [Vedic śuci] pure, clean, white D I.4; A 1.293; Sn 226, 410. — opp. asuci impure A III.226; v.109, 266. — (nt.) purity, pure things J 1.22; goodness, merit Dp 245; a tree used for making foot-boards VvA 8.

-kamma whose actions are pure Dh 24. -gandha having a sweet perfume Dh 58; DhA 1.445. -gavesin longing for purity S 1.205; DhA III.354. -ghaṭika read sūcighaṭikā at Viu II.237. -ghara Vin II.301 sq.; see sūcighara. -jātika of clean descent J II.11. -bhojana pure food Sn 128. -mhita having a pleasant, serene smile Vv 18<sup>10</sup>; 50<sup>25</sup>; 64<sup>12</sup>; VvA 96, 280 (also explained as a name); J IV.107. -vasana wearing clean, bright clothes Sn 679.

**Sucimant** (adj.) [suci+mant] pure, an epithet of the Buddha A IV.340.

**Sujā** (f.) [Vedic śruc, f.] a sacrificial ladle D I.120, 138; S I.169; DA 1.289, 299.

**Sujjhati** [śudh which the Dhṭp (417) defines as "soceyye," i. e. from cleansing] to become clean or pure M 1.39; S 1.34, 166; Nd<sup>1</sup> 85; Vism 3; cp. pari°, — pp. suddha, — Caus. sodheti (q. v.).

**Sujjhana** (nt.) [fr. sujjhati] purification Vism 44.

**Suñña** (adj.) [cp. Sk. śūnya, fr. Vedic śūna, nt., void] 1. empty, uninhabited D I.17; II.202; S I.180; IV.173; DA 1.110; Miln 5. — 2. empty, devoid of reality, unsubstantial, phenomenal M I.435; S III.167; IV.54, 296; Sn 1119; Nd<sup>1</sup> 439 (loka). — 3. empty, void, useless M 1.483; S IV.54, 297; Dāvs v.17; Miln 96; Vism 594 sq. (of nāmarūpa, in simile with suñña dāruyanta). suññasuñña empty of permanent substance Ps II.178; asuñña not empty Miln 130. — nt. suññaṅ emptiness, annihilation, Nibbāna Vism 513 (three nirodha-suññāni); abl. °to from the point of view of the "Empty" Nd<sup>2</sup> 680 (long exegesis of suññato at Sn 119); Vism 512; VbhA 89, 261; KhA 74.

-āgāra an empty place, an uninhabited spot, solitude Vin 1.97, 228; II.158, 183; III.70, 91 sq.; D I.175; II.86; 291, M 1.33; S IV.133, 359 sq.; A III.353; IV.139, 392, 437; v.109, 207, 323 sq.; It 39; J II.191; Miln 344; Vism 270; Nd<sup>2</sup> 94. -gāma an empty (deserted) village (in similes) Vism 484; VbhA 48; Dhs 597; DhsA 309; °thāna Vism 353; VbhA 57.

**Suññata** (adj.) [i. e. the abl. suññato used as adj. nom.] void, empty, devoid of lusts, evil dispositions, and karma, but especially of soul, ego Th 2, 46; ThA 50; Dhs 344; Mhvs 37, 7; nibbāna DhsA 221; phassa S IV.295; vimokkha Dh 92; DhA II.172; Miln 413; vimokkha samādhi, and samāpatti Vin III.92 sq.; IV.25 sq.; samādhi (contemplation of emptiness, see Cpā. 216) D II.219 (one of three samādhis); S IV.360, 363; Miln 337; anupassanā Ps II.43 sq.

**Suññatā** (f.) [abstr. fr. suñña] emptiness, "void," unsubstantiality, phenomenality; freedom from lust, ill-will, and dullness, Nibbāna M III.111; Kvu 232; DhsA 221; Nett 118 sq., 123 sq., 126; Miln 16; Vism 333 (n'atthi; suñña; vivitta; i. e. abhāva, suññatā, vivitt'ākāra), 578 (12 fold. relating to the Paṭiccasamuppāda), 653 sq.; VbhA 262 (atta°, attaniya°, niccabhāva°).

-pakāsana the gospel of emptiness DA 1.99, 123; -paṭi-saggyutta relating to the Void, connected with Nibbāna A 1.72=III.107=S II.267; DA 1.100 sq.; Miln 16; -vihāra dwelling in the concept of emptiness Vin II.304; M III.104, 294. See on term e. g. Cpā. 69; Kvu trsi<sup>19</sup> 142, n. 4.

**Suññatta** (nt.) [abstr. fr. suñña] emptiness, the state of being devoid DhsA 221.

**Suṭṭhu** (indecl.) [cp. Sk. suṣṭhu, fr. su°] well; the usual C. expl<sup>n</sup> of the prefix su<sup>2</sup> PvA 19, 51, 52, 58, 77, 103 etc.; s. tāta well, father J I.170; s. kataṅ you have done well J 1.287; DA 1.297; suṭṭhatarāṅ still more J 1.229; SnA 418.

**Suṭṭhutā** (f.) [abstr. fr. suṭṭhu] excellence A 1.98 sq.; Nett 50.

**Suṇa** "dog," preferable spelling for suna, cp. Geiger, P.Gr. § 93<sup>1</sup>.

**Suṇāti** (suṇoti) [śru, Vedic śṛnoti; cp. Gr. κλέω to praise; Lat. clūeo to be called, Oir. clunim to hear; Goth. hliup attention, hliuma hearing, and many others] to hear. Pres. suṇāti D 1.62, 152; S v.265; Sn 696; It 98; Miln 5. — suṇoti J IV.443; Pot. suṇeyya Vin 1.7; D 1.79; suṇe J IV.240; Imper. suṇa S III.121; sunāhi Sn p. 21; suṇohi D 1.62; Sn 997; 3<sup>rd</sup> sg. suṇātu Vin 1.56; 1<sup>st</sup> pl. suṇāma Sn 354; suṇoma Sn 350, 988, 1110; Pv IV.1<sup>31</sup>. — 2<sup>nd</sup> pl. suṇātha D 1.131; II.76; It 41; Sn 385; PvA 13. suṇoṭha Sn 997; Miln 1. — 3<sup>rd</sup> pl. suṇantu Vin 1.5; — ppr. sunanto Sn 1023; DA 1.261; savag J III.277. — inf. sotuṅ D II.2; Sn 384; suṇitum Miln 91. — Fut. sossati D II.131, 265; J II.107; J II.63; Ap 156; VvA 187; 1<sup>st</sup> sg. sussaṅ Sn 694. — 2<sup>nd</sup> sg. sossi J VI.423. — aor. 1<sup>st</sup> sg. assuṅ J III.572. — 2<sup>nd</sup> sg. assu J III.541. — 3<sup>rd</sup> sg. suṇi J IV.336; assosi D 1.87, 152; Sn p. 103; 1<sup>st</sup> pl. assumha J II.79. — 2<sup>nd</sup> pl. assuttha S I.157; II.230. 3<sup>rd</sup> pl. assosuṅ Vin 1.18; D 1.111. — ger. sutvā Vin 1.12; D 1.4; Sn 30. sutvāna Vin 1.19; D II.30; Sn 202. suṇitvā J v.96; Mhvs 23, 80. suṇiya Mhvs 23, 101. — Pass. sūyati M 1.30; J 1.72, 86; Miln 152. suyayati J IV.141; J IV.160; v.459. 3<sup>rd</sup> pl. sūyare J VI.528. — Grd. savaniya what should be heard, agreeable to the ear D II.211. sotabba D 1.175; II.346. — pp. suta; see separately. — Caus. sāveti to cause to hear, to tell, declare, announce J 1.344; Mhvs 5, 238; PvA 200; VvA 66. nāmaṅ s. to shout out one's name Vin 1.30; DA 1.262; maṅ dāsi ti sāvaya announce me to be your slave J III.437; cp. J IV.402 (but see on this passage and on J III.198; VI.486 Kern's proposed reading sāṭeti); to cause to be heard, to play D II.265. Caus. also suṇāpeti DhA 1.206. — Desiderative sussūṣati (often written sussūyati) D 1.230; M III.133 (text sussū-santi), A IV.393 (do.). — ppr. sussusaṅ Sn 189 (var. read., text sussūṣā); sussūsamāna Sn 383; aor. sussū-siṅsu Vin 1.10; fut. sussūṣisanti Vin 1.150; S II.267 (text sussu-).

**Suṇisā** (f.) [Vedic snuṣā; cp. Gr. νύξ; Ohg. snur; Ags. snoru; Lat. nurus] a daughter-in-law Vin 1.240; III.136; D II.148; M 1.186, 253; J VI.498; Vv 13<sup>5</sup> (=puttassa bhariyā VvA 61); DhA 1.355; IV.8; Pv II.46 (pl. suṇisāyo, so read for sūtisāye). — sunhā the same Vin II.10; A IV.91; Th 2, 406; J II.347; VI.506; Pv IV.3.<sup>43</sup>

**Suta**<sup>1</sup> [pp. of suṇāti; cp. Vedic śruta] 1. heard; in special sense "received through inspiration or revelation"; learned; taught A 97 sq.; D III.164 sq., 241 sq.; freq. in phrase "iti me sutaṅ" thus have I heard, I have received this on (religious) authority, e. g. It 22 sq. — (nt.) sacred lore, inspired tradition, revelation; learning, religious knowledge M II.99; A 1.210 sq.; II.6 sq.; S IV.250; J II.42; v.450, 485; Miln 248. — appa-suta one who has little learning A II.6 sq., 218; III.181; v.40, 152; bahu-suta one who has much learning.

famous for inspired knowledge A II.6 sq.; III.113 sq., 182 sq., 261 sq.; S II.159. See *bahu*, *asuta* not heard Vin I.238; Pv IV.181; J III.233; also as *assuta* J I.390 (°pubba never heard before); III.233. — *na suta pubbag* a thing never heard of before J III.285. *dussuta* M I.228; *sussuta* M III.104. — 2. renowned J II.442.

-*ādhāra* holding (i. e. keeping in mind, preserving) the sacred learning J III.193; VI.287. -*kavi* a Vedic poet, a poet of sacred songs A II.230. -*dhana* the treasure of revelation D III.163, 251; A III.53; IV.4 sq.; VvA 113. -*dhara* remembering what has been heard (or taught in the Scriptures) A II.23 (+°sannicaya); III.152, 261 sq. -*maya* consisting in learning (or resting on sacred tradition), one of the 3 kinds of knowledge (*paññā*), viz. *cintā-mayā*, s.-m., *bhāvanā-mayā paññā* D III.219; Vbh 324 (exp<sup>d</sup> at Vism 439); as °*mayi* at Ps I.4, 22 sq.; Nett 8, 50, 60. -*ssava* far-renowned (Ep. of the Buddha) Sn 353.

**Suta<sup>2</sup>** [Sk. suta, pp. of *sū* (or *su*) to generate] son Mhvs I, 47; fem. *sutā* daughter, Th 2, 384.

**Sutatta** (nt.) [abstr. fr. *suta*<sup>1</sup>] the fact of having heard or learnt SnA 166.

**Sutappaya** (adj.) [su + grd. of *tappati*<sup>2</sup>] easily contented A I.87; Pug 26 (opp. *duṭṭ*<sup>o</sup>).

**Sutavant** (adj.) [*suta*<sup>1</sup> + *vant*] one who is learned in religious knowledge Vin I.14; A II.178; III.55; IV.68, 157; S III.57; Tikk 279; Sn 70 (=āgama-saṃpanna SnA 124), 90, 371; *sutavanta-nimmita* founded by learned, pious men Miln I; *assutavant*, unlearned M I.1 (°vā *puthuj-jano* laymen); Dhs 1003; A III.54; IV.157.

**Suti** (f.) [cp. *śruti* revelation as opp. to *smṛti* tradition] 1. hearing, tradition, inspiration, knowledge of the Vedas Sn 839, 1078; Miln 3 (+ *sammuti*); Mhvs I, 3. — 2. rumour; *sutivasena* by hearsay, as a story, through tradition J III.285, 476; VI.100. — 3. a sound, tone VvA 139 (*dvāvisati suti-bhedā* 22 kinds of sound).

**Sutitikkha** (adj.) [fr. *su* + *titikkhā*] easy to endure J 524.

**Sutta<sup>1</sup>** [pp. of *supati*] asleep Vin III.117; v.205; D I.70; II.130; Dh 47; It 41; J v.328. — (nt.) sleep D II.95; M I.448; S IV.169. In phrase °*pabuddha* "awakened from sleep" referring to the awakening (entrance) in the deva-world, e. g. Vism 314 (*brahmalokaṃ uppajjati*); DhA I.28 (*kanaka-vimāne nibbatti*); III.7 (id.); cp. S I.143.

**Sutta<sup>2</sup>** (nt.) [Vedic *sūtra*, fr. *śiv* to sew] 1. a thread, string D I.76; II.13; Vin II.150; Pv II.11<sup>1</sup> (= *kappāsiyā suttā* PvA 146); J I.52. — fig. for *taṇhā* at Dhs 1059; DhsA 364. — *kāla*<sup>o</sup> a carpenter's measuring line J II.405; Miln 413; *digha*<sup>o</sup> with long thread J v.389; *makkata*<sup>o</sup> spider's thread Vism 136; *yantā*<sup>o</sup> string of a machine VbhA 241. — Mentioned with *kappāsa* as barter for *civara* at Vin III.216. — 2. the (discursive, narrational) part of the Buddhist Scriptures containing the *suttas* or dialogues, later called *Sutta-piṭaka* (cp. *Suttanta*). As such complementary to the *Vinaya*. The fanciful expl<sup>n</sup> of the word at DhsA 19 is: "°*atthānaṃ sūcanto suvuttato savanato 'tha sūdanato suttānā-sutta-sabhā-gato ca suttāṃ Suttan ti akkhātaṃ*." — D II.124; Vin II.97; VbhA 130 (+ *vinaya*); SnA 159, 310 (compared with *Vinaya* & *Abhidhamma*). — 3. one of the divisions of the Scriptures (see *navanga*) A II.103, 178; III.177, 361 sq.; Miln 263. — 4. a rule, a clause (of the *Pāṭimokkha*) Vin I.65, 68; II.98, 95; III.327. — 5. a chapter, division, dialogue (of a Buddh. text), text, discourse (see also *suttanta*) S III.221 (pl. *suttā*), 253; v.46; Nett 118; DhsA 28. *suttaso* chapter by chapter A v.72, 81; *suttato* according to the *suttas* Vism 562 = VbhA 173. — 6. an ancient verse, quotation J I.288, 307, 314. — 7. book of rules, lore, text book J I.194 (go<sup>o</sup> lore of cows); II.46 (*hatthi' elephant trainer's handbook*).

-*anta* 1. a chapter of the Scriptures, a text, a discourse, a *sutta*, dialogue Vin I.140 sq., 169; II.75; III.159; IV.344; A I.60, 69, 72; II.147; S II.267 = A III.107 (*suttantā kavi-katā kāveyyā citta'akkharā citta-vyājanā bahirakā sāvaka-bhāsītā*); Vism 246 sq. (three *suttantas* helpful for *kāyagatā sati*). — 2. the *Suttanta-piṭaka*, opp. to the *Vinaya* Vism 272 (°*aṭṭhakathā* opp. to *Vinaya'atṭhakathā*). As °*piṭaka* e. g. at KBA 12; VbhA 431. See Proper Names. -*kantikā* (scil. *itthi*) a woman spinner PvA 75; as °*kanti* at J II.79. -*kāra* a cotton-spinner Miln 331. -*guḷa* a ball of string D I.54; M III.95; Pv IV.32<sup>o</sup>; PvA 145. -*jāla* a web of thread, a spider's web Nd<sup>2</sup> 260. -*bhikkhā* begging for thread PvA 145. -*maya* made of threads, i. e. a net SnA 115, 263. -*rajjuka* a string of threads Vism 253; VbhA 236. -*lūkha* roughly sewn together Vin I.287, 297. -*vāda* a division of the *Sabbatthavādins* Dpvs 5, 48; Mhvs 5, 6; Mhbv 97. -*vibhanga* classification of rules Vin II.97. Also title of a portion of the *Vinaya Piṭaka*.

**Suttaka** (nt.) [fr. *sutta*] a string Vin II.271; PvA 145; a string of jewels or beads Vin II.106; III.48; DhsA 321; a term for lust DhsA 364.

**Suttantika** versed in the *Suttantas*. A *suttantika bhikkhu* is one who knows the *Suttas* (contrasted with *vinaya-dhara*, who knows the rules of the *Vinaya*) Vin II.75. Cp. *dharmā C 1* & *piṭaka*. — Vin I.169; II.75, 161; III.159; J I.218; Miln 341; Vism 41, 72, 93; KhA 151. -*duka* the *Suttanta* pairs, the pairs of terms occurring in the *Suttantas* Dhs 1296 sq.; -*vatthūni* the physical bases of spiritual exercise in the *Suttantas* Ps I.186.

**Sutti<sup>1</sup>** (f.) [cp. Sk. *śukti*, given as pearl-shell (*Suśruta*), and as a perfume] in *kuruvindakasutti* a *powder for rubbing* the body Vin II.107; see *sotti*.

**Sutti<sup>2</sup>** (f.) [Sk. *sūkti*] a good saying Sdhp 340, 617.

**Suthita** (?) beaten out, Miln 415 (with vv. II. *suthiketa*, *suphita* & *supita*). Should we read *su-pohita*? Kern, *Toev.* II.85 proposes *su-pita* "well saturated" (with which cp. *supāyita* J IV.118, said of a sword).

**Sudaṅ** (indecl.) [= Vedic *svid*, influenced by *sma*: see *su*<sup>3</sup>] a deictic (seemingly pleonastic) particle in comb<sup>n</sup> with demonstr. pronouns and adverbs; untranslatable, unless by "even, just," e. g. *tapassī sudaṅ homi, lūkha ssudaṅ* [sic] *homi* etc. M I.77 = J I.390; cp. *itthaṅ sudaṅ* thus Sn p. 59; *tatra sudaṅ* there Vin I.4, 34; IV.108; D I.87; II.91; It 15; *api ssudaṅ* D II.264; S I.119; *api sudaṅ* S I.113; *sā ssudam* S II.255.

**Sudda** [cp. Vedic *sūdra*] (see detail under *vaṇṇa* 6) a *Sūdra* Vin II.239; D I.104; III.81, 95 sq. (origin); M I.384; A I.162; II.194; S I.102; Pug 60; Sn 314; fem. *suddi* D I.241; A III.226, 229; Vin III.133.

**Suddha** [pp. of *sujjhati*] 1. clean, pure, Vin I.16; II.152; D I.110; Sn 476. — 2. purified, pure of heart M I.39; Dh 125, 412; Sn 90 — 3. simple, mere, unmixed, nothing but S I.135; DhsA 72; J II.252 (°*daṇḍaka* just the stick).

-*antaparivāsa* a probation of complete purification Vin II.59 sq. -*ājīva* clean livelihood VbhA 116; DhA IV.111. -*ājīvin* living a pure life Dp 366. -*ānupassin* considering what is pure Sn 788; Nd<sup>1</sup> 85. -*āvāsa* pure abode, name of a heaven and of the devas inhabiting it D II.50; Vism 392. *Five* are enum<sup>d</sup> at D III.237, viz. *Avihā*, *Atappā*, *Sudassā*, *Sudassī*, *Akaniṭṭhā*; cp. M III.103. -*āvāsakāyika* belonging to the pure abode, epithet of the *Suddhāvāsa* devas Vin II.302; D II.253; S I.26. -*pīti* whose joy is pure Mhvs 29, 49. -*buddhi* of pure intellect J I.1. -*vaṅsatā* purity of lineage Mhvs 59, 25. -*vasana* wearing pure clothes Th 2, 338; ThA 239. -*vālukā* white sand Mhvs 19, 37. -*sankhā-rapuñja* a mere heap of *sankhāras* S I.135.

**Suddhaka** (nt.) [suddha + ka] a trifle, a minor offence, less than a Sanghādisesa Vin II.67.

**Suddhatā** (f.) [abstr. fr. suddha] purity Sn 435.

**Suddhatta** (nt.) [abstr. fr. suddha] purity D II.14; Vism 44.

**Suddhi** (f.) [fr. śuddh] purity, purification, genuineness, sterling quality D 1.54; M 1.80; II.132, 147; S 1.166, 169, 182; IV.372; Th 2, 293; DhA III.158 (v. l. visuddhi); VvA 60 (payoga°); Vism 43 (fourfold: desanā°, saṅvara°, pariyeṭṭhi°, paccavekkhana°); Dhs 1005; Sn 478; suddhiḅvada stating purity, Sn 910; Nd<sup>1</sup> 326; suddhi-nāya leading to purity Sn 910. Cp. pari°, vi°.

-magga the path of purification (cp. visuddhi°) S 1.103.

**Suddhika** (adj.) [suddhi + ka] 1. connected with purification Dhs 519-522; udaka-s. pure by use of water S 1.182; Vin 1.196; udakasuddhikā (f.) cleaning by water Vin IV.362; susāna-s. fastidious in the matter of cemeteries J II.54. — 2. pure, simple; orthodox, schematized; justified Nd<sup>1</sup> 89 (vatta°); Vism 63 (ekato & ubhato), 64 (id.); DhsA 185 (jāhana).

**Suddhā** (f.) [cp. Sk. sudhā] 1. the food of the gods, ambrosia J v.396; Vism 258 = KhA 56 (sakkhara°). — 2. lime, plaster, whitewash, cement Vin II.154; °-kamma whitewashing, coating of cement J VI.432; Mhvs 38, 74.

**Suna<sup>1</sup>** [Sk. sūna, pp. of śū to swell] swollen Vin II.253; A IV.275, 470.

**Suna<sup>2</sup>** [Sk. sūna; see suvāṇa] a dog, also written suṇa J VI.353, 357 (cp. sunakha).

**Sunakha** [cp. Sk. śunaka; the BSk. form is also sunakha, e. g. MVastu III.361, 369] a dog A 1.48; II.122; Th 2, 509; J 1.175, 189; II.128, 246; PvA 151, 206. — rukkhā° some sort of animal J VI.538. fem. sunakhī a bitch J IV.400. — Names of some dogs in the Jātakas are Kaṇha (or Mahā°) J IV.183; Caturakkha III.535; Jambuka, Pingiya ibid.; Bhattabhuñjana II.246. Cp. suvāṇa.

**Sunaggavellita** [su + agga + vellita, perhaps originally su-v-agma°] beautifully curled at the ends (of hair) J VI.86.

**Sundara** (adj.) [cp. Epic & Class. Sk. sundara] beautiful, good, nice, well J II.11, 98; SnA 410, 493 (cp. parovara). It is very frequent as Commentary word, e. g. for prefix su° PvA 57, 77; VvA III; for subha PvA 14, 44; for sādhu SnA 176; for sobhana PvA 49; for seyyo PvA 130.

**Supanna** [Vedic suparna] "Fairwing" a kind of fairy bird, a mythical creature (cp. garula), imagined as winged, considered as foe to the nāgas D II.259; S 1.148; J 1.202; II.13, 107; III.91, 187, 188; VI.256, 257; Vism 155 (°rājā), 400; Nd<sup>1</sup> 92, 448; DhA 1.280; PvA 272; DA 1.51; Mhvs 14, 40; 19, 20. Four kinds S III.246.

**Supati** (suppati, soppati) [svap; Vedic svapiti & svapati; svapna sleep or dream (see supina), with which cp. Gr. ἕπνοσ sleep = Av. xvafna, Lat. somnus, Ags. swefn. — Dhṭp 481 "saye"] to sleep; supati Sn 110; J II.61 (sukhaṅ supati he sleeps well); v.215; Pv II.9<sup>38</sup>; suppati S 1.107; soppati S 1.107, 110; Pot. supe S 1.111; ppr. supanto Vin 1.15; ppr. med. supamāna J III.404; aor. supī Miln 89<sup>4</sup>; Vin II.78; PvA 195 (sukhaṅ); inf. sotṭuṅ S 1.111; pp. supita; also sutta<sup>1</sup> & sotta.

**Supāṇa** [=suvāṇa] a dog D II.295 = M 1.58, 88; Su 201; Miln 147. Spelt supāna at J IV.400.

**Supāyika** J IV.118 (read: supāyita). See under su°.

**Supita** [pp. of supati] sleeping; (nt.) sleep S 1.198 (ko attho supitena) = Sn 331; SnA 338; Pv II.6<sup>1</sup> (so read for supina ?).

**Supina** (m. & nt.) [Vedic svapna; the contracted P. form is soppa] a dream, vision D 1.9, 54; S 1.198; IV.117 (supine in a dream; v. l. supinena); Sn 360, 807, 927; Nd<sup>1</sup> 126; J 1.334 sq., 374; v.42; DA 1.92, 164; Vv 44<sup>11</sup>; VbhA 407 (by 4 reasons), 408 (who has dreams); DhA 1.215. The five dreams of the Buddha A III.240; J 1.69. dussupina an unpleasant dream J 1.335; PvA 105 (of Ajātasattu); mangala° a lucky [dream] J VI.330; mahā-°ḅ passati to have (lit. see) a great vision J 1.336 sq. (the 16 great visions); °ḅ ādisati to tell a dream Nd<sup>1</sup> 381. — Supina at Pv II.6<sup>1</sup> read supita.

-anta [anta pleonastic, cp. ThA 258 "supinam eva supinantam"] a dream; abl. °ante in a dream Th 2, 394; J v.328 (spelt suppante; C. sopp°; expl<sup>d</sup> as "supinena"); instr. °antena id. Vin II.125; III.112; J v.40; VI.131; ThA 258; KhA 175; SnA 80. -pāṭhaka a dream-teller, astrologer Nd<sup>1</sup> 381. -sattha science of dream-telling, oneiro-mantics SnA 564.

**Supinaka** [supina + ka] a dream Vin II.25; D II.333; M 1.365; J v.354; DA 1.92.

**Supita** read Miln 415 for suthita (Kern's suggestion). See under su°.

**Supoṭhita** [su + poṭhita] well beaten; perhaps at Miln 415 for suthita (said of iron); (nt.) a good thrashing DhA 1.48.

**Suppa** [cp. Vedic śūrpa] a winnowing basket Ud 68; J 1.502; II.428; Vism 109 (+sarāva), 123; Miln 282; DhA 1.174 (kattara°); II.131; Mhvs 30, 9. °-ka a toy basket, little sieve DhsA 321 (+musalaka).

**Suppatā** (f.) [fr. sūpa] in mugga-s. pea-soup talk, sugared words Miln 370. See under mugga.

**Suppanta** see under soppa.

**Suplavattha** at J v.408 is doubtful in spelling & meaning. Perhaps to be read "suplavantaṅ" gliding along beautifully; C. expl<sup>d</sup> as "sukhena plavan'atthaṅ."

**Subbaca** (adj.) [su + vaca] compliant, meek A III.180. See also suvaca (under su°). Der. sovacassa.

**Subbhū** (adj.) [su + bhū, Sk. bhrū, see bhūkuṭi] having beautiful eyebrows J IV.18 (=subhamukhā C.).

**Subha** (adj.) [Vedic śubhas fr. subh; cp. sobhati] shining, bright, beautiful D 1.76 = II.13 = M III.102; Dhs 250; DA 1.221; auspicious, lucky, pleasant Sn 341; It 80; good Sn 824, 910; subhato maññati to consider as a good thing Su 199; J 1.146; cp. S IV.111; (nt.) welfare, good, pleasantness, cleanliness, beauty, pleasure; -vasena for pleasure's sake J 1.333, 304; asubha anything repulsive, disgusting or unpleasant S 1.188; v.320; subhā-subha pleasant and unpleasant Miln 136; J III.243 (niraya = subhāṇaṅ asubhaṅ unpleasant for the good, C.); cp. below subhāsuhā.

-angana with beautiful courts J VI.272. -āsubha good and bad, pleasant & unpleasant Dh 409 = Sn 633. -kiṇṇa the lustrous devas, a class of devas D II.69; M 1.2. 329, 390; III.102; A 1.122; J III.358; Kvu 207; also written °kiṇṇa A II.231, 233; IV.40, 401; Vism 414, 420 sq.; VbhA 520; KhA 86. -gati going to bliss, to heaven Mhvs 25, 115. -ṭṭhāyina existing or remaining, continuing, in glory D 1.17; DA 1.110; A v.60. -dhātu the element of splendour S II.150. -nimitta auspicious sign, auspiciousness as an object of one's thought M 126; A 1.3. 87, 200; S v.64, 103; Vism 20. -saññā perception or notion of what is pleasant or beautiful Nett 27. Opp. asubhasaññā concept of repulsiveness A 1.42; II.17; III.79; IV.46; v.106. See asubha. -saññān considering as beautiful A II.52.

**Subhaga** (adj.) [su + bhaga] lucky; °karaṇa making happy or beloved (by charms) D 1.11; DA 1.96. — Der. so-bhagga

**Sumanā** the great-flowered jasmine J 1.62; iv.455; DhA iv.12. In composition *sumana*°.  
 -**dāma** a wreath of jasmine J iv.455. -**paṭṭa** cloth with jasmine pattern J 1.62. -**puppha** j. flower Miln 291; VvA 147. -**makula** a j. bud DhA iii.371. -**mālā** garland of j. VvA 142.  
**Sumarati** see *sarati*°.  
**Sumbhati** (& *sumhati*) [*sumbh* (?), cp. Geiger, *P.Gr.* 60, 128. The Dhṛm (306 & 548) only says "saṃsumbhane." The BSk. form is *subhati* MVastu 1.14] to push, throw over, strike J iii.185 (*sumh*°); vi.549. — pp. *sumbhita*. — Cp. ā°, pari°.  
**Sumbhita** [pp. of *sumbbati*] knocked over, fallen (over) PvA 174.  
**Suyyati** is Passive of *suṇāti*.  
**Sura** [cp. Epic Sk. *sura* probably after *asura*] god Sn 681 (=deva SnA 484); name of a Bodhisatta J v.12, 13; *surakaññā* a goddess, a heavenly maid J v.407 (=deva-dhītā, C.); *surinda* the king of gods MhV 28. Opp. *asura*.  
**Surata** (adj.) [su+*rata*] (in good sense:) well-loving, devoted: see *soracca*; (in bad sense:) sexual intercourse, thus wrongly for *soracca* at J iii.442 C., with expl° as "dussilya." Cp. *sūrata*.  
**Surā** (f.) [Vedic *surā*] spirituous (intoxicating) liquor ("drink") Vin ii.295, 301; iv.110; D 1.146; A 1.212, 295; It 63; J 1.199, 252 (*tikhiṇaṇ suraṇ yojetvā* mixing a sharp drink); DhA ii.9; Dh 247; as *nt.* at J vi.23 (v. l. *surā* as gloss). — *Five* kinds of *surā* are mentioned, viz. *piṭṭha*°, *pūva*°, *odana*° (*odaniya*°), *kiṇṇapakkhitta*°, *sambhāra-saṇyutta*° VvA 73; VbhA 381.  
 -**ādhiṭṭhaka** addicted to drink J v.427. -**geha** a drinking house J 1.302. -**ghaṭa** a pitcher of liquor J iii.477. -**ghara**=°*geha* J v.367. -**chaṇa** a drinking festival J 1.489; DhA iii.100. -**dhutta** a drunkard Sn 106; J 1.268; iii.260. -**nakkhatta** a drinking festival J 362; SnA 185. -**pāna** drinking strong liquor J 1.50; iv.23; VbhA 383. -**pāyikā** a woman drinking liquor J v.11. -**pipāsita** thirsty after strong drink S ii.110. -**pita** one who has drunk liquor J 1.426. -**mada** tipsiness, intoxication A iv.213; J 1.352, 362. -**meraya** (-*pāna*) (drinking)rum & spirits A 1.261; ii.53. See also (*pañca*-) *sikkhāpada*. -**vitthaka** bowl for drinking spirits J v.427; DhA iii.66. -**sonḍa** a drunkard DhA iii.129. -**sonḍaka** id. J v.433.  
**Suriya** [Vedic *sūrya* cp. *suvar* light, heaven; Idg. \**śūryel*, as in Gr. *ἥλιος*, Lat. *sōl*., Goth. *sauil* sun; Oir. *sūil* "eye"; cp. also Gr. *σελας* splendour, *σελήνη* moon, & many others, for which see Walde, *Lit. W'rb.* s. v. *sōl*] 1. the sun Vin 1.2; D ii.319; Sn 687; A 1.227; S v.29 sq; J ii.73; Vism 231 (in simile), 416 (the seventh sun), 417 (myth of pop. etym.), 690 (in sim.); Miln 299; KhA 21 (*bāla*°, in simile); PvA 137, 211; VbhA 519; size of the sun DhA 318; *suriyaṇ utṭhāpeti* to go on till sunrise J 1.318. — 2. the sun as a god D ii.259; S 1.51; J iv.63, etc.; vi.89, 90, 201, 247, 263, etc.  
 -**atthagamana** sunset VvA 295. -**uggamana** sunrise MhV 23, 22; J 1.107. -**kanta** the sun-gem, a kind of gem Miln 118. -**ggāha** eclipse of the sun D 1.10; J 1.374. -**maṇḍala** the orb of the sun A 1.283; DhS 617. -**rasmī** a sunbeam J 1.502. -**vattika** a sun-worshipper Nd<sup>1</sup> 89.  
**Suru** (indecl.) [onomat.] a hissing sound ("suru"); **suru-suru-kāraṇ** (adv.) after the manner of making hissing sounds (when eating) Vin ii.214; iv.197.  
**Surunga** [a corruption of *σῦρυγξ*] a subterranean passage MhV 7, 14 sq.

**Sulasī** (f.) [cp. Sk. *surasī*, "basilienkraut" BR; fr. *surasa*] a medicinal plant Vin 1.201; cp. *Deśināmamālā* viii.40.  
**Sulopi** (f.) a kind of small deer J vi.437, 438.  
**Suva** [cp. Sk. *śuka*] a parrot J 1.324; iv.277 sq; vi.421; 431 sq. (the two); *Pupphaka* & *Sattigumba*; DhA 1.284 (°*rājā*). fem. *suvi* J vi.421.  
**Suvaṇṇa** [Sk. *suvarṇa*] of good colour, good, favoured, beautiful D 1.82; DhS 223; It 99; A iv.255; Pug 60; J 1.226; *suvaṇṇa* (nt.) gold S iv.325 sq; Sn 48, 686; Nd<sup>2</sup> 687 (=jātarūpa); KhA 240; VvA 104; often together with *hirañña* Vin iii.16, 48; D ii.179; °*āni* pl. precious things J 1.206. — Cp. *soṇṇa*.  
 -**iṭṭhakā** gilt tiles DhA iii.29, 61; VvA 157. -**kāra** goldsmith D 1.78; M ii.18; iii.243; A 1.253 sq; J 1.182; v.438 sq; Nd<sup>1</sup> 478; Vism 376 (in sim.); DhA iii.340; SnA 15; VbhA 222 (in sim.). -**gabbha** a safe (-room) for gold DhA iv.105. -**guhā** "golden cave," N. of a cave SnA 66. -**torana** gilt spire VbhA 112. -**paṭṭa** a golden (writing) slab J iv.7; SnA 228, 578; DhA iv.89. -**paṇaka** a golden diadem Miln 210. -**pabbata** N. of a mountain SnA 358. -**passa** id. SnA 66. -**pādūkā** golden slippers Vin 1.15. -**maya** made of gold J 1.146. -**mālā** golden garland DhA 1.388. -**meṇḍaka** a golden ram DhA iii.364; iv.217; -**bhinkāra** a g. vase MhV 154 -**bhūmi** "gold-land," N. of Cambodia Nd<sup>1</sup> 155. -**rājahaṅsa** golden-coloured royal mallard J 1.342. -**vaṇṇa** gold-coloured (of the body of the *Yathāgata*) D iii.143, 159; J ii.104; iv.333; DhA iii.113. -**viṭṭhi** golden street (in *Indra's town*) J v.386. -**sivikā** a g. litter DhA iii.164. -**haṅsa** golden swan J 1.207; ii.353; SnA 277, 349.  
**Suvannatā** (f.) [abstr. fr. *suvaṇṇa*] beauty of colour or complexion Pug 34.  
**Suvāna** (& *suvāna*) [cp. Sk. *śvan*, also *śvāna* (f. *śvāni*); fr. Vedic acc. *śuvānāḥ*, of *śvan*. For etym. cp. Gr. *κύων*, Av. *spā*, Lat. *canis*, Oir. *cū*, Goth. *hunds*] a dog M iii.91 (=supāna M 1.58); J vi.247 (the 2 dogs of hell: *Sabala* & *Sāma*); Vism 259 (=supāna KhA 58). As *suvā*° at Sdhp 379, 408. — See also the var. forms *san*, *suṇa*, *suna*, *sunakha*, *supāna*, *sona*.  
 -**dopi** a dog's (feeding) trough Vism 344, 358; VbhA 62. -**piṇḍa** a dog biscuit Vism 344. -**vamathu** dog's vomit Vism 344 (=suvā-vanta Sdhp 379).  
**Suvanaya** [su-v-*ānaya*] easy to bring S 1.124 = J 1.80.  
**Suvāmin** [metric for *sāmin*] a master Sn 666.  
**Suve** see *sve*.  
**Susāna** (nt.) [cp. Vedic *śmaśāna*] a cemetery Vin 1.15, 50; ii.146; D 1.71; A 1.241; ii.210; Pug 59; J 1.175; Nd<sup>1</sup> 466; Nd<sup>2</sup> 342; Vism 76, 180; PvA 80, 92, 163, 195 sq. **āmaka-s.** a place where the corpses are left to rot J 1.61, 372; vi.10; DhA 1.176. Cp. *sośānika*.  
 -**aggi** a cemetery fire Vism 54. -**gopaka** the cemetery keeper DhA 1.69. -**vaḍḍhana** augmenting the cemetery, fit to be thrown into the cemetery Th 2, 380. Cp. *kaṭasi*°.  
**Susānaka** (adj.) [fr. last] employed in a cemetery MhV 10, 91.  
**Susira** (adj.-nt.) [Sk. *śuśira*] perforated, full of holes, hollow J 1.146; Sn 199; J 1.172, 442; DA 1.261; Miln 112; Vism 194 = DhS A 199; KhA 172; *asusira* DhA ii.148 (Bdhgh for *eka-gaṇa*). (nt.) a hole; PvA 62.  
**Susu**<sup>1</sup> [cp. Sk. *śiśu*] a boy, youngster, lad Vin iii.147 = J ii.284; Vv 64<sup>14</sup> (=dahara C.); Sn 420; D 1.115; M 1.82; A ii.22; J ii.57; *ājāniya-susūpama* M 1.445, read *ājāniya-ass-ūpama* (cp. Th 1, 72). — In phrase *susu-kāla* the *susu* is a *double su*, in meaning "very, very black" (see under *kāla-kesa*), e. g. D 1.115 = M 1.82 =



A II.22 = III.66 = J II.57; expl<sup>d</sup> as *suṭṭhu-kāḷa* DA I.284. — *susunāga* a young elephant D II.254.

**Susu**<sup>2</sup> the sound susu, hissing J III.347 (cp. *su* and *sū*); ThA 189.

**Susu**<sup>3</sup> the name of a sort of water animal (alligator or sea-cow?) J VI.537 (plur. *susū*) = V.255 (*kumbhīla makasā susū*).

**Susukā** (f.) an alligator Vin I.200; A II.123 (where id. p. at Nd<sup>2</sup> 470 has *suṅsumāra*); M I.459; Miln 196.

**Sussati** [Vedic *śuṣyati*; *śuṣ* (= *sosana* DhTp 457)] to be dried, to wither Sn 434; J I.503; II.424; VI.5 (being thirsty); ppr. med. *sussamāna* J I.498; Sn 434; ~~lit.~~ *sussissati* J I.48; ger. *sussitvā* J II.5, 339; PvA 152. Cp. *vissussati* & *sukhati*. — Caus. *soseti* (q. v.).

**Sussūsa** (adj.) wishing to hear or learn, obedient S I.6; J IV.134.

**Sussūsati** [Desid. fr. *suṅāti*; Sk. *śuśrūṣati*] to wish to hear, to listen, attend D I.230; A I.72; IV.393; aor. *sussūsimsu* Vin I.10; ppr. med. *sussūsamāna* Sn 383.

**Sussūsā** (f.) [Class. Sk. *śuśrūṣā*] wish to hear, obedience, attendance D III.189; A V.136; Th I, 588; Sn 186; J III.526; Miln 115.

**Sussūsin** (adj.) [cp. Epic Sk. *śuśrūṣin*] obedient, trusting J III.525.

**Suhatā** (f.) [*sukha* + *tā*] happiness J III.158.

**Suhita** (adj.) [*su* + *hita*] satiated M I.30; J I.266, 361; V.384; Miln 249.

**Sū** (indecl.) an onomat. part. "shoo," applied to hissing sounds: see *su*<sup>1</sup>. Also doubled: *sū sū* DhA I.171; III.352. Cp. *sūkara* & *sūsūyati*.

**Sūka** [cp. Sk. *śūka*] the awn of barley etc. S V.10, 48; A I.8.

**Sūkara** [Sk. *sūkara*, perhaps as *sū* + *kara*; cp. Av. *hū* pig, Gr. *ἕγ*; Lat. *sūs*; Ags. *sū* = E. *sow*] a hog, pig Vin I.200; D I.5; A II.42 (*kukkuṭa* +). 209; It 36; J I.197 (*Mūnika*); II.419 (*Sālūka*); III.287 (*Cullatunḍila* & *Mahā-tunḍila*); Miln 118, 267; VbhA 11 (*vara-sayane sayāpita*). — f. *sūkārī* J II.406 (read *vañjha*<sup>o</sup>).

-*antaka* a kind of girdle Vin II.136. -*maṅsa* pork A III.49 (*sampanna-kolaka*). -*maddava* is with Franke (*Dīgha trsl*<sup>o</sup> 222 sq.) to be interpreted as "soft (tender) boar's flesh." So also Oldenberg (*Reden des B.* 1922, 100) & Fleet (*J. R. A. S.* 1906, 656 & 881). Scarcely with Rh. D. (*Dial.* II.137, with note) as "quantity of truffles" D II.127; Ud 81 sq.; Miln 175. -*potaka* the young of a pig J V.19. -*sālī* a kind of wild rice J VI.531 (v. I. *sukasālī*).

**Sūkarika** [fr. *sūkara*; BSk. *saukarika* Divy 505] a pig-killer, pork-butcher S II.257; A II.207; III.303; Pug 56; Th 2, 242; J VI.111; ThA 204.

**Sūcaka** [fr. *sūc* to point out] an informer, slanderer S II.257 (= *pesuñña-kāraka* C.); Sn 246. Cp. *saṅ*<sup>o</sup>.

**Sūcana** (nt.) indicating, exhibiting DhTp 592 (for *gandh*).

**Sūci** (f.) [cp. Sk. *sūci*; doubtful whether to *siv*] a needle Vin II.115, 117, 177; S II.215 sq., 257; J I.111, 248; Vism 284 (in simile); a hairpin Th 2, 254; J I.9; a small door-bolt, a pin to secure the bolt M I.126; Th 2, 116; J I.360; V.294 (so for *suci*); ThA 117; cross-bar of a rail, railing [cp. BSk. *sūci* Divy 221] D II.179.

-*kāra* a needle-maker S II.216. -*ghaṭikā* a small bolt to a door Vin II.237; Ud 52; A IV.206; J I.346; VI.444; Vism 304. -*ghara* a needle case Vin II.301 sq.; IV.123, 167; S II.231; J I.170. -*nālikā* a needle-case made of bamboo Vin II.116. -*mukha* "needle-mouthed," a mosquito Abhp 646; a sort of intestinal worm; <sup>o</sup> *pāṇā* (in the *Gūthāniraya* purgatory) M III.185. -*loma* needle-haired, having hair like needles S II.257; name of a *Yakkha* at *Gayā* S I.207; Sn p. 48; SnA 551; Vism 208. -*vatta* needle-faced, having a mouth like a needle PgdP 55. -*vāñjaka* a needle-seller S II.215.

**Sūcikā** (f.) [fr. *sūci*] 1. a needle; (fig.) hunger Pv II.83; PvA 107. — 2. a small bolt to a door Vin II.120, 148. — *sūcikaṭṭha* whose bones are like needles (?) Pv III.23; PvA 180 (*sūcigatā* ti vā *pāṭho*). *Vijjhanatthēna sūcika* ti *laddhanāmāya khuppipāsāya ajjhāpīṭā*. *Sūcikaṅṭhā* ti *keci paṭhanti*. *Sūcichiddasadisā mukhadvārā* ti *attho*.

**Sūju** (adj.) [*su* + *uju*] upright Sn I.43 = Kh IX.1 (= *suṭṭhu uju* KhA 236).

**Sūṇā** (f.) a slaughter-house J VI.62; see *sūnā*.

**Sūta** [Sk. *sūta*] a charioteer J IV.408; a bard, panegyrist J I.60; V.258.

**Sūtighara** (nt.) [*sūti* + *ghara*] a lying-in-chamber J IV.188; VI.485; Vism 259 (KhA *pasūti*<sup>o</sup>); VbhA 33, 242.

**Sūda** [Sk. *sūda*; for etym. see *sādu*] a cook D I.51; S V.149 sq.; J V.292; DA I.157; Vism 150 (in simile); Pv II.93<sup>7</sup>, 95<sup>o</sup>.

**Sūdaka** = *sūda* (cook) J V.507.

**Sūna** [Sk. *śūna*] swollen Miln 357<sup>19</sup>; J VI.555; often wrongly spelt *suna* (q. v.) Vin II.253 = A IV.275 (cp. *Leumann, Gött. Anz.*, 1899, p. 595); DhA 197 (*suna-bhāva*).

**Sūnā** (f.) [Sk. *sūnā*] a slaughter-house Vin I.202; II.267; *asīsūnā* the same Vin II.26; M I.130, 143; also *sūna* J VI.111; and *sūnā* J V.303; *sūnāpaṇa* J VI.111; *sūnaghara* Vin III.59; *sūna-nissita* Vin III.151; *sūnakāraghara* VbhA 252.

**Sūnu** [Vedic *sūnu*, fr. *sū*, cp. *sūti*] a son, child Mhvs 38, 87.

**Sūpa** [Vedic *sūpa*, cp. Ags. *sūpan* = Ger. *saufen*; Ohg. *sūf* = soup] broth, soup, curry Vin II.77, 214 sq.; IV.192; D I.105; S V.120 sq. (their var. *flavours*); A III.49 (*aneka*<sup>o</sup>); J II.66; Vism 343. *samasūpaka* with equal curry Vin IV.192. Also nt. Vin I.239<sup>21</sup> (-*āni*) and f. *sūpi* J IV.352 (*bidasūpiyo*); *sūpavyañjana* a vessel for curry and sauce Vin I.240. -*vyañjana* curry J I.197.

**Sūpatittha** (adj.) [*su* + *upatittha*, the latter = *tittha*, cp. *upavana*; *vana*] with beautiful banks. Usually spelt *su*<sup>o</sup>, as if *su* + *patittha* (see *patittha*), e. g. Vin III.108; J VI.518, 555 (= *sobhana*<sup>o</sup>); D II.129; Ud 83; Pv II.12<sup>o</sup> (= *sundara-tittha* PvA 77). But *sū*<sup>o</sup> at M I.76, 283; Ap 333.

**Sūpadhārīta** = *su* + *upadhārīta* well-known Miln 10.

**Sūpika** [*sūpa* + *ika*] a cook DA I.157; J VI.62 (v. I.), 277.

**Sūpin** (adj.) [fr. *sūpa*] having curry, together with curry J III.328.

**Sūpeyya** (nt.) [fr. *sūpa* = Sk. *sūpya*] 1. belonging to soup, broth, soup M I.448; S III.146. — 2. curry D II.198; Nd<sup>2</sup> 314; DhA IV.209.

-*paṇṇa* curry leaf, curry stuff Vism 250 = VbhA 233; J I.98, 99; -*sāka* a potherb for making curry J IV.445.

**Sūyati** is passive of *suṅāti*.



**Sūra**<sup>1</sup> [Vedic *sūra*, fr. *śū*] valiant, courageous S 1.21; J 1.262, 320; II.119; (m.) a hero, a valiant man D 1.51, 89; III.59, 142, 145 sq.; A IV.107, 110; Sn 831; DA 157, 250; (nt.) valour S v.227. read *sūriya*.

-*kathā* a tale about heroes D 1.8; DA 1.90 -*kāka* the valiant crow DhA III.352. -*bhāva* strength, valour J 1.130; Vism 417 (in def. of *suriya*).

**Sūra**<sup>2</sup> [Vedic *sūra*] the sun ThA 150 (Ap v.90); J v.56.

**Sūrata** [=surata] soft, mild J VI.286; Mhvb 75; kindly disposed S IV.305. Cp. *surata* & *sorata*.

**Sūrin** (adj.) [fr. *sūra*<sup>1</sup>] wise Mhvs 26, 23.

**Sūriya** (nt.) [abstr. fr. *sūra*<sup>1</sup>] valour S v.227 (text, *sūra*); J 1.282; Miln 3.

**Sūla** [cp. Vedic *śūla*] (m. and nt.) 1. a sharp-pointed instrument, a stake Th 2, 488; S v.411; Pv IV.16; Vism 489 (in compar.), 646 (khadira°, ayo°, suvanṇa°); ThA 288; J 1.143, 326; *sūle* uttāseti to impale A 1.48; J 1.326; II.443; IV.29; *appeti* the same J III.34; VI.17, or *āropeti* PvA 220. *ayasūla* an iron stake J IV.29; Sn 667; cp. *asi*° & *satti*°. — 2. a spit J 1.211; roasted on a spit, roasted meat J III.220; *maṅsa*° the same, or perhaps a spit with roasted meat J III.52, 220. — 3. an acute, sharp pain DhSA 397; *sūlā* (f.) the same A v.110°. Cp. def° of *sūl* as "rujā" at Dhpt 272.

-*āropana* impaling, execution Miln 197, 290. -*koṭi* the point of the stake DhA II.240.

**Sūlāra** (adj.) [su+ulāra] magnificent Mhvs 28, 1.

**Sūsūyati** [Denom. fr. *sū*] to make a hissing sound "sū sū" (of a snake) DhA II.257 (v. l. *sumāyati*).

**Se** (pron.)=taṅ: see under *sa*<sup>2</sup>.

**Seka** [fr. *sic*, see *siṅcati*] sprinkling J 1.93 (suvaṇṇa-rasa-s-piṇṇara).

**Sekata** (nt.) [Sk. *saikata*] a sandbank Dāvs 1.32.

**Sekadhāri** (f. ?) J VI.536 (nilapupphi°, C. nilapupphiti *ādikā* pupphavallīyo).

**Sekha** (& *sekkha*) [cp. Sk. *śaikṣa*; fr. *siks*, *sikkhati*] belonging to training, in want of training, imperfect Vin 1.17, 248; III.24; DhS 1016; one who has still to learn, denotes one who has not yet attained Arahantship D II.143; M 1.4, 144; A 1.63; Pug 14; It 9 sq., 53, 71; Sn 970, 1038=S II.47; definition A 1.231; S v.14, 145, 175, 229 sq., 298, 327; Nd<sup>1</sup> 493 (*sikkhati* ti *sekkho*, etc.) =Nd<sup>2</sup> 689; VbA 328. s. *pāṭipadā* the path of the student M 1.354; III.76, 300; s. *śīla* the moral practice of the student A 1.219 sq.; II.6, 86 sq.; *asekha* not to be trained, adept, perfect Vin 1.62 sq.; III.24; Pug 14 (=arahant). See *asekha*.

-*bala* the strength of the disciple, of five kinds A II.150. -*sammata* esteemed to be under discipline, educated Vin IV.179.

**Sekhavant** (?) quick J VI.199 (v. l. *sīghavant*).

**Sekhiya** [fr. *sekha*] connected with training; s. *dhamma* rule of good breeding Vin IV.185 sq.

**Segālaka** (nt.) [fr. *sigāla*] a jackal's cry A 1.187 sq. (°ṅ nadati); cp. *sigālika*.

**Secanaka** [fr. *seceti*] sprinkling J VI.69; neg. *asecanaka* (q. v.).

**Seceti** see *siṅcati*.

**Secchā**=sa-icchā, Sdhp 249.

**Seṭṭha** best, excellent D 1.18, 98; S III.13; Sn 47, 181, 822, 907; Dh 1, 26; J 1.443; Nd<sup>1</sup> 84=Nd<sup>2</sup> 502 (with syn.); J 1.88; cp. *seṭṭhatara* J v.148.

-*kamma* excellent, pious deeds Mhvs 59, 9. -*sam-mata* considered the best J III.111.

**Seṭṭhi** [fr. *seṭṭha*, Sk. *śreṣṭhin*] foreman of a guild, treasurer, banker, "City man", wealthy merchant Vin 1.15 sq., 271 sq.; II.110 sq., 157; S 1.89; J 1.122; II.367 etc.; Rājagaha° the merchant of Rājagaha Vin II.154; J IV.37; Bārānasi° the merchant of Benares J 1.242, 269; jana-pada-seṭṭhi a commercial man of the country J IV.37; seṭṭhi gahapati Vin 1.273; S 192; there were families of seṭṭhis Vin 1.18; J IV.62; °-*tṭhāna* the position of a seṭṭhi J II.122, 231; hereditary J 1.231, 243; II.64; III.475; IV.62 etc.; *seṭṭhānuseṭṭhi* treasurers and under-treasurers Vin 1.18; see *Pīṇaya Texts* 1.102.

**Seṭṭhitta** (nt.) [abstr. fr. *seṭṭhi*] the office of treasurer or (wholesale) merchant S 1.92.

**Seṇi** (f.) [Class. Sk. *śreṇi* in meaning "guild"; Vedic = row] 1. a guild Vin IV.226; J 1.267, 314; IV.43; Dāvs II.124; their number was *eighteen* J VI.22, 427; VbA 466. °-*pamukka* the head of a guild J II.12 (text *scni*). — 2. a division of an army J VI.583; ratha° J VI.81, 49; *seṇimokkha* the chief of an army J VI.371 (cp. *senā* and *seniya*).

**Seta** (adj.) [Vedic *śveta* & *śvitra*; cp. Av. *spaēta* white; Lith. *szaityti* to make light; Ohg. *hwiz*=E. white] white D II.297=M 1.58; Sn 689; A III.241; VbA 63 (opp. *kāla*); J 1.175; PvA 157, 215. name of a mountain in the Himālayas S 1.67=Miln 242; an elephant of King Pasenadi A III.345.

-*anga* white bodied Mhvs 10, 54. -*atthika* lit. (having) white bones, (suffering from) famine [cp. BSk. *śvetāsthi* Divy 131] Vin III.6; IV.23; S IV.323; A 1.160; IV.279. — f. *mildew* Vin II.256; J v.401. -*odaka* clear (transparent) water Pv II.120. -*kambala* white blanket J IV.353. -*kamma* whitewashing J VI.432. -*kutṭha* white leprosy J v.69; VI.196. -*geru* N. of a plant J VI.535. -*cchatta* a white parasol, an emblem of royalty D II.19; A 1.145; J 1.177, 267; PvA 74; DhA 1.167; III.120. -*pachhāda* with white covering S IV.292=Ud 76=DhSA 397. -*puppha* "white-flowered." N. of a tree (*Vitex trifolia* ?) J v.422 (=piyaka). -*vāri* (& °*vārisa*) names of plants or trees J VI.535, 536.

**Setaka** (adj.) [seta+ka] white, transparent D II.129; M 1.76, 167, 283.

**Setaccha** a tree J VI.535; *setacchakūta* adj. J VI.539 (*sakūna*).

**Setapaṇṇi** (f. ?) a tree J VI.335.

**Seti** & *sayati* [*śī*, Vedic *śete* & *śayate*; cp. Av. *saēte*=Gr. *κεῖραι* to lie, *ὠκεανός* ("ocean")=Sk. *ā-sayānah*, *κοιμῶν* to put to sleep; Ags. *hāeman* to marry; also Lat. *civis*=citizen. — The Dhpt simply defines as *saya* (374)] to lie down, to sleep; (applied) to be in a condition, to dwell, behave etc. — Pres. *seti* S 1.41, 47, 198 (kin *sesi* why do you lie asleep? Cp. Pv II.61); J 1.141; Dh 79, 168; S 200; VvA 42; *sayati* Vin 1.57; J II.53; DA 1.261. Pot. *sayeyya* Pv II.3, 9 & *saye* It 120. ppr. *sayaj* It 82, 117; Sn 193; *sayāna* (med.) D 1.90; II.292; M 1.57; It 117; Sn 1145; & *semāna* D II.24; M 1.88; S 1.121; J 1.180; also *sayamāna* Th 1, 95. — Fut. *sessati* S 1.83; Sn 970; DhA 1.320. — Aor. *sesi* J v.70; *settha* Sn 970; *sayi* J VI.197, *asayittha* J 1.335. — Inf. *sayitūṇ* PvA 157; ger. *sayitvā* J II.77. — pp. *sayita* (q. v.). — Caus. II. *sayāpeti* to make lie down, to bed on a couch etc. J 1.245; v.461; Mhvs 31, 35; PvA 104. — pp. *sayāpita*. — *sukhaṅ seti* to be at ease or happy S 1.212; J v.242 (*raṭṭhaṅ* i. e. is prosperous); opp. *dukkhaṅ* s. to be miserable A 1.137.

**Setu** [Vedic *setu*, to *si* or *sā* (see *sinoti*); cp. Av. *haētū* dam; Lat. *saeta*; Ags. *sāda* rope; etc.] a causeway, bridge Vin 1.230=D II.89; J 1.199; Vism 412 (*simile*);

DhA 1.83; SnA 357; PvA 102, 151, 215. **uttāra**<sup>o</sup> - a bridge for crossing over M 1.134; S IV.174; Miln 194; **nala**<sup>o</sup> a bamboo bridge Th 1, 7.

-**kāraka** a bridge-maker, one who paves the way S 1.33; Kv 345. -**ghāta** pulling down of the bridge (leading to something) Vin 1.59; III.6; A 1.220, 261; II.145 sq.; Dhs 299; DbsA 219; DA 1.305; Nd<sup>2</sup> 462; DhA IV.36.

**Seda** [Vedic *sveda*, fr. *svid*, cp. Av. *xvaēda*, Gr. *ἵδρωσ*, Lat. *sudor*, Ags. *svāt* = E. sweat] sweat D II.293; A II.67 sq.; It 76; Sn 196; J 1.118, 138, 146, 243; in detail (physiologically) at Vism 262, 300; VbhA 66, 245; sweating for medicinal purposes, **mahā**<sup>o</sup> a great steam-bath; **sambhāra**<sup>o</sup> bringing about sweating by the use of herbs, etc.; **seda-kamma** sweating Vin 1.205. — pl. **sedā** drops of perspiration DhA 1.253.

-**āvakkhitta** earned in the sweat of the brow A II.67 sq., III.45, 76; IV.95, 282. -**gata** sweat-covered, sweating VvA 305. -**mala** the stain of sweat J III.290; VbhA 276. -**yūsa** sweat Vism 195.

**Sedaka** (adj.) [fr. *seda*] sweating, transpiring D II.265.

**Sedita** [pp. of *sedeti*] moistened J 1.52 (su<sup>o</sup>). Cp. *pari*<sup>o</sup>.

**Sedeti** [Caus. of *sijjati*] to cause to transpire, to heat, to steam J IV.238; V.271; KhA 52, 67; Vin III.82 (aor. *sedesi*); ger. *sedetvā* J 1.324; II.74; pp. *sedita*. Caus II. *sedāpeti* J III.122.

**Sena**<sup>1</sup> [= *sayana*] lying, sleeping; couch, *bed* J v.96 (= *sayana*).

**Sena**<sup>2</sup> [Sk. *śyena*] a hawk J 1.273; II.51, 60; DhA II.267.

**Senaka**<sup>1</sup> a carter ThA 271 (= *sākatika* of Th 2, 443).

**Senaka**<sup>2</sup> = *senā*<sup>2</sup> J IV.58, 291; VI.246.

**Senā** [Vedic *senā*<sup>2</sup> perhaps fr. *si* to bind] an army Vin 1.241; IV.104 sq. (where described as consisting of *hatthi*, *assā*, *rathā*, *pattī*), 160; S 1.112; A III.397; v.82; J II.94; Miln 4; Nd<sup>1</sup> 95 (*Māra*<sup>o</sup>), 174 (id.).

-**gutta** [*senā*<sup>o</sup>] a high official, a minister of war, only in cpd. **mahā**<sup>o</sup> J VI.2, 54; **mahāsenaguttaṭṭhāna** the position of a generalissimo J v.115. -**nāyaka** a general Vin 1.73. -**pacca** the position as general Mhvs 38, 81. -**pati** a general Vin 1.233 sq.; Sn 556; A III.38; IV.79; J I.133; IV.43; **dhamma**<sup>o</sup> a general of the Dhamma Miln 343; DhA III.305. -**patika** a general A III.76, 78, 300. -**byūha** massing of troops, grouping & fitting up an army Vin IV.107; D 1.6; Ps II.213; DA 1.85 (-*vyūha*).

**Senāni** a general; only in cpd. <sup>o</sup>-**kuṭīlatā** strategy (lit. crookedness of a general) DbsA 151.

**Senāsana** (nt.) [*sayana* + *āsana*] sleeping and sitting, bed & chair, dwelling, lodging Vin 1.196, 294, 356; II.146, 150 (<sup>o</sup>*parikkhāra-dussa*); III.88 etc.; D II.77; A 1.60; It 103, 109; DA 1.208; J 1.217; VbhA 365 (= *seti c'eva āsati ca etthā ti senāsanaṃ*). See also *panta*.

-**gāha** allotment of lodging-places Vin II.167. -**gāhāpaka** house-steward Vin II.167. -**cārikā** a wandering from lodging to lodging Vin 1.182, 203; III.21; J 126. -**paññāpaka** regulator of lodging-places Vin II.75, 176; III.158 sq.; IV.38. -**paṭibāhana** keeping out of the lodging J 1.217. -**paviveka** seclusion in respect of lodging A 1.240 sq. -**vatta** rule of conduct in respect of dwelling Vin II.220.

**Seniya** [fr. *senā*] belonging to an army, soldier J 1.314.

**Senesika** at Vin 1.200 is to be read *senehika* (fr. *sinaha*), i. e. greasy.

**Sepaṇṇi** (f.) [Sk. *śrīparṇi*, lit. having lucky leaves] name of a tree, *Gmelina arborea* J 1.173, 174; DhA 1.145.

**Semānaka** [*semāna* + *ka*; ppr. of *seti*] lying Th 1.14; DhA 1.16.

**Semha** (nt.) [= *silesuma*] phlegm Vin II.137; D II.14, 293; A II.87; III.101; IV.320; Sn 198, 434; Miln 112, 303. Physiologically in detail at Vism 359; VbhA 65, 244.

**Semhāra** some sort of animal (monkey?) (explained by *makkāṭa*) M 1.429.

**Sembhika** (adj.) [fr. *semha*] a man of phlegmatic humour Miln 298.

**Seyya** (adj.) [Sk. *śreyas*, compar. form<sup>o</sup>] better, excellent; nom. masc. *seyyo* S III.48 sq.; Sn 918; Dh 308; Dhs 1116; J 1.180; nom. fem. *seyyasi* J v.393; nom. neut. *seyyo* often used as a noun, meaning good, happiness, well-being Vin 1.33; D 1.184; II.330; Sn 427, 440; Dh 76, 100; J II.44; VI.4 (*marañaj eva seyyo*, with abl. of compar. *rajjato*); Pv II.9<sup>43</sup> (*dhanaj*); IV.1<sup>6</sup> (*jīvitaj*); nom. fem. *seyyā* J v.94; nom. acc. neut. *seyyaj* J II.402; III.237; abl. as adv. *seyyaso* "still better" Dh 43; J II.402; IV.241. Superl. *setṭha*.

**Seyyaka** (adj.) [fr. *seyyā*] lying M 1.433, see *uttānaseyyaka* and *gabbhaseyyaka*.

**Seyyati** [śr. Vedic *śrñāti* & *śrīyate*] to crush J 1.174. See also *sarati*<sup>3</sup> & *vi*<sup>o</sup>. — pp. *siṇṇa*: see *vi*<sup>o</sup>.

**Seyyathā** (adv.) [= *taṇ yathā*, with *Māgadhi se*<sup>o</sup> for *ta*<sup>o</sup>; cp. *sayathā* & *tanyathā*] as, just as, s. pi Vin 1.5; D 1.45; It 90, 113; J 1.339; *seyyathidaṇ* as follows "i. e." or "viz." Vin 1.10; D 1.89; II.91; S v.421; It 99.

**Seyyā** (f.) [Sk. *śayyā*; fr. *śī*] a bed, couch M 1.502; A 1.296; Vin II.167 (<sup>o</sup>*aggena* by the surplus in beds); Sn 29, 152, 535; Dh 305, 309; Pv II.3<sup>11</sup>; IV.1<sup>2</sup>; J VI.197 (*gilāna*<sup>o</sup> sick-bed). Four kinds A II.224; VbhA 345. **seyyaj** *kappeti* to lie down Vin IV.15, 18 sq. — *Comb*<sup>d</sup> with *āvasatha*, e. g. at A II.85, 203; III.385; IV.60; v.271 sq. — *As*<sup>o</sup> used in adj. sense of "lying down, resting," viz. **ussūra**<sup>o</sup> sleeping beyond sunrise D III.184 = DhA II.227; **divā**<sup>o</sup> noon-day rest D 1.112, 167; **siha**<sup>o</sup> like a lion D II.134; A IV.87; **dukkha**<sup>o</sup> sleeping uncomfortably DhA IV.8.

**Seritā** (f.) [fr. *serin*] independence, freedom Sn 39 sq.

**Serin** (adj.) [cp. Sk. *svairin*] self-willed, independent, according to one's liking M 1.506; Th 1, 1144; Pv IV.1<sup>87</sup>; J 1.5.

**Serivihāra** (adj.) [*serin* + *vihāra*] lodging at one's own choice M 1.469 sq.; Vism 66 (<sup>o</sup>*sukhaj*).

**Serisaka** (adj.) [fr. *siṛisa*] made of *Siṛisa* wood, name of a hall D II.356 sq.; Vv 84<sup>58</sup>; VvA 331, 351.

**Serisamaha** a festival in honour of the *Serisaka* *Vimāna* Vv 84<sup>57, 58</sup>.

**Sereyyaka** name of a tree (*Barleria cristata*) J III.253.

**Sela** [fr. *silā*] rocky Dh 8; (m.) rock, stone, crystal S 1.127; D II.39; A III.346; Dh 81; J II.14; Vin 1.4 sq.; III.147 = J II.284.

-**guḷa** a rocky ball J 1.147. -**maya** made of rock (crystal?), of the bowl of the Buddha SnA 139, 159.

**Selaka** [*sela* + *ka*] "rocky," a kind of copper (cp. *pisāca*) VbhA 63.

**Selita** (*selita*) [pp. of *seleti*] shouting, noise, row J II.218. To this belongs the doubtful der. *selissaka* (nt.) noise, row, mad pranks at S IV.117 (v. l. *seleyyaka*).

**Seleti** [according to Kern, *Toev.* II.78 for *svelayati*, cp. *Oir*, *fét* whistle, music etc. *Idg. \*sveizd*] to make a noise, shout, cry exultantly Sn 682; J v.67; Bu 1.36. — pp. *selita*. — Other, diff. expl<sup>ns</sup> of the word see in *J.P.T.S.* 1885, p. 54.

**Sevaka** serving, following; a servant, dependent J II.12, 125, 420; SnA 453. See *vipakkha*<sup>o</sup>.

**Sevati** [sev] 1. to serve, associate with, resort to Vin II.203; A I.124 sq.; Sn 57, 75; Pug 33; It 107; J III.525; SnA 169. — 2. to practice, embrace, make use of Vin I.10=S v.421; D III.157; S I.12; M III.45; Dh 167, 293, 310; Sn 72, 391, 927; Nd<sup>1</sup> 383, 481; J I.152, 361; aor. asevissañ J IV.178. — pp. *sevita*: see *ā*<sup>o</sup>, *vi*<sup>o</sup>.

**Sevanatā** (-<sup>o</sup>) (f.) [abstr. fr. *sevati*] = *sevanā* VbhA 282 sq.

**Sevanā** (f.) [fr. *sevati*] following, associating with Sn 259; DhS 1326; Pug 20; DhTp 285 (as nt.); cohabiting Vin III.29.

**Sevā** (f.) [fr. *sev*] service, resorting to S I.110; ThA 179.

**Sevāla** [cp. Epic Sk. *śaivala* & *śaivāla*] the plant *Blyxa octandra* moss, A III.187, 232, 235; J II.150=DhA I.144; J III.520; IV.71; v.462; Miln 35; DhA III.199; Tikp 12 (in sim.). (m. and nt.) J v.37; -*mālaka* (or -*mālika*) who makes garlands of *Blyxa octandra* A v.263; S IV.312. — Often comb<sup>d</sup> with another water-plant, *pañaka* (see under *pañaka*), e. g. A III.187; Vism 261 (simile); VbhA 244 (id.); KhA 61 (cp. Schubring, *Kalpasūtra* p. 46 sq.).

**Sevin** (adj.) [fr. *sev*] serving, practising Sn 749; It 54. See *vipakkha*<sup>o</sup>.

**Seveti** to cause to fall, to throw down J III.198 (doubtful; C-expl<sup>s</sup> as *pāṭeti* & gives *saveti* [= *sāveti*, Caus. of *srū* to make glide] as gloss; v. l. also *sādeti*).

**Sesa** [fr. *śiṣ*] remaining, left D II.48; Sn 217, 354; J II.128; (nt.) remainder PvA 14, 70; <sup>o</sup>-ka the same Mhvs 10, 36; 22, 42; 25, 19.

**Seseti**: see *sissati*.

**Sessan, sessati** see *seti*.

**Sehi** is instr. pl. of *sa*<sup>4</sup> (his own): Dh 136; DhA III.64.

**Soka** [fr. *śuc*, to gleam (which to the DhTp however is known only in meaning "soka": DhTp 39); cp. Vedic *śoka* the flame of fire, later in sense of "burning grief"] grief, sorrow, mourning; def<sup>d</sup> as "socaṇā socitatānto-soko . . . cetaso parijjhāyanā domanassaṅ" at Ps I.38=Nd<sup>1</sup> 128=Nd<sup>2</sup> 694; shorter as "nāti-vyasanā-ādihī phutthassa citta-santāpo" at Vism 503=VbhA. Cp. the foll.: Vin I.6; D I.6; II.305, 103; S I.110, 123, 137; A I.51, 144; II.21; v.141; Sn 584, 586; J I.189; SnA 155; DhA II.166; KhA 153 (*abbūlha*<sup>o</sup>); Pv I.4<sup>3</sup> (=citta-santāpa PvA 18); PvA 6, 14, 38, 42, 61. — *asoka* without grief: see *viraja*. See also *dukkha* B III.1 b. — *-aggi* the fire of sorrow PvA 41. pl. *-divasā* the days of mourning (at the king's court after the death of the queen) SnA 89. *-parideva* sorrow and lamenting A III.32, 326 sq.; v.216 sq.; Vism 503; Nd<sup>1</sup> 128. *-paridava* id. Vv 84<sup>30</sup>. *-pareta* overcome with grief Pv I.8<sup>6</sup>. *-vinaya* dispelling of grief PvA 39. *-vinodana* id. PvA 61. *-salla* the dart or sting of sorrow A III.54, 58; Nd<sup>1</sup> 59, 414; Pv I.8<sup>6</sup>; PvA 93, 162.

**Sokajjhāyikā** (f.) [*soka*+*ajjhāyaka*; *this soka* perhaps \**sūka*, as in *visūka* ?] a woman who plays the fool, a comedian Vin IV.285; J VI.580 (where C. expl<sup>s</sup> as "grief-dispellers").

**Sokavant** (adj.) [*soka*+*vant*] sorrowful Mhvs 19, 15.

**Sokika** (adj.) [*soka*+*ika*] sorrowful; a-<sup>o</sup> free from sorrow ThA 229.

**Sokin** (adj.) [fr. *soka*] (fem. <sup>o</sup>ni) sorrowful Dh 28.

**Sokhya** (nt.) [abstr. der. fr. *sukha*] happiness Sn 61; J v.205.

**Sokhumma** (nt.) [abstr. fr. *sukhuma*] fineness, minuteness A II.17; Th I, 437. At A II.18 with double suffix <sup>o</sup>tā.

**Sogandhika** (nt.) [Sk. *saugandhika*; fr. *sugandha*] the white water-lily (*Nymphaea lotus*) J v.419; VI.518, 537 (*seta-sogandhiyehi*). — As m. designation of a purgatory A v.173; S I.152; Sn p. 126.

**Socati** [Vedic *śocati*, *śuc*, said of the gleaming of a fire] 1. to mourn, grieve Sn 34; Dh 15; J I.168; Pv I.8<sup>7</sup> (+*rodati*); I.10<sup>15</sup>; I.12<sup>2</sup>; Miln 11; pres 3<sup>rd</sup> pl. *socare* Sn 445; Dh 225; ppr. *socamāna* J II.75; ppr. *asocaṇ* not grieving S I.116; *mā soci* do not sorrow D II.144; J VI.190; plur. *mā socayittha* do not grieve D II.158; Caus. *socayati* to cause to grieve D I.52; S I.116; Th I, 743 (ger. <sup>o</sup>ayitvā); Miln 226; *soceti* J II.8. — pp. *socita*. — Caus. II. *socāpayati* the same S I.116.

**Socana** (nt.) [fr. *śuc*] sorrow, mourning PvA 18, 62; -*nā* (f.) the same D II.306; S I.108=Sn 34; Nd<sup>2</sup> 694.

**Socita** (nt.) [fr. *socati*] grief Th 2, 462.

**Socitatta** (nt.) sorrowfulness D II.306; Ps I.38=Nd<sup>2</sup> 694.

**Socin** [fr. *socati*] grieving A IV.294 (*soci ca*=*socicca*).

**Sociya** [= Sk. *śocya*] deplorable Sdhp 262.

**Soceyya** (nt.) [abstr. fr. *śuc*, \**śancya*] purity S I.78; A I.94; II.188; v.263; Vism 8; J I.214; Miln 115, 207; is threefold A I.271; It 55; D III.219; further subdivided A v.264, 266 sq. In meaning of "cleaning, washing" given in the DhTp as def. of roots for washing, bathing etc. (*khal, nahā, sinā, sudh*).

**Sojacca** (nt.) [abstr. fr. *sujāta*] nobility, high birth J II.137.

**Soṇa**<sup>1</sup> [see *suvāna*] a dog J I.146; VI.107 (=sunakha); Sn 675; Vism 191; DhA III.255 (+*sigāla*); *soṇi* (f.) a bitch Mhvs 7, 8=sona It 36.

**Soṇa**<sup>2</sup> [cp. *śyonāka*] a kind of tree; the Bodhi trees of the Buddhas Paduma and Nārada Bu IX.22; X.24; J I.30, 37.

**Soṇita** (nt.) [Sk. *śoṇita*, fr. *śoṇa* red] blood Th 2, 467; DA I.120; Vism 259.

**Soṇi** (f.) [cp. Sk. *śroṇi*] 1. the buttock Sn 609; J v.155, 216, 302. — 2. a bitch, see *soṇa*<sup>1</sup>.

**Soṇḍa** [cp. Sk. *śauṇḍa*] addicted to drink, intoxicated, a drunkard D II.172; J v.436, 499; Miln 345; Vism 316. a-*soṇḍa* A III.38; IV.266; J v.166; (fem. -i) *itthisoṇḍi* a woman addicted to drink Sn 112 (? better "one who is addicted to women"; SnA 172 expl<sup>s</sup> to that effect, cp. J II.431 *itthi-surā-maṃsa-soṇḍa*); *yuddha-soṇḍa* J I.204; *dāsi-soṇḍa* a libertine J v.436 (+*surā*<sup>o</sup>); *dhamma-soṇḍatā* affectionate attachment to the law J v.482.

**Soṇḍaka** [*soṇḍa*+*ka*] in cpd. *surā*<sup>o</sup> a drunkard J v.433; VI.30.

**Soṇḍā** (f.) [Sk. *śuṇḍā*] an elephant's trunk Vin II.201; = S II.269; M I.415; A IV.87 (*uccā*<sup>o</sup> fig. of a bhikkhu) J I.50, 187; IV.91; v.37; DhA I.58; Miln 368; *soṇḍa* (m.) the same S I.104.

**Soṇḍika** [fr. *soṇḍa*] 1. a distiller and seller of spirituous liquors; M I.228=374. — 2. a drunkard Miln 93.

**Soṇḍikā** (f.) 1. tendril of a creeper S I.106; Miln 374. — 2. peppered meat S II.98 (cp. Sanskrit *śauṇḍi* long pepper). — 3. in *udaka*<sup>o</sup> KhA 65 (=sonḍi<sup>1</sup>) a tank.

**Soṇḍi**<sup>1</sup> (f.) a natural tank in a rock J I.462; DhA II.56 (*soṇḍi*); *udaka*<sup>o</sup> J IV.333; Vism 119; KhA 65 (*soṇḍikā*).

**Soṇḍī**<sup>2</sup> (f.) the neck of a tortoise S IV.177 (soṇḍī-pañcamāni angāni); Miln 371; the hood of a snake J VI.106 (nāgā soṇḍī-kaṭā).

**Soṇṇa** (nt.) [the contracted form of suvaṇṇa, cp. sovaṇṇa] gold; (adj.) golden Mhvs 5, 87; Vv 5<sup>4</sup>, 36<sup>7</sup>.  
-**āḷankāra** with golden ornaments J II.48. -**dhaja** with golden flags J II.48. -**bhinkāra** a golden vase Sdhp 513. -**maya** golden, made of gold J VI.203. -**vāluka** gold dust J VI.278.

**Sota**<sup>1</sup> (nt.) [Vedic śrotas & śrotra; fr. **sru**: see sunāti] ear, the organ of hearing Vin I.9, 34; D 1.21; Sn 345 (nom. pl. sotā); Vism 444 (defined); Dhs 601; DhsA 310; — dibba-sota the divine ear (cp. dibba-cakkhu) D 1.79, 154; III.38, 281; dhamma° the ear of the Dhamma A III.285 sq., 350; V.140; S II.43; sotaṇ **odahati** to listen (carefully) D 1.230; **ohita**-s. with open ears A IV.115; V.154; J 1.129.  
-**añjana** a kind of ointment made with antimony Vin 1.203. -**ānugata** following on hearing, acquired by hearing A II.185. -**āyatana** the sense of hearing Dhs 601 sq.; D II.243, 280, 290. -**āvadhāna** giving ear, attention M II.175. -**indriya** the faculty of hearing Dhs 604; D III.239. -**dvāra** "door of the ear," auditory sensation VbhA 41. -**dhātu** the ear element, the ear Vin II.299; D 1.79; S II.121; A 1.255 (dibba°); III.17 (id.); V.199; Vbh 334; Vism 407 (def<sup>d</sup>); Dhs 601, 604; Miln 6. -**viññāna** auditory cognition, perception through the ear Dhs 443. -**viññeyya** cognizable by hearing D II.281; Dhs 467; KhA 101.

**Sota**<sup>2</sup> (m. & nt.) [Vedic srotas, nt., fr. **sru**; see savati] 1. stream, flood, torrent S 433; It 144; J 1.323; sīgha-s. having a quick current D II.132; Sn 319; metaphorically, the stream of cravings Sn 715 (chinna°; cp. MVastu III.88 chinna-srota), 1034; S IV.292; M 1.226 (sotaṇ chetvā); It 114; denotes *noble eightfold path* S V.347; **bhava**-s. torrent of rebirth S 1.15; IV.128; viññāna-s. flux of mind, D III.105; nom. sing. soto S IV.291 sq.; V.347; nom. plur. sotā Sn 1034; acc. plur. sotāni Sn 433; plur. sotāyo (f. [?], or wrong reading instead of sotāso, sotāse [?]) J IV.287, 288. — 2. passage, aperture (of body, as eyes, ears, etc.), in **kaṇṇa**° orifice of the ear, and **nāsa**° nostril, e. g. D 1.106; Sn p. 108; J 1.163, 164 (hetṭhā-nāsika-s.); Vism 400 (dakkhiṇa° & vāma-kaṇṇa-s.).  
-**āpatti** entering upon the stream, i. e. the noble eightfold path (S V.347), conversion Vin II.93 etc. By it the first three Saṅgyojanas are broken S V.357, 376. It has four phases (angas): faith in the Buddha, the Dhamma, and the Order, and, further, the noble Silas S II.68 sq.; V.362 sq.; A III.12; IV.405; D III.227 (in detail). Another set of four angas consists of sappurisa-saṅsevā, saddhammasavana, yonisomanasikāra, and dhammānuddhammapaṭipatti S V.347, 404. -**phala** the effect of having entered upon the stream, the fruit of conversion Vin 1.293; II.183; M 1.325; A 1.44; III.441; IV.292 sq., 372 sq.; D 1.229; III.227; S III.168, 225; V.410 sq.; Pug 13; DhA III.192; IV.5; PvA 22, 38, 66, 142. -**magga** the way to conversion, the lower stage of conversion DA 1.237; J 1.97; VbhA 307; see magga. -**āpanna** one who has entered the stream, a convert Vin II.161, 240; III.10; D 1.156; III.107 sq., 132, 227; A II.89; S II.68; III.203 sq., 225 sq.; V.193 sq.; DA 1.313; Vism 9, 709; PvA 5, 153. The converted is endowed with āyu, vanna, sukha, and ādhipateyya S V.390; he is called wealthy and glorious S V.402; conversion excludes rebirth in purgatory, among animals and petas, as well as in other places of misery; he is a-vinipāta-dhamma: D 1.156; II.200; S V.193 sq., 343; A 1.232; II.238; III.331 sq.; IV.405 sq., V.182; M III.81; or **khīna-niraya**: A III.211; IV.405 sq. (+ khīna-tiracchānayoṇi etc.). The converted man is sure to attain the sambodhi (niyato sambodhipārāyano D 1.156, discussed in *Dial.* 1.190-192).

**Sotatta** scorched J 1.390 = M 1.79, read so tatto (cp. M 1.530). See **sosita**.

**Sotar** [n. ag. fr. sunāti] a hearer D 1.56; A II.116; III.161 sq. — **sotā** used as a feminine noun ThA 200 (Ap V.3).

**Sotavant** [sota<sup>1</sup> + vant] having ears, nom. pl. sotavanto S 1.138; Vin 1.7; D II.39.

**Sotukāma** [sotaṇ (= inf. of sunāti) + kāma] wish or wishing to hear A 1.150; IV.115; Vism 444; f. abstr. °**kamyatā** desire to listen A V.145 sq., SnA 135.

**Sotta** [pp. of supati, for sutta] asleep S 1.170.

**Sotti** (f.) [Sk. śukti] a shell (?) filled with chunam and lac, used for scratching the back, a back-scratcher acting as a sponge M II.46; A 1.208; see **sutti** e. g. Vin II.107.

**Sottiya** [= \*śrotriya] well versed in sacred learning, a learned man M 1.280; Sn 533 sq. See **sotthiya**.

**Sottun** see **supati**

**Sotthāna** (nt.) [cp. Sk. svastyayana] blessing, well-fare Sn 258; A IV.271, 285; J V.29 (where the metre requires sotthayanāṇ, as at IV.75); VI.139.

**Sotthi** (f.) [Sk. svasti = su + asti] well-being, safety, blessing A III.38 = IV.266 ("brings future happiness"); J 1.335; s. hotu hail! D 1.96; **sotthiṇ** in safety, safely Dh 219 (= anupaddavana DhA III.293); Pv IV.6<sup>4</sup> (= nirupaddava PvA 262); Sn 269; **sotthinā** safely, prosperously D 1.72, 96; II.346; M 1.135; J II.87; III.201. **suvatthi** the same J IV.32. See **sotthika** & **sovattika**.

-**kamma** a blessing J 1.343. -**kāra** an utterer of blessings, a herald J VI.43. -**gata** safe wandering, prosperous journey Mhvs 8, 10; sotthigamaṇa the same J 1.272. -**bhāva** well-being, prosperity, safety J 1.209; III.44; DhA II.58; PvA 250. -**vācaka** utterer of blessings, a herald Miln 359. -**sāla** a hospital Mhvs 10, 101.

**Sotthika** (& °iya) (adj.) [fr. sotthi] happy, auspicious, blessed, safe VvA 95; DhA II.227 (°iya; in phrase **digha**° one who is happy for long [?]).

**Sotthiya**<sup>1</sup> = **sottiya** a learned man, a brahmin Dh 295; ThA 200 (Ap V.6); J IV.301, 303; V.466.

**Sotthiya**<sup>2</sup> (nt.) [der. ?] a childbirth rag Vism 63.

**Sotthivant** (adj.) [sotthi + vant] lucky, happy, safe Vv 84<sup>52</sup>.

**Sodaka** (adj.) [sa + udaka] containing water Mhvs 30, 38; 37, 200.

**Sodariya** (adj.) [sa + udariya] having a common origin (in the same mother's womb), horn of the same mother, a brother J 1.308; IV.434; PvA 94 (bhātā).

**Sodhaka** [fr. sodheti] one who cleanses Mhvs 10, 90; PvA 7.

**Sodhana** (nt.) [fr. sodheti] cleansing Vism 276 (as f. °nā); examining J 1.292; payment (see **uddhāra**) J 1.321.

**Sodheti** [Caus. of sujhati] to make clean, to purify Vin 1.47; M 1.39; Dh 141; DA 1.261, 13<sup>5</sup>; to examine, search J 1.200, 291; II.123; III.528; to search for, to seek J II.135; to clean away, to remove J IV.404; to correct J II.48; to clear a debt: in this meaning mixed with **sādheti** (q. v.) in phrases **inaṇ** s. and **uddhāraṇ** s.; we read **inaṇ sodheti** at PvA 276; **uddhāraṇ sodheti** at J IV.45; otherwise **sādheti**. — Caus. II. **sodhāpeti** to cause to clean, to clean Vin III.208, 248 = 1.206; J 1.305; II.19; Pass. **sodhiyati** to be cleansed, to be adorned Bu II.40 sq. = J 1.12.

**Sona** dog It 36; see **soṇa**.

**Sopadhika** = sa + upadhika.

**Sopavāhana** = sa + upavāhana.

**Sopāka** [= sapāka; śva + pāka] a man of a very low caste, an outcast Sn 137. See also sapāka.

**Sopāna** (m. and nt.) [cp. Sk. sopāna; Aufrecht "sa + upāyana"] stairs, staircase Vin II.117, 152; D II.178; J I.330, 348; IV.265; Vism 10; VvA 188; PvA 156, 275; Vv 78<sup>b</sup>; dhura-sopāna the highest step of a staircase (?) J I.330.

-kalingara flight of steps Vin II.128 (v. l. sopāna-kalevara as at M II.92). -panti a flight or row of steps, a ladder Vism 392 (three). -pāda the foot of the steps (opp. °śisa) DhA I.115. -phalaka a step of a staircase J I.330.

**Soppa** (nt.) [= supina] sleep, dream S I.110; A I.261 (i. e. laziness). °ante in a dream J v.329 (C. reading for T. suppante).

**Soppati** see supati.

**Sobbha** [cp. Sk. śvabhra] a hole, (deep) pit D II.127; M I.11; A I.243; II.140; III.389 (see papāta); v.114 sq.; J VI.166; Th I, 229; SnA 355, 479; a water-pool S II.32; Sn 720; Vism 186; as adj. at S III.109 (+ papāta), i. e. "deep"; kussobbha a small collection of water S II.32, 118; Sn 720; mahāsobbha the ocean S II.32, 118.

**Sobhagga** (nt.) [abstr. fr. subhaga] prosperity, beauty Th 2, 72; J I.51, 475; II.158; IV.133. As sobhagyatā at DA I.161.

**Sobhañjana** the tree Hyperanthica moringa J v.405; sobhañjanaka the same J III.161 (= siggurukkha, C.); VI.535.

**Sobhaṇa**<sup>1</sup> (nt.) [fr. śubh] 1. a kind of edging on a girdle Vin II.136. — 2. beauty, ornament Miln 356.

**Sobhaṇa**<sup>2</sup> (adj.) [fr. śubh] 1. adorning, shining, embellishing A II.8, 225; very often spelt sobhana J I.257; ThA 247; nagara-sobhaṇā (or °iṇī) a courtesan J II.367; III.435, 475; Miln 350; PvA 4. — 2. good Miln 46 (text °na); CpD. 96; 101; 106.

**Sobhati** [śubh, Vedic śobhate] 1. to shine, to be splendid, look beautiful J I.89; II.93; sobhetha let your light shine [with foll. yaṅ "in that . . ."] Vin I.187, 349 = II.162 = J III.487 = S I.217; ppr. °māna Vism 58. aor. sobhi J I.143; Caus. sobheti to make resplendent, adorn, grace A II.7; Sn 421; J I.43; Miln I; Vism 79 (ppr. sobhayanto); to make clear D II.105.

**Sobhanagara** (nt.) a kind of game, fairy scenes D I.6, 13; DA I.84.

**Sobhā** (f.) [fr. śubh; Sk. śobhā] splendour, radiance, beauty Mhvs 33, 30; J IV.333; ThA 220; Miln 356.

**Sobhīya** [cp. Sk. śaubhika; BSk. śobhika MVastu III.113] a sort of magician or trickster, clown J VI.277 (sobhiyā ti nagarasobhanā sampannarūpā purisā; not correct; C.).

**Somanassa** (nt.) [fr. su + mano; cp. domanassa] mental ease, happiness, joy D I.3; II.278; III.270; M I.85, 313; S IV.232; A II.69; III.207, 238; Dh 341; Sn 67; Pug 59; VbhA 73; PvA 6, 14, 133; DA I.53; it is more than sukha D II.214; defined at Vism 461 (iṭṭh'āramman'-ānubhavana-lakkhaṇaṅ, etc.). A syn. of it is veda 1. On term see also CpD. 277.

-indriya the faculty of pleasure D III.224; S v.209 sq.; Dhs 18.

**Somanassita** (adj.) [Caus. pp. formation fr. somanassa] satisfied, pleased, contented VvA 351.

**Somarukkha** [soma + rukkha] a certain species of tree J VI.530.

**Sombhā** (f.) a puppet, doll Th 2, 390; explained as sombhakā ThA 257.

**Somma** (adj.) [Sk. saumya, fr. soma] pleasing, agreeable, gentle Dāvs I.42; DA I.247; DhsA 127; VvA 205; SnA 456; Vism 168.

**Soracca** (nt.) [fr. sorata] gentleness, restraint, meekness A II.68, 113; III.248; S I.100, 172, 222; Sn 78, 292; Dhs 1342; J III.442; IV.302; Miln 162; VvA 347. Often comb<sup>d</sup> with khanti forbearance (q. v.). — soracciya (nt.) the same J III.453.

**Sorata** (adj.) [= su + rata, with so° for sū°, which latter is customary for su° before r (cp. dūr° for dur°). See du<sup>1</sup> 2 and Geiger, P.Gr. § 11. — The (B)Sk. is sūrata] gentle, kind, humble, self-restrained M I.125; S I.65; IV.305 (text, sūrata); A II.43; III.349, 393 sq.; Sn 309, 515, 540; J IV.303; DhA I.56.

**Soḷasa** (num. card.) [Sk. ṣoḍaśa] sixteen D I.128; Sn 1006; J I.78 (lekhā); II.87; III.342 (atappiya-vatthūni); v.175; VI.37; Miln I (palibodhā); DhA I.129 (°salākā); IV.208 (°karīsa-matta). instr. soḷasahi D I.31 & soḷasehi D I.139; gen. soḷasannaṅ J IV.124. Very frequent in measures of time & space. -°vassa° (16 years . . .) J I.231, 285; II.43; IV.7; VI.10, 486; DhA I.25 and passim. The fem. °-sī acts as num. ord. "sixteenth," in phrase kalaṅ nagghati soḷasiṅ he is not worth a sixteenth part of A IV.252; S III.156; v.44, 343; Dh 70; It 19.

**Soḷasakhattuṅ** sixteen times DA I.261; DhA I.353 = Mhvs 6, 37.

**Soḷasama** sixteenth Mhvs 2, 29; Vism 292.

**Sovaggika** (adj.) [fr. sagga = \*svarga; cp. the similar formation dovārika = dvāra] connected with heaven Vin I.294; D I.51; A II.54, 68; III.46, 51, 259; IV.245; S I.90; DA I.158.

**Sovacassa** (nt.) [fr. suvaca, in analogy to dovacassa] gentleness, suavity D III.207; A II.148; III.180; Nett 40; 127; °-karaṇa making for gentleness M I.99; A II.148 = III.180.

**Sovacassatā** (f.) = sovacassa M I.126; D III.212, 274; A I.83; III.310, 423 sq., 449; IV.29; Sn 260; Dhs 1327; Pug 24. Sovaccasāya & sovacassiya the same (Dhs 1327; Pug 24).

**Sovanna** (adj.) [fr. suvaṇṇa] golden D II.210; A IV.393; PvA II.121; J I.226; °-maya golden Vin I.39; II.116; D II.170 etc.; J II.112.

**Sovannaya** (adj.) [= sovaṇṇaka] golden J I.226.

**Sovatthika** (adj.) [either fr. sotthi with diæresis, or fr. su + atthi + ka = Sk. svastika] safe M I.117; Vv 187 (= sotthika VvA 95); J VI.339 (in the shape of a svastika?); Pv IV.3<sup>3</sup> (= sotthi-bhāva-vāha PvA 250). -ālan-kāra a kind of auspicious mark J VI.488.

**Soviraka** (nt.) [dialectical?] sour gruel Vin I.210; S II.111; Vv 19<sup>8</sup>; PugA 232.

**Sosa** [fr. śuṣ] drying up, consumption Vin I.71; Vism 345.

**Sosana** (nt.) [fr. soseti] causing to dry (in surgery) Miln 353.

**Sosānika** (adj.) [fr. susāna] connected with a cemetery, bier-like Vin II.149; m., one who lives in or near a cemetery A III.220; Pug 69 sq.; Miln 342; Vism 61 sq.; DhA I.69.

**Sosārīta** (adj.) [su + osārīta] well reinstated (opp. dosārīta) Vin I.322.

**Sosika** (adj.) [fr. *sosa*] afflicted with pulmonary consumption Vin 1.93; iv.8.  
**Sosita** at J 1.390 means either "thoroughly chilled" or "well wetted" It is expl<sup>d</sup> as "him'odakena su-sito suṭṭhu tinto." Perhaps we have to read **so sīta**, or **sīna** (cp. *sīna*<sup>2</sup>), or **sinna**. The corresponding **sotatta** (expl<sup>d</sup> as "suriya-santāpena su-tatto") should then be **so tatto**.  
**Soseti** [Caus. of *sussati*] to cause to dry or wither Mhvs 21, 28; Vi n 120. See **vi**<sup>o</sup>.  
**Sossati** is Fut. of *suṇāti*.  
**Sohada** [Sk. *sauhr̥da*, fr. *su + hr̥d*] a friend Mhvs 38, 98. See also **suhada**.  
**Sneha** see **sineha**.  
**Svākāra** [su + ākāra] being of good disposition Vin 1.6.  
**Svākkhāta** [su + akkhāta; on the long ā cp. Geiger, *P.Gr.* § 7; BSk. *svākhyaṭa*] well preached Vin 1.12, 187;

ii.199; M 1.67; A 1.34; ii.56; Sn 507. Opp. **durakkhāta** Vism 213 (in detail).  
**Svāgata** [su + āgata] 1. welcome Vin 11.11; Th 2, 337; ThA 236. — 2. learnt by heart Vin 11.95, 249; A iv.140 (*pātimokkhāni*). See **sāgata**.  
**Svātana** [cp. Sk. *śvastana*; Geiger, *P.Gr.* § 6, 54] relating to the morrow; dat. °-*nāya* for the following day Vin 1.27; D 1.125; J 1.11; DhA 1.314; iv.12.  
**Svātivatta** [su + ativatta] easily overcome Sn 785; Nd<sup>1</sup> 76.  
**Svāssu** = **so assu** J 1.196.  
**Svāhaṅ** = **so ahaṅ**.  
**Sve** (adv.) [cp. Sk. *śvas*] to-morrow Vin 11.77; D 1.108, 205; J 1.32, 243; ii.47; VvA 230; *svedivasa* DhA 1.103. The diæretic form is **suve**, e. g. Pv 1v.1<sup>5</sup>; Mhvs 29, 17; and doubled **suve suve** day after day Dh 229; DhA 111.329; J v.507.

## H.

**Ha** [freq. in Rigveda, as *gha* or *ha*, Idg. \**gho*, \**ghe*; cp. Lat. *hi-c*, Sk. *hi*] an emphatic particle "hey, oh, hallo, I say" Vin 11.109; Sn 600; *iti ha*, thus Vin 1.5, 12; D 1.1; a common beginning to traditional instruction Sn 1053; *itihītihaṅ* (saying), "thus and thus" Sn 1084; SnA 416 (*ha-kāra*); PvA 4 (*ha re*), 58 (gloss for *su*).  
**Haṅ** (indecl.) [cp. Sk. *haṅ*] an exclamation "I say, hey, hallo, look here!" Vv 50<sup>8</sup> (= *nipāta* VvA 212); J v.422; VvA 77. Sometimes as **han ti**, e. g. J v.203; DhA 111.108. See also **handā** & **hambho**. In comb<sup>9</sup> *iti haṅ* (= *iti*) Sn 783; Nd<sup>1</sup> 71; or with other part, like **haṅ dhī** DhA 1.179 216 (here as **haṅ di**).  
**Haṅsa**<sup>1</sup> [fr. *haṅsati*] bristling; see **lomahaṅsa** Sn 270 etc.  
**Haṅsa**<sup>2</sup> [cp. Sk. *haṅsa* = Lat. (*h*)anser "goose," Gr. *χῆν* = Ags. *gōs* = E. *goose*, Ger. *gans*] 1. a water-bird, swan S 1.148; Sn 221, 350, 1134; Dh 91, 175; DhA 11.170; J 11.176 sq.; SnA 277; Pv 11.12<sup>3</sup>; 111.3<sup>4</sup>. Considered as (*suvanna-*) **rāja-haṅsa** ("golden royal swan") to be king of the birds: J 1.207; 11 353; Vism 650. — At SnA 277 Bdhg gives various kinds of **haṅsa**'s, viz. *harita*<sup>o</sup>, *tamba*<sup>o</sup>, *khira*<sup>o</sup>, *kāḷa*<sup>o</sup>, *pāka*<sup>o</sup>, *suvanna*<sup>o</sup>. — **pāka**<sup>o</sup> a species of water bird J v.350; v1.539; SnA 277. — f. **haṅsi** Dāvs v.24 (*rāja*<sup>o</sup>). — 2. a kind of building J 1.92. — **potaka** a young swan Vism 153 (in simile). — **rāja** the king of swans Vv 35<sup>8</sup>; Vin 1v.259.  
**Haṅsati** [cp. Vedic *haṅsate* Idg. \**ǵher* to bristle (of hair), as in Lat. *horreo* ("horrid, horripilation"), *ēr* hedgehog ("bristler") = Gr. *χῆν* id.; Lat. *hirtus*, *hispidus* "rough"; Ags. *gorst* = gorse; Ger. *granne* & many others, for which see Walde, *Lat. Itb.* s. v. *ēr*. — The DhTp (309) defines as "tuṭṭhi." See also **ghaṅsati**<sup>2</sup>, **pahaṅsati**<sup>2</sup>, **pahaṭṭha**<sup>2</sup>, **pahaṅsita**<sup>2</sup> to bristle, stand on end (said of the hair) Vin 111.8; M 1.79; Caus. **haṅseti** to cause to bristle J v.154. — pp. **haṭṭha**.

**Haṅsana** (adj.-nt.) [fr. *hr̥ṣ*] bristling, see **lomahaṅsa** Sn 270 etc.  
**Haṅsi** (indecl.) [?] = **hañci** if, in case that J vi.343.  
**Hankhati** see **paṭi**<sup>o</sup>.  
**Hacca** (adj.) [fr. **han**] killing in *bhūnahacca* killing an embryo A iv.98; J vi.579 = 587; Miln 314 (text *bhūta-*).  
**Hañci** (indecl.) [**haṅ** + **ci**] if Kvu 1.  
**Haññati** & **hañchati** see **hanti**.  
**Haṭa**<sup>1</sup> [pp. of *harati*] taken, carried off Vin 1v.23; J 1.498. **haṭa-haṭa-kesa** with dishevelled hair S 1.115.  
**Haṭa**<sup>2</sup> [cp. Sk. *haṭha* & *haṭa*] a kind of water-plant, *Pistia stratiotes* D 1.166; M 1.78, 156; Pug 55 (text *sāta-*); A 1.241, 295 (v. l. *sāta*; cp. *hāṭaka*).  
**Haṭṭha** [pp. of *haṅsati*] 1. bristling, standing on end M 1.83; Dāvs v.64; **lomahaṭṭhajāta** (cp. °*loma*) with bristling hairs, excited D 11.240; Sn p. 14. — 2. joyful, happy Vin 1.15; Sn 1017; J 1.31, 335; 11.32; often comb<sup>d</sup> with either **tuṭṭha** (e. g. J vi.427; PvA 113), or **pahaṭṭha** (DhA 111.292).  
**Haṭha** [only as lexicogr. word; DhTp 101 = **balakkāra**] violence.  
**Hata** [pp. of *hanti*] struck, killed D 11.131; destroyed, spoilt, injured Vin 1.25; Dhs 264; J 11.175; **reṇuhata** struck with dust, covered with dust Vin 1.32; **hatatta** (nt.) the state of being destroyed Dh 390; **hatāvakāsa** who has cut off every occasion (for good and evil) Dh 97; DhA 11.188; **hatāvasesaka** surviving D 1.135; **killed** & **dismembered** Vism 179, 194. — **hata** is also used in sense of med., i. e. one who has destroyed or killed.

e. g. *nāga*° slayer of a *nāga* Vin II.195; °*antarāya* one who removes an obstacle PvA 1. — *ahata* unsoiled, clean, new D II.160; J 1.50; Dāvs II.39.

**Hati** (f.) [fr. *han*] destruction Dāvs IV.17.

**Hattha** [fr. *hr*, cp. Vedic *hasta*] 1. hand D I.124; A 1.47; Sn 610; J VI.40. — forearm Vin IV.221; of animals S v.148; J I.149; °*pāda* hand and foot M I.523; A 1.47; J II.117; PvA 241; DhA IV.7. *sahassa*° thousand-armed Mhvs 30, 75; *pañca*° having five hands J v.425; J v.431 (mukhassa ceva catunnag ca caranānaṃ vasena etaṃ vuttan); *kata*° *pa* practised hand, practised (of an archer) S 1.62; A II.48; J IV.211. — *hatthe karoti* to bring under one's hand, to take possession of, to subdue J VI.490; *hatthaj gacchati* to come under somebody's hand, to come under the sway of J I.179; *hatthaga* being in the power of; *hatthagata* fallen into the hand or possession of, *hatthappatta* what one can put one's hand on, i. e. "before his very eyes" Vin I.15. As °*hattha* in hand, -handed; e. g. *daṇḍa*° stick in hand J I.59; *ritta*° empty-handed Sdhp 309; *vinā*° lute in hand Mhvs 30, 75. Cp. *sa*° with one's own hand. — 2. the hand as measure, a cubit J I.34, 233 (asīti°, q. v.); Mhvs 38, 52; Vism 92 (nava° sātaka). — 3. a handful, a tuft (of hair) VvA 197.

-*anguli* finger PvA 124 (+*pādanguli* toe). -*aṭṭhika* hand-bone KhA 49. -*antara* a cubit Vism 124. -*āpalekhana* licking the hands (to clean them after eating — cp. the 52<sup>nd</sup> Sekhiya Vin IV.198) D I.166; III.40; M I.77, 238, 307; A I.295 (v. I. °*āva*°); Pug 55. -*ābharāṇa* bracelet Vin II.106. -*ābhijappana* (nt.) incantations to make a man throw up his hands D I.11; DA 1.97. -*āṅkāra* a (wrist) bracelet, wristlet VvA 167. -*kacchapaka* making a hollow hand J III.505. -*kamma* manual work, craft, workmanship, labour J 1.220; DhA 1.98, 395; IV.64. -*gata* received, come into the possession of J I.446; II.94, 105; VvA 149; (nt.) possession J VI.392. -*gahana* seizing by the hand Vin IV.220. -*chhinna* whose hand is cut off M I.523; Miln 5. -*cheda* cutting off the hand J I.155 (read *sugatiyā va hatthacchedādi*). -*cchedana* = °*cheda* J IV.192; DhA III.482. -*tala* palm of the hand VvA 7. -*ttha* [cp. Sk. *hasta*-*stha*, of *sthā*] lit. standing in the hand of somebody, being in somebody's power (cp. *hattha-gata*); used as abstr. *hatthattha* (nt.) power, captivity, °*g* *gacchati* & °*gacchati* to come into the power of (gen.), to be at the mercy of [cp. *hattha-gata* & *hatthaj gacchati*] J II.383 (°*āyanti* *hatthatthaj*); IV.420, 459; v.346 (°*g* *āgata*). As pp. *hattha-attha-gata* in somebody's power J I.244; III.204; VI.582. An abstr. is further formed fr. *hatthattha* as *hatthatthā* J v.349 (°*taṃ gata*). The BSk. equivalent is *hastatvaṃ* MVastu II.182. -*pajjotikā* hand-illumination, scorching of the hand (by holding it in a torch), a kind of punishment M I.87; A 1.47; II.122; Miln 197; Nd<sup>1</sup> 154. -*patāpaka* a coal-pan, heating of the hand Vv 33<sup>32</sup>; VvA 147; see *mandāmukhi*. -*pasāraṇa* stretching out one's hand Vism 569. -*pāsa* the side of the hand, vicinity Vin IV.221, 230. -*bandha* a bracelet D 1.7; DA 1.89. -*vattaka* hand-cart Vin II.276. -*vikāra* motion of the hand J IV.491. -*sāra* hand-wealth, movable property DhA 1.240; J I.114; DA 1.216.

**Hatthaka** [*hattha* + *ka*] a handful, a quantity (lit. a little hand) Vv 45<sup>5</sup> (= *kalāpa* VvA 197).

**Hatthin** [Vedic *hastin*, lit. endowed with a hand, i. e. having a trunk] an elephant Vin I.218, 352; II.194 sq. (Nālāgiri) = J v.335 (nom. sg. *hatthi*; gen. *hatthissa*); D 1.5; A II.209; J I.358; II.102; DhA 1.59 (correct *hatthi*!), 80 (acc. pl. *hatthi*); size of an elephant Miln 312; one of the seven treasures D 1.89; II.174; often mentioned together with *horses* (°*ass'ādayo*), e. g. A IV.107; M III.104; Vism 269; DhA 1.392. *ekacārika-h.*, an elephant who wanders alone, a royal elephant

J III.175; *caṇḍa* h. rogue elephant M I.519; DA 1.37. — *hatthinī* (f.) a she-elephant Dh 105. *hatthinikā* (f.) the same Vin I.277; D 1.49; DA 1.147.

-*atthara* elephant rug Vin I.192; D 1.7; A 1.181. -*ācariya* elephant trainer Vin I.345; J II.94, 221, 411; IV.91; Miln 201. -*āroha* mounted on an elephant, an elephant-driver D 1.51; S IV.310. -*āṅkāra* elephant's trappings J II.46. -*kanta* = *manta* el. charm DhA 1.163. -*kantaviṇā* lute enticing an elephant DhA 1.163. -*kala-bha* the young of an elephant A IV.435. -*kumbha* the frontal globe of an elephant J II.245. -*kula* elephant species, *ten* enum<sup>d</sup> at VbhA 397. -*kkhandha* the shoulder or back of an elephant J I.313; Mhvs VI.24. PvA 75. 178. -*gopaka* an elephant's groom or keeper J I.187. -*damaka* elephant tamer M III.132, 136; SnA 161. -*damma* an elephant in training M III.222. -*nakha* a sort of turret projecting over the approach to a gate; °*ka* provided with such turrets, or supported on pillars with capitals of elephant heads Vin II.169. -*pada* an elephant's foot M I.176, 184; S v.43; J 194. -*pākāra* "elephant-wall," wall of the upper storey with figures of elephants in relief Mhvs 35, 5. See Geiger, *Mhvs trs.* 228, n. 2. -*ppabhinna* a furious elephant Dh 326; M I.236. -*bandha* J I.135 = *hatthibhaṇḍa*. -*bhaṇḍa* an elephant-keeper Vin 1.85; II.194. -*magga* elephant track J II.102. -*mangala* an elephant festival J II.46. -*matta* only as big as an elephant J I.303. -*māraka* elephant hunter DhA 1.80. -*meṇḍa* an elephant's groom J III.431; v.287; VI.498. -*yāna* an elephant carriage, a riding elephant D 1.49; DA 1.147; PvA 55. -*yuddha* combat of elephant's (as a theatrical show) D 1.6. -*rūpaka* elephant image or picture, toy elephant (+*assa*) DhA II.69. -*laṇḍa* elephant dung DhA IV.156. -*lingasakuṇa* a vulture with a bill like an elephant's trunk DhA 1.164. -*vatta* elephant habit Nd 92. -*sālā* elephant stable Vin I.277; II.194; DhA 1.393. -*sippa* the elephant lore, the professional knowledge of elephant-training J II.221 sq. -*sutta* an elephant-trainer's manual J II.46 (cp. *Mallinātha* on Raghuv. VI.27). -*sonḍaka* "elephant trunk," an under-garment arranged with appendages like elephant trunks Vin II.137.

**Hadaya** [Vedic *hṛdaya*, *hṛd* = Av. *ṣarōdā*, not the same as Lat. *cor*(dem), but perhaps = Lat. *haru* entrails (*haru*-*spex*). See *K.Z.* XL.419] the heart. — 1. the physical organ D II.293; S 1.207 (ettha *nro hadayaṃ ti vuttan* DhA 140); in detail: Vism 256, 356; VbhA 60, 239. — 2. the heart as seat of thought and feeling, esp. of strong emotion (as in Vedas!), which shows itself in the action of the heart S 1.199. Thus defined as "cintā" at Dhāt 535 (as *had*), or as "hadayaṃ vuccati cittaṃ," with ster. expl<sup>n</sup> "mano mānasa paṇḍara" etc. DhS 17; Nd<sup>1</sup> 412. Cp. DhA 149 (cittaṃ *abbhantar' aṭṭhena hadayaṃ ti vuttan*). — With *citta* at Sn p. 32 (hadayaṃ *te phalessāmi* "I shall break your heart"); hadayaṃ *phalitaṃ* a broken heart J 1.65; DhA 1.173. *chinna* h. id. J v.180. *hadayassa santi* calmness of h. A v.64 sq.; *hadayā hadayaṃ aññāya tacchati* M 1.32. h. *nibbāyi* the heart (i. e. anger) cooled down J VI.349; h. *me avakaḍḍhati* my heart is distraught J IV.415. — *duhadaya* bad-hearted J VI.469.

-*aṭṭhi* a bone of the heart KhA 49, 50 (so read for *pādāṭṭhi*, see App. to Pj 1.); Vism 255; SnA 116. -*gata* [°*ngata*] gone to the heart, learnt by heart Miln 10. -*gama* [°*ngama*] heart-stirring, pleasant, agreeable D 1.4; III.173; M I.345; A II.209; v.205; Vin III.77; Nd<sup>1</sup> 446; DhS 1343; DA 1.75. -*parilāha* heart-glow Miln 318. -*phālana* bursting of the heart J 1.282. -*maṅsa* the flesh of the heart, the heart J 1.278, 347; II.159 etc. (very frequent in the *Jātakas*); DhA 1.5; II.90. -*bheda* "heart-break," a certain trick in cheating with measures DA 1.79. -*vañcana* deluding the heart SnA 183 (cp. J VI.388 *hadaya-tthena*). -*vattu* (I) the substance of the heart Miln 281; DhA 140.



(2) "heart-basis," the heart as basis of mind, sensorium commune Tikp 17, 26, 53 sq., 62, 256; Vism 447; SnA 228; DhA 257, 264. See the discussion at *Dhs. trs.* lxxvii. and *Cpd.* 277 sq. -santāpa heart-burn, i. e. grief, sorrow Vism 54. -ssita stuck in the heart (of salla, dart) Sn 938; Nd<sup>1</sup> 411.

**Han** (indecl.) see haṅ.

**Hanati**<sup>1</sup> (& hanti) [han or ghan to smite, Idg. \*g<sup>h</sup>en, as in Av. jainti to kill, Gr. *κείνω* to strike, *φόνος* murder; Lat. de-fendo "defend" & of-fendo; Ohg. guudea = Ags. gūð "battle." The Dhṭp (363 & 429) gives "hiṅsā" as meaning of han] 1. to strike, to thresh S iv.201; J iv.102. — 2. to kill D i.123; A iv.97 (asinā hanti attānaṅ); Sn 125; Dh 405; maggaṅ° to slay travellers on the road J 1.274; III.220. — 3. to destroy, to remove Sn 118; Dh 72. — *Forms*: Pres. 1<sup>st</sup> sg. hanāmi J ii.273; 2<sup>nd</sup> sg. hanāsi J iii.199; v.460; 3<sup>rd</sup> sg. hanti Sn 118; A iv.97; DhA ii.73 (=vināseti); Dh 72; hanāti J v.461; hanati J 1.432; 1<sup>st</sup> pl. hanāma J 1.200; 3<sup>rd</sup> pl. hananti Sn 609. Imper. hana J iii.185; hanassu J v.311; hanantu J iv.42; Dh 355; J 1.368. Pot. hane Sn 394, 400; haneyya D i.123; Sn 705. ppr. a-hanaṅ not killing D i.116; hananto J 1.274. fut. hanissati J iv.102; hañehati J iv.102; hañchema J ii.418. aor. hani Mhvs 25, 64, 3<sup>rd</sup> pl. haniṅsu Sn 295; J 1.256; ger. hantvā Sn 121; Dh 294 sq.; hanitvāna J iii.185. — Pass. haññati D ii.352; S iv.175; Sn 312; J 1.371; iv.102; DhA ii.28. ppr. haññamāna S iv.201. grd. hantabba D ii.173. aor. pass. haññiṅsu D i.141. fut. haññissati DA 1.134. — Caus. hanāpeti to cause to slay, destroy J 1.262; DA 1.159; ghātāpeti Vin 1.277; ghāteti to cause to slay Dh 405; Sn 629; a-ghātayay, not causing to kill S i.116; Pot. ghātaye Sn 705; ghātayeyya Sn 394; aor. aghātayi Sn 308; ghātayi Sn 309; pass. ghātīyati Miln 186. See also ghāteti. Cp. upa-hanati, vihanati; °gha, ghāta etc.. paligha.

**Hanati**<sup>2</sup> [\*han for had, probably from pp. hanna. The Dhṭm (535) gives had in meaning of "uccāra ussagga" to empty the bowels Pv iv.88 (=vaccaṅ osajjate PvA 268). — pp. hanna. Cp. ūhanati<sup>2</sup> & ohanati.

**Hanana** (nt.) [fr. hanati] killing, striking, injuring Mhvs 3, 42.

**Hanu** (f.) [Vedic hanu; cp. Lat. gena jaw, Gr. *γίγες* chin, Goth. kinnu = Ger. kinn = E. chin, Oir. gin mouth] the jaw D i.11; J 1.28 (mahā°), 498; SnA 30 (°sañcalana); VbhA 145 (°sañcopana). °-saṅghanana jaw-binding. incantations to bring on dumbness D i.11; DA 1.97.

**Hanukā** (f.) [fr. hanu the jaw J 1.498; DA 1.97; Miln 229; also nt. Vin ii.266; J 1.461; ii.127; iv.188; °-atthika the jaw bone J 1.265 sq.; Vism 251; VbhA 58; KhA 49; SnA 116.

**Hantar** [n. ag. fr. hanati] a striker, one who kills D 1.56; A ii.116 sq.; III.161 sq.; S i.85; Dh 389.

**Handa** (indecl.) [cp. Sk. hanta, haṅ + ta] an exhortative-emphatic particle used like Gr. *ἀγέ* *de* or French *allons, voilà*: well then, now, come along, alas! It is constructed with 1<sup>st</sup> pres. & fut., or imper, 2<sup>nd</sup> person D i.106, 142; II.288; Sn 153, 701, 1132; J 1.88, 221, 233; III.135; DA 1.237 (=vavasāy'at the nipāto); Nd<sup>2</sup> 697 (=padasandhi); Pv 1.10<sup>3</sup> (=ganha PvA 49); II.3<sup>21</sup> (=upasagg'at the nipāta PvA 88); DhA i.16, 410 (handa je); SnA 200 (vavasāne), 491 (id.); VvA 230 (hand'-āhaṅ gamissāmi).

**Hanna** (nt.) [pp. of hanati<sup>2</sup>] easing oneself, emptying of the bowels; su° a good (i. e. modest) performance of bodily evacuation, i. e. modesty J 1.421.

**Hambho** (indecl.) [haṅ + bho] a particle expressing surprise or haughtiness J 1.184, 494. See also ambho.

**Hammīya** (nt.) [cp. Vedic harmya house & BSk. harmikā "summer-house" (?) Divy 244] customarily given as "a long, storied mansion which has an upper chamber placed on the top," a larger building, pāsāda, (store-) house Vin 1.58, 96, 239; II.146 (with vihāra, adḍhayoga, pāsāda, guhā, as the 5 lenāni). 152, 195; Miln 393; Nd<sup>1</sup> 226 = Vism 25. °-gabbha a chamber on the upper storey Vin II.152.

**Haya** [cp. Vedic haya, fr. hi to impel. A diff. etym. see Walde, *Lat. It.* s. v. haedus] 1. a horse Vv 64<sup>1</sup>; J ii.98; Miln 2. — 2. speed M 1.446. °-vāhin drawn by horses J vi.125.

**Hara** (adj.) (-°) [fr. hr] taking, fetching; vayo° bringing age (said of grey hairs) J 1.138; du° S 1.36.

**Harāṇa** (nt.) [fr. hr] taking, seizing, removing J 1.117, 118, 232; DA 1.71. kucchi° n. filling of the belly J 1.277. °bhatta a meal to take along DhA II.144.

**Harāṇaka** (nt.) [fr. harāṇa] goods in transit, movable goods Vin III.51.

**Harāṇi** (f.) [fr. harāṇa] 1. a nerve conveying a stimulus (lit. "carrier"); only used with rasa° nerve of taste Vin II.137; usually given as "a hundred thousand" in number, e. g. J v.4, 293, 458; DhA 1.134. — 2. in kaṇ-ṇamala°, an instrument to remove the wax from the ear Vin II.135. Cp. hāraka.

**Harati** [Idg. \*g<sup>h</sup>er; in meaning "take" cp. Gr. *χεῖρ* hand; in meaning "comprise" cp. Lat. *compr.* Gr. *χόρος*; Ags. gear = yard. — The Dhṭm expl<sup>8</sup> har laconically by "harāṇa"] 1. to carry J II.176; Dh 124; to take with one D 1.8, 142; opposed to paccāharati VbhA 349-354; SnA 52-58. — 2. to bring J 1.208; to offer J 1.238; Sn 223. — 3. to take, gather (fruits) Miln 263. — 4. to fetch, buy J 1.291 (mama santikā). — 5. to carry away, to remove D II.160, 166; J 1.282; Sn 469; Mhvs i, 26; to do away with, to abolish J 1.345. — 6. to take away by force, to plunder, steal D 1.52; J 1.187; v.254. — 7. to take off, to destroy J 1.222 (jīvitāṅ), 310 (visaṅ); to kill J 1.281. — *Forms*: aor. ahāsi Sn 469 sq.; Dh 3; J iv.308; cp. upasaṅhāsi S v.214; pahāsi, pariyudāhāsi, ajjhupāhari; ger. haritvā D II.160; hātūna J iv.280 (=haritvā C.); inf. haritū J 1.187; hātave Th i, 186; hātūṅ; see voharati; hattuṅ; see āharati; Fut. hāhiti J vi.500 (=harissati). — Pass. hariyati M 1.33; hirati J v.254; pret. ahiratha J v.253; grd. haritabba J 1.187, 281. — pp. haṭa. — Caus. hāreti to cause to take Sn 395; to cause to be removed, to remove J 1.345; II.176; III.431 (somebody out of office); hāretabba that which should be taken out of the way J 1.298; Caus. II. hārāpeti to cause to be brought, to offer Vin 1.245; J ii.38; to cause to be taken (as a fine) Miln 193.

**Harāyati** [Denom. fr. hiri (=hrī), cp. Vedic hrī to be ashamed, Pres. jihreti. — The Dhṭp (438) gives roots hiri & hara in meaning "lajjā"] 1. to be ashamed Vin 1.88; II.292; D 1.213; M 1.120; S iv.62; It 43; Pv 1.10<sup>2</sup>; ppr. harāyanto Nd<sup>1</sup> 466, & harāyamāna J iv.171; Nd<sup>2</sup> 566. Often comb<sup>d</sup> with atṭiyati (q. v.). See also hiri-yati. — 2. [in this meaning = Vedic hr to be angry. Pres. hrñite] to be depressed or vexed, to be cross, to worry (cp. hiri-yati) J v.366 (ppr. hariyamāna); Th 1, 1173 (mā hari "don't worry").

**Hari** (adj.) [Idg. \*g<sup>h</sup>hel, as in Lat. helvus yellow, holus cabbage; Sk. harita, harina pale (yellow or green), hiri (yellow); Av. airi; Gr. *χλόος* green, *χλόη* "greens"; Ags. geolo = E. yellow. Also the words for "gold": hātaka & hiranya] green, tawny Dhs 617; DhA 317; °-ssavaṇṇa gold-coloured J ii.33 (=hari-samāna-vaṇṇa suvaṇṇa° C.).

-candana yellow sandal Vv 83<sup>1</sup>; DhA 1.28; -tāla yellow orpiment Th 2, 393; DhA III.29; iv.113; -ttaca gold-coloured Th 2, 333; ThA 235; -pada gold foot, yellow leg, a deer J III.184.

**Hariṇa** [fr. hari] a deer J 11.26.

**Harita** (adj.) [see hari for etym.] 1. green, pale(-green), yellowish. It is expl<sup>d</sup> by Dhṛpāla as *nīla* (e. g. VvA 197; PvA 158), and its connotation is not fixed. — Vin 1.137; D 1.148; S 1.5; J 1.86, 87; 11.26, 110; Pv 11.12<sup>10</sup> (bank of a pond); Vv 45<sup>7</sup> (°patta, with green leaves, of a lotus); J 11.110 (of wheat); SnA 2.77 (°haṅsa yellow, i. e. golden swan). — 2. green, fresh Vin 11.16; A v.234 (kusa); nt. (collectively) vegetables, greens Vin 266 (here applied to a field of fresh (i. e. green) wheat or cereal in general, as indicated by expl<sup>o</sup> “*haritaṅ nāma pubbanṅaṅ aparannaṅ*” etc.); cp. *haritapaṇṇa* vegetables SnA 283. — 3. *haritā* (f.) gold Th 1, 194 = J 11.334 (°maya made of gold; but expl<sup>d</sup> as “*harita-maṇi parikhata*” by C.). — 4. Two cpds., rather odd in form, are *haritāmātar* “son of a green frog” J 11.238 (in verse); and *haritupattā* (bhūmi) “covered with green” M 1.343; J 1.50, 399.

**Haritaka** (nt.) [*harita* + *ka*] a pot-herb D 11.342.

**Haritatta** (nt.) [abstr. fr. *harita*] greenness Vin 1.96.

**Haritaka** [cp. Epic Sk. *haritaka*] yellow myrobalan (*Terminalia citrina* or *chebula*) Vin 1.201, 206; J 1.80; 1v.363; Miln 11; DhA 320 (T. *haritaka*); VvA 5 (t); °-*kī* (f.) the myrobalan tree Vin 1.30; M 11.127. *pūti-harītākī* Vism 40; °*paṇṇika* all kinds of greens Vin 11.267.

**Hareṇukā** (f.) [cp. Sk. *hareṇukā*] a pea M 1.245; J v.405 (= *aparannaṅajā* ti 406); v1 537; *hareṇuka-yūsa* pea-soup M 1.245 (one of the 4 kinds of soup).

**Halaj** = *hi alaj* (q. v.); “*halaj dāni pakāsituṅ*” why should I preach? Vin 1.5 = D 11.36 = M 1.168 = S 1.136.

**Halāhala**<sup>1</sup> [onomat.; cp. Sk. *halāhala*] a kind of deadly poison, usually as °*visa* J 1.271, 273, 380; 11.103; v.465; Miln 256; Vism 57; ThA 287.

**Halāhala**<sup>2</sup> (nt.) [onomat.] uproar, tumult J 1.47 sq.; Miln 122. Cp. *kolāhala*.

**Haliddā** & **Haliddi** (f.) [cp. Sk. *haridrā*] turmeric. — 1. *haliddā*: Vin 1.201; J v.89. — 2. *haliddi* (*haliddi*°) M 1.127; A 11.230, 233; S 11.101; KhA 64; °*rāga* like the colour of turmeric, or like the t. dye, i. e. not fast, quickly changing & fading J 11.148 (of *citta*), cp. J 11.524 sq.

**Hava** [cp. Vedic *hava*; *hū* or *hvā* to call] calling, challenge Dāvs 11.14.

**Have** (indecl.) [*ha* + *ve*] indeed, certainly Vin 1.2; D 11.168; S 1.169; Sn 120, 181, 323, 462; Dh 104, 151, 177, 382; J 1.31, 365; DhA 11.228.

**Havya** (nt.) [Vedic *havya*; fr. *hū* to sacrifice] an oblation, offering S 1.169; Sn 473 sq.; 490.

**Hasati** & **Hassati** [owing to similarity of meaning the two roots *has* to laugh (Sk. *hasati*, pp. *hasita*) & *hṛṣ* to be excited (Sk. *hṛṣyati*, pp. *hṛṣita* & *hṛṣta*) have become mixed in Pāli (see also *hāsa*). — The usual (differentiated) correspondent of Sk. *hṛṣyati* is *haṅsati*. The Dhṛp (309) gives *haṅsa* (= *harṣa*) with *tutti*, and (310) *hasa* with *hasana* 1. to laugh, to be merry; pres. *hasati* Bu 1.28; Mhvs 35, 59; *hassati* Sn 823, 829; ppr. *hasamāna* is preferable v. l. at J 1v.281 for *bhasamāna*; aor. *hasi* J 11.103; DhA 11.17. — Caus. *hāseti* [i. e. both fr. *has* & *hṛṣ*] to cause to laugh; to please, to gladden Mhvs 32, 46; J v1.217, 304; DhA 11.85; aor. *hāsesi* Vin 11.84; ppr. *hāsayamāna* making merry J 1.163, 209, 210; ger. *hāsayitvāna* Miln 1. — Caus. 11. *hāṣepeti* SnA 401; J v1.311. Cp. *pari*°, *pa*°. — 2. to neigh (of horses) J 1.62; v1 581 (strange aor. *hasissisṅsu*, expl<sup>d</sup> as *hasiṅsu* by C.). — pp. *hasita* (& *haṭṭha*).

**Hasana** (nt.) [fr. *hasati*] laughter Dhṛp 31.

**Hasamānaka** (adj.) [ppr. of *hasati* + *ka*] laughing, merry Mhvs 35, 55; (nt.) as adv. °ṅ jokingly, for fun Vin 1.185.

**Hasita** [pp. of *hasati*, representing both Sk. *hasita* & *hṛṣita*] laughing, merry; (nt.) laughter, mirth A 1.261; Pv 11.3<sup>5</sup> (= *hasitavant hasita-mukhin* C.); Miln 297; Bu 1.28; J 1.62 (? read *hesita*); 11.223; Vism 20.

-*uppāda* “genesis of mirth,” aesthetic faculty Tikp 276; see *Cpd.* 20 sq.

**Hasula** (adj.) [fr. *has*] is rather doubtful (“of charming speech” or “smiling”?). It occurs in (corrupted) verse at J v1.503 = Ap 40 (& 307), which is to be read as “*alāra-bhamukhā* (or °*pamihā*) *hasulā* *sussoṇhā tanu-majjhimā*.” See Kern’s remarks at *Toev.* s. v. *hasula*.

**Hassa** (adj.-nt.) [fr. *has*, cp. Sk. *hāsya*] ridiculous Sn 328; (nt.) 1. laughter, mirth D 1.19; Sn 926; DA 1.72; PvA 226; DhA 11.258; Miln 266. — 2. a joke, jest *hassā pi*, even in fun M 1.415; *hassena pi* the same J v.481; Miln 220; °*vasena* in jest J 1.439.

**Hā** (indecl.) an exclamation of grief, alas! ThA 154 (Ap v.154); VvA 323, 324.

**Hāḥaka** (nt.) [cp. Sk. *hātaka*, connected with *hari*; cp. Goth. *gulþ* = E. gold] gold A 1.215; 1v.255, 258, 262 (where T reads *haḥaka*, with *sātaka* as v. l. at all passages); Th 2, 382; J v.90.

**Hātabba** at Nett 7, 32 may be interpreted as grd. of *hā* to go (pres. *jihite*). The C. expl<sup>o</sup> it as “*gametabba, netabba*” (i. e. to be understood). Doubtful.

**Hātūna** see *harati*.

**Hāna** (nt.) [fr. *hā*, cp. Sk. *hāna*] relinquishing, giving up, falling off; decrease, diminution, degradation A 11.167; 11.349 sq. (opp. *visesa*), 427; Vism 11. — *gāmin* going into disgrace or insignificance A 11.49 sq. — *bhāgiya* conducive to relinquishing (of perversity and ignorance) D 11.272 sq.; A 11.167; Nett 77; Vism 85.

**Hāni** (f.) [cp. Sk. *hāni*] 1. decrease, loss A 11.434; v.123 sq.; S 1.111; 11.206, 242; J 1.338, 316. — 2. falling off, waste Mhvs 33, 193. Cp. *saṅ*°, *pari*°.

**Hāpana** at J v.433 is with Kern, *Toev.* 1.132 (giving the passage without ref.) to be read as *hāpaka* “neglectful” [i. e. fr. *hāpeti*<sup>1</sup>].

**Hāpita** [pp. of *hāpeti*<sup>2</sup>] cultivated, attended, worshipped J 1v.221; v.158 (aggihuttāṅ *ahāpitaṅ*; C. wrongly = *hāpita*); v.201 = v1.565. On all passages & their relation to *Coṃ.* & *BSk.* see Kern, *Toev.* 1.132, 133.

**Hāpeti**<sup>1</sup> [Caus. of *hā* to leave; see *jahati*; to which add *fut.*, 2<sup>nd</sup> sg. *hāhasi* J 11.172; and *aor.* *jahi* J v.314; v.469] 1. to neglect, omit A 11.44 (*ahāpayaṅ*); 1v.25; Dh 106; J 11.437; 1v.182; *ahāpetvā* without omitting anything, i. e. fully A 11.77; J 1v.132; DA 1.99. *atthaṅ* *hāpeti* to lose one’s advantage, to fail Sn 37; J 1.251. — 2. to postpone, delay (the performance of . . .) J 11.448; Vism 129. — 3. to cause to reduce, to beat down J 1.124; 11.31. — 4. to be lost Sn 90 (? read *hāyati*).

**Hāpeti**<sup>2</sup> (in form = Sk. (Sūtras) *hāvayati*, Caus. of *juhōti* (see *juhati*), but in meaning = *juhōti*) to sacrifice to, worship, keep up, cultivate J v 195 (aggij; = *juhati* C.). See Kern, *Toev.* 1.133. — pp. *hāpita*.

**Hāyati** is Pass. of *jahati* [*hā*], in sense of “to be left behind,” as well as “to diminish, dwindle or waste away, disappear,” e. g. Nd<sup>1</sup> 147 (+ *pari*°, *antaradhāyati*); Miln 297 (+ *klūyati*); ppr. *hāyamāna* Nd<sup>2</sup> 543. Cp. *hāyana*.

- Hāyana**<sup>1</sup> (nt.) [fr. *hā*] diminution, decay, decrease D 1.54; DA 1.165. Opposed to *vaḍḍhana* (increase) at M 1.518.
- Hāyana**<sup>2</sup> (nt.) [Vedic *hāyana*] year; in *saṭṭhi*<sup>o</sup> 60 years old (of an elephant) M 1.229; J 11.343; VI.448, 581.
- Hāyin** (adj.) [fr. *hā*] abandoning, leaving behind Sn 755 = It 62 (maccu<sup>o</sup>).
- Hāra** [fr. *harati*] 1. that which may be taken; grasping, taking; grasp, handful, booty. In cpd. *hārin* taking all that can be taken, rapacious, ravaging J VI.581 (of an army; Kern, *Toev.* 1.133 wrong in trsl<sup>n</sup> "magnificent, or something like it"). Of a river: tearing, rapid A III.64; IV.137; Vism 231. — 2. category; name of the first sections of the *Netti Pakaraṇa* Nett 1 sq., 195.
- Hāraka** (adj.) [fr. *hāra*] carrying, taking, getting; removing (f. *hārikā*) M 1.385; J 1.134, 479; Pv 11.9<sup>1</sup> (dhana<sup>o</sup>); SnA 259 (maṅsa<sup>o</sup>). — *mala*<sup>o</sup> an instrument for removing ear-wax Ap 303; cp. *haraṇī*. *sattha*<sup>o</sup> a dagger carrier, assassin Vin III.73; S IV.62. See also *valli*.
- Hāri** (adj.) [fr. *hr̥*; cp. Sk. *hāri*] attractive, charming S IV.316; J 1.204 (°sadda).
- Hārika** (adj.) [fr. *hāra*] carrying D 11.348.
- Hārin** (adj.) [fr. *hāra*] 1. taking, carrying (f. *hārinī*) J 1.133; Pv 11.3<sup>10</sup> (nom. pl. f. *hāri*); PvA 113. — 2. robbing J 1.204. — Cp. *hāra*<sup>o</sup>.
- Hāriya** (adj.) [fr. *hāra*] carrying Vv 50<sup>o</sup>; ThA 200; VvA 212.
- Hālidda** (adj.) [fr. *haliddā*] dyed with turmeric; a<sup>o</sup> undyed, i. e. not changing colour J III.88; cp. III.148.
- Hāsa** [fr. *has*, cp. Sk. *hāsa* & *harṣa*] laughter; mirth, joy Dh 146; DA 1.228 = SnA 155 ("āṃḍita"); J 1.33; II.82; V.112; Miln 390. See also *ahāsa*.  
-*kara* giving pleasure, causing joy Miln 252. -*kkhaya* ceasing of laughter Dh 439 (in def<sup>n</sup> of *gilāna*, illness). -*dhama* merriment, sporting Vin IV.112.
- Hāsaniya** (adj.) [fr. *has* or *hr̥*; cp. Sk. *harṣaniya*] giving joy or pleasure Miln 149.
- Hāsu**<sup>o</sup> (of uncertain origin) occurs with *hāsa*<sup>o</sup> in comb<sup>n</sup> with *pañña* and is customarily taken in meaning "of bright knowledge" (i. e. *hāsa* + *paññā*), wise, clever. The syn *javana-pañña* points to a meaning like "quick-witted," thus implying "quick" also in *hāsu*. Kern, *Toev.* 1.134 puts forth the ingenious expl<sup>n</sup> that *hāsu* is a "cockneyism" for *āsu* = Sk. *āsu* "quick," which does not otherwise occur in Pāli. Thus his expl<sup>n</sup> remains problematic. — See e. g. M III.25; S 1.63; V.376; J IV.136; VI.255, 329. — Abstr. °*tā* wisdom S V.412; A 1.45.
- Hāseti** see *hasati*.
- Hāhasi** is 2<sup>nd</sup> sg. fut. of *jahati* (e. g. J III.172); in cpd. also °*hāhisi*: see *vijahati*.
- Hāhiti** is fut. of *harati*.
- Hi** (indecl.) [cp. Sk. *hi*] for, because; indeed, surely Vin 1.13; D 14; Dh 5. Sn 21; Pv 11.1<sup>18</sup>; 11.7<sup>10</sup> (= *hi* saddo avadhāraṇe PvA 103); SnA 377 (= *hi* kāro nipāto pada-pūraṇa-matto); PvA 70, 76. In verse J IV.495. *h'etaṅ* = *hi* etaṅ; no *h'etaṅ* not so D 1.3. *hevaṅ* = *hi* evaṅ.
- Hiṅṣati** [hiṅṣ, Vedic *hinasti* & *hiṅṣanti*] 1. to hurt, injure D 11.243; S 1.70; Sn 515; Dh 132; Pv 11.9<sup>o</sup> (= *bādheti* C.); III.4<sup>2</sup> (= *paribādheti* C.); SnA 460. — 2. to kill M 1.39; Dh 270. — Caus. II *hiṅṣāpeti* PvA 123. — Cp. vi<sup>o</sup>.
- Hiṅṣana** (nt.) [fr. *hiṅṣ*] striking, hurting, killing Mhvs 15, 28.
- Hiṅṣā** (f.) [Vedic *hiṅṣā*] injury, killing J 1.445; Dh 387. *hiṅṣa-mano* wish to destroy Dh 390. Opp. a<sup>o</sup>.
- Hiṅṣitar** [n. ag. fr. *hiṅṣati*] one who hurts D 11.243; J IV.121.
- Hikkā** (f.) [cp. Epic Sk. *hikkā*, fr. *hikk* to sob; onomat.] hiccup Sdhp 270.
- Hikkāra** [hik + *kāra*] = *hikkā*. VbhA 70.
- Hinkāra** (indecl.) [hiṅ = *hi*, + *kāra*, i. e. the syllable "hiṅ"] an exclamation of surprise or wonder J VI.529 (C. *hin ti kāraṇaṅ*).
- Hingu** (nt.) [Sk. *hingu*] the plant *asafetida* Vin 1.201; VvA 186.  
-*cunna* powder of *asafetida* DhA IV.171. -*rāja* a sort of bird J VI.539.
- Hingulaka** [cp. Sk. *hingula*, nt.] vermilion; as *jāti*<sup>o</sup> J V.67, 416; VvA<sup>4</sup>, 168. Also as °*ikā* (f.) VvA 324.
- Hinguli** [Sk. *hinguli*] vermilion Mhvs 27, 18.
- Hiṅḍati** [\*Sk. *hiṅḍ*] to roam Dh 108 (= *āhiṅḍana*). See ā<sup>o</sup>.
- Hita** (adj.) [pp. of *dahati*<sup>1</sup>] useful, suitable, beneficial, friendly A 1.58, 155 sq.; II.191; D III.211 sq.; Dh 163. — (m.) a friend, benefactor Mhvs 3, 37. — (nt.) benefit, blessing, good Vin 1.4; Sn 233; A II.96 sq., 176; It 78; SnA 500. — Opp. *ahita* A 1.194; M 1.332.  
-*ānukampin* friendly & compassionate D 1.4, 227; Sn 693; J 1.241, 244. -*ūpacāra* beneficial conduct, saving goodness J 1.172. -*esin* desiring another's welfare, well-wishing M II.238; S IV.359; V.157; °*tā* seeking another's welfare, solicitude DhS 1056; DhSA 362; VvA 260. -*kara* a benefactor Mhvs 4, 65.
- Hinati** [hi, *hinoti*] to send; only in cpd. *pahiṇāti*.
- Hintāla** [hiṅ + *tāla*] a kind of palm, Phoenix *paludosa* Vin 1.190; DhA III.451.
- Hindagu** [probably for *indagu*, *inda* + *gu* (= °*ga*), i. e. sprung from Indra. The *h* perhaps fr. *hindu*. The spelling *h*<sup>o</sup> is a corrupt one] man, only found in the *Niddesa* in stock def<sup>n</sup> of *jantu* or *nara*; both spellings (with & without *h*) occur; see Nd<sup>1</sup> 3 = Nd<sup>2</sup> 249.
- Hima** (adj. -n.) [cp. Vedic *hima*; Gr. *χίμα* & *χιμῶν* winter, *χιῶν* snow; Av. *zaya* winter; Lat. *hiems* etc.] cold, frosty DhSA 317. — (nt.) ice, snow J III.55.  
-*pāta-samaya* the season of snow-fall Vin 1.31, 288; M 1.79; J 1.390; Miln 396. -*vāta* a snow or ice wind J 1.390.
- Himavant** (adj.) [*hima* + *vant*] snowy J V.63 (= *himayutta* C.). (m.) *Himavā* the *Himālaya*: see Dict. of Names.
- Hiyyo** (adv.) [Vedic *hyah*, Gr. *χθῆς*, Lat. *heri*; Goth. *gistradagis* "to-morrow," E. *yester-day*, Ger. *gestern* etc.] yesterday Vin 1.28; II.77; J 1.70, 237; V.461; VI.352, 386; Miln 9. In sequence *ajja hiyyo pare* it seems to mean "to-morrow"; thus at Vin IV.63, 69; J IV.481 (= *sve* C.). See para 2. c.
- Hirañña** (nt.) [Vedic *hiranya*; see etym. under *hari* & cp. Av. *zaranya* gold] gold Vin 1.245, 276; II.159; A IV.393; Sn 285, 307, 769; Nd<sup>2</sup> 11; gold-piece S 1.89; J 1.92. Often together with *suvanna* Vin 1.150; D II.170; h<sup>o</sup>-*suvannaṅ* gold & money M III.175; J 1.341. °*olokana* (-*kamma*) valuation of gold J II.272.

**Hiri** & **hiri** (f.) [cp. Vedic *hrī*] sense of shame, bashfulness, shyness S 1.33; D III.212; A 1.51, 95; III.4 sq., 331, 352; IV.11, 29; Sn 77, 253, 719; Pug 71; Pv IV.7<sup>3</sup>; J 1.129, 207; Nett 50, 82; Vism 8 Expl<sup>d</sup> Pug 23 sq; is one of the *cāga-dhana*'s: see *cāga* (cp. Jtm 31<sup>1</sup>). — Often contrasted to & combined with *ottappa* (cp. below) fear of sin: A 1.51; D III.284; S II.200; It 30; Nett 39; their difference is expl<sup>d</sup> at Vism 404 ("kāya-duccarit' ādhi hiriyati ti hiri; lajjāy' etaṃ adhivacaṇaṃ; tehi yeva ottappati ti ottappaṃ; pāpato ubbegass' etaṃ adhivacaṇaṃ"); J 1.129 sq.; DhA 124.

—*ottappa* shame & fear of sin M 1271; S II.220; It 34; A II.78; J 1.127, 206; Tikp 61; Vism 221; DhA III.73. Frequently spelt *otappa*, e. g. J 1.129; It 30. —*kopīna* a loin cloth M 1.10; Vism 31, 195. —*nisedha* restrained by conscience S 1.7, 168 = Sn 402; Dh 143; DhA III.86. —*baḷa* the power of conscientiousness A II.150; DhS 30, 101. —*mana* modest in heart, conscientious D II.78; M 1.43; S II.159.

**Hirika** (& *hirika*) (adj.) [fr. *hiri*] having shame, only as ° in neg. *ahirika* shameless, unscrupulous A 1.51, 85; II.219; Pug 19; It 27 (°ika); J 1.258 (chinna° id.); nt. °ḡ unscrupulousness Pug 19.

**Hirimant** (& *hirimant*) (adj.) [fr. *hiri*] bashful, modest, shy D III.252, 282; S II.207 sq.; IV.243 sq.; A II.218, 227; III.2 sq., 7 sq., 112; IV.2 sq., 38, 109; V.124, 148; It 97; Pug 23.

**Hiriya** (m. & nt.) [fr. *hiri*] shame, conscientiousness VvA 194.

**Hiriyati** (*hiriyati*) [see *harāyati*] to blush, to be shy; to feel conscientious scruple, to be ashamed Pug 20, 24; Miln 171; Vism 404 (*hiriyati*); DhA 149.

**Hirivera** (nt.) [cp. Sk. *hrivera*] a kind of Andropogon (sort of perfume) J VI.537; DA 1.81.

**Hilādāti** [*hlād*] to refresh oneself, to be glad Dhpt 152 (= *sukha*), 591 (id.).

**Hina** [pp. of *jahati*] 1. inferior, low; poor, miserable; vile, base, abject, contemptible, despicable Vin 1.10; D 1.82, 98; S II.154 (*hinaṃ dhātuṃ paṭicca uppajjati hinā saññā*); III.47; IV.88, 309 (*citta h. duggata*); D III.106, 111 sq., 215 (*dhātu*); A II.154; III.349 sq.; V.59 sq.; Sn 799, 903 sq.; Nd<sup>1</sup> 48, 103, 107, 140; J II.6; Pv IV.12<sup>2</sup> (opp. *pañita*); Vv 2.13 (= *lāmaka* VvA 116); DhS 1025; DhA 45; Miln 288; Vism 13, DhA III.163. — Often opposed to *ukkattha* (exalted, decent, noble), e. g. Vin IV.6; J 1.20, 22; III.218; VbA 410; or in graduated sequence *hina* (> *majjhima*) > *pañita* (i. e. low, medium, excellent), e. g. Vism II, 85 sq., 424, 473. See *majjhima*. — 2. deprived of, wanting, lacking Sn 725 = It 106 (*ceto-vimutti*°); Pug 35. — *hināya āvattati* to turn to the lower, to give up orders, return to secular life Vin 1.17; S II.231; IV.191; Ud 21; A III.393 sq.; M 1.460; Sn p. 92; Pug 60; *hināya vattati* id. J 1.270; *hināy'āvatta* one who returns to the world M 1.460, 462; S II.50; IV.103; Nd<sup>1</sup> 147.

—*ādhimutta* having low inclinations J III.87; Pug 26; °ika id. S II.157; It 70. —*kāya* inferior assembly VvA 298 (here meaning *Yamaloka*); PvA 5. —*jacca* low-born, low-caste J II.5; III.452; V.19, 257. —*vāda* one whose doctrine is defective Sn 827; Nd<sup>1</sup> 167. —*viriya* lacking in energy It 116; DhA 1.75; II.260.

**Hiyati** is Pass. of *jahati*.

**Hira** [cp. late Sk. *hira*] 1. a necklace (?) VvA 176. — 2. a small piece, splinter J IV.30 (*sakalika*°); *hirahiraṃ karoti* to cut to pieces, to chop up J 1.9; DhA 1.224 (+ *khaṇḍākhaṇḍaṃ*).

**Hiraka** [*hira* + *ka*, cp. lexic. Sk. *hīraka* "diamond"] a splinter; *tāla*° "palm-splinter," a name for a class of worms Vism 258.

**Hirati** is Pass. of *harati*.

**Hilana** (nt.) & °ā (f.) [fr. *hiḍ*] scorn(ing), disdain, contempt Miln 357; DA 1.276 (of part. "re": *hilana*-*vasena* *āmantanaṃ*); as °ā at Vbh 353 (+ *hīlānā*); VbA 486.

**Hilīta** [pp. of *hīleti*] despised, looked down upon, scorned Vin IV.6; Miln 227, 251; Vism 424 (+ *ohīlīta oñhāta* etc.); DA 1.256.

**Hīleti** [Vedic *hiḍ* or *hel* to be hostile; cp. Av. *zēša* awful; Goth. *us-geisnan* to be terrified. Connected also with *higsati*. — The Dhpt (637) defines by "nindā"] 1. to be vexed, to grieve S 1.308; to vex, grieve Vv 84<sup>46</sup>. — 2. to scorn, disdain, to feel contempt for, despise D II.275; Sn 713 (*appaṃ dānaṃ na hīleyya*); J II.258; DA 1.256 (= *vambheti*); DhA IV.97; Miln 169 (+ *garati*). — pp. *hīlita*.

**Huḡ** (indecl.) the sound "huḡ" an utterance of discontent or refusal DhA III.108 = VvA 77; Vism 96. Cp. *haḡ*, *hunkāra* growling, grumbling Vism 105. *hunkaroti* to grumble DhA 1.173. *hunkaraṇa* = °kāra DhA 1.173 sq. See also *huhunka*.

**Hukku** the sound uttered by a jackal J III.113.

**Huta** [pp. of *juhati*] sacrificed, worshipped, offered Vin 1.36 = J 1.83; D 1.55; J 1.83 (nt. "oblation"); Vv 34<sup>26</sup> (*su*°, + *sudinna*, *suyiṭṭha*); Pug 21; DhS 1215; DA 1.165; DhA II.234.

—*āsana* [cp. Sk. *hutāśana*] the fire, lit. "oblation-eater" Dāvs II.43; Vism 171 (= *aggi*).

**Hutta** (nt.) [cp. Vedic *hotra*] sacrifice: see *aggi*°.

**Hunitabba** is grd. of *juhati* "to be sacrificed," or "venerable" Vism 219 (= *āhuneyya*).

**Hupeyya** "it may be" Vin 1.8; = *huvēyya* M 1.171. See *bhavati*.

**Huraṃ** (adv.) [of uncertain origin] there, in the other world, in another existence. As prep. with acc. "on the other side of," i. e. before Sn 1084; Nd<sup>1</sup> 109; usually in connection *idha vā hurāṃ vā* in this world or the other S 1.12; Dh 20; Sn 224 = J 1.99; *hurāhurāṃ* from existence to existence Dh 334; Th 1, 399; Vism 107; DhA IV.43. — The expl<sup>n</sup> by Morris J.P.T.S. 1884, 105 may be discarded as improbable.

**Huhunka** (adj.) [fr. *huḡ*] saying "huḡ, huḡ," i. e. grumbly, rough; °jātika one who has a grumbly nature, said of the brahmins Vin 1.2; Ud 3 ("proud of his caste" Seidenstücker). *nihuhunka* (= *nis* + *h.*) not grumbly (or proud), gentle Vin 1.3; Ud 3. Thus also Kern, *Toev.* 1.137; differently Hardy in J.P.T.S. 1901, 42 ("uttering & putting confidence into the word huḡ") Bādhg (Vin 1.362) says: "diṭṭha-mangaliko mānavasena kodhavasena ca hūhun ti karonto vicarati."

**Hūti** (f.) [fr. *hū*, *hvā* "to call," cp. *avhayati*] calling, challenging S 1.208.

**He** (indecl.) a vocative (exclam.) particle "eh," "here," hey M 1.125, 126 (+ *je*); DhA 1.176 (double).

**Heṭṭhato** (adv.) [fr. *heṭṭhā*] below, from below Ps 1.84; DhS 1282, 1284, Mhvs 5, 64.

**Heṭṭhā** (indecl.) [cp. Vedic *adhastāt* = *adhaḥ* + abl. suff. °tāt] down, below, underneath Vin 1.15; D 1.198; It 114; J 1.71; VvA 78; PvA 113. As prep. with gen. (abl.) or cpd. "under" J 1.176; II.103; lower in the manuscript, i. e. before, above J 1.137, 206, 350; VvA 203; lower, farther on J 1.235.

—*āsana* a lower seat J 1.176. —*nāsika*-(*sota*) the lower nostril J 1.164. —*bhāga* lower part J 1.209, 484. —*mañce* underneath the bed J 1.197 (°mañcato from under the

bed); II.275. 419; IV.365. -vāta the wind below, a wind blowing underneath J 1.481. -sisaka head downwards J III.13.

**Hetthima** (adj.) [compar.-superl. formation fr. hetthā] lower, lowest Vin IV.168; Dhs 1016; Tikp 41; PvA 281; Sdhp 238, 240, 256. °tala the lowest level J 1.202.

**Hetthaka** (adj.-n.) [fr. heṭheti] one who harasses, a robber J IV.495, 498. Cp. vi°.

**Hetthana** (f.) [fr. heṭheti] harassing D II.243; VbhA 75.

**Heṭheti** [Vedic heḍ = heḷ or hīd (see hīleti)] to harass, worry, injure J IV.446, 471; Pv III.5<sup>a</sup> (=bādheti PvA 198); ppr. a-heṭhayaṅ Dh 49; S 1.21. med. a-heṭhayaṅa S 1.7; IV.179; ger. heṭhayitvāna J III.480. — pp. heṭhayaṅ J IV.447.

**Hetaṅ** = hi etaṅ.

**Hetu** [Vedic hetu, fr. hi to impel] 1. cause, reason, condition S 1.134; A III.440 sq.; Dhs 595. 1053; Vism 450; Tikp II. 233, 239. In the older use paccaya and hetu are almost identical as synonyms, e. g. n'atthi hetu n'atthi paccayo D 1.53; aṭṭha hetū aṭṭha paccayā D III.284 sq.; cp. S III.69 sq.; D II.107; M 1.407; A 1.55 sq., 66, 200; IV.151 sq.; but later they were differentiated (see Mrs. Rh. D., Tikp introd. p. xi. sq.). The diff. between the two is expl<sup>d</sup> e. g. at Nett 78 sq.; DhsA 303. — There are a number of other terms, with which hetu is often comb<sup>d</sup>, apparently without distinction in meaning, e. g. hetu paccaya kāraṇa Nd<sup>2</sup> 617 (s. v. sankhā); mūla h. nidāna sambhava pabhava samuṭṭhāna āhāra ārammaṇa paccaya samudaya; frequent in the Niddesa (see Nd<sup>2</sup> p. 231, s. v. mūla). — In the *Abhidhammī* we find hetu as “moral condition” referring to the 6 mūlas or bases of good & bad kamma, viz. lobha, dosa, moha and their opposites: Dhs 1053 sq.; Kvu 532 sq. — Four kinds of hetu are distinguished at DhsA 303 = VbhA 402, viz. hetu°, paccaya°, uttama°, sādhirāṇa°. Another 4 at Tikp 27, viz. kusala°, akusala°, vipāka°, kiriya°, and 9 at Tikp 252, viz. kusala°, akusala°, avyākata°, in 3 × 3 constellations (cp DhsA 303). — On term in detail see *Cpd.* 279 sq.; Dhs. *Isrl<sup>n</sup>* §§ 1053, 1075. — abl. hetuso from or by way of (its) cause S v.304; A III.417. — acc. hetu (-°) (elliptically as adv.) on account of, for the sake of (with gen.); e. g. dāsa-kammakara-porisassa hetu M II.187; kissa hetu why? A III.303; IV.393; Sn 1131; Pv II.8<sup>1</sup> (=kiṅ nimittag PvA 106); pubbe kata° by reason (or in consequence) of what was formerly done A I 173 sq.; dhana° for the sake of gain Sn 122. — 2. suitability for the attainment of Arahantship, one of the 8 conditions precedent to becoming a Buddha Bu II.59 = J 1.14, 44. — 3. logic Miln 3.

-paccaya the moral-causal relation, the first of the 24 Paccayas in the Paṭṭhāna Tikp I sq. 23 sq., 60 sq., 287, 320; Dukp 8, 41 sq.; Vism 532; VbhA 174. -pabhava arising from a cause, conditioned Vin 1.40; DhA 1.92. -vāda the theory of cause, as adj. “proclaimer of a cause,” name of a sect M 1.409; opp. ahetu-vāda “denier of a cause,” (also a sect) M 1.408; ahetu-vādin id. J v.228, 241 (=Jtm 149).

**Hetuka** (adj.) (-°) [fr. hetu] connected with a cause, causing or caused, conditioned by, consisting in Mhvs 1, 45 (maṇi-pallanka°); Dhs 1009 (pahātabba°); VbhA 17 (du°, ti°). Usually as sa° and a° (with & without a moral condition) A 1.82; Vism 454 sq.; Dukp 24 sq. sa° Dhs 1073 (trs<sup>l</sup>° “having root-conditions as concomitants”); Kvu 533 (“accompanied by moral conditions”); a° S III.210 (°vāda, as a “diṭṭhi”); Vism 450.

**Hetutta** (nt.) [abstr. formation fr. hetu] reason, consequence; abl. in consequence of (-°) Vism 424 (diṭṭhi-visuddhi°).

**Hetuye** see bhavati.

**Hema** (nt.) [cp. Epic Sk. heman] gold D II.187; J VI.574. -jāla golden netting (as cover of chariots etc.) A IV.393; Vv 35<sup>1</sup>, 36<sup>2</sup> (°ka). -vaṇṇa golden-coloured D II.134; Th 2, 333; ThA 235; DhsA 317.

**Hemanta** [hema(=hima)+anta] winter A IV.138; J 1.86; Miln 274.

**Hemantika** (adj.) [fr. hemanta] destined for the winter, wintry, icy cold Vin 1.15. 31 (rattiyo), 288; M 1.79; S v.51; A IV.127; Vism 73.

**Hemavataka** (adj.) [fr. himavant] belonging to, living in the Himālaya J 1.506; IV.374, 437; °vatika id. Dpvs v.54.

**Heraññika** (& °aka) [fr. hirañña, cp BSk. hairanyika Divy 501; MVastu III.443] goldsmith (? for which suvaṇṇakāra!), banker, money-changer Vism 515 = VbhA 91; J 1.369; III.193; DA 1.315; Miln 331 (goldsmith?). -phalaka the bench (i. e. table, counter) of a money changer or banker Vism 437 = VbhA 115; J II.429; III.193 sq.

**Hevaṅ** see hi.

**Hesati** [both heṣ (Vedic) & hreṣ (Epic Sk.); in Pālī confused with hrṣ (hasati); see hasati<sup>2</sup>] to neigh J 1.51, 62 (here hasati); v.304 (f. siṅsati for higsati; C. expl<sup>2</sup> higsati as “hessati,” cp. abhihigsanā for °hesanā). — pp. hesita.

**Hesā** (f.) [fr. hesati] neighing, neigh Dāvs v.56.

**Hesita** (nt.) [pp. of hesati] neighing J 1.62 (here as hasita); Mhvs 23, 72.

**Hessati** is: 1. Fut. of bhavati, e. g. J III.279. — 2. Fut. of jahati, e. g. J IV.415; VI.441.

**Hehiti** is Fut. 3<sup>rd</sup> sg. of bhavati, e. g. Bu II.10 = J 1.4 (v. 20).

**Hoti, hotabba** etc. see bhavati.

**Hotta** (nt.) [Vedic hotra] (function of) offering; aggi° the sacrificial fire SnA 436 (v. 1. BB °hutta).

**Homa** (m. & nt.) [fr. hu, juhati] oblation D 1.9; DA 1.93 (lohita°).

**Horāpāṭhaka** [late Sk. horā “hour” (in astrol. literature, fr. Gr. ὥρα: cp. Winternitz, *Gesch. d. Ind. Lit.* III.569 sq.) + pāṭhaka, i. e. expert] an astrologer Mhvs 35, 71.

## ADDITIONS AND CORRECTIONS.

*Note.*—A great many suggested additions (esp. to Vol. I.) I have to leave over for a second edition, as a complete enumeration would greatly augment the inconvenience of the following list, "additions" being a nuisance in any case. I have picked out the most important ones only.

### VOLUME I.

Page	x, before	Mahāvamsa . . . ,	Khuddhasikkhā, J.T.P.S. 1883 (Khus).
"	x, "	Netti . . . .	Mūlasikkhā, J.P.T.S. 1883 (Mūls).
"	x, under	1a add	Apadāna P.T.S. 1925 (Ap).
"	x, "	1a "	Dukapaṭṭhāna, P.T.S. 1906 (Dukp).
"	x, "	1a "	Tikapaṭṭhāna, 3 vols. P.T.S. 1921-23 (Tikp).
"	x, "	1b "	Manoratha-pūraṇi P.T.S. 1924 (AA); Samanta-pāsadikā P.T.S. 1924 (Sam. Pās. or Vin A).
"	x, "	1b "	Papañca Sūdanī, pt. I., P.T.S. 1922 (MA).
"	x, "	1b "	Sammoha-Vinodanī, P.T.S. 1923 (VbhA).
"	xi, after	Visuddhi . . . ,	Yogāvacara's Manual, P.T.S. 1896 (Yog).
"	xi, for	Harvard read	Harvard.
"	xi, to	Mahāvastu . . . .	add (Mvst).
"	xi, under	2 :	The ed. of <i>Lalitavistara</i> which I have used, and from which I quote, is the <i>Calcutta</i> ed. (1877), by Rājendralāla Mitra ( <i>Bibl. Indica</i> ), and not Lefmann's.
"	xi, "	3 add	Neumann, Die Reden Gotamo Buddha's (Mittlere Sammlung), Vols. I. to III. <sup>2</sup> 1921.
"	xi, "	3 for	Anug read S.Z. Aung.
"	xi, "	3 to	Questions of . . . . add (Miln).
"	xi, "	3 to	Vinaya Texts . . . . add (Vin T.).
"	xi, "	3 add	<i>Human Types</i> , P.T.S. trsl. 1924 (Pug trsl.) and insert accordingly on p. xii under B 1.
"	xi, "	3 "	Path of Purity, P.T.S. trsl. 1923, 1st pt. (Vism. Trsl.).
"	xi, "	4 "	Brāhmaṇa (Br.).
"	xi, "	4 "	Dhātupāṭha & Dhātumañjūsā, ed. Andersen & Smith, Copenhagen 1921 (Dhtp, Dhtm).
"	xi, "	4 "	Śatapatha-Brāhmaṇa (trsl. J. Eggeling) (Śat. Br.).
"	xii, "	B, 1, "	BR. Boehltingk and Roth.
"	xii, "	B, 1, "	Dhtm Dhātumañjūsā . . . . 4.
"	xii, "	B, 1, "	Dhtp Dhātupāṭha . . . . 4.
"	xii, "	B, 1, "	Dukp = Dukapaṭṭhāna . . . . 1a.
"	xii, "	B, 1, "	Paṭṭh = Paṭṭhāna: see Duka° & Tika° . . . . 1a.
"	xii, "	B, 1, "	Tikp = Tikapaṭṭhāna . . . . 1a.
"	xii, "	B, 1, "	VbhA = Sammoha-Vinodanī . . . . 1b.
"	xii, "	B, 1, "	Vism. Trsl. = Path of Purity . . . . 3.
"	xii, "	4 "	Kirfel, W. Kosmographie der Inder, Bonn & Leipzig 1920.
"	xiii, "	2 "	cond conditional.
"	1, column	1. l. 25, read	ā <sup>4</sup> for ā <sup>2</sup> .
"	1, "	2, under	akkamana in [ ] read Jtm for ltm.
"	4, "	2, "	aggaḷa insert 1. (better:) the wing of a door (see phusita <sup>3</sup> ).
"	5, "	2, read	aghamiga for aggha°.
"	6, "	2, l. 22, read	"part or interest (opp. bāhirag the interest in the outside world)"
"	8, "	1, read	accasārin for accasarin.
"	8, "	1, put	accāvadati before accāsanna.
"	9, "	2, under	aja: aja-pada refers to a stick cloven like a goat's hoof; so also at Vism 161.
"	11, "	2, "	ajjhāvuttha read osita for anosita.
"	11, "	2, l. 3, read	excessive for ecc°.
"	14, "	2, l. 28, "	believes for belives.
"	15, "	2, to p. 17, column	1 headlines read Atṭha, Aḍḍha for Attha, Addha.
"	15, "	2, l. 21 from bottom,	read symmetry for summety.
"	17, "	1, under	addha-rattā change J 1.164 into 1.264.
"	17, "	1, "	addha-telasa read 12½ for 13½.
"	19, "	1, l. 6, read	adulteress for adultress.
"	19, "	2, l. 9 from top,	read atidūra for atidura.
"	21, "	1, l. 26, read	late for exete.
"	22, "	2, transfer	atta-kāma to attha°.
"	23, "	1, under	attaniya read soul-like for soul-lika.
"	24, "	1, transfer	°kāma to precede kāmin.
"	24, "	2, l. 25, read	phraseology for phrasology.
"	26, "	1, under	adda <sup>3</sup> correct Nd <sup>2</sup> 99 <sup>6</sup> to Nd <sup>3</sup> 199 <sup>6</sup> , and add: The reading allāvalepana occurs at Nd <sup>2</sup> 40 (=S iv. 187), and is perhaps to be preferred. The meaning is better to be given as "newly plastered."
"	26, "	2, l. 41, read	period for geriod.

- Page 27, column 2, under *adhikaraṇa* read under *yatva*<sup>o</sup>: *yato* + *adhi* for *yat* + *adhi*.
- 30, " 2, after *anajjihṭha* insert: **Anati** [**An**, Vedic *aniti* & *anati*] to breathe *KhA* 1.124 (in def. of *bāla*); *DA* 1.244 (read *ananti* for *aṇanti*). Cp. *pāṇa*.
- 32, " 2, l. 10, read *unlucky* for *unluckly*.
- 33, " 2, l. 11 from bottom, read *supplementary* for *supplementy*.
- 35, " 1, l. 5 " " " " move for more.
- 35, " 1, under *anuggaṇhāti* read *D* 1.53 for *T* 1.53.
- 38, " 1, l. 30, read *worldly* for *wordly* and 67 for 97.
- 38, " 2, l. 24, " " " " supreme for *suppreme*.
- 39, " 1, under *anupāta* add (*vāda*<sup>o</sup>) after *A* 1.161.
- 41, " 2, " " *anurakkhaṇa* read *Pug* for *Rng*.
- 42, " 1, l. 1 from bottom, delete "in."
- 42, " 2, l. 30, read *facing the wind*.
- 42, " 2, read *Anuvāda* for *Anuvada*.
- 43, " 2, l. 46, read *connected* for *nonnected*.
- 44, " 1, l. 2, " " " " quarrelling for *quarelling*.
- 44, " 1, l. 39, " " " " residuum for *residinm*.
- 44, " 1, under *anusaya*, l. 11 of article, read *is* for *il*.
- 45, " 2, read *anūpaghāta* for *anūphāta*.
- 47, " 2, l. 11 from bottom, read *Trenckner* for *Trenckener*.
- 48, " 1, under *Antarā* read *-gacchati* for *-gattchati*.
- 52, " 1, " *Apapibati* read *J* 11.126 for 111.126.
- 52, " 1, l. 16 from bottom, read *continuous* for *continouo*.
- 54, " 2, under *api* l. 6 from bottom, read **Yasaṅ** for *yasaj*.
- 56, " 2, l. 8 from bottom, read *impulsive* for *in*<sup>o</sup>.
- 57, " 1, l. 19 " " " " *indestructible* for *able*.
- 59, " 1, l. 14, read *achievements* for *acch*<sup>o</sup>.
- 69, " 1, read *abhilakkhita* for *ahhilakkhita*.
- 70, " 1, l. 19 from bottom, read *heathenish* for *isch*.
- 71, " 1, l. 2 " " " " possessing for *posess*<sup>o</sup>.
- 72, " 1, l. 11, read *Abhisambhū* for *Absambhū*.
- 73, " 2, under *Amassuka* read *J* 11.185 for 175.
- 76, " 1, " " *araṇa*<sup>1</sup> cross out No. 1 before (adj.).
- 76, " 2, " " *araṇi* read *sadisa-vaṇṇa* for *sadi-savaṇṇa*.
- 77, " 2, *Aribhāseti* correct to *Pari*<sup>o</sup> according to *Fausböll* (*J* v. corr.)
- 77, " 2, l. 9, read *spirituous* for *spiritous*.
- 77, " 2, l. 11 from bottom, read *M* 1.7. 300 for *M* 1.7. 1.
- 79, " 2, under *alla* 2 insert *allāvālepana*, see *adda*<sup>3</sup>.
- 81, " 2, l. 3 from bottom, read *experiences*.
- 82, " 2, under *Avadāta* read *metri* for *matri*.
- 83, " 1, " *avanata* read *oṇata* for *avaṇata*.
- 86, " 1, " *Avyāpajjha*<sup>1</sup> read *It* 31 (*abyābajjh'*) for *abyābojjh'*.
- 88, " 2, " *Asi* read (under cpds.): *-māla* (-*kamma*) sword-garland (-*torture*) *J* 111.178; *Dāvs* 111.35. Preferable to interpretation "sword dirt"; see *māla* (*mālā*).
- 89, " 1, after *Asita*<sup>3</sup> put in new article *Asita*<sup>4</sup> (*m. nt.*) [*fr. asi*] a sickle *J* 111.129; v.46.
- 89, " 1, l. 35, read *intuiting* for *intuitising*.
- 91, " 1, l. 16, " " " " intoxicated for *intoricated*.
- 91, " 2, under *ahaṅ* read "The encl. form in the sg."
- 93, should have heading **Ā** at top of page.
- 98, column 1, under *āṇi*, last line, read *five* for *fire*.
- 102, " 1, " *āpagā* read *Dāvs* 1.32 for 52.
- 102, " 2, " *āpaṇa* read *ā* + **paṇ**.
- 102, " 2, " *āpatti* add cpd. *°vutṭhānatā* forgiveness of an offence *Vin* 11.250.
- 103, " 2, " *ābhata* add: see under *yathā-bhaṭa*.
- 103, " 1, " *āpiyati* read **ṛ** for **ṇ**.
- 103, " 2, " *ābhata* delete "for *yathābhūtaṅ*," and insert ref. *A* 11.71; *lt* 12, 14 with phrase "yathābhatay as he has been reared (cp. *J* v.330 *evaṅ* *kiicchā* *bhaṭo*)." Cp. *yathābhata*.
- 103, " 2, " *ābhāsa* delete ref. *M* 11.215.
- 110, " 2, " *ālupa* add: the form *āluva* occurs at *Ap* 237.
- 111, " 2, " *āvatta* read *M* 1.461 for 460.
- 115, " 1, after *Āsana* insert *Āsana*<sup>2</sup> (?) eating *Vism* 116 (*visam*<sup>o</sup>, cp. *visam-āsita* *Miln* 302). See, however, *māsana*.
- 117, " 1, under *āhanati* add: 1<sup>st</sup> sg. fut. *āhañhi* *Vin* 1.8; *D* 11.72, where probably to be read as *āhañh'* (= *āhañhaṅ*). See *Geiger, P.Gr.* § 153, 2.
- 123, " 2, " *isi* read *Bhāradvāja* for *Bhara*<sup>2</sup>; and insert ref. *Vin*. 1.245.
- 125, " 2, invert *ukkāsikā* and next.
- 130, " 2, under *upha* first word in [ ] read "Vedic" instead of "adj."
- 133, " 2, cross out art. *udakanti* (which is, of course, *udakan* ti).
- 139, " 2, under *upakārin* transfer ref. *M* 1.86 (= *Nd*<sup>2</sup> 199<sup>8</sup>) to art. *upakārikā* in meaning "fortification."
- 149, " 1, " *upahata*: The formula at *D* 1.86 (*khata* + *upahata*) is doubtful as to its exact meaning. According to *Edgh* it means "one who has destroyed his foundation of salvation," i. e. one who cannot be saved. Thus at *DA* 1.237: "bhinna-patiṭṭho jāto," i. e. without a basis. Cp. remarks under *khata*. The trs<sup>1</sup> at *Dial.* 1.95 gives it as "deeply affected and touched in heart": doubtful. The phrase *upahacca-parinibbāyin* may receive light from *upahata*.



- Page 151, top and bottom of column 1, read *uppajjati* for *upajjati*.  
 .. 155, column 2, under *ura* read *urasā* for *urusā*.  
 .. 155, .. 2, .. *uyyutta* read *zealous* for *zealous*.  
 .. 157, .. 1, .. *ussa<sup>2</sup>:kati<sup>1</sup>* read [ud + sakkati] for [ud + *srp*].  
 .. 159, .. 1, .. *ūkā add*: is also used as a linear measure (cp. Sk. *yūkālikṣaṅ*) VbhA 343 (where 7 *likkhā* are said to equal 1 *ūkā*).  
 .. 170, .. 2, .. *ora* read M II.142 for III.142, and *add* "doubtful reading."  
 .. 172, .. 1, .. *osarati* read [o + *sr*] to *flow*, to go away, . . .  
 .. 172, .. 2, for *ossajati* read *ossajjati*, and for *osajjana* read *ossajjana*.

## VOLUME II.

- .. 8, .. 1, line 8 fr. bottom, read *Su* p. 108 for *Sn* 108.  
 .. 9, .. 1, half-way down, under *kat-atta* read *J*. VI.296 for *IV*.291.  
 .. 12, .. 1, under *kathalika*: the meaning "bowl" seems to be preferable to *Bdgh*'s forced interpretation as "towel."  
 .. 12, .. 2, after *kathāpeti insert*: *kathālikā* (f.) [fr. *kuth*, to boil] kettle, cooking pot; in *daṇḍa*° (a pot with a handle) *Vin* I.286 (v. l. *kathālakā*), and *meda*° *A* IV.377; *DhA* II.179.  
 .. 14, .. 1, under *kantita*°: at *Miln* 240 better as *kantita*°, i. e. "spun."  
 .. 17, .. 1, exchange respective position of articles *Kamati* and *Kamaṇḍalu*; also write *Kamana* as *Kamaṇa*.  
 .. 24, .. 1, under *Karaṇa*, in Note, read passage as follows: *Karaṇa* here . . . as by *J* VI.270, where it expls. *kappitakesa-massu* and *J* V.309 & *DhA* I.253, where *massukamma* takes the place of °*karaṇa*; and *J* III.314, where it is represented by *massu-kutti* (C.: *massukiriya*). Cp. also *DA* I.137.  
 .. 27, .. 1, .. *kali*, line 4, read *Dh* 252 for *Dh* I.252.  
 .. 27, .. 2, .. *Kalyāna* read 5 *kalyāṇāni* for *kalyāni*.  
 .. 31, .. 1, .. *kāṭa-koṭacikā* correct 1889 to 89.  
 .. 37-38, transfer *kārā*, bottom of p. 37 to p. 38, column 1, line 3 from bottom.  
 .. 58, column 1, under *koṅḷāra* delete "a sort of ebony."  
 .. 66, .. 2, .. *khura*° *add*: *khura-kāse* *M* I.446, read (with *Neumann*) for *khura-kāye*, "in the manner of dragging (*krṣ*) the hoofs."  
 .. 67, .. 1, after *khura*° *insert*: *Khulukhulu-karakaj* (nt. adv.) "so as to make the sound *khulu*, *khulu*," i. e. clattering or bumping about *M* II.138. Cp. *ghuru-ghuru*.  
 .. 67, .. 2, bottom, for *kheḷākapa* read *kheḷāpaka*. . . cp. *āpaka*. ? spittle-dribbler; cp. our "wind-bag."  
 .. 73, .. 2, under *ganḍha* *add* as *No.* 5: occurs as v. l. for *ganḍha* (book).  
 .. 81, .. 2, .. *guṇa*° *correct* (a) *saguṇa* according to expl<sup>n</sup> under *saguṇa*.  
 .. 83, .. 1, .. *gūṭha*: °*gata* is preferably to be trsl<sup>d</sup> as "covered with dung." See id. p. under *chavāḷata* and *add* *DhA* 247.  
 .. 84, .. 2, .. *go-vatika* read *M* I.387 for 837.  
 .. 86, .. 1, .. *ghaṅṣati*° *put* *haṅṣati* for *hassati*.  
 .. 90, .. 1, .. *cakkhu*, I. 4, read *M* III.134 for 136.  
 .. 93, .. 1, .. *amū* last line to be read *camūpati* a general *Mhvs* 10, 65; 23, 4; *Dāvs* 1.3.  
 .. 100, .. 1, *insert* *Āḍissa*° (adj.) blameworthy *M* I.12; *MA* = *gārayha*.  
 .. 105, .. 2, in top line read *J* VI.538 for 358.  
 .. 110, .. 2, under *jaṭa* handle of an *adze* (instead of "razor").  
 .. 112, .. 2, *insert* *jalūkā* leech *DA* I.117.  
 .. 113, .. 2, after *jahati* *insert*: *Jahita* [pp. of *jahati*] left, abandoned *Sn* 231; *J* I.311.  
 .. 118, .. 2, .. *juhati* *add*: *Caus. hāpeti*°.  
 .. 120, .. 2, .. *jhāpeti*, ger. *jhatvā* *add* ref. *S* I.161 (*reads chetvā*) = *Nett* 145 (*reads jhitvā*, with v. l. *chetvā*).  
 .. 120, .. 2, .. *jhāyin* *insert*: *Jhitvā* is reading at *Nett* 145 for *jhatvā* (see *jhāpeti*).  
 .. 127, after *tajjaniya* *insert*: *tajjāri* a linear measure, equal to 36 *anu*'s and of which 36 form one *rathareṇu* *Vbh* 343; cp. *Abhp* 194 (*tajjāri*).  
 .. 134, column 1, after *tālisa* *insert*: *Tālisa*° (*No.* 40) is short for *cattālisa*, e. g. *Ap* 103, 234 and *passim*.  
 .. 144, .. 2, under *thūla* delete *M* I.453.  
 .. 146, .. 2, .. *dakkhinā*, in ref. under cpd. °*visuddhi* read *M* III.256 for II.256.  
 .. 147, .. 2, .. *daṇḍ'ādāna* read: "comb<sup>d</sup> with *satth'ādāna*."  
 .. 149/150 reverse order *dameti* and *dametar*.  
 .. 150, column 1, under *darī* read *mūsikā*° for *musikā*°.  
 .. 150, .. 2, after *dava*° *insert*: *Davya* [for \**dravya*] = *dabba*°, in *sarira*° fitness of body, a beautiful body *J* II.137.  
 .. 152, .. 2, under *dahati*° *add*: pp. *hita*.  
 .. 154, .. 2, .. *dāru* read *dāru yanta* a wooden machine (not mill).  
 .. 150, .. 1, .. *diṭṭha-mangalika* (of *pucchā*) *put* in the simple trsl<sup>n</sup>: "a question concerning visible *omina*."  
 .. 166, .. 1, .. *dessin* read *Sn* 92 (for 93), and: better *desfn*, cp. *viddesin*.  
 .. 170, .. 1, .. *dhaja*, I. 4, read *M* I.139 for 137.  
 .. 170, .. 1, .. *dhāṭṭā*, I. 3 from bottom, read *M* I.180, 268, for 429.  
 .. 175, .. 2, after *dhāta* *insert*: *Dhātar* [n. ag. fr. *dhṛ*] npholder *J* V.225.  
 .. 189, .. 2, under *nikkhepa* read ref. *Vin* I.16 as: (*pādukānaṅ*) = the putting down of the slippers, i. e. the slippers as they were put down).  
 .. 190, .. 1, .. *nikhanati* read *khanati* for *khanai*.  
 .. 196, .. 1, .. *nipatati* read intrs. for instr.  
 .. 209, .. 1, .. *nivesa* read *nivesana* 2 for *nivesana*°.  
 .. 209, .. 2, after *nisāda* *insert*: *Nisādana* [= *ni* + *śātana*] grinding *DhA* I.308.

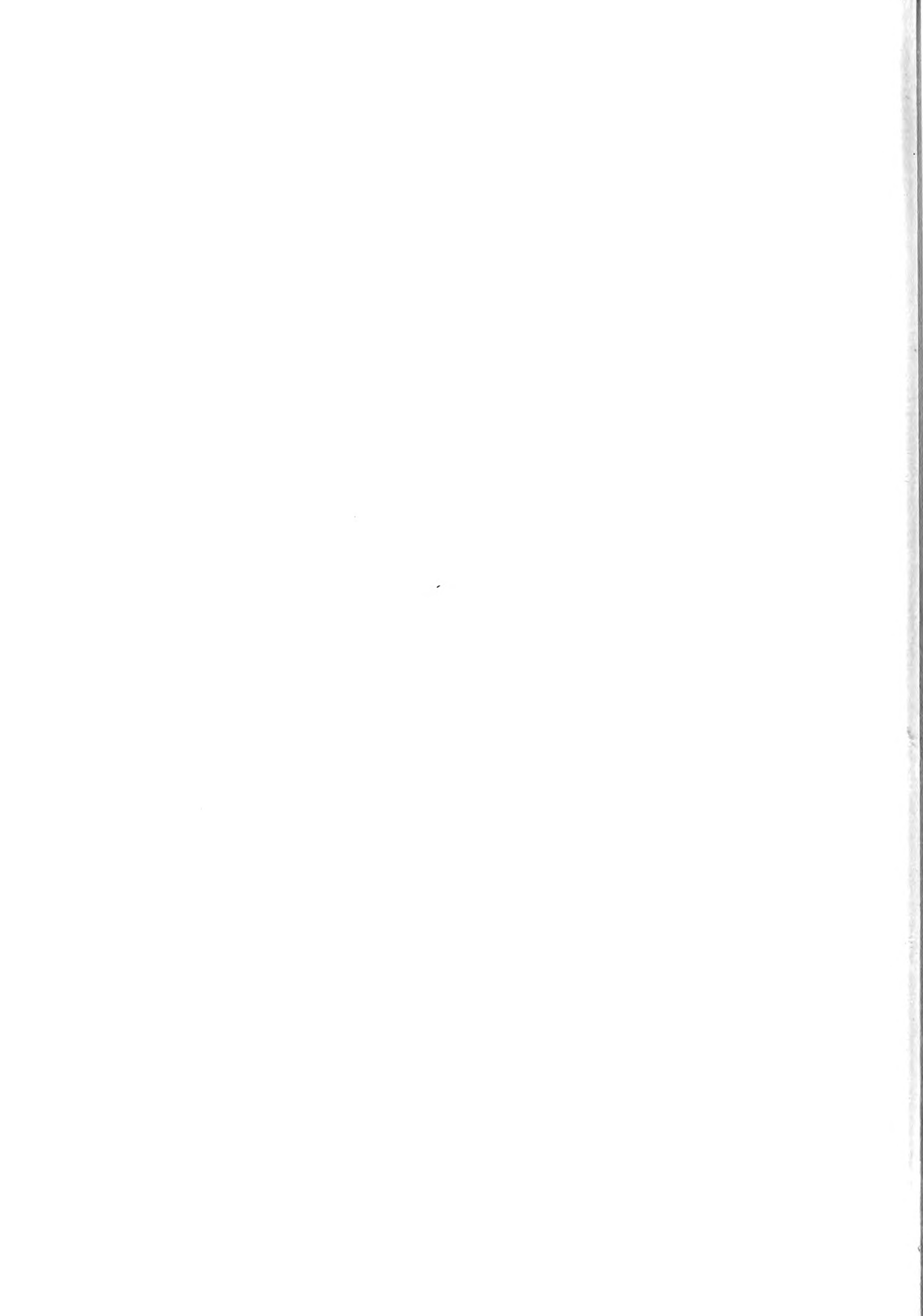
## VOLUME III.

Page	1, column 1, under	paṅsu in cpd. °kūla read " rags " for " rays."
" 3,	" 1, "	pakkamati read 2. for 2nd.
" 4,	" 2, "	paṅṅa in cpd. °bhāva read " familiarity " for " familiarly."
" 8,	" 1, "	pacceka-buddha read M III.68 for 86.
" 9,	" 2, "	paṅpati 1, a line was left out (through copyist's error); read as given correctly under sapajapatika.
" 12,	" 1, "	pañcaka (taca°) read kesā for kosā.
" 12,	" 1, "	pañjara add in comb <sup>a</sup> siha° meaning " window."
" 21,	" 2, "	Paṅvāmeti; For Dh 1.39 read DA 1.39. Cp. J.P.T.S. 1886, p. 160, suggesting paṅvād <sup>h</sup> , or paṅvād <sup>h</sup> ayamāno, and referring to Th 1, 744.
" 22,	" 2, "	paṅsakkati read [paṅ + sakkati].
" 23,	" 1, "	paṅsāñcikkhati read M 1.499 for 469.
" 23,	" 2, "	paṅsāraṇa delete remainder after " appl <sup>a</sup> ."
" 25,	" 2, "	paṅhavi, in cpds., read °ojā for °oja.
" 26,	" 2, "	paṅḍita cross out refs. M 1.423 & III.105.
" 27,	" 1, the ref. under	paṅnaka is to be read Kern, Toev. II.116.
" 27,	" 2, under	patati correct Milo to Miln.
" 29,	" 2, "	pattika <sup>1</sup> cross out all refs. after Sn 418, and add : a form pattikārika is found, e. g. at J IV.134; V.100; VI.15, 463; Ap 316.
" 31,	" 2, "	padāna delete sapadāna on last line.
" 34,	" 2, after	pantha insert : Panthāna (for sañthāna) at SnA 20 : see sañthāna 3.
" 35,	" 1, under	panna read M 1.139 for 137.
" 36,	" 1, "	pappatāka 2, read paṅnaka for pannaka.
" 37,	" 1, after	pabbhāra insert Pabrūti [pa + brūti] to speak out, proclaim, declare (publicly) Sn 131, 649, 870, 952 and passim (cp. Nd <sup>1</sup> 211, 273; Nd <sup>2</sup> 398, 465).
" 38,	" 1, under	pabhāsati read [pa + bhāṣ].
" 43,	" 1, at end of	parama add : paramajja-dhamma [cp. Vedic parama-jyā] the most influential or ruling doctrine M III.7.
" 49,	" 2, under	garidaṅḍa read M 1.286 for 386.
" 51,	" 2, "	paripunṇa read M III.276 for III.11.
" 62,	" 1, "	palagaṅḍa read A IV.127 for V.127.
" 65,	" 1, "	pavatta read M 1.344 as 243.
" 67,	" 2, "	paveccati; another der <sup>n</sup> suggested by Dr. Barnett in J.R.A.S. 1924, 186 is = Sk. pra-vṛscati.
" 71,	" 1, "	pahara read M I. ; as M 1.123;
" 71,	" 1, bottom,	read pahita <sup>1</sup> for pahital
" 73,	" 1, under	paṅpadaka insert after Vin IV.75 : (f. °ikā), 78.
" 76,	" 1, after	pāpeti insert : Pābhata [pa + ābhata] brought, conveyed DA 1.262; SnA 356 (kathā°).
" 76,	" 1, under	pabhāti read [pa + ā + pp. of bhr], and delete ref. SnA 356 at end.
" 78,	" 2, after	pāsaṅḍa insert : Pāsati (?) only in " sammaṅ pāsanti " at SnA 321 as expl <sup>n</sup> of sammāpāsa (q v.).
" 78,	" 2, under	pāsaṅsa read M 1.15 for M 1.5.
" 79,	" 2, "	piñjita read " dyed " for died.
" 86,	" 1, on line 11 fr. top,	after PvA 68 delete 1st. pl. ; and insert after apucchatha Sn 1017; 1st. pl. apucchimha Sn 1052.
" 96,	" 2, under	pokkhara (cpds.) read °sātaka for °sataka.
" 97,	" 1, "	potheti in [ ] read puth = sphuṭ.
" 98,	" 2, "	posin read Nd <sup>2</sup> 36 for Nd <sup>1</sup> 39.
" 102,	" 2, "	phuta <sup>2</sup> read sphuṭ for spuṭh, as under phuṭita.
" 104,	" 2, l. 3 from bottom,	read S II.228 for 1.228.
" 115,	" 1, read	byā for bya
" 115,	" 2, under	byāvata: the meaning (wrongly given as " adorned ") is to be deleted. The reading at VvA 213 is doubtful. It may be kāyavyāvaṭa, but dassana-vyāvaṭa is to be preferred (see under vyāvaṭa).
" 122,	" 1, "	bhamara read Lat. fremo for " fermo."
" 137,	" 2, "	mangura add in [ ] " the corresponding passage to M 1.246 in Lal. v.320 has madgura."
" 139,	" 1, "	mañca after J 1.197 read " where the domestic pig lies " for " where the domestic lies."
" 142,	" 1, "	maddava add : see also sūkara°.
" 143,	" 2, "	madhuraka add : taken as noun also by Winternitz (Rel. gesch. Lesebuch 301): " wohl eine zarte Pflanze mit schwachem Stengel." Mr. F. L. Woodward follows me in discarding trsl <sup>n</sup> " creeper " and assuming one like " intoxicated " (so also UdA, Sinh. ed. p. 165): see his note on S III.106 trsl <sup>n</sup> (K.S. III.90).
" 155,	" 1, "	māsa, l. 14 of article, read " summer " instead of " winter."

## VOLUME IV.

" 36,	" 1, "	lakāra in [ ] add after ilankaran " in meaning anchor."
" 36,	" 2, "	lakkhana 2 b add : the 3 lakkhana at Sn 1022 refer to the brahmin Bāvāri.
" 51,	" 1, "	vajja <sup>1</sup> last word, read avajja instead of " separately."
" 66,	" 2, line 1 fr. top,	under vādanuvāda add: the trsl <sup>n</sup> of this phrase (used as adj.) at S III.6 (see K.S. III.7) is " one who is of his way of thinking."

Page	71, column 2,	<i>put</i>	vikkama & vikkamati before vikkaya.
..	82, ..	2, <i>under</i>	vinipātika read M 1.73 for M 1.13.
..	84, ..	1, ..	vīpañcita add at end: see remark on veyyañjanika.
..	91, ..	1, ..	vimhita add: see also vyamhita.
..	91, ..	2, ..	viyācikkhati add: pp. vyākhyāta.
..	93, ..	2, ..	virūpa: at Sn 50 virūpa is taken as "various" by Bdgh (SnA 99), and virūpa-rūpa expl <sup>1</sup> as vividha-rūpa, i. e. diversity, variety. So also the Niddesa.
..	102, ..	1, <i>on</i>	vītarāṇsi I have to remark that the reading vīta <sup>o</sup> seems to be well established. It occurs very frequently in the Apadāna. Should we take it in meaning of "excessive"? And are we confronted with an attribute of osadhi, the morning star, which points to Babylonian influence (star of the East)? As it occurs in the Vatthugāthās of the Pārāyanavagga, this does not seem improbable.



## AFTERWORD.

### I. DICTIONARY WORK.

It had been my intention at the end of the work to give a full account of Pāli lexicography, its history and aims, but as the Dictionary itself has already been protracted more than others and I have wished, I have, in order to save time and to bring the work to a finish, to reserve a detailed discussion of the method of dictionary work for another occasion, and outline here only the essentials of what seems to me worth mentioning at all events.

When Rhys Davids in 1916 entrusted me with the work, he was still hopeful and optimistic about it, in spite of the failure of the first Dictionary scheme, and thought it would take only a few years to get it done. He seemed to think that the material which was at hand (and the value of which he greatly overrated) could be got ready for press with very little trouble. Alas! it was not so. For it was not merely and not principally a rearrangement and editing of ready material: it was creative and re-creative work from beginning to end, building an intellectual (so to say *manomaya*) edifice on newly sunk foundations and fitting all the larger and smaller (*khuddakānukhuddakāni*) accessories into their places. This was not to be done in a hurry, nor in a leisurely way. It was a path which often led through jungle and thicket, over stones and sticks: "vettācāro sankupatho pi ciṇṇo" (J III.541).

On the road many allurements beset me in the shape of *problems* which cropped up, whether they referred to questions of grammar, syntax, phonology, or etymology; or literature, philosophy, and Buddhist psychology. I had to state them merely as problems and collect them, but I dared not stand still and familiarize with them. Thus much material has been left over as "chips from the dictionary workshop." These I hope I shall some day find an opportunity of working out.

For the first part of the way I had to a great extent the help and guidance of my teacher and friend Rhys Davids; but the second half I had to go quite alone,—Fate did not spare him to see the work right through. I am sure he would not have been less glad than myself to-day to see the task finished.

It happens that with the completion of the P.T.S. Dictionary, the *second* dictionary of Pāli, we celebrate the fiftieth anniversary of the appearance of the *first* Pāli Dictionary by R. C. Childers. That work was a masterpiece of its time, and still retains some of its merits. Our dictionary will not altogether replace Childers, it will supplement him. The character of Childers' Dictionary is so different from ours, there is such an enormous discrepancy between the material which he had for his work and which we had for ours, that it would almost be a farce to recast Childers. We needed something entirely different and original. Childers has now only historical value. Considering that Childers has no references to any of the P.T.S. publications, and that the Pāli Dictionary embraces all the material of these publications as well as of others, we may well speak of an entirely *new* dictionary, which is essential for the study of Pāli Buddhism from its *sources*, a task which can never be accomplished with Childers alone.<sup>1</sup>

Yet it may be interesting to compare merely on the surface the two dictionaries. The "new" Pāli Dictionary contains 146,000 authentic references against some 38,500 of Childers (of which only half are authentic); the number of head-words treated amounts to 17,920 against 11,420, after omitting in ours about 900 words which Childers gives with an Abhp reference only. Anybody will admit that substantial progress is evidenced by these figures.

<sup>1</sup> In this connection I may quote a remark by a competent critic (Mr. E. J. Thomas), who says: "Rhys Davids wanted to make the Pāli Dictionary 'twice as good as Childers,' but it is far more than that."

## 2. HISTORY OF THE DICTIONARY SCHEME.

The idea of the Pāli Dictionary, as now published, was first put forth by Rhys Davids in September 1902 (on the thirteenth *International Oriental Congress* at Hamburg). It was to be compiled on the basis of the texts issued by the P.T.S. since its foundation in 1882, and it was conceived on an international plan, according to which some seven or eight famous Sanskrit scholars of Europe should each contribute to the work. Every one of them was enthusiastic about it. In 1903 Rhys Davids announced that the Dictionary would be published in 1905, or at latest in 1906. When I was studying Pāli with Ernst Windisch in 1904 I was undecided, whether I should buy a "Childers" then, or wait until the "International Dictionary" should be out in 1905. Little did I dream that I should have had to wait till I myself finished the International Dictionary in 1925! By 1909 only one-eighth of the work had been done. Gradually the co-workers sent back the materials which Rhys Davids had supplied to them. Some had done nothing at all, nor even opened the packets. Only Messrs. Duroiselle, Konow, and Mrs. Bode had carried out what they had undertaken to do. After Rhys Davids had again conferred with his colleagues at the Copenhagen Congress in 1908, he published the full scheme of the Dictionary in *J.P.T.S.* for 1909. Then the War came and stopped the plans for good.

The failure of the original scheme teaches us that dictionary work cannot be done *en passant* and in one's spare time; it requires one's whole time. At any rate, they were very disappointing years for my friend, and he had almost despaired of the vitality of his pet plan, when, in 1916, he asked me, under the auspices of the P.T.S. and with his assistance, to do the Dictionary on a uniform plan. So he left the compiling to me, and I set to work, conferring with him at frequent intervals. He revised my work. This had become more exhaustive than was planned, because double the amount of texts had been published by 1922 than in 1902. This was a gain for the Dictionary, but meant much more work for the editor.

## 3. MY MATERIAL.

The Pāli Dictionary is in a certain respect the result of the work of many. It is a résumé of all the indexes to the texts, so that every indexer has his or her share in the work. But the indexes do not give translations, and thus the main work was often left to me: to find the most correct and adequate English term for the Pāli word. It needs careful and often intricate study to accomplish this task, for even the most skilled and well-read translators have either shirked the most difficult words, or translated them wrongly or with a term which does not and cannot cover the idea adequately. Thus many a crux retarded the work, not to speak of thousands of incorrectnesses in the text of the printed editions.

A few contributors gave more (like Mrs. Bode and Professor Duroiselle), but only from scanty material and texts up to 1909. Rhys Davids' material, copied from his copy of Childers (which was bequeathed him by Childers, interleaved by the binder and filled in from 1878 to 1916), was partly old, and mostly without the English translation, which was only to be found here and there in his translated texts.

Mrs. Rhys Davids has shown her constant sympathy with the work, and I am indebted to her for many suggestions, especially concerning psychological termini. She also condensed and revised my articles on *viññāna* and *sankhāra*.

To summarize what actual help I have received by using materials other than my own, I have to state that I found the following contributions of use:

(1) For the *whole* alphabet:

All the indexes to the P.T.S. publications.<sup>1</sup> Rhys Davids' annotations to his Childers, representing about 10 per cent. of all important references. Kern's additions to Childers' (*Tœvægselen*); to be taken with caution in translations and explanations, but at least equal to Rhys Davids' in extent and importance.<sup>2</sup> Hardy's occasional slips and references (5 per cent. of the whole).

(2) For *single* letters:

Mrs. Bode's collection of **B** and **Bh**. Professor Konow's collection of **S** (*J.P.T.S.* 1909) and **H** (*ibid.* 1907), which I have used very extensively, after correcting them and bringing them up to date. Professor Duroiselle's collection of one-half of **K** and Mr. E. J. Thomas' **N**.

<sup>1</sup> Many of these are very faulty (the *Kvu trsl<sup>n</sup>* word index contains 60 per cent. of error). The only index with which I have no fault to find is that to Sn and SnA by Helmer Smith.

<sup>2</sup> It is to be regretted that this valuable collection is marred by any amount of errors and misprints (see also below, 4 end).

## 4. HOW TO JUDGE THE DICTIONARY.

(a) I have already given a fairly exhaustive list of abbreviations. To these might be added a good many more if we were writing a dictionary for inexperienced people. The less explanations necessary in a dictionary, the better: it should explain itself; and if there are any little things not intelligible at first, they will become so with gradual use. A dictionary is like a friend with whom you have to get thoroughly acquainted before you come to know his peculiarities.

A dictionary can be too explicit: it will then lose its charm and become tedious. It must contain a certain amount of hints, instead of ready solutions; the more it arouses the curiosity (and sometimes the anger!) of its user, the better it is for the latter. The main purpose of the dictionary is to explain; it is a means of education as well as of information. To this category belong the (sometimes objected to) grammatical and etymological hints. I am fully aware that they are incomplete and sometimes perhaps problematic, but that does not matter so much in a *provisional* dictionary. It does our students good to get a little etymology thrown in once in a while. It makes them interested in the psychology of language, and teaches them the wide range of sound changes, besides making them aware of their study as a thing that has been alive and through a process of *werden*. We are still at a stage of Pāli philology, where we can hardly get enough of that kind of thing.

(b) The following are a few additional explanations concerning the use of the Dictionary.—In the *Jataka* quotations I have not distinguished between the *text* and the *commentary* (J and JA). That is rather a pity; but it was my colleague's wish. We might also have kept the index figures of lines, as it is sometimes very difficult to find a word in the small-print C. portions of the J. books.—**Difficult forms**, although belonging to some one verb in question, I have given separately, as a help for the student.—The **Causatives** have undergone a mixed treatment: sometimes they are given under the simple verb, especially when their form was not very different, sometimes separately, when their form was unusual.—The problem of the derivation of Pāli words is not cleared yet. We have interchanged between the Pāli and the Sanskrit derivations.—An asterisk with Sanskrit words (\*Sk.) means that the word is late and found only in technical literature, i. e. either gram.-lexic. (like *Amarakośa*), or professional (like *Suśruta*).—For convenience' sake we have identified the guttural ṅ with the dental n.—The cerebral ṅ follows upon l.—**P.D.** refers to Pāli Dictionary.

(c) Many of the Dictionary's faults are to be excused by the fact that its composition covers a number of years, and that printing was going on all the time (a great drawback for the unity of the work!), so that changes could not be made in earlier parts, which were found advisable later. Here belong: 1. Roots and compounds cropped up which are not foreseen in the beginning. — 2. Cross-references are not always exact. — 3. There exists a certain inaccuracy in the relation between words beginning with *ava*<sup>o</sup> and *o*<sup>o</sup>. At first these were treated jointly, but later separated. — 4. Several mistakes were found in Rhys Davids' excerpts later and are, like others which I have corrected (see e. g. *veyyāvacca*), to be explained by lack of material, or by Rhys Davids being misled through Childers. — 5. Many explanations are only tentative. I would change them now, but refrain from discussing them in the "Addenda," since too many of these confuse rather than enlighten the student. To these belong e. g. *nibbedha* and *vipañcita* (which ought to be *vyañjita*).—6. It could hardly be avoided that, in the course of the work, a problem has presented itself with different solutions at different times, so that discrepancies have arisen with one and the same word. These cases, however, are rare.

(d) Now, after all this, what is the Dictionary, and what does it claim to be? First of all, it is meant to be a dictionary of Classical and Literary Pāli. Words only found in native vocabularies (the *Abhp* e. g.) are left out, as they are only Pāli adaptations of Sanskrit words (mostly lexicographical: *sannakaddu*=*sannakadru*, *Am.K.* only). Nor are we concerned with Inscriptions. Thus it is intended as a general stock-taking of the Pāli Canon, and a revision of all former suggestions of translations. It is essentially a working basis for further study and improvement. The main object has been to bring as much material as possible to serve future work, and this in a clear and attractive form. Many words remain doubtful. We have given them with *Buddhaghosa's* interpretation, which may be right and which may be wrong. There are some words of which we shall never know the exact meaning, just as it is difficult even in modern times to know the exact meaning of, say, an English or German dialect word.<sup>1</sup>

<sup>1</sup> Other specific terms with a "doctrinal" import are best left untranslated, since we are unable to translate them adequately with our Western Christian terminology. See remarks under *sankhāra* and cp. Mrs. Rhys Davids in *K.S.*, III., preface p. v.



(e) What are the critics to remember? To find fault with the interpretation of one or the other word is alright, but it must be remembered that, within a few years—which are nothing compared with the life-study required for this purpose—not a few score or a few hundreds of words had to be examined in every detail, but many thousands. Any criticism shows just what the editor himself has felt all along: how much is to be done yet, and how important for Indological studies is the study of Pāli.

Many mistakes and misprints have to be taken with good grace: they are unavoidable; and I may add as an example that Professor Konow's S, in spite of very careful work, contain *one* mistake (or misprint) on almost every page, while the proportion of them in Kern's 315 pages of *Tœvœgselen* is *four* on every page! We are all human. The discovery of faults teaches us one thing: to try to do better.

##### 5. ISSUES INVOLVED IN THE PĀLI DICTIONARY.

It would easily fill a separate volume, if I were to discuss fully all the issues dependent on the new Dictionary, and its bearing on all parts of Buddhist studies. I confine myself to mentioning only a few that are outstanding.

(a) Through a full list of references to nearly every word we are now able to establish **better readings** than has been possible up to now. The Pāli Dictionary is indispensable to any editor of new texts.

(b) Through sifting the vocabulary we can distinguish several **strata of tradition**, in place as well as in time.

(c) The relation of Classical Pāli to **Vedic** and other stages of **Sanskrit** is becoming clearer, as also is the position of Epic Pāli to **Singhalese** and **Tamil**. A good example of the former is offered by the relation of **ava°** to **o°**. With regard to the term "Vedic" a word of warning has to be uttered. There is an *older stratum* of direct Vedic connection in the four Nikāyas; nevertheless in the majority of cases the term is misleading, as we here have to deal with *late* Pāli words which have been reintroduced from Classical Sanskrit à la Renaissance.

It was Rhys Davids' wish, however, that I should use the term "Vedic," whenever a word dated back to that period.—On the subject in general and the linguistic character of Pāli see Childers, Introduction, pp. xiv, xv (with note 1); R. O. Franke, *Pāli and Sanskrit*, Strassburg 1902, especially chapters VII. to XII.<sup>1</sup>

(d) The peculiar interrelation between Buddhist Pāli and **Buddhist Sanskrit** can now be stated with greater accuracy.

(e) Through a tabulation of all **parallel passages**, given in the Pāli Dictionary, we are now able to compose a complete concordance.

(f) From many characteristics, as pointed out in the Pāli Dictionary, we can state with certainty that Pāli was a natural **dialect**, i. e. the language of the people. We can now group the canonical books according to their literary value and origin.<sup>2</sup>

(g) It will now be possible to write the **history of terms**.<sup>3</sup>

(h) We cannot always equate Pāli: Classical Sanskrit. It is a wrong method to give the Sanskrit form of a Pāli word as its ultimate reduction and explanation. Sometimes Pāli formation and meaning are different from the **Sanskrit**. Popular language and "Volksetymologie" are concerned here.<sup>4</sup>

<sup>1</sup> Thus some very old (Vedic) words are not found in Classical Pāli, but occur later in the Epics (the *Vaṅsas*), e. g. *sārameya* "dog," although Vedic, is only found in *Mh̥v*; *sūnu*, as frequent as *putra* in *Rigveda*, occurs only in *Mh̥vs*, whereas *putta* is the regular Pāli word. These examples may be increased by hundreds from the *Vaṅsas*. There are many more than Rhys Davids assumed on p. vi of preface to Pāli Dictionary.

<sup>2</sup> Therefore we can never have a "standardized" Pāli in the sense in which we are used to "Sanskrit." Among the many signs of popular language (mentioned elsewhere, e. g. Childers introduction) I may also point to the many **onomatopœtic** words (see note on *gala*), and the widespread habit of the **reduplicative** compounds (see my article "Reduplikationskomposita im Pāli," *Zeitschr. f. Buddhismus* vi., 1925, pp. 89-94).

<sup>3</sup> We have material enough to treat philosophical terms (like *citta*, *dhamma*, *mano*, *viññāṇa*, *sankhāra*) historically, as well as others of folkloristic importance (e. g. *deva*, *yakkha*, *vimāna*). Light will be thrown on the question of the *Mahāpurisalakkhaṇas*, which it is interesting to note are in *Su* 1022 attributed to *Bāvāri* (i. e. the "Babylonian"), and clearly point to the late origin of the *Vatthugāthās* as well as to Babylonian influence.

<sup>4</sup> Pāli *alla* means "clean" as well as "wet" (in spite of *J.R.A.S.* 1924, 186), whereas Sanskrit *ārdra* means "wet"; Pāli *sālūra* means "dog," but Sanskrit *sālūra* "frog"; the root *svīḍ* has the specific Pāli meaning "boil" or "cook." Many others in the Pāli Dictionary; cp. Childers, p. xv.

(i) The Pāli Dictionary affords an interesting comparison of our own interpretation of terms with the fanciful etymological play of words given by the Commentators, which throws a light both on their dogmatic bias and their limited linguistic knowledge. It is quite evident that Bdhgh did not know Sanskrit. — In matters of *grammar* I place Dhammapāla higher than Buddhaghosa.<sup>1</sup>

(k) In short, the Pāli Dictionary gives clues to a variety of problems, which it was hitherto almost impossible to approach; the proper study of Pāli Buddhism is aided greatly by it, and an endless field of work lies open to future scholars. On the other hand, nobody realizes more than I do after ten years of intimate study, how far behind the "Classics" we are, both in analysis and synthesis, in explanation, interpretation, and application. And also: that it will be worth the trouble to explore more thoroughly that range of civilization which lies enshrined in the Pāli Canon.<sup>2</sup>

## 6. CONCLUSION.

That my share in the actual working out of the Dictionary preponderates over his own, I am sure Rhys Davids would not mind: on the contrary, it was his wish from the beginning that it should be so, and he would repudiate any attempt which would put the faults to my blame and the merits to his credit. His mind was more bent on other aims than dictionary work, which was not his strongest point. But without him there would not have been this Pāli Dictionary.

I cannot conclude without extending my sincere thanks to all those who have made it possible for me to complete the work, and have helped me directly or indirectly with encouragements of various kinds. Among the former are the subscribers to the Dictionary Fund (especially generous Japanese donors); those who have unselfishly handed over to me material collected by themselves, or have assisted me with the copying of indexes, or suggested corrections and given valuable reviews. Above all the Founder of the Pāli Text Society and Mrs. Rhys Davids, who helped me with many suggestions *re* details and with reading the proofs; and last not least my wife, who has been untiring in copying the whole MS. for the printer.

For all deficiencies I sincerely apologize. Had I had another twenty years' experience of Pāli, I would have made a better job of it; but our motto was "Better now and imperfect than perfect and perhaps never!" By no means do I leave the work with a feeling of self-satisfaction. I realize now that I am only at the beginning of the "Perfect" Dictionary. May I, within the next twenty years, see a second edition of the Pāli Dictionary which will come nearer to the ideal. But then the ideal will have moved farther away accordingly! Until then I hope that the "Provisional" Dictionary will do its service and will prove a help to students and scholars of Pāli alike!

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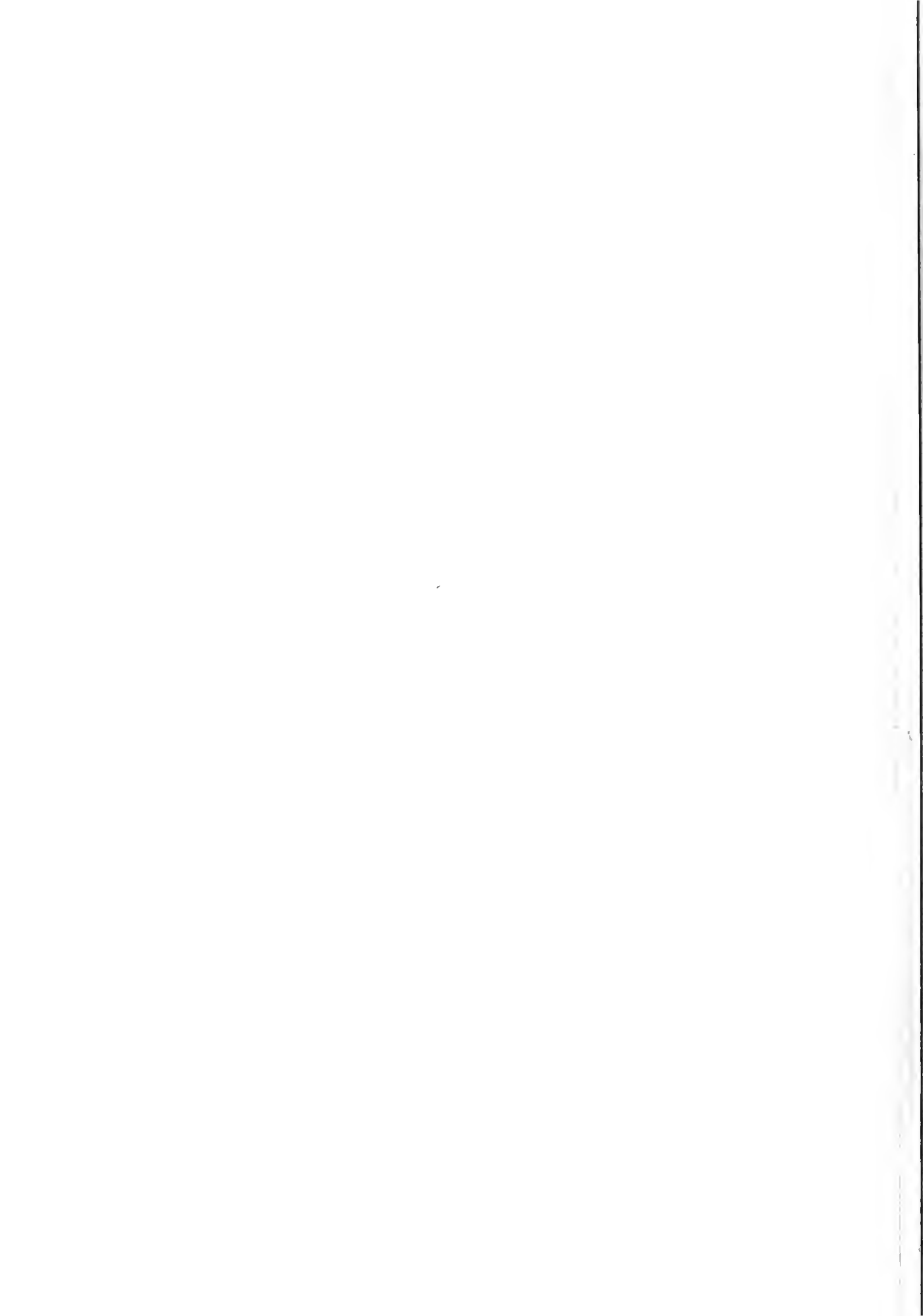
April, 1925.

<sup>1</sup> There are more than a score of instances which prove this point, but the following is especially interesting. The word for "whole, entire" *vissa* is extremely frequent in Vedic and Sanskrit (= *viśva*), but unknown in Pāli (where *sabba* takes its place), except for *one* passage in the Dh. (266). Had Bdhgh known Sanskrit, he would have explained it as "sabba," but instead of that he takes it as \**visra* (musty), which (as a lexic. word) was current in late Pāli, but does not fit the passage mentioned. — Among other errors B explains "stiffness" (swoon) by "cajati" (see under *chambhita* and *mucchañcikatā*); in *parājita* he takes *parā* as instr. of *para* (= *parena* DhA III.259); he connects Pāli *piṇeti* with *pinvati* (DA I.157, cp. *Vism* 32 *piṇana*), and he explains *attamana* as "saka-mana" (DA I.255), thus equalling *atta* = *ātman*.

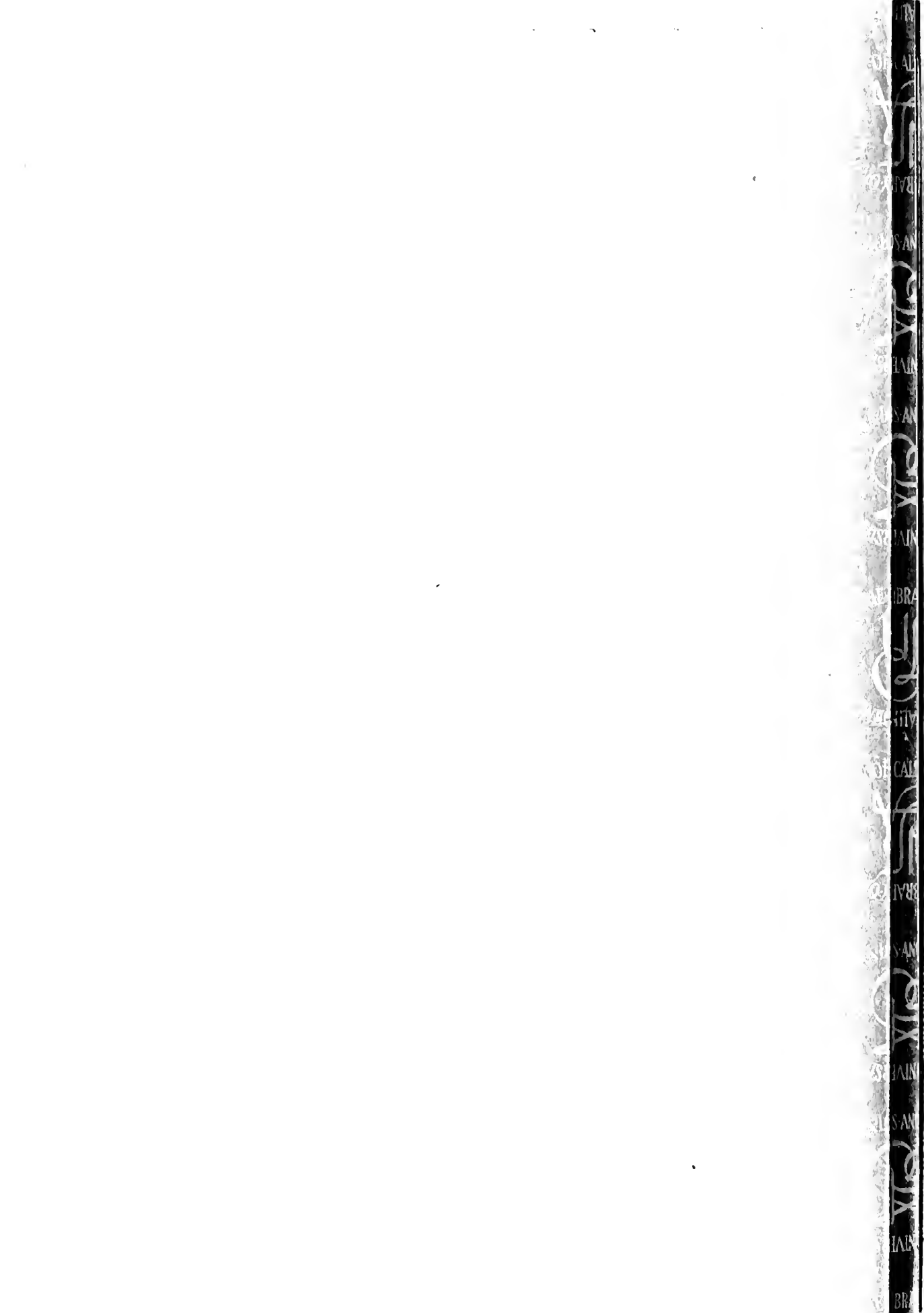
<sup>2</sup> In connection with this I may point out that one of the greatest needs of Pāli scholarship is a Dictionary of Names. To insert names into this dictionary was not our intention, although more than once I was tempted, and doubtful as to the category of "names," e. g. whether to regard names of trees and months, or titles of books as "names" or "words." Thus the Name Dictionary will be an indispensable supplement to the Word Dictionary. I hope that I shall be placed in a position which will make it possible to edit this supplement, for which Rhys Davids and myself have already collected a large amount of material.



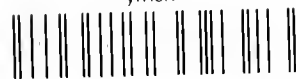












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